

Management Of Change In The Scientific Integration Spectrum (Study Of Transferring The Status Of Iain To Uin Alauddin Makassar)

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Management of Change in the Scientific Integration Spectrum

(Study of Transferring the Status of IAIN to UIN Alauddin Makassar)

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Abstract:- This research was conducted to: Identify the concept of scientific integration at IAIN Alauddin Makassar before status transfer, Identify the concept of scientific integration at UIN Alauddin Makassar after status transfer, Identify the concept of change management in the spectrum of scientific integration in the process of transferring the status of IAIN to UIN Alauddin Makassar. This research is a case study or field research using qualitative methods with constructivism paradigm. This research was conducted at UIN Alauddin Makassar. The results of this study indicate that: The concept of scientific integration at UIN Alauddin Makassar is more towards the integration-interconnection model between Islamic science and general basic science in the belief that all knowledge comes from one source, Allah SWT, all objects, both revelation, human nature, as well as all the instruments for obtaining knowledge, scientific integration at UIN Alauddin Makassar after transferring the status of a positive influence for the development of UIN Alauddin Makassar, it can be seen from several components that have changed in the form of two variations of life cycle theory, namely logical and natural. The process of changing the status of IAIN to UIN Alauddin Makassar is measured from the point of scientific integration, manifested in the implementation of the Tridarma of Higher Education, namely, education and management, research and community service. Recommendations for this study: The need for all components of UIN Alauddin Makassar to refer to new scientific integration so that it is more implementative, practical, clear, and firm in accordance with what is stated in the Tri Dharma of Higher Education as well as the professional arrangement of HR and Job Descriptions according to the field of expertise in realizing scientific integration.

Keywords:- Management of Change, Scientific Integration Spectrum.

I. INTRODUCTION

The idea of scientific integration between religious science (Islam) and general science (modern science) has been studied in depth by a number of Muslim intellectuals. Various opinions and forms of enthusiasm emerged as a response to this idea. Some are still discussing the realm of theoretical ideas, while others have gone a step further by practicing them in Islamic educational institutions.

Changes to the existence of Islamic higher education institutions are needed to respond to solutions to the increasingly complex problems faced by Muslims and technological developments. So that the stakeholders of Islamic education institutions are required to carry out systematic development in the institutional aspects, development of scientific substance, development of internal resources and management of external potential. The direction of this development is the existence of performance that grows as a result of change (change) and reform (reform). Internal stakeholders are required to have normative depth and sharpness of vision and mission that can be operationalized. Changing the status of IAIN to UIN is a challenge for internal management to be able to manage changes in a planned and measured manner so that they can take advantage of the potential for internal and external carrying capacity (Davidson, 2010).

Integration as an approach or process that can be used in the education sector, whose aim is to create a civilian generation with multi-disciplinary knowledge. Muslims are obliged to master various forms of knowledge starting with basic Islamic knowledge, namely faith (akidah), sharia and morals (morals). The integration of science in response to the backwardness of the Islamic world in science and technology has awakened the awareness of many Muslim scholars and scientists at the end of the 19th century to undertake efforts to modernize Islamic society, especially the development of science, including the legitimacy of arguments. religion that science and technology are compatible with Islam, and there is no conflict between the religious sciences and modern sciences.

The integration of science led to the emergence of the idea in the 1990s to develop the State Islamic Religion Institute (IAIN), which incidentally only had competence in teaching and developing Islamic religious sciences, to become a State Islamic University (UIN), which could have teaching and development competencies. all scientific midwives. The desire to formulate a science integration model has been getting stronger in Indonesia lately, due to the development of Islamic higher education institutions, such as the State Islamic Institute (IAIN) which changed its status to become the State Islamic University (UIN).

The transformation from IAIN to UIN has at least two important consequences. First, academically, while those developed at IAIN were only Islamic studies (such as

theology, Islamic jurisprudence, and interpretation), the scope of studies at UIN was expanded to include “secular” sciences. Second, most IAIN students usually come from madrasah, pesantren or rural communities, while UIN students, with their secular science faculties, will attract more students from more diverse backgrounds.

Based on the Decree of the Chancellor of Alauddin State Islamic University Number 16 of 2016, In its development, UIN Alauddin Makassar has made various structured efforts in addressing the transfer of status not just opening various new study programs that tend to be rigid to integrate with various study programs that have been existed before. Referring to the metaphor of scientific development in the form of a house of civilization, it can be seen that the concept of scientific integration developed by UIN Alauddin Makassar does not only cover the ontological dimension of science itself but includes other aspects, be it the epistemological dimension or the axiological dimension. This is reflected in the development of the curriculum which emphasizes the concept of the Student-Teacher Integrated Learning System (STILeS).

What is interesting then to observe is the birth of a curriculum concept in supporting scientific integration in the UIN Alauddin Makassar environment, which is always preceded by scientific eyes which become a normative-philosophical reference in scientific integration carried out such as the Rabbani Campus (Abd. Muin Salim) and Cemara Ilmu (Azhar Arsyad)) before the transfer of status as well as Cemara Ilmu (Azhar Arsyad), House of Civilization (Abd. Qadir Gassing and Musafir Pababbari), and specifically for the metaphor of Cemara Ilmu developed during the leadership of Azhar Arsyad, it can be found in the period before and after the transfer of his own status and it can be said be a normative-philosophical container of the status transfer process itself.

In the opinion of the author of this study is very important in responding to the challenges of the times and the demands that are developing in society, because the substance of education is a reflection of the actual problems faced in real life in society.

Andi Wahyono's research states that the concept of scientific integration, according to the Council of Higher Education, Research and Development (Diktilitbang) has three pillars, namely: the desecularization of Islam and science, the anthropocentric as a way of thinking, and realizing the aspirations of a progressive Islamic society as a learning goal. Meanwhile, in the implementation area, a number of PTMs have implemented the concept of scientific integration but with different models. The State Islamic University (UIN Alauddin Makassar) uses the integration-implementation model. Muhammadiyah University of Purwokerto (UMP) uses the integration-parallelization model. Muhammadiyah University of Semarang (Unimus) uses the integration-inductification model. (Andi Wahyono, 2016). As for the University of Muhammadiyah Makassar (Unismuh) Makassar, there has been no research that identifies what kind of scientific integration model is being applied, even though such integration efforts have been made.

The idea of scientific integration gained momentum in Indonesia when converting several State Islamic Institutes (IAIN) to the State Islamic University (UIN). Initially, IAIN only managed religious science study programs, transformed into UIN, which managed various study programs, including social humanities and science and technology study programs. The transformation from IAIN to UIN marks the beginning of applying the idea of integrating Islamic science with general science in Islamic Universities.

The problem that often arises in implementing scientific integration is the focus of integration which sometimes runs one-sidedly, which is limited to including Islamic science content in science material (Islamization of science) and not including scientific methodology in Islamic studies (Islamic science). The idea of scientific integration should create a mutualistic symbiosis between science and Islamic sciences. (Dede Rosyada, 2019).

As the focus of searching for data with all the indicators and barometers that cover it in the implementation of this study, the researcher determined several problem formulations as follows: How is the concept of scientific integration at IAIN Alauddin Makassar before status transfer ?; How is the concept of scientific integration at UIN Alauddin Makassar after changing status ?; and How is the concept of change management in the spectrum of scientific integration in the process of changing the status of IAIN to UIN Alauddin Makassar?

II. THEORETICAL REVIEW

A. Change Management Concept

The concept of change in the management of Islamic education is a process of structuring / managing Islamic education institutions that involve Muslim and non-human human resources in moving them to achieve the goals of Islamic education where the process of managing Islamic educational institutions is Islamic by getting around learning resources and other things. related to achieving the goals of Islamic education effectively and efficiently.

According to Sulistyorini, (2006) Islamic education management is also a process of structuring or managing Islamic educational institutions that involve Muslim and non-human human resources in moving them to achieve the goals of Islamic education effectively and efficiently. Furthermore, to form a unified system in order to organize management. Islamic education, it is described as follows: First, the process of managing Islamic educational institutions in an Islamic manner. This aspect requires the contents of Islamic values in the management process of Islamic educational institutions. For example, emphasis on appreciation, benefit, quality, progress, and empowerment. Furthermore, efforts to manage it are endeavored to rely on the messages of the Al-Qur'an and Hadith so that they can always maintain Islamic character. Second, against Islamic educational institutions. This shows the object of this management which is specifically directed at dealing with Islamic educational institutions with all their uniqueness. Therefore, this management can explain how to

manage Islamic boarding schools, madrasas, Islamic universities, and so on.

Third, the process of managing Islamic educational institutions in an Islamic manner requires an inclusive and inclusive nature. This means that this Islamic phrase shows an inclusive attitude, which means that the managerial principles formulated in this dissertation are used to manage education other than Islamic education as long as there is suitability of its nature and mission. On the other hand, educational management principles in general can also be used in managing Islamic education as long as there is conformity with Islamic values, reality, and culture faced by Islamic educational institutions. Meanwhile, the phrase Islamic education institution shows an exclusive condition because it becomes the direct object of this study, which only focuses on Islamic educational institutions.

Fourth, getting around this phrase contains a strategy that becomes one of the differences between administration and management. Management is full of tactics or strategies that are directed to achieve a goal. Likewise with the management of Islamic education which is always realized through certain strategies. There are times when this strategy is in accordance with the strategy in managing general education institutions, but it can be completely different because of the special situation faced by Islamic educational institutions.

Fifth, learning resources and other matters related to learning resources here have a fairly broad scope, namely: (1) Humans, which include teachers, ustadz, lecturers, students, santri, students, employees, foundation administrators ; (2) Materials, which include libraries, textbooks, and so on; (3) Environment, is everything that leads to society; (4) Tools and equipment, such as laboratories; and (5) Activities. Other related matters can be in the form of socio-political, socio-cultural, socio-economic, and socio-religious conditions faced by Islamic educational institutions.

Sixth, the purpose of Islamic education. This is the direction of all activities in the management of Islamic education institutions so that this goal deeply affects the other components, and even controls them. Seventh, effective and efficient. That is, effective and efficient. That is, management that succeeds in achieving its goals by saving energy, time and costs.

B. Concept of Integration of Science and Religion

According to Kuntowijoyo, (2015) Integration comes from the English word "integration" which means perfection or the whole. Integration of science is defined as a process of perfecting or unifying the dichotomous sciences so as to produce an integrative understanding of ¹⁰ concept of science. For Kuntowijoyo, the essence of integration is an effort to unite (not just combine) God's revelations and human findings (integralistic sciences), not to isolate God (secularism) or isolate humans (other worldly ⁵ eticism). Meanwhile, Imam Suprayogo (2015) Integration is to make the Al-Quran and Sunnah as a grand theory of knowledge, so that the qauliyah and kauniyah verses can be used.

According to Zainal Abidin Bagir, (2005) The integrative-interconnective approach is an approach that respects each other between general science and religion, being aware of each other's limitations in human problems. That is why good cooperation is needed to understand each other's approach (approach) and methods of thinking (process and procedure) between the two sciences. The integrative-interconnective approach is an attempt to make a relationship between general science and religion, both in the form of natural sciences, social sciences, and humanities. The integrative-interconnective scientific approach confirms that general science and religious science will greet each other in their material, methodology and approach.

¹⁰ Azyumardi Azra (2010) argues that there are three typologies of responses of Muslim scholars related to the relationship between religious science and ⁵ general science. First, the restorationist, which says that the useful and needed knowledge is the practice of religion (worship). The scholar who has this opinion is Ibrahim Musa (d. 1398 AD) from Andalusia. Ibn Taymiyyah, said that knowledge was only knowledge that came from the Prophet alone. Likewise, Abu Al-Al-Maududi, leader of the Pakistani al-Islam congregation, stated that Western sciences, geography, physics, chemistry, biology, zoology, geology and economics are sources of error because they are without reference from Allah SWT. and Prophet Muhammad SAW.

⁹ The application of adaptive, inclusive, and scientific curriculum integration in Islamic education institutions, both in schools and Islamic boarding schools, is assumed to be able to provide something useful and eliminate boundaries between subjects to become subject matter in the form of one another, and to be able to present facts and forming the personality of students who are in harmony with the life around them.

III. RESEARCH METHODS

This research is a case study or field research using qualitative methods. The paradigm used in this research is the constructivism paradigm, namely the meaning and truth have not been found but constructed through different interpretations. Therefore, the truth may differ from one person to another because the subject / person constructs the truth and its own meaning. In this research, many discoveries and truths that cause different interpretations can also be built. This epistemology makes most researchers interpret the meaning of the participants and therefore interpretivism. Gray. D.E, (2013). This research was conducted at UIN Alauddin Makassar, which is located on two campuses, in this case Campus 1, which is located on Jl. Sultan Alauddin No. 63 Permata Sari Makassar and Campus 2 which is located on Jl. H.M. Yasin Limpo No.36 Samata Gowa. In order to obtain more comprehensive and holistic research results related to the concept of scientific integration at IAIN Alauddin Makassar, researchers besides conducting research at the rectorate in identifying the policy direction of the rector.

Because ³ the researchers conducted field research (field research), the type of data collection used was direct research on the object under study using the triangulation method,

namely observation, interview³ and document analysis. The data that has been collected is then processed through several stages to conclude³ to an appropriate analysis. According to Jhon. W, (2016) The stages of data processing that the researchers did are as follows:

1. Editing³

Editing is the process of re-examining the data obtained to see the completeness, clarity, suitability, and relevance of other data with the aim that all of these data can be used to answer the formulation of research problems that have been made. This stage the researchers did to find out whether or not the data that the researcher had collected were complete and to find out whether or not there were things that the researchers had not understood from these data.

2. Classifying

Classifying is reducing existing data by arranging and classifying the data obtained into certain patterns or certain problems to facilitate the discussion.

3. Analyzing

³ Analyzing is a series of activities that aim to summarize data in a form that is easy to understand and easily interpreted so that the relationship between research problems can be studied and tested according to the type of research, the data analysis technique used is descriptive analysis, which is presenting data in interrelated narrative form and have adequate narrative weight.

4. Concluding

Concluding is taking conclusions from the data obtained after being analyzed to obtain answers to the reader for the anxiety of what is presented in the background of the problem as the last stage of this research where the researcher finds answers to the formulation of the problem that has been made previously. The researcher made a conclusion⁸ which then produced a comprehensive description of the concept of scientific⁸ integration at IAIN Alauddin Makassar before status transfer, the concept of scientific integration at UIN Alauddin Makassar after status transfer, as well as the concept of change management in the spectrum of scientific integration in the process of changing the status of IAIN to UIN Alauddin Makassar.

IV. RESULT AND DISCUSSION

A. The Concept of Scientific Integration at IAIN Alauddin Makassar Before Status Transfer

IAIN Alauddin was born at a time when the need for Islamic higher education became important. Not all of the graduates of formal educational institutions from Muhammadiyah or NU can continue their education in the Middle East or in Java and Sumatra. Therefore, in Eastern Indonesia, especially in South Sulawesi, it is necessary to build an Islamic university that can accommodate graduates who wish to continue their education in Makassar. This is the background of the birth of IAIN Alauddin Makassar.

The intention of establishing IAIN several decades ago showed the condition of the community at that time. At this

time, the term mission was not yet known to express the intention of establishing IAIN. The majority of Muslims need Islamic higher education institutions that can provide Islamic education and teaching at the university level and become a center for developing and deepening Islam. So it is solely for the purposes of developing Islamic knowledge. In this statement there is no method or activity carried out by the organization to achieve this goal. however, there are principles or beliefs that guide members of the organization when they pursue organizational goals, namely⁴ the values of noble, competent, and responsible morals for the welfare of the people, the future of the nation and state of the Republic of Indonesia based on Pancasila and the 1945 Constitution.

Over time, people's interest in joining IAIN has decreased, they are no longer interested in studying religion. They are more inclined to study the 'general sciences' or, more extreme, they are called divine sciences. They consider that what IAIN studies is only for the sake of the hereafter, even though life in the world also requires general, "worldly" sciences (UIN Alauddin, 2005). The stimulus in the form of decreased interest in entering IAIN makes change inevitable, as Van De Ven (1993) explains that because individuals are very capable of adapting to conditions that appear gradually, surprises or stimuli, they are specifically needed to accept change. as something that could not be avoided.

The enthusiasm of the community and the government² supports this change because this university is an asset to the community, nation and state. This higher education institution is a forum for the training of national leaders in the future. Therefore, letting it remain at the IAIN status which results in a decrease in enthusiasts to enter it is a very big loss, because it is not impossible that this college will be closed because there are no more enthusiasts. (UIN Alauddin 2005).

This description was also strengthened by the results of interviews which outlined the importance of this change, because society does not only need religious sciences, but also general sciences. At each State Islamic university, general sciences and religious sciences are integrated, so that the graduates who are produced do not only understand general science, but are also based on strong religious knowledge.

B. The Concept of Scientific Integration at UIN Alauddin Makassar After Status Transfer

The times have demanded IAIN Alauddin Makassar to adapt to the changes that have occurred. This form of adaptation is to switch from what was originally an institute to a university. The intentions of UIN Alauddin Makassar which are stated in its mission are (Statute of UIN Alauddin Makassar, 2007):

1. Instilling moral values and noble morals as well as spiritual basics, faith and devotion in students.
2. Reintegrating the religious sciences with general sciences and technology so that the dichotomy between the two can be eliminated.
3. Reinforce our determination to become a comprehensive center of academic and intellectual excellence that produces a cosmopolitan and civilized society.

4. Developing the potential and capacities of students that can serve as a solid foundation to be smart, dynamic, creative, independent, and innovative.
5. Strengthen the development and management of physical, fiscal and human resources through cooperation and interconnection.

Short Mission:

1. Cultivation of noble morals and revitalization of values
2. Integration of science
3. Comprehensive advantage
4. Capacity building and personal potential
5. Interconnection and cooperation

If we refer to the Presidential Decree No.57 / 2005, IAIN Alauddin Makassar changed to UIN Alauddin Makassar in order to realize quality human resources in the field of Islamic religious science and the process of integration between the field of Islamic religious knowledge and the field of general science.

Moral and moral development. This is very important to emphasize because this is one of our visions, namely moral and moral excellence. Besides that, morals and morals are one of the elements of our selling value to society.

How do you describe the moral and moral development that Prof. Dr. Azhar Arsyad, M.A.? What should the leaders, lecturers, and staff and students do in this matter of character building and morals? For Prof. Dr. Azhar Arsyad, M.A., the moral vision can be realized by realizing that students will have good character if the environment is good. what is meant by the environment here is the social environment between humans and the physical environment. Both must be good and conducive so that they affect the world view and attitudes of students.

A good physical environment is one that is well ordered. The gardens are beautiful to the eye, the yard and study rooms are clean and the buildings are well organized. If all of this is disorganized, disorganized, let alone it looks dirty and shabby, surely the attitudes and behavior of students are no more than that.

Moral becomes a barometer in assessing the quality of UIN output, in fact the understanding and depth of study in this field are linearly proportional to the goodness of thought patterns, attitudes and behavior or in simple language, morals. The higher a person's understanding of the values of Islamic teachings obtained in college and in the arena of scientific activity, the higher the morals in question in everyday life will be:

"Moral is a term from Islam, kaluar from secular. The name is moral. Morals are not culture (Islam consists of aqidah, Sharia, morals). Morals (in the order of intent to behavior). A measure of noble morality, the measure from the outside to the inside. For example, dress modestly "(Interview with Prof. H. A. Qadir Gassing HT, MS., 20 April 2021).

Noble morals are indeed a basic value that continues to be maintained from when it was in the form of an institute to that it was in the form of a university. This noble character is clearly illustrated by the behavior of the lake and his words. Islamic tertiary institutions must be owned by all Islamic universities anywhere. This noble character is clearly reflected in his mannerisms and katany speech. Islamic universities must be pioneers in morals. Noble morals start from the intention to manifest them in the behavior of each individual as the research informants:

"Noble morals means peace, there is no struggle for office. Noble morals are not just words, but practice. Morals starting from the level of intention to behavior (Interview with Prof. H. A. Qadir Gassing HT, MS., 20 April 2021).

Tracing UIN Alauddin's footsteps towards the center of Islamic civilization in East Indonesia is an attempt to explore and identify the long journey of this idea from the start, and Prof. Dr. Azhar Arsyad, M.A cannot be separated from this trail, which has become one of the pullers of the UIN transformation carriage which is inherent in the wider mandate. There are several triggers for the emergence of big ideas to transform higher education, which previously had the status of an Institute with only one family of disciplines developed, namely Islamic education, towards a broader mandate, the development of multidisciplinary science, with university status. As research informants:

"The conversion of IAIN to UIN is a well-rounded goal and because of that, all the power and capabilities that are owned must be mobilized to make it happen.

One thing to be grateful for, support from various parties continues to flow. In fact, the Governor of South Sulawesi, HM. Amin Syam, has stated his agreement to prepare assistance funds for IDB (Islamic Development Bank) assistance to IAIN Alauddin which is now in process (Hadi Daeng Mapauna (ed), 2004: xii).

The desire to become a university seems to be crystallizing in the second year since Prof. Dr. Azhar Arsyad, M.A returned to lead IAIN Alauddin. Conversion to UIN has become a central and dominant issue in every conversation among campus residents. Chancellor Prof. Dr. Azhar Arsyad, M.A, in every opportunity, always reminds the entire academic community to work hand in hand, to exert all their power and abilities, and to work hard to achieve big goals to make IAIN Alauddin a university. As the concept of scientific integration was born during the leadership of the Chancellor Prof. Dr. Azhar Arsyad, M.A.

On the initiative of the leadership of IAIN Alauddin for the period 2002-2006 and with the support of the academic community and senate of IAIN Alauddin and the Governor of South Sulawesi, it is proposed that the conversion of IAIN Alauddin Makassar to the President of the Republic of Indonesia through the Indonesian Minister of Religion and the Minister of National Education of the Republic of Indonesia. Starting October 10, 2005. The Institutional Status of the Alauddin Makassar State Islamic Institute (IAIN) changed to

Makassar State Islamic University (UIN) based on Presidential Regulation No. RI. 57 of 2005 dated 10 October 2005 which was marked by the inauguration of the signing of the inscription by the President of the Republic of Indonesia, Mr. Dr. H. Susilo Bambang Yudhoyono on December 4, 2005 in Makassar (Profile of UIN, 2011).

Ford and Ford (1995) stated that deliberate change occurs when a change leader "deliberately and consciously proposes to develop conditions and circumstances that are different from the present one and achieve them through a series or several of actions and interventions either personally or in collaboration with others. (Paden, 2011).

The change from IAIN to UIN Alauddin Makassar was marked by an increase in the number of faculties. With the change in institutional status from Institute to University, UIN Alauddin Makassar has grown from (5) faculties to seven (7) faculties and (1) Postgraduate Programs (PPs) based on Regulation of the Minister of Religion of the Republic of Indonesia Number 5 of 2006 dated March 2006.

To respond to changes that occur in their environment, organizations usually increase or decrease their units so that organization can survive. As explained that when the organization experiences a rapid decline in performance, the manager may reverse the situation by restructuring. Dapar restructuring in the form of simplifying its organizational structure by eliminating divisions, departments, or hierarchical levels; and reduce workers to lower operating costs. Innovation is the successful use of skills and resources to create new technologies or new goods and services, so that organizations can change and respond better to customer needs.

The transformation of IAIN Alauddin into UIN Alauddin Makassar was successfully carried out by Prof. Dr. Azhar Arsyad, MA during his leadership with the concept of pine science, besides that he also succeeded in realizing civilization, both physically by moving the UIN campus to Samata Gowa equipped with a number of monumental buildings that have stood firmly until now and also introduced the civilization campus brand.

Pine Cell as a Symbol of Integration and Interconnection is made a formulation of pine cell description of integrity and metaphorical interconnectivity of roots, grooves, twigs and fruits and transcendental goals of universal science that can be manifested in a container whose name is a university as a pine tree according to Prof. Dr. Azhar Arsyad, M.A, which indicates that something that is alive does not die as cool as it is seen because it is a tree, so it grows and develops more and more and then cones It's getting shady every day. This tree will bear fruit, and that fruit will become the name of a science which will certainly bear fruit again. The parts are integrated and interconnected. The cell image represents aspects of synthetic interconnectivity, while cypress represents the final transcendental through Muhammad's apostleship to Allah.

One of the logical consequences of changing from institute to university, was the opening of faculties and general

study programs. Until the fourth year of conversion to university, two general faculties had been established, namely the Faculty of Science and Engineering and the Faculty of Health Sciences. Various general study programs that will become the forerunner of the faculty have also been opened, including: Political Science, Sociology, Economics, Communication, Management, and Journalism. Integralistic Output With the existence of these faculties and general study programs that are continuously being improved and increased in number, UIN strives to produce alumni who are not limited to mastery of religious sciences, such as the trademark previously owned, but also have abilities in a more general scientific field. , including in the vocational aspect. The expected impression is that students and their alumni are the same as graduates of several public universities in the country that gave birth to technocrats and thinkers, but with the characteristics of deep Islamic values. The hope of the results of the combination above is that there will be a breakthrough in the printing of alumni who have plus values, namely alumni who are not trapped in scientific dualism, general science and religious knowledge, but have integralistic scholarship, scientific development that is always colored with strong religious values. When a student or alumni talks about natural phenomena that are studied in physics, at the same time, he connects it with the concept of sunnatullah Islamic teachings.

An Islamic university output who is able to open a machine workshop, at the same time and space, is also expected to be able to set up a moral workshop. This means that when there is a repair or replacement of vehicle parts, the mechanic does not at least think of fraudulent attempts, for example, mark-up prices or the use of genuine but fake goods. What is clear is the direction of the transformation from institute to university, the alumni who are produced are those who are ready to deal directly with the community market. By expanding the scope of intellectual exploration, an established religious study program will also accelerate integrated scientific reform. So that the output is not only able to fill the mosques and majelis taklim for spiritual enlightenment needs, but outside the mosque building, they are also active in intellectual enlightenment efforts while bringing the spirit of the mosque.

With this effort, the output of UIN Alauddin will be able to emerge as a thinker and actor of development whose footsteps are always on the ground that is encouraged by the mosque. One important task of the UIN leadership to assess the extent to which the discourse on science integration is absorbed is to think about the opening of the Faculty of Medicine. Doctors are considered a sacred duty that has high human value. However, the medical profession should be accompanied by a deep human meaning. It is in this aspect that the role of religious science is needed to produce doctors with qualified religious insights. So that the doctor who is created is not only able to treat the patient's physical condition but most importantly is to synergize the mental and spiritual side of the patient's treatment.

From the various forms of integration stated above, the form of integration that UIN Alauddin Makassar tries to implement is "integration and interconnection of knowledge".

Departing from the field of knowledge that has been considered standard, namely natural science. Social sciences and humanities. UIN Alauddin sees the need to place Islamic ethics which are rooted in the universal values of the Al-Qur'an and Al-Sunnah to integrate all scientific fields. Basically, Islam develops science that is universal and does not recognize a dichotomy between the qauliyah sciences (related to religious texts) and the kauniyah ijtimaiyyah sciences (empirical, natural, and social sciences) and (transformative critical philosophical ethical sciences).

As a whole, these sciences can be said to be Islamic sciences when epistemologically departing from or in accordance with Islamic ethical values. Therefore, the study area of UIN Alauddin covers the three scientific fields above, namely the sciences which are based on qauliyah science based on nas and kauniyyah philosophies. The scientific area is not studied partially but in an integrative manner and interconnected or interconnected with one another. If examined historically, these scientific fields have actually been studied and developed by Muslim scientists in the classical and middle era .. although they then received less attention from the next generation of Muslims. Thus, all scientific fields can be said to be Islamic sciences as long as they are ontologically, epistemologically, and axiologically in accordance with humanistic and ethical Islamic values and ethics. (Mapuna, 2005).

The next thing that becomes the basis for the application of science integration at UIN Alauddin Makassar, as stated by the research informants:

"The opening of two study programs, namely health and science and technology, in which both study programs are pure science, so it needs to be combined with the rules of hadith and the Al-Qur'an to strengthen the existing scientific findings in accordance with Islamic principles. (Interview with one of the Lecturers of Gemi Nastity Handayani, Monday 19 April 2021).

Integration is indeed a keyword as the researcher got when asking why IAIN Alauddin Makassar had to change into a university. As an interview with one of the lecturers at the Faculty of Medicine and Health Sciences.

"The dualism of education is a Dutch product, not in accordance with the Islamic education system which is integrative in nature. UIN graduates are supposed to master general knowledge and religion together, so that they are used to creating with full Islamic nuances. Because Islam is not just a name but Islam is a system. Islam as a system, must be built on the foundation of belief, created in real work, and must ensure that it benefits society. UIN Alauddin Makassar is expected to produce intellectual scholars. (Interview with Fatmawati Hilal, 18 April 2021).

What is stated in the Presidential Decree 57 of 2005, is truly held by the UIN Alauddin Makassar academic community. Integration is an absolute and inviolable matter. As stated by the research informant who at the time of the change process, served as chairman of the conversion committee of IAIN Alauddin Makassar.

"The difference between the Faculty of Science and Technology UNHAS and UIN is Integration, the difference between the Faculty of Public Health UNHAS and UIN is Integration. An architect who graduated from UIN will have the same basic knowledge as an architect graduated from UNHAS, for example, but what distinguishes it is that UIN graduate architects must master the basics of Islam as the foundation. , it is the basis of Islam that transmits the knowledge he has. (Interview with Prof. H. A. Qadir Gassing HT, MS., 20 April 2021). The change from IAIN to UIN did not leave Islamic studies as the core study, but in each course one had to be able to integrate Islamic sciences.

C. The Concept of Change Management in the Scientific Integration Spectrum in the process of changing the status of IAIN to UIN Alauddin Makassar

One of the bases for the formation of this vision is the 1945 Constitution, a promise to participate in efforts to educate the nation's life, to educate the nation's children who are the responsibility of UIN Alauddin Makassar. As the researcher interview with research informants:

"The background of this vision is that universities have a role to educate the nation's life, the overall goal is to build civilization. The scope of the word civilization is narrowed in fields that can be handled in higher education. Civilization in higher education is how to develop civilized science, science and technology (humanizing human life more, maintaining peace and preserving the surrounding environment) ". (Interview with Prof. H. A. Qadir Gassing HT, MS., 18 April 2021).

Scientific integration is an absolute sentence in the vision of UIN Alauddin Makassar, because that is the basis for the consideration of Perpres no. 57 of 2005 concerning the Change of IAIN Alauddin Makassar and IAIN Sunan Gunung Jati Bandung to become UIN Alauddin Makassar and UIN Sunan Gunung Jati Bandung. This is also a promise that must be fulfilled when IAIN has changed to UIN. UIN must not leave Islamic studies as its core study, but must also integrate it with general sciences.

"Integration is strengthened by the vision and mission. Several integration models at UIN are reflected in the STILeS (Student Teacher Integrated Learning System) as an integrated learning system towards a civilized UIN campus. (Interview with Prof. Dr. Sabri Saming, 20 April 2021).

In its development, technology has inspired a shift in the learning paradigm from the dominant role of Teacher Centered Learning (TCL) lecturers towards Student Centered Learning (SCL) student independence, so that on that basis UIN Alauddin Makassar tries to co-converge the two systems in the form of STILeS, a learning system that combines the potential and creativity of lecturers and students and the community as a place for scientific application in the learning process. The synergy of the two will complement and strengthen each other in achieving useful academic achievements.

UIN Alauddin Makassar has made various structured efforts in addressing the transfer of status not only at the opening of various new study programs that tend to be rigid to be able to integrate with various existing study programs. Referring to the metaphor of scientific development in the form of a house of civilization, it can be seen that the concept of scientific integration developed by UIN Alauddin Makassar does not only cover the ontological dimension of science itself but includes other aspects, be it the epistemological dimension or the axiological dimension. This is reflected in the development of the curriculum which emphasizes the concept of the Student-Teacher Integrated Learning System (STILeS).

In the STILeS concept, Lecturers are required to make a Lecture Implementation Plan (RPP) when they want to present each course to students in consultation and coordination with the lecturer supervisor of the course, the lecturer supervisor of the course in question is the lecturer who is responsible for certain courses and / related to each study program. Course supervisors must develop courses that are in accordance with their field of expertise and at least have the rank of Head Lector. Lecturers who supervise courses have the task of guiding their supervised lecturers and monitoring and evaluating the implementation of the guided courses.

The supporting tools for the STILeS learning system are the Silabi document, the Lecture Implementation Plan and the Course Module. The learning tool that is unique to the STILeS learning system is the Course Module. This module will guide and become a pathway that will be carried out for 1 semester of lectures for each course. Each course must be guided by 2 types of modules which are intended for Lecturers and Students.

The transformation of knowledge and values is at the same time the main mission of STILeS in the process of enlightenment, enlightenment, and achievement. Scientific integration that has the character of an agent of social change which is what will be achieved from the STILeS learning system with the basic principles of Independence, Creativity and innovation, Self Confidence Leadership, Motivation, Lecturer Function (exemplary, Empowerment, Control, Motivator), Harmony, Communicative, Character, Synergy, and Efficient. These basic references will be able to produce more effective class interactions so that the relationship between students and lecturers is mutually symbiotic. To get optimal effectiveness, the lecturer-student must be able to project their knowledge according to their scientific field, both for themselves and for others.

"In order to develop the science of educational interaction between students and lecturers, it is not limited to class, the involvement of both in research and other scientific works. However, the integration between Lecturers and Students is also in the catch-up process. (Interview with Prof. Sabri Saming, 20 April 2021).

The STILeS learning system does not only produce scientists who master only their fields of knowledge. However, it has bigger and more comprehensive goals and objectives, namely an engineering of civilization both on

campus and socially. This means that the entire academic community has the responsibility of carrying out a prophetic mission (teaching books or empirical and rational sciences, wisdom or great values, and tazkiah or fostering spirituality). To achieve this goal a set of foundations and values (local religion and culture) are prepared to complement it. Conceptual studies of both the ontology, epistemology and axiology aspects are carried out continuously to perfect the idea and its implementation.

"Application of integration in the field (class) consists of Tridharma Perguruan Tinggi, namely (education, curriculum, syllabus, STILeS, Modules), Planning and Institutional Management. (Interview with Prof. Dr. Mardan, M.Ag 19 April 2021).

Based on the guidelines for the scientific integration of UIN Alauddin Makassar in 2018 which is a performance reference in order to accelerate the implementation of scientific integration by the academic community and institutional managers of UIN Alauddin Makassar, namely the performance of the Tri Dharma of Higher Education and institutional management, it is deemed necessary to build it through the implementation of integration discussion activities. Education and Teaching Sciences, Research and Scientific Work and Support / Management of institutions.

If we return to Kenneth Andrew's definition of strategy, UIN Alauddin's Strategic Plan has fulfilled what is required by him as a strategy, because one thing that distinguishes this strategic plan from IAIN Alauddin's strategic plan is that the main policy direction for development and indicators of each program is clear.

The performance of Tri Dharma tertiary institutions and institutional management of UIN Alauddin is guided by integration that is carried out consistently and continuously which will lead to further achievements in institutions and changes in civilization both inside and outside the UIN Alauddin Makassar campus by increasing curriculum competitiveness through scientific integration. As UIN Alauddin Makassar has several integration applications.

"Curriculum integration (15% of the curriculum must lead to verses / hadiths related to the field of science, topic of discussion, compiling textbooks and one course 2 lecturers. Researcher's interview (Interview with Prof. Dr. Mardan, 19 April 2021):

Even though it has been turned into a university, the State Islamic university must not leave its Islamic foundation. The curriculum for teaching staff, laboratories and libraries, and the administration system of the State Islamic University (UIN) is actually the same as other universities in general in Indonesia. As part of the national education system, the core curriculum imposed by national education is fully implemented by UIN. What distinguishes UIN from universities in general lies in the characteristics they have.

The hallmark of UIN is its study. Apart from basing the truth on the results of observations and experiments

(developing scientific truth), also looking at the messages from the holy books of the Al-Qur'an and Al-Hadith). Therefore, apart from being required to master Indonesian and English. Jughu students must master Arabic as a tool to understand the holy book. Islamic studies are considered as a characteristic of UIN, because studies are carried out in depth and are not like that of universities in general which are relatively small in number. (Mapuna, 2014).

"Lecturers and students must be able to recite, understand, and memorize and memorize verses of the Al-Qur'an and hadith in accordance with their scientific field (Prodi), students must integrate Islamic texts in writing scientific papers and theses, and all departments. required to memorize 30 juices before the Proposal seminar. (Interview with Prof. Dr. Sabri Saming, 20 April 2021).

It can be said that a state Islamic university is a university in general with added value, this added value is in the form of a foundation of Islamic value in every step of the way. Regardless of what form of integration is carried out, at least efforts towards integration are continuously being made. This foundation requires all lecturers and students to understand the holy verses of Al-Qur'an and Al-Sunnah which are supported by adequate English and Arabic language skills.

"With scientific integration, the target is achieved how to link religious knowledge / there is no dichotomy of religious and general knowledge, students must be guided by religious values, students who take comprehensive exams must master verses of the Al-Qur'an and Hadiths related to thesis title. UIN students have technical abilities and skills through the CBT program which aims to build student character early through a training mechanism based on Islamic and cultural values both in intellectual, emotional, moral, social and spiritual aspects. (Interview with Prof. Dr. Hj. Siti Aisyah Kara, Ph.D.).

In the book "Formerly IAIN, now UIN Alauddin", it is written that the change from an institute to a university is an effort to maintain the existence of this Islamic university in the midst of decreasing public interest in entering IAIN. This decrease in interest is at the same time a sign that people are no longer interested in studying religious knowledge. They are more inclined to study "general sciences" or more extreme are called worldly sciences. Maybe they think that what is learned at the IAIN is only for the sake of the hereafter. In fact, life in the world requires general, "worldly" sciences. (Mapuna, 2005).

What is written above is in line with what the researcher obtained in the interview, for example:

"Changes that occur at UIN Alauddin are based on the fact that general study programs are more desirable than those of religion, such as biology, mathematics, libraries, communication, and Islamic political thought. However, the idea of this change was challenged by senior lecturers who were worried that the interest in religion study programs would decrease, on the other hand, the interest in general study programs would increase ". (Interview with Dr. Muljono Damopolii, M.Ag, 18 April 2021).

After transforming into a university, the number of prospective students at UIN Alauddin Makassar has indeed increased, as a comparison, in 2003/2003 the targeted applicants were 1000, but only 828 were realized (UIN Alauddin, 2010). Compare with the 2010/2011 target when it has become a university, which is 10,000 people, the realization is 14,134 people (UIN Alauddin, 2010). In line with the above thinking, another interview stated that:

"This momentum is accelerated by the fact that society is getting more pragmatic, every alumni must work fast. These two things spurred change to the UIN. The basic idea behind reuniting the education system in Islam "(Interview with Dr. Muhammad Suhufi, 27 April 2021).

The process of changing the status of IAIN to UIN that has been realized is not a pragmatic step based only on taste and euphoria for a moment but is based on a spirit of change and a noble vision and mission to make UIN Alauddin as the pioneering center for the development of values and morals as well as academic and intellectual excellence combined with technological development towards a civilized society.

The idea of becoming a State Islamic University (UIN) is based on a growing phenomenon and predictions of an increasingly competitive future in the world of education. This can be seen from the following phenomena:

- 1) There are sufficient social expectations and demands for higher education institutions to integrate general sciences with religious sciences. This is reflected in the expectations of society for intellectual and professional Muslim scholars in the Islamic and other scientific fields in accordance with the needs and developments of the global world.
- 2) There are demands from service users (users) and stakeholders for the variety of study programs offered by UIN. The grouping of scientific disciplines at the high school level requires UIN to prepare various majors / study programs. In this way, IAIN is expected to be able to offer "products" that are suitable and in line with market demand (marketable).
- 3) There is a phenomenon of increasing intellectual unemployment (college graduates) from year to year, which in his mind has emerged various criticisms of the community questioning the credibility of higher education institutions in the country. Society today still doubts the ability of domestic universities to produce graduates who have reliable thinking qualities, have independent, creative, innovative and democratic personalities. In other words, our universities have not been able to produce graduates who are ready to enter the job market at the same time "ready to use".
- 4) There are demands in the reform era that provide opportunities for broader autonomization of tertiary institutions as educational institutions, cadre of future national leaders. For UIN Alauddin Makassar, this is a momentum that needs to be responded to immediately with concrete steps towards the development and improvement of the implementation of Tridharma itself, namely the management of higher education institutions with a

professional management system that is transparent, independent, and democratic.

Based on the above phenomena, UIN Alauddin Makassar as one of the largest religious higher education institutions in the Eastern Indonesia Region has ideals: first, to prepare students to become members of society who have academic and professional abilities who can apply, develop and or create theories. new theory; second, develop and disseminate knowledge and seek its use in improving people's lives and enriching national culture.

From the perspective of the academic framework, these efforts seem to be increasingly urgent due to the following reasons: *First*, National development as a necessity in the context of the progress and benefit of civilization of the people really needs the participation or handling of experts and professionals. It is from them that science and technology get their proper place. Therefore, science and technology is a major factor in realizing progress and the benefit of the people.

Second, the new melenium era is an era of open competition. It is almost certain that the winners of the competition are those who have adequate equipment for the widest possible access to information, as well as the ability to design future lives through careful and accountable calculations. Therefore, only high quality human resources are ready to compete and become winners.

Third, in this era, Islamic studies and general knowledge studies are parts that cannot be ignored. The process of scientific integration must be a must. This means that in addition to examining in depth the aspects of epistemology and scientific axiological aspects, it is also necessary to design a truly appropriate institution that functions as a place for the development of science and technology, research and a place to prepare competent human resources intellectually and morally.

V. CONCLUSION AND SUGGESTION

The concept of scientific integration at UIN Alauddin Makassar is more towards the integration-interconnection model between Islamic science and general science. The concept of scientific integration at the ideological level is based on the belief that all inner knowledge comes from one source, namely Allah SWT, all objects of knowledge, whether revelation, human beings, and nature, as well as all instruments for obtaining knowledge, both in the form of reason, senses, and heart. is a creation of Allah. There is no knowledge that is of no value if it is studied, developed and used in the name of Allah SWT while, the life cycle theory describes the process of change in an entity through a sequence of stages or phases, there are three variations of the life cycle, which are determined by natural, logical or institutional.

Scientific integration at UIN Alauddin Makassar after a change of status has had a positive influence on the development of UIN Alauddin Makassar, this can be seen

from several components experiencing changes in two forms of life cycle theory variations, namely logical and natural, the natural life cycle is marked by the addition of variations in the field of study to suit with market demand (marketable) while the logical life cycle is marked by the enlightenment of Islamic academics to integrate Islamic sciences and general sciences, UIN Alauddin in the eyes of the community, in general it can be said to be good, this can be seen from the data showing the public's interest in admission to UIN Alauddin is getting higher from year to year.

Significant changes after the process of transferring the status of IAIN to UIN Alauddin Makassar can be measured from the point of scientific integration, manifested in the implementation of the Tridarma of Higher Education, namely, education and teaching, research and community service.

Based on this description, the researchers suggest several things, first, scientific integration has taken place at UIN Alauddin Makassar, but has not run optimally, therefore all components of UIN Alauddin Makassar should refer to the scientific integration guidelines so that it is more implementative, practical, clear, and firm. outlined in the Tri darma of college. Second, for the leadership of UIN Alauddin Makassar to focus on increasing the quantity and quality of facilities / facilities for the inadequate teaching and learning process so that it is necessary to pay attention to especially the procurement of textbooks and the budget of each study program to determine a standard book of at least two titles that must be mastered by students, for example through study discussions and literature.

Third, the content of Islamic science material needs to be arranged in the form of a textbook, furthermore it needs guidance, appreciation and in-depth mastery of the teaching staff of Islamic sciences, so that the teaching staff is more ready and has the same reference to be applied in the learning process. Fourth, it is necessary to organize human resources for general lecturers so that they are given an understanding of religion held by the LPM (Quality Assurance Agency), such as reciting, memorizing, understanding, and interpreting the verses of the Al-Qur'an and Hadith, so that it becomes a role model in the application of scientific integration. at UIN Alauddin Makassar. Fifth, to achieve the goal of scientific integration between the Ministry of Religion and UIN Alauddin Makassar, professional Descriptions should be structured according to their areas of expertise in realizing the success of scientific integration.

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