

Linking Open Access Movement to the Indonesian Islamic Higher Education

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Abstract—The Open Access Movement promote disseminate scientific research and data that can be accessed by many parties, both amateur and professional. The research was done to elaborate the relation between the movement and Islamic Higher Education in term of principles and implementation. Through literature study and fieldwork observation, it is found that the spirit of Open Access Movement has already embedded in Islamic Higher Education through volunteerism, openness and selflessness in Indonesian Islamic universities. This movement is also conformable with general Indonesian Islamic education, which has been spread out as the terms: *Tuan Guru, Kyai, Buya, Ajengan* and other experts Appellation. All have been contributed in spreading knowledge with volunteerism and non-profit. The implementation of Open Access in Islamic Higher Education has been done through Open Journal System and some lecturers in everyday coaching. The openness and free coaching reach the spirit and slogan of Indonesian Ministry of Religion, *Ikhlas Beramal* (Work with Sincerity).

Keywords—open access; Islamic Higher Education; Indonesia

I. INTRODUCTION

The development of Open Access is a very dynamic thing. Since launching by several stakeholders through The Budapest Open Access Initiative (BOAI) on February 14, 2002, the rise of Open Access have become an online movement that bridges academic communication, which was previously considered by BOAI participants, not functioning [1,2]. The Open Access Movement also aims to promote a transparent, open and reproducible academic culture [3]. By definition, Open Access which is intended by BOAI participants is also the operation of open Access in the field of science in general [4]:

"By "open Access" to this [research] literature, we mean its free availability on the public internet, permitting any users to read, download, copy, distribute, print, search, or link to the full texts of these articles, crawl them for indexing, pass them as data to software, or use them for any other lawful purpose, without financial, legal, or technical barriers other than those inseparable from gaining Access to the internet itself. The only constraint on reproduction and distribution and the only role for copyright in this domain should be to give authors control over the integrity of their work and the right to be properly acknowledged and cited."

The Budapest initiative was encouraged by what Peter Suber called a meeting of "An old tradition and new technology have converged to make it possible for public good" [5]. The old tradition in the context of the Open Access Movement is open communication between proponents of science as the essence of science itself and the main purpose of the Open Access movement is Access. Science that is inaccessible because it is paid and expensive and covered by barriers, it will certainly lead to knowledge seekers suffering [1].

In the Indonesian context, as a part of developing country, the search for knowledge has been done through traditional meetings between teachers and students. Face-to-face communication and visiting directly is a tradition to get knowledge directly from the original source. The internet era is indeed felt very helpful to facilitate knowledge to be transmitted quickly. Therefore, in the matter of communication and Access to knowledge, based on 'old traditions' as desired by BOAI [6], Indonesian Muslim scholars have contributed their sincerity to sharing knowledge, open communicating and providing access to all levels of society [7,8]. However, the development of digitalizing tools to gain knowledge now allows a kind of inexpensive digital campus for all levels of knowledge-seeking society.

This research will explore the philosophical relationship between the Open Access Movement (OAM), as a global knowledge movement born of profane intellectual networks, and the praxis of this movement's program, with Islamic Higher Education in Jambi. Jambi was chosen as a context, because Islamic education for the Jambi Malay community is an open-ended, easy and inexpensive old tradition education, even Islamic education has embedded in Jambi Malay social system [9,10].

The relationship between the values and principles of the OAM with the principles of Islamic Higher Education in the research behind this paper was reviewed through qualitative studies and literature. The values principle of each institution is traced through documents and books that are spread openly in the online version or in print. Field observations were conducted in September 2018 to see two layers of topics: first, the implementation of convergence values between OAM and Islamic Higher Education at the Sulthan Thaha Saifuddin Jambi State Islamic University as the main Islamic Higher Education institution for the Jambi Malay community; and

second, the extent to which platforms such as open directories Access journals and conferences, and repositories, or somehow called gold and green science resources, are applied through voluntary and collaborative mentoring programs at the Sulthan Thaha Saifuddin Jambi State Islamic University as well as the spirit background of an open educational in the mentoring program.

II. METHOD

The relationship between the values and principles of the OAM with the principles of Islamic Higher Education in the research behind this paper was reviewed through qualitative studies and literature. The value principle of each institution was traced through documents and books that were spread openly in the online network or in print.

Field observations were conducted in September 2018 to see two layers of topics: first, the implementation of convergence values between OAM and Islamic Higher Education at the Sulthan Thaha Saifuddin Jambi State Islamic University as the main Islamic Higher Education institution for the Jambi Malay community; and second, the extent to which platforms such as open directories Access journals and conferences, and repositories are applied and practices through voluntary and collaborative mentoring programs at the Sulthan Thaha Saifuddin Jambi State Islamic University as well as the observation on open educational spirit and for all in the mentoring program by some individuals.

III. RESULT AND DISCUSSION

A. Principles in Open Access

Open Access at the practical level is essentially the implementation of science that involves other people to contribute, open research data, and open records of research results, as well as the research process to the public in vain in the context of reuse, redistribution and data reproduction and research methods [7].

Although the presence of Open Access products such as Open Data is debated [8], also on the theme of the gap in the mastery of information technology equipment between digital natives and digital immigrants [9], the positive impact of OSM in providing a bridge to knowledge for all levels of knowledge-seeking society has proven effective. The implementation of the main ethics-based Open Access product is education, which is humanizing humans and evenly for all learners.

The dynamics of Open Access are downstream of the long process of educational history. The implementation of education and teaching has been carried out along with the journey of human life. The function of education is humanization, humanizing humans, giving transformation to humans and humanity. The ethics of an educator emphasizes the importance of the development of their students to become human beings who are beneficial to other people. Educators must be open, willing to be a place to ask and sincerely transmit knowledge. Openness and sincerity are the main joints of education that humanize human beings.

Pedagogy as a concept, considers students as agents and educators as facilitators [10]. The process of gaining knowledge is carried out jointly by the agents and facilitators who have differences related to backgrounds, social, political, economic and knowledge, and it is allowing interaction and sharing of knowledge. The concept of pedagogy reflects the spirit of social justice, equality, togetherness, collaboration and selflessness.

The principles of education above, namely: social justice, equality, openness, sincerity and collaboration in the era of digitalization of knowledge are now reproduced through the spirit of reuse and redistribution which is part of the open science movement OSM). The reference that can be a place to lean about the operational principle of the Open Access Movement is Jean-Claude Guédon's description in his writing "Toward the Internet of The Mind":

- Old Tradition which means communication. Communication between scientists is seen as the key to science can develop rapidly. The communication in question also means not only agreement and disagreement about an idea and finding, but a solution that can be done collaboratively between scientists from various disciplines to get the best findings and knowledge.
- Access which means Access indeed. All people can read, download, copy, redistribute, print, search or use it for any purpose without financial, legal and technical obstacles, unless only the internet network is available or not.

B. Principles of Islamic Education

Islamic religious education is part of the identity of Malays and most other ethnic groups in Indonesia. Since Islam was present in the archipelago, Islamic religious teaching networks stretched from the archipelago itself to other regions, such as India, Pakistan, Iran, the Middle East to the *Haram Land* of Mecca and Medina [11]. Some science seekers have set foot there to be able to communicate with teachers and gain the access to the original sources of Islamic science. Some of the knowledge seekers then returned to their hometowns and became teachers by opening up wide communication spaces and Access to the community. The easy and cheap Access to knowledge makes inherent religion in the identity of the people and tribes of the archipelago.

Knowledge seekers who have returned home have been given the names of *Tuan Guru*, *Kyai*, *Ajengan* and *Buya*. They clear the house and the time to transmit the knowledge they have and give answers to the curiosity of the knowledge seekers who are not able to go far to the place of origin of science [12]. Specifically, in the Jambi context, education (the religion of Islam) has been transmitted with high social values, in the name of *dakwah* (preaching) and *hukum adat* (custom law), centered across the City of Jambi, named Jambi Seberang. Islamic religious education across the city of Jambi or Jambi Seberang, until the establishment of Islamic colleges in Jambi was backed by the spirit of zeal, openness and selflessness of Jambi Islamic scholars [13].

The principles of education carried out in the process of transmitting knowledge include:

- The principle of the spread of Faith and the character of Transference
- The Principle of Humanity, making educated humans useful for other human beings.
- The principle of integration and balance between sacred Islamic sciences and profane technical sciences for everyday life.
- The principle of equality because all human beings are essentially the same before God, except the most devoted to God.
- The principle is open, dynamic and sustainable, because it is required to convey the truth even though it is bitter, even though one verse and requires knowledge from birth to death.

These principles have been applied in Islamic education in Jambi.

C. The Convergence in Principles and Practices

The wedding between the principles of Islamic education and the Open Access Movement has begun when the internet began to become familiar to the knowledge-seeking community in Indonesia. Islamic scholars take advantage of this opportunity for information disclosure by spreading Islamic values more massively. Even not only science is traditionally adopted, new ideas from religious groups that oppose the West are also spread through internet information technology.

At the higher education level, awareness of the importance of profane knowledge, including the development of digital information to accompany Islamic sciences, has led to various slogans in Islamic universities that express the desire to connect Islamic science with the world sciences, such as the slogan '*integrasi ilmu*' (science integration), '*laba-laba ilmu*' (spider of science), and '*jembatan ilmu*' (bridge of science). In the context of the Sulthan Thaha Saifuddin State Islamic University in Jambi, where the research was conducted, the wedding between sciences was given the slogan "Islamic Entrepreneurship", which is to pair Islamic values with an entrepreneurial spirit.

Strengthening is carried out to support the distinction of universities, one of which is through the provision of new courses. Courses are presented to bridge the religious and entrepreneurial sciences, for example through the course "Islamic Technopreneurship". This course intends to introduce the method of entrepreneurship by using technology based on Islamic values. Students are expected to have an awareness of the connection between the three concepts. Student entrepreneurial design is presented through group presentations using tools in the network. The products marketed are those that are not contrary to Islamic sharia and provide benefits to many people. The principles of marketing of entrepreneurial products that are displayed are also based on transparency, likes and like to be done in a clear contract.

Out-of-class education to enhance the convergence of Islam with modern entrepreneurship and digitalization of information is also encouraged through livestock and agricultural entrepreneurial practices for male students living in dormitories. In the students of the Faculty of Economics and Business Islam, efforts to encourage students to seek entrepreneurial alternatives for the creative industry are carried out through joint ventures outside the classroom in the form of mini event organizer businesses. A group of students try to explore opportunities to present singers who are demanded by young people and make it a potential business to benefit. The promotion was done by utilizing internet social media. The coverage reach is not only to Sulthan Thaha Saifuddin Jambi UIN students themselves, but also to other young people from the campus in Jambi city. Digitizing information is utilized to the fullest to connect with famous singer riders, map the market and map entertainment consumers' abilities among students. Several other business groups are also being started, both formal ones initiated by campus and informal based on the results of student discussions with business mentors from the lecturers they trust. In this context, the relationship between students and lecturers is open, is not sealed by the teacher-student relationship in the classroom. The lecturer who became a business mentor has to make sure that he understood that the worlds of entrepreneurship need the endurance from his own students. Student resilience can only be emitted if they feel they own effort, they have started and they are running. For this reason, efforts to find alternative roads must be entrusted to students themselves. The role of mentor provides motivation and ideas for student to solve the entrepreneurial problems such as Access to capital and marketing. The best contexts and alternatives to solve the problems faced by the students' business were decided by the students themselves. So, in this learning relationship, the openness and communication of mentors and students is the important thing.

Awareness of the importance of utilizing open Access on the internet is increasingly growing among lecturers. Their performance report has been done online. Administration of obtaining research grants and community service programs is also conducted online through an application called 'Litabdimas'. Beyond that, small groups of study lecturers from peers use applications related to their assignments. Digital native and digital immigrants in this context try to narrow it down [14]. Internet application coaching or application is increasingly encouraged. The facilitators were several young lecturers who gave their time to help senior and other young lecturers who had not prioritized the application process online. In fact, the publication that used to be done through a printed journal must now be done through an online journal. The Open Journal System application is increasingly familiar to lecturers. Some conferences that use business processes with internet applications, although paid, have also begun to be pursued. Lecturers are trying to literate digital information systems equivalent to the students they face in class.

Unfortunately, on the other hand, awareness of the linearity between the principles of the OAM and Islamic Higher Education is not fully owned by policy makers at the Jambi State Islamic University. Although the journal with an open system already exists, the repository to facilitate the work of

students and lecturers into open Access does not yet exist. Young lecturers who have digital system literacy keep them on their personal blogs so they can be read, and that does not affect the number of visitors to the college's web house. Meanwhile, at this time university rankings are also based on business processes and unique visit metrics in a university's web house, such as Webometrics. What should be thankful for, the main convergence between the values of Open Access Movement and Islamic Higher Education in the realm of decision makers is in education ethics. Awareness of the importance of being sincere in educating, openness and communication is the main capital to realize campus in the network as encouraged by one of the lecturer forum organizations.

In the future, the integration of Open Access Movement into Islamic Higher Education will expand. The Faculty of Science and Technology and the Informatics Engineering Faculty have become part of aligning Islamic Higher Education with other universities. Dissemination of knowledge that is open, useless and sincere has become the main capital of the potential of Islamic Higher Education institutions to surpass public universities in the absorption and dissemination of Open Science and all its derivatives.

IV. CONCLUSION

This paper attempts to examine the relationship between the Open Access Movement that is developing and the dynamics of Islamic Higher Education in Indonesia, which in the context of this research is in Jambi. The study wanted to see the extent of the similarities between the two in two areas: at the philosophical level or the spirit underlying it and at the practical level, namely how Open Access products such as open data, open metrics were adapted by Islamic universities.

The study found that the spirit of the Open Access and Islamic Higher Education Movement was bridged by several similarities in spirit. Openness, Transparency, Communication, Selflessness which is a joint Open Science movement has been a part of Islamic Higher Education for a long time, from basic education to higher education. The joints are also used in educating students in universities and providing mentoring or coaching about open science products to the teaching staff.

The recommendation of this study academically is a follow-up study of the integration process of universities with the dynamics of information and communication digitalization. On the other hand, practically strengthening Open Access can adapt what has been done by several universities that assert themselves as open institutions in the publication of research and publishing.

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