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**Integration of Knowledge in an Effort to Implement Wahdatul
'Ulum-based Learning**

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Abstract

Integration of knowledge has an important role in education. One of the integration of knowledge paradigms is the Wahdatul 'Ulum paradigm which was initiated by the State Islamic University of North Sumatra, Medan. The purpose of this study is to provide an understanding of the urgency integration of knowledge and provide an understanding of the Wahdatul 'Ulum paradigm and how to apply it in learning. The type of research used by the researcher is library research. The results showed that; 1) Integration of knowledge has an important role in improving and rebuilding the relationship between modern civilization and Islamic civilization, 2) Wahdatul 'Ulum is a integration of knowledge paradigm initiated by the State Islamic University of North Sumatra, Medan, 3) The application of Wahdatul 'Ulum in learning can be done through proof, integration of Morals, and exemplary or figures.

Keyword: Integration; Wahdat; al-'Ulum; Application.

**Integrasi Ilmu dalam Upaya Penerapan Pembelajaran
Berbasis Wahdatul 'Ulum**

Abstrak

Integrasi keilmuan memiliki peran penting dalam pendidikan. Salah satu paradigma integrasi keilmuan ialah paradigma Wahdatul 'Ulum yang dicetuskan oleh Universitas Islam Negeri Sumatera Utara Medan. Tujuan penelitian ini ialah untuk memberikan pemahaman tentang urgensi integrasi keilmuan dan memberikan pemahaman tentang paradigma Wahdatul 'Ulum serta bagaimana cara menerapkannya dalam pembelajaran. Jenis penelitian yang digunakan peneliti ialah penelitian kepustakaan (*library research*). Hasil penelitian menunjukkan bahwa; 1) Integrasi keilmuan memiliki peran penting untuk memperbaiki dan membangun kembali hubungan peradaban modern dengan peradaban Islam, 2) Wahdatul 'Ulum merupakan paradigma integrasi keilmuan yang dicetuskan oleh Universitas Islam Negeri Sumatera Utara Medan, 3) Penerapan Wahdatul 'Ulum dalam pembelajaran bisa melalui pembuktian, integrasi Akhlak, dan keteladanan atau tokoh.

Kata Kunci: Integrasi; Wahdat; al-'Ulum; Penerapan.

PRELIMINARY

Included in one of several popular themes that have been able to fill the space for global academic discussion and debate to date is the discourse on the relationship between religion and general science. The cause of this discussion is due to several reasons, including; there is a view that science, apart from having positive impacts and values on human life, has also provided negative values and impacts, for example such as; the occurrence of global warming, individualism in which many people are more concerned with their own needs or interests than the interests or needs of groups, hedonism in which a person only focuses on personal satisfaction which results in personal pleasure, rampant violence, and a moral crisis. In addition, in fact the discourse or discourse related to the integration of religion and general science has created debates and even dichotomies between Muslim scientists and western scientists.

Based on al-Faruqi's opinion, the factor that triggers the emergence of a dichotomy between religious knowledge and general science is the entry of Western education which has a secular nature into the world of Islamic education. The entry of Western education then gave birth to a dual education system that differentiated and even broke between the Islamic education system, in this case such as madrasas, and on the other hand there is also a secular education system. This scientific dichotomy ultimately has broad implications for every aspect of education for Muslims, both related to the people's perspective on science and education, educational institutions, educational curricula, and the psychology of people in general.

In connection with how the current view of Muslims towards science and education, there is a growing belief among the Islamic community that only Islamic religious knowledge is proper and appropriate to be studied or studied by Muslims themselves, especially children and parents. the younger generation. While secular sciences are considered not included in the proper sciences and deserve to be studied. This view then has implications for the perspective of some Muslims towards their education. Some Muslims even only see that only educational institutions with an Islamic label will be able to lead their children and the younger generation to achieve their goal of becoming true Muslims in order to achieve happiness in this world and in the hereafter. Meanwhile, educational institutions that are "general" are considered secular educational institutions, which are not conducive for bringing Muslim children and young people to achieve their goals, namely to become true Muslims that their parents want.

The fact that Muslim people view education has implications for the response of education policy makers (Government), who then stipulate 2 (two) versions of educational institutions, namely religious education and general education, which then in practice often lead to discriminatory treatment. Evidence of the government's discriminatory treatment of public educational institutions with religious education can be seen in the policies of two ministries or departments, in which the Ministry of National Education manages public education institutions with various kinds of facilities and funds which tend to be "overflowing". Meanwhile, the Ministry of Religion manages religious education institutions with funding and facilities that are considered "very limited". The limited funds, facilities and infrastructure and facilities owned by the majority of

educational institutions under the management of the Ministry of Religion certainly have an impact on the performance and quality or quality of education in most Madrasahs and similar educational institutions. The impact is that the management of these Madrasahs becomes less than optimal and often causes the quality or quality of Madrasah graduates to be less able to compete with institutions of the same level which are under the management of the Ministry of National Education.

Realizing that the impact of the dichotomy or dualism of Islamic scholarship has enormous implications, Muslim scientists have begun to come up with the idea of the concept of integration of Islamic scholarship, which seeks to rebuild an integration of Islamic scholarship, and seeks to eliminate the dichotomy between religious sciences and general sciences. One of the concepts of integration of Islamic scholarship that is capable of overcoming this problem is the Wahdatul 'Ulum paradigm echoed by leading scientists at the State Islamic University of North Sumatra, Medan. Wahdatul 'Ulum is a paradigm that was initiated in an effort to destroy the dichotomy between general knowledge and religion.

The purpose of this research is to provide an understanding of the urgency of integrating science and religion. Next is to provide an understanding regarding the Wahdatul 'Ulum paradigm as an idea of the concept of integration of science and how to apply this Wahdatul 'Ulum in the learning process activities.

RESEARCH METHODS

The type of research used by researchers is library research, because this research aims to collect information and data by requiring assistance from various materials that can be obtained from libraries, namely books, notes, manuscripts, magazines, documents, historical stories and so on. In other words, the data or information needed in this research comes from books, notes, manuscripts, magazines, documents, historical stories and so on which can be obtained in the library so it does not require field research. This happens because this research tries to answer and solve existing problems in the field through library research.

RESULTS AND DISCUSSION

The Urgency of Scientific Integration

Integration means unification in order to become a unanimity or become a whole. Integration can also be interpreted as the process of combining certain values with another concept that is different so that it becomes a coherent and inseparable unit or the process of assimilation to become one whole and unified whole. In the discourse of scientific integration, integration in its generic meaning is intended as an effort to combine two different entities (general knowledge and Islamic religious knowledge) under one scientific umbrella. The concept of scientific integration among Muslims is becoming more popular with the term Islamization of science.

The discussion about the integration of science and religion means that we are trying to combine science and religion so that they are harmonious, although this does not mean uniting in a mixed perspective, because both science (science) and religious

knowledge have substances that do not have to be eliminated, instead they have to be maintained.

In fact, science and religion were born from the same area, namely a human experience. Until now, many people think that science and religion are sciences that are independent and have their respective portions. This gives rise to the thought that science and religion can never be united with each other both in terms of formality, namely material, research methods, criteria for truth, and the role played by scientists. Even though the harmonization of science (science) and the Islamic religion is actually already a manifestation of the form of a unified whole. Where when there are no protracted misunderstandings, the teachings of Islam have been well realized. Because Islam itself has universal teachings. It's just that these Islamic teachings need to be reconstructed using a new paradigm that can relate them to science.

Therefore, Islamic science needs to be reconstructed with a new paradigm, namely that Islamic science describes the integration of all scientific systems in one framework. Islamic science uses a revelation approach, a philosophical approach, and an empirical approach, both in discussing the substance of science, as well as discussing the functions and objectives of science. With the reconstruction of Islamic science, the dichotomy pattern between Islamic science (shari'ah) and general science can be eliminated, so that the two are functionally related to each other (functional correlation).

Azyumardi Azra, suggested that there are three typologies of Muslim intellectual responses related to the relationship between religious scholarship and general scholarship. First: Restorationist, which states that knowledge that is useful and needed is religious practice (worship). Scholars who think this way are Ibrahim Musa (d.1398 AD) from Andalusia, and Ibn Taymiah who said that knowledge is only knowledge that comes from the Prophet. Likewise, Abu Al-A'la Maududi, leader of the Pakistan al-Islam congregation, stated that knowledge from the West such as; geography, physics, chemistry, biology, zoology, geology and economics are sources of misguidance because without reference to Allah SWT. and the Prophet Muhammad SAW. Second, Reconstructionist, namely religious interpretation to improve the relationship between modern civilization and Islam. They say that Islam during the time of the Prophet Muhammad and his companions was very revolutionary, progressive and rationalist. Sayyid Ahmad Khan (d. 1898 M) stated that the word of God and scientific truth are equally true. Jamal al-Din al-Afgani stated that Islam has a scientific spirit. Third, Reintegration, which is a reconstruction of the knowledge that comes from al-ayah al-Qur'aniyah and that comes from al-ayah al-kauniyah.

According to al-Faruqi, the urgency of integrating religious knowledge and general knowledge is because Muslims are currently in a weak condition and position. The decline in everything experienced by Muslims today has caused Islam to be in an era of decline. The spread of ignorance results in blind faith (blind taqlid), leaning on literalism and legalism, surrendering to their leaders or figures. The dynamics of ijtihad as a source of creativity that should be maintained is abandoned. The decline in everything today has made Islam in an era of decline. This Islamic setback eventually placed Muslims in the bottom rung of the nation's ladder. Under these conditions, Muslims see the progress of

science achieved by the West as something amazing so that some Muslims are tempted to westernize. The externalization effort turned out to have a negative impact on Muslims themselves. Muslims are becoming increasingly distant from the Qur'an and Hadith because they accept all views from the West without being accompanied by a filter.

The Islamic setback experienced by the youth above, of course, cannot be separated from the environment in which they are located and the environment in which they study. One container or environment that is very influential is the school environment or Islamic educational institutions. Because educational institutions are places where young cadres are formed and created intellectually, emotionally and spiritually. This formation is of course also relative to how the learning paradigm is in these educational institutions. So in order to form young cadres who remain in their Islamic firmness but are also able to follow modernization, the role of the paradigm of scientific integration is urgently needed.

The Wahdatul 'Ulum Paradigm

In line with the development of the State Islamic University of North Sumatra Medan as an Islamic university that develops knowledge, not only Islamic studies but also Islamic science; not only science for knowledge but also for the development of civilization, the North Sumatra State Islamic University of Medan formulates and determines the implementation of scientific integration which is formulated in the term 'Wahdatul 'Ulûm'. This formulation is also based on the direction of the Ministry of Religion of the Republic of Indonesia regarding guidelines for the implementation of scientific integration in Islamic religious tertiary institutions in Indonesia.

The 'Wahdatul 'Ulûm' referred to is the vision, conception, and scientific paradigm which—although it is developed in a number of fields of knowledge in the form of departments or faculties, study programs, and courses—has a unified connection as knowledge which is believed to be a gift from God. Therefore the ontology, epistemology, and axiology are dedicated as a dedication to God and dedicated to the development of civilization and the welfare of mankind.

Thus the State Islamic University of North Sumatra Medan not only opened a department or faculty of Islamic sciences (Islamic Studies) and Islamic science (Islamic Science), but the development of all fields of knowledge is based on beliefs and norms, thoughts, and their application as devotion to God. Furthermore, it is dedicated to the development of civilization and the welfare of mankind, as an application of devotion to God.

To find out the concept of Wahdatul'ulum-based learning, we should first understand the meaning of each word, starting from the meaning of learning itself. Learning is a process of interaction between students and educators and learning resources in a learning environment. Learning is assistance provided by educators so that the process of acquiring knowledge and knowledge can occur, mastering skills and character, as well as forming attitudes and beliefs in students. In other words, learning is a process to help students learn well.

Next is the meaning of wahdatul 'ulum. Etymologically, wahdatul ulum comes

from lafadz wahdat which means one and 'ulum which means sciences, the plural of the word 'ilm, which means Wahdatul 'Ulum is a unity of knowledge. The concept of wahdat (unity) and al-'ulum (knowledge) basically cannot be separated from the concept of wahdat al-wujūd, because epistemologically being in the sense of something that is found is the source of knowledge. In Ibn Arabi's view, being is one, namely Allah. Etymologically, science means knowing, the word science comes from Arabic, namely 'alima, ya'lamu, ilman which means to know or know. Like other scholars, namely Imam Al-Ghazali defines knowledge, namely knowing something according to something itself. This definition implies that science is the knowledge possessed by the subject about the object correctly. The truth that exists in this knowledge is correspondence, because there is a match between the subject's knowledge and the objective conditions on the known object.

Wahdatul 'Ulum is all knowledge integrated into a harmonious network of consistent and complementary entities. Unified knowledge encompasses everything from spiritual knowledge, religion, ethics, society, culture, humanities, science, philosophy to applied knowledge, as well as scientific and religious knowledge. Even if there is a difference in knowledge, it is a classification, not a division. The classification arises from the special attention given to certain segments or objects.

So based on the explanation above, it can be concluded that Wahdatul 'Ulum-based learning is a learning process that is organized by uniting and integrating knowledge which is essentially sourced from Allah SWT so that there is no dichotomy (differentiation/separation) of knowledge in the learning process. Because of that, educational activists, both teachers and students, can integrate this knowledge by manifesting it in the form of worship and commendable morals which are reflected in their daily behavior.

As an Islamic-based University, and with a developed scientific philosophy, as well as a transdisciplinary approach that is implemented, then by referring to the values contained in various provisions regarding the implementation of education, research, and community service in Islamic religious tertiary institutions - Sumatra State Islamic University North Medan determines the output in the form of ability, profile, and character of graduates, as the target of Human Resources which is the output, and the outcome as the results and benefits that the people, nation and people get from the output. In this regard, the State Islamic University of North Sumatra Medan is determined to produce scientists who are scholars or scholars who are scientists through the Wahdatul 'Ulum paradigm, who can contribute to the progress of the people, nation, civilization and human welfare, which is formulated in the term 'Ulul Albâb'.

The term Ulul Albâb is taken directly from the word of Allah SWT, in the Qur'ân:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٦١﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٦٢﴾

Meaning: Indeed, in the creation of the heavens and the earth, and the alternation

of night and day, there are signs for people of understanding. (That is) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (while saying): "O Our Lord, You have not created this in vain, Glory be to You, So take care of We are from the torment of hell (Q.S. Ali-Imran: 190-191).

From the various meanings put forward by the commentators, a common thread can be drawn that connects them that Ulul Albâb is a person who has a perfect, clean, and consistent mind (ashâb al-'uqûl al-salîmah), to know, examine, and contemplate on the signs the greatness of Allah in the universe, so that they become educated people (society) (Learning Society) who continuously develop knowledge to be used for the welfare of mankind, and are offered as worship to Allah SWT.

Meanwhile, in a more complex way, it is hoped that through the Wahdatul 'Ulum paradigm, give birth to graduates or cadres of students and students who have the character of 'Ulul Albâb namely; 1) Knowledgeable and serious about developing it, 2) Istiqâmah in upholding a scientific attitude and being consistent in its application, 3) Having a vision of a balance between thought and remembrance, 4) Being able to carry out an integral-transdisciplinary approach, 5) Having a dynamic ethos and having a devoted character, 6) Have piety, have Prophetic character (Prophetism), and have noble character, 7) Have a wasathiyah attitude and have national insight, 8) Have hadhârî vision (development of civilization), 9) Feel happy happiness/contented/sa'âdah with knowledge and work.

Application of Wahdatul 'Ulum-based Learning

As previously explained that Wahdatul 'Ulum-based learning is a learning process that is organized by uniting and integrating knowledge which is essentially sourced from Allah SWT so that there is no dichotomy (differentiation/separation) of knowledge in the learning process. The wahdatul 'ulum-based learning can be applied in various ways, including the following:

Proof

The application of wahdatul 'ulum-based learning by way of proof means that a teacher or teacher should be able to prove that the world view of reality, truth, the world, space and time, history and human destiny has been alluded to by Allah SWT through His Word, the Most Qadim, namely Al-Qur'an. So that it can strengthen students' or students' beliefs about the truth of Allah's Word and increase students' understanding of Allah's verses.

For example, like the Big Bang theory in science learning. The big bang theory or secondary separation argues that the universe was created from matter or something that already existed. This opinion is always based on the use of the word khalaqa which was used in the creation of the universe. They argue that the use of the word khalaqa has the meaning of creating something from material that did not yet exist. Meanwhile, the second opinion is based on information from the Qur'an which indicates that the universe was created from an existing material. Information like this is found for example in two surahs. First, Q.S, Fushshilat [41]: 11 which states that Allah SWT 'towards' the sky, while

the sky at that time was still dukhân (smoke). Second, Q.S, Al-Anbiya' [21]:30 which informs us that the heavens and the earth were previously kânatâ ratqâ, that is, a single entity, then Allah SWT separated the two. This second view has similarities with research conducted by astronomers and astrophysicists who concluded that the entire universe was originally one large mass (the main space fog). Then there was the Big Bang (secondary separation) which gave rise to the formation of galaxies. The galaxy is then divided in the form of stars, planets, sun, moon, and others. From this equation, a teacher should be able to inform that the theory of the creation of the universe through the big bang theory that has been coined by these scientists has in fact been proven in advance by the word of Allah, the Most Qadim, which existed long before scientists examined this matter. So that this can build scientific integration between science (science) and religious knowledge in learning.

Moral Integration

The application of wahdatul 'ulum-based learning by means of moral integration means that a teacher should be able to integrate commendable morals with general material that he brings so that this can instill commendable morals contained in the Al-Qur'an and Sunnah of the Apostle to students. .

Usually this method is very easy to apply to learning Social Sciences. However, this does not rule out the possibility that this method can be applied to other learning. For example, in Mathematics, we can understand the concept of honesty with the concept of multiplication. We can give an example of this that there is Allah's rule that we as humans must behave honestly, in the mathematical concept itself we can see the principle of honesty in the following multiplication concept:

+ x + = +, contains the meaning "if there is a truth and we say it is true then we are a group of righteous people".

+ x - = -, implies "if there is a truth and we say it is wrong then we are among the wrong people".

- x + = -, contains the meaning "something that is wrong we say is right we become the wrong person".

- x - = +, contains the meaning "what we say is wrong, then God willing, we are among those who walk on the truth".

Based on the concept above, we can understand that "what is right, we must say right, and what is wrong, we must say is wrong." Maybe there is so little mathematical meaning about life. What can be emphasized here is that it turns out that mathematics also teaches the concept of "HONESTY" in the sense that what is right we have to say is right and what is wrong we must also say is wrong so that we are among those who call for the truth.

Model or Figure

The application of wahdatul 'ulum-based learning by exemplary or figure means that a teacher should be able to provide information related to Islamic scientific figures who contribute to the field of general knowledge in between lessons such as providing information about Ibn Sina who is known as the Father of Medicine modern or Al-Khwarizmi who is an Islamic mathematician who is known as the inventor of Al-Jabar,

algorithms, and numbering systems. It is intended that students know that there are also many Muslim scientists who have made major contributions to the field of general knowledge.

Furthermore, through example, is a way of implementing Wahdatul 'Ulum-based learning that can be used in all subjects. Because exemplary is used to increase student learning motivation. For example, a teacher increases student learning motivation through stories of the persistence of 'former Ulama' in studying knowledge such as Imam Syafi'i, Imam Al-Ghazali, and other martyrs who struggle to seek knowledge regardless of place and time. It is intended that students can emulate the nature of determination in studying the 'Ulama'.

CONCLUSION

The integration of science and religion means that we are trying to combine science and religion so that they are harmonious, although this does not mean uniting in a mixed perspective, because both science and religion have substances that must not be eliminated, on the contrary, they must be maintained. The integration of science (science) and religion has an important role in efforts to improve and rebuild the relationship between modern civilization and Islamic civilization which should be well connected without neglecting one side of the other.

One of the paradigms in scientific integration is the paradigm of scientific integration initiated by the State Islamic University of North Sumatra Medan, namely the Wahdatul 'Ulum paradigm. Wahdatul 'Ulum is a learning process that is organized by uniting and integrating knowledge which is essentially sourced from Allah SWT so that there is no dichotomy (differentiation/separation) of knowledge in the learning process.

The application of Wahdatul 'Ulum-based learning can be applied in several ways including; 1) proof, where the teacher should be able to provide evidence such as natural phenomena that occur and have been researched by scientists in harmony with the words of Allah the Most Qadim, 2) Integration of Morals, meaning that a teacher should be able to integrate between Morals commendable with the general material that he brought, 3) exemplary or figure, the meaning is that the teacher should be able to provide information related to Islamic scientific figures who contributed to the field of general knowledge along with their exemplary.

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