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The Implementation Integrating Science and Religion in Curriculum Implementation at State Islamic University in North Sumatra

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ABSTRACT

This study aims to explore the concept of integration of science and religion based on *wahdhatl ulum*, explore the development of the integration of science in curriculum development, and explore the development of the integration of science and religion based on *wahdhatl ulum* in the implementation of the curriculum at the Faculty of Tarbiyah and Teacher Training a state Islamic university in North Sumatera. This research conducted a qualitative method with a phenomenological approach. The instruments used in this research are observation, interviews, and documentation studies. The data is analyzed using inductive and interim analysis. The results show the concept of integrating science and religion based on *wahdhatul ulum* in leaders' of FITK UINSU Medan view is a concept of incorporating knowledge by obviating the dichotomy or separating between general sciences and religious sciences. Preparing the curriculum begins by forming Lecture Plans (RPS) in lecture activities. Despite of, the integration of science and religion in curriculum implementation has been carried out through the process of lectures, research, and community service; however, not all lecturers have the same perception in its understanding and implementation, so there are variations in their learning activities.

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1. INTRODUCTION

The development of the higher education curriculum is an embodiment of the alumni profile at the higher education institution. In addition, educational institutions, especially higher education institutions, are believed to be the spearheads of developing the quality of human resources (Binangkit, I. D., & Siregar, 2020). To achieve those goals, many higher education institutions are improving their curriculum to reconstruct it to reflect the character of their alumni. The challenge faced by universities in developing curriculum in the Industry 4.0 era is to produce graduates who have new literacy skills, namely data literacy, technology literacy, and human literacy that pivots to noble character (Suryaman, 2020). With changes in the vision and mission of higher education institutions, they must automatically be able to reconstruct their curriculum to reflect these changes (Hamdan, 2001).

14 The success rate of higher education institutions is discovered in the presence of Study Programs (majors) in carrying out all academic and non-academic activities with an eye on quality of education (Rifai, Fauzan, Sayuti, & Bahrissalim, 2014). Numbers of phenomenon indicate a change in the scientific paradigm of various higher education institutions within the Indonesian State Islamic University, especially when State College of Islam (STAIN) and Institute of Islamic Religion (IAIN) changed to State Islamic University (UIN). Adjustments at the institutional level can be seen in the transition from IAIN to UIN, whose orientation is to realize the ability to compete in the international world in the twenty-first century, so that it becomes a higher education institution capable of developing research capable of competing with other higher education institutions. The change from IAIN to UIN is an opportunity for graduates to enter a wider field of work (Hafizon & Rajab, 2023). Depart from this, there are two scientific paradigms: the integralistic-encyclopedic paradigm and the specific-paternalistic paradigm (Abdullah, 2004). The most important belief is that UIN is a prime example of doing other things, specifically being a pioneer in the development of knowledge integration. Integrating science and Islamic religious values is necessary in the context of reconstructing the Islamic education system (Amin, 2020).

As a matter of fact, Azra (2012) explained that the existence of STAIN and IAIN contributed to the perpetuation of the science dichotomy because they did not have an expanded mandate to engage in general science. The existence of UIN is related not only to the expansion of this mandate, but also to the reintegration of knowledge, specifically the reintegration of the Qur'aniyah and Kauniyah sciences, which is both a historical obligation and an urgent need. There are various formulations of knowledge integration, which is a phenomenon that exists in UINs all across Indonesia, including: First, the integration of knowledge with the symbol of the wheel of knowledge with the principle of revelation guiding knowledge at UIN Sunan Gunung Djati Bandung. A dynamic rotating wheel represents knowledge integration itself. Second, at UIN Alaudin Makassar, the composition of science integration is the integration of science with the symbol of the house of civilization (Nurdiyanti, Natsir, & Haryanti, 2021). The house of civilization is inspired by the culture of the people of South Sulawesi, who have a distinct way of life, and is enhanced by the vision of a 'Center for Enlightenment and Transformation of Science and Technology Based on Islamic Civilization.' Third, the science integration formulation at UIN Syarif Hidayatullah Jakarta is based on an open and dialogic science interaction (Miftahuddin, 2018).

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10 Fourth, at UIN Sunan Kalijaga Yogyakarta, the formulation of science integration, with a spider web of science approach scheme. UIN Sunan Kalijaga Jogjakarta makes the integrative-interconnective paradigm the basis for scientific development that integrates science and religion (Aminuddin, 2010), as an open science paradigm that allows for dialogue between disciplines in order to produce knowledge that is relevant to the demands of the times in the building of human civilization (Abdullah, 2004). Fifth, the formulation of the UIN Malang integration is the integration of science with the symbolization of the knowledge tree. The scientific integration policy includes aspects of institutional structure, curriculum and academic traditions (Turmudi, Arifin, & Qomar, 2021). UIN Malang aims to abolish the separation of science and religion, with religion serving as the primary foundation of science. The development of knowledge, according to this paradigm, does not begin with a scientific approach, but rather with the Al-Qur'an and Hadith.

Some of the following formulations are an attempt to implement knowledge integration at UIN. According to Miftahuddin (Miftahuddin, 2018), the implementation of knowledge integration at UIN includes at least three components: institutional change (transfer of status), curriculum structure (courses), and an academic culture oriented toward eradicating the science dichotomy. The variation in knowledge integration formulation of each UIN is due to the different characteristics of the architects as well as the socio-political setting in each locale. Thus, the change in status to UIN must be accompanied by quality improvement and scientific development that departs from the formulation of knowledge integration (Naibin, Nurhidin, & Abi, 2021).

Furthermore, the proclaimed formulation of knowledge integration is embodied in the form of opening study programs or general faculties, as well as spilling into the curriculum design level, which

is supported by academic culture. According to Said (Said, Halim, & Sabri, 2005), changing the UIN curriculum in a better direction is a response to changes in UIN, and it is a tough process in social life that develops in society, both in national and global contexts. This change has two goals: to boost the academic quality of UIN and other state universities, and to balance UIN alumni with people who are ready for the workforce. While curriculum integration seeks to integrate general courses and religious courses into an inseparable unit (Siahaan, et.al, 2023), so that general course lecturers must be acquainted with the science of religion, religious values, and behavior that can be integrated into the learning process (Turmudzi, 2006).

Several relevant research results reveal that the scientific paradigm of state Islamic religious college (PTKIN) in Indonesia has its own uniqueness by mentioning a deep philosophical pattern of development (Muzhiat & Kartanegara, 2020). To formulate Integrative-interconnective KKN, awareness is needed that interdisciplinary knowledge (religious and secular) must be interrelated to solve community problems (Salehudin, 2017). In addition, the implementation of the integration of interdisciplinary and multidisciplinary science can be seen in the applied curriculum which then influences the learning process, whether in the form of course titles that are integrated with other sciences, thesis and dissertation studies that are integrated with other sciences, and use a comprehensive approach (Sari & Amin, 2020). the integration-interconnection paradigm in the formulation of competencies (objectives) has been explicitly stated in the vision, mission, educational goals and competencies of its graduates (Muflihin, 2016). To put an end to the scientific dichotomy in the world of education, it is necessary to develop integrated learning patterns or strategies for every type and level of educational institutions in Indonesia, both formal and non-formal (Rafiq, 2017). Some research results reveal that, in terms of curriculum development and learning implementation, UIN Malang and UIN Yogyakarta have implemented curriculum integration in syllabus development, Lecture Program Units, lectures, and academic culture, whereas other UINs remain in a normative-philosophical position and have not yet been practically continued at the level of curriculum development (Rifai et al., 2014). Fauzan (Fauzan, 2017), integration of Islamic scholarship and general science is not a theory, but a visionary ideal conveyed by all campus communities and realized in practice. Hanifah (Hanifah, 2018), knowledge integration in all UINs in Indonesia is nearly identical, particularly regarding integrating religious sciences and general science and eliminating the distinction between the two sciences.

Based on the explanation above, it is necessary to conduct research related to the development of the integration of science and religion in curriculum implementation at the Faculty of Teacher Training And Education (FITK) State Islamic University of North Sumatra Medan through an integrated curriculum in learning activities at Islamic Religious Colleges with the aim that the Paradigm of Integration of Science and Religion in Curriculum Implementation can be realized well. This research provides benefits for policymakers to implement implementation of the curriculum in the Faculty of Islamic Religious Higher Education.

2. METHODS

This research uses a qualitative method with a phenomenological approach. The participants in this research included 1 faculty dean, 3 faculty vice deans, and 11 heads of study programs at UIN Sumatera Utara's Faculty of Tarbiyah and Teacher Training. The Snowball Sampling technique was used to select participants (subjects). The data collection procedure is divided into several stages, which are as follows: First, the planning stage, in which certain information or reference sources are used. The second stage is the main data collecting stage. The data collection instruments used were observation, interviews, documentation studies and Focus Group Discussion (FGD). The data was analyzed using two techniques: first, inductive analysis, which involved conducting data processing activities in cyclical stages to develop topics, categories, and data patterns to create an abstract picture. The researcher then divided the topic into several categories. Second, interim analysis is conducted with analytical techniques that are merely temporary during the data collection process.

The researcher used the technique of examining all existing data related to the research focus in this analysis.

This research uses data validity verification techniques used in qualitative research, specifically credibility and transferability. The research team will do two things to ensure the reliability of the data obtained in this study: (1) Extend involvement in the research field as far as possible in order to gain a better understanding of certain issues and to examine information that may have been misinterpreted by researchers or informants, and (2) Triangulation of sources and methods. The obtained data was double-checked using various sources (informants, observation notes, and documents) and methods (observations, FGDs, and interviews).

3. FINDINGS AND DISCUSSION

3.1 *The Concept of Integrating Science and Religion in the Faculty of Tarbiyah and Teacher Training of UINSU Medan*

Integration of science and religion based on *wahdhatul ulum* in the opinion of several participants who are members of the leadership starting from the Dean, Study Programs, and Lecturers of FITK UIN SU in the results of this study indicate their perceptions of the regulations that have been set by the leadership of UIN SU Medan since 1999 and at the same time according to their understanding and experience of higher education tri dharma activities which include the dharma of teaching education, research and community service. When researchers interviewed participants at FITK UIN SU Medan about their perspectives on the integration of science and religion based on *wahdhatul ulum*, they discovered a variety of perspectives, including dean, study programs, and lecturers. The leaders on the dean's side emphasized knowledge integration in terms of its urgency rather than its true meaning. Regarding to this matter, Deputy Dean 1 explained the importance of knowledge integration as follows:

"I consider this is a new breakthrough as long as this UIN exists; yes, firstly, it is said to be new because it has never existed before. Secondly, that our major problem is that there is a gap between religious knowledge and general science, despite the fact that Islamic teachings are the same knowledge. As a result, it is entirely reasonable for UIN's policy to include wahdhatul ulum, or knowledge integration, as one of its additional accomplishments."

This is related to the integration of science and religion based on *wahdhatul ulum* that was conveyed by the Deputy Dean 2 of FITK UIN SU through the following interview instrument:

"Yes, if we see this integration, it looks very good, the intention is very good, but to this day we are still confused in the context of its implementation because the training or outreach that has been delivered has not yet been assigned. Furthermore, if we understand the integration of this knowledge, we have done so since 2013, that is, with the emergence of curriculum-13, where it is explained in KI-1 that all subjects or all that students learn are already integrated with KI-1, where KI-1 means, if i'm not mistaken, that after students learn the material, the faith will increase, so in KI-1, KI-2, it is also explained about their social competence there. It means that by learning any subject, students' social awareness competence will increase; this is the significant of K-13 since then".

In light of the results of the interview, it can be concluded that the leaders of FITK UIN SU from the Dean's side support the implementation of the integration of science and religion based on *wahdhatul ulum* at FITK because, in addition to the regulations from the Chancellor of UIN SU to carry it out, there are also benefits for FITK UIN SU with this knowledge integration. The Dean of FITK UIN SU Medan then conveyed the following information about the existing regulations at UIN SU regarding the implementation of the integration of science and religion based on *wahdhatul ulum*:

"Regulations proclaimed at UIN SU related to knowledge integration can be seen in several regulations. First, there is a Senate Commission for Wahdatul Ulum in the Senate for the 2016-2020 period. Second, the 2019 Chancellor's Decree is associated with the establishment of a scientific paradigm within UIN North Sumatra Medan, and third, the conception of a university-level WU Institution."

Still related to regulations concerning the integration of this knowledge, Deputy Dean 1 added the following insights from interviews with researchers:

" Now that our statutes have new statutes where the vision and mission is to make UIN a center for knowledge integration or wahdatul ulum and then empowerment of the ummah and religious moderation, that has become the latest vision of UIN, and today's UIN policies have begun to implement it down to the level of learning.."

Moreover, Deputy Dean 3 Mr. M. Rifa'i made the following conclusions based on the findings of the following interviews about the integration of science and religion based on wahdhatul ulum:

"I genuinely think that the regulations actually carried out by the chancellor already exist in the form of circulars at the general level, but the thing is that the implementation needs to be developed. So, perhaps it should be implemented at the study program level at our faculty level, and at the university level for the maha takliyah it has been entrusted for us to enter into the wahdhatul ulum so that it can indeed be applied in the study program, but perhaps the application in this study program requires policies from the faculty. So far, we haven't written a letter or developed some sort of curriculum that needs to be changed, or what we call curriculum improvement, so it must be recommended that each study program do it under the auspices of WD-1, and perhaps they can establish it".

The same thing was conveyed by Mr. Al-Farabi, who is also part of the team that initiated the concept of Wahdhatul Ilmu as a pattern of integration of science and religion based on wahdhatul ulum, which is used at UIN SU Medan, as his perception is based on the interview results below:

"So there is nothing in the WU paradigm that distinguishes religious knowledge from general knowledge, all of which stem from the same source, namely Allah, though some came earlier from what Allah conveyed through the Qur'an and some from a study of the universe. So Allah created the universe to be studied, so that science can develop by being researched. In this world, there is no knowledge that does not come from Allah SWT. Because of that, it doesn't feel right to separate knowledge into a curriculum, even in tertiary institutions. People with an Islamic religious education or PAI must also understand modern science, biology, physics, and chemistry, according to the wahdhatul ulum paradigm. Because later in life, when you become teachers, for example, when teaching the Qur'an and Hadith, which contain many arguments from the universe, if they are not connected with modern scientific findings, this lesson will not develop because it cannot reveal the secrets of the Qur'an verses. The secrets of the Qur'an's verses can be revealed if we conduct scientific research in various fields of science. If we conduct research in various natural sciences, the verses of the Qur'an will be revealed. Likewise, an interpreter cannot rely solely on Arabic language skills and the yellow book, nor can he study the yellow book using a lughawi approach. People who know the Arabic language and naqli proofs should study general sciences. Works such as Al-Qurthubi, Aththobary, and Al-Qurtuby are unable to reveal the secrets of the universe because they lack scientific mastery. This isn't the time for dichotomy anymore. The knowledge dichotomy narrows our aqeedah; when we reject scientific results, we ignore them, which means we ignore God's guidance. Allah mentions the integration of this knowledge twice, in Surah Al-Ahqof verse 23 and Surah Al-Muluk verse 26. Allah bestows knowledge. This bolsters the wahdhatul ulum paradigm".

5 Ms. Zulfiana Herni expressed the perceptions of other participants among lecturers regarding the integration of science and religion based on Wahdhatul Ulum based on the results of interviews with researchers as follows:

"The history of Wahdhatul Ulum (WU), which I learned about during my time here in 2012-2013, is documented in professor Fadhil Lubis, the difference is the transdisciplinary terminology of science. However, I recently read Mr. Syahrin's book, in which he prioritizes WU in terms of Islamic character guidelines. From Prof. Fadhil to now, there has been a forerunner. If we say there is still a perception, we mean there is no application in classroom learning. The reason why am I so fascinated with WU is because my educational background includes a doctorate in Interdisciplinary Islamic Religious Education. I see that WU has not been fully implemented, that there is special learning about WU, and that I do not understand how WU concepts are taught in class. Its implementation in departments is still uneven".

Furthermore, Mr. Zulfahmi, a lecturer at FITK UIN SU, explained the concept of integrating science and religion based on Wahdhatul Ulum, which was used at UIN SU as the results of the interview listed below:

"However, in practice, knowledge integration is more difficult than we imagine. It has already been implemented in the learning process at UIN SU Medan as part of an effort to integrate knowledge, such as this thematic interpretation. The research process has also begun, but has not yet progressed. Actually, as previous scholars have discovered, integrating this knowledge is quite difficult. Ulama did not accept secularization. According to the theory, WU already exists. Because WU is not new, it has been discussed for a long time, beginning with the Islamization of science and progressing to various figures called the Islamization of knowledge, some say integration, transdisciplinarity, and WU is essentially Islamization. Islamization is essentially an attempt to reduce secularization."

According to the results of the interview below, Mr. Muslim, one of the FITK UIN SU lecturers, believes that the integration of science and religion based on the wahdhatul ulum that is implemented at UIN SU Medan is related to the change in name and identity from IAIN SU to UIN SU Medan:

"If we go back to the beginning of the demands for changing UIN from IAIN. Until it moved to its own institution in terms of WU. Perhaps there isn't any if we compare it to other universities. The understanding is that it is attempting to discover a fundamental truth at the university level in order to connect or dialogue between general science and Islamic science. There are many terms for knowledge integration, such as Islamization, but in UIN, the term is Wahdhatul Ulum, or Unity of Knowledge".

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14 Based on the results of the researcher's interviews with all of the participants, the concept of science and religion integration based on wahdhatul ulum is the concept of unifying knowledge by eliminating the dichotomy or separation between general sciences and religious sciences. The existence of its own characteristics or characteristics possessed by UIN Sumut namely Wahdatul Ulum will certainly change all existing concepts, both in the form of lecturer lesson plans, learning strategies, learning evaluations and even learning materials or courses given (Lubis et al., 2023). The concept of science and religion integration demonstrates that humans must truly admit that the source of knowledge is Allah SWT, as stated in the Al-Quran as His word. Furthermore, Allah SWT commands humans to always study nature with various general knowledge according to their respective fields of study in order to prove the truth of the contents of the Qur'an. In terms of regulation, since 2019, the integration of science and religion in the concept of Wahdhatul Ulum has been carried out in accordance with the existence of rules or regulations made by UIN leaders. The

38 regulations state that all tri dharma activities of higher education, including education and teaching, research, and community service, must adhere to the concepts and ideas of science and religion integration based on Wahdhatul Ulum. Implementation of the transdisciplinary-based wahdatul ulum perspective at UINSU Medan: applying the concept of active learning; refers to the four pillars of education from UNESCO (learning to know, learning to do, learning to be, learning to live together) (Halimah, 2022). Then, this WU-based integration of science and religion must be taken seriously and be more than just a concept initiated by certain UIN leaders; it must be carried out on an ongoing basis, and the consequences must be financially supported. Because of this, UIN SU, particularly its leadership, must truly provide oversight of the implementation of the WU-based integration of science and religion in order for it to be realized properly.

26 3.2 The Development of the Integration of Science and Religion in Curriculum Development at the Faculty of Tarbiyah and Teacher Training of UINSU Medan

54 The integration of science and religion in curriculum preparation at FITK UIN SU Medan begins with the preparation of Semester Lecture Plans (RPS) in lecture activities to respond to the tri dharma activities of education and teaching based on wahdhatul ulum. According to the research findings, the RPS should be oriented toward the integration of science and religion based on Wahdhatul Ulum. In line with the research findings, some lecturers at FITK UIN SU prepare the RPS in accordance with the integration of science and religion based on Wahdhatul Ulum, but others are still not oriented towards Wahdhatul Ulum. Regarding the preparation of curriculum in the form of lesson plans based on the integration of science and religion based on Wahdhatul Ulum, not all lecturers in all Study Programs have compiled curriculum in the form of lesson plans based on the integration of science and religion based on Wahdhatul Ulum, but some lecturers are still writing RPS models that do not follow Wahdhatul Ulum's steps. The preparation of lesson plans by lecturers, despite the fact that a template exists, but the application in the preparation varies according to the abilities and experience of the respective lecturers. This is evident from the disparities in lecturers' perceptions of the content that must be written in the lesson plan, despite the fact that the lesson plan already has a template. Aside from that, there is still a lack of coordination between faculty leaders and lecturers in compiling the RPS, as evidenced by a lack of clear and direct leadership directions on how to arrange the RPS, which already has a template. Furthermore, there is no pledge from the leadership to monitor and evaluate the lesson plans prepared by the lecturers at FITK UIN SU Medan.

18 According to the findings of interviews with researchers and several lecturers at FITK UIN SU Medan, the preparation of lesson plans is oriented toward the integration of science and religion based on Wahdatul Ulum, as one of the FITK UIN SU lecturers, Mrs. Zulfiana Herni, emphasized:

"I teach fiqh learning strategies courses. So, in my course, I devised a strategy for learning fiqh with fundamental competence, which I summarized in the cognitive, affective, and psychomotor areas. I used the affective cognitive and psychomotor curriculum from 2013. Before I teach fiqh material to students, I invite them to understand WU in fiqh learning strategies and how WU concepts are integrated in fiqh learning in the first meeting. I can see how important it is for students to understand what WU is, especially since WU used to be transdisciplinary. RPS differs between before and after WU. Previously, we did not include knowledge integration due to government regulations; however, there is now WU-based knowledge integration".

18 Not all lecturers in all Study Programs have compiled curriculum in the form of lesson plans based on the integration of science and religion based on Wahdhatul Ulum, but some lecturers are still writing RPS models that do not follow Wahdhatul Ulum's steps. Mrs. Mahariah, Chair of the Islamic Religious Education Study Program (PAI), explained this, and the results of interviews with researchers are as follows:

"When I saw the lecturers' RPS, alhamdulillah, because the template was there, all the lecturers made it because we had GKM, so they discussed whether it was appropriate or not. There are also lecturers who use the old template; however, there are GKM corrections that are not appropriate, so the GKM follows up with the lecturers on this. We have been socialized to lecturers making WU-based lesson plans with the template since the 2021-2022 academic year, and there is a link between knowledge and other sciences".

The preparation of the Wahdhatul Ulum-based integrated science and religion-oriented lesson plan should receive an assessment or correction from UPM or GKM or directly from the Study Program at FITK UIN SU Medan, but so far, the lecturers have not received a warning or guidance and direction regarding the lesson plan if it is not appropriate with the integration of science and religion based on Wahdhatul Ulum. This means that the FITK leadership is unwilling to standardize the SLP template, and there is no overall monitoring and evaluation to follow up on the SLP prepared by the lecturers. In this regard, Mrs. Salminawati, a lecturer at FITK UIN SU and secretary for the Masters in Islamic Religious Education (PAI), confirmed this in the following interview:

"There was no correction from the study program when compiling the RPS, but it was corrected at the university level. A consortium of lecturers with similar subjects should be formed to create lesson plans based on the integration of knowledge with Wahdhatul Ulum".

22 Based on the results of the interviews with some of the participants mentioned above, the researchers concluded that the preparation of lesson plans based on Wahdhatul Ulum for the integration of science and religion had not been optimally implemented at FITK UIN SU Medan. This is evident from the disparities in lecturers' perceptions of the content that must be written in the lesson plan, despite the fact that the lesson plan already has a template. Aside from that, there is still a lack of coordination between faculty leaders and lecturers in compiling the RPS, as evidenced by a lack of clear and direct leadership directions on how to prepare the RPS, which already has a template. Furthermore, there is no commitment from the leadership to monitor and evaluate the lesson plans prepared by the lecturers at FITK UIN SU Medan.

26 3.3 The Development of the Integration of Science and Religion in Curriculum Implementation at the Faculty of Tarbiyah and Teacher Training of UINSU Medan

The implementation of a curriculum based on wahdhatul ulum in the process of lectures, research, and community service at FITK UIN SU Medan has been carried out, but not all lecturers have the same perception in understanding and implementing it. So the lecturers who carry it out are unsure how to implement it and whether there are errors in its application. Ms. Zulfiana Herni, a lecturer at FITK UIN SU Medan who is serious and concerned with the integration of science and religion based on Wahdhatul Ulum (WU) in conducting lectures, is one of them, as her comments below:

"I can see how important it is for students to understand what WU is, especially since WU used to be transdisciplinary. I studied the concept of WU and how it could be integrated with the science of fiqh at the first meeting. For example, how can student from an affective perspective clean themselves and by cleaning themselves can get closer to Allah SWT. Cognitively, for example, how can students understand how to perform correct ablution using demonstration strategies so that their cognitive value is obtained, as well as how to be creative in understanding verses and understanding by practicing correct ablution. Psychomotorically, I asked them to arrange the media on short pieces of paper in order to grasp the material more creatively. WU provides guidance in understanding the source of knowledge. Who is the source of knowledge? Allah SWT with Al-Qur'an."

Regulations require that the integration of science and religion based on *wahdhatul ulum* be used not only in lectures, but also in research and community service. Mr. Didik Santoso, Deputy Dean I, stated the following about its application in research and community service:

"If the community service is based on problem solving, such as KKN, the students who join the KKN participants come from a variety of faculty backgrounds. So, integration is an attempt to look at the problem from various knowledge and background perspectives. A few years ago, the KKN used various types of knowledge to solve issues that occurred in the village. For example, computer experts can train people to be able to operate computer, and Islamic religious education encourages people to be religiously aware."

Mr. Mardianto as the Dean of FITK UIN SU Medan emphasized the implementation of the integration of science and religion based on *wahdhatul ulum*:

"In research activities, the integration of WU-based science was first demonstrated. Whereas research titles at the faculty level must include scientific integration nuances. The application of WU-based knowledge integration in community service is carried out by coordinating activities from the core faculty of education science, PEMDA, and the community".

36 Based on the results of the interviews, it can be concluded that the implementation of a curriculum oriented towards the integration of science and religion based on *wahdhatul ulum* in the lecture, research, and community service processes has taken place at FITK UIN SU Medan, but not all lecturers have the same perceptions in understanding and implementation. This is due to a lack of harmonious coordination among leaders at UIN SU, including those at the Rectorate, Deanate, and even Study Program levels, in supporting the effectiveness of lecture activities, research, and community service oriented toward the integration of science and religion based on *wahdhatul ulum*. Responding to how the integration of science based on *wahdhatul ulum* is implemented in lectures, research, and community service, lecturers, particularly at FITK UIN SU, carry it out based on their respective understanding and experience in its application. As a result, there are significant differences in how lecturers apply knowledge integration based on *wahdhatul ulum* in lectures, research, and community service. Despite the fact that various workshops and training activities have been conducted regarding the urgency and how to apply knowledge integration based on *wahdhatul ulum* in the application of the tri dharma of higher education. Furthermore, no monitoring and evaluation activities have been carried out at the faculty level regarding the implementation of a curriculum based on the integration of science and religion with *wahdhatul ulum*, so the lecturers who carry it out are unsure how to implement it and whether there are errors in its application.

Discussion

42 According to the perceptions of the leadership of FITK UIN SU Medan, study program leaders, and lecturers, the concept of integration of science and religion based on *wahdhatul ulum* has varied answers, but there is a common perception in terms of ontological understanding. *Wahdhatul ulum*-based education aims to eliminate the polarity of knowledge and form a new educational paradigm (Mariyati, Baiti, Darlis, & Ritonga, 2023). The incorporation of this knowledge is a requirement of Islamic teachings. Because Islam opposes the existence of an Islamic dichotomy. Dichotomy is the opposite of integration. The dichotomy in education is solely aimed at creating a system of compartmentalizing or limiting actors in the world of education, differentiating between religious education and general education, public and private schools, centralized education and independence in a policy, as well as in terms of facilities and resources, jobs, and human resources (Tamami, 2019). So far, people have assumed that the sciences considered to be general sciences are secular sciences, with no argument for naqliyah or shariyyah. But, in essence, that perspective is incorrect. Because, according to Islamic teachings, Allah created two sources of knowledge: the Qur'an and the universe.

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So, Allah revealed the Qur'an in written form, which is known as the verses of the Quraniyyah, whereas Allah created the universe as a lesson for mankind, which is known as Allah's unwritten revelations, which have been recognized as the verses of kauniyyah. So, the sciences of biology, physics, chemistry, and so on are derived from the study of the universe. Science is born as a result of studying the universe and conducting an in-depth study of the universe. And it is God's order for us to conduct research on the phenomena of the universe. Ontologically, the integration of science and religion is an integration of the religious and general sciences. The existence of integration between religious sciences and general sciences, as well as the elimination of the dichotomy between the two types of knowledge, will contribute to a deep understanding, particularly among students, that the source of knowledge is Allah SWT, as manifested through the verses of the Qur'an and verses or signs of God's greatness through His power in creating this universe. Students will be able to combine zikr, think, and good deeds (Siahaan, Syukri, & Akmalia, 2022) with the integration of science and religion based on *wahdhatul ulum*.

There will be two ways to develop the integration of science and religion based on *wahdhatul ulum* in the lecture process at UIN SU Medan, namely: first, attempting to make *wahdhatul ulum* an approach to lectures by holding interactions and interconnections between all course material that integrates general sciences and religious sciences. such as at UIN Maulana Malik Ibrahim Malang that an integrative curriculum development strategy is carried out through implementing scientific integration (Ikmal, Tobroni, & Sutiah, 2022). Second, making *wahdhatul ulum* one of the names of the courses intended for early semester students even though that they have not received the prerequisite courses, that is philosophy courses, because knowledge integration is related to philosophy. The goal is for students to be able to understand all sciences instead of having a distinct understanding of general sciences and religious sciences when studying their lecture material. In conducting research, the application of *wahdhatul ulum*-based integration of science and religion is used in compiling theses, thesis, and dissertations, particularly in the preparation of theoretical frameworks by linking and integrating general science theories with theories of religious science. The implementation of *wahdhatul ulum*-based integration of science and religion is also carried out in community service activities by students interacting with the community at KKN (Fauzan, 2017) and PEMA (Community Service) locations. Forms of community service activities include discussions discussing general sciences associated with religious sciences in studying Islamic law.

4. CONCLUSION

The preparation of the lecturer's lesson plans at the beginning of each semester demonstrates the development of the integration of science and religion based on *wahdhatul ulum* in the preparation of the curriculum. The leadership of FITK UIN SU provided a template for the form of an RPS that was oriented towards the integration of science and religion based on the *wahdhatul ulum* to make it easier and standard in the preparation of the RPS, but there was still no coordination from the leadership to the lecturers to direct them on how to fill out the RPS template. As a result, there are differences in how lecturers fill out their lesson plan. Aside from that, there is no monitoring or evaluation of the lecturer's lesson plan, whether it is in accordance with the template and content of the integration of science and religion based on *wahdhatul ulum* or not. This is an advanced part which is a limitation in this research. Therefore, it will be useful for future researchers.

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