Scientific Integration: Islamic Higher Education Practice UIN Alauddin Makassar, Indonesia

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ABSTRACT: This study aims to establish a model for integrating scientific inquiry and religious practice at Islamic religious universities such as UIN Alauddin Makassar. This study is an example of a descriptive type of field research using qualitative research tools. A factual and methodical summary of occurrences and events about a phenomenon's elements, properties, and interactions is provided by qualitative research. This research's findings indicate that the integration model used at UIN Alauddin Makassar is an interconnection integration model. Specifically, this model involves the integration of religion and general sciences via the idea of religious values. Students are expected to understand religious principles, wisdom and nature passages, and wise eloquence scriptures. Integration of scientific principles can also be seen in education and classroom instruction. This research recommendation is the need for all components of UIN Alauddin Makassar to refer to the guidelines for scientific integration so that it is more implemented, practical, straightforward, and firmly follows what is stated in the tri dharma of higher education. In addition, it is also necessary to organize human resources professionals and position descriptions according to the field of expertise in realizing the success of scientific integration.

KEYWORDS: Scientific Integration, Islamic Higher Education, UIN Alauddin Makassar

I. INTRODUCTION

The approach known as scientific integration brings together several distinct fields of study (such as Islamic studies, biological studies, social studies, and the humanities) to construct a single comprehensive body of knowledge. Formal Islamic educational institutions suitable for implementing an integrated learning process are institutions with an Islamic background, such as universities. The integrated learning process must be implemented, particularly in educational institutions with Islamic origins. Students can comprehensively understand a topic in both Western and Islamic science (the Qur'an) through integrated learning.

The idea of religious and scientific integration that will be developed at UIN Alauddin Makassar will not focus exclusively on the curriculum level or the scientific framework; instead, campus inhabitants' behavior level will serve as the primary focus. The integration of science and religion developed must influence the formation of the integrity of the personality of campus citizens. The entire academic community is expected to contribute to developing the integrity of science and religion in service and association in society. The integration of science and religion that is developed must also impact the formation of the integrity of the personality of campus visitors (Suprayogo, 2005; Ikhwan, 2016).

Integrating science cannot be divorced from the practice of Islamizing science (Aminuddin, 2010). The Qur'an encourages Muslims to learn as much as they can about their natural surroundings, demonstrating that Islam is a religion that values scientific inquiry. On this premise, it is necessary to acknowledge the contribution of Islamic civilization to the advancement of science and technology during the medieval ages. In addition, history demonstrates that colonialism and postcolonialism were responsible for indoctrinating Western concepts, such as secularism, materialism, atheism, positivism, modernism, and postmodernism (Mudzhar, Atho, et al.). (2014). This situation has given rise to the perception that science and technology are Western concepts that are 'contradictory' to the Islamic worldview, leading to conditions in which the commitment of Muslims to the pursuit of science studies is affected. [Citation needed] (Dajani, 2013; Mustafa & Saifuddeen, 2021).

Traditional education (religion) and contemporary education (secularism) are both components of what constitutes scientific integration (Saihu, 2020). As practiced in the modern period, science is widely understood to be an objective science organized and examined in the order of the cosmos rather than examining the products of human intellect and attempting to differentiate itself from religious knowledge. The distinction between spiritual and scientific knowledge has never existed in pre-modern civilizations. In contrast to this, pre-modern science discovered an organic coherence between scientific knowledge and religious or spiritual wisdom. At least there was an example of how Christians and scientists may work together in harmony (DiMaggio et al., 2018;

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Firmansyah, 2022). There is a pervasive notion in today's scientific community that spiritual knowledge and scientific fact are two separate spheres that are difficult to reconcile. Even academics contend that religious beliefs and scientific findings cannot coexist (Yves Gingras, 2017, Firmansyah, 2022). Humans' pursuit of well-being and contentment is on par with the importance of Islamic ideals (Abbasi et al., 2010).

The course of history demonstrates that Islamic culture was responsible for the creation of many Islamic scholars who were instrumental in forming and defining the science we have acquired today. Not only are the names Ibn Khaldun, Ibn Sina, Ibn Rusyd, al-Farabi, and al-Ghazali well-known for their contributions to scientific thought, but they are also revered as outstanding examples of Muslims throughout history. The abundance of innovative concepts that these prominent Muslim thinkers contributed to civilization, mainly Western civilization, helped prepare the path for the Renaissance in Europe (Bassiouni, 2015; Ahmad et al., 2017).

The prevalent viewpoint of today, which asserts that scientific endeavors should be kept entirely distinct from religious practices, has resulted in several significant challenges, one of which is the resistance of predominantly Muslim nations to scientific and technological advancement. Because of this, most Muslim countries have fallen behind in their scientific and technological advancements (Butler, 2003; Mustafa & Saifuddeen, 2021).

Although the intellectual, social, and physical development of human beings is the same objective of both Islamic education and secular education, the development of a person's spiritual and moral character is additionally emphasized in Islamic education. All of these components need to be constructed to be in harmony with one another, and you cannot leave any of them out. In other words, the goal of Islamic education is to cultivate not just one's intellect but also one's character, as opposed to the emphasis placed on one's intellect in western education (Sheikh, 2013; Eissa & Khalid, 2018). In the context of science, three distinct domains of value are present in society: the values associated with science and the education of scientists. These three variables stay close to one another and interact or overlap (Hildebrand, 2007; Chowdhury, 2018).

Changes in the existence of Islamic higher education institutions are needed to respond positively to the increasingly complex problems Muslims face. Islamic educational institutions' stakeholders must develop systematically in institutional aspects, scientific substance, internal resources development, and potential external management. It will allow Islamic educational institutions to respond positively to these challenges. The existence of performance that improves as a result of adjustments and reorganizations points in the direction of development. The normative depth and sharpness of vision and mission that can be operationalized are requirements for the internal stakeholders. The transformation of IAIN into UIN poses a challenge for the organization's internal management, which must now manage changes in a manner that is both planned and measured to take full advantage of the potential carrying capacity both within and without the organization. Davidson, J. (2010).

This discourse on scientific integration aims to bring together two distinct fields of study—general science and Islamic religious science—into a single realm of scientific inquiry. An effort is made to include religious values into the general framework of scientific inquiry, which is meant by the term "Islamization of science," which refers to the concept of scientific integration prevalent among Muslims. In the epistemology of Islamic science, integrating religious science and general science is not a new occurrence, and Islam does not impose a hierarchy between religious science and general science. Following the specialization of modern science that hid behind the politics of colonialization and imperialization of the Islamic world, these two sciences remained integrated during the Islamic golden age of the Abbasid period until the dim dynamics of Islamic civilization later exposed them. This came about as a result of the fact that the Abbasid period was the golden age of Islam.

According to Muhaimin (2011), the influx of general sciences into IAIN is a formal juridical consequence of the expansion of IAIN into UIN. Muhaimin reached this conclusion. The scientific community can benefit from this development's history and its fundamental epistemological and methodological foundation. It refers to contemporary nonreligious thought, which has led to the hypothesis that it will negatively impact the identity of IAIN itself. Because the introduction of these more general sciences eventually led to a degradation of the Islamic principles that were portrayed, there was a need for dialogue between the two. As a result, the development of Islamic education necessitates an awareness of various fields or the involvement of various types of competence.

UIN Alauddin Makassar experienced a transition of institutional status from IAIN to university. As a result, the number of faculties at the institution increased from five when it was still an institute to eight after it became a university, and it also added one postgraduate program. About the broader mandate based on the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 5 of 2006, dated March 16, 2006, the University of Indonesian Alauddin Makassar (UIN Alauddin Makassar) has developed various study programs consisting of religious science or science in eight faculties and one postgraduate program at present.

According to Nizar (2013), the expansion of Islamic education is accomplished through a variety of methods, including the following: 1). A multi-disciplinary approach, more specifically, how the development of Islamic education is carried out, attempts to consult with specialists in several fields, including religion, sociology, psychology, anthropology, politics, and economics, amongst others, 2). The interdisciplinary approach refers to a method in which multiple specialists bring their areas of knowledge and experience to the table to collaborate on a single project, such as the Islamic education model (3). An approach to science

known as the systemic approach starts from the premise that interdependence does not exist and, at the same time, emerges as a network of work between various activities of various components, at the very least, the design of interdependence in terms of time, the order of work, and the outcomes.

The notion of scientific integration that UIN Alauddin Makassar established does not simply encompass the ontological dimension of science in and of itself. It is because the concept refers to the metaphor of scientific advancement as a home of civilization. In addition to that, it incorporates a variety of additional characteristics, including epistemological and axiological components. It is demonstrated by creating a curriculum that validates the idea of a Student-Teacher Integrated Learning System (STILeS), which can be interpreted as a framework for integrating scientific work. The participation and involvement of both students and teachers in the learning process are referred to as the "integration of learning actors," It occurs when students and teachers work together to complete the learning process. The learning model integration corresponds to the lecture's overall topic of discussion. There is no way around the fact that no educational models are appropriate for a one-semester lecture cycle or the wide range of scientific topics covered at UIN Alauddin Makassar. As a result, STILeS offers instructors the opportunity to select and decide upon the learning model that will be utilized for each lecture's content. Integration of Science Integration of scientific principles with Islamic principles. The knowledge that is founded on the principles of Islam can empower current students and alumni of UIN Alauddin to serve society in the years better to come. Integration of Both Hard and Soft Skills. The STILeS learning system not only develops and refines fundamental scientific and intellectual capabilities, but it also makes an effort to improve students' and alumni's soft skills in order to support and complement their primary competencies. Alumni of UIN Alauddin Makassar may be supported and strengthened in their competitiveness and performance quality if they have mastered and developed both their scientific knowledge and soft skills. Integration of science with various applications, including research and volunteer work in the community. Research and service to the community, bolstered by a command of scientific principles, will offer considerable reinforcement toward accomplishing research outputs and outcomes. Similarly, including the findings of research and community service projects in the instructional content will assist students in meeting the requirements for their scientific proficiency (UIN Alauddin Makassar, 2014).

The focus of integration, which sometimes runs unilaterally, namely to include Islamic scientific content in scientific material (also known as the "Islamization of science"), and has not included scientific methodology in Islamic studies, is a common issue that arises when attempting to implement scientific integration. It can be a difficult challenge to overcome (Islamic science). Integration of science must lead to developing a mutually beneficial relationship between science and the Islamic sciences (Rosyada, 2019). This research aims to determine how the Islamic University of UIN Alauddin Makassar can incorporate scientific inquiry into its daily operations more effectively.

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II. LITERATURE REVIEW

A. Scientific Integration

Integration is said to have originated from the English word "integration," which can signify either perfection or wholeness, according to Kuntowijoyo (2015). One definition of scientific integration describes it as combining scientific study to generate integrated comprehension patterns. According to Kuntowijoyo, the essence of integration is an attempt to unite (not just combine) God's revelation and man's findings (integralist sciences), not to excommunicate God (secularism) or excommunicate man. It contrasts the two central tenets of secularism: to excommunicate God and man (other-worldly asceticism). At the same time, the goal of Suprayogo's (2015) Integration is to make the Quran and Sunnah the grand theory of knowledge to facilitate the application of *qauliyah* and *kauniyah* verses.

A respectful approach between general science and religion that is mindful of each other's limits in dealing with human problems is an example of an integrative-interconnective approach. As a result, the collaboration between the two sciences is required to understand each other's approach (approach) and thinking techniques (process and procedure). In the scientific sciences, the social sciences, and the humanities, the integrative-interconnective method tries to connect the general sciences and religions in each of those respective fields. According to the integrative-interconnective scientific approach, general science and religious science will criticize one another regarding the materials, methodology, and approaches they use (Bagir, 2005).

Integration and conflict are reportedly two phrases that are used simultaneously, as stated by Attas et al. (2012). On the other hand, philosophically speaking, these two concepts could not be more distinct from one another. Integration is the process of masking pre-existing differences in order to create the appearance of a previously separate union. Faith and scientific inquiry are integral facets of human experience, whereas conflict is a state that works against attaining one's objectives. As a result of the fact that religion fosters both general knowledge and specific product knowledge, its application must also be governed by faith in the form of moral and ethical considerations. On the other hand, science is distinct from faith in that it is based on careful observation of the natural world and is organized via logical deliberation. In the meantime, trust depends on one's disposition, which can either justify or support the reality of the messages conveyed by God's messengers.

According to Abdullah (2014), the following is a definition of scientific integration: The integration of science entails acknowledging that all genuine science originates from Allah and that all forms of knowledge should be regarded on an equal

footing. Four stages can be distinguished within the process of bringing together general scientific knowledge and religious dogma. Conceptual (the objective should be reverted in the context of Islam, i.e., directing learners to become *insan kamil* who understand Islam kaffah) (the goal should be reverted in the context of Islam, i.e., directing learners to become insan kamil who understand Islam *kaffah*). Institutional (the domains of natural sciences, humanism, and religion are all integrated in integrated manner) (the fields of natural sciences, humanity, and religion are all integrated in an integrated manner). The educational program must include the fundamental ideas of *aqidah* and Sharia, and it must not clash with the educational aims or the manner of community duty to the Supreme Creator. Other aspects to consider are the program's operational, architectural, and theological aspects. In addition, the books stored in the library must discuss the sciences of religion, humanism, and religion.

According to Suprayogo (2011), scientific integration, also known as the integration of science, involves acknowledging that all valid information originates from God and that all forms of scientific inquiry, whether scientific or expressive, ought to be accorded the same level of respect. The idea behind the keyword "scientific integration" departs from the notion that God is the source of all genuine knowledge. M. Amir Ali also used the term all correct theories derived from God in another meaning, whereas he referred to wrong theories as those derived from the man himself or influenced by Satan. There is a close relationship between the historical and sociological context and the existence of the concept of scientific integration among scientists. It is true both in terms of the development of science itself and spiritual development, which has been automated among Western and Muslim scientists for a very long time.

B. The practice of Islamic Religious Colleges

As higher education institutions recognized for their existence in the National Education System, Islamic Religious Universities are tasked with contributing to Indonesia's overall progress and development. It is anticipated that Islamic Religious Universities will produce novel breakthroughs in scientific and cultural innovation due to their dharma study. Islamic Religious Universities expect to engage in community service to expedite the process of improving society's welfare and progress, and it would help Islamic Religious Universities ground the dharma of devotion to the community. By adhering to this dharma of community service, Islamic universities will receive feedback from the community regarding the level of development made by the university and the relevancy of the knowledge that has been created (Daulay, 2014).

The worldwide landscape of Islamic religious universities is fraught with difficulties. If digital gadgets are not used as educational material, they will be forgotten and eventually phased out of existence altogether. It combines educational processes with digital environments (Mulyono & Wekke, 2018c). Establishing a scientific exosystem should be the first item a university puts on its to-do list as soon as possible (Mulyono & Wekke, 2018a). It makes it simpler for campus administrators and inhabitants to crystallize academic culture, including integrating religious traditions with academic culture ((Mulyono & Wekke, 2018b).

The role of PTAI, also known as the Islamic Religious College, has multiple facets. PTAI must play the role of a catalyst for change in the religious pattern of society. Within the confines of Pancasila, it is a challenge for PTAI to build a theology of "Unity in Diversity" as the basis of public morality. The Pancasila Foundation for Advanced Studies (PTAI) ought to be able to play a crucial part in the process of objectifying the Pancasila ideals within its scientific paradigm, particularly regarding the formation of divine principles within broad religious doctrines. In addition, the PTAI ought to play an active part in the development of research, teaching, and services connected to spirituality that serves as the basis for supporting strong work ethics. Graduates of PTAI who have a broader and deeper understanding of religion should be able to supply fertility fertilizer in the dryness of public life's ethical life (Fuaduddin, 2016).

The following patterns of social development, among others (Faududdin, 2016), particularly in the realm of religious life, require the attention of Islamic universities: The demographic composition of a region is becoming more diverse as a result of an increase in the number of migrants coming from other parts of the region as a result of development, particularly in cities where this development has brought about heterogeneous development and dynamics. If they cannot acclimate to the area's customs and culture, existing varieties will develop negatively if they are not managed effectively and immediately. It needs to be viewed through the Tri Dharma of Higher Education lens. Unrest in a society can be caused by economic problems, especially those related to shifts in land ownership rights. It can occur among fellow natives of the area, as well as between natives of the area and migrants. If the shift in land ownership or use rights is associated with symbols of particular social, cultural, or religious groups, then unrest will likely occur. It is, without a doubt, something that needs to be managed responsibly, and it also needs to be approached through the lens of the Tri Dharma of Higher Education. Wisdom gleaned from one's immediate environment or that which has been handed down orally from generation to generation. It is vital to research constantly, inventory, examine its relationship with the value of religious teachings, and socialize oneself to maintain one's place in a society that has functioned successfully in establishing social harmony. Concepts like "kayuh baimbai" (cooperation), "gawisabumi" (gotong-royong), "basusun betel" (equality), "combing the side of tapih" (introspection), "rumah betang" (affection and brotherhood), and "handep or habaring hurung" (gotong-royong) should also be approached with the Tri Dharma of Higher Education. To be more specific, IAIN Kendari 2017 organized the International Conference on Islam and Local Wisdom (ICLaW). Communication forums between religious people, which are a form of local wisdom due to the agreement of this era, also need to be approached by the

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Tri dharma of Higher Education. The implementation of this conference is a manifestation of the discussion of local wisdom in a broad scientific conversation. The issue of poverty, which is caused by the rising lack of forest land and agricultural land, as well as the migration of unskilled labor from villages to cities, can lead to an increase in the unemployment rate in urban areas. In addition, the Tridharma of Higher Education needs to be applied to determine how the community's pre-existing solutions might address these issues—especially considering that this primarily affects members of the Muslim community's population. A method based on the Tridharma of Higher Education is necessary to combat ignorance and backwardness, which are still entangled in some civilizations.

III. RESEARCH METHODS

This study is an example of a descriptive type of field research using qualitative research tools. An overview of facts and occurrences relating to a phenomenon's elements, features, and interactions can be obtained through qualitative research. This study is more in-depth than quantitative research (Satori & Komariah, 2009; Darmawan, 2021). The author examines the scientific integration that can be found in various literature and scientific writings related to research objects, such as books, encyclopedias, and other related scientific journals. Additionally, the author provides information about research that can be directly analyzed (Zaluchu, 2019).

IV. RESULTS AND DISCUSSION

Every organization is responsible for adjusting to changes in its surroundings, including the quickening of global change, the ever-increasing sophistication of technology, and the shaping of people's perspectives on religion and diversity. IAIN's outputs as of right now. This position is only for a ustadz, an official in the ministry of religion, or possibly a judge in a religious court. Some individuals think that this line of work is not on par with that of professions such as physicians, architects, computer specialists, economists, lawyers, and other positions that are thought to have the potential to earn a higher salary.

As more time passed, fewer persons showed interest in joining IAIN, and those who had previously shown interest in religious studies lost that enthusiasm. They are more likely to pursue education in what is known as the "general sciences" or the more extreme "early sciences." They believe that the knowledge gained at IAIN is only relevant for use in the hereafter, even though everyday existence necessitates the study of broad and so-called "worldly" sciences (UIN Alauddin, 2005).

IAIN registrants in the 2002/2003 new student admission selection included the following numbers: Adab Faculty 63 people, Da'wah Faculty 39 people, Sharia Faculty 163 people, Tarbiyah Faculty 526 people, Faculty of Economics and Islamic business 125 people, and Ushuluddin Faculty 37 people. In comparison, the number of IAIN registrants in the 2003/2004 new student admission selection included the following numbers: Adab Faculty of 54 people, and the faculty of Da'wah is 23 people (IAIN Alauddin 2003).

According to the information presented above, only the tarbiyah faculty experienced an increase in the number of registrants, while other faculties experienced a decrease. The attitude that distinguishes between general and religious sciences appears to be a factor in the declining trend that has been seen. It is generally accepted that IAIN only teaches subjects related to religious sciences, whereas students at other universities learn about more comprehensive scientific topics. It would appear that this trend in society is one of the reasons why IAIN should transition into a university. It is anticipated that society's perception of IAIN as a college of a lower caliber will shift once it becomes a college. With this new development, the perspective that distinguishes religious science from general science is no longer valid. It is because, in academic circles, the sciences are referred to as general sciences and religious sciences. Because the two fields of study are now profoundly intertwined, people no longer regard them as significantly distinct (UIN Alauddin Makassar, 2005).

The stimulus in the form of a decrease in interest in entering IAIN makes a change as something inevitable, as Van De Ven (1993) explains that since individuals are very capable of adapting to conditions that arise gradually, surprises, or stimuli from, specifically it takes them for them to accept change as something inevitable. The change comes about due to the decrease in interest in entering IAIN.

The transition from IAIN to UIN Alauddin Makassar was highlighted by an expansion in the number of faculties offered by the institution. Following the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 5 of 2006, dated March 2006, UIN Alauddin Makassar expanded from five (5) faculties to eight (8) faculties and one (1) Postgraduate Programs (PPs) as a result of the change in the institution's status from that of an Institute to that of a University. This expansion occurred concurrently with the institution's transition from "Institute" to "University."

Prof. Dr. Azhar Arsyad, MA, during his leadership with the concept of cypress science, was successful in transforming IAIN Alauddin into UIN Alauddin Makassar. This transition took place during his time at UIN Alauddin Makassar. In addition, it was successful in realizing civilization on campus, both physically by relocating the UIN campus to Samata Gowa, home to several monumental buildings that continue to stand firm to this day, and metaphorically by introducing the brand of civilization campus.

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The symbol of integration and interconnectivity that the cell represents is incorporated into the construction of the integrity picture. The transcendental goal of universal science is to be understood through studying spruce cells and the metaphorical interconnectivity of grooves, twigs, roots, and fruits. The university can realize this idea as a Spruce Image. Whom ShowIt is getting more sketchy, according to Construction Professor Dr. Azhar Arsyad, MA. This tree will, in fact, bear fruit, and the fruit itself is the subject of the scientific discipline that will, in the future, also bear fruit. The components are joined together and connected to one another. The image of a cell represents the synthetic interconnection element, and the image of a fir tree represents the final transcendental achieved by Muhammad's apostolate against God. The character of the expression is found in the Qur'an (51:56).

The institute's transformation into a university was followed by several logical implications, one of which was the establishment of general study faculties and programs. Two general faculties, namely the Faculty of Science and Engineering and the Faculty of Health Sciences, were created when the institution was in its fourth year of transitioning into a university. In addition, various general study programs—including Political Science, Sociology, Economics, Communication, Management, and Journalism—have recently begun offering classes. These programs will eventually form the foundation of the faculty. The integralist output features general faculties and courses of study that are constantly being further developed and expanded in number. UIN's goal is to develop graduates who are not just knowledgeable in the theological sciences, as was traditionally the case, but also have skills in other general scientific subjects, including vocational fields. The effect that students and alumni anticipate is the same as that of the break-in of various state colleges in the country, which gave birth to technocrats and philosophers, but with the features of profound Islamic beliefs. It is hoped that the combination of the above results will lead to a breakthrough in the production of graduates with positive values; more specifically, graduates who are not ensnared in the dualism of science, general science, and religious science but instead graduates who have integralist science, which is scientific development that is permanently colored by thick religious values. When a student or alumnus discusses natural occurrences that have been researched in the physical sciences, he makes a connection between those facts and the idea of Islamic teachings known as Sunnatullah at the same time.

The vision paints a picture of the future that will be created as a result of the organization's contribution to society. The organization's mission and values should be reflected in the vision statement, and the statement itself should be compatible with both aspects of the business. The vision should be grounded in reality, credible, aspirational, and adaptable to shifting circumstances. The vision needs to be clearly expressed while also being simple to grasp. Compete with and motivate others to accomplish their goals (Steiss, 2013).

Implementing the Imani Enlightenment and Life Skills (PIKIH) program, which all students at UIN Alauddin Makassar are required to participate in and which has the following goals, is one of the efforts that have been made to cultivate noble and spiritually-based principles. Students will experience a rapid improvement in their foreign language skills and their knowledge and ability to communicate in Arabic and English. She is fostering intellectual and practical academic insights for students who master applied sciences, entrepreneurship, and computers, and she is forming students with noble characters as a reflection of the soul or person of Muslims. She is creating students with an independent, disciplined, and scientific spirit and attitude with a touch of the strength of heart.

It is hoped that graduates of Islamic universities will be able to establish moral workshops, one of the types of products that Islamic institutions may provide. It happens whenever there is a need for a part of the vehicle to be repaired or replaced. The graduates produced, as a result, are closely connected with the community market. Establishing a program in religious studies will not only satisfy the desire for extensive intellectual inquiry but will also accelerate the process of integration of new scientific findings. So that the end result can not only fill the assemblies of mosques and taklim for the demands of enlightenment of spirituality, but also outside the mosque buildings, they are actively involved in the effort of educating intellectuality while bringing the spirit of the mosque with them.

UIN Alauddin will have the opportunity to establish itself as a thinker and development player with a foothold that has always been on the ground, supported by mosques. The leadership of UIN is assigned with several significant responsibilities, one of which is to evaluate the degree of assimilation of the discourse of scientific integration, as well as consider the launch of the Faculty of Medicine. The practice of medicine is revered as a holy calling that carries a significant amount of moral weight. However, a doctor's career requires a profound understanding of the importance of human values. In this respect, religious science's function is necessary to educate future generations of medical professionals to have competent religious perspectives. So that the doctors who are developed are capable of taking care of the patient's physical health, and this is the essential thing are able to synergize the patient's mental treatment and the spiritual aspect of their condition.

UIN Alauddin should prepare to establish a Faculty of Medicine to meet these expectations. At the moment, UIN is working on expanding its faculty of medicine by recruiting an ever-increasing number of medical professionals, and one can only hope that this goal will be accomplished in the not-too-distant future. A groundbreaking ceremony has just been carried out as part of the Supporting Factors for Realizing the Vision of UIN Alauddin through the Unit Management Project (PMU). This ceremony involved the installation of the first pole of massive physical development on campuses I and II, and it was carried out in the

presence of the Governor and Chairman of the South Sulawesi Provincial DPRD. Persero Housing (PP) will manage and complete the construction of the buildings that will be constructed in the near future. These buildings will consist of 11 lecture halls with four stories each that will be located on campus II Samata Gowa, and one building with seven stories will be located on campus I Gunungsari.

During 2008, at least 45 persons were deported to other countries, including Egypt, Saudi Arabia, Iran, Australia, the United States of America, Germany, Malaysia, and Singapore. UIN will continue its efforts in the following year to improve the quality of its lecturers' delivery. As part of these efforts, the university plans to include language training for lecturers based overseas. This year, such training has been successfully implemented at UIN and at the Indonesia Australia Language Foundation (IALF) in Bali. Even the leadership of UIN Alauddin has made efforts to investigate the possibility of working together with two of the most prestigious educational institutions in the world, namely Harvard University and Cornell University, both of which are located in the United States, and their perspective indicates a positive attitude toward investigating the possibility of working together. UIN considers the growth of her spirituality to be the most critical aspect in her overall development, with the previously mentioned strengthening of her intellectual intelligence through cooperative development. In order to make this a reality, UIN has worked with other professional organizations, such as the ESQ leadership Center, which was established by Ary Ginanjar.

Additionally, interaction with the academic community in the form of regular training has been carried out effectively. All of this is being done to enhance UIN Alauddin's performance in carrying out its vision and mission in an education industry that is becoming increasingly competitive. Because regardless of how impressive the physical campus may be, if the people resources are inadequate, then the wonderful building is devoid of any significance, and the concept of integration is nothing more than a meaningless marketing gimmick. The Obstacles That Are Ahead Keeping up with the fixation with scientific integration is not an easy task, and it unquestionably calls for arduous labor that is borne of deep devotion. The challenge lies, first and foremost, in the scientific substance, specifically, in the degree to which efforts made by UIN can effectively integrate revealed knowledge, which is also frequently referred to as religious science, and acquisition knowledge, which is frequently referred to as general science.

The integration model has been implemented at the symbolic level of the institution and effectively translated into the study program being implemented. How successful were the significant efforts made by the general faculty of UIN Alauddin to integrate the teachings of Islam within the comprehensive general education curriculum? To put it another way, the extent to which lessons based on general science can be synchronized with one another. A sincere effort to overcome the problems mentioned above is to increase the socialization of the vision to the entire academic community at all times. This effort has been made. UIN also routinely organizes debriefings, training sessions, and seminars on scientific integration on a global scale. In addition, UIN is continuing its work on integrated books to turn them into a reference for various classes. Lecturers are given space to facilitate the development of integrative insights for students. The incorporation of science is part of an attempt being made to adapt to the highs and lows that have occurred along its lengthy journey, and the effects can be seen in the show. Along with the physical improvements made to the campus and the expansion of the university's human resource pool, there has been an increase in the number of students interested in attending UIN.

The house of civilization, which was developed under the direction of Professor Qadir Gassing, was successful in establishing UIN as a campus dedicated to studying civilization. It was accomplished by turning the concept into a brand name; Professor Gassing made it a point to introduce each speech with the phrase "welcome to the campus of civilization." Another significant achievement during Prof. Qadir Gassing's leadership was the publication of one thousand volumes as part of the GSB program (the thousand book movement). It resulted from the work done by lecturers throughout his tenure as head of the school. Under Professor Musafir Pababbari's direction, several vitally essential objectives will be conceived. One of them, entitled 50 Years of Golden Milad UIN Alauddin, was written and published by Hadi Daeng Mapuna and several other young academics.

The integration of science into education is an effort that is made so that the knowledge that students receive at the same time can impart religious ideals. The value of having trust in the existence of Allah Almighty, the creator, and controller of all things, is included in the internalization process. Students will cultivate the motivation necessary to carry out Allah's mandates and avoid disobeying Allah's prohibitions if they firmly trust Allah SWT. The information acquired is said to be a gift from Allah that lifted a mini-veil of secrets that needed to be researched to fortify one's faith in Allah Almighty even further. Not in the opposite direction, with Muslims attempting to distance themselves from scientific research. The incorporation of scientific ethics is meant to be used to benefit human life and life after death. Exclusion, egotism, and antagonism can all be avoided when one applies science to social reality and strives for healthy social interaction. Building a scientific spirit means continuing to learn and investigate the fields of study that are pursued and believed to be part of worship to Allah SWT. As a result, when studying science, it is necessary to be diligent in patience and birth, and inner sacrifice by expecting the *hidayah* and guidance of Allah SWT.

Integration of science also involves making connections between different scientific fields. Because one discipline of research is inextricably linked to the others, putting that knowledge to use often necessitates the acquisition of additional information in order to provide the best possible outcomes. For instance, economic research cannot emerge victorious from an economic downturn without the assistance of other academic disciplines, including those pertaining to politics, culture, religion,

and so on. It is idealistic for science to believe that it can overcome challenges in its field; hence, the connectivity of science is required to solve complicated societal issues.

CONCLUSION

The enlightenment of Islamic academics to merge Islamic sciences and general sciences positively influenced the development of UIN Alauddin Makassar in response to market demand (marketable), which is distinguished by the integration of general sciences and Islamic sciences. Integration of scientific principles is also illustrated in education and teaching because the profile of graduates in the study program needs to reflect the nuances of integration according to the primary field of science and become the basis for determining graduate integration competencies. It is one-way scientific integration illustrated. The competencies for graduates need to demonstrate a level of expertise in integration across three domains: general knowledge, general skills, and attitude competencies. The graduate competencies in attitudes, knowledge, and skills must be formulated by each study program by integrating general science and religion. The university organizes "academic excellence" toward scientific integration to produce graduates. Educators who can merge science, *ulul albab* personality, physical and spiritual health, and who can plan education to complete learning achievements are desirable.

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