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The Wahdatul Ulum Paradigm: Its Idea and Basis, and Consequences for SD/MI Level Teachers

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Abstrak

Wahdatul ulum merupakan paradigma pendidikan Islam yang menyatakan bahwa ilmu bersumber dari Dzat Yang Maha Esa (Allah swt.). Pengajaran berbasis paradigma tersebut menjadi perhatian sejumlah perguruan tinggi untuk dijadikan landasan penanaman nilai edukasi religius kepada calon pendidik, terutama guru jenjang SD/MI. Penelitian ini bertujuan untuk mendeskripsikan konsep dan landasan paradigma wahdatul ulum serta implikasinya bagi guru jenjang MI/SD. Jenis penelitian ini termasuk kualitatif dengan metode studi kepustakaan. Pengumpulan data dan bahan analisis kajian menggunakan literatur ilmiah, meliputi artikel, buku, prosiding dan tugas akhir (skripsi, tesis atau disertasi). Selanjutnya, kredibilitas data diuji melalui kroscek bahan penelitian dengan identifikasi laman kredibel seperti *google cendekia* dan *Sinta*. Hasil penelitian ini menyimpulkan bahwa (1) konsep wahdatul ulum menegaskan keterkaitan antar sistem holistik alam semesta terhadap ilmu pengetahuan, sehingga diyakini bahwa *acquired knowledge* dan *perennial knowledge* bersifat integral (satu kesatuan atau utuh); (2) landasan paradigma wahdatul ulum adalah al-Qur'an, hadis, dan alam semesta; (3) implikasi penerapan paradigma tersebut bagi guru SD/MI ialah penguatan kepribadian religius dan integral pada guru, serta perilaku sistemik yang menampilkan hubungan harmonis antara guru dan siswa.

Kata Kunci: *Kepribadian Guru, Paradigma Wahdatul Ulum.*

Abstract

According to the Islamic educational paradigm known as Wahdatul Ulum, knowledge comes from the One Supreme Being (Allah swt.). Many academic institutions are now concerned with using this paradigm-based teaching to instill the significance of religious education in future teachers, especially those who will teach at the SD/MI level. The purpose of this study is to explain the ideas and principles behind the wahdatul ulum paradigm and the consequences they have for MI/SD teachers. This kind of research combines the qualitative research approach with the literature study method. gathering information and materials for study analysis employing scientific literature, such as articles, books, proceedings, and the final project (thesis, thesis or dissertation). Additionally, research materials were double-checked to ensure the data's veracity, and reliable websites like Google Scholar and Sinta were identified. The study's findings show that (1) the wahdatul ulum paradigm emphasizes the connections between the holistic system of the universe to knowledge, leading to the belief that acquired knowledge and perennial knowledge are integral (one unit or whole); (2) the Koran, hadith, and the universe serve as the paradigm's foundation; (3) using this paradigm for SD/MI teachers has the implications of strengthening their religious and integral personalities.

Keywords: *Teacher Personality, Wahdatul Ulum Paradigm.*

PRELIMINARY

The teacher is a role model for students, both in the learning process in class, outside the classroom, in the school/madrasah environment, even when meeting anywhere. This shows the teacher's central role in displaying exemplary behavior that should be imitated and emulated by students. The very central existence of the teacher requires that the teacher be able to behave and speak in harmony, is easily accepted and does not conflict with the professional educator's code of ethics. In fact, the government through legislation has regulated that one of the four basic competencies for a teacher is personality competence (Kandiri & Arfandi, 2021).

The personality of a professional teacher includes attitudes and behavior in accordance with the educator's code of ethics. Educators often experience paradoxical matters, where individually teachers still need various guidance and direction from other people, while on the other hand they require teachers to provide complete examples for students. On this basis, every educator is given the opportunity to obtain

further formal education (master or doctoral studies), non-formal education in the form of various trainings or workshops, as well as access to self-development with allied colleagues (MGMP or other teaching communities) (Badry & Rahman, 2021).

The various opportunities that teachers get, ideally make teachers behave professionally when teaching and keep learning on other occasions. That is, teachers position themselves as educators with lifelong learner behavior. With this, teachers are not reluctant to continue to spend time upgrading their own abilities, so that they are able to transmit the spirit of learning to students. This is also one of the factors of positive personality behavior from teachers that should be emulated by students in schools or madrasas (Pohan, 2020).

Given the relatively large number of teacher competency training and development programs in Indonesia, it seems that this is still not balanced with the level of professionalism of teachers. Referring to research by Zulaiha (2017), explaining that in terms of quantity the increase in professional teachers who are recognized and certified by the government is very significant, while the quality of teachers in educational institutions has not shown similar results. That is, there are many professional teachers, but those who educate students wholeheartedly seem to be lacking. On this basis, it is necessary to strengthen the character and religiosity of teachers, so as to make the teaching profession a calling in educating the nation's children (Rodliyah, *et.al.*, 2021).

The education community in Indonesia in general, especially Islamic education institutions, is starting to re-echo the importance of awareness about integrative education, so that there is no issue of knowledge dichotomy. More importantly, this strengthening is intended by education unit administrators to the community so that the output of education is not only people who are knowledgeable, broad-minded, and skilled in one or various fields of expertise, but also produce generations of people who are religiously intelligent and master technology. Thus, Islamic educational institutions display the provision of dignified and meaningful education for the future of students (Rusydi, 2012).

The paradigm of integrative education is very much voiced in various Islamic tertiary education institutions, namely the happiness of the Islamic education community by welcoming the Islamic College (Yogyakarta) which continues to give birth to Indonesian Islamic universities, and is even the forerunner of State Islamic Universities throughout Indonesia. One of the Islamic higher education institutions that continues to innovate in order to implement an integral learning paradigm on campus is the North Sumatra region. Where, in 2014 the North Sumatra State Islamic Institute (IAIN) was transformed into the North Sumatra State Islamic University (UIN) Medan. Obviously, this transformation is based on the desire of the academic community to provide integrative education in the campus environment (Hidayat, 2014).

The value of the universality of higher education institutions that have transformed from institutes into universities is certainly not only in academic services, administrative services, and campus development. More than that, the essential matter of this transformation is the paradigm which is the basic principle of the growth of natural and human resources on campus. In this context, UIN Sumatra Utara Medan chooses an integrative paradigm with the concept of *wahdatul ulum*, due to the fundamental belief that science is one and originates from the One Supreme Being (*manunggal*). With the hope of being able to give birth to scholars, masters or doctors with the category of *ulul albab* people in society (Tanjung, *et.al.*, 2023; Ritonga, 2022).

Madrasah Ibtidaiyah teacher education (PGMI) is one of the leading study programs at UIN North Sumatra Medan, along with the A (Excellent) accreditation that was obtained as of 2020. In practice, study program organizers emphasize that students as prospective class teachers who teach at MI/SD are able to practice the *wahdatul ulum* paradigm in everyday life. Furthermore, this is seen as urgent for the study program, because it will teach and become a role model for elementary age children. Where, the basic age becomes the golden age phase in individual growth and development (Niron, *et.al.*, 2013).

In fact, research on *wahdatul ulum* has been examined from various aspects (study point of view). Among them are discussing *wahdatul ulum* as a subject at UIN SU Medan (Hasibuan, 2022; Muthia, 2020), the phenomenon of scientific integration at UIN Walisongo Semarang (Adinugraha, *et.al.*, 2018: 1-24; Suharto, 2015: 251-282; Putri, 2016), the philosophical foundation of science facing the era of disruption

(Fridiyanto, 2019: 149-155), character building (Zebua, *et.al.*, 2022: 39-48), religious moderation (Fatimah, 2021: 131-146), community service (Mukhsin, 2021: 379-388; Al Asy'ari, *et.al.*, 2021: 704-709), integration of acquired knowledge and perennial knowledge (Baniah, 2022: 449-458), scientific parental development (Mardianto, 2021), and the institutional role of the Islamic mass organization Al-Ittihadiyah in grounding the wahdatul ulum paradigm (Khairuddin, 2022).

Based on the description above, it is understood that there is a gap analysis of this research with previous research, namely in the wahdatul ulum study section which focuses on its impact on PGMI FITK students at UIN North Sumatra Medan as prospective class teachers or MI/SD teachers. In this article, we will discuss the concept and basis of the form of the Wahdatul 'Ulûm paradigm. The purpose of this discussion is to describe the concepts and basic foundations for implementing this paradigm, as well as the implications for teachers at the MI/SD level.

METHOD

This research uses a qualitative approach with the method of literature study. The steps are to find sources of data in the form of published literature, such as books and journals, then study and analyze published literature to obtain results regarding the background, foundation, and concept of wahdatul ulum, so that the implications are obtained for MI/SD level teachers. To test the validity of the data, the researcher cross-checked the research material in the form of synthesis, analysis, or also comparative (Assingkily, 2021).

RESULTS AND DISCUSSION

Background of the Wahdatul 'Ulum Paradigm's Development

While the relationship between religion and modern science has changed over time from a religious perspective, modern religious and scientific knowledge began with Gaileo's heliocentric theory, which replaced the Christian understanding of geogeometric concepts. After reinterpreting the scriptures, the heliocentric theory emerged and received support from religious leaders. But in the following period, science experienced disintegration or dichotomy, giving rise to disputes caused by secularization pressures and the insights of some Muslim scientists who were dichotomous and materialistic.

Followed by the emergence of other scientific theories that change the understanding of religion, which indicates that scientific theory has given way to open new interpretations of the scriptures. The attitude of imitating and imitating Muslims in education, which is far from the values of monotheism, contributes to this decomposition. In addition, this happened due to the deviation of Muslims from their scientific vision and mission (Harahap, 2022).

The scientific problem is one of several problems that arose during the formation of the wahdatul ulum. In all scientific investigations, scientism is considered a form of God's love; consequently, the expected paradigm of science must generate an awareness of the existence of a deep divinity. This divine consciousness aims to instill in every living person the awareness that Allah swt. is the cause of everything. As a result, training is needed to instill this mindset of scientific awareness in every Muslim.

Based on Western scholars who are increasingly prioritizing and strengthening the philosophy of science based on the philosophy of dualism, rationalism, empiricism, positivism, materialism, pragmatism, and secularism, the contradictions of religion or religious science with modern science are getting stronger and sharper as it develops. It seems as though they conspire to leave, ignoring and rejecting spiritualism and God, given their broad philosophy.

There are three assumptions of scientism seen in the denial of God. The first is that the law of causality is certain. The basis of the philosophy of science is the principle that everything that happens must have a cause, as governed by the law of causality. Science adheres to the laws of nature because everything changes according to the laws of nature without the intervention of God. Second, it relates to the eternity of nature, which is the basis for asserting that nothing has changed in a very long time. The scientific argument that scientific theories can only be constructed from unchanging nature is based on this assumption. Third, this

assumption is used to guarantee universality by assuming that the properties of objects are identical regardless of their location (Fridiyanto, 2020).

Meaning of Wahdatul 'Ulum A materialistic life, advances in technology and science, and a civilization based solely on money keep people away from divine values. The French philosopher Maurice Clavel asserted that divine values had long been suppressed. People neglect to consider eternal life because of humanity's fascination with this life. Because of the dual treatment of satan and demons cooperating with worldly pleasures as satan's vehicle to eliminate human existence. With his knowledge, humans have been negligent and naive to the point of exceeding the limits of God, especially Allah Azza Wa Jalla, the source of all knowledge.

The steps to be able to escape from the clutches of satan and satan and stay away from every trick of his is to seek information directed by the lessons of Allah and His Messengers. Until humans understand that all knowledge is united as wahdatul ulum, which comes from God. The etymology of Wahdatul 'Ulum comes from lafazd wahd, which means one, and 'ulum, which is the plural form of the word science, which means sciences (Lubis, 2021).

Wahdatul Ulûm refers to the vision, paradigm, and scientific conception which is based on the idea that many sciences are interrelated and constitute one unit. Therefore, Wahdatul Ulum believes that all knowledge is interconnected. The belief that God is the source of all knowledge is related to this point of view. It is impossible for the different kinds of Allah's knowledge to contradict each other. According to Siregar (2021), wahdatul 'ulum is the whole knowledge that is collected and joined in a harmonious network in one unit that is interrelated and complements one another. Imam al-Ghazali said that knowledge is knowing something according to it itself.

This unified and accumulated knowledge covers not only the fields of science and religion, but also all fields of knowledge, from spiritual knowledge to religion, ethics, socio-cultural knowledge, scientific and philosophical knowledge, and even practical knowledge. It can be concluded that wahdatul 'ulum is the essential knowledge that comes from Allah swt. and provide opportunities for humans to hope for God's love and get His pleasure. which is a deed of worship to Allah swt. (Sartika, 2022).

The Wahdatul 'Ulum Paradigm's Foundation

Wahdatul Ulum As a result of this broad background, the concept of wahdatul ulum paradigm must be fully developed. As the pioneer of wahdatul Paradigma ulum, Parluhutan emphasizes that wahdatul Paradigma ulum will only become a discourse if it does not have a strong foundation. As a result, the North Sumatra UIN superior team discussed at length the basis and ontology of wahdatul ulum. This group is known as PUSDITRANS, which stands for Center for Transdisciplinary Studies. Later, the team led by Parluhutan established the wahdatul ulum study center. The transdisciplinary paradigm is the basis of the tridharma which was applied at UIN SU before the end of wahdatul, ulum as the official paradigm (Fridiyanto, 2020).

It was explained that "Islamic Learning Society" is the presence of true awareness of God in every pulse of exploration, development and knowledge transfer activities by examining the vision of UIN SU. Integrative knowledge must be built on the presence of divine consciousness. in line with the growth of UIN North Sumatra to become an Islamic university that not only educates students in Islamic studies (also called Islamic Studies), but also in Islamic sciences (Harahap, 2022).

The holistic concept was initiated as a UIN paradigm, because it is not satisfied with the transdisciplinary concept, which is defined as the Four Pillars of the United Nations: Learning to know, do, be, and live together are all learning processes. Siregar (2021) explains that transformative knowledge, especially solving practical problems, is the end result of transdisciplinary knowledge. However, it is hoped that UIN SU will not imitate the scientific concepts of UIN Jakarta, UIN Jogjakarta, or UIN Malang with unresolved philosophical issues. Parluhutan wanted a scientific idea that was very different from the existing UIN. The final result obtained is that the concept of wahdatul ulum with a transdisciplinary approach is defined as the concept of UIN SU (Sartika, 2022).

With Wahdatul Ulum it is hoped that its application will create integrated learning, which has the following characteristics: (a) Holistic, to understand a phenomenon from all angles, integrated holistic learning is studied simultaneously from various fields of study; (b) Meaningful: It is hoped that students can apply what they have learned to solve real-world problems in their lives, and the interrelationships between different concepts will make the concepts learned more meaningful; and (c) Active and coordinated learning is created through a request for revelation approach. Indirectly motivating children to learn is the fact that students are actively involved in the learning process (Siregar, 2021).

The Fundamental Idea of Wahdatul 'Ulum at UIN North Sumatra Medan and Its Consequences for Future Teachers

Nur Ahmad Fadhil Lubis was the first person at UIN Sumatra Utara Medan to introduce transdisciplinarity as the basic idea of wahdatul ulum. Transdisciplinarity is often associated with an interdisciplinary approach to problem solving that involves two or more disciplines. According to Lubis (2021), the transdisciplinary concept aims to hybridize a cosmopolitan approach in order to advance Muslims in Indonesia. In addition, he explained that the Islamic religious experience requires a holistic or anti-reductionist approach because it cannot be separated from other aspects of human experience. Researchers since the time of the Prophet Muhammad have emphasized the importance of scientific disciplines, such as mathematics, economics, sociology, and natural sciences in understanding Islam as a religion. Meanwhile, researchers of natural and social sciences also value Islamic studies (Harahap, 2022).

Nur Ahmad Fadhil Lubis views western scientific concepts as the scientific paradigm of UIN because it is different from Islamic scientific philosophy, Lubis views it from a transdisciplinary higher education perspective. Managers of Islamic tertiary institutions should prioritize mental health over the underlying causes of the problem. Science has become specialized due to the fragmentation and proliferation of knowledge production. For example, medical scientists who are only interested in certain parts of the human body become reductive because they are not interested in other sciences.

The development of the UIN SU transdisciplinary science paradigm went through three processes, namely (1) building a solid foundation to ensure its longevity; (2) Creating an integrated synergy between elements; (3) Consider practical values. These three values form a foundation that is built gradually and continuously by building the scientific foundation of Tawheed through the preparation of an integrative-multidisciplinary curriculum and reviving the practical aspects of Islamic scholarship. The aim of establishing Tawhid is to ensure that the main sources, Al-Qur'an and Hadith, are included in the UIN SU curriculum. The teachings from the Qur'an can be used to acquire precise and non-exact knowledge. Islamic knowledge based on Tawhid is the result of this scientific combination. Merging requires interconnection and merging of different sciences so that Islamic information can unite with general information.

A concept or method that was originally developed and applied by one scientific discipline can be utilized by other disciplines through a transdisciplinary paradigm. Through the translator Nur Ahmad Fadhil Lubis hopes that UIN SU alumni can access Ulul Profil Albab in the following ways: (1) Get the opportunity to study; (2) Never give up on goodness and justice; (3) Receive information, theories, propositions, and arguments critically and thoroughly; (4) Being able to learn from the past through their history; and (5) People who diligently get up at night to prostrate before Allah swt.

Thus, it is understood that the concept of wahdatul ulum emphasizes the relationship between the holistic system of the universe and knowledge, so it is believed that acquired knowledge and perennial knowledge are integral (one unit or whole). Furthermore, the foundation of the wahdatul ulum paradigm is the Koran, hadith, and the universe. Finally, the implementation of wahdatul 'Ulum at UIN Sumatra Utara Medan has implications for SD/MI teachers in the form of strengthening the religious and integral personality of teachers, as well as systemic behavior that displays harmonious relationships between teachers and students.

CONCLUSION

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The following conclusions can be drawn from the description of the findings and discussion above: (1) the concept of wahdatul ulum emphasizes the links between the holistic systems of the universe and knowledge, leading to the belief that acquired knowledge and perennial knowledge are integral (one unit or whole); (2) the foundation of the wahdatul ulum paradigm is the Koran, hadith, and universe; (3) the implications of applying this paradigm for SD/MI teachers are strong.

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