INTERDISCIPLINARY INTEGRATION FOR CHARACTER BUILDING IN ISLAMIC HIGHER EDUCATION

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Abstrak

This study examines the implementation of interdisciplinary integration in fostering an integrative worldview among students at Alauddin State Islamic University in Makassar. The objective is to analyze the implementation process and identify the obstacles encountered in carrying out this interdisciplinary integration. The research method employed is qualitative descriptive, utilizing primary data from several informants, as well as secondary data from literature related to the research topic. The results indicate that the implementation of interdisciplinary integration—particularly in general study programs—has largely fulfilled the "House of Civilization" integration model grounded in the Qur'an and hadith, which is further expanded through scientific paradigms encompassing interdisciplinary, multidisciplinary, and transdisciplinary approaches. However, this has not been fully achieved due to implementation processes that have not been carried out simultaneously; among other things, partnerships in teaching and the delivery of instructional materials framed with religious content have not been maximized, and students' research studies still lack depth regarding the relevance of both Islamic teachings and other religious aspects that can build students' character and interactive perspectives. The implementation of interdisciplinary integration can serve as an effective strategy for building students' character and fostering an integrative worldview through the synergy between general knowledge and Islamic values.

Keywords: Implementation, Interdisciplinary Integration, Character, Students

Abstrak

Penelitian ini membahas implementasi integrasi keilmuan dalam membangun wawasan integratif mahasiswa di Universitas Islam Negeri Alauddin Makassar. Tujuannya adalah menganalisis pelaksanaan dan menunjukkan hambatan yang dihadapi dalam pelaksanaan integrasi keilmuan yang dimaksud. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan sumber data primer dari beberapa informan, serta sumber data sekunder dari dokumen-dokumen laporan penelitian dan buku-buku yang terkait dengan topik penelitian. Hasil penelitian menunjukkan bahwa pelaksanaan integrasi keilmuan

khususnya di prodi umum sudah cukup memenuhi pola integrasi rumah peradaban yang berdasar pada Al-Qur'an dan hadis, yang kemudian dilanjutkan dengan paradigma keilmuan yang menyangkut interdisipliner, multidisipliner dan transdisipliner. Namun demikian, belum sepenuhnya terpenuhi akibat proses pelaksanaan yang belum terealisir secara simultan, di antaranya kemitraan dalam pengajaran dan penyampaian materi ajar yang dibingkai dengan muatan keagamaan belum maksimal; kajian hasil penelitian mahasiswa masih kurang mendalam tentang relevansi kedua sumber ajaran Islam dan aspek keagamaan lainnya yang dapat membangun karakter dan wawasan interaktif mahasiswa. Demikian pula halnya masih minimnya penelitian mahasiswa yang memiliki probabilitas yang lebih tinggi untuk diaplikasikan dalam masyarakat.
Kata Kunci: Implementasi, Integrasi keilmuan, Karakter, Mahasiswa

A. Introduction

In the pursuit of knowledge, it turns out that every Muslim must strike a balance between reason and faith to avoid straying from the right path. In fact, knowledge can be used to strengthen faith and conviction. Religion, on the other hand, provides guidance that human reason alone cannot attain. If we examine the history of Muslim scholars during the Golden Age of Islam, we will find that they truly understood their religion. In fact, among them were leading figures in the field of Islamic law, yet at the same time, they advanced the fields of mathematics, medicine, geography, astronomy, and others. It is even documented in the literature that Jabir ibn Hayyan—who is credited as the first figure to develop and establish the field of chemistry was, in fact, a Sufi who practiced Sufism.[1]

The above demonstrates the importance of integration and interconnection between science and religious studies. Regarding terms such as "the golden age of Muslims in world civilization" and the like, Nurchalish Majid (1939–2005) noted that such expressions can indeed be seen as a reflection of the Muslim community's inferiority complex. However, in the current process of growth, where Muslims find themselves in a disadvantaged position, this mindset clearly has psychological benefits and is, after all, an objective reality. Such an attitude need not be overly criticized. At the very least, if acknowledged from a psychological perspective, it can foster a sense of self-confidence among Muslims, and that self-confidence can serve as a foundation for further progress.[2]

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[1]Nurman Said at all, *Sinergi Agama dan Sains Ikhtiar Membangun Pusat Peradaban Islam.*Alauddin Press, 2005.

[2]Nurchalis Majid, *Islam dan Peradaban Dunia* (terjemahan) 1995, h. XI. Buku ini diterjemahkan dari *The Impluence of Islam on Medieval Europe* karya W. Mongomentry Watt (Edinburgh University Press, 1972) Kemudian diterjemahkan ke dalam bahasa Arab oleh Husain Ahmad Amin dengan judul *Fadhlu al-Islam 'ala al-hadharati al-gharbiyyati* (Cairo: Maktabah Madbouli, 1983). Buku lain yang dapat dibandingkan dengan buku ini adalah karya Izzuddin Farraj, *Fadhlu al Ulamai al-muslimin ala al-hadharah al-urubbiyah* (Cairo: Dar al Fikr al-Arabiy, 2002. Bernard Lewis, *The Muslim Discoevery of Europe* (London: Phoenix Orion Books

The program for the integration of knowledge at Islamic religious universities, which has been under discussion for several years, remains a subject of controversy in the effort to unify the epistemology of religion (i.e., Islam) and science. Universities, which are, by definition, beacons of knowledge, explore various fields and disciplines. However, this development has created a dilemma regarding the dichotomy between the two spheres of knowledge: modern science and religious studies. The development and growth of modern science, which some view as secular and a symbol of the success of secular universities, are simultaneously seen as an indication of the decline of ethical and moral values in human life, as well as a sign of an inability to find solutions to the religious issues that have come to the surface. Conversely, the development and growth of Islamic religious universities have faced a deadlock and stagnation in the search for alternatives offered by religion for the welfare and well-being of humanity, focusing solely on religious studies and normative classical Islamic texts. This has had an impact on the production of qualified graduates, particularly in the field of skilled labor within the workforce.

Studies on the integration of knowledge in Islamic higher education institutions have continued to develop in recent years. Research by Maryam Ismail (2021) emphasizes that the integration of science and Islam aims to create a complementary synergy without[3]. Furthermore, Suprapto and Sumarni (2022) found that the implementation of interdisciplinary integration within the Tridharma of Higher Education will be effective if supported by lecturers' interdisciplinary competencies, student readiness, and collaboration among study programs. Meanwhile, Mila Roza, Eva Latipah, and Yayan Suryana (2023) demonstrated that the integration-interconnection paradigm at UIN Sunan Kalijaga is realized through a learning process that connects religious studies and general studies in students' academic activities.[4] Nevertheless, those three studies focused more on the conceptual, institutional, and implementation aspects of interdisciplinary integration, whereas this study seeks to examine the implementation of interdisciplinary integration as a tool for character building and strengthening students' integrative perspectives at Islamic universities. Thus, the novelty of this study lies in its analysis of the impact of interdisciplinary integration on students' affective and cognitive dimensions—specifically, the development of Islamic character and an integrative worldview in both academic and social life.

It is interesting to briefly mention one example of interdisciplinary integration, the synthesis of natural sciences with religious studies, which is illustrated as follows: Place a small nail on a table, then take a pair of scissors and slowly bring the tips of the scissors closer to the nail. Now, what happens next? It turns out that as the tip of the

Ltd, 1994). Dr. Abd Rahman Badawi, Dauru al-Arab fi Takwini al-Fikri al-Arabiy (Cairo: Dar al Adab, 1978).

[3]M. Ismail, 'Integrasi Keilmuan Dalam Pandangan Islam.', *Jurnal Ilmiah Islamic Resources*, 8.1 (2021) <https://doi.org/10.33096/jiir.v18i1.124.>.

[4]Yayan Suryana Mila Roza, Eva Latipah, 'Analisis Proses Pembelajaran Mahasiswa Pada Perguruan Tinggi Islam Berparadigma Integrasi-Interkoneksi Di UIN Sunan Kalijaga Yogyakarta', *2023*, 2 (16AD) <https://doi.org/10.54471/tarbiyatuna.v16i1.2183>.

scissors approaches the nail, the nail suddenly jumps and sticks to the tip of the scissors. Even when lifted high into the air, the nail remains attached and does not fall. Why does the nail stick to the tip of the scissors? Because the tip of the scissors contains a magnet, and magnets have the property of attracting iron. Magnets are also often referred to as "brave iron." From this, we know that Allah SWT has indeed endowed each of His creations with specific properties. Water that moistens and fire that burns are examples of properties Allah has bestowed upon His creations. The same applies to iron that contains a magnet. To reinforce this, we find Allah's affirmation in the Qur'an, Surah al-Hadid, verse 25, where Allah states the following:

وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ ﴿٢٥﴾

Translation:

> And we created iron, in which there is great strength and many benefits for humankind (so that they may make use of it).

Based on this verse, it is clear that the properties of iron are a gift from Allah, which He has ordained. One of its inherent properties is the magnetic element's ability to attract other pieces of iron, provided they are magnetized. The verse above also mentions the various benefits that this magnetism provides to humanity.

This serves as a brief illustration of the integration and interconnection between the natural sciences, the humanities, and religious studies as discussed. The nature of Islamic teachings consistently reflects a state of balance (tawazun) among the elements of His creation.

The emergence of the concept of scientific integration is crucial for formulating a typology or conceptual framework regarding the interconnection of scientific disciplines. The discourse on the integration of general sciences with religious studies (Islam) at Islamic Religious Universities and State-run Islamic Religious Universities in Indonesia is an inevitability based on a philosophy consistent with the outcomes of the International Conference on Islamic Education held in Islamabad in 1997: 129.[5] which highlights the development of these two types of knowledge, perennial knowledge and acquired knowledge, that require development and implementation within the framework of interdisciplinary integration. However, in practice, several issues have arisen: first, among those universities that have proclaimed such interdisciplinary connections, these remain within the realm of philosophical norms and have not yet reached the empirical, implementable stage; and second, among those that have implemented such programs, they remain within the bounds of segmental pragmatism and have not yet reached a universal, systemic level.

In response to this issue, several State Islamic Universities in Indonesia have demonstrated a serious commitment to integrating the teaching of general academic subjects with Islamic values. The seriousness of this policy is reflected in several university programs; for example, Alauddin State Islamic University in Makassar has designed various forms of academic integration by synergizing general knowledge

[5]H.P. Dauly, *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia, Jakarta: Kenca Perdana Media Group.*, 2007.

with religious (Islamic) values, such as designing curricula and creating teaching modules. Furthermore, in the recruitment of Lecturer members and requirements for new students, student research, and many other forms of integration that have been and will be implemented by State Islamic Higher Education Institutions, particularly Alauddin State Islamic University in Makassar. However, the programs that have been launched are apparently not yet complete. Therefore, this study will seek to identify several phenomena, such as the patterns of integration that have been implemented, while also identifying the obstacles encountered in the implementation of these programs.

B. Research Method

This study employed a qualitative descriptive research design to provide an overview of the phenomenon of interdisciplinary integration as implemented at Alauddin State Islamic University in Makassar. Qualitative descriptive research is a research method grounded in the philosophy of positivism, which views reality and phenomena as classifiable, relative, and concrete.

The results of this study consist of excerpts from interview transcripts that were previously analyzed and then presented descriptively. The qualitative approach was chosen to explore ideas and obtain in-depth answers in order to gain an understanding of the implementation of the integration program and the obstacles encountered in carrying it out.

C. Result and Discussion

1. Result

The results of this study cover two main aspects: a description of the integration process at the Lecturer of Science and Technology and the Lecturer of Health Sciences, and the obstacles encountered in implementing integration. This description of the integration process encompasses various academic activities, based on interviews with several respondents, including students and Lecturer members, as follows:

a. Curriculum Design

Regarding the curriculum, which was designed with a focus on synergy between religion and science, the following findings emerged from student interviews:

Based on interviews with informants, the implementation of interdisciplinary integration at Islamic universities is realized through the offering of religious courses to all students, including those in general study programs such as Computer Science. In addition to taking core courses in their respective fields of study, students are also provided with religious courses, such as Tafsir, the Science of Tafsir, Hadith, the Science of Hadith, Fiqh, and Ushul Fiqh, as well as training to strengthen their Arabic and English language skills to support their mastery of academic disciplines. Furthermore, the Ma'had al-Jami'ah offers a Qur'an Reading and Writing (BTQ) program and religious practice sessions to improve students' ability to read the Qur'an and their understanding of religious practices. These findings indicate that the integration of knowledge is realized not only through the combination of general and religious studies in the curriculum but also through the comprehensive development of students' religious skills and character.

b. **Lecturer Competence (Integrative Approach)**

One of the key factors to consider in supporting the implementation of interdisciplinary integration in higher education is the preparation of Lecturer members with an integrative perspective (Lecturer competence).

1) Lecturer Recruitment

In the lecturer recruitment process at Alauddin State Islamic University, general eligibility requirements have been met by administering an Islam-focused test to all applicants. The following are the results of interviews with several respondents that have been compiled.

The implementation of interdisciplinary integration at Islamic universities has begun as early as the Lecturer recruitment process through the assessment of Quranic recitation skills and religious knowledge, including prospective lecturers from general academic fields. The informants acknowledged that their general academic backgrounds mean their religious competencies, particularly in Quranic recitation and mastery of religious studies, still require guidance and improvement. Nevertheless, they demonstrated an open attitude and a commitment to collaborating with Lecturer members in religious studies through mentoring activities and knowledge-sharing. These findings indicate that interdisciplinary integration is not only realized in the curriculum and the learning process but is also internalized in the human resources recruitment system and the development of a collaborative academic culture between general disciplines and Islamic studies.

2) Lecturer Capacity Building

Lecturer capacity building is an issue that requires attention and cannot be ignored, as it significantly impacts the smooth implementation of the integration program. The following are the results of interviews with several Lecturer members.

Based on the interview results, lecturers from general academic fields still face challenges in providing religious guidance to students due to limitations in their understanding and competence in this area. The informants revealed that this situation causes them anxiety, as they are not yet able to participate optimally in supporting the development of students' religious character. Therefore, they see the need for capacity-building programs, such as training, workshops, and knowledge-sharing activities related to Quranic literacy, Islamic studies, and mentoring by Lecturer members specializing in religious studies. These findings indicate that the successful implementation of interdisciplinary integration depends not only on the curriculum but also on the development of religious competencies among Lecturer members across disciplines so that they can contribute effectively to the formation of students' character and integrative perspectives. All three informants stated that they need a platform for developing their competencies, particularly in the religious field, facilitated by leadership or the relevant authorities.

3) Partnership Models in Learning (Team Teaching)

Regarding the implementation of courses conducted through collaboration or partnerships, the following are the results of interviews with students and lecturer members that have been compiled: teaching practices at Islamic universities are still

dominated by a system in which each course is taught by a single instructor, without any collaboration or team teaching. All student informants stated that from the beginning of the semester to the present, they had never taken a course taught by more than one lecturer member.

Meanwhile, the lecturer members acknowledged that a partnership model in teaching had once been implemented as an effort to support interdisciplinary integration, particularly through collaboration between lecturer in general subjects and those in religious studies; however, its implementation did not continue. The main obstacles faced were the heavy teaching load, the large number of classes to manage, and the imbalance between the number of lecturers and students. These findings indicate that the implementation of interdisciplinary integration through the team-teaching model has not yet been optimally realized due to limitations in human resources and lecturer workload, even though this model is viewed as an effective strategy for strengthening cross-disciplinary collaboration and fostering students' integrative perspectives.

Statements from the lecturer informants indicate that partnerships in the learning process have been established, but they have encountered obstacles because some lecturer members are not actively carrying out their duties due to the large number of classes assigned to them. In addition, the lecturer-to-student ratio is disproportionate.

4) The Classroom Process

a) Introduction to the Course

At the start of each class session, several respondents were interviewed separately and provided the following statements:

Respondent 1 stated that at every session, the instructor began the class directly with the topic of discussion, without first offering religious references, advice, or reminders to students regarding their responsibilities as students. Apparently, he really hoped for spiritual guidance and advice, as indicated by the following statement:

> R1: "The professor begins each in person class session directly with the course material without first offering an introduction that invites us to take a moment to pray to the Creator and provide a little spiritual guidance. We truly need daily reminders and guidance so that we always remember and are aware of our duties and responsibilities as students. We really hope that every lecturer will include a religious reflection at the start of each class session. However, we do not receive this" (R1 – Student – June 3, 2022)

In line with Respondent 1, Respondent 2 stated that all lecturers enter the classroom and immediately begin discussing the material, without first offering any religious advice. Apparently, this student strongly hopes for a close relationship with the lecturers and to be treated like their own child, by being constantly given reminders. He admitted that even though he is already quite mature and able to distinguish between right and wrong, he still hopes for spiritual guidance from the lecturers.

This respondent's statement indicates that there is currently no pattern of integration at the beginning of lectures (an introduction with religious references at

every session), particularly in general education courses. Based on the results of these interviews, it is evident that students still have a great need for moral guidance.

b) **Presentation of Course Material**

When delivering or presenting course material, the content should be framed within the context of Islamic teachings, such as the Qur'an, hadith, and the thoughts and perspectives of scholars from various academic disciplines. Interviews with some students revealed that instructors such as those teaching physics have linked course material to verses from the Qur'an, hadith, and Islamic perspectives, thereby helping students understand the relationship between secular knowledge and religious knowledge, including in the preparation of their theses.

However, the majority of students felt that instructors of general courses still focused primarily on the substance of their academic disciplines without integrating religious values into the learning process. This view was reinforced by the instructors' own acknowledgment that limited competence in religious studies is one of the main obstacles to implementing integrative learning; consequently, the presentation of material linked to Islamic perspectives occurs only occasionally. Therefore, lecturer members see a need for capacity-building programs, such as training or workshops, to enhance their ability to integrate general academic knowledge with religious knowledge. These findings indicate that the successful implementation of interdisciplinary integration depends not only on institutional policies but also on the readiness and competence of lecturer members to internalize Islamic values into the learning process.

c) **Completion phase**

(1) Thesis Advising

The following are the results of interviews regarding thesis supervision.

R1: "Informant 1 stated that he was overwhelmed by having to include several verses related to the discussion of his research findings, and his advisor was equally overwhelmed. However, they found a solution through the religious examiner.

> R1: "We were supervised (for our thesis) by a professor in our respective fields. But we encountered an obstacle because we were told to include verses related to the discussion in our thesis. Meanwhile, the thesis advisor left it up to the examiner to decide during the exam. But then we worked hard to find verses that were truly relevant to our discussion. And, alhamdulillah, with the guidance of the religious examiner, we were able to explain it in such a way (R1—Student—June 10, 2022)

Informant 2 had even more trouble explaining the findings of his research; he simply pieced together the verses he had found.

> R3: "The requirement to discuss religious aspects in our thesis overwhelmed us; we simply adapted the verses and hadiths we included." (R3: Student—June 10, 2022).

Based on the informant's statement above, it can be concluded that students are still struggling greatly to integrate various elements into their final projects. This stems from course materials that do not sufficiently address the verses relevant to the

course, which in turn affects the writing of their theses. Therefore, the integration of knowledge must begin from the very start of the learning process.

(2) Thesis Examination

In the thesis examination process, efforts have apparently been made toward integration by including religious examiners in addition to examiners from general academic fields. The following are the results of interviews with several informants, summarized as follows:

The completion of studies is facilitated through the involvement of religious studies lecturer members as additional examiners in thesis examinations. The presence of religious examiners is considered to make a positive contribution, particularly in correcting and refining the use of Qur'anic verses, hadiths, and Islamic studies that form part of students' research. Nevertheless, most students still face difficulties in integrating their research findings with a religious perspective, including in interpreting and explaining the verses and hadiths cited in their theses. These findings indicate that strengthening students' religious competencies remains necessary through ongoing guidance so that the goal of academic integration is not only reflected in the structure of their scholarly writing but is also fully internalized in their overall academic understanding and abilities.

(3) Comprehensive Exam

The interview results revealed that the comprehensive exam is one form of implementing interdisciplinary integration, which requires students in general studies programs to possess basic competencies in Islamic studies, such as mastery of Islamic studies, the ability to read the Qur'an, and memorization of Juz 30. However, the informants revealed that their limited religious educational background caused them to experience difficulties in meeting these requirements; some even had to retake the exam multiple times before passing. The most significant obstacles were their lack of fluency in reading and writing the Qur'an and their limited mastery of religious material. These findings indicate that the successful implementation of interdisciplinary integration requires systematic and continuous religious guidance starting from the early semesters, particularly through programs designed to strengthen Qur'anic literacy and deepen students' understanding of the fundamentals of Islamic studies, so that students are academically and spiritually prepared to face the final stages of their studies.

2. Discussion

This research discussion will be divided into two parts: the first will address the phenomenon of the integration of religion and science, particularly in general studies programs.

a. **The Phenomenon Integration**

1) Curriculum Design Based on an Integration Paradigm

Analysis of the interview data revealed that all students in general studies programs are also required to take religious courses in their early semesters, such as fiqh and usul al-fiqh, hadith and the science of hadith, Qur'anic studies and exegesis, and foundational studies in the form of foreign languages—namely Arabic and English. It is imperative to develop a curriculum based on this integrative paradigm.

This model illustrates the structure of Islamic knowledge as conceived by Osman Bakar, in which knowledge has been systematically organized and divided into a number of academic disciplines. This model is part of an effort to develop a comprehensive relationship between general studies and religious studies.

The curriculum is used as a guideline for conducting learning activities to achieve national educational goals (Law of the Republic of Indonesia No. 20 of 2003)[6], It has been formulated into a curriculum with an interdisciplinary approach, which serves as a guideline for conducting learning activities that integrate an understanding of religious teachings with the academic disciplines at the center of study. As a result, students enrolled in general degree programs gain knowledge that synergizes science and religion.

1) **Lecture Competences (Integrative Approach)**

a) Lecturer Recruitment

Based on the results of the data analysis, it was found that during the lecturer recruitment process, various types of tests were administered, including tests of religious knowledge and the ability to read and write the Qur'an. Nevertheless, it turned out that there were still some individuals among those with a general education background who were in great need of guidance and reinforcement in reading and writing the Qur'an as well as in religious knowledge.

At this stage of lecturer and staff recruitment, the implementation of Islamic integration is already evident. This is done to fulfill some of the criteria of the integration paradigm, namely by starting at the level of preparing lecturers with an integrative perspective[7]. To produce students or graduates with noble character and an integrative worldview, it is necessary to simultaneously formulate and establish a paradigm of integration encompassing all elements of the academic community, course content, and the delivery of instruction.

b) Lecturer Capacity Building

Some respondents stated that they urgently need a dedicated platform to support the capacity and competency development of lecturers—particularly those (teaching general courses) who feel their religious knowledge still needs to be strengthened. For example, through training sessions or workshops. These comments indicate that some lecturers teaching general courses feel they still need to deepen their religious knowledge.

However, they have not yet been provided with sufficient opportunities for competency development, particularly within the campus environment. This issue requires attention from university leadership to foster a sense of synergy among the academic community. It is not only students who require full attention to achieve academic synergy; lecturers, who are key actors in the learning process, are equally important in possessing integrated knowledge. At a minimum, they should have a

[6]'UU No. 20 Tahun 2003' <https://peraturan.bpk.go.id/details/43920/uu-no-20-tahun-2003> [accessed 8 June 2026].

[7]Rahmadi, *Metodologi Penelitian Agama Bebasis Pilar Filosofi Keilmuan* (Yogyakarta: Zahir Publishing, 2020).

basic understanding of religion[8]. Thus, the synergy of knowledge is not compromised by focusing solely on students.

c) Partnerships in the Learning Process (*Team Teaching*)

Partnership in the learning process, commonly known as team teaching (between general and religious studies instructors), is a crucial and essential factor in the learning process, especially when the synergy of knowledge is one of the directions and objectives of learning outcomes.

Interview results indicate that this partnership model has been effectively implemented during the final examination (munaqasyah) and the comprehensive examination. For the final examination (munaqasyah), an examination panel is formed consisting of a primary examiner from the relevant academic program and a religious studies examiner (religious studies lecturer) from the Lecturer of Religious Studies. Similarly, for the comprehensive exam, an examination team is formed that includes examiners for the Islamic Studies subject.

However, this partnership has not yet been implemented in the delivery of course material. Yet this is crucial for integrating religious and general knowledge among students. This issue requires serious attention to identify alternative solutions.

2) The Academic Process

In the initial phase of each course, at the start of every session, the analysis of interview data revealed that during the first session, every instructor presented the course contract and learning objectives, and some instructors offered advice and warnings to students; however, in subsequent sessions, such advice was no longer given. It was also found that students are eager for guidance and advice that can remind them of their duties and responsibilities as students, as well as spiritual enlightenment that can help them control their attitudes and youthful spirits.

In addition, there are indications that students need an emotional connection with their instructors. They want to be treated like their own children, always receiving attention from their instructors within reasonable limits, of course. Although not all students need this, it is something instructors should take into consideration.

When presenting course material, it appears that some instructors of general education courses have adopted a teaching approach in which the material is framed by Islamic teachings (the Qur'an, hadith, and the thought of Islamic scholars), accompanied by illustrations (examples) that reinforce religious awareness and intellectual development, and supplemented by summaries that emphasize the integration of religion and science.[9] However, not all Lectrure members do this. Therefore, more intensive outreach is needed so that all instructors will do their utmost to implement this interdisciplinary integration program. This will enable students to achieve synergy among the disciplines they study, and the goal of producing graduates who are both scientifically grounded and grounded in Islam and Islamic scholars who are scientifically grounded can be realized.

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[8] Lukman Hakim, *Pendidikan Islam Integrasi* (Malang: Gestalt Media, 2020).

[9]Hanik Hidayati, *Buku Ajar Pendidkan Agama Islam: Islam Pekerti* (Jawa Tengah: PT Nasyah Expending Menagement, 2023).

3) Completion Phase

During the thesis-writing stage, it appears that most students encounter difficulties in finding Qur'anic verses that align with the main topic of their thesis. They still require guidance from their professors; sometimes they search on Google on their own and attempt to incorporate verses by simply matching them to their research. Based on the documentation data, it was found that many of them included several verses they considered relevant to their research, while only a small fraction cited related hadiths, as they found it more difficult to locate relevant hadiths compared to finding relevant verses.

The writing of students' academic papers which include studies related to Islamic teachings (the Qur'an and the Sunnah), demonstrates that students have practiced a fiqh-based integration model, as developed by Ismail Raji' al-Faruqi. Some students have followed this model by understanding and logically reasoning about the connection between the verses cited and the subject matter discussed in their research. However, among them, some students discuss the verses only briefly and without detail.

Similarly, by positing the Qur'an and the Hadith as the pinnacle of truth, this model was developed by Bucailleism, which seeks to reconcile scientific discoveries with the verses of the Qur'an. This model was developed by Maurice Bucaille, a French medical expert[10]. Students incorporate verses relevant to the main topic in their final papers. All of this indicates that, at the stage of writing their final papers, students are already clearly applying the integration model in all of their respective faculties and study programs. Nevertheless, their approach does not yet fully meet the ideal integration model, which requires logical reasoning and in-depth analysis clearly articulated in order to provide an understanding of the qauliyah verses under discussion.

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4) **Challenges in Implementing the Interdisciplinary Integration Program at Alauddin State Islamic University in Makassar**

One of the points included in the Key Performance Indicators (KPIs) at Alauddin State Islamic University in Makassar is the implementation of Islamic integration, particularly in the general studies department. This integration has been implemented across various aspects, ranging from the lecturer recruitment stage, module development, preparation of teaching materials, the delivery of instruction, the

[10]Marioce Bucaillle, *Asal-Usul Manusia, Menurul Bibel, Al-Qur'an, Sains(XII)* (Mizan, 1998).

writing of scholarly papers, to the administration of comprehensive exams and munaqasyah exams.

Based on the analysis of documentary data and interviews, various obstacles were identified in every aspect of the implementation of this integration program, as described below:

First, the challenges faced regarding lecturer competence include the following: in order to prepare lecturer members with an integrative perspective, during the lecturer recruitment process even though the selection process was carried out properly, with various religious tests that prospective lecturer members in general academic disciplines were required to pass it turned out that it turned out that some of those who were selected still felt they needed opportunities to strengthen their religious knowledge such as workshops or training in religious studies (training in reading and writing the Qur'an, religious studies, and so on).

The need for the development of lecturers' soft skills requires attention and a response from university leadership. This will greatly support the academic integration program. To achieve the goals of the integration program, all members of the academic community should contribute. Therefore, efforts must begin at the level of the teaching staff, who will impart their knowledge to students.

Second, there are challenges regarding teaching partnerships or team teaching in the delivery of course material. This approach was once implemented but was discontinued due to various difficulties, including an unbalanced lecturer-to-student ratio. In every study program and for each semester cohort, there are several classes, while the number of lecturers is insufficient. This collaborative teaching approach is actually very helpful and supportive of interdisciplinary integration programs. However, in practice, various difficulties have arisen. Lecturer members are burdened with excessive responsibilities; each is assigned to teach courses in multiple classes, leaving them seemingly unable to complete all sessions in every class.

Third, challenges in the teaching process: only some lecturers present course material framed from a religious perspective. It appears that the integration program in this area has not been adequately disseminated. Although there is religious content in the course material, there are indications that some lecturers do not pay sufficient attention to conveying that content. In fact, it is precisely at this stage that lecturers have the opportunity to provide students with religious knowledge, which they can later apply in their writing.

Fourth, challenges encountered during the completion stage (writing the thesis) specifically regarding students' final research projects, where nearly all informants faced difficulties when searching for Quranic verses or hadiths relevant to their research. Moreover, if they had to explain the interpretation of those verses, it was not an easy task for them because they lacked sufficient references from textbooks or the internet. They lacked a foundational understanding of which verses were relevant to their research topics because they had never encountered such material in the courses they had taken. Yet, the topics they chose were certainly related to one of the courses they had previously taken. This presents a dilemma in the integration process.

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