THE TRANSFORMATION OF ISLAMIC EDUCATION AND THE GLOBAL FUTURE CHALLENGES OF ISLAMIC HIGHER EDUCATION IN INDONESIA

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Abstract:
This study aims to reveal the global challenges encountered by Islamic higher education in Indonesia and the transformation of Islamic Education in the era of globalization, namely the digital era and the industrial revolution 4.0. This research employs a qualitative method using a sociological approach. The data were obtained through interviews with lecturers and practitioners of Islamic Education at the Faculty of Education and Teacher Training at Alauddin State Islamic University of Makassar (UIN Alauddin Makassar). The findings of this study revealed that Islamic Education is urgently needed by the community in the midst of advances in science and technology. Islamic Education is viewed as an educational paradigm that can prevent modern society from being trapped in a value shock or culture shock. Transforming Islamic Education's principles and values is critical in countering the current and future global challenges. This study gives insights on the development of Islamic knowledge and the development of community-based human resources, particularly on the integration of Islamic teachings into general studies.

Abstrak:
Penelitian ini bertujuan untuk mengungkap tantangan global yang dihadapi perguruan tinggi Islam di Indonesia dan transformasi Pendidikan Islam di era globalisasi yaitu era digital dan revolusi industri 4.0. Penelitian ini menggunakan metode kualitatif dengan pendekatan sosiologis. Data diperoleh melalui wawancara dengan dosen dan praktisi Pendidikan Agama Islam pada Fakultas Keguruan dan Ilmu Pendidikan Universitas Islam Negeri Alauddin Makassar (UIN Alauddin Makassar). Temuan penelitian ini mengungkapkan bahwa Pendidikan Agama Islam sangat dibutuhkan oleh masyarakat di tengah kemajuan ilmu pengetahuan dan teknologi. Pendidikan Islam dipandang sebagai paradigma pendidikan yang dapat menghindarkan masyarakat modern agar tidak terjebak dalam kejutan nilai (value shock) atau kejutan budaya (culture shock). Transformasi prinsip-prinsip dan nilai-nilai Pendidikan Islam sangat penting dalam menghadapi tantangan global saat ini dan masa depan. Penelitian ini menambah wawasan mengenai perkembangan ilmu keislaman dan perkembangan sumber daya manusia yang berbasis masyarakat khususnya dalam integrasi ajaran Islam ke dalam studi umum.

Keywords:
Islamic Education, Transformation, Global challenges, Islamic Higher Education, UIN Alauddin Makassar

INTRODUCTION

Human life has become increasingly reliant on technology (Costley, 2014). Many aspects of people's lives have been influenced by technological advances including social, economic, business, education, health, agriculture, religion, etc. (Naro, Abubakar, & Yani, 2020). This era has been referred to as the age of science and technology. Discoveries in science and technology are achieved as an effort to facilitate and provide comfort in people's lives (Mirowski, 2018). In addition, technological advances as in the Industrial Revolution 4.0 have also impacted the fundamental aspects of human life, such as the way of life, work, and maintaining an interpersonal relationship (Schwab, 2017). Therefore, it is obvious that the development of science and technology plays an essential role in the future of human civilization (Cipresso, Giglioli, & Raya, 2018).

Education is an aspect of human life that has undergone significant changes as a result of technological advancements (Raja & Nagasubramani, 2018). The education landscape is shifting due to the technological revolution, which is ushering in a new era of "Smart Society" (Sharonova & Avdeeva, 2019). The existence of the internet, smartphones, and computer have changed the concept of education. The teaching and learning approach used to be limited to direct lecture and group discussion when teachers generally managed classes face-to-face. In recent years, technological innovations have enabled the teaching and learning process to take place through online classes without the requirement for the teacher and students to be in the same room. Besides, the existence of the Covid-19 pandemic has accelerated the full integration of technology in education (Muthi'ah, Nawir, & Tsuraya, 2021). During the pandemic, most educational institutions have no choice but to use online applications to support the teaching and learning process (Alwan, 2021).

The impact of technological advances on education is not merely found in the learning process, but also in choosing the learning sources (Raja & Nagasubramani, 2018). As a result, the educational process is no longer solely focused on the teacher as the learning source, but students have an option to study from another source known as the internet. The existence of online applications such as Google and Youtube currently dominates the teaching and learning process (Saiful, 2019). During the Covid-19 pandemic, many teachers preferred using Whatsapp groups to interact with the students in the teaching and learning process (Ningsih, 2020). To this day, online applications have made it possible for teachers to conduct blended learning (Naro, Syatar, & Alimuddin, 2020). Several areas of education, including learning arrangements, learning resources, learning methods and approaches, managerial efficiency, and expenses, have all benefited from the internet's availability. Moreover, internet-based materials for on-device learning, such as e-books, can be more engaging and interactive (Adowah, Rehman, & Ghazal, 2017).

The current challenge of education that also plagues Islamic Education is the fairly wide gap between teachers as "digital immigrants" and students as "digital natives". The gap between the two generations is a concern in today's education system. In the educational context, digital immigrants and digital natives appear to be significantly

distinctive (Uygarer, Uzunboylu, & Ozdami, 2016). Lecturers and teachers must constantly be prepared for a paradigm shift in education, especially when it comes to the use of technology and the internet (Maphosa & Mashau, 2014).

There has been a concern that the current education system is obsolete and fails to offer the abilities that future students will require. In other words, the teacher's position as the most important factor in improving educational quality has been underestimated. According to some experts, curriculum content, classroom procedures, and learning environments are always changing, but attention to the teachers' disposition is still very limited (Faulkner & Latham, 2016).

Although the advancements of science and technology have positive impacts on human life, negative consequences are also emerging in human life and also in education (Adowah, Rehman, & Ghazal, 2017). There are at least five major problems that humanity will face in the 21st century as a result of scientific and technological advances (Daulay & Pasa, 2016). The problems are spiritual and moral crisis, global poverty, the negative influences of value-free science and technology, environmental problems, and population explosion. Furthermore, technology can also bring negative impacts on teenagers. They tend to avoid face-to-face interaction, involve in fraud, cyber-crime, as well as cyber-bullying, spread negative content and defamation, neglect their duty and work, waste time, and also have a lack of motivation to excel academically and professionally (Rahman, 2016).

As the largest state Islamic university in eastern Indonesia, UIN Alauddin Makassar aspires to be a "Center for Enlightenment and Transformation of Science and Technology Based on Islamic Civilization" (Naro, Abubakar, & Yani, 2020). One of the goals, which is written in the Rector's Pancacita (missions), is to create excellent study programs (Syatar, 2020). However, in this globalization era, UIN Alauddin Makassar faces challenges in implementing Islamic education.

UIN Alauddin Makassar needs to respond more quickly to these fast-paced, diverse, and disruptive dynamics and developments in science and technology. One of the efforts is to design innovative, creative, collaborative, and adaptable Islamic education learning models to encourage students' critical thinking, creative thinking, computational thinking, and flexible knowledge. The students are expected to act effectively by being innovative, communicative, collaborative, being able to solve a problem, having good self-management, coordination, and decision-making. In addition, they are encouraged to develop their emotional intelligence, such as service orientation, negotiation skills, flexibility, agility, and adaptability. UIN Alauddin Makassar has been continuously developing curriculum and learning models to achieve relevant and optimal learning outcomes that prioritize attitudes and values, knowledge, as well as skills in line with the demands and dynamics of the 21st century.

To be able to avoid the negative impacts of scientific and technological advances, people need to prepare themselves to adapt to rapid changes. Technological advances and value-free science can be out of control. For this concern, the debate over Islamic Education continues to be relevant in facing globalization and the advancement of

science and technology. The purpose of this article is to clarify the position of Islamic Education in the midst of scientific and technological advancements. In addition, this article covers the transformation and the challenges of Islamic Education, particularly in Islamic higher education.

RESEARCH METHOD

This study employs descriptive qualitative research with a sociological approach. Sociological approach in educational research is used explore how the experiences of an educational institution and individual members of the institution affect education and its outcomes (Thrasher, 1936). Two types of data used in this study were primary data and secondary data. The primary data was obtained through an interview with lecturers and practitioners of Islamic Education at the Faculty of Education and Teacher Training UIN Alauddin Makassar, while the secondary data was taken from books and articles related to the focus of study. The interview was conducted in 2021 and 2022 using a structured and in-depth interview model to obtain detailed information based on a list of open questions that have been established. The data were analyzed qualitatively using three procedures, namely data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 2014).

RESULTS AND DISCUSSION

The Existence of Islamic Education in the Midst of Globalization and Technological Advances

Technological advancements have had numerous effects on human life. One of them is globalization. Globalization is the era of advances in information and communication technology that affect the economic, political, social, cultural, and other sectors. According to Larson (2001), globalization is the process by which the world shrinks, distances shorten, and things get closer, where someone on one side of the world can easily interact with someone on the other side of the world for mutual benefit. With all the technological advancements, the world is not limited by only geographical borders. Technology has made it possible to reach faraway cities in a short time using cars or airplanes. Moreover, sharing information and communicating across continents have been possible after the internet and mobile phones were invented. Technology has finally succeeded in transforming the world into a Global Village with no particular borders. With the internet, information can be easily transferred from one location to different areas of the world in a relatively short time.

On the other hand, technological advances also have negative consequences for modern society. According to Jamaluddin (2012), the rapid changes in the globalization era are caused by the presence of digital media where information is quickly spread. The massive exchange of information through various types of media, such as mobile phones and the internet, can be advantageous but also harmful. Digital media can provide a lot of useful information, such as free books, articles, international news, etc. However, it also provides harmful content such as adult content websites that are accessible by anyone at

any time and at any location. In the context of education, globalization has contributed in both positive and negative ways. On the positive side, the use of multimedia in the teaching and learning processes nowadays has been very interactive with multimedia applications. With the emergence of the internet and computers, conventional education, in which teachers used chalk and blackboard as instructional media, has changed to technology-based education. Globalization, on the other hand, has negative impacts on education. Globalization has put education in jeopardy. Many schools have been founded with the primary goal of serving as a business medium, resulting in the widespread commercialization of education. Besides, cyberspace also poses a hazard to students. Apart from providing easy access to knowledge, the virtual world contains a lot of negative content which can be easily accessed by the students, such as pornography, hate, racism, crime, violence, etc. Another negative impact is internet addiction. The excessive of the internet and computers can cause addiction. As a result, without technology, teachers and students are less engaged in the teaching and learning process (Salim, 2014).

Having recognized the negative impacts of globalization in education, it is necessary to mitigate the impacts. One of the solutions is through Islamic Education. The role of Islamic Education is very essential. Tafsir, Supardi, & Ahmad (2004) suggest that Islamic Education focuses on personality development, as well as the implementation of theoretical and practical methods and approaches to changing mental attitudes that combine religion and good deeds aimed at individuals and the larger community. The theories in Islamic Education are based on the Quran and Hadis. In other words, the human character is one of the focuses of Islamic Education.

The concept of Islamic Education is actually in line with the long-term goal of national education development. According to the 2005-2009 Nasional Education Strategic Plan Towards Long-Term National Education Development 2025, the future national education is based on the paradigm of producing the "complete humans" who can optimally actualize the potentials and dimensions of humanity. The human dimensions. There are three most basic aspects of the human dimension: first is cognitive, which is reflected in the capacity of thinking and intellectual power to explore, develop, and master science and technology; the second is affective, which is reflected in the quality of faith, piety, noble character, superior personality, and aesthetic competence; and the third is psychomotor, which is reflected in the ability to develop technical skills, practical skills, and kinesthetic competence (Muhmidayeli, 2007).

In this globalization era, the global awareness of improving the quality of human resources (HR) through education positions humans at the center of development, and the influence of global culture in human existence is becoming more prominent (Mulyasana & Fauzia, 2012). Therefore, improving the quality of human resources has been popularly addressed, given the significance of education in shaping the future of a more intelligent and equitable nation. One of the most effective strategies to establish a dignified national character and a ready-to-use generation is to increase human resources through education.

In the current global context, the concept of Islamic Education which combines religious beliefs with a focus on personal values is extremely significant. There are three goals to be achieved in inculcating Islamic educational values: (a) preparing the younger generation to take on a role in society in the future, (b) transferring knowledge based on the expected role in the future, and (c) transferring values and culture to support character building in order to sustain society's integrity and unity as a prerequisite for society's and civilization's survival (Langgulung, 1980). Furthermore, religious communities, in this case, Muslims, believe that humans have at least two roles in their lives, namely that of caliphs and servants. Humans have a dual responsibility in life because of these two functions. As caliphs, humans are expected to be able to master technology to protect, maintain and preserve nature in a better direction. As servants, humans must remember the Creator of the universe, regardless of how advanced technology has become nowadays. To merge these two responsibilities in a Muslim, a comprehensive educational paradigm is required that can lead the Muslim to the ultimate goal of education, which is Islamic education.

In the end, religious values play a crucial role in mitigating the negative effects of globalization. Religious values can influence attitudes and conduct. The advancement of technology and religion cannot be separated. Technological advancements, which do not involve religious values, will be in vain, and they may even turn into a boomerang that can retaliate. Marjuni (2020) suggests that Islamic Education is still regarded as the most effective means of developing students' future character while also serving as a tool for preserving a nation's progress.

Global-Based Transformation of Islamic Education at UIN Alauddin Makassar

In the era of globalization, the developments of science and technology have unfavorable impacts on morality and the decline of national civilization. To anticípate that, Islamic Education must be capable of preparing a generation that is competitive and has a long-term, comprehensive way of thinking in the context of consistent religious values (humanistic theology) (Mustakim, 2013). Therefore, a transformation of Islamic Education is required not only at its paradigm, but also its method and strategy, in order for it to become current as well as relevant to global conditions. In addition, Islamic education needs to remain in the path of educational principles based on the Quran and Hadith and at the same time relies on the national goals, state foundations, and philosophy, by adhering to the principle of Al-Ḥifẓ 'alā qadīm al-ṣāliḥ wa al-akhz 'alā jadīd al-aṣlaḥ (maintaining good traditions and adopting better novelty). The principle expresses the desire that the Islamic educational paradigm will continue to evolve and will be open to new ideas for knowledge and technology transmission (Rahman, 2019).

The solution for the management orientation of Islamic Education is a follow-up practice, starting from the formulation of an Islamic Education orientation, curriculum renewal, preparation of human resources, verified learning strategies, changes in evaluation models, policy evaluations, and changes in management in institutions (Wasilah, 2020). In line with that, Samsuddin (2014) believes that Islamic Education will be able to turn present educational methods into better ones, beginning with

conceptualization and ending with execution, including institutions, curriculum, learning strategies, and human resource provision. As formulated by Al-Attas, the Islamic Education curriculum is constructed based on the teachings of the Quran and Sunnah and it must engage in a dialogue with the real problems in order for the contents to be dynamic in relation to time and place (Akmansyah, 2015). To put it another way, Islamic Education is intended to provide an educational system that is equipped to compete in the global marketplace while still maintaining its identity and preserving Islamic values.

The Education and Teacher Training Faculty of UIN Alauddin Makassar is attempting to establish and manage a global-based Islamic education reform paradigm. As stated in the 2021's Profile of the Education and Teacher Training Faculty, the management of the faculty must be viewed not only as a knowledge center, a research center, and a community service center but also as a corporate organization or a producing science that must compete to ensure survival. Profitable businesses face competition in the areas of quality, price, and service. The Faculty of Education and Teacher Training at UIN Alauddin Makassar, which is a non-profit state Islamic university, confronts the same problem.

The essence of Islamic Education at the Faculty of Education and Teacher Training at UIN Alauddin Makassar indicates that it must function and be relevant to the needs of individuals, families, and communities, as well as the needs of various sectors and sub-sectors locally, nationally, and internationally. To meet the demands of globalization, the study program must equip Indonesian human resources to compete on a worldwide scale. Ridwan Idris, the head of the Islamic Education Management study program at the Education and Teacher Training Faculty of UIN Alauddin Makassar, stated that the significance of Islamic Education at the Education and Teacher Training Faculty of UIN Alauddin Makassar lies on several bases: firstly, the values taught in general education do not contradict with Islam's core beliefs (Tawhid); secondly, in general education, humans are viewed as physical and spiritual beings with the ability to become dignified human beings (the noblest creatures); thirdly, education aims to develop potential (fitrah and human resources) for the students to become human beings who believe in and fear Allah, as well as have noble character and diverse capacities to take on responsibilities (as khalifatullah). Furthermore, Idris emphasized that the academic transformation of Islamic Education does not only focus on religious knowledge but is also directed at developing community-based human resources.

According to the results of the interview with Muh. Rapi, the head of the Biology Education study program at UIN Alauddin Makassar's Education and Teacher Training Faculty, the transformation of Islamic Education includes: first, learning materials for general education always include Quranic verses that are relevant to the topic; contextual learning and research-based learning have been adopted as part of an effort to integrate general science and religious science.

Rapi stated that the principles of Islamic Education at the faculty diverged from the core principles of education found in various verses of the Quran and the Prophet's Hadith. The principles of Islamic Education in the general study programs of the Faculty

of Education and Teacher Training are the principle of integration, balance, equality, and virtue. According to Rapi, the role of the faculty in shaping learning in the current era requires lecturers to modify the paradigm or mindset, because students are not only positioned as individuals, but also as local and global citizens. As local and global citizens, students are facilitated with a variety of local and global learning resources, support, and networks, which are used to maximize opportunities for self-development during the learning processes.

According to Rapi, the global-based transformation of Islamic Education can be seen from the development of learning strategies implemented at the Faculty of Education and Teacher Training in the current settings as follows:

Contextual Learning

Contextual learning emphasizes solving problems, recognizing the need for learning activities to occur in various contexts, assisting students in learning how to monitor their learning so that they become independent and organized students, connecting learning to the various contexts of students' lives, encouraging students to learn from one another, and using authentic assessment.

Research-based Learning

Research-based learning incorporates research findings or assists students in generating knowledge through research, hypotheses formulation, data gathering, data analysis, and drawing conclusions. The components of this type of learning include: students develop their understanding, learning can be constructed using past information, learning can be acquired through social interactions, and learning can be constructed through real experiences.

Shabir Umar, the Deputy Dean for Academic Affairs of the Education and Teacher Training faculty, claimed that the faculty is always improving in an endeavor to transform Islamic Education. There are at least two major things that need to be done, namely, boosting educator professionalism and supporting scientific integration. The three elements that constitute educator professionalism are having unique expertise/specialization, having special teaching skills, and holding an educator certificate.

To be able to provide control over the processes described above, the learning evaluation needs to be carried out on an ongoing basis. According to Rusdi, the Deputy Dean for Finance and General Administration, education management at the Faculty of Education and Teacher Training at UIN Alauddin Makassar relates to three things:

Leadership Efficiency and Effectiveness

Based on applicable regulations and established as the primary guideline for managing study programs at the Education and Teacher Training Faculty, leadership efficiency, and effectiveness are always sought through appropriate policies, simple procedures, and quick and correct decision-making. Moreover, scheduled meetings are held on a regular basis to discuss specific urgent and actual concerns, with a focus on

common interests and the general benefits which are taken based on deliberation/democratic principles. In disseminating policies, leadership elements try to take certain systems and strategies into account, such as preparing and implementing administrative control in organizational activities so that they are directed toward goals, creating an integrated administrative system to ensure effective and efficient decision-making, and establishing an administrative system in accordance with developments to provide information quickly, precisely and correctly.

Learning Program Evaluation

To find out whether or not a program is working properly, the faculty of Education and Teacher Training of UIN Alauddin Makassar conducts a regular and continuous evaluation. The evaluation begins with program planning, implementation, target achievement, and program-influencing factors identification, carried out by the Dean, Deputy Dean, and Head of study programs at the faculty. The evaluation is conducted through monthly meetings, academic coordination meetings, general meetings with all academics, annual work meetings, and tracking of program targets.

Program Planning and Development

Based on the results of both internal and external program evaluations, the Faculty of Education and Teacher Training of UIN Alauddin Makassar conducted more focused planning and program development, involving the implementation of the tri-dharma (the three pillars of higher education), while taking into account limited resources, including cost, time, and constraints. Moreover, the faculty plans and develops programs based on the user community's vision, mission, goals, and needs.

Finally, as part of the effort to make Islamic education a relevant educational paradigm for the global community, it is necessary to transform Islamic education. Islamic education should not only focus on religious knowledge, but is also directed at developing community-based human resources. To achieve this, the faculty has been integrating Islamic knowledge with science. Furthermore, it is critical to tailor education to the needs of people, families, social groupings, and various sectors and sub-sectors, whether local, national, or international. Islamic education must prepare Indonesian human resources for global competition while maintaining their prophetic values.

The Challenges of Islamic Education in Islamic Higher Education

The spirit of transforming Islamic education should be promoted in a positive direction; yet, it must be realized that transforming Islamic education in the midst of globalization is not an easy task. For the future of Islamic Education in Indonesia, there are at least two factors of challenges. The first is internal factors which include human resources, scientific and technological proficiency, and the process of integrating general science and religion. Globalization, on the other hand, is the external factor.

Pranowo in his book, Quo Vadis Islamic Education (Rahardjo, 2006) mentions several challenges faced by Islamic Education. The first is the shortcoming of Human Resources. Second, Islamic Education has yet to optimally realize Islam to be in

accordance with its goals. Third, Islamic educational institutions are considered to have failed to transform Islam. Fourth, Islamic higher education institutions, even at Islamic educational institutes affiliated with them, are still less attractive to the public. Islamic education, of course, is required to address the issues and doubts. if the appropriate response is given, Islamic Education can be anticipated to be more useful in training students to respond to the problems of modern Indonesia's development, which continues to be increasingly complicated (Nasr, Iqbal, & Nurasiah, 2003).

An interview with Muhammad Rapi, the head of the Biology Education Study Program at the Education and Teacher Training faculty, revealed at least two obstacles in handling Islamic Education in higher education. The obstacles are related to human resources in the university. One of the issues is how to persuade educators to think that the students are not only individuals but also global citizens. In this case, educators are required to prepare the students to become members of society with professional academic talents and the ability to broaden the scope of science and technology based on the paradigm of piety to God. To get to this point, the realm of Islamic Education's human resources for instructors must be strengthened as well. In the field of Islamic Education, educators are at the very least those who are personally prepared to face the global world, possess the professional academic ability, and have good religious understanding.

The same thing was also conveyed by Ridwan Idris, the head of the Islamic Education Management Study Program at the Education and Teacher Training Faculty of UIN Alauddin Makassar. He stated that the current problem in implementing Islamic Education is presenting a learning process in which the education supplied must operate and be relevant to individual, family, and society demands, as well as being able to compete domestically and internationally. As the era develops, the concept of education is demanded to be able to prepare students to thrive in the global arena. The challenge has to be handled, especially in the Islamic Education system. If Islamic Education just emerges as a religiously-oriented educational model without a focus on science and technology, it will be unable to compete.

An interview with Shabir Umar, the Deputy Dean for Academic Affairs of the Faculty of Education and Teacher Training, revealed that there are challenges to be overcome in responding to worldwide issues of Islamic Education in higher education. He discussed some of the obstacles he had when managing Islamic education in the university. One of the challenges is the diversity of backgrounds among the lecturers and students which causes them to have different perspectives on Islamic Education. Another challenge presents in the learning process. Lecturers need to figure out how to teach religion using a scientific approach, as well as understand the conditions under which Islamic values can be taught in science classes. The other challenge is to find the right approach for attracting students and implementing the science-religion integration concept. This is because there is no general agreement on the definition of science-religion integration. As a result, there are pros and cons of integrating science and religión in higher education.

Moreover, in facing increasing global competitiveness, there should be a standardization process. Standardization is a critical factor in succeeding in the global arena. Education is still regarded as a long-term investment capable of producing dependable, high-quality human resources that can contribute to the nation and compete in the globalized world. Setting the National Education Standard is considered as an effort to improve the quality of education in Indonesia so that education in Indonesia is not underestimated (Chan, 2002). Islamic education, as part of the national education, must also adhere to the standardization, so that individuals who are unfamiliar with Islamic Education do not regard it as a second-class education in Indonesia.

However, despite the numerous hurdles that must be overcome, the reality shows that the more the demand for mastery of science and technology, the greater the awareness of the necessity to include Islamic teachings in their valuation and application. this phenomenon is very noticeable in our society. Nowadays, there is a development acceleration that requires more advanced science and technology, while at the same time there is a growing awareness that religion is becoming more important in supporting those who are experiencing value or cultural shocks. In other words, we are seeing the emergence of a religious revival, an intensive practice of Islamic teachings (Azra, 2002). Considering the developments, the curriculum of Islamic Education must not only be oriented toward the students' development of Islamic values, as it has been done, but educators, specifically teachers and lecturers, must also place a strong emphasis on the mastery of science and technology. Any material provided to students must face two major focuses: first, mastery of science and technology; and second, the development of religious knowledge and experience, as well as faith and piety.

CONCLUSION

The existence of Islamic Education as an educational model is critically important in preventing modern society from getting stuck in value shocks in the midst of science and technology advances. Islamic Education exists to fill the gap that science and technology have failed to fill. Religious values in Islamic Education ensure that this concept remains relevant in facing globalization and the rapid advancement of science and technology.

In order to make Islamic Education a relevant educational model for the global world, it must be transformed by focusing not only on religious knowledge, but also on creating community-based human resources by integrating science and technology into the process. Indonesian human resources must be prepared for global competition while maintaining its prophetic values through Islamic Education.

In the process of transforming Islamic education, UIN Alauddin Makassar has its own set of problems. Challenges from Internal and external factors are among the global concerns that must be addressed. The internal factors include human resources, scientific and technological proficiency, and the process of integrating general science and religion. Globalization, on the other hand, is an external factor Lecturers and practicioners of Islamic Education must respond to these challenges apprpriately. Islamic Education will

not be able to compete worldwide if it just appears as a religious-based educational model without integrating science and technology.

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