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Wahdatul Ulum Paradigm

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Abstract

In Western scientific theory, the ontology of science is only empirical (feasible), which is visible by discarding the metaphysical, which is not visible. It is certainly related to the efforts of Auguste Comte (1798-1857), the French philosopher who threw away metaphysics in his Positivism philosophy, and this thought colored the thinking of Western scientists. Wahdatul 'Ulum made the empirical and metaphysical as the ontology of science, so that it merged (wahdah). Regarding epistemology, Western theory formulates only two sources of knowledge, namely ratio (reason) and empirical (sense), apart from which these two are considered not science (science), at most pseudo science (science of cans). Therefore in wahdatul 'ulum, the source of knowledge besides reason and senses, as well as the heart is called intuition and revelation which is called transcendentalism.

Keywords : Paradigm; Science; Wahdatul Ulum

Paradigma Wahdatul Ulum

Abstrak

Dalam teori keilmuan Barat, ontologi ilmu hanya yang empiris (feasible), yang nampak dengan membuang yang metafisis, yang tidak nampak. Ini tentu terkait dengan upaya Auguste Comte (1798-1857), filsuf Francis yang membuang metafisis dalam filsafat Positivismenya, dan pemikiran ini mewarnai pemikiran ilmuwan Barat. Wahdatul 'Ulum menjadikan yang empiris dan metafisis sebagai ontologi ilmu, sehingga ia menyatu (wahdah). Menyangkut epistemologi, teori Barat merumuskan hanya dua sumber ilmu, yaitu rasio (akal) dan empiri (indra), di luar yang dua ini dianggap bukan ilmu (sains), paling pseduo science (ilmu kaleng-kaleng). Maka dalam wahdatul 'ulum, sumber ilmu selain akal dan indra, juga hati yang disebut dengan intuisi dan wahyu yang disebut dengan transendentalisme.

Kata Kunci: Paradigma; Keilmuan; Wahdatul Ulum

INTRODUCTION

Wahdatul Ulum is a vision, conception, and scientific paradigm that, although developed a number of fields of science in the form of departments or faculties, study programs, and courses that have a unified link as science which is believed to be a gift from God. Therefore, his ontology, epistemology, and axiology are dedicated to the service of God and dedicated to the development of civilization and the welfare of mankind.

Based on this paradigm, the reintegration of science in the context of Wahdatul Ulum can be carried out in five forms. First, vertical integration, integrating science with divinity. Because the purpose of human life is God. The essence of a Muslim's religious experience is tawhid. The whole view (world view) of reality, truth, the world, space and time, human history, and destiny is monotheism.

Therefore the human relationship with God is an ideational relationship. His point of reference in man is understanding. As a store of knowledge, understanding includes memory, imagination, reasoning, intuition, awareness, and so on. Everything is integrated in monotheism.

This vertical integration brings out the enthusiasm and sincerity of every academic community in developing very serious and high knowledge as an effort to achieve the achievements of a scholar in front of his God.

RESEARCH METHOD

This study used descriptive qualitative research, meaning a research approach that can solve problems by collecting data, compiling, clarifying and analyzing research data. Qualitative research is a source of research that produces descriptive data in the form of written and oral sentences from the observed subjects(Jufni, 2015).

RESULTS AND DISCUSSION

1. History of the Birth of Wahdatul Ulum

On Wednesday, December 9, 2021, the Minister of Religion of the Republic of Indonesia Fachrul Razi together with the Chancellor of UIN SU Prof. Dr. Syahrin Harahap, MA and North Sumatra Governor Edy Rahmayadi have confirmed the management of the Center for Religious Moderation Studies at UIN SU. The Chancellor of UIN SU has put forward the concept of the study of religious moderation as an integration of knowledge that UIN SU will educate and produce scholars with hafiz capacity, mastering technology, understanding the Qur'an and having moderate insight, and love for the Republic of Indonesia. UIN SU is now a center for the integration of knowledge (wahdatul 'ulum,) community empowerment, and religious moderation.

Wahdatul 'ulum is a big concept of Prof. Syahrin to bring college. This Islamic religious country which he has just led, is ready to become a center for the application of the integration of general science and religious knowledge as an effort to build an Islamic civilization to advance the nation and state. The professor of the Faculty of Ushuluddin and Islamic Studies at UIN SU conceptualized wahdatul 'ulum as the paradigm used by UIN SU in the application of the integration of knowledge in all science development, both teaching, research, and service.

Prof. Syahrin, said the conceptor of the Wahdatul 'Ulum paradigm is now 'stepping on the gas' in the early days of his work as the rector of UIN SU with the

inauguration of the Center for the Study of Moderation of Religion. Of course, the idea of 'Independent Campus' from the Ministry of Education and Culture of the Republic of Indonesia can be in line with the Wahdatul 'Ulum UIN SU paradigm. Because the former IAIN SU which has now become UIN SU, there is no dichotomy between religious science and general science, there is a unity or integration of knowledge as conceptualized. These two things become great energy for how the UIN SU academic community has a paradigm of unity of knowledge, devotion, and moderate religion which is not only emphasized by the students, but bureaucrats and lecturers as well as sources of knowledge for students to have integrity and capability.

2. Understanding Wahdatul Ulum

What is Wahdatul Ulum? Wahdatul Ulum is the unity of knowledge (wahdah means one or unity and 'ulum means knowledge). So there is no longer the term religious science and general science, which is only the term ulumud-diniyah for religious science and is considered Islamiyah for general science. That's the paradigm. Or is that how the UIN North Sumatra people view science and science.

For this reason, there needs to be an effort to integrate or integrate, so that they are no longer separate (dichotomous). The trick is to enter or sail in 3 (three) aspects of science, namely ontology (what science is), epistemology (where does it come from and how to get it), and axiology (what science is for).

In Western scientific theory, only the empirical (feasible) ontology of science is visible by discarding the metaphysical, the invisible. This is certainly related to the efforts of Auguste Comte (1798-1857), the French philosopher who threw away metaphysics in his Positivism philosophy, and this thought colored the thinking of Western scientists.

Wahdatul Ulum made the empirical and metaphysical as the ontology of science, so that he unite (wahdah). Regarding epistemology, Western theory formulates only two sources of knowledge, namely ratio (reason) and empirical (sense), apart from which these two are considered not science (science), at most pseudo science (science of cans). So in wahdatul 'ulum, the source of knowledge besides reason and senses, as well as the heart is called intuition and revelation which is called transcendentalism.

Source diversity. This also continues on the method, namely there are 4 methods of science, namely rationalism, empiricism, intuitionism and transcendentalism. This is how wahdatul 'ulum is applied. As for axiology or the use of science, for Western scientists, science is for science (science for science), so that science tends to be value free.

In Wahdatul 'Ulum the use of science, apart from for the purpose of science, is also an effort to know God more optimally, as explained in the Qur'an Surah Ali Imran, Verses 190-191

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ . الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ قَبْلَنَا عَذَابَ النَّارِ

"Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs (of Allah's greatness) for people of understanding, (i.e.) those who remember Allah while standing, sitting, or lying down, and they think about

creation. the heavens and the earth (saying), O our Lord, you have not created all this in vain; Glory be to You, protect us from the punishment of hell."

Therefore in Wahdatul Ulum, there are two media that can be done in knowing Allah, namely: the verses of the Qur'an (verse al-Qur'aniyat) as many as 6,666 verses and the verses of the kawniyat (verse al-kawniyat), namely the universe which is infinite in number.

The result of the wahdatul ulum process at UIN North Sumatra is the birth of scientists who are 'ulul albab, who has intellectual and spiritual acumen, as well as emotional and social acumen. This is ulul albab, and in that direction, UIN Sumut scholars are directed.

With this qualification, it is hoped that the alumni are those who are "ready to use scientists", or "'ulul albab" who are cadres of the nation, said Prof. Syahrin Harahap, MA in his speech the start of the big project wahdatul 'Ulum.

3. Ulama's View About Wahdatul Ulum

Wahdatul Ulum is one of the Islamic views of the famous Ulama, namely Imam al-Ghazali. According to Imam Al-Ghazali, basically Wahdatul Ulum cannot be separated from the concept of Wahdatul Wujud in Ibn Arabi's view, meaning one, namely Allah. This means that, in essence, science is one, but knowledge seems to manifest in large numbers. According to Imam Al-Ghazali, knowledge is knowing something according to something itself. That is, science is the knowledge that a person has about the object (knowledge itself) correctly. Imam Al-Ghazali has the concept of the unity of knowledge (Wahdatul Ulum), for two important things. First, Al-Ghazali's doubts about the group that declared the truth experts (mutakalimun, Shi'i Isma'iliyyah and philosophers), which turned out to be the truth of their teachings only logical, speculative and have not arrived at the essence of the truth; namely the truth that he discovered when he became a Sufi. Second, there is a motivation to restore the position of science correctly; as something holy (light) comes from the substance of the Most Holy (Allah), because it must be used with holiness (sincere intentions) for the substance of the Most Holy (Allah).

4. Wahdatul Ulum Paradigm

As for The paradigm or theory of Wahdatul Ulum science can be carried out in five forms:

First, vertical integration, integrating science with divinity. Because the purpose of human life is God. The essence of a Muslim's religious experience is tawhid. The whole view (world view) of reality, truth, the world, space and time, human history, and destiny is monotheism.

With Thus the human relationship with God is an ideational relationship. His point of reference in man is understanding. As a store of knowledge, understanding includes memory, imagination, reasoning, intuition, awareness, and so on. Everything is integrated in monotheism.

Integration This vertical will raise the spirit and sincerity of every academic community in developing very serious and high knowledge as an effort to achieve the achievements of a scholar in front of his God.

Second, horizontal integration, which can be done in two ways: Integrating the

deepening and approach of certain Islamic disciplines with other Islamic disciplines. For example, integrating the approach of jurisprudence with history, Islamic sociology, Islamic philosophy, and others.

In this case, a serious transdisciplinary effort was made by Ibn Rushd who combined fiqh with Islamic philosophy in his work *Fashl al-Maqal* and the impressive effort made by Muhammad Abduh who combined the approach of interpretation, thought, literature, and Islamic sociology in his book *Tafsir al-Manar* are an indescribable energy that can encourage Muslim academics to do so.

Integrate the approach of Islamic studies (Islamic Studies) with certain Islamic sciences (Islamic Science), or between fields of Islamic science; natural sciences, social sciences, and humanities.

It was done by a transdisciplinary approach, which applied an approach to assessment, research, and development of community life, which crosses many scientific disciplinary boundaries to create a holistic approach. In this approach, various perspectives are used and relate to each other. However, the clump of knowledge that is the basis for researchers or discussants remains the main stream. Thus, transdisciplinarity is used to unify the perspectives of various fields, beyond existing scientific disciplines.

Third, integration of actuality, integrating the scientific approach developed with the realities and needs of the community. In this case, the integration is carried out in the form of concretization or tajribization (emprikization) of knowledge with the needs of the community (*Dirasah Tathbiqiyah*), so that science cannot be separated from the desires and needs of the development and welfare of mankind and the development of civilization. In relation to the concretization of science, it should be realized that science is inseparable from practice. In this context, a prominent feature of science is its relationship to charity, because charity has been summarized and inherent in the meaning of the pious (scientist) itself.

Alim is a word that not only means someone who has knowledge, but in the form of *nahwu* this word also means someone who acts according to his knowledge. *Alim* (plural, *ulama*) is an action word (*ism fa'il*). When formed from the transitive word it is not only a valid participle which signifies temporary, transition or accidental action, but also acts as an attribute or substantive that explains continuous action, the usual state of existence or eternal nature. Therefore, a scholar may be said to be a person who always does good with his knowledge (*amilun bi'ilmih*).

Thus the problem of science cannot be separated from the discussion of three things: namely ontology, epistemology, and axiology. The conception of ontology is closely related to the epistemology and axiology of a science.

Islam itself requires that the spiritual awareness of science is maintained from the start from the area of ontology and epistemology to its axiology. In this context, the idea of Islamization at a certain level can not only be aimed at the axiological realm or value issues, but also at the ontology and epistemology levels.

In an ontological perspective, science must be seen as something sacred, eternal, and unlimited, because it is one of the eternal attributes of God.

Therefore all knowledge must be based on the immortality and holiness of Allah. In line with Therefore, a knowledgeable person must appear as a person who has strong faith, because with his knowledge he will build togetherness with Allah.

Perception This kind of ontological will give birth to a more comprehensive epistemology by realizing the relationship between science and God. Thus, the acquisition of knowledge will not be separated from God's rules, and for that an epistemology is built that is able to see the truth at all levels; starting from the lowest to the highest, namely Allah SWT.

Error placing the epistemology of science causes some humans to often get lost and wasted on the edge of their nature, and at that time humans will lose their spiritual awareness.

Parting man from the spiritual aspect or nature makes him move away from holiness and even leave God and himself. In this state, man begins to forget his origins and the source of the knowledge he has developed where he actually has to remain with the Most Holy Essence. Furthermore, the separation of humans from spiritual consciousness resulted in the emergence of a radical anthropocentric spirit, seeing itself as the pinnacle of truth. He glorified his knowledge after eroding it from the sacred aspect. This mindset then encourages the birth of schools of materialism, positivism, and mechanics which negate anything that has a spiritual nuance. In this condition, science will lose its sacred aspect, and begin to separate itself from God at the ontological, epistemological, and even axiological levels.

Science will experience what is called an externalization into a spiritual void. as a result was born the ideology of secular science that views the unequal view of reality. This kind of science encourages humans to be trapped in material, mechanical, and biological determinism. At a certain level this will cause humans to lose control and be unable to carry out the mandate of their caliphate, otherwise they will appear as destroyers and destroyers of the balance of nature.

Fourth, ethical integration, which can be done by: Integrating the development of science with the enforcement of individual morals and social morals. Because one of our chronic scientific problems today is the disintegration between science and morality. Integrating the development of wasathiyah knowledge, so as to give birth to national insight and humanitarian insight that is in line with the substantive message of Islamic teachings about nationality and humanity.

Fifth, intrapersonal integration, integration between the dimensions of the spirit with the power of thought that exists in humans in the approach and operationalization of the transmission of knowledge. Thus the development and transmission of knowledge carried out in teaching and learning activities is realized as dhikr and worship to Allah so that science becomes protection for the academic community of the State Islamic University (UIN) North Sumatra from personal divisions (split personality).

5. Wahdatul Ulum in Education and Teaching

To achieve the Wahdatul 'Ulum paradigm, especially in development activities curriculum and learning, then technically the following things are done:

5.1 Curriculum Development

To achieve Wahdatul Ulum, the curriculum unit is oriented towards mastery knowledge in certain fields, broad insight, and ability to concretize knowledge in the development of civilization and the welfare of mankind.

With Thus the curriculum for each faculty or department includes:

- a. 'Ulum al-Qur'an and Ulum al-Hads
- b. Discipline in Study Program/Faculty
- c. Multidisciplinary and Interdisciplinary
- d. National Insight, and
- e. Transdisciplinary

In addition to course coverage, as mentioned earlier, the syllabus coverage for each subject college must be able to:

- 1) Improve scientific ability
- 2) Insight development, and
- 3) The concretization of his knowledge for the progress of the nation, the development of civilization and the welfare of mankind.

In line With that, the syllabus of each course actually has the following content:

- 1) Internalization of Wahdatul Ulum paradigm.
- 2) Reinforcement of knowledge that is pleasing, according to the concept of competency of graduates that is determined.
- 3) Transdisciplinarity and the interrelation of science with science and technology in various fields, as well as socio-economic situations; regional, national and global.
- 4) The concepts and techniques of concretization of related science.
- 5) Implementation of the value of the science concerned to the enforcement of morality al-karmah.
- 6) Internalization of the value of the science concerned for increasing the integrity of students.

In line with the content of the course syllabus, the references used consist of:
from:

- 1) Standard books in the related field, both classic and contemporary, soft copy and hard copy. Preference will be given to those who have received awards from international, national and local scientific institutions.
- 2) Scientific journals that contain new discoveries in the field of science concerned.
- 3) Reports on field studies conducted by experts and figures in the relevant field.

5.2 Learning

To achieve Wahdatul Ulum, in learning activities it is necessary to: observe/do the following:

- 1) Maximizing the ability of teaching staff in mastering science in their field, both mastery of scientific material and teaching methods, research, and experiments.
- 2) Lectures are prioritized using dialogical techniques, discussions, and experiments in the relevant field.
- 3) Lectures are carried out on time and make full use of them.

- 4) Lectures and discussions in class must be controlled by mastering the correlation of the knowledge learned with science in other fields.
- 5) Lectures are strived to maximally strengthen students' abilities in the cognitive, affective, and psychomotor domains. In addition to mastery of science, lectures are also directed to foster student interest and ability in concretizing this knowledge for the development of civilization and the welfare of mankind.
- 6) Lectures are endeavored to be able to internalize the values of these sciences in improving the quality of student integrity and character.

With the learning process as stated above, then the final exam or comprehensive exam will evaluate/test students' abilities and mastery in the cognitive, affective, and psychomotor domains which include:

- 1) Wahdatul Ulum paradigm.
- 2) Ability to master knowledge in the field.
- 3) Ability to implement a transdisciplinary approach.
- 4) The comprehensive exam is expected to be able to explore the interests, commitment, and abilities of students in concretizing their knowledge for the welfare of mankind and the development of civilization.

Comprehensive exams are also expected to explore students' appreciation of the benefits of the knowledge he learns for strengthening integrity and morals.

6. Wahdatul Ulum in Research

Actually there are several things that bring religion and science together, but many things, the two are mutually contradictory. The development of secular sciences as a symbol of the success of public universities on the one hand, while on the other hand, the development and growth of religious universities that only emphasize religious sciences and normative Islamic texts have an impact on the problem of creating skilled workers in the world of employment, causing the two to experience an unhealthy growth process and have a negative impact on the growth and development of socio-cultural, socio-economic, socio-political, and socio-religious life in the country.

Building The dichotomy between general science and religious science must be transformed into a new scientific building, becoming a unitary science (Wahdatul Ulum) which is at least complementary.

From this it is illustrated that the Reintegration of Scientific Epistemology is absolutely necessary to anticipate complex and unexpected developments in this era of globalization so that humanitarian responsibilities in managing natural resources and Indonesian human resources become qualified and as Kholifatullah fi al-Ard.

7. Wahdatul Ulum in Community Service

The Wahdatul Ulum paradigm should not only be an ideal, the concept must be the pulse of UINSU's development, especially in human resources, including students and alumni. This is the reason why UINSU is a campus that is very focused on directing its development concept to the development needs of Indonesia and the world. Creating a campus that is needed by the community.

The output of the Wahdatul Ulum paradigm if implemented perfectly will produce six circumstances:

First; objective attitude of students and alumni, especially in the field of science and research findings. This objectivity will be a condition that makes people feel that the output of UINSU as an Islamic educational institution is a reference, not only on Islamic issues, but has been grounded in all aspects.

This objective attitude will also be of special value to the community that UINSU in all respects academic results that are issued never favor certain interests, especially on pragmatic matters, UINSU's interest is the objectivity of truth that meets the benefits and appropriateness of actively participating in building religion and the nation.

Second, UINSU's academic community, including alumni, will have full Tawhid power. Moderate in understanding social life and the development of national civilization, remaining consistent in understanding Aqidah as the basic structure and the most decisive in building people's lives. This monotheistic attitude becomes the specific energy of the alumni and the academic community of UINSU. Wherever you are, whatever your job, the main point is monotheism, both in terms of academic understanding, spirituality, personality and most importantly, character in social life. There will be no more UINSU alumni who say "I happened to be at UINSU before studying in the general study program." Because the output is clear regardless of the study program, namely an integrated attitude and understanding of the values of monotheism.

Third, UINSU's academic community will form a strong leadership attitude not only to others, but also to themselves. This attitude is in line with the message of the Qur'an about human caliphate. The caliph is generically referred to as the leader. Every UINSU alumni will be ready to be a leader wherever he is. This character will be planted from the start, and this character is also one of the results of the monotheistic attitude that has become an element of every Wahdatul Ulum process at UINSU.

What the community needs, must be at UINSU. UINSU will be a problem solver of all the nation's problems, participating in responding and providing advice on national and international issues. And of course all the solutions will not look dichotomous, because the affairs of both worlds have been faced with the owner of Knowledge, Allah SWT. All answers will find an attitude of piety and this is one of the true values of UINSU in building human civilization.

Fourth, the UINSU academic community will have good morals. Praiseworthy attitude and exemplary behavior. Starting from something very simple, to something serious. Starting from a smile, good manners, neat, soft-spoken and authoritative. Up to the washathiyah (moderate) attitude in providing arguments and answers to life's problems without blunting the basic principles that have been affirmed in the Qur'an and Sunnah.

Fifth, UINSU through the Wahdatul Ulum paradigm will be able to form an established Hadhari (civilization and culture). Civilizations that are directly related to the values of monotheism. Reinforce public understanding that Islam is not only a product of religion, but Islam is present as the life-civilization and culture of the community. UINSU will be present as an institution that gave birth to this civilization, both through the education system, and most importantly on the character of its students and alumni.

Sixth, Wahdatul Ulum paradigm will give birth to a totality approach about the

character of monotheism (kaffah). Seen from the physical, spiritual, attitude, understanding, and even the blood of his struggle is a reflection of the attitude of monotheism that makes moderation a technique to make it happen.

UINSU will run fast to realize these ideals with a real approach, all UINSU academics must be ready to make this Wahdatul Ulum paradigm the main concept in realizing all these outputs. UINSU's contribution to the development of Indonesia and the world in the future will be visible.

CONCLUSION AND SUGGESTION

Wahdatul Ulum as a new scientific paradigm that unites not only combines God's revelation and the findings of the human mind, but also formulates philosophical concepts (wahdatul ulum), translates philosophical concepts into college nomenclature, directs towards the knowledge we want, Prepares textbooks or lesson modules , and provide learning facilities according to philosophical concepts.

Wahdatul Ulum is a unity of sciences that has a foundation of principles including: Science must make the developer closer to God, Make revelation as the first entrance. Religious sciences must accept related non-religious sciences, Modern sciences must accept the principles of monotheism, respecting local wisdom.

Knowledge that is not integrated will have an unfavorable impact, because science is seen as strength or power. Meanwhile, the integrated knowledge is seen as a responsibility.

Wahdatul Ulum as a new scientific paradigm that unites not only combines God's revelation and the findings of the human mind, it will not result in diminishing the role of God or isolating humans. Because God is almighty and omnipotent.

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