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### **Countering Radicalism and Fundamentalism Through Cultural and Islamic Acculturation (Institutional Studies IAIN Parepare)**

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#### **Abstrak:**

*Abstract: IAIN Parepare successfully countered radicalism and fundamentalism among the academic community through the vision of cultural acculturation and Islam, it can be seen with data and information during the vulnerable time of 2018-2021 not found the academic community reported to the campus code of ethics committee because of the issue of radicalism and fundamentalism, this can be successful because the recruitment pattern of students, lecturers, and employees emphasizes the value of religious moderation which is one of the indicators. It is accommodating to local culture.*

**Keywords:** *Acculturation, Radicalism, Culture.*

## **I. Introduction**

The purpose of religion in principle is for the benefit of man, religion directs its followers to continue to work to provide progress, usefulness, and safeguard nature for the benefit of humans.

The Qur'an is passed down to a society full of moral and cultural values, even having an established culture. In other words, the Qur'an is not revealed to a culturally empty society. Local culture that has lived and developed in a particular community is an expression of life and life. Therefore he then made culture as a medium to express his outlook on life, as well as make culture as a source of inspiration for the establishment of spiritual, moral and social life.

Meanwhile, the religion of Islam is a guide and reference revealed by Allah Swt. to be guided. Religion is also a source of value that must be a reference to all human actions as his devotion to Allah Swt.

The two propositions above show that both tradition or culture and religion, both have a similar function that is equally a guideline and reference for humans to carry out their life activities, because both are positioned as a source of knowledge and certain values for their survival both individually and collectively.

The universality of Islam as a religion has crossed a space and time that often intersects with different local cultures. When Islam meets the local culture, the face of Islam differs from place to place.

However, in reality, not all religious communities that are at once local cultured in various parts of the world including in Indonesia agree to position culture and religion as something that can synergize, because theoretically and conceptually between culture and religion can indeed be clearly distinguished.

Indonesia is the largest Muslim population in the world. The emergence and development of various organizations and groups in Islam is largely determined by the understanding and ideology of its adherents. Post-reform freedom of expression is wide open and this has raised various movements and groups that want to express their idealism and ideology including radical Islamic movements. Until now the discourse that develops is fundamentalism and radicalism is often identified to islamic groups with negative connotations.

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culture and religion as something that can synergize, because theoretically and conceptually between culture and religion can indeed be clearly distinguished. Indonesia is the largest Muslim population in the world. The emergence and development of various organizations and groups in Islam is largely determined by the understanding and ideology of its adherents. Post-reform freedom of expression is wide open and this has raised various movements and groups that want to express their idealism and ideology including radical Islamic movements. Until now the discourse that develops is fundamentalism and radicalism is often identified to islamic groups with negative connotations.

While on a national scale, the discourse of the Islamic radicalism movement since the reform era is related to the development of various politically oriented religious organizations, such as Hizbut Tahrir, Front Pembela Islam (FPI), Komite Persiapan Penegakan Syariat Islam (KPPSI), Laskar Jihad, Jamaah Islam Ahlussunah Waljamaah, Forum Ulama Ummat Islam Indonesia dan Majelis Mujahidin Indonesia (MMI).<sup>1</sup>

The increasingly sticking out of the issue of radicalism lately cannot be released the implementation of the 2017 Simultaneous Election, especially in the Jakarta Election. Some observers consider the issue of SARA as a weapon of certain groups that are very effective in dampening political opponents.

The political issue became a serious discussion among the academic community of the college. The association among the academic community of universities with Islamic radicalism does not present itself, but arises through an unlimited communication process with radical networks off campus.

Radical groups try to recruit educated people to strengthen the basis to all components of society, not just limited to lay groups. So that universities become recruitment grounds that are effective enough to spread their radical ideology. It is also seen in IAIN Parepare.

IAIN Parepare is located in a fairly strategic location in South Sulawesi. The campus which is the main reference of the community in the Ajatappareng Region includes 5 regencies ranging from Enrekang, Sidrap, Parepare, Pinrang and Barru.

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<sup>1</sup> Is Susanto, Maya Meilia, and Darania Anisa, "PERSAINGAN USAHA TIDAK SEHAT DI INDONESIA MENURUT HUKUM EKONOMI ISLAM DAN UNDANG-UNDANG NOMOR 5 TAHUN 1999 TENTANG LARANGAN MONOPOLI DAN PERSAINGAN USAHA TIDAK SEHAT," *Syiar Iqtishadi: Journal of Islamic Economics, Finance and Banking* 3, no. 2 (2019): 80–101.

Even the people of West Sulawesi also make IAIN Parepare as the main destinasi in continuing education to college.

This is a potential as well as a challenge in understanding the variety of cultures owned by the academic community of IAIN Parepare. These geographical facts show that allowing the entry of radical flows into the academic community of IAIN Parepare is very large. Not to mention historical facts show that in the Ajatappareng Region which now includes five districts of the city plus West Sulawesi is an area controlled by DI / TII guerrillas led by Kahar Muzakkar.

The increase in students at IAIN Parepare opens up the opportunity for many certain groups that take advantage of the momentum to cadre on campus, including groups that are considered fundamentalist, radical, and exclusive.

The opportunity for the development of fundamentalist, radical, and exclusive groups in IAIN Parepare can not be separated from the fact that 73% of IAIN Parepare students come from high school alumni whose religious knowledge is not deep, so it is easy to be used as a cadre of cadre in the name of religion.

In addition, 75% of IAIN Parepare students are women who are considered more likely to be victims of radicalism because of lack of understanding and knowledge of good and true Islamic teachings, lack of bargaining positions owned by women, and also lack of rebation. Refers to the criteria of radicalism: high fanaticism, violence, special appearance, a bergerilya zeal for recruiting members.

IAIN Parepare as one of the Islamic State Universities in South Sulawesi seeks to answer the above challenges, as evidenced by IAIN Parepare's vision which contains distingsi acculturation of Islam and Bugis culture and strengthened through the tagline "malebbi warekadanna makkeade ampena". According to Ahmad Sultra Rustan Rector of IAIN Parepare: "If a person has a principle according to the tagline "malebbi warekadanna makkeade ampena" then he uses technology on the basis of the tagline, then I am very sure that instead of being left behind in the world of technology, but there will be a very beautiful harmony in order to maintain the integrity of this nation and country". This is in line with the vision of the Ministry of Religious Affairs which is religious moderation.

Based on the above background, the researchers intend to conduct a study entitled: Countering Radicalism And Fundamentalism Within the Framework of The Integration of Islam and Local Culture: Study on Institutional IAIN Parepare. Based on the above background, the researchers intend to conduct a study entitled:

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## II. Research Methods

This type of research is field research. The research method used is descriptive. This research uses an interpretive approach. The population in this study is the leader and stakeholder of IAIN Parepare. The data source is all the information obtained from the respondent.

## III. Research Results

### **Pattern of Islamic acculturation and culture in iain parepare institutions**

Islamic marriage and local cultural values have long historical roots in the journey of Islamic missions of scholars in various parts of the world including in Indonesia. In Java, the strategy of the scholars known as Wali Songo in spreading Islam was based on an appreciation of local values that were well maintained at that time. Call it for example how Sunan Kudus still appreciates the belief of Hindus at that time who placed cows as sacred animals that should not be disturbed let alone consumed. Appreciation for local values includes not only the culinary field but also the field of religious rituals or religious activities involving Muslim communities on a wide scale.

Religiousness and spirituality have been an important part of the human experience throughout the history of civilization and the development of human culture. All persons of different walks of life, categories and classes are actors or objects in various fields of human activity such as art, music, culture, war, morals, conflict and other activities. All of these activities provide an experience filled with religiousness and spirituality<sup>2</sup>

Indonesia with its cultural, religious, tribal, linguistic diversity shows as one of the nations that have a multicultural society. Diversity becomes a blessing in itself if managed properly, becomes uniqueness and strength, but such plurality can be a challenge if not addressed wisely and wisely, can be a threat of division and feud that can tear social security apart.<sup>3</sup>

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<sup>2</sup> H M Ridwan Lubis, *Sosiologi Agama: Memahami Perkembangan Agama Dalam Interaksi Islam* (Kencana, 2017).

<sup>3</sup> Kasinyo Harto, "Model Pengembangan Pendidikan Agama Islam Berbasis Multikultural," *Al-Tahrir: Jurnal Pemikiran Islam* 14, no. 2 (2014): 407–26.

Cultural diversity is a natural event because of the meeting of various cultural differences somewhere, each individual and group of tribes meet by bringing their own cultural behavior, having a distinctive way in his life. The concept of multiculturalism is different from the cross-cultural concept as the experience of a diverse American nation due to the presence of diverse cultures and gathering in a country. In the multicultural concept individual differences include a broad range of meanings, while in the cross-cultural concept ethnic differences are the focus of attention.<sup>4</sup>

Multiculturalism can be understood by many cultures. Culture in the sense as an ideology and at the same time as a tool towards the highest degree of humanity. Therefore, it is important to look at culture functionally and operationally in social institutions.<sup>5</sup>

The term is known as descriptive multiculturalism and normative multiculturalism. Descriptive multiculturalism is a social reality that reflects pluralisticism. While normative multiculturalism is related to moral foundations, namely the moral bond of citizens within the scope of the state / nation to do something that becomes a mutual agreement, and normative multiculturalism that seems to be developed in Indonesia.

The concept of multiculturalism is no stranger to the Islamic world, at least having a historical experience that strengthens that Islam values diversity, as practiced by the Apostle in the reign of Medina.<sup>6</sup>

The Unitary State of the Republic of Indonesia is a pluralistic country and has two important modalities that form its multicultural character, namely democracy and local wisdom as values that are trusted and understood to maintain religious harmony.

In the diversity of the Indonesian nation, historically and sociologically islam is embraced by the majority of the Indonesian nation, but if viewed at the provincial or regional level, such as districts / cities, there are Christians, Catholics, Hindus, Buddhists and Confucians who are the majority in the neighborhood.

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<sup>4</sup> Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia," *Inovasi-Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

<sup>5</sup> Ummul Khatimah, "MASYARAKAT DESA MARANNU DALAM KONSEP MODERASI BERAGAMA DITENGAH COVID-19," *Menyemai Damai Dengan Moderasi Beragama*, n.d., 130.

<sup>6</sup> Zuhairi Misrawi, *Pandangan Muslim Moderat: Toleransi, Terorisme, Dan Oase Perdamaian* (Penerbit Buku Kompas, 2010).

Facts and data on the diversity of religions in Indonesia show that this religious diversity is a mosaic that enriches the treasures of religious life in Indonesia, but on the other hand religious diversity also contains potential threats to the unity of the Republic of Indonesia. This is where the involvement of all citizens in realizing peace is needed.

The task of resuscitating society about multiculturalism is not easy, even building awareness among the public that diversity is a historical inevitability. Instilling a fair attitude in responding to diversity is a more difficult thing, because, the disclosure of diversity is often related to various social, economic, and political interests.

Indonesia as a multicultural country with the largest Muslim population in the world and has ethnic, cultural, language, and religious diversity is also a problem for the realization of religious harmony and comfort, therefore, in addition to working with experts who have concerns about multicultural issues, religious extensionists should also start thinking about providing information about multiculturalism to various institutions, bodies, and community organizations to jointly build multi-cultural awareness.

This is what IAIN Parepare captured after the transformation by carrying a vision: "Acculturation of Islam and Culture" a very short vision was motivated by several things, as expressed by the Rector of IAIN Parepare:

"In some countries mainly in islamic countries, there are many conflicts in it, even if we think they are the same as Muslims. I try to think what causes because they apply other than their insights are really true Islam only, too fanatical and carry out all the teachings of Islam without trying to filter to condition whether in this place it is suitable not about us like this. Of course the teachings of Islam are also like that he is very conditional his teachings so, maybe one of his teachings can apply in this country but it may be heavy here."

At this point, the meeting between Islam as a value derived from God and local values can be seen as the embodiment and result of human interaction with the local environment that results in behavior or activities including those of a religious or Islamic nature. Rituals of worship, especially those involving muamalah ma'a al-nas (the interaction of a Muslim person or society with the social environment and the natural environment) are not spared from how humans treat others or the environment in everyday life.

Furthermore, the Rector of IAIN Parepare saw more specifically the peculiarities of Indonesian Islam that can combine multiculturalism with Islam in line and in line, this is what confirms so that the Rector formulates the Vision: Furthermore, the Rector of IAIN Parepare saw more specifically the peculiarities of Indonesian Islam that can combine multiculturalism with Islam in line and in line, this is what confirms so that the Rector formulates the Vision:

What distinguishes between our country now Indonesia, which is safe, and the Arab countries because they do not see at all from the culture when there is a lot of wealth of cultural wealth if we carry out the results is extraordinary, our fellow in Bugis there is a cultural wealth called sipakamase' then sipakatau, this extraordinary this regardless of the religious background of someone we must sipakamase', We have to be sipakelebbi', we have to sipakelebbi. I see that this is the truth that can make Indonesia safe to this day. We also feel that Muslims are not forbidden by others to perform our worship. All of us can perform our own worship, our respective teachings. Well there so I see that to melwan radicalism we have to strengthen between this culture and Islam, well which culture? A cultural culture that is not contrary to the religion of Islam. Even if we see Islamic advocates who enter Indonesia such as the grandparents Datuk Ribandang, Datuk Ritimang what all that goes to Sulawesi precisely they depart from the culture, He saw the culture of the Sulawesi people. At that time, he liked to drink and drink he did not change his drink, his drink was replaced, replaced as we know, sara'ba. It means not immediately revolutionary, do not drink immediately. It is not like also if directly given so but we are looking slowly for us to be accepted in a region in Indonesia this approach of Islam and culture is very extraordinary we do not bring radical Islam.

Islam as a religion that emphasizes two-way, vertical and horizontal relationships, affirms that worship is the application of an understanding of how Muslims interact with the Creator and how to interact with the social environment and the natural environment. The process of interaction involving humans as the main actors in worship on the one hand, as well as God, the social environment and nature on the other hand provides an understanding that humans cannot free themselves from the value of divinity and environmental values (local, place).

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How to treat others and the environment or in other languages the pattern of interaction between humans with humans and humans with the environment is strongly influenced by the values and results of the combination of Islam with local culture and wisdom. That explains why religious expressions and rituals reflect the integration of Islamic values and teachings with local values.

IAIN Parepare is one of the institutions that are passed by law to carry out the tridarma of universities, namely education, research and community service. IAIN Parepare is in its efforts to improve and ensure quality in a sustainable manner, it proclaimed the vision of the institution as the direction and ideal of the institution in the future, as well as a mission that will support the implementation until the achievement of the vision. Iain Parepare's Mission Vision is the result of contemplation, contemplation, and discussion conducted by the academic community of IAIN Parepare. Since the establishment of IAIN Parepare in 2018 carrying: "Cultural and Islamic acculturation" all stakeholders in the scope of IAIN Parepare must formulate programs, activities, and other things to realize the vision.

Researchers then traced the implementation of IAN Parepare's vision institutionally to iain parepare scope stakeholders:

a. Academic Field

The academic field is the most crucial and responsible sector in realizing the vision of the institution, this was affirmed by the Rector of IAIN Parepare:

A lot of academic activities are carried out for the implementation of this vision, we strive for these cultural materials are always juxtaposed with academic activities, that is, indirectly we have provided some kind of education to our children, our students that how delicious the world is when packaged between culture and religion, so the implementation we enter into the curriculum and tagline, So that not only is it theoretically included in

academic but in their behavior also those in society we always recommend to always entate such things do not try to be radical, just like we have this we have this tagline asking them to be polite in society, not to impose their will in society, as we involve in academic activities.

The development of the scientific paradigm (curriculum) should also be emphasized on the development of individuals that include their relationship with the local social environment. The socio-cultural environment is a resource that includes culture, science and technology. Based on this description, it is very important to pay attention to the needs of the community. There is a philosophy of life that asserts that socio-cultural and religious changes, science and technology will also change the needs of a society. In turn, these changes and developments will affect people's lives, thus leaving changes in the community's living system that also affect the lecture system, preparation and curriculum development. Thus, the needs of a society are affected by their own conditions.

It is clear that the foundation in preparing curriculum development is one of them is the needs of the community. Preparation of curriculum development is the process of planning to set the needs above. Therefore, curriculum planning must be accompanied by analysis related to various consequences of previous approaches. In addition, curriculum planning must also be based on values, policy development, goals, goals, and standards to choose learning activities, guarantee proper implementation, readiness to revise and review the curriculum that has been prepared before.

Vice Rector 1 affirmed that the development of the implementation of the mission vision is realized, not only in the form of curriculum, but forms centers to examine the specifics of the things needed in realizing the vision:

This implementation was realized with the inauguration of Kapus Religious Moderation, Kapus Budaya and Kapus Pancasila, then inbeberpa prodi has indeed contained in their curriculum such as local cultural studies then loaded curriculum content and RPSnya with ITS SAP contains about the study of cultural studies. Effective because at every joint, in every curriculum in every RPS in each SAP must be loaded based on the vision of the mission that we have on our campus, so there is nothing apart from the vision of the mission either in the form of brochures or distributions or everything we do must certainly present our mission vision. So the effective distribution carried out in this academic must always be based on the vision of Cultural and Islamic Acculturation. Academic activities conducted at IAIN

Parepare generally pay attention to the vision of the institution's mission, it is seen with the establishment of centers that aim to control the implementation of the vision, the establishment of cultural centers, Pancasila, and religious moderation is part of the realization of the vision in institutional form to carry out academic activities.

The curriculum that is used as the basis for the implementation of each study program at IAIN Parepare consists of the core curriculum and institutional curriculum. The core curriculum is a group of study materials that must be covered in a study program formulated in the nationally applicable curriculum. Institutional curriculum is a number of study materials and lessons that are part of the higher education curriculum, consisting of additions from the science group in the core curriculum that is prepared with regard to environmental circumstances and needs and the characteristics of the universities concerned or only applicable to IAIN Parepare in accordance with the needs of the community. Curriculum is a set of plans and arrangements regarding graduate learning achievements, study materials, processes, and assessments that are used as guidelines for the implementation of certain educational units. In accordance with the demands and opportunities of the internal and external environment, a curriculum is a development and refinement.

Curriculum development there are at least four approaches, namely academic subject approach, humanistic approach, other science systematization. Curriculum development with this approach is done by first establishing the subjects or courses that must be studied by learners, which are necessary for (preparation) for the development of disciplines. The humanistic approach in curriculum development departs from the idea of "humanizing humans". In the context of Islamic education, "humanizing man" means: (1) efforts to provide opportunities for learners to develop potential tools and various basic potentials (fitrah) as optimal as possible to be able to function as a means for solving problems of life and life, the development of science and technology, human culture, and the development of an attitude of faith and piety to Allah Swt; (2) develop the divine properties (potential of fitrah) in an integrated and actualized in everyday life, both in the individual and social life; (3) Guide and direct humans to be able to carry the trust of Allah Swt, as 'abdullah and khalifatullah on the face of the earth, so that students are expected to be able to pursue harmony with fellow humans and nature based on cultural values.

The technology approach in the curriculum with this approach emphasizes on know how or how to carry out certain tasks, students master technology but on

the other hand do not lose their footing in mastering technology, cultures that are already embedded in society. While the approach of social reconstruction in curriculum development departs from the problems faced by society, to the next by playing the sciences and technologies, and working cooperatively and collaboratively, will be sought to solve efforts towards the formation of a better society.

Therefore, by combining the four approaches, curriculum development design ideally pays attention to the hierarchy and systematics of the sciences needed in each study program while still integrating with local wisdom.

IAIN Parepare who is in the transit city of various multicultural regions needed a breakthrough to unite in a vision of cultural and Islamic acculturation, this is felt by students, when researchers conduct interviews with informants, they feel acupuncture seen not only in terms of taglines only malebbi warekadana, makkiade ampena, but also seen in classroom learning, activities carried out, as well as radiated in the behavior of most of the academic community of IAIN Parepare by upholding the teachings of religion and local culture.

#### b. Field of Staffing and Finance

Open religious-based conflicts have significantly never broken out in Parepare, although religious sentiments may reinforce existing conflicts caused by factors of social, economic, cultural and political inequality. The existence of IAIN Parepare is considered to have a big part in managing religious sentiment and dampening the emergence of radical and distorted understanding among campuses. The strong culture of the surrounding community also influences islamic scientific traditions studied through lectures and seminars at this college.

This is based in the recruitment of educators and education personnel at IAIN Parepare very concerned about academic ability and ability to adapt to the surrounding environment with appreciation for local culture, it was dreamed up by Vice Rector 2:

I as warek 2 did work in the field of staffing because staffing entered in the general field as we know that the recruitment of our employees is even various backgrounds, both educational backgrounds and tribal backgrounds even though the religion is the same Islam well. But the tribal background is different, there is Makassar, there is Java, Bugis, Mandar. There are various backgrounds, so from the basis of different backgrounds that the origin of the tribe will bring what is its name yah. Different cultural cultures, then to

realize acculturation here. Here it must have a cultural building, campus culture in this case then the diversity that came from the recruitment of lecturers and employees wants to unite to create a culture, a new culture on campus that is the emergence of the tagline.

Lecturers or lecturers are one of those responsible in achieving the vision goals and implementation of the vision of the institution, because lecturers are the main resources who are professional educators who have the main task of transforming and disseminating and applying science by teaching, research and community service. Thus, lecturers greatly determine the quality of an institution. Lecturers as college storefronts must be able to translate the vision of the college in running the tridharma of the college, so that the selection process must be done professionally and selectively, this is done by IAIN Parepare:

Well, it instead becomes the main part of the questions that have been set by the ministry of religion to guide the vision of the mission. But it was developed by the examiners in the field. That's yes, because it's our government's program of how to realize religious moderation. Iyah is very interesting the question, this needs to be understood that the vision of his achievement is not necessarily through the process. Maybe even the achievement is a target time enough for us to achieve it, it is clear that it greatly influences the pattern of behavior of each different culture earlier for then we realize that vision of how different cultures to realize religious moderation in accordance with expectations, so that the form of culture born on this campus well like that we with the tagline.

IAIN Parepare has permanent lecturers who are civil servants and non-civil servants and non-permanent lecturers who are recruited through cooperation with other universities. Varying the status of lecturers and educational background, of course, describes also varying in their orientation of thinking. With such a situation of course affects in the implementation of the tridharma of universities, especially in education related to the learning process that will produce output. For this reason, there needs to be a common perception or understanding of the vision carried out in carrying out the task.

Role of lecturers and education leaders. All parties see and feel that the existence and gait of lecturers and educational leaders wherever they are and from time to time, is the key to the implementation of various forms and types of formal and nonformal educational activities that grow and develop in the community. In

fact, it can be said that they are the ones who know and feel how heavy the mission and responsibility that is carried out and must be carried out in order to educate and advance their learners to become citizens of an advanced (modern) and civilized nation.<sup>7</sup>

The implementation of the university tridharma for lecturers cannot be carried out properly, if it is not supported by adequate programs, activities, infrastructure and budgets to realize the vision of the institution, Vice Rector 2 revealed to support the vision needs budgeting that supports:

The vision is entrusted in various programs both regular in nature, as the main tuisi as an education industry and essentially in tridharma. Our budgeting in the form of three tridharma has indeed been designed every year that the budget year. As I just met with the plan that has been discussed the 2022 budget already there is a defenitive ceiling that was lowered only we compiled a program of activities sourced from the tri darma earlier to achieve its mission vision.

Budgeting is highly dependent on the proposed programs and activities submitted by their respective units at IAIN Parepare, when the unit proposes programs and activities is highly expected as an effort to realize the vision of IAIN Parepare's mission, although the form of its activities does not have to explicitly state the nomenclature of Islamic and Buadaya ature.

#### c. Field of Student Development

The concept of religious and cultural coherence built by IAIN Parepare is not solely on the curriculum level or scientific framework, but rather rather prioritized is at the level of behavior of campus residents, especially students. Cultural and religious integration that is built should also be able to have an impact on the formation of the integrity of the personality of campus residents, and the entire academic community is expected to help develop cultural and religious integrity in community service and association.

Vice Rector 3 said that in the efforts to foster students must live their religious teachings properly so as not to be exposed to radical understandings, it is reinforced by the emphasis for each UKK (special activity unit), SMEs (student activity units) there are 10 outside SEMA, DEMA, HMPS in recruiting new members to ensure prospective members of the organization are free from radical

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<sup>7</sup> Afiful Ikhwan, "Perguruan Tinggi Islam Dan Integrasi Keilmuan Islam," *At-Tajdid: Jurnal Ilmu Tarbiyah* 5, no. 2 (2016): 159–87.

understanding, This can be seen from several indicators, one of which is the response to local culture.

Strengthening the vision of student development is also carried out early on, namely in the Introduction to Academic culture and Student Affairs (PBAK) activities for new students held at the beginning of each school year.

This is seen in the first observation on a campus we must do on the culture of religious behavior developed by its students, because this will be the control system of students when they become alumni. This observation is also an evaluation of their religious behavior while on campus and this is also a prediction when they finish. From this observation can take strategic steps to improve the process of building a more qualified national cadre. The next observation is how academic behavior has developed and has been developed by students guided by lecturers. Religious behavior reflects a person's spiritual intelligence and academic behavior reflects intelligence, both of which must be possessed as students of IAIN Parepare so that personality as an intellectual with a high divine awareness can be possessed. Both can influence and support each other, therefore the development of religious and intellectual tradition behavior deserves to be developed in the IAIN Parepare environment and also as an embodiment of the concept of Islamic and Cultural integrity developed on the campus.

#### d. Field of Quality Assurance

Islamic educational institutions must be reorganized so that their educational programs are oriented towards the achievement and mastery of certain competencies, therefore Islamic educational institutions must have the nature; (a) multiprogrammed and multistrata and goal-oriented perspectives and descriptive needs, (b) each program is structured using the principles of cognitive competitive, affective, and "moral" (c) Program diversification is organized according to real needs in a society oriented to the appearance of the behavior of students who have a sense of responsibility. We know PTI (Islamic Higher Education) As one part of the Islamic Educational Institution and also as a model center for Islamic educational institutions under it, Islamic universities (PTI) also need to do introspection by reflecting back on what they are actually looking for by establishing the PTI (popularity, money, employment, da'wah, the preparation of the young generation of Muslims, rather than nganggur, Or something else). PTI needs to return to khittah or search back for its lost khittah. PTI needs to formulate its mission, goals, and vision in the future. Based on the formulation of the mission, goals, and vision to the future, PTI needs to make improvements to its educational components, such

as curriculum, lecturers, teaching and learning process, learning facilities, educational management, and learning environment. Pti curriculum needs to be strived to be relevant, effective, efficient, and flexible with a clear and measurable target focus. Relevant means in accordance with the needs of the community; effective means there is a trace (impact) for the knowledge and skills of students; efficient means that the goal is achieved by the use of time, funds, and energy as efficiently as possible; and flexible in the sense that it is easily adapted to the needs of students and society.

A flexible curriculum will enable students, with different backgrounds, to achieve established curricular goals. The quality of lecturers also needs to be improved, both in the field of mastery of science, teaching skills, and how to evaluate college results. The quality of these lecturers is important because they are the spearhead in the study room and the man behind the gun that determines the quality of educational services at PTI.

It is the duty of the Quality Assurance Institution to conduct escorts to achieve the vision in the academic field, it was revealed by the chairman of LPM:

So in relation to LPM in accordance with the quality assurance institution that through the tri dharma vision of LPM itself is the acceleration of the tri darma university in this case education, research, and community service to realize the vision of IAIN Parepare by making a policy in the SPMI about the implementation of education, research, and community service in line with the vision of IAIN Parepare which is not radical or in this case that is moderate in outlook. So in the interpesi language it is likely not like that the language of the LPM but makes some kind of rule means guidelines in relation to learning, research, and community service which in which it already contains how homecoming thinking in terms of education, in terms of research, and devotion. Such an existence of otmatis can ward off radicalism.

Many of the Islamic Educational Institutions are not oriented to the needs of the community so that many graduates cannot be utilized by the community in accordance with their diplomas and competent in their fields. Coordination among Islamic Educational Institutions is also very weak, even though they have the same characteristics and goals. Among the Islamic Educational Institutions there are indeed those who have networks / coordination with each other, but many more are independent and uncoordinated. As a result quantitatively islamic educational

institutions are indeed many but small and meaningless. When viewed in terms of quality, there are few of them to be proud of.<sup>8</sup>

Education must anticipate the demands of life, so as to prepare students for a reasonable life in accordance with the socio-cultural conditions of society. In this context the curriculum as an educational program must be able to answer the challenges and demands of society. To be able to answer these demands is not only fulfillment in terms of the content of the curriculum, but also in terms of approach and implementation strategy. Therefore, educators, builders and implementers of the curriculum are required to be more sensitive to anticipate the development of society, so that what is given to students is relevant and useful for the lives of students in the community. One of the characteristics of society is that it is always experiencing development.

The development of this society will in turn affect the school, so the school must adapt to these changes through the curriculum developed. In certain societies the development is very slow, but in other societies it can be very fast. Thus, the adaptation of the school to the development of society is not only in its patterns and variety but also the intensity of the development itself.

The presence of the Quality Assurance Institution is expected to be able to control the quality of an institution well and ensure the vision can be carried out by all institutions in IAIN Parepare.

e. Field of Research and Community Service

The development of society is also influenced by the philosophy of life, values, science and technology, as well as the needs of society itself. Therefore, the development of the community will demand the availability of educational processes that are in accordance with the background of its development. To create an educational process that is in accordance with the development of the community, a design is needed in the form of a curriculum that is the basis of development in the form of the development of the community itself. Thus, in the development of educational curriculum development, it cannot be separated from the foundation of the preparation of curriculum development based on research and reality in society.

It was revealed by the Head of LPPM Research Center IAIN Parepare that the research conducted by lecturers is very closely related to the vision of IAIN Parepare, some research leads to cultural studies, strengthening study programs,

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<sup>8</sup> Ikhwan.

and also religious moderation, the results of this study are expected to be delivered in lectures so that there is harmony between learning and research.

Meanwhile, Head of LPPM Community Deposition Center IAIN Parepare said:

One of the efforts to realize the vision of IAIN parepare, namely cultural and Islamic acculturation is to involve the vision in devotional activities as well as KPM activities in 2021 carrying the theme of building village communities based on culture and Islam before carrying out KPM Practice Activities, students participate in KPM Teori activities where in these activities students are equipped with intercultural communication materials, through the material, students are expected to be able to understand the characteristics of culture, religion, race and groups in assisted locations. So as to be able to blend with the community from various characteristics in the community. One of the programs entrusted to KPM students is religious moderation da'wah activities, this activity is also an effort to calculate the discourse of radicalism in the community. In 2018, one of the IAIN Parepare Lecturer devotion team received a national research-based devotion fund with research on efforts to counter radicalism discourse in Ma Talaweh Al Azhar Sidrap through Entrepreneurship activities.

The ability to blend with the community is determined by the student's mastery of the local culture of each area of service, it is clearly illustrated in the report delivered by the Head of the Center for Service that there has been no case of Community Service Lecture that received rejection from the community due to the inability of students to communicate and appreciate the habits of the local community, it is reasonable because since the beginning students are equipped with good local cultural studies. it is strengthened or debriefed before the release to the location of devotion.

Furthermore, the Head of the Center for Service said that some lecturers conduct community service based on local wisdom, the paradigm of cultural and Islamic acculturation contained in community service activities IAIN Parepare puts the real community as a subject that has the power and assets (materiil / nonmateriil) to be empowered.

The assets in question are cultural assets, religions and values of local wisdom that make the community able to survive amid western cultural hegemony and modernization efforts to socialize the Vision and Mission is carried out in the

form of the preparation of a devotional playbook that in its introduction explains the recognition of IAIN Parepare which is consensual with cultural and Islamic acculturation. So that one of the expected externalities is the creation of servants who have the competence of cultural and Islamic acculturation in the field of community service both locally, nationally and internationally. The assets in question are cultural assets, religions and values of local wisdom that make the community able to survive amid western cultural hegemony and modernization efforts to socialize the Vision and Mission is carried out in the form of the preparation of a devotional playbook that in its introduction explains the recognition of IAIN Parepare which is consensual with cultural and Islamic acculturation. So that one of the expected externalities is the creation of servants who have the competence of cultural and Islamic acculturation in the field of community service both locally, nationally and internationally.

f. Faculty Scope IAIN Parepare

Faculty and study programs are the spearhead of the tridharma of universities, so that the vision of intitusi mission can be carried out properly if the faculty understands and manifests the vision in the form of curriculum, syllabus, SAP, and other academic activities.

Srudi program located within the faculty, then the vision of the mission and curriculum made to adjust the vision of the mission of the faculty and its purpose, so that the purpose of the faculty to develop basic sciences that are in accordance with the scope of science is also a reference study program. This is translated by loading courses presented as faculty courses in the curriculum structure of the study program. Likewise with the mission vision of IAIN Parepare which became a reference faculty, thus there was an alignment of the vision of the mission of study programs, faculties and institutions, which was then outlined in the curriculum as a guideline for implementation in the tridarma of universities, especially in the field of education. Ideally the courses taught are the result of curriculum derivatives that are arranged based on study program specifications as a continuation of the Prodi Mission Vision.

This was confirmed by the Vice Dean 1 of the Faculty of Sharia and Islamic Law that the preparation of the curriculum is very concerned with the vision of the institution's mission, at the level of the study program for example there are special courses that discuss Local Cultural Studies, not only that at the academic meeting of the faculty leadership requires all lecturers to integrate between religion and culture

in each lecture. This was confirmed by the Vice Dean 1 of the Faculty of Sharia and Islamic Law that the preparation of the curriculum is very concerned with the vision of the institution's mission, at the level of the study program for example there are special courses that discuss Local Cultural Studies, not only that at the academic meeting of the faculty leadership requires all lecturers to integrate between religion and culture in each lecture. Muhiddin Bakri as a lecturer acknowledged that in the Courses given one of them is the study of local culture which is the implementation of the vision of the institution's mission, it was also affirmed by Muhammad Haramain as a lecturer that although not teaching specifics of cultural studies courses but in learning inserts insights related to cultural treasures in Indonesia.

Different things are conveyed by students of the Faculty of Economics and Islamic Business that almost never get studies and courses related to acculturation and culture, except at the time of PBAK, but it was denied by students of the Faculty of Tarbiyah that many lecturers who convey the relationship between culture and lecture materials, not to mention services that hold firmly the tagline carried by the rector, malebbi warekadana, Ampena makkiade is performed not only in words but implemented in deeds and ministries.

#### IV. Conclusion

IAIN Parepare carries the vision: Cultural and Islamic Acculturation, this vision has been institutionally implemented and implemented in various forms of activities, programs, curricula, and academic community behavior. The implementation is seen with the tagline IAIN Parepare, the head of the Center for Dudaya Studies and Religious Moderation, special courses in local cultural studies and other forms at the study program level.

Iain Parepare's vision is very effective in initiating radicalism and fundamentalism among the academic community of IAIN Parepare, it is seen from the data that none of the academic community is heard by the code of ethics and received related reports from the community because of radicalism.

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