

ISLAMIC HIGHER EDUCATION AND SCIENCE INTEGRATION

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Abstract

Humans now face many problems due to technological developments in this digital age. Islamic higher education students have the potential to be part of nation-building. This era is a free trade competition between nations in the world and requires human qualities. So Islamic higher education, one of the places to transfer values based on the Koran and Hadith, must form quality students so that they play an important role in their country. Students who study Islamic science, as well as secular science, aim to shape themselves on campus. In this era, students must have broader knowledge about science and economics and students have a spirit of entrepreneurship, as well as good competence and attitude. This quality can be achieved through lecturers who use integrated knowledge between Islamic perspectives and contemporary perspectives. This research is qualitative research with descriptive analysis through literature studies related to Islamic higher education, the challenges and how lecturers use integrated knowledge methods in the learning process.

Keywords: Islamic higher education; knowledge; integrated perspective

Abstrak

Manusia sekarang ini menghadapi banyak masalah akibat perkembangan teknologi dan perkembangan di era digital ini. Mahasiswa pendidikan tinggi Islam memiliki potensi untuk menjadi bagian dari pembangunan bangsa. Era ini merupakan kompetisi perdagangan bebas antar bangsa di dunia yang tentunya membutuhkan kualitas manusia. Mereka di pendidikan tinggi Islam salah satu tempat untuk mentransfer nilai-nilai berbasis di Alquran dan Hadist. Pendidikan tinggi Islam harus membentuk mahasiswa yang memiliki kualitas agar mereka berperan penting di negaranya. Mahasiswa yang belajar mata pelajaran agama Islam atau ilmu pengetahuan Islam dan juga ilmu sekuler untuk membentuk kualitas diri di kampus.

Di era ini mahasiswa harus memiliki pengetahuan yang lebih luas tentang sains dan ekonomi serta mahasiswa memiliki jiwa entrepreneurship, kompetensi dan sikap yang baik. Kualitas ini dapat dicapai melalui dosen yang menggunakan pengetahuan terintegrasi antara prespektif Islam dan prespektif kontemporer. Ini adalah penelitian kualitatif dengan analisis deskriptif melalui perpustakaan yang berkaitan dengan pendidikan tinggi Islam, tantangannya dan bagaimana dosen menggunakan metode pengetahuan terintegrasi dalam proses pembelajaran.

Kata kunci: Pendidikan tinggi Islam; pengetahuan; prespektif terintegrasi

Introduction

Human life is full of dynamics from primitive humans in the stone age to the digital age in the era of modern humans today. Civilizations have also taken turns showing the human ability to manage nature. The embryo of science has begun. Muslims once recorded their history which began in the era of the Prophet Muhammad and then continued in the Umayyad and Abbasid eras which recorded a brilliant history.¹ Islamic educational institutions such as *kuttab* and madrasa have become examples of education in the next era. Prominent works of various scientific disciplines both religious and non-religious which have so far become reading material both in Muslim countries and others. The next era after the heyday, Muslims experienced a receding scientific dynamics period experiencing stagnation in various fields of religious and non-religious scholarship. The past associated with science is only a beautiful memory, but just as a designation. The science world is taken by those who inherit the Muslim science ethos, such as those in Europe or even in the East such as Japan. Domination has been taken by them. Even for Islamic studies, too many Muslim children study there. As in America, there is the University of Chicago, in Holland the University of Leiden, in England the University of Edinburgh, in Germany Tübingen and Canada McGill University. Islamic studies in these countries are more emphasized on the method of scientific study. And there are also Muslim young people from Indonesia. Scientific studies in Muslim countries tend to stagnate and decline, as does not indicate a resurgence. This is also the case in Indonesia, although the Islam study has been long and long studied. The social sciences are comparable to neighboring Singapore and Malaysia and even slightly behind.²

An alarming description of this, Azyumardi Azra stated that Islamic education is not yet optimal. Those are including higher education, to have a prominent contribution especially in the moral context of the Indonesian nation development.³

The modern era and the West have contributed greatly to advances in technology. It develops in the weaponry and steamships. Through these two things

¹ Harun Nasution, *Islam Rational*, (Bandung: Mizan, 1989), p. 297

² Muhammad Thoyyib, "Internasionalisasi Pendidikan", dalam Hasil ACIS, Kemenag, 21-24 Nopember 2007, p. 164

³ Azyumardi Azra, dalam Kata pengantar buku Armai Arif, *Reformulasi Pendidikan Islam*, (Jakarta, CRSD Press, 2005), p. Xi

advancement, the Western world colonized Muslim countries. Muslim countries are also colored by western culture. Hegemony is growing in the modern era. The moral crisis and the low quality of humanity must be responded to by Islamic education including higher education through carrying out scientific integration learning from multiple perspectives. And if it runs effectively, it will form quality human beings who will become cadres.

Methodology

This study adopted descriptive qualitative analysis. The data are the resource books, journals, documents and others. The data are divided into two, firstly in broad terms, they cover all sources deal with terms the written data; secondly the documents in the form of laws and others.⁴ Data sources are divided into primary data sources and secondary sources. Primary data from books or journals are about education and its curriculum, and the secondary data sources were in the form of complementary books such as verses Quranic and Hadits. This research used a qualitative approach in that the data analysis process started from analyzing all available data from various sources of books related to the theme of Islamic education, and the next step is to reduce data on categorization unit preparation and finally data interpretation.

Findings and Discussion

Islamic Higher Education and the challenges

In the independence era, Islamic higher education was needed to print al-'ulama '. This word is in the Quran which shows that they are chosen and important people (QS. Fatir. 28). They are the Messenger of Allah heirs to provide religious services to the people. The 'ulama develops according to existing conditions in the past, scholars were people who were only experts in religious knowledge⁵, such as fqih, who became an example or taladan because of tawadhu' and morals. They are very influential for the people. Now the term gives meaning to those who have a qualified understanding of religious knowledge that comes from God. And also mastering contemporary humanity and science which is beneficial to humans.⁶

Hatta and Mohammad Natsir took the initiative in 1945 to establish an Islamic College (STI). STI in 1946 which was originally in Jakarta moved to Yogyakarta following the capital of the State of Indonesia move. In Jakarta in 1957 by several established Islamic leaders (ADIA), in Yogyakarta, an embryo (PTAIN) was established from UII a large and then the very well-known Islamic university was established in 1950. The President issued Regulation No. 11 1960 PTAIN in Yogyakarta

⁴ John W.C. *Research Design: Qualitative and Quantitative Approach*. London, Sage Publication, 2002, p.104

⁵ Ali Miftakhu Rosyad, "THE IMPLEMENTATION OF INDUCTIVE TEACHING AND LEARNING METHODS IN ISLAMIC EDUCATION LEARNING," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 5, no. 2, Sept (2019): 60–75.

⁶ Sahirul Alim, *Menguak Keterpaduan Sains, Teknologi dan Islam*, (Yogyakarta: Dinamika, 1996), hlm. 32

and also ADIA in Jakarta on May 9, 1960, merged into al-Jami'ah al-Islamiyah al-Hukumiyah (IAIN) in Yogyakarta and Jakarta.⁷

The newly independent Indonesian nation needs human resources as religious experts will be fulfilled by IAIN. This educational institution is also a place to form those who are experts in Islam, good and noble, intelligent and participate in thinking about the Indonesian people's prosperity. Those who study at Madrasah Diniyah and Pesantren to continue in this institution.

At IAIN, students' study in the faculties of Sharia, Tarbiyah, Ushuluddin, Adab, and Da'wah, learn religious studies such as Fqih, Hadith, Tafsir, and Tauhid. But then it developed because they also studied secular science, for example, who studied at the Islamic law faculty, also learned non-religious sciences such as Introduction to law, constitutional law, management, sociology, and others. IAIN in some areas is called STAIN. The next development in the 2000s IAIN / STAIN developed into a state Islamic University (UIN), with religious faculties and general faculties such as economics, medicine, IT and others. Islamic higher education was also established by the private sector and spread in various regions in Indonesia.⁸

The problem arises so much the number of IAIN/STAIN/STAIS or UIN/UIS whether they can anticipate the dynamics existing in society. They are required to enter various professions that exist widely in the community such as the legal advocacy, film-making scenarios, becoming producers, becoming writers, historians, education experts or education practitioners, becoming reliable researchers. Likewise, in non-religious faculties, their abilities must be improved to compete with other higher education graduates. In 2014, this institution had 601,312 students studying in various disciplines.⁹

This education is in the rapid human dynamics called the digital era 4.0, people now live comfortably. They conduct interactions between continents in a matter of seconds can already be connected, via facsimile immediately delivered. Information on television will soon be able to watch events on other continents whether it is sad or uplifting. The world today is like a small village.¹⁰

This decade's society has an open space, in this era, humans are interacting in minutes or seconds. They deliver messages or receive messages through communication tools such as e-mail in unlimited areas. Television can be a bridge to see encouraging information variety such as seeing football or sad because of war or conflict between countries.

The science and technology have so developed, with a large number of various seminars discovery or international scale symposiums in one year. Various findings in science and technology were presented at these forums. This can provide benefits to humans, that facilitate human life in health and basic needs. As well as convenience in life activities through technological developments. The international

⁷ Marwan Saridjo, *Pendidikan Islam*, (Jakarta, Penamadani, 2009), p. 188

⁸ Hasbi Indra, "Pendidikan Tinggi Islam dan Tantangan ke Depan", *Jurnal Fikrah*, FAI UIKA Bogor, Vol. 8, No. 1, 2015, p. 12

⁹ Ditjen Pendis, *Statistic Pendidikan Islam, 2013-2013*, (Jakarta, Ditjen, 2014).

¹⁰ Syamsul Arifin, "Strategi Pendidikan Dalam Rangka Menghadapi Globalisasi", *Tarbiya*, UIN Syarif Hidayatullah Jakarta, Vo. 2 Des 2014, p. 171

meeting's activities among scientists intensively held, also having negative sides that can affect the human lives which cause torture. Like the effects found on ozone, water is polluted by industrial waste, nuclear radiation development that can threaten human life safety on earth, and many other negative impacts.

Progress must be anticipated, first, making the policy must be integrative with national policies; Second, the science and technology development must be carried out in an integrated and comprehensive manner. That can be an important part of building a unified and whole nation. Third, it must have a national dimension as well as an international dimension. Fourth, the impact is diversity. Fifth, conflict can arise, but there will be creative synthesis, and sixth, life attitude is needed.¹¹

Competencies that mark human life in the digital era that can lead to consumerism behavior. This becomes a problem faced to be controlled so it is lived properly. Values that become the belief such as religious values must be maintained. It should not be eroded by values that are not suitable by religious teachings such as sexual freedom which degrades human dignity. Educational institutions are needed to respond to it well. Because the competencies needed in this era are not only must be accompanied by high ability, which is very necessary for the free trade competition, services, and others. But also requires high confidence for Islamic higher education graduates.¹²

This era must be given rapid development meaning in human life¹³. It marked by the discovery in communication, transformation, and information technology that facilitates communication on other planets or other continents. Which is also a globalization or modernization continuation that has an impact on secularization. Then it causes humans far away from the transcendental religious value and become increasingly secular given life.¹⁴

This digital age must be interpreted as the economic integration with the world economy, also in democracy, human rights, and other issues.¹⁵ In the economy, globalization applies liberalization trade.¹⁶ GATT and NAFTA international-scale trade agreements that occur between the United States and Mexico, as well as between Sijori and Singapore, Johor and Riau Indonesia.¹⁷ Liberalism cannot be separated from capitalism and free markets which can cause a negative excess in the gap between rich and non-rich.

At the regional level, the ASEAN Economic Community (AEC) will be formed. It was marked by several things. First, make this region a unified free market and become a production base such as the flow of goods and services. Secondly, there is a

¹¹ Marwah Daud Ibrahim, *Teknologi, Emansipasi dan Transendensi*, (Bandung: Mizan, 1995), p. 18

¹² A. Qadri Azizy, *Melawan Globalisasi*, (Yogyakarta, Pustaka Pelajar, 2004).p. 26

¹³ Ali Miftakhu Rosyad, "The IMPLEMENTASI NILAI-NILAI MULTIKULTURALISME MELALUI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM (THE IMPLEMENTATION OF MULTICULTURALISM VALUES THROUGH LEARNING OF ISLAMIC RELIGION EDUCATION)," *Risalah, Jurnal Pendidikan Dan Studi Islam* 5, no. 1 (2019): 1–18.

¹⁴ Abdurrahman Mas'ud, "Pendidikan Islam dalam Era Reformasi dan Globalisasi", *Religia*, STAIN Pekalongan, Edisi II/ 2006, p. 1

¹⁵ Mansour Faqih, *Runtuhnya Teori Pembangunan dan Globalisasi*, (Yogyakarta: Insist Press, 2005), hal. 210

¹⁶ Arif Furchan, *Transformasi Pendidikan Islam di Indonesia*, (Yogyakarta: Gama Media, 2006), p. 39.

¹⁷ Mansour Faqih, *Jalan Lain*, (Yogyakarta: Insist Press, 2006), p. 196

high-level competition in the region that requires policies to protect consensus, intellectual property rights, taxation, and trade technology, which will be fair among fellow members. Third, economic development will occur evenly in this region, but small businesses must be considered by giving space or access to available information about market conditions. It is also necessary for small businesses to develop their resources in both technology and finances. Fourth, the global economic integration needed a system to improve coordination among its members. Lack of supply of goods and technical assistance is needed by cooperation among its members. Increased productivity is not only limited to the regional level but should be increased at the international level. The gap that occurs can be overcome by the economic cooperation developed by its members.¹⁸

It is a good opportunity for other countries including Indonesia that the usual obstacles to be reduced are expected to increase exports and GDP. However, new barriers were found for the commodities homogeneity circulating in the trade such as rubber and agricultural products. There is a risk that many imported goods will come to Indonesia that will threaten local industries that cannot compete because of the higher quality. The trade balance threat deficit will be faced.

This country indeed needs investment to support a trading climate that can be an impetus for economic growth, through the carrying technology capacity. This will have an impact on opening up jobs but requires qualified people to market goods to the world level. There is concern that will occur because regulations are too loose due to lack of binding power which results in Indonesia's abundant natural resources exploitation which becomes the other countries food. It will also cause damage to the ecology. Indonesian regulations must be made so that they can become a binding agent for protecting it.¹⁹

In this era, there will be wide opportunities for employment for workers who naturally require certain quality and expertise. The competition will occur between Indonesian workers and foreign workers, and of course, Indonesia must respond by preparing a skilled workforce.

Some things emerge that must be watched, namely, the fluctuations that occur are needed to anticipate the emergent risks that will be discovered. Collaboration between those who have authority, besides facilities and infrastructure and policies that govern them being improved, as well as skills upgrading for workers.

The employment that opening to various needs for diverse expertise is needed. The entrepreneurs use the opportunities available to find qualified workers that require for their companies. It is the problem faced by Indonesia, that is known as its workers are still unable to compete with from ASEAN countries.²⁰

This era is also called the industry 4.0 era, the industrial revolution era through industry 1.0, until 4.0, describing changes since the beginning and during

¹⁸ Hasbi Indra, Pendidikan Islam Peluang dan Tantangan di Era Globalisasi, (Yogyakarta, Deepublish, 2016), p 57

¹⁹ Hasbi Indra, Pendidikan Islam, p. 57.

²⁰ Republika, "Era MEA Daya Saing Tenaga Kerja", Selasa 15 September 2015.

the industrialization discovered history (Hadad, 2018). Era 01 the first industry that knew no boundaries has not yet happened mechanization in the industrial world where human activity is currently taking place more effectively and efficiently. Then in the second industrial age mass production was discovered, in addition to the need for quality standards. Industry 03 which is based on automation and robot. Industry 4.0, which has been using cyber in collaboration with manufacturing. In this era, a lot of data is needed, and computerization, then the interrelationship between the existing parts. Found speed and data analysis accuracy for business purposes; the relationship intensity between humans and production was also discovered, and commands were sent via digital devices to the physical world, in the robots and printing equipment.

Industries that have been traversed and reached essentially needed efficiency to reduce production costs. Because all needs can almost be done via a smartphone. An important role must be performed by education to realize quality graduates. The challenges must be responded including Islamic higher education. The problem is whether the progress made is a threat or even an opportunity.

The 4.0 industrial revolution is marked by the Artificial Intelligence, Automation, Cloud Computing, 3D Printing with technology that is devastating various activities in social life: including in education, must be addressed quickly and positively.²¹

For students, the basic skills that must be possessed: First, Five basic values: resilience, adaptivity, integrity, competency, and continuous improvement (endurance, adaptability, integrity, competence and continuous improvement). Second, future skills: higher order of thinking, complex problem-solving capability, cognitive flexibility & science of data (high-level thinking, complex problem-solving abilities, cognitive flexibility, and data science), third, inclusive and comprehensive thinking.

Then, people face challenges namely, first, information technology that must be safeguarded; second, production machines that are always reliable and ready to produce; third, the readiness with skilled personnel; fourth, dynamic stakeholders; and fifth, ready to risk losing works turning to robots. The challenges, whether lecturers, staff, and students must be prepared, by improving their quality through various existing treasures.²²

Besides, according to Nata, the lecturers' paradigm must change, the teaching staffs are no longer as the transformation of knowledge agents. they are an important part to push the finding information by the internet that can increase knowledge. They also encourage them to develop the creative and imaginative powers, evaluate them, and provide additional explanations needed from the results they get. They must be active with their students.

²¹ Agus Mardiyanto, 2018/11/04/35759, (<http://www.kopertis6.or.id/component/content/article/50/4500-perguruan-tinggi-harus-siap-dengan-perubahan-di-era-40.html>), Accessed, 17 Januari 2020

²² Agus Mardiyanto, 2018/11/04/35759).

Industry 4.0 invites educational institutions including higher education to respond to the challenges. This is done by making qualified students who have religious and general science insight and competence so that they can compete in existing problems, but also mastering Information of Technology (IT).²³ In addition to Islamic higher education, students become tough humans and are ready to respond to the values that are not by Islamic teachings.

The education must face it, with the mission for shaping the students' quality to prepare a competitive industry era.²⁴ They should face challenges and not become passive, but also have to pursue opportunities ahead, in addition to the role in the community. They must be tough fighters and be ready to serve the community, through the lecturers who use scientific integration learning.

Facing the humanitarian problems, Islamic education is inviting the lecturers' role to be a driving force for these claimants to compete in. Opportunities that are owned by them should not be wasted in such a way as to become an accomplished motivator. The Quran itself in the verse gives encouragement or motivation to the prosecutors who diligently will obtain a high degree (QS.58, 11), and other verses.

Islamic Higher Education and Scientific Integration

Humans who want to be formed by Islamic higher education are human beings created by God, not a fictional human Darwinism because nature exists. Hude²⁵ stated that in the science, especially in the West, has continued the origins of human events discussion since Jean-Baptist Lamarck, a botanist at the d'Histoire Naturelle France museum, who in 1801 introduced the evolution theory²⁶. Lamarck considered the evolution father, theorizes that one species after another evolved through gradual changes in tiered time. If the species change a life, it also causes changes in the size, shape, color, strength, agility, perseverance, and proportion of its parts. New habits stimulate species to use certain organs and ignore other organs. Organs that are left in a long time that are not functioning will shrink and eventually disappear. This theory was further developed and disseminated by one of the British natural scientists, Charles Robert Darwin (1809-1882) said that humans were the long evolution of previous simple creatures result which survived. Humans evolved from primates, and primates evolved from a creature's series that was simpler before. Whereas the first living thing, according to this theory, was born from non-living (inorganic) or commonly referred to as "spontaneous generation".

In the Islamic perspective, human beings are expected in terms of Al-Insan, this perspective also found in Ash'ari, (1992), and Rahman. Rahman, (1980), the man

²³ Abuddin Nata, *Membangun Keunggulan Pendidikan Islam Indonesia*, (Jakarta: UIN Press, 2008), p. 254

²⁴ Hasbi Indra, "Pendidikan Keagamaan Islam dan Manajemen Kenabian", *Jurnal Muslim Heritage*, Pascasarjana IAIN Ponorogo, Vol. 1, Nomor 2, November 2016, p. 322

²⁵ Darwis, Hude, (2006), *Emosi, Penjelajahan Religio-Psikologis tentang Emosi Manusia di dalam Al-Qur'an* Jakarta: Erlangga, p. 69.

²⁶ Ali Miftakhu Rosyad and Muhammad Anas Maarif, "PARADIGMA PENDIDIKAN DEMOKRASI DAN PENDIDIKAN ISLAM DALAM MENGHADAPI TANTANGAN GLOBALISASI DI INDONESIA," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (2020): 75-99.

was created from a blood clot (QS. Al-'Alaḳi-2). Then in Al-Quran, the term *Insan* is called 65 times and *An-Nas* is 241 times. Also, in Ash'ari (1992), this is mentioned 241 times in 225 verses.²⁷ These words are used to refer to the person, physical, psychological, and spiritual. In humans, there are three abilities to shape their spiritual condition, namely lust, reason and taste. Lust becomes an impulse to form a creative force that can develop in two directions, namely good and evil. The intellect functions like intelligence as a filter that chooses what is right and wrong. Reason encouragement will bring people to understand, research and appreciate nature to obtain knowledge and prosperity. While a potential sense leads to ethical values, aesthetics, and religion.

In the verses, Al-Quran states: "Indeed, there are those who say," The Creator is God, "and then remain on the right path - there will be no fear about them, nor will they grieve." (Qur'an, 46: 13)

Three basic abilities embody the spiritual form in humans. The word human and *basyar* Islamic humans' concept as personal. For social relations, usage of *An-Nas* plural words from the word "*Insan*" which means social, because humans cannot be separated from the surrounding environment. Humans were created by God in the natural world to have a goal that is to worship Him (QS. 6: 162).

Therefore, the Islamic education purpose, among others, refers to the QS. 51:56 and QS. 21: 107). Also, the man was created by God to build human life in the world which must act naturally according to the instructions so as not to damage nature,²⁸ this is the goal of Islamic higher education goals to form awareness in the science with the Islamic social system that must be followed.

Western perspectives such as the Darwinism representations are only simple that humans through their natural evolutionary creators are only psychic. Humans evolved from primates, and primates evolved from a series of creatures that were simpler before. Whereas the first living thing was born from non-living (inorganic) or commonly referred to as "spontaneous generation". Meanwhile, a broader Islamic perspective shows that humans were created from blood and the Quran has also used the terms human, *Bashar* and *Annas*, the concept that is humans' creating as the Creator servants to build the life and to organize nature with the provisions of God.²⁹

In the view of Al-Attas (1999), the goal is a good human being, who realizes the personality has a right relationship with God with other humans in the community and the natural surroundings. For this reason, it must present integrated education. Especially in the purpose of education formulation to form a good human being commonly referred to as the perfect human being, *Al-Insan al-Kamil*³⁰ I.e.,

²⁷Musa., Asy'arie, *Manusia Pembentuk Kebudayaan dalam Al-Qur'an*. Yogyakarta: Lembaga Studi Filsafat Islam, Cet I, 1992, 23-25. Rahman, F, (1980). *Tema Pokok Al-Qur'an* (terj). Anas Mahyudin, dari judul *Major Themes of Themes of the Qur'an*. Bandung: Pustaka, cet. 1, pp. 26-41.

²⁸Samsul, Nizar, *Dasar-dasar Pemikiran Pendidikan Holistik Islam*. Jakarta, Gaya Media Pratama, 1999), p 105

²⁹Samsul, Nizar, *Dasar-dasar Pemikiran Pendidikan Holistik Islam*. Jakarta, Gaya Media Pratama, 1999): Jakarta. p. 105

³⁰Shed Muhammad Naquib, al-Attas. *The Concept of Education in Islam*. ISTAC, Kuala Lumpur, 1999).

humans are of good character, balanced, integrated with two dimensions of personality, both vertical esoteric which are submissive and obedient to God, or exoteric, dialectical, horizontal, to realize prosperity for humans. Plenary humans have the thinking quality and doing good deeds to other humans. So, a balanced human being characterized by the must for maximum efforts in the integrated education paradigm first. Using one word of Islamic education is simple to form qualified human beings.

In Islamic higher education, students learn religious knowledge in many faculties such as Sharia, and others. They learn religion in very little frequency, but they also must be present not only in life but also for the nation. They learn knowledge, then having good thoughts and acting in life activities based on God. With the capabilities, they can live life successfully, having the science and finance skill to achieve happiness as well as for the hereafter. They must be able to manage their lives as caliphs on earth, so they must study religion and also study general science. They must adapt to the conditions that are always changing so they can play a role in it. The studying spirit in the scientific context, non-Muslims have a high level of enthusiasm even though the background is the material impetus, whereas for Muslims the impetus is spiritual, they are demanded to have a different rewarding effect than who receive the rewards later on. (QS. 16, 97-99, 7-8) is encouraged by the Qur'anic verses that those who persevere in seeking knowledge will get high degrees in life (al-Ghaasiyah, 17; QS. Al-Jatsiyah, 13).

This education must form students who have creativity as shown by scholars in classical times. They have excavated from the Islamic teachings' source and brought up various fields that have been mentioned earlier. Various other sciences such as that have been developed by scholars in the past century³¹

Scientific and economic insights in this education need to be nurtured because the Qur'anic texts encourage it in verses 10, 62, that Muslims after completing Friday worship should be eager to look for wealth, this is a verse that encourages Muslims to have an entrepreneurial spirit so that they are having independence in the economic field. Muslims must be above the hands and respected Muslims in other people.

Through this institution, it is expected that superior and qualified human beings will be born with new findings, and will be formed into knowledge, entrepreneurial character and human beings with good characters, such as the prophet nature who is trustworthy, intelligent, honest and responsible. The attitudes are the Islamic value that needs to get major attention³² The entrepreneurial spirit must be owned by students so the ummah is strong, then can be the best ummah (Ali-Imran, 110). They become trusted Muslims. After all, the master science, economics, entrepreneurial spirit, a noble character formed through this educational treasure because they can produce quality students and become cadres forward.

Shed Muhammad Naquib, al-Attas The Nature of Man and the Psychology of the Human Soul, ITAC, Kuala Lumpur, 1990.

³¹ Harun Nasution, *Islam Rational*, p. 298

³² Hasbi Indra, "Pendidikan Tinggi Islam dan Tantangan ke Depan", p. 12.

This educational institution will print humans who lived today in scientific approaches. In Islam, science is very important. Other values held also are professional values, discipline, honest in life³³ This is the Islamic teachings' part, the education must instill it so that they become hard workers to live their lives.

Scientific integration in the modern era was introduced by Ismail al-Faruqi.³⁴ The classical clerics have integrated science. The four schools of thought Imam when discussing the fqih issue has taken that approach when discussing zakat they also involve mathematics, Imam Shafi'i has an old opinion and the new opinion of the Imam is using scientific integration in the perspective of sociology. So the tradition of scientific integration is an approach that has been used by previous scholars who are now widely ignored. Students live in their unique human beings living in a multi-flavored pluralism, taste, hobbies, fusion differences in multi aspects that require a scientific integration approach. Students must be given broad insights, as wide as the Quran which becomes the guide that regulates about politics, economics, and others, they must be given a scientific perspective variety to the religious norms with a variety of liturgy. These perspectives to be effectively accepted. They can be used an integrative approach and they will have broad insights so that they do not stutter about the dynamic situations encountered in their lives.³⁵ For example, economic texts as well as contemporary economic theories, as well as the hadith that says "giving rather than giving" can also be conveyed. They also must-have skills, this is important as capital to live their lives later after completing education. Awareness of it can be done through the geography or demography approach where humans will increase, but natural resources are increasingly depleted. Education must shape them to have that to be successful in life. This requires educators who have a broad insight to use an integrative approach in learning.

The students must learn religion so that they are good in their way of thinking, acting in their life activities based on God. With the capabilities, it is expected to live successfully and achieve happiness for the afterlife. They must be able to become caliphs on earth, adjusting to changing conditions to play a role in it. They also must have the studying knowledge spirit because they are encouraged by the Qur'anic verse that those who persevere in seeking knowledge will get a high degree in life (al-Ghaasiyah, 17; QS. Al-Jatsiyah, 13). In this regard, non-Muslim people have high enthusiasm even though the background is material. While these Muslims are spiritual, they demand knowledge that is rewarded and will be rewarded later on (Surah 16, 97; 99, 7-8).

For this reason, lecturers teach with an integrative approach between religious science and general science. Generally, in Islamic education, the subject matter taught is very laden containing a variety of knowledge given individually, which is not effective. This is very burdensome for students because they are given

³³ Hepi Andi Bastoni, *Beginilah Rasulullah Berbisnis*, (Bogor: Pustaka Al-bustan, 2013), p. 171

³⁴ Arifuddin, Konsep Integrasi ilmu dalam Pandangan Ismail Raji al-Faruqi, *Jurnal Syamil* Vol. 3 No. 1, 2015, p. 41

³⁵ Hasbi Indra, "Pendidikan Tinggi Islam dan Tantangan ke Depan", p. 12

psychomotor experience so that not only many theories are given less implementation and also in the application.³⁶

Conclusion

Islamic higher education lives in a global era where human is very dynamic and science are very advanced but there are positive and negative impacts that become increasingly complex life problems. The vision produces knowledgeable, entrepreneurial and moral people is formed that use a scientific integration approach so that the values taught are effectively accepted by them and they are formed into qualified students who can compete in life.

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