

The Epistemology Of Siyazah Studies In The Philosophy Of UIN Alauddin Makassar Scientific Trains

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ABSTRACT

The process of developing a scientific train philosophy is a human problem considering its position as a new scientific philosophy and requires a strong epistemological construct in terms of its source, structure, method and validity. The presence of a new scientific philosophy in the UIN Alauddin Makassar environment as a development of the scientific philosophy of the house of civilization, of course has consequences for tridharma activities including the epistemology of siyasah Syar'iah studies. To answer this problem, this study applies a descriptive-analytical qualitative research model using a multidisciplinary approach. The results showed that the study epistemology of Siyazah Syar'iyah in the UIN Alauddin Makassar environment from the source of the study had been developed by combining various normative bases in line with the vision and mission concept as a faculty and program study and supported by a curriculum of practical elaboration of the vision and mission. In line with that, the paradigm of Siyazah Syar'iyah study in the spectrum of scientific train philosophy places the study of siyasah syariyah to be more inclusive and is required to accommodate various sources, structures, methods and validity of syariyah syariyah that are relevant and constructed.

Keywords: Epistemology; Siyazah Syar'iyah; Scientific Train.

INTRODUCTION

A scientific philosophy in a university is an academic spirit that becomes a platform for implementing the tri dharma of higher education built on education and teaching, research and community service. Through the scientific philosophy developed, a university takes various constructive steps in developing its institutional vision. The same thing can be found in the UIN Alauddin Makassar environment, where the most significant Islamic religious university in Eastern Indonesia has developed a scientific philosophy called the scientific train with various philosophical frameworks surrounding it. Referring to the scientific philosophy of the house of civilization which has become a platform for

implementing the tri dharma of higher education, which was built on education and teaching, research and community service at UIN Alauddin Makassar previously, the scientific philosophy of the house of civilization was developed in various forms of strategic policies such as the development of a curriculum model.

The Curriculum is called STILeS (Student-Teacher Integrated Learning Center) to become further a normative-academic reference of implementing the scientific philosophy of the house of civilization in the form of teaching and learning activities that are more characterized following the scientific philosophy developed with several characteristics of the Curriculum, namely.

1. Integration of learning actors between lecturers and students means the full participation and involvement of lecturers and students in the learning process.
2. Integration of learning models that are following the central theme of the lecture. It is undeniable that none of the learning models is suitable to be applied for a one-semester lecture cycle or a variety of sciences at UIN Alauddin Makassar. Therefore, STILeS provide space for lecturers in choosing and determining the learning model that will be applied to each lecture material.
3. Integration of scientific knowledge with Islamic values. Indeed, the knowledge built based on 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 builds and hones the primary scientific, intellectual abilities and tries to strengthen soft skills to support the main competencies of students and alumni. The mastery and development of science and soft skills may 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 significantly help students achieve their scientific competency standards.¹

As a new scientific philosophy within UIN Alauddin Makassar, or more precisely said to be the development of the scientific philosophy of the house of civilization, the philosophy of the scientific train uses the train metaphor as its scientific mascot. Consequently, the various activities of the tri dharma of higher education in the UIN Alauddin Makassar are included in the epistemology of the study of *Siyasah Syar'iah*, especially in the Faculty of Sharia and Law. The study of *Siyasah Syar'iah*

¹UIN Alauddin Makassar, *Sistem Pembelajaran StudentTeacher Integrated Learning Centre*, (Makassar: Akademik dan Pengembangan Kelembagaan, 2014), pp.3-4

has been carried out from the early days of the development of Islam considering that Islam is not only a theocentric religion that skyrockets and is less active in the dialogue with the social reality that surrounds it in the anthropocentric dimension, including things that are social relations between people. People in a state frame. In its historical record, it is recorded that several figures intensely studied the issue of *Siyasah Syar'iyah*, which in this case was *al-Ahkam as-Sulthaniyah*, by al-Mawardi ash-Syafi'y (died 450 H), Abul Ya'la al-Farra ' al-Hambali (died 458 H.), Ghayyatsul-Umam, by al-Imam al-Haramain ash-Shafi'y (died 476 H). The book *as-Siyasah ash-Syar'iyah fi Ishlahir Ra'yu war Ra'iyah* written by Ibn Taimiyah (died 728 H), as well as the composition of the student and friend of Ibn Taimiyyah, namely Ibn Qayyim who composed the book *at-Thuruq al-Hukmiyah*. Including the classic book *al-Kharaj* written by Abu Yusuf (died 181 H), one of the companions of Imam Abu Hanifah, as well as many other books, including those written in the early 20th century. In the various works of scholars related to the *Syar'iah Siyasah*, political issues that are nuanced with the anthropocentric Shari'a values are studied in such a way as to produce a *weltanschauung* that Islam is a religion that has a comprehensive and holistic reach.

What is interesting later to observe is that developing the Scientific Train philosophy as a new scientific philosophy certainly has some fundamental problems considering its position as a new scientific philosophy that requires a solid epistemological construct in terms of sources, structure, methods to its validity. As a constructive reflection in strengthening the scientific paradigm within UIN Alauddin Makassar in general and the Faculty of Sharia and Law in particular, the researcher raised the title of the research, namely "*Konstruk Epistemologi Kajian Siyasah Syar'iyah dalam Spektrum Filosofi Kereta Keilmuan UIN Alauddin Makassar*"

METHOD

This research is classified as descriptive-analytical qualitative research using a multidisciplinary approach to provide a proportional description of the epistemological construct of the *Siyasah Syar'iyah* study in the philosophical spectrum of the Scientific Train UIN Alauddin Makassar. Concerning the approach used in this study, the researcher uses several approaches: a normative theological approach, a normative juridical approach, and a philosophical approach. The research was carried out using data, namely: 1) Primary data. It is data obtained directly from various primary documents and empirical facts related to the epistemological construct of the *Siyasah Syar'iyah* study in the spectrum of the philosophy of the Scientific Train UIN Alauddin Makassar and 2) Secondary data, namely data obtained through secondary documents and reference searches as a

complement to the primary data obtained to obtain accurate and comprehensive research results on the epistemological construct of the *Siyasah Syar'iyah* study in the philosophical spectrum of the Scientific Train UIN Alauddin Makassar. Since the researcher conducts field research, the type of data collection used is direct research on the object being studied, so the data collection method consists of observation, documentation and reference tracing.

RESULT AND DISCUSSION

a. Epistemology of *Siyasah Syar'iyah* Studies in UIN Alauddin Makassar

The term "Siyasa" can be understood as the administration of government and state. Consequently, the study of *siyasa* discusses how to organize a country that, of course, has elements of controlling, regulating, governing, administering, administering, administering, and making policies about people's lives. *Siyasah Syar'iyah* or *Fiqh Siyasah* is more open (dynamic) than *Fiqh* in accepting developments and differences of opinion. Thus, the difference in conditions and the development of the times had a significant influence on the *Syar'iyah Siyasa*. In this regard, the scope of *Siyasah Syar'iyah* includes government policies on laws and regulations (*Siyasah Duturiyah*), economics and monetary (*Siyasah Maliyah*), justice (*Siyasah Qadaiyah*), laws of war (*Siyasah Harbiyah*), and state administration (*Siyasah Idariyah*).). Meanwhile, Ibn Taimiyah summarized it into four fields of study, namely justice, state administration, monetary and international relations.²

The teachings of Islam formulated by its adherents are sourced from the revelation of Allah swt to be accepted through a process of contemplation.³ In the process, various verses of the Qur'an and hadiths which describe issues related to the study of *Siyasah Syar'iyah* become references which are then integrated with various methodological frameworks in the study of Islamic law studies such as *Ijma'*, *Qiya >s*, *Istihsa>n*, *Maslahah Mursalah*, *Istisha>b*, *Sad Dzari>ah*, *Urf*, and the like. The next thing that became the source of the *Siyasah Syar'iyah* study were various juridical-academic frameworks in the form of a collection of laws, regulations, decisions, guidelines, and the like, which later became the normative footing in developing the curriculum.

The basis for curriculum development within UIN Alauddin Makassar in the form of laws, regulations, decisions, guidelines, and the like which later became one of the sources of *Siyasah Syar'iyah* studies can be described in: 1) Law no. 20 of 2003 concerning the National Education System; 2) Law No. 12 of 2012 concerning Higher Education; 3) Government Regulation Number 19 of 2005 concerning

²Muhammad Iqbal, *Fiqh Siyasah: Kontekstualisasi Doktrin Politik Islam*, (Jakarta: Gaya Media Pratama, 2007, pp. 13

³Ngainum Naim, *Pengantar Studi Islam*, (Yogyakarta: Teras, 2009), pp. 9

National Education Standards for Education; 4) Government Regulation Number 31 of 2006 concerning the National Job Training System; 5) Government Regulation Number 17 of 2010 concerning Management and Implementation of Education; 6) Regulation of the President of the Republic of Indonesia Number 8 of 2012 concerning the Indonesian National Qualifications Framework; 7) Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 73 of 2013 concerning the Application of the Indonesian National Qualifications Framework for Higher Education; 8) Regulation of the Minister of State Apparatus Empowerment and Bureaucratic Reform of the Republic of Indonesia Number 17 of 2013 concerning Lecturer Functional Positions and Credit Scores; 9) Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 49 of 2014 concerning National Standards for Higher Education; 10) Regulation of the Minister of Religion of the Republic of Indonesia Number 36 of 2009 concerning the Division of Science and Bachelor Degrees; 11) Decree of the Minister of National Education of the Republic of Indonesia Number 232/U/2000 concerning Guidelines for Preparation of Higher Education Curriculum and Assessment of Student Learning Outcomes; 12) Decree of the Minister of National Education of the Republic of Indonesia Number 045/U/2002 concerning the Core Curriculum of Higher Education; 13) Decree of the Minister of Religion of the Republic of Indonesia Number 353/2004 concerning Guidelines for the Development of the PTAI Curriculum and 14) Academic Guidelines for UIN Alauddin Makassar.⁴

Still, about the source of the Siyasah Syar'iyah study, the institutional vision promoted by the Faculty of Sharia and Law UIN Alauddin Makassar is interesting to observe. Although the study of Siyasah Syar'iyah, indirectly, can also be found in other faculties within UIN Alauddin Makassar, the Faculty of Sharia and Law of UIN Alauddin Makassar as a faculty that is structurally concerned with sharia studies through six study programs which he developed. Those programs are the Falak Science Study Program, Islamic Economic Law Study Program, Comparative Madzhab and Law Study Program, Judicial and Family Procedural Law Study Program, Legal Studies Program, and the Criminal Law and State Administration Study Program (Siyasah Syar'iyah). The faculty's vision is to "Become a Superior Research and Enlightenment Center in Sharia Science and Islamic Civilized Law", which is further elaborated into several missions, namely, 1) carrying out research-based learning and service, 2) increasing education, research, and community service activities that are of a high standard. national and international, become a reference

⁴The Drafting Team, *Kurikulum Program Studi Ilmu Falak*, (Samata: Fakultas Syariah dan Hukum UIN Alauddin Makassar, 2017), pp. 3

in the development of Islamic civilization, 3) collaborate with various parties to improve the quality of faculty performance, 4) empower alumni to improve the role and image of the faculty, 5) and build a healthy organization by implementing accreditation management, quality assurance and continuous self-evaluation, by principles of transparency, autonomy and accountability.⁵

On a more specific scale, the Criminal and Administrative Law Study Program (Siyasah Syar'iyah) has become a study program that is the centre of the study of the Criminal and Administrative Law Study Program (Siyasah Syar'iyah) within the UIN Alauddin Makassar without denying the existence of the Siyasah Syar'iyah study. In various existing study programs, both within the Faculty of Sharia and Law or in other faculties, which in this case are the Faculty of Tarbiyah and Teacher Training, Faculty of Adab and Humanities, Faculty of Ushuluddin and Philosophy, Faculty of Da'wah and Communication, Faculty of Economics and Islamic Business, Faculty of Science and Technology, Faculty of Medicine and Health Sciences, and Postgraduate Programs. In the process, the institutional vision carried out by the Criminal and Administrative Law Study Program (Siyasah Syar'iyah) Faculty of Sharia and Law UIN Alauddin Makassar is "To become a Leading and Moral Center for Criminal and Administrative Law Studies in Indonesia", which is further elaborated into several missions, namely, 1) carry out research-based learning and service, 2) improve education, research and community service activities at national and international standards, become a reference in the development of Islamic civilization, 3) establish cooperation with various parties to improve the quality of faculty performance, 4) empower alumni to improve the role and image of the faculty, 5) build a healthy organization by implementing accreditation management, quality assurance, and continuous self-evaluation with the principles of transparency, autonomy, and accountability.⁶

Concerning the study structure of Siyasah Syar'iyah at the Criminal and Administrative Law Study Program (Siyasah Syar'iyah) Faculty of Sharia and Law UIN Alauddin Makassar, the existence of a learning curriculum is a point that should not be forgotten. The curriculum is a practical elaboration of the vision and mission of the institution established. One of the consequences of the vision and mission of the institution is the need for curriculum development. The curriculum in question must reflect the Criminal and Administrative Law Study Program (Siyasah Syar'iyah) Faculty of Sharia and Law UIN Alauddin Makassar as an institution with the same authority time academic capabilities to develop Criminal and Administrative Law. It confirms that the curriculum is a practical elaboration of

⁵Fakultas Syariah dan Hukum, Visi dan Misi, <http://fsh.uin-alauddin.ac.id/> (12 June 2020)

⁶Tim Penyusun, Kurikulum Program Studi Hukum Pidana dan Ketatanegaraan, (Samata: Fakultas Syariah dan Hukum UIN Alauddin Makassar, 2017), pp.1

the institutional vision and mission, which then becomes the study structure of *Siyasah Syar'iyah* at the Criminal and Administrative Law Study Program (*Siyasah Syar'iyah*) Faculty of Sharia and Law UIN Alauddin Makassar. In general, the *Siyasah Syar'iyah* study curriculum at the Criminal and Administrative Law Study Program (*Siyasah Syar'iyah*) Faculty of Sharia and Law UIN Alauddin Makassar can be described as follows:

Semester I

| Course Code | Course | Point |
|-------------|--|-------|
| UIN0206 | Akidah Akhlak | 2 |
| UIN0204 | Bahasa Arab | 2 |
| UIN1209 | Bahasa Indonesia | 2 |
| UIN1205 | Bahasa Inggris | 2 |
| UIN1201 | Ilmu al-Qur'an | 2 |
| UIN1203 | Ilmu Fikih | 2 |
| UIN1202 | Ilmu Hadits | 2 |
| UIN1208 | Pendidikan Pancasila dan Kewarganegaraan | 2 |
| FSH1314 | Pengantar Hukum Indonesia | 3 |
| FSH1310 | Pengantar Ilmu Hukum | 3 |
| UIN1207 | Sejarah Peradaban Islam | 2 |
| Total Point | | 24 |

Semester II

| Course Code | Course | Point |
|-------------|------------------------------------|-------|
| FSH2305 | Hadis Hukum | 2 |
| FSH2301 | Hukum Kewarisan Islam | 2 |
| HPK1202 | Hukum Pidana I | 2 |
| HPK1201 | Hukum Pidana Islam I | 2 |
| FSH2218 | Hukum Tata Negara | 3 |
| UIN1203 | Kewirusahaan | 2 |
| FSH2306 | Tafsir Hukum | 2 |
| HPK1203 | Teknologi Informasi dan Komunikasi | 2 |
| FSH2302 | Ushul Fikhi | 3 |
| Total Point | | 20 |

Semester III

| Course Code | Course | Point |
|-------------|--------|-------|
|-------------|--------|-------|

| | | |
|-------------|---------------------------|----|
| FSH2209 | Fikih Muamalah | 2 |
| FSH2204 | Fikih Munakahat | 2 |
| FSH2216 | Hukum Perdata | 3 |
| FSH2217 | Hukum Pidana II | 2 |
| HPK2204 | Hukum Pidana Islam II | 3 |
| HPK2205 | Hukum Tata Negara Islam I | 2 |
| FSH2215 | Ilmu Negara | 2 |
| HPK2206 | Ilmu Politik | 2 |
| FSH3207 | Peradilan Islam | 3 |
| Total Point | | 21 |

Semester IV

| Course Code | Course | Point |
|-------------|--------------------------------|-------|
| HPK2207 | Sosiologi Hukum | 2 |
| HPK2208 | Administrasi Peradilan | 2 |
| FSH2201 | Fikih Mawaris | 2 |
| FSH3312 | Filsafat Hukum dan Hukum Islam | 3 |
| HPK2219 | Hukum Administrasi Negara | 3 |
| HPK2209 | Hukum Pajak | 2 |
| HPK2210 | Hukum Perwakafan | 2 |
| HPK2211 | Hukum Tata Negara Islam I | 2 |
| FSH2308 | Ilmu Falak | 2 |
| HPK2212 | Sosiologi Politik | 2 |
| Total Point | | 22 |

Semester V

| Course Code | Course | Point |
|-------------|-------------------------------|-------|
| FSH1221 | Hukum Adat | 2 |
| HPK3218 | Hukum dan HAM | 2 |
| FSH3220 | Hukum Internasional | 2 |
| HPK3220 | Hukum Lingkungan | 2 |
| FSH3222 | Hukum Pertanahan | 2 |
| HPK3219 | Kepaniteraan dan Juru Sita | 2 |
| FSH2211 | Metodologi Penelitian Hukum | 3 |
| HPK3228 | Politik Hukum | 2 |
| HPK3224 | Sejarah Pemikiran Hukum Islam | 2 |

| | | |
|-------------|---------------------------|----|
| FSH3228 | Teknik Perundang-Undangan | 2 |
| Total Point | | 21 |

Semester VI

| Course Code | Course | Point |
|-------------|--------------------------------------|-------|
| HPK3223 | Ekonomi Syariah | 2 |
| FSH3213 | Etika Profesi Hukum | 2 |
| FSH3225 | Hukum Acara Peradilan Agama | 2 |
| FSH3224 | Hukum Acara Perdata | 2 |
| FSH3223 | Hukum Acara Pidana | 2 |
| FSH3303 | Membahas Kitab | 2 |
| HPK3221 | Pemikiran Hukum Islam Kontemporer | 3 |
| HPK3222 | Praktikum Falak | 1 |
| HPK3222 | Praktikum Peradilan | 2 |
| Total Point | | 18 |

Semester VII

| Course Code | Course | Point |
|-------------|--|-------|
| FSH3226 | Hukum Acara PTUN | 2 |
| HPK52007 | Hukum Administrasi Negara Islam | 2 |
| HPK52003 | Hukum Dagang | 2 |
| HPK52008 | Hukum Diplomatik dan Hubungan Internasional | 2 |
| HPK52006 | Hukum Humaniter | 2 |
| HPK4226 | Hukum Konstitusi dan Pengujian UU | 3 |
| HPK52001 | Kajian UU Pidana dan Victimologi | 2 |
| HPK52004 | Kapita Selekta Hukum Pidana Islam | 2 |
| HPK52010 | Kriminologi | 2 |
| HPK52009 | Mediasi dan Arbitrase | 2 |
| FSH3227 | Perancangan Kontrak | 2 |
| HPK52002 | Perbandingan Hukum Pidana | 2 |
| HPK52005 | Perbandingan Hukum Tata Negara Islam | 2 |

| | |
|-------------|----|
| Total Point | 27 |
|-------------|----|

Semester VIII

| Course Code | Course | Point |
|-------------|---------------------|-------|
| FSH4209 | Komprehensif | 0 |
| UIN4411 | Kuliah Kerja Nyata | 4 |
| UIN4412 | Tugas Akhir Skripsi | 6 |
| Total Point | | 10 |

Referring to the distribution of courses in the curriculum of the Criminal and Administrative Law Study Program (Siyasah Syar'iyah) Faculty of Sharia and Law UIN Alauddin Makassar above, it can be seen that the study of Siyasah Syar'iyah was carried out by combining three clusters of courses which in this case are faculty subjects. University level coded UIN + course number code, faculty-level courses coded FSH + course number code and study program level courses coded HPK + course number code. It illustrates how Siyasah Syar'iyah, in terms of its structure, combines three scientific paradigms which at the university level adopt the scientific paradigm of UIN Alauddin Makassar as a civilization campus as stated in its institutional vision, which in this case is "Becoming a Center for Enlightenment and Transformation of Science, Technology and the Arts". (IPTEKS) Based on Islamic Civilization", the faculty level adopts the scientific paradigm of the Faculty of Sharia and Law as stated in its institutional vision. In this case, it is "Becoming a Superior Research and Enlightenment Center in Sharia Science and Islamic Civilized Law".

The study program level adopts the Criminal Law and Administrative Law Study Program (Siyasah Syar'iyah) as stated in its institutional vision. Which in this case is "To become a Leading and Moral Center for Criminal and Administrative Law Studies in Indonesia".

In terms of the Siyasah Syar'iyah study method in the Criminal and Administrative Law Study Program (Siyasah Syar'iyah) Faculty of Sharia and Law UIN Alauddin Makassar, learning management as described in the Guidelines for Scientific Integration of UIN Alauddin Makassar can be a reference in identifying the method that is in this can be described as follows:

- a. The university applies the principles of scientific integration in the management of learning which are the minimum criteria for planning, implementing, controlling, monitoring, and evaluating, as well as reporting 53 learning activities at the level of the Criminal Law and State Administration (Siyasah Syar'iyah) Study Program by considering the integration of science and religion.
- b. The Criminal and Administrative Law Study Program (Siyasah Syar'iyah) must prepare curriculum and learning plans in each course that accommodates the principles of scientific integration.
- c. The Criminal Law and Constitutional Law Study Program (Siyasah Syar'iyah) must organize learning programs following scientific integration,

which includes content, processes, and assessments, which have been determined to achieve graduate learning outcomes.

- d. The Criminal Law and State Administration Study Program (Siyasah Syar'iyah) carries out academic activities that create an academic atmosphere, quality culture, and Islamic nuances.
- e. The Criminal Law and Constitutional Law Study Program (Siyasah Syar'iyah) conducts periodic monitoring to maintain and improve the quality of the learning process that carries the concept of scientific integration.
- f. The university prepares policies, strategic and operational plans related to learning that can be accessed by the academic community and stakeholders and is used as a guide for study programs in implementing learning programs based on scientific integration
- g. The university organizes learning according to the type and educational program that is in line with learning outcomes and the principle of scientific integration.
- h. The university maintains and improves the quality of scientific integration in the management of study programs to carry out sustainable learning programs with targets following the university's vision and mission.
- i. The university monitors and evaluates study program activities in carrying out learning activities following the principle of scientific integration.
- j. The university has scientific integration guidelines for planning, implementing, evaluating, monitoring, quality assurance, and developing learning activities and lecturer performance.
- k. The university submits a study program performance report in the implementation of learning programs with scientific integration content to become follow-up plan data.⁷

In a more specific context, the study method of Siyasah Syar'iyah at the Criminal and Administrative Law Study Program (Siyasah Syar'iyah) Faculty of Sharia and Law UIN Alauddin Makassar is described in the curriculum of the study program, which in this case uses several approaches, methods and techniques that are included in the curriculum. It consists of scientific learning, interactive learning, active learning, participatory learning, cooperative learning, inquiry learning, discovery learning, contextual learning, problem-solving, brainstorming, chalk talk, poster comment, a jigsaw and active debate. In the researcher's observation, the Siyasah Syar'iyah study method at the Criminal and Administrative Law Study Program (Siyasah Syar'iyah) Faculty of Sharia and Law UIN Alauddin Makassar developed in the learning process according to the characteristics of the lecture material being delivered. It is where the creativity of lecturers as educators in developing varied approaches, methods and learning techniques lies. It is reminiscent of what Mahmud Yunus once said that the method is more important than the material, but the educator's spirit is more important than everything. In this

⁷The Drafting Team, *Pedoman Integrasi Keilmuan UIN Alauddin Makassar*, (Samata: UIN Alauddin Makasar, 2017), pp. 26-27

context, the meaning of the educator's spirit, in this context, the researcher understands as the spirit (spirit), which is another meaning of the word "spirit" to continue to innovate in learning, which leads to lecturers as educators.

Concerning the validity of the *Siyasah Syar'iyah* study at the Criminal and Administrative Law Study Program (*Siyasah Syar'iyah*) Faculty of Sharia and Law UIN Alauddin Makassar, the learning evaluation process measures the gap between the objectives and achievements of the *Siyasah Syar'iyah* study. In the process, the evaluation mechanism implemented is a combination of independent assignments consisting of attendance, assignments, and enthusiasm in attending lectures with a weight of 20%. These structured assignments are tasks during the lecture process with a weight of 20%, Mid-Semester Examinations (UTS). In the form of a written test or other forms of examinations given by lecturers to students with a weight of 20%, and the Final Semester Examination in the form of written tests or other forms of examinations given by lecturers to students with a weight of 40%. On a broader scale, the validity of the *Siyasah Syar'iyah* study in the Criminal and Administrative Law Study Program (*Siyasah Syar'iyah*) Faculty of Sharia and Law UIN Alauddin Makassar is carried out by synchronizing the concept of institutional vision with the framework of its application. It can be found when an evaluation of the achievement of the study program has been carried out with the institutional vision that has been set, namely "Becoming a Leading and Leading Center for Criminal and Administrative Law Studies in Indonesia". As a barometer in evaluating whether or not the institutional vision has been achieved, the Criminal and Administrative Law Study Program (*Siyasah Syar'iyah*) Faculty of Sharia and Law UIN Alauddin Makassar is required to, 1) organize educational programs that are designed in such a way as to produce graduates who have competitive power.

Moreover, able to develop professionalism in the field of Criminal and Administrative Law and National Law, 2) organize educational programs to produce professional Criminal and Administrative Law graduates for the management of Islamic Law and National Law, and 3) organize research activities in order to strengthen epistemology and scientific structure Criminal and Constitutional Law. The rapid and increasingly complex development of society often affects the development of the scientific structure of Criminal Law and State Administration, realizing that every time the Department of Criminal and State Administration must review the curriculum so that the learning process held can guarantee quality standards of graduates that are compatible with the development of society and the demands of professionalism. The Criminal and Administrative Law Study Program (*Siyasah Syar'iyah*) Faculty of Sharia and Law UIN Alauddin Makassar is one of the study programs within the Faculty of Sharia and Law of UIN Alauddin Makassar, which emerged as a substitute for the *Jinayah Siyasah* study

program. The decree number for establishing the Jinayah Siyasah Study Program is the Decree of the Director-General of Islamic Education Number E/50/1999 dated March 25, 1999. On the permit for the extension of the study program number Dj.I/619/2009 dated March 25, 1999. On the permit for the extension of the study program numbered Dj.I /619/2009 On October 23 2009, it was declared that the Jinayah Siyasah Study program became Criminal and Administrative Law (HPK), the graduates received the title of SHI The Criminal Law and Constitutional Law Study Program is a very prestigious and prospective study program, especially in responding to community needs in solving legal problems related to Islamic Law. The existence of the HPK Study Program is based on thoughts and facts about the complexity of legal problems in society, especially those related to Islamic Law. Considering these conditions, the Faculty of Sharia and Law develops a Criminal and Administrative Law study program that will prepare its graduates to become candidates for reliable and qualified religious judges, advocates, and other supporting professions.

b. The Study Paradigm of Siyasah Syar'iyah in the Spectrum of Philosophy of Scientific Train UIN Alauddin Makassar

The development of scientific paradigms within UIN Alauddin Makassar can be pretty dynamic, with various scientific paradigms that accompany the leadership succession process from time to time. This paradigm can be described as a creative effort on traditional-theocentric meanings and even meanings to develop better. Before the transfer of status from IAIN Alauddin Makassar to UIN Alauddin Makassar, IAIN Alauddin Makassar was then under the leadership of Abd. Muin Salim developed the scientific paradigm of the Rabbani campus, which can be understood as an effort to place students as active education subjects because they are inspired by the radiance of guidance from their Rabb. The use of the word "Rabb" when Allah SWT confirms the primordial commitment of the created (al-Makhluk) to the Creator (al-Khaliq), from the worshiper (al-'Abid) to the worshipped (al-Ma'bud), indicates that the word " Rabb" which was later derived into the word "Tarbiyah" has the meaning of guiding Allah SWT in the educational process. Consequently, Rabbani's education sees that students' activeness in the learning process is primarily determined by their proximity to the Most Active Essence, which in this case is Allah SWT. A servant who has proclaimed his primordial commitment to i'tiraf in a holistic locus of ta'abbudi must always increase his potential so that his nasut traits can be eliminated to approach the properties of the sea, which is imminent with his Lord. The axiological framework of Rabbani education bridges the transformation of nasut to the sea, from the profane dimension to the sacred dimension. This period lasted from 1998 to 2002.

Then move on to the leadership period of Azhar Arsyad, who developed a scientific paradigm based on the Cemara Ilmu philosophy which can be described as follows:⁸



Figure 4.1: Tree of Knowledge

Azhar Arsyad's leadership period, which lasted from 2002 to 2010, was heavily influenced by the concept of Inner Capacity, which consists of vitality (creativity), heart power (nobility), and thinking power (intellectuality). Furthermore, the leadership period of A. Qadir Gassing lasted from 2011 to 2014 by developing a scientific paradigm based on the philosophy of the House of Civilization, which can be described as follows:



In the figures written on the concept drawing of the house of civilization, it can be seen how each part of the house of civilization has a deep philosophical meaning, especially in facilitating UIN Alauddin to achieve its institutional vision as a civilization campus which can be described as follows:

1. The number 1 points to the foundation of the house of civilization as a metaphorical picture of the Qur'an and al-Hadith. In this context, the Qur'an and al-Hadith are positioned as the magnum opus of the scientific paradigm because

⁸Azhar Arsyad, "Pohon Integrasi dan Interkoneksi Sains dan Ilmu Agama" dalam Azhar Arsyad *et. al.*, *Membangun Universitas Menuju Peradaban Islam Modern: Catatan Singkat Perjalanan UIN di bawah Kepemimpinan Prof. Dr. H. Azhar Arsyad, MA.* (Makassar: Alauddin Press, 2009), pp.27

humans always need normative-theological guidance as to their academic foundation.

2. Number 2 points to the pillars of the house of civilization as a metaphorical illustration of religious and local wisdom values. The transformation of implied meaning from foundation to pillar shows that the religious values contained in the Qur'an and al-Hadith are rigid to acculturate with various local values that are immanent with the local community. This is also a sign of how Islamic religious universities should be able to.

3. Number 3 points to the walls of the civilization house as a metaphorical picture of applied science and technology. The position of the wall that can be understood as an external display that people immediately see shows the need for UIN Alauddin Makassar to develop sciences that are at the locus of science and technology during competition from various higher education institutions in Indonesia or the world. Applicative science and technology, which is understood as an external display that people directly see, can also mean that applicable science and technology is the selling point of the institution in the eyes of stakeholders.

4. Number 4 refers to the roof of the civilization house as a picture of brotherhood, tolerance, and egalitarianism. Al-Jamiah's concept of a can is understood as an environment with high heterogeneity in its various dimensions. This condition is a sunnatullah that must be faced with entire brotherhood, tolerance, and egalitarianism. Using the roof of the civilization house as a symbol of brotherhood, tolerance, and egalitarianism shows that the civilization house is ready to overshadow the heterogeneity of all components in the institution within the framework of togetherness.

5. The number 5 points to the floor and courtyard of a civilization house to illustrate character. As the floor and yard of civilization, the character is used as an axiological framework of an educational process. Consequently, implementing the tri dharma of higher education in the tri dharma of higher education which consists of education and teaching, research and community service, must lead to the birth of outputs that have good character.

In its development, Musafir Pababbari's leadership period, which lasted from 2015 to 2019, continued to develop the philosophy of the Civilized House except by adding the philosophical meaning of the windows and stairs of the Civilized House. In its development, the leadership succession within UIN Alauddin Makassar then appointed Hamdan Juhannis as the elected chancellor since 2019, who then proposed a scientific paradigm with his scientific train philosophy. The visual illustration of the Scientific Train philosophy can be described as follows.

Figure 4.3: Scientific Train



The paradigm of the *Siyasah Syar'iyah* Study in the spectrum of the Scientific Train philosophy of UIN Alauddin Makassar is interesting to observe considering that before the existence of the Scientific Train philosophy, several scientific philosophies have developed with various philosophical frameworks that underlie them. Therefore, there needs to be a more in-depth elaboration of the philosophy of the Scientific Train. The presence of the Scientific Train philosophy has undoubtedly gone through quite mature considerations with several philosophical foundations underlying it so that its presence is not just a symbol of a period of leadership. Some of the philosophical reasons that underlie the choice of the Scientific Train symbol from the scientific paradigm developed by UIN Alauddin Makassar are described by Hamdan Juhannis, Chancellor of UIN Alauddin Makassar, as follows:

"I am trying to create a scientific paradigm, such as what direction the students under the auspices of religious colleges want to go. This paradigm is, of course, still premature, but at least it answers my anxiety about what the future of scholars will look like when faced with the challenges of the revolution in life that continues to squirm unexpectedly. Let me first explain why I took the train as a paradigm vehicle. The reason is simple, talking about trains is always interesting because it creates high curiosity, especially in the community where I grew up, the Bugis Makassar area. The people there are not familiar with rail transportation. Now there are railroad tracks that have been built but don't know how long they will be able to be fully connected, to cross trains. The next reason, train parts are often used as a driving word, for example: Locomotive. Although some have criticized that

trains no longer show fast movements because of the existence of the shinkansen, but for me it is just a name, because the object remains in the form of a train; fast train, express train, express train, or bullet train. A further reason for the train is a uniquely created vehicle that has parts that can be described separately, has special track requirements in the form of rails and special stopping places called stations."⁹

The interesting thing from what was stated by Hamdan Juhannis regarding choosing the Scientific Train symbol from the scientific paradigm developed by UIN Alauddin Makassar is the understanding that trains have fast movements to move from one place to another. Concerning the *Siyasah Syar'iyah* study, it can be understood that UIN Alauddin Makassar has an institutional vision to make the *Siyasah Syar'iyah* study have massive dynamics to always move with fast progressivity. Of course, to achieve this, the study of *Siyasah Syar'iyah* must dare to accommodate various methods of contemporary Islamic studies rather than just dwelling on classical and static sources. In addition, the critical point raised by Hamdan Juhannis is the fact that even though the train is built on several separate parts, which in this case are locomotives and carriages, in the operational framework, all these separate parts still run on the same rail and will stop on the same track. The same station. Concerning the study of *Siyasah Syar'iyah*, all the components involved in the process have different functions such as educators, education staff, laboratory assistants, and the like, but when they work, they are bound in a framework that is systemically bound.

In explaining different parts of the philosophy of the Scientific Train with various philosophical meanings that underlie it, Hamdan Juhannis put forward the philosophical meaning of locomotives and carriages as follows:

"Now I return to the scientific train paradigm. First, science must have a driving force. That is called a locomotive. Science without the driving engine will be static and not recognize updates, let alone move in the intended direction. The locomotive is Universities, a place to mobilize and hone the knowledge of students. The locomotive is in the form of a University, Institute, High School, or Academy. In addition to locomotives, there are also carriages. The carriage is divided into the main carriage and the guard car (caboose or rear end). The main carriage is where the passengers are, and the guard carriage is the last carriage whose purpose is to protect the disembarking passengers from being disturbed. The main carriage is the contents of the carriage. In science, the main carriage is scientific substance. at least in the scientific train, the substance is: Islamic Studies, Science, and Technology. The three carriages are separated from each other but are connected by doors and the linkage of the carriages is what gives birth to disciplines resulting from interactions called: inter, multi, and

⁹Interviewed with Hamdan Juhanni son 11 Oktober 2019.

transdisciplinary. The scientific trains developed at religious universities actually encourage the interaction between substances, the interaction between pure science and applied science, the interaction between science and science products that give birth to the study of integration between disciplines. However, this scientific substance carriage can work if it is properly protected. So that science does not become a study that deviates too to the right that gives birth to a tendency for radical or oblique thoughts and actions to the left which causes it to become liberal or secular, a protective insight is needed. That's where the kabus wagon should be, filling the learner with global knowledge, local experience, tradition, and mediatization. This protective insight makes the learner have the ability to understand to compare the substance including knowledge about traditions that should be preserved so that students are not uprooted from the society in which they live."¹⁰

Concerning the study of *Siyasah Syar'iyah*, the element of the train, which is divided into various parts that have their respective functions, can be understood that the study of *Siyasah Syar'iyah* also has different dimensions within the UIN Alauddin Makassar environment according to the characteristics of the container for its development. The *Siyasah Syar'iyah* study was conducted within the Criminal and Administrative Law Study Program (*Siyasah Syar'iyah*) Faculty of Sharia. Law UIN Alauddin Makassar will undoubtedly be different from the *Siyasah Syar'iyah* study carried out in several study programs under the auspices of the Sharia Faculty and Law at UIN Alauddin Makassar, which in this case is the Astrology Study Program, the Islamic Economic Law Study Program, the Comparative Study Program for Madzhab and Law, the Judicial and Family Procedural Law Study Program, and the Legal Studies Program. Links of interrelated wagons can also illustrate how the study of *Siyasah Syar'iyah* can reflect the synergistic interaction of inter, multi, and transdisciplinary-based Islamic study patterns. The train's movement that cannot be separated from the tracks while travelling indicates that the study of *Siyasah Syar'iyah* within UIN Alauddin Makassar, wherever it goes, will not be uprooted from the traditional roots that underlie it. It is not surprising then that the scientific paradigm in the Scientific Train philosophy greatly appreciates local values such as what has been found in the Rumah Civilization philosophy applied previously.

In describing the philosophical meaning of the wheels and rails of the Scientific Train, Hamdan Juhannis argues that:

“The element of the scientific train that is no less important is the wheel. The wheels turn to move as a result of the locomotive's thrust. The wheel, of

¹⁰Interviewed with Hamdan Juhannis, on 11 October 2019.

course, is also to make the scientific carriage move. The wheel is an essential part of ensuring the knowledge car stays standstill. The wheels of the scientific train are scientific methodology, philosophy of science, spirituality, local values, and character. The wheels of science move, carry out knowledge while bearing the burden. Science wheels ensure that scientific innate is headed in the intended direction or find the best way to the intended direction. The wheels make all the elements of the train move. An element of the train that is no less important is the stretch, where it runs in rails. That is revelation, reason, and intuition. The scientific rail is a prerequisite for the presence of carriages and those attached to them. Powerful locomotives because there are rails. The carriage and its wheels rotate because there are rails. That is, to present, a scientific train must always be preceded by a stretch of rails in the form of revelation, reason, and intuition. The rail determines how far the scientific carriage can go. The further revelation, reason, and intuition spread, the farther the carriage moves.¹¹

Concerning the study of *Siyasah Syar'iyah*, the wheel that functions as a vehicle for the train's movement are described as a scientific methodology, philosophy of science, spirituality, local values, and character that underlies the *Siyasah Syar'iyah* study conducted. The wheel must always move around because its movement indicates the movement of the Scientific Train, while the cessation of the rotation of the wheel will have implications for the cessation of the movement of the Scientific Train in achieving its goals. The *Siyasah Syar'iyah* study, which has progressivity in adopting scientific methodologies, philosophy of science, spirituality, local values, and character that continues to develop, will achieve its goals quickly. In the process, the Scientific Train tracks, which are revelation, reason, and intuition, become the reference for the Scientific Train wheels to keep turning to reach their goals.

In explaining related to the Scientific Train stop station, Hamdan Juhannis stated that:

“The last part of the scientific train is the station or the place where the scientific train stops. This station is the destination for carriage passengers. What purpose of being knowledgeable is answered at this station. What quality is expected from the scientific train is explained at this stopping station. The results of the linking of the elements of the train can be observed at this station. I call this station: The new literacy station; data literacy, technology, and humanity. This station brings trains to the ability to understand big data, understand how machines and design work, and the ability to cultivate empathy for life. This new literacy creates what Gramscy calls organic intellectuals, in my language: transtellectual; a figure who does

¹¹Interviewed with Hamdan Juhannis on 11 Oktober 2019.

not confront intellectual power with power, for example, but becomes a person who can synergize all the life forces he has. This transexual is the ideal of the scientific product of religious colleges. As A synthetic product, He has good knowledge. He matured with live activism. He is equipped with tradition and strong character has tool knowledge in language and life skills. He is a product that crosses scientific specifications. A product that has a thousand and one kind of creativity when dealing with life's challenges. Products that master their fields and can communicate well and their ideas can affect the development of other fields and sciences. Transtellectual is a product that never goes out of style. Transtellectuals are 'trendsetters of ideas', not just being 'followers'. Translectual colouring the public space, ideas are not part of the colourful public space.¹²"

Concerning the study of *Siyasah Syar'iyah*, the Scientific Train's station is a condition that places the study of *Siyasah Syar'iyah* at a station called the new literacy station in the form of data literacy, technological literacy, and human literacy. It indirectly confirms that the study of *Siyasah Syar'iyah* must be able to accommodate various related phenomena so that it can then deliver the Study Program of Criminal and Administrative Law (*Siyasah Syar'iyah*) Faculty of Sharia and Law UIN Alauddin Makassar at the new literacy station in the form of data literacy, technological literacy, and human literacy.

c. The Study Paradigm of *Siyasah Syar'iyah* in the Spectrum of Philosophy of Scientific Train UIN Alauddin Makassar

The epistemological construct of the *Siyasah Syar'iyah* study in the philosophical spectrum of the UIN Alauddin Makassar Scientific Train refers to four epistemological components, which in this case are sources, structures, methods and techniques that can be constructed as follows:

a. The source of the study of *Siyasah Syar'iyah* in the spectrum of the philosophy of the UIN Alauddin Makassar Scientific Train

The source of the study of *Siyasah Syar'iyah* in the philosophical spectrum of the UIN Alauddin Makassar Scientific Train, which initially focused on various normative theological texts, especially the Qur'an and hadith, normative juridical texts is in the form of laws, regulations, decisions, guidelines. Moreover, the institutional vision that is carried out needs to be complemented by various sources of *Siyasah Syar'iyah* studies, especially those implied in the philosophical meaning of the philosophy of the Alauddin UIN Makassar Scientific Train, namely revelation, reason and intuition. The source of the study of *Siyasah Syar'iyah* in the philosophical spectrum of the Scientific Train UIN Alauddin Makassar, which comes from revelation, reason and intuition, has been confirmed as a source of Islamic

¹²Interviewed with Hamdan Juhannis on 11 Oktober 2019.

studies as stated by Mohammed Abed al-Jabiri in his criticism of Arabic reasoning which sees that the source of the study is Islam is built on the senses, reason, and intuition. The absence of the explicit appearance of the senses as part of the source of the *Siyasah Syar'iyah* study in the philosophical spectrum of the UIN Alauddin Makassar Scientific Train like what is in Mohammed Abed al-Jabiri's idea can be understood as an effort of UIN Alauddin Makassar to see the senses as a tool to observe various phenomena. *Kauniyah* is also basically the source of *Siyasah Syar'iyah* studies. In other words, the source of the *Siyasah Syar'iyah* study in the form of revelation, reason and intuition is an inseparable part of the position of the senses, which is in a position as a tool for perceiving various phenomena to be further confirmed by revelation, reason and intuition. It is proven when it is emphasized that another source of the *Siyasah Syar'iyah* study in the philosophical spectrum of the UIN Alauddin Makassar Scientific Train is in the form of Islamic studies of science and technology supported by global knowledge, local experience, tradition, and mediatization.

b. The structure of the study of *Siyasah Syar'iyah* in the philosophical spectrum of the UIN Alauddin Makassar Scientific Train

The structure of the study of *Siyasah Syar'iyah* in the spectrum of the philosophy of the Scientific Train of UIN Alauddin Makassar, normatively, has been explicitly illustrated in the curriculum structure, especially in the curriculum of the Criminal and Administrative Law Study Program (*Siyasah Syar'iyah*) Faculty of Sharia and Law of UIN Alauddin Makassar. By combining three scientific characters starting from the university level that adopts the scientific paradigm of UIN Alauddin Makassar as a civilization campus as stated in its institutional vision, which in this case is "To become a Center for Enlightenment and Transformation of Science, Technology and Arts (IPTEKS) Based on Islamic Civilization". Faculty level adopts the scientific paradigm of the Faculty of Sharia and Law as stated in its institutional vision, which in this case is "Becoming a Superior Research and Enlightenment Center in Sharia Science and Islamic Civilized Law", and at the study program level adopting the scientific paradigm of the Criminal and Administrative Law Study Program. (*Siyasah Syar'iyah*) as stated in its institutional vision, which in this case is "To become a Leading and Moral Center for Criminal and Administrative Law Studies in Indonesia", the structure of the study of *Siyasah Syar'iyah* in the spectrum of the philosophy of the UIN Alauddin Makassar Scientific Train can be at is seen from the parts in the visual illustration of the Scientific Train and the philosophical meanings that underlie it.

Furthermore, on the wheel of the Scientific Train, which is described as an element built on philosophy, spirituality, language, local wisdom, and

methodology, the structure of the study of *Siyasah Syar'iyah* in the philosophical spectrum of UIN Alauddin Makassar's Scientific Train at the next level can be understood as the need to integrate philosophy, spirituality, language, local wisdom, and methodology in the study of *Siyasah Syar'iyah* because in its function as the fifth wheel, these aspects make the study of *Siyasah Syar'iyah* not trapped in a static monotony. The following section in the philosophy of the UIN Alauddin Makassar Scientific Train is a carriage which is described as the structure of the *Siyasah Syar'iyah* study in the philosophy spectrum of the UIN Alauddin Makassar Scientific Train at the next level consisting of Islamic studies, science, technology, global knowledge, local experience, traditions, and mediatization

c. The Method of the study of *Siyasah Syar'iyah* in the philosophical spectrum of the UIN Alauddin Makassar Scientific Train

The *Siyasah Syar'iyah* study method in the philosophical spectrum of the UIN Alauddin Makassar Scientific Train was carried out by applying various approaches as a paradigmatic framework, methods as a procedural framework, and techniques as an operational framework. It can then be seen by applying several learning strategies such as scientific learning, interactive learning, active learning, participatory learning, cooperative learning, inquiry learning, discovery learning, contextual learning, problem-solving, brainstorming, chalk talk, poster comment, jigsaw, active debate, and others. In a more philosophical framework, learning methods are based on interdisciplinary, multidisciplinary, and transdisciplinary paradigms in studying *Siyasah Syar'iyah* in the philosophical spectrum of UIN Alauddin Makassar's Scientific Train. With the development of the *Siyasah Syar'iyah* study method in the philosophical spectrum of the UIN Alauddin Makassar Scientific Train, which adopts an interdisciplinary, multidisciplinary, and transdisciplinary paradigm, the study conducted can be more comprehensive and holistic because it allows the implementation of a *Siyasah Syar'iyah* study that adopts other sciences outside of science. *Syar'iyah siyasa* itself.

d. The validity of the study of *Siyasah Syar'iyah* in the spectrum of the philosophy of the UIN Alauddin Makassar Scientific Train

The validity of the *Siyasah Syar'iyah* study in the spectrum of the Scientific Train philosophy of UIN Alauddin Makassar, which can be evaluated from the extent of the gap between goals and achievements, can be illustrated with stations from the philosophy of the Scientific Train UIN Alauddin Makassar which in this case can lead students to the title as organic or intellectual intellectuals. Muslim translectual. It implies that students must develop their knowledge in broader scientific fields, especially in the implementation framework of the *Siyasah Syar'iyah* study itself. In the contemporary scientific tradition, these abilities are known as soft skills. In

realizing this, the philosophy of the Scientific Train UIN Alauddin Makassar states that there are several aspects of literacy that need to be provided to students, which in this case are data literacy, technological literacy, and human literacy. In this context, the validity of the study of *Siyasah Syar'iyah* in the philosophical spectrum of the Scientific Train UIN Alauddin Makassar, the study of *Siyasah Syar'iyah* in the locus of correspondence validity theory, coherence validity theory, pragmatic validity theory, performative validity theory, and the like can be measured in student achievement and related to data iteration, technological literacy, and human literacy.

CONCLUSION

Based on the exposure of the data in the previous chapter, the researcher can draw the following conclusions: 1) The epistemology of the study of *Siyasah Syar'iyah* within the UIN Alauddin Makassar shows that structurally, the epistemological components consisting of sources, structure, methods, and validity have emerged in the developed *Siyasah Syar'iyah* study. However, the presence of the Scientific Train philosophy as a new scientific paradigm developed by UIN Alauddin Makassar as a replacement for the Rumah Civilization philosophy has not been fully accommodated. The sources, structure, methods, and validity has appeared in the *Siyasah Syar'iyah* study that was developed; 2) The paradigm of *Siyasah Syar'iyah* study in the spectrum of the scientific train philosophy of UIN Alauddin Makassar shows a study of *Siyasah Syar'iyah* that is interdisciplinary, multidisciplinary to transdisciplinary with various conceptual frameworks in its application. With the philosophy of the Scientific Train, the study of *Siyasah Syar'iyah* in the spectrum of the philosophy of the scientific train of UIN Alauddin Makassar is required to be more inclusive in accommodating various sources, structures, methods, and the validity of relevant *Siyasah Syar'iyah* studies and 3) Epistemological constructs of *Siyasah Syar'* studies. In the spectrum of the Scientific Train philosophy of UIN Alauddin Makassar, it is necessary to accommodate the various components in the Scientific Train philosophy with various philosophical meanings that underlie it. The parts of the Scientific Train philosophy have philosophical meanings from the source, structure, method and validity of the *Siyasah Syar'iyah* study that need to be developed to support the scientific paradigm of UIN Alauddin.

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