

Management Of Change in Scientific Integration Status of Study Transfer Of IAIN To UIN Alauddin Makassar

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ABSTRACT

This research was conducted with the aim of: Identifying scientific integration at IAIN Alauddin Makassar before the transfer of status, Identifying scientific integration at UIN Alauddin Makassar after the transfer of status, Identifying management changes in the spectrum of scientific integration in the process of changing the status of IAIN to UIN Alauddin Makassar. This research is a case study research using qualitative methods with constructivism paradigm. This research was conducted at UIN Alauddin Makassar. The results of this study indicate that: Scientific integration at UIN Alauddin Makassar is more directed to the integration-interconnection model between Islamic science and general science based on the belief that all knowledge in comes from one source, namely Allah SWT. , and nature, as well as all instruments for acquiring knowledge. Scientific integration at UIN Alauddin Makassar after the transfer of status brought a positive influence to the development of UIN Alauddin Makassar, which can be measured from the point of view of scientific integration manifested in the implementation of the Tridarma of Higher Education, namely, education and teaching, research and development. community service. Recommendations for this research: 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 guidelines for scientific integration so that it is more implementable, practical, clear, and firmly set forth in the Tri Dharma of Higher Education.

Introduction

The change of IAIN to UIN is intended so that UIN can develop other universal disciplines without being confined to religious sciences alone. These changes are certainly supported by earlier changes in terms of human resources, administration and funding and institutional development. It is hoped that UIN can provide religious discourse and insight that is truly grounded in every scientific field.

The transformation of IAIN to UIN will certainly require changes in the perspectives, attitudes of the academic community in developing academic culture and traditions as well as managing various majors or study programs developed in the context of UIN. Developing religious and non-religious sciences is very dependent on the creative thinking of Muslims. As an implication, the Islamic education system built and developed through UIN will develop majors and study programs that are not only limited to fields covered in religious sciences (Islamic Studies in the narrow sense) but also areas covered in abilities and expertise, natural sciences, social and humanities. UIN is expected to be able to produce scholars who are rational and professional, broad-minded, of noble character who integrate general science and religion.

Referring to the long-term plan of UIN Alauddin Makassar from 2015-2040, it can be seen that there are several stages that have been proclaimed as milestones towards achieving its institutional vision after the transfer of institutional status which in this case can be described as follows:

1. Strengthening Inner Capacity Stage ((2015-2019)

The policy at this stage is focused on internal improvements and institutional character building, both in terms of academic substance through the development of a research culture and strengthening the framework of scientific integration as well as aspects of institutional and financial governance. The success of this stage is marked by the fulfillment of various institutional conditions, both in terms of the academic system, institutional governance which includes finance, organization and human resources as well as the availability of facilities and infrastructure.

2. Improving Performance Stage (2020-2024)

The focus of the institution at this stage is efforts to improve the performance of the Tri Dharma of Higher Education, namely teaching, research, and community service in a synergistic unit. This stage is the stage of developing and improving the implementation of education quality assurance, both academic and non-academic. The indicator of success at this stage is marked by increased collaboration between UIN Alauddin Makassar with various institutions, both domestic and foreign.

3. Comparative Advantages Stage (2025-2029)

Increasing the competitive advantage of Study Programs/Departments within the scope of UIN Alauddin Makassar which is competitive and different from the Study Programs/Departments in other state universities through efforts to integrate religious and general knowledge and vice versa becomes the main orientation of the institution at this stage. The indicator of the success of this stage is marked by increased integration of religious study programs/departments which are supported/supported by general sciences and general studies/departments backed up with religious studies in each study program/department within the scope of UIN Alauddin Makassar.

4. Competitive Advantages Stage (2030-2034)

At this stage, UIN Alauddin Makassar gives maximum emphasis to the field of research that is integrated with Islamic studies. Programmed academic activities are directed at improving and strengthening research capabilities that have a strong and significant impact. Local studies but have a global influence as well as the readiness of the University to be involved in research that has strong results and implementations for the development of Islam and humanity are integrally the focus. The level of success at this stage can be seen from the many studies conducted by the community UIN Alauddin Makassar academics who have a very competitive advantage, both at the regional and global levels.

5. Global Recognition Stage (2035-2039)

Strengthening the existence and competitiveness of UIN Alauddin Makassar at the international level is the focus of the institution at this stage. Indicators of successful achievement at this stage are marked by the fulfillment of all World Class University indicators (UIN Alauddin Makassar, 2015

LITERATURE REVIEW

A. Change Management Concept

Change management (Management of Change) is a systematic process of applying the knowledge, tools and resources needed to effect change in the people affected by the process. Wibowo (2016:242). Adding that the approach in management of change is, first, identifying who among those affected by the change may resist the change; second, tracing the sources, types and levels of resistance to change that may be found; third, designing effective strategies to reduce resistance. Potts, (2016:241).

The management of organizational change proposed by Kurt Lewin uses the concepts of physics and engineering, where an object such as iron, if it is to be changed its shape, must be melted (first to make it easy to shape. After the object to be formed is melted, then it is put in a mold so that it is expected a new shape is obtained as desired. After the molten iron is inserted into the mold (change), then it is then cooled so that a new permanent shape will be obtained.

B. Integration of Science and Religion

According to Nurcholis Madjid, (2014) that faith and knowledge are two things that cannot be separated. Because, not only does faith encourage knowledge and produce knowledge, but science must also be guided by faith in the form of moral and ethical considerations in its use. However, science is different from faith, because science relies on observation of nature and is structured through the process of thinking. While faith rests on the attitude, confirming or supporting the truth of the news brought by the messenger of Allah.

The integration of knowledge, the Islamization of knowledge, or Islamic scholarship, although with different substance and direction, is now a topic that is increasingly being discussed among university academics. Muslim intellectuals, with the scientific project of integrating science, are dealing with the domination of thoughts and ideologies, such as Marxism, capitalism, existentialism, atheism, and secularism. The clash of thoughts and ideologies disturbed a number of Muslim thinkers which later gave rise to the theme, both the Islamization of science, Islamic scholarship, and Islamic scholarship

integration of knowledge with different content and directions. Noted names of intellectuals, such as Ismail R. al-Faruqi, Ziauddin Sardar, and Syed Naquib al-Attas, and Ali Shari'ati.

C. Integration of Science and Science

According to Barbour (2000), the first encounter of religion (again, in this case Christianity) with modern science in the 17th century was actually a friendly encounter. Most of the founders of the scientific revolution were devout Christians. They view that the scientific works they study are the works of God. However, in the 18th century, although many still believe in God as the creator of this universe, these scientists no longer believe in God as a person who is actively involved in this world and in human life. Entering the 19th century, some scientists began to be hostile, even rude, towards religion, although Charles Darwin (1809-1882), the main originator of the theory of evolution, for example, continued to assert that the evolutionary process was designed by God. In the 20th century, the interaction of religion and science took other forms. New discoveries in the field of science have challenged many of the classical ideas of religion. In response, some defended the traditional doctrines of religion, others discarded tradition, still others reformulated old concepts long believed in the light of knowledge. As we enter the new millennium, there is evidence of renewed interest in a number of issues among scientists, theologians, media, and society at large (Barbour 2000)

PREVIOUS RESEARCH

Fathor Rosyid in (2015) entitled Change Management at the State Islamic Institute of Jember (ChangeManagementatTheStateInstitute for Islamic Studies Jember), The results of his research show that institutional transformation through the transfer of status from STAIN to IAIN Jember has had an impact on changes in strategy, organizational design, and resource development, but The changes that have occurred have not shown maximum results. Therefore, it is necessary to take concrete steps and togetherness to improve organizational performance such as increasing the value of study program accreditation, applicable curriculum, preparation of standard operating procedures (SOP), ratification of statutes, socialization of work procedures and human Resource Development.

Nurlena Rifai et al. (2014) has conducted a study entitled "Scientific Integration in Curriculum Development at UINs in Indonesia: Evaluation of the Application of Scientific Integration of UIN in the Curriculum and Learning Process" suggested that the concept of scientific integration developed at UINs throughout Indonesia, substantially actually refers to the estuary the same thing, namely the elimination of the dichotomy between the truth of revelation and the truth of science. In the UIN Auddin Makassar environment, for example, it is illustrated that the paradigm of scientific integration developed by the largest state Islamic religious university in eastern Indonesia is the opening of dialogue between the sciences while still making the two magnum ops of Islamic teachings in the form of the Qur'an and hadith as scientific center. These two sources animate and inspire which are sources of knowledge developed by Muslims in the widest spectrum. Moreover, these two main sources of Islam played a dual role in the creation and development of the sciences. The concept of development is then explained with the understanding that scientific integration is a combination of the Islamic religious sciences with the general sciences of science and technology.

Fahri Hidayat (2015) in his research entitled "Development of the Integration of Science Paradigm: Harmonization of Islam and Science in Education" suggests that scientific epistemology in Islam is integrative from its origin. Islam does not distinguish between religion and science. Because for Islam, science is a part of religion itself. Many verses in the Qur'an speak of what researchers in the West are currently finding. Therefore, the building of epistemology in Islam is integrative by making science and science the supporting pillars. Because, in the Qur'an, there is a direct command to study the universe. In essence, all the knowledge learned is to increase the worship of God. This is certainly different from scientific epistemology in the secularistic West. Religion, in Western society, is only allowed to coexist with science. Meanwhile, in Islam, science is actually a part of religion itself.

Ahmad Muflihin (2016) in a study entitled "Integration-Interconnection Scientific Paradigm: Study on Design and Implementation of Curriculum for Master Program of Islamic Education Study Program Faculty of Tarbiyah Science

and Teachers of UIN Sunan Kalijaga Yogyakarta” stated that the integration-interconnection paradigm in the formulation of competencies (goals) has been explicitly stated in the vision, mission, educational goals, and competencies of graduates. Then in the formulation of courses (content/material), there are four post-graduate courses which are the "spirit" of the integration-interconnection paradigm. Furthermore, in the formulation of learning strategies, the method of discussion and presentation of papers is the method that is widely used, with an emphasis on the student-centered learning process (student-oriented) and active learning (active learning)

RESEARCH METHODS

The research used is descriptive qualitative research. Descriptive qualitative research is in the form of research using case study methods or approaches. This research focuses intensively on one particular object which is studied as a case. Case study data can be obtained from all parties concerned, in other words in this study collected from various sources.

The research was conducted at the State Islamic University (UIN) Alauddin Makassar, which is located on two campuses, which in this case is 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 SamataGowa.

The source of data acquisition or where the data comes from is generally known in qualitative research that there are two types of data, namely primary data and secondary data, these two types of data are always used by researchers in trying to make solutions or find answers. on the subject under study, whether used together or separately, Primary Data is commonly called raw data because it is obtained from the results of field research directly which still requires further processing then the data has meaning. The primary data source of this research is data that comes from the Leadership Elements, Lecturers and students of UIN Alauddin Makassar which was taken using purposive sampling intentionally in line with the development of research data needs.

Data collection techniques used in this study are:

1. Observation, which is a data collection method in which researchers make observations as well as direct participation at the research site. In this participatory observation stage, researchers will observe several things related to the Management Concept of change in the integration of scientific studies over the status of IAIN to UIN Alauddin Makassar. This method is also a confirmation medium for data obtained from informants through interviews so that information and data bias can be minimized as much as possible.

2. Interview (interview), namely the data collection method that researchers use by using interview guidelines. This interview method of collecting data is aimed at the parties involved in the management of change in the scientific integration of the study of the transfer of the status of IAIN to UIN Alauddin Makassar.
3. Document Analysis is a technique of collecting data from written sources by researchers in order to obtain support for analysis. Data collection through this document analysis technique is carried out by reading, recording and collecting data from written data sources, then the written sources are read carefully and then the relevant speech is selected as the data analyzed. The data that has been collected is then matched according to the problem formulation to be analyzed.

After the necessary data has been extracted and collected, the next step is to process the data using the following techniques: CholidNarkubo (2015)

1. Data checking stage (editing).

This stage has the aim of knowing the feasibility of the data in order to continue data analysis at the next stage. Data examination was carried out to check the respondents' answers contained in the questionnaire. Things that must be considered at this stage are the clarity of writing, completeness of answers, clarity of the meaning of answers, consistency between answers, relevance of answers, and uniformity of data.

2. Classifying (Classifying)

Classifying is the process of grouping all data both from the results of interviews with research subjects, direct observations and recordings in the field or observations. All data obtained is read and studied in depth, then classified as needed. This is done so that the data that has been obtained becomes easy to read and understand, as well as provide objective information needed by researchers. Then the data is sorted into parts that have similarities based on data obtained during interviews and observations and data obtained from documents.

3. Concluding (Concluding)

Next is the conclusion, which is the last step in the data processing process. This conclusion will later become a data related to the research object of the researcher. This is referred to as concluding, namely the conclusion of the data processing process which consists of the previous three processes: editing, classifying, and verifying

RESEARCH RESULT

1. The Concept of Scientific Integration at IAIN Alauddin Makassar Before Transferring Status

The first Islamic Institute of Religion was born because of the struggle of Islamic leaders in the South Sulawesi area, including the President of the Indonesian Muslim University, H. Abd. Rahman Syihab, Head of UMI Waqf Board H.A PangeranPettarani, H. Aroeppala, Drs. M. Daud Nompo, Saleh Putuhena (UMI student) and others.

IAIN Alauddin initially only had three (3) faculties, then it grew to five (5) faculties marked by the establishment of the Adab Faculty based on the Decree of the Minister of Religion of the Republic of Indonesia No. 148 Year 1967 On November 23, 1967, followed by the Faculty of Da'wah with the Decree of the Minister of Religion of the Republic of Indonesia No. 253 of 1971, in connection with the application of scientific integration during the leadership of Prof. Dr. H. Muin Salim has not yet implemented scientific integration, but still initiates the scientific metaphor of the Robbani Campus which leads to Sufism, namely uniting thought, remembrance and heart by developing existing faculties and study programs.

Every organization must be able to adapt to any changes that occur in its environment. The rapidly changing world, increasingly advanced technology, affect people's views on religion and diversity. So far, the outputs of IAIN are only as ustadz, ministry of religion, or maybe religious court judges. Some people think this type of work is not like doctors, architects, computer experts, economists, lawyers and other jobs that are considered to make more money .

As time goes by, people's interest in joining IAIN is decreasing, they are no longer interested in studying religion. They are more inclined to study the 'general sciences' or more extreme, the so-called mundane sciences. They assume that what IAIN learns is only for the benefit of the hereafter, even though life in this world also requires general, 'worldly' sciences (UIN Alauddin, 2005)

The decline can be seen from the number of IAIN registrants in the selection of new student admissions in 2002/2003, namely: the Faculty of Adab 63 people, the Faculty of Da'wah 39 people, the Faculty of Sharia 163 people, the Faculty of Tarbiyah 526 people, the Faculty of Economics and Islamic business 125 people, the Faculty of Ushuluddin 37 people, while IAIN registrants in the selection of new students in 2003/2004 are: Faculty of Adab 54 people, Faculty of Da'wah 23 people, Faculty of Syari'ah 122 people, Faculty of Tarbiyah 616 people, Faculty of Economics and Islamic Business 240 people and Faculty of Ushuluddin 34 people. (IAIN Alauddin 2003).

Ford and Ford (1995) state that intentional change occurs when a change leader "deliberately and consciously proposes to establish conditions and circumstances different from the current ones

and achieve them through a series or several actions and interventions either personally or in collaboration with others. (Paden, 2011).

2. The Concept of Scientific Integration at UIN Alauddin Makassar After Transferring Status

The integration applied in the lecture process at UIN Alauddin is to make the knowledge taught is value-intensive or value-bound, not value-free. The value free of sciences adopted by modern scientists today causes science to be unable to build the values of divinity and humanity so that it leads to a spiritual void and sometimes even destructive. The perspective of Value free of sciences arises from the notion of secularization. Secularization is very much in line with the Western view which incidentally is Christian, the source of faith is only Jesus Christ. Scientific scientific studies (descriptive) are important so that Islamic studies are equal and parallel to other sciences that meet the requirements of rigorous sciences, Islamic science as a solid discipline, to then be studied by other scientists.

The scientific integration referred to in this case is an effort to bring together and synchronize general knowledge with religious values which are then internalized by students not only mastering certain sciences but also having faith values that can be actualized in all aspects of their lives, as research informants :

"Scientific integration is a combination of general science fields combined with religious knowledge, both hadith and from the Qur'an which is adapted to the material in general science and religion" (Interview with one of the Gemi Lecturers Nasty Handayany, Monday 19 April 2021).

Scientific integration also includes interconnections between sciences. A branch of science is always related to other sciences, so that in its application it requires other sciences to give more optimal results. Economics, for example, cannot overcome the economic crisis without being supported by other sciences such as social science, politics, culture, religion, and so on. The arrogance of science that feels capable of solving problems in its field is a utopia, so the interconnection of science is a must to solve complex problems in society.

Moral and moral development. It is very important to emphasize because this is one of our visions, namely moral and moral excellence. In addition, morals and morals are one of the elements of our selling points to the community. (AzharArsyad, 2017)

What is the description of the moral and moral development that Prof. Dr. AzharArsyad, M.A. What should leaders, lecturers, and employees and students do in this case of moral and moral

development? For Prof. Dr. AzharArsyad, M.A, the vision of morality can be realized by realizing that students will have good morals if the environment is good. What is meant by the environment here is the social environment between fellow humans and the physical environment. Both must be good and conducive so that it affects the worldview and attitudes of students. (Muhammad Rais, 2017).

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

One of the foundations 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 their responsibility at UIN Alauddin Makassar. As the researcher interviewed 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 word civilization is narrowed in scope to fields that can be handled in universities. Civilization in higher education is how to develop civilized science, science and technology (more humanizing human life, maintaining peace and preserving the natural surroundings)". (Interview with Prof. H. A. Qadir Gassing HT, MS., April 18, 2021).

Scientific integration is an absolute sentence in the vision of UIN Alauddin Makassar, because that is the basis for consideration of Presidential Decree 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 depicted in the STILeS (StudentTeacher Integrated Learning System) as an integrated learning system towards a civilized UIN campus. (Interview with Prof. Dr. Sabri Saming, 20 April 2021).

UIN Alauddin Makassar has made various structured efforts in responding to the transfer of status, not just the opening of new study programs that tend to be rigid to be able to integrate with various study programs that have existed before. Referring to the metaphor of scientific development in the form of a house of civilization, it appears that the concept of scientific integration developed by UIN Alauddin Makassar not only includes the ontological dimension of science itself but includes other aspects, both epistemological dimensions and axiological dimensions. This is reflected in the development of the curriculum which

emphasizes the Student-Teacher Integrated Learning System (STILeS) concept which can be described in terms of the work structure of scientific integration, cover:

1. Integration of learning actors between lecturers and students, which means that the full participation and involvement of lecturers and students in the learning process.
2. Integration of learning models that are in accordance with the main theme of the lecture. It is undeniable that none of the learning models are suitable to be applied for one semester lecture cycle, or for a variety of sciences at UIN Alauddin Makassar. Therefore, STILeS provides space for lecturers to choose and determine the learning model that will be applied to each lecture material.
3. Integration of scientific knowledge with Islamic values. Indeed, knowledge that is built on the basis of Islamic religious values can fortify students and alumni of UIN Alauddin in their service to the community in the future.
4. Integration of Hard and Soft Skills. The STILeS learning system not only builds and hones the main scientific intellectual abilities, but also tries to strengthen soft skills to support the main competencies of students and alumni. It is not impossible that the mastery and development of science and soft skills will support and strengthen the competitiveness and quality of performance of UIN Alauddin Makassar alumni
5. Integration of Science with its application to research and community service. Research and community service supported by scientific mastery will provide significant reinforcement in achieving research outputs and outcomes. Likewise, bringing the results of research and community service into learning materials will greatly help students achieve their scientific competency standards (UIN Alauddin Makassar, 2014)

CONCLUSION

1. The concept of scientific integration at UIN Alauddin Makassar is more directed to 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 internal knowledge comes from a single source, namely Allah SWT. , Students are required to understand; a) Religious Values; b) Verses of Wisdom; c) Paragraph on the essence of Religion; d) Rhetoric of the Sages

2. Scientific integration at UIN Alauddin Makassar after the transfer of status brought a positive influence to the development of UIN Alauddin Makassar, Scientific Integration is illustrated in the Education and Teaching Sector as the profile of graduates in the Study program must reflect the nuances of integration according to the main field of science and become the basis for determining the integration competence of graduates, Graduate competencies must contain elements of mastery integration in attitude competence, general knowledge and general skills. Knowledge competence must contain elements of integration contained in the graduate competency standards in the Study program curriculum in the form of courses or study materials or part of study materials. religion, the University organizes "academic excellence" oriented to the integration of science to produce competent and innovative graduates as well as contributing to the improvement of civilization and the welfare of society. subject matriculation and scientific integration for new students in order to obtain input of course competence and appropriate scientific input integration and Lecturers have academic qualifications and educator competencies that are able to integrate scientific, ululalbab personality, physically and mentally healthy, and has the ability to organize education in the context of fulfilling learning outcomes.
3. The change management model applied at UIN Alauddin Makassar is Nurturant management, which is a leadership style where the leader pays attention to subordinates in career advancement, provides guidance, direction, assistance and behaves well and respects subordinates who work on time, because it can be understood that the applied leadership is a process of influencing all subordinates in the sense that the leader is an agent of change whose behavior will affect others, so the benchmark for the success of an organization can be measured by how effective a leader is in influencing his subordinates.

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