SHAPING ISLAMIC HIGHER EDUCATION IN RIAU'S MALAY CONTEXT IN THE THOUGHT OF HAJI ZAINI KUNIN

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Abstract: While much research has explored the development of Islamic higher education, the contributions of Malay figures remain underexamined. This study investigates the development strategies of Islamic higher education through the perspective of Zaini Kunin, a prominent Malay scholar. This study a historical approach, the research involved interviews, literature analysis, and focus group discussions, analyzed through thematic identification, source criticism, interpretation, and historiography. The findings highlight Zaini Kunin's method, which includes: (1) constructing an Islamic scientific framework based on Surah Al-Qashash [28]:77 across four domains—religious sciences, natural and social sciences, social ethics, and environmental sciences; (2) affirming tauhidullah (the creed of Oneness of God) as the ultimate goal; (3) embedding Islamic values in the curriculum; (4) developing sincere and committed human resources; (5) promoting social piety; and (6) fostering national and international collaboration. In conclusion, Zaini Kunin's method for developing Islamic higher education is rooted in the foundational philosophy of Islam, as drawn from its core teachings.

Keywords: *Islamic higher education, science integration, monotheism, Malay, Zaini Kunin*

Introduction

The method of developing tertiary education is very urgent for every Islamic tertiary institution because it is the key to success of any country in the future. While university global ranking is important,[1] experts have given different emphases when discussing university development. Rockenbach et al. argue that educational development should include other factors such as diversity, multiculturalism, and environmental issues;[2] Loes et al. focus on strengthening collaborative learning;[3] Liera & Dowd emphasize the importance of healthy research culture;[4] Simonsmeier et al. underline the necessity of writing and publication of scientific research.[5]

There have been several studies examining the development of higher education in various countries. Sadeghi & Khonbi's research in 2015 on Iran about investigated the effect of assessment type (self vs. peer vs. teacher) on university students' academic achievement and students' attitudes toward them with an experimental approach. The development of self-assessment of students and peers is still problematic so it needs to be developed in higher education.[6] Sridharan & Boud's research in 2019 on Australia about the effects of peer judgements on teamwork and self-assessment ability in collaborative group work with the structur equation model approach. The development of higher education still needs improvement from the aspects of collaborative group work on student learning.[7] Winstone, Balloo, Gravett, Jacobs & Keen in him research on 2020 in United Kingdom about the wellbeing, belonging and challenges to equity in engagement in extra-curricular activities at university with mixed method approach. The development of higher education in student involvement regarding extracurricular activities is very problematic.[8] Betancor, Cruz & Tacoronte research in 2017 in Spain about the development of self-assessment accuracy in higher education: the influence of gender and performance of university students with mixed method approach. Self-assessment is increasingly popular in the classroom, but regarding the accuracy of self-assessment is problematic so the development of higher education must start from this aspect.[9] Ekaterina et al.[10] research on 2017 in Rusia about transformation of approaches to organizing the students' university practical training in the area of social activity with exsperimen approach. The development of Russian higher education needs to be aligned with European education to address the need for excessive academicism and the actual performance of the transition which has long been proclaimed to be practice-oriented learning.

Research on this issue was also carried out by Malini Ganapathy, Manjet Kaur Mehar Singh, Sarjit Kaur & Liew Wai Kit in 2017 on Malaysia about the Blueprint of Malaysian Higher Education (2015-2025) to create a world-leading higher education system by promoting information and communication technology with an approach the structure of the equation model. This study sees that insights on current learning practices used by lecturers, both the use of technology, integration of skills in the curriculum and learning application methods with Higher Order Thinking Skills (HOTs) are still a crucial

issue in developing higher education.[11] Other researchs conducted by Kriangkrai Vathanalaoha & Supong Tangkiengsirisin[12] on 2018 in Thailand about genre analysis of experiment-based dental research article abstracts: thai and international journals in higher education with a qualitative approach. The development of higher education from the aspect of academic writing ability in lecturers in tertiary institutions is still problematic so it needs to be overcome.

In Indonesia, it was found research on the development of higher education, namely research conducted by Nursalam[13] on 2020 about glocal vision to deconstruct internationalization in indonesian higher education. The problem of this research is that the development of local cultural wealth is still not accommodated so that the development of the glocal engagement framework (GEF) is needed in the curriculum transformation agenda in international higher education. Muafidin research[14] deals with improving quality of higher education using academic information system, while Asari focus on improving by accreditation.[15] Other studies signal that some problems of Indonesian Islamic university originated in the degradation of traditional Islamic education, particularly *pesantren*.[16]

Some research illustrate that the development of higher education is still a problem in the international world so it becomes a concern for researchers to be the object of research. Although various studies on the development of higher education have been found with various approaches by previous researchers, it is still a problem in the higher Islamic education discourse. This also happens in Indonesian Islamic higher institutions, where its development is still a problem that demands to be resolved. Starting from management issues, human resources to the direction of future development. So to overcome this, it requires a development method that refers to the thoughts of previous successful figures, one of whom was Zaini Kunin who succeeded in developing Islamic higher education in the Malay world. So this research examines the method of developing Islamic higher education in the Malay world based on Zaini Kunin's thoughts. This is new research and has never been studied by other researchers in the universe of Islamic higher education. According to Khairiyah's research, the thought and movement of Zaini Kunin in developing Riau Islamic University in Pekanbaru as the oldest and most popular university in the Malay world had a great influence on the progress of the region.[17] M. Ali Noer in his research results also viewed that Zaini Kunin's contribution in the development of Islamic higher education in Riau Province was very large. Islamic higher education system, objectives, curriculum, lecturers, students, educational methods and educational institutions, to human resource management, are implemented in full so that the campus is developed forward and rapidly.[18]

So, based on this crucial issue to be formulated on two things namely; what is the social history and background of Zaini Kunin's life?; how does Zaini Kunin think about the method of developing Islamic higher education in the Indonesian Malay world? The

purpose of this study in general is to analyze Zaini Kunin's thoughts about the method of developing Islamic higher education in the Indonesian Malay world. This research contributed to the development of the theory of the science integration and method of developing international Islamic religious higher education. Another thing contributes to the ministry of religion of the Republic of Indonesia in applying this development method to all private Islamic religious tertiary education in Indonesia.

Method

The type of this research is historical research[19] as a process of systematically reviewing a past event in order to gain in-depth knowledge and understanding and meaning of the event. This research focuses on exploring Zaini Kunin's thoughts on the method of developing Islamic higher education in the Malay world. The key informants of this research are the closest people who have been in touch academically during their previous lives with Zaini Kunin, namely; Mawardi Ahmad, M. Ali Noer, Rustam Efendi, Mughni, Mukhtaruddin, Ellydar Chaidir, Tengku Dahril, Muchtar Samad, Nurman and Zaini Kunin's family scattered in Riau Province. Additional informants are people who are involved with him in organizations, preaching activities, and politics.

This research was carried out for two years, using in-depth interviews with informants, focus group discussions (FGD),[20] in addition to using related documents written by others about Zaini Kunin's thoughts, as a data collection technique. Interviews were conducted for months in depth to get Zaini Kunin's thoughts about the method of developing Islamic higher education. The writings of others from various directions were also collected from day to day, month to year to find Zaini Kunin's original and in-depth thoughts about the method of developing Islamic higher education in Malay. Conducting focus group discussions with Islamic higher education experts, Riau Malay figures, Riau Malay Customary Institutions, Riau Province Culture and Tourism Office, Riau Regional Library Leaders, Malay Leaders from Malaysia, and academics from various Islamic higher institutions.

Data were analyzed with several steps in historical research; looking for topics, heuristics, verification or criticism, interpretation, and historiography.[21] Every time we finish interviewing and analyzing documents, every night we collect them by transcribing first and then categorizing the topics according to the problem. After that we do a heuristic that is searching, finding, and gathering sources or various data relevant to the research topic, in order to find out all forms of events or historical events of the past. Next we held a small discussion to determine the interpretation and verification of the interview results and analysis of the documents or texts found. We conducted months of interviews with informants and analyzed documents or manuscripts to obtain accurate data related to two main points in this study, namely the social history of Zaini Kunin, and the method of Zaini Kunin in developing Universitas Islam Riau in the Malay world. After that, we

conducted a focus group discussion to discuss the findings as well as explore additional information in achieving research perfection as part of historiography so as to discover new things about the method of developing Islamic higher education in the perspective of Zaini Kunin from the Malay region.

Results and Discussion

Zaini Kunin's Social History

Zaini was born in a village on the banks of the river Rokan, Lubuk Bendahara, Rokan Empat Koto District, Rokan Hulu, Riau Province, Indonesia in 1922. He was the third of seven children, all of whom were male. His father's name was Imam Kunin (dubbed Iman Kayo) and his mother's name was Syafiah. In addition to being the Imam of the mosque his father was also the leader of the Naqshbandiyah Tariqat, in his village. Imam Kunin wants all his children to be good at reciting the Qur'an, being able to have Tabligh and preach.[22]

Zaini attended the People's School (SR) education in 1930, at the age of 8 years. However, due to limited education in his village at that time, he only reached the third grade.[23] During this school, Zaini was loved by the teachers who educated him. According to Azrai'i Kunin, Zaini's younger brother, the salient characteristic of him is that he does not like to fight, even if disturbed, usually Zaini does not fight. At the age of 11, Zaini continued his studies at the Madrasa in Rokan, 30 kilometers away from Lubuk Bendahara. Leave school for the father or with his friends. His home can be spiked with a canoe that divides the Rokan river which is quite swift and clear water. In Rokan, Zaini lives with the family of Haji Amin, one of his close relatives.[24]

Studying in this madrasa makes Zaini's life meaningful, thanks to the services of Ustadz Jalaluddin, the teacher and leader of the madrasa. In a note, Zaini wrote, "Ustadz Jalaluddin is a very memorable figure in my life because he has opened the eyes of my heart to learn about Islam." That is why according to Rahmah Amin, one of the children of Haji Amin, Zaini is a smart student, diligent and study hard in learning. Zaini is also very disciplined in managing study hours. During the day he studies at the madrasah and at night reads the Qur'an under the guidance of Haji Amin himself.[25]

Two years after studying with Ustadz Jalaluddin, right at the age of 14, Zaini continued her education at the al-Da'wah al-Islamiyah pesantren, Sei Syarik, Suliki, 50 City District , Payakumbuh, West Sumatra, Indonesia.[26] In this pesantren, Zaini was educated by the leader of the pesantren as well as his teacher, Sheikh Abdul Ghani. The education and teaching of Syek Abdul Gani which he obtained for two years turned out to be very influential on his life and mindset. Sheikh Abdul Gani has been credited with making himself broad-minded in teaching simple life. A memorable experience for Zaini was during a meeting of religious scholars and teachers in Suliki when discussing religious issues. The meeting was very valuable for him, because he was able to experience how

smart people exchange ideas, talk, argue and discuss in an atmosphere full of intimacy. Subsequently, in 1936, teen Zaini had the opportunity to continue his education at Ma'had al-Islamy in West Sumatra, led by Sheikh Haji Zainuddin Hamidy, a great scholar of Hafiz al-Qur'an and respected Hadith expert. Zaini succeeded in completing education in this ma'had until grade 7 as the curriculum prevailing in the school.[27] In this ma'had, Zaini's speech talent began to stand out, so his friends called him "the stage lion". He had returned to Lubuk Bendahara and Rokan several times, while on vacation, he took time to preach at the mosque and surau-surau (*musholla*).

Zaini returned to his hometown, when the Japanese army had entered Central Sumatra. Determination of developing knowledge in the field of Islamic religion that has been obtained continues to flow. Zaini initiated the founding of Ma'had Dini around 1942. Along with the times, Zaini felt the need to establish a tertiary institution to develop the Malay community, especially in Riau. So, to realize this desire, Zaini began with the establishment of the Riau Regional Islamic Education Foundation (YLPI). The embryo of the foundation of this foundation began since the establishment of the Islamic Middle School, followed by the merger with Zaini's Islamic People's School. Development continues to establish a higher institution. So to realize that desire, in 1957, Zaini and his friends vowed to establish themselves in the form of a foundation. Exactly on March 30, 1957, based on Notary Syawal Sutan Above No. 10/957 stood the Riau Regional Islamic Education Foundation (YLPI) Foundation, with general chair Soeman Hs and daily chair Zaini Kunin himself.[28]

Although Zaini Kunin never studied in higher education, his determination was so strong to be able to realize a quality higher institution. Through YLPI Riau, on September 4, 1962 the Universitas Islam Riau was established solely with the intention to help the Malay archipelago community and develop Islamic education in Southeast Asia. Zaini works with a sincere intention and belief that gets the help of Allah SWT. This is because the awareness of the need for education to the highest level for Zaini Kunin is a challenge that must be realized. His days are occupied with the activities of the Foundation and the campus he leads. While he was still working in the ranks of the Riau Ministry of Religion, Zaini has contributed significantly to both the development of Islamic schools and Islamic tertiary institutions in this area.

Furthermore, in stages the purchase and compensation is carried out on the land around Mapoyan Station, Pekanbaru (UIR complex now) to develop the campus. Every time a community sells land, he always states his willingness to buy. In fact, the money to pay for it is not yet available. Many people question what the land is for, so it also appears among the trustees of the foundation itself. He usually only answers with a smile, "just wait for the time, this land will be valuable and become a struggle, "he said. Maybe not many people know that Zaini once sold his sedan to pay the honorarium of a lecturer at the Faculty of Law at the Riau Islamic University during the oldest university

in Riau in a difficult financial situation. That fact was revealed by Ellydar Chaidir and Muchtar Samad. The figure of integrity and persistence of the struggle of Buya Zaini Kunin was considered to be irreplaceable even though YLPI's leadership continued to change.[29]

In the political field, from a young age, Zaini had been a member and caretaker of the masjumi while he was still in Pasir Pangaraian's hometown. However, the explosion of the PRRI event led by the Masjumi people, he did not take part at all. He continues to carry out his governmental duties as Head of the Kampar District Islamic Education Office. In 1967-1971, Zaini officially entered the legislative body as a member of Riau's Regional People's Representative Assembly. This position turned out to be closer to the Governor of Riau, Kaharuddin Nasution, at that time Zaini was an envoy from Parmusi because most of the Masyumi leaders used to channel their political aspirations to parties marked with the star moon. "Politics is like a hungry person, but not allowed to eat," he said softly but contained a very deep interpretation.[30]

Islamic Higher Education Development

Constructing Islamic Scientific Philosophy

Zaini was fully aware that a university must have a basic philosophy of development by referring to the Qur'an. Without it, the direction of the development of higher education will be adrift on its way. Perhaps this spirit in the development of the 20th century is called the integration of knowledge, making Zaini look for a formulation of the development of higher education that he founded. It is recognized that the idea of the integration of science is a theme that was born in the 20th century AD as a response to the development of science at that time. Western countries are increasingly developed as if unstoppable, forcing Muslims to find formulations so that Islam does not become a scourge for the development of the West, and restore the development of education to *ilahiah* values.

In its development, Zaini felt that the philosophy of Islamic higher education institutions must be based on the Qur'an as a counter form to Western education. Muslims themselves had initially developed a condition of education with *Ilahiah* values. But since the Muslim region was colonized by the West, slowly secular thoughts penetrated the minds of Muslims so that the dualism of education seemed to develop in Indonesia.[31] Zaini considers that this situation must be of concern to Muslims, so that inevitably in developing a higher education system it must be in accordance with the philosophy of Islam itself. Islamic education must have the right framework to help the young generation, so they have the competence to face and solve various problems in global life.[32] Muslims must also actively take the role of giving birth to institutions of higher education as a place to educate generations of Muslims with high standards. So, based on this, Zaini founded the Riau Islamic University in 1962 by laying the foundation of the philosophy

of developing higher education in al-Qur'an Surat al-Qashash [28] verse 77: *"And look for what Allah has bestowed upon you (happiness) of the afterlife, and do not forget your portion of worldly pleasures and do good (to others) as God has done good, to you, and do not do damage to (face) earth. Surely Allah does not like those who do mischief"*.

Zaini constructs knowledge developed at the Universitas Islam Riau on four things, namely *al-dar al-akhirat* (religiosity), *al-dunya* (natural science of humanities, social science), *wa ahsin kama ahsana al-Allah ilaik* (social piety), and *wa la tabghil fasad fi al-ardh* (environmental science). Religion is an academic field that integrates the science of *al-haq* (the knowledge of *tauhidullah*), sharia, and worship. Zaini asserted that this limitation is a basic thing that must be developed with various multidisciplinary approaches that are integrated with the social sciences of humanities. Natural science, social sciences, humanities is an academic field that integrates natural sciences and human phenomena (social sciences humanities). The science of social piety is an academic field that integrates moral science and the social sciences of the humanities. Zaini put this scientific field into the spirit of all scientific loci and the basis of human behavior in activities, *wa ahsin kama ahsan al-Allah ilaik*. Environmental science is a multidisciplinary academic field that integrates physics, biology, chemistry, ecology, soil science, geology, atmospheric science and geography. Zaini revealed that environmental science must use an integrated and quantitative interdisciplinary approach with Islamic values.

Based on these four scientific loci, various faculties were born with various majors. From the science of religiosity and the science of social piety, was born the ushuluddin faculty which today is known as the faculties of Islam and the faculty of communication sciences. From the natural sciences of the social sciences, the humanities were born in the faculties of law, faculties of social and political sciences, faculties of economics, faculties of teacher training and education, and faculties of psychology. From environmental science, the faculty of agriculture and engineering were born to answer the needs of the times, including Riau's environmental needs which are peat areas (fire-prone) and rich in natural resources, such as petroleum, gas, plantations and agriculture.

Zaini strongly criticized tertiary institutions which did not adopt the scientific basis of the Qur'an as the main source of knowledge. For Zaini, Islamic universities are actually far superior compared to general universities, because the source of their references based on the Qur'an is a revelation from Allah Almighty. Indirectly, Zaini had echoed the integration of Islamic values   in laying the scientific construction of the period, because he wanted this campus to remain firmly established in the midst of the times. Zaini's thoughts are as if agreed upon by Muhammad Amin Abdullah[33] in several decades later in the results of his research which views that in today's global socio-political situation, when rigid, extreme and radical interpretations of religion expand and are easily found, the contribution of tertiary education, especially Islamic tertiary institutions, must come forth and be a subject of serious discussion. The situation in Indonesia has encouraged

international Islamic academics to consider Islamic higher education as an alternative in the innovation and transformation of education, both in terms of material or methodology in Southeast Asia and even the world.

Setting Tauhidullah Goals

Zaini set a universal goal for the development of higher education that he built was for the stability of *tauhidullah* (monotheism). The stability of monotheism is characterized by great spiritual, high intellectual, perfect morals, and established professionalism. In Zaini's view, the science that is mastered by humans today has been removed from the root of his true giver, namely Allah SWT. Humans, with the power of their intellect, seem to have explored knowledge to the fullest without thinking about the origin of science itself. Humans deify their minds in exploring science without thinking that Allah is the source of knowledge. Science and information technology must be developed and based on the concept of *tauhidullah* (monotheism) in order to build a global civilization. Because the most advanced rope of world civilization is actually Islam itself.

Then the goal of building an Islamic higher education system must be returned to *tauhidullah* (monotheism) itself. Zaini wanted the campus to form students who have spiritual majesty which illustrates that the results of Islamic higher education give birth to people who have great religious understanding and experience. Emotional stability illustrates the manifestation of humans who have a strong emotional life. Intellectual height are those who master a variety of science and technology to the peak of the height of science and technology itself. Humans who have professional establishment are those who are experts and master in science and technology in accordance with their respective professions in a professional manner.

Tauhidullah as the goal of higher education developed by Zaini was confirmed by the results of Qomaruzzaman & Busro's research, related to Ricoeur's hermeneutic theory of Tariq Ramadan thought in formulating theology (*tauhidullah*) in tolerant Islamic education. There are three aspects of theology proposed by Tariq Ramadhan, namely (1) educational activities are at the heart of Islamic theology, there is no faith without understanding and no understanding without education; (2) education is oriented to encourage individuals to gain religious experience that has a commitment to participate in creating justice and social achievement; and (3) religious experience resulting from education is transformed for the benefit of people through the implementation of education and propaganda that is tolerant (Islamic teachings).[34]

Internalization of Islamic Values in the Curriculum

Internalization of Islamic values   is the spirit of the curriculum at Universitas Islam Riau. In the Zaini Kunin ideas, Islamic values   must underlie the curriculum in all study programs at universities in order to give birth to a generation that dominates

religious knowledge and science and technology while practicing and preaching it. Monotheistic values   must be firmly embedded in every student so that they will be born as leaders in the world in various professional fields according to their strong religious knowledge and practice and preach it. According to Mughni, the internalization of Islamic values   in the curriculum Zaini wanted was based on two things:

First, *the value of ilahiah*; the value which is commanded by Allah SWT through His messengers which is enshrined in the revelation (al-Qur'an). The core values   are faith and piety. This value does not change, because it contains absolutes for human life as a person and as a member of society, does not change because it follows the passions. The form of configuration of this value is possible dynamically, although the intrinsic remains eternal. Educational practitioners have a duty to internalize those values, so that they can be applied in life.

Second, *the value of insaniyah*; value that grows based on human agreement and lives and develops from human civilization. This value is dynamic, which is relative and limited by space and time. Human values   which then become institutionalized are traditions passed down from generation to generation and bind members of the community who support them. Educational practitioners have the task not only to interpret those values, but also how to control those values   to approach their ideal values   (divine), so that harmony and inner harmony occur in carrying out those values.

Based on the construction of scientific philosophy that was built by Zaini, the Al-Qur'an and al-Hadith as sources of Islamic teachings must be integrated in the higher curriculum of Universitas Islam Riau. All majors in Universitas Islam Riau must integrate their lecture material with Islamic values. Islam must not be separated from any lecture material in all majors. Mukhtaruddin, a person who was once asked by Zaini Kunin to make a University Development Master Plan (RIP), revealed in a lengthy interview about Zaini Kunin in establishing this university that:

"Zaini Kunin is very strict so that Islamic values   in the curriculum in all majors are applied massively. This campus is a Malay campus which must apply Islamic values   which are the main sources of the Qur'an and al-Hadts. Islamic values   must be transformed to lecture material taught by lecturers, not to mention general majors. For example the department of petroleum engineering must derive its material resources from al-Qur'an and al-Hadith, after that only on general theories that develop. Likewise with other majors jointly applying Islamic academic traditions."

So, learning that takes place in various majors must teach Islamic values. Zainul Bahri's research results confirm that Islam is taught in various interdisciplinary and multidisciplinary approaches in the existing scientific fields. This was done so that the integration of Islamic values   went well in the field of science.[35] Philip Wood explained that lecturer learning in class is done by involving various points of view on the material being taught, integrating the values   of Islamic religion and comparing it with modern

theories.[36] Learning materials that are integrated between science and Islamic values can be developed to help students develop in the future. This, in the implicit theory put forward by Rissanen Inkeri, Elina Kuusisto, Eija Hanhimäki & Kirsi Tirri, in implicit theory (also called mindset) is related to the implicit beliefs that individuals have about basic human qualities. People with incremental theory (growth mindset) believe that intelligence, personality and abilities can be developed with religious values.[37]

The thought that was initiated by Zaini seemed to be developed by researchers in the world, where the direction of material development integrates it with Islamic values. Suyadi & Sutrisno's[38] research using genealogy theory in the integration of scientific education in Islam. The embryo of Islamic education science in Indonesia is dominated by religious sciences from the Middle East. However, since the secularization of Islamic education in Turkey led by Fethullah Gülen (1990), the mecca of Islamic education has been divided; on the one hand must submit to the truth of religious sciences from the Middle East but on the other hand must respond to secular education from the West. In the latest developments, precisely since 2007 the dynamics of science are moving towards an integrative dialectic of Islamic education, merging different traditions absorbing best practices.[39]

Human Resources Development with a Sincere Character

Building Islamic higher education institutions in the Malay region, for Zaini is like *jihad*. Because all this time, educational institutions have been built not in the spirit of helping people, but rather they are based on business taking profits. The spirit of the establishment of this institution is based on the benefits for society which are more important, not profit. So to preserve that spirit, Zaini built human resources full of sincerity. *Ikhlas* develops an Islamic campus in the Malay region which is useful to help the Malays receive a high quality education. Foundations, employees and lecturers involved are first asked for a commitment of selfless sincerity to develop and advance the Islamic campus. Although Zaini realized that it was very difficult, but for him this needs to be applied from the beginning.

This sincerity becomes a strong character built in the campus and foundation environment so that everyone involved has the same perception and movement. For Zaini, sincere character is a great force in building a higher education institution. All behave and behave the same (sincere) so that all are in the same sense of the same struggle that is to build and advance the campus. This sincerity then gave birth to hard work with no strings attached and hopes of reward. Hard work sincerely breeds quality which will then have an impact on the progress of the institution. It was seen later that the university was making rapid progress in the Malay world which was in great demand by people from various countries. Related to this, one of the people who was with Zaini, Rustam Efendi felt this character was attached to him, revealed:

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"I was once asked by Zaini Kunin to teach at Bangkinang (there used to be a faculty there) but there was no charge and never talked about how much salary I would receive. I immediately carried out the order without asking for the cost. Why I want to do it, because I see Buya Zaini is a very sincere person so I was called to do the same thing. This quality is unconsciously transmitted to everyone around *Buya*".

The development of sincere human resources was the key to Zaini's success in building the Universitas Islam Riau. All personnel move together for the purpose of developing the progress of the Riau Malay community through Islamic universities in the future. The sincere nature built by Zaini in every person at Universitas Islam Riau stressed that every job should not expect rewards from humans, the main goal is to expect rewards from Allah SWT. If the rewards from God are expected, then humans will automatically be included as well. Zaini considers that it is impossible for people who have been harsh not given a reward in kind. Mawardi Ahmad, a person who received a scholarship from Zaini to continue his tertiary education, said:

"Zaini Kunin is a sincere person. Amazingly, he gave two majors for the establishment of the Sultan Syarif Kasim Riau State Islamic Institute (IAIN) and two majors owned by the Riau Islamic University to establish the Riau Teachers and Education Institute (IKIP). The four majors were given sincerely with the aim that the Malay generation of Riau and the Riau region have a higher education so that Malay slaves (children) would get equal education. The impact is Malay slaves (children) have knowledge equivalent to other generations on the island of Java".

In Malay tradition, sincerity becomes the main character that all followers must possess. So the Malays apply the character of mutual giving and receiving without strings attached.[40] Zaini wants to apply this as a character to all campus residents. The principle of diligence, independence, hard work, tolerance, sincerity and courtesy in the Riau Malay tradition of the past became a vital force that led people to have unlimited vision, imagination and creativity. Individuals who are part of it also have the opportunity to develop themselves and find the best for themselves.[41] This character should belong to all elements on this campus through good leadership. Nurman stated: "the figure of Buya Zaini must be made a role model, bearing in mind the noble character and behavior he possesses, such as being sincere and sincere, persistent and hard-working and deeply protecting all parties. The values of sacrifice are so extraordinary that they are willing to sacrifice their body and soul in building foundations and universities and other Islamic educational institutions".

Apply the Character of Social Devotion

Based on fragments of verse 77 QS al-Qashash, *wa ahsin kama ahsana Allahu ilaika,* Zaini made it as the spirit of struggle in the development of the campus he founded. Building an Islamic tertiary institution is a form of worship to do good to others by

providing the best education for the Malay community. For Zaini, the establishment of this institution is a calling of the soul because Allah SWT has given the best in his life, such as life opportunities, knowledge, goodness, fortune, and strength of heart, then it must also be rewarded with acts of kindness in the form of worship to Him. Do good deeds to Allah, in the view of Khotib & Muhammad Ufuqul Mubin, not only worship, fasting, zakat, and pilgrimage, but must have social piety in the community.[42]

In this section, according to Mawardi Ahmad, "this university which was built with hard work and covered in lumus is by Zaini, intended for Malay slaves (children) to obtain higher education evenly, including those who are less able. This campus facilitates all of that for the advancement of the Malay community in the archipelago that encompasses Southeast Asia and other regions to Madagascar". This character has an impact on providing the best educational services for the Riau Malay community, *"wa ahsin kama ahsana Allahu ilaika"*, being the main value applied by Zaini Kunin to the entire academic community. God has done good to humans, so humans must also do good to other humans. Thus continues in a chain carried out in every community where humans are located.

The character of social piety developed by Zaini reinforces the theory of Islamic behavior that morality is a human effort to display good behavior and virtuous based on the abilities that have been given to humans.[43] To develop this character, humans must first purify three forces in the human self, namely the *hammiya* (temper tantrums), *syahwiya* (lust) and the soul power of *mufakkara* (thinking). *Hammiya* power and *shahwiya* must be controlled because they do not have access to God and develop the soul power of *mufakkara*. From this management will produce deeds of virtue as well as sincere, just, generous, honest, and others.[44]

Establish Cooperation

This is one of the greatness of Zaini Kunin, who is very skilled in establishing cooperation with various parties, both national and international, to develop and advance Universitas Islam Riau. For him a struggle in developing a dignified campus must see a lot of people. Cooperation in the field of facilities and infrastructure development, academic development, student affairs, and others is not spared from the hard work it carries out. Because in developing a large campus it must also have a wide network so that it gives birth to benefits, lightening views, as well as many suggestions that become alternatives in choosing decisions.

Zaini cooperated intensively with the local government, because for him the development of the campus could not be separated from the government where the campus was located. In addition, cooperation is carried out with national figures and the central government. Not only that, Zaini also collaborated with the governments of Saudi Arabia, Egypt and Kuwait to get funding to build campus buildings. Zaini, who is also part of

various national and local organizations, used the network of organizations to develop the desirable Malay Islamic campus. Tengku Dahril revealed, "Buya Zaini has an extensive network so that at that time had opened good relations with international figures and institutions such as Saudi Arabia and the Netherlands. At that time, the foundation could have a tractor or heavy equipment from the endeavors of Buya Zaini and other foundation administrators. "Mughni tells the story of "Buya Zaini's figures which are recognized nationally and internationally. Buya Zaini at that time had close relations with M. Natsir, H. Anton Timur Djaelani and other Masyumi and Muhammadiyah political figures".

When collaborating with anyone, Zaini always introduces and develops Malay traditions nationally and internationally. Because Malay tradition, for Zaini, became the glue of the Islamization of society before Indonesia gained independence and also afterwards. In research findings Jajat Burhanudin's[45] stressed that the pre-colonial archipelago was an important period in Indonesian history which witnessed an intensive process of Islamization. The kingdom or empire appears as the center of social-political and religious dynamics. Islamization has connected a portion of the "land under wind" community in one religion. And this is reinforced by the growth of Malay language and Jawi script as a medium of communication between religious communities and also the expression of Islam.

Collaboration in the series produced by Werker & Ooms[46] making higher education produces quality development. Collaboration is closely related to other coordination and communication mechanisms, especially modern communication tools, proximity, and brokers. Collaboration can occur with a combination of temporary geographical proximity and modern communication tools. Claudia M. Bordogna revealed that the ties that unite partner institutions in delivering joint transnational collaborative programs are very important in the management of effective educational partnerships. An important component in this unification is social capital, where partners connect and develop networks, lubricated by trust, which facilitates cooperation and commitment to the business, produces purposeful and beneficial outputs.[47]

Conclusion

This research results that the method of developing Islamic higher education by Zaini Kunin in the Malay world, namely; (1) laying the construction of Islamic scientific philosophy based on QS. Al-Qashash [28]: 77, with four fields of science namely al-dar al-akhirat (religiosity science), al-dunya (natural science of humanities social science), wa ahsin kama ahsana al-Allah ilaik (social piety), and wa la tabghil facade (environmental science); (2) set goals of *tauhidullah*; (3) internalization of Islamic values in the curriculum; (4) human resources development with sincere character; (5) applying the character of social piety; and (6) collaborating with various parties, nationally and internationally. The conclusion is that the method of developing Islamic higher education

is implemented by applying the basic philosophy of Islam derived from Islamic teachings. This research develops the theory of integration of science in the international Islamic religious higher education system. The development of this theory is very relevant to be done as a step to provide alternatives for the advancement of world Islamic higher education. In addition to contributing to Islamic researchers in developing Malay Islamic higher education in the archipelago and the world.

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