

The Implementation of the Paradigm of Integrating Science and Religion in Curriculum Implementation at the Faculty of Tarbiyah and Teacher Training of UIN Sumatera Utara

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ABSTRACT

This study aims to ~~exploring~~ ~~explore~~ the concept of integration of science and religion based on ~~wahdhatul ulum~~, ~~exploring~~ ~~explore~~ the development of the integration of science and religion based on wahdhatul ulum in curriculum development, and exploring the development of the integration of science and religion based on wahdhatul ulum in the implementation of the curriculum at the Faculty of Tarbiyah and Teacher Training of UIN Sumatera Utara. This research conducted a qualitative method with a phenomenological approach. The instruments used in this research are observation, interviews, documentation studies and FGD. ~~The~~ data is analyzed using inductive and interim analysis. The results show the concept of the integration of science and religion based on wahdhatul ulum in leaders' of FITK UINSU Medan view is a concept of incorporation of knowledge by obviating the dichotomy or separating between general sciences and religious sciences. The integration of science and religion based on wahdhatul ulum in the preparation of organizing curriculum at FITK UINSU Medan begins by forming Lecture Plans (RPS) in lecture activities. The preparation of lesson plans is created by lecturers at the beginning of each semester, however, it is still not optimally implemented because there are some distinct perceptions among lecturers regarding ~~to~~ the content that should be written in the lesson plan. 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.

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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 general, higher education aims to create students who can serve practically in society. In addition, educational institutions, especially higher education, are believed to be the spearhead of developing the quality of human resources (Binangkit, I. D., & Siregar, 2020). To be able to achieve those goals, many higher education institutions are improving to reconstruct their curriculum related to 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. Vision and mission are part of strategic planning that must be made seriously because they contain a description of the desired future (Hamdan, 2001).

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 STAIN and IAIN changed to UIN, including the UIN Malang, UIN Bandung, UIN Sumatra Utara, UIN Yogyakarta, UIN Makassar, and UIN Semarang. 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. These mandated ideas and beliefs were given to all State Islamic Universities in the context of reconstructing science as a whole. 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 (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 Makasar, the composition of science integration is the integration of science with the symbol of the house of civilization (Nurdianti, 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). The development of interdisciplinary and multidisciplinary methodologies addresses taking a position on various internal and external dynamics.

Fourth, at UIN Sunan Kalijaga Yogyakarta, the formulation of science integration, such as the integration of interdisciplinary and multidisciplinary sciences 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). Amin Abdullah laid the groundwork for thinking with integration-interconnection 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

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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. In this way, the formulation of knowledge integration becomes the foundation for developing quality institutions that will continue to innovate, increase global cooperation and competitiveness, and contribute to real-world problem solving. 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, 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 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). The shift in scientific paradigm proclaimed by each UIN will shift the paradigm of higher education's tri dharma, which includes teaching, research, and community service. Especially matters concerning to the implementation of the higher education curriculum in relation to the higher education scientific paradigm. It is an urgent matter to investigate and examine how the implementation of the curriculum of state Islamic higher education institutions has changed their status from IAIN, STAIN to UIN. 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, N., Fauzan, F., & Bahrissalim, 2014). Fauzan (Fauzan, 2017), results show that the 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), the research findings show that 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 FITK UIN 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. so that this research provides benefits for policy makers to implement the implementation of the curriculum in the Faculty of Islamic Religious Higher Education.

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2. METHODS

This research uses a qualitative method with a phenomenological approach. The qualitative methods chosen are intended to investigate the behavior of the people studied in the study "The Implementation of the Paradigm of Integration of Science and Religion in Curriculum Implementation at FITK UIN Sumatera Utara Medan." The purpose of phenomenology is to investigate the behavioral issues of the academic community that are naturally related to the implementation of the paradigm of integrating science and religion in curriculum implementation at FITK UIN SU Medan.

The participants in this research included all leaders of UIN Sumatera Utara's Faculty of Tarbiyah and Teacher Training, starting with the Dean, Chair, and Secretary of the Study Program, as well as lecturers at FITK UIN Sumatera Utara Medan. 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.

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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

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

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lecturers. The leaders on the dean's side emphasized knowledge integration in terms of its urgency rather than its true meaning. This is an accordance to what has been explained by Dean of FITK UINSU that:

"The integration of knowledge is essential for both academically and non-academically, because this is the spirit of UIN as a Higher Religious Education Institution."

This perception of the Dean of FITK UIN SU Medan is related to the importance of integrating science and religion based on *wahdhatul ulum* in FITK activities. 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 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".

Furthermore, based on the results of interviews with researchers, the Deputy Dean 3 of FITK UIN SU Medan emphasized the importance of integrating science and religion:

"First of all, what the Chancellor of UINSU initiated about *wahdhatul ulum* seems to be very good in principle, to be able to develop students in order to know that it is not just one scientific discipline but can integrate other knowledge, especially in religious science, so whatever the teacher is taught but still know that what is the origin of this religion about that knowledge."

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, the Deputy Dean 1 added the following insights from interviews with researchers:

"There is already a statute. Now that our statutes have new statutes where the vision and mission is to make UIN a center for knowledge integration or *wahdhatul 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. Yes, those courses are not mentioned in the statute; the only things mentioned in the statute are UIN's vision and mission. If the courses were prepared by the *wahdhatul ulum* center, this has been determined, including the Qur'an, the Qur'an has special courses for *wahdhatul ulum* and there are also civics courses, of which there are eight."

Furthermore, the Deputy Dean 2, Marasamin, emphasized that the existing regulations at UIN SU Medan regarding the integration of science and religion based on *wahdhatul ulum* are as follows: "Well, integration and regulations have been made in the form of rules, but these rules have not been socialized to the bottom, and secondly, we have different perspectives about our friend who is involved in science and creates *wahdhatul ulum*, while we are discussing applied science. So, in those theories, there are things that cannot be applied; that's the context."

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".

According to the participants' perceptions of the *Wahdhatul Ulum*-based regulation on the integration of science and religion, it exists, but its implementation is still not well coordinated. However, on the other hand, the map of the distribution of lecturers, from the pattern of recruitment to the mutation and rotation of lecturers, is still experiencing many problems, this is due to the absence of an integrated policy where authority can be fully exercised by UIN Sumatra Utara Medan (Mardianto, 2021). This means that the Chancellor, Dean, and Study Program are not serious about implementing these regulations. In fact, each faculty leader interprets these regulations differently. So that this can hinder the implementation of *Wahdhatul Ulum*-based integration of science and religion at the faculty level. Therefore, UIN Sumatera Utara carries out integrated quality management in developing the quality of graduates based on Soft Skills through the implementation of planning, management, execution and quality control (Sitorus, Ritonga, & Yamin, 2021).

Regarding the nature of the ontology of integration of science and religion based on *wahdhatul ulum*, the Head of the Islamic Religious Education Study Program also stated that based on the results of interviews, it was revealed that:

"In my opinion, I have known the concept of *Wahdhatul Ulum* (WU) for a long time, because knowledge in Islam is oriented towards knowledge integration; it is just that at UIN, our Chancellor and his team are attempting to socialize it again so that it can truly be implemented in learning activities. So the WU concept integrates all sciences because I consider there is no general science and religious knowledge in the Islamic concept that I studied. There are *aqliyah* and *naqliyah* sciences, but no general science and religious knowledge. At the World Islamic Conference in Mecca, it was stated that Islam does not recognize general knowledge and religion, and that knowledge is integrated. There is no division or dichotomy of knowledge;

rather, knowledge is integrated. We teach general science as well as religious knowledge when we teach general science.”

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:

“*Wahdhatul ulum* is derived from two Arabic words. *Wahdah* is Arabic for unity or integration. The plural of science is *ulum*, which means knowledge. So it refers to the integration of science. The integration of this knowledge is a requirement of Islamic teachings. Because Islam denies the existence of an Islamic dichotomy. Antonym of dichotomous integration. So far, people have assumed that the sciences considered to be general sciences are secular sciences, with no argument for *naqliyah* or *syar'iyah*. But, in essence, that standpoint is incorrect. Because, according to Islamic teachings, Allah created two sources of knowledge: the Qur'an and the universe. written form, which is known as the verses of the Qur'aniyyah, whereas Allah created the universe as a lesson for mankind, which is known 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 and phenomena of the universe. In Yunus verse 101 it is stated, research by you what is in the heavens and on earth to show the greatness of Allah. Various scientific or technological disciplines will be born as a result of research, proving that God's power is indeed great. 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 *lughowi* approach. People who know the Arabic language and *naqli* proofs should study general sciences. Works such as Al-Qurthubi, Atthobary, 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”.

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". (Interview with Ms. Zulfiana Herni, a lecturer at FITK UIN SU on September 26, 2022 at 11.34 a.m in the FITK UINSU lecturer room).

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. So, if we go back to the Middle Ages, it is clear why Islamization was so important. As a result of WU's *Ulul Albab* concept, which combines thought and remembrance, students are not only religious experts, but also general science experts. So, while every science strives to bring us closer to God, whatever we learn actually reveals the truth of religion itself. Secularization has a significant impact on human life. This secularization seeks to elevate reason over religion because religion is deemed unscientific. If the western concept of empirical and logical science is applied, the Islamization of science will not be realized. So, if we continue to think scientifically in a Western manner, there will be no Islamization or WU. Because, according to Islamic philosophy, truth was originally revealed. This means he must master the methodology of hadith interpretation for WU. Both are recognized in religion as sources of knowledge, and many shari'ahs have come down through intuition. WU can be achieved, but it must be taken seriously and the funds must be maximized, not just enthusiasm that is dim for a while, it will not work, don't do it half-heartedly".

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*".

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 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 wahdhatul 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.

The concept of science and religion integration based on wahdhatul ulum is a concept of knowledge integration that eliminates the dichotomy or dissociation among both general sciences and religious sciences.

The existence of the concept of science and religion integration demonstrates that humans must genuinely 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 with various general knowledge according to their respective fields of study in order to prove the truth of the substance of the Qur'an. In terms of regulations, 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 regulations state that all tri dharma activities of higher education institutions, including education and teaching, research, and community service, must adhere to the concepts and ideas of science and religion integration based on Wahdhatul Ulum. 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 genuinely provide oversight of the implementation of the WU-based integration of science and religion in order for it to be realized properly.

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

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. The lecturer prepares the lesson plan prior to the start of the semester lectures. 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.

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 *Wahdhatul Ulum*, as one of the FITK UIN SU lecturers, Mrs. Zulfiana Herni, emphasized:

"I teach fiqh learning strategies courses. Alhamdulillah, in learning to make RPS and syllabus since 2019, I have created a *Wahdhatul Ulum* (WU) based RPS model. 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. A consortium of lecturers with similar subjects should be formed to develop lesson plans based on knowledge integration with WU. Why does knowledge have to be integrated in PAI, when there is a lot of integration in life, so it needs to be made in the RPS. WU is the UIN SU icon; in other tertiary institutions, it is almost the same as knowledge, but the meaning is the same as knowledge integration. Essentially, we must develop a vision and mission statement for each subject group in order to ensure consistency".

Furthermore, Mr. Al-Farabi, a lecturer at FITK UIN SU and the initiator of the *Wahdhatul Ulum*-based science-religion integration, explained:

"Lecturers are expected to incorporate WU into the classes they teach. From learning tools to curriculum and syllabus to RPS, everything must be based on WU. As a result, before teaching can exist, they must design. So that future students can follow. The WU special courses, which are held at UINSU Medan, aim to strengthen WU that WU exists. Concerning the confirmation of the existence of special WU courses in Masters, each lecturer in the field of study integrates his subjects with scientific integration values".

According to Mr. Zulfahmi, a lecturer at FITK UIN SU, the following results of interviews with researchers can be seen in the preparation of the *Wahdhatul Ulum* (WU)-oriented integration of science and religion-based lesson plans:

"The RPS that I made is very WU because my course material is about Islamic studies methodology, such as philosophy of science in Islam, methodology for studying hadith, Sufism, and history, all of which are covered. I've studied WU, but only in terms of how to apply it to learning, research, and community service. The study program has not yet corrected the RPS that I compiled. Because the RPS is the material, there are no issues with compiling it. The learning strategy that I employ is consistent with the material that I teach. CBR, CJR, Papers, Mini Research, and individual and group assignments are the assessments that I make in our learning".

Mr. Muslim stated the following to distinguish the form of RPS before and after the integration of science and religion based on *Wahdhatul Ulum* (WU):

“In the lecture process, I have implemented WU in the syllabus, particularly in curriculum development, how the curriculum in Islamic education has evolved over time, and how the curriculum in the western concept has evolved. If certain themes emerge during course planning, they cannot be imposed on all courses. There was a difference in the RPS that I created before and after the existence of WU because there was a demand for integration with a comparison group. If I wasn't there, I would act as a comparison group to encourage them to engage in dialogue and discussion about how to connect western sciences in curriculum development with other sciences. Islam in educational development. We also assess knowledge integration. In preparing the RPS to be integrated through new themes that are being discussed, for example in the independent learning curriculum”.

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 lesson plans by lecturers, despite the fact that a template already exists, the application in the preparation varies according to the abilities and experience of each lecturer. Mr. Muslim, one of the FITK UIN SU lecturers, confirmed this as follows:

“The documentation for learning is quite good, but in terms of implementation, many have multiple interpretations. We documented the level of planning in the WU syllabus in CPL, knowledge competencies, and so on, based on the WU curriculum at the university course level. Furthermore, the ability to apply it varies when asked about the level of implementation. In the lecture process, I have implemented WU in the syllabus, particularly in curriculum development, how the curriculum in Islamic education has evolved over time, and how the curriculum in the western concept has evolved. If in planning semester lectures there are certain themes, they cannot be forced into all courses. There was a difference in the RPS that I made before and after the existence of WU because there was a demand for integration with a comparison group. If I wasn't there, I would act as a comparison group to encourage them to engage in dialogue and discussion about how to connect western sciences in curriculum development with other sciences. Islam in educational development. We also assess knowledge integration. There must have been a template for the WU in the preparation of the Syllabus and RPS that were made in the PAI study program by the operator, but there has been no direct directive from the Head of Study Program personally. In preparing the RPS for integration through new themes being discussed, such as in the independent learning curriculum”.

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 *Wahdahtul Ulum*”.

The same thing was also added and expressed by Mr. Zulfahmi regarding the monitoring and evaluation of study program leaders regarding the lesson plans that he compiled as follows:

“My RPS is really WU because my course material is about Islamic studies methodology, such as philosophy of science in Islam, methodology for studying hadith, Sufism, and history, all of which are covered. I've studied WU, but only in terms of how to apply it to learning, research, and community service. The RPS that I compiled has not been corrected in the study program”.

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 *Wahdahtul 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.

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. This is due to a lack of cohesive coordination among leaders at UIN SU, including those at the Rectorate, Dean, 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*. Despite the fact that various workshops and training activities have been conducted regarding the urgency and how to apply knowledge integration based on *wahdahtul ulum* in the application of the tri dharma of higher education. Furthermore, there has been no monitoring and evaluation activity 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.

Following on from several different perceptions and implementations of science and religion integration based on *wahdhatul ulum* in the lecture process at FITK UIN SU Medan, the researcher will describe some of the lecturer's opinions on the subject. 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 see that WU has not been one hundred percent 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. I teach fiqh learning strategies courses. Alhamdulillah, I've been learning to make RPS and syllabus since 2019, and I've created a WU-based RPS model. In my course, I've developed a strategy for studying fiqh with basic competence, which I've summarized in the cognitive, affective, and psychomotor domains. I used the 2013 curriculum's affective, cognitive, and psychomotor provisions. I taught students at the first meeting before teaching fiqh material. I asked students to comprehend the role of

WU in fiqh learning strategies and how WU concepts were integrated into fiqh learning. 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. The Qur'an is a source of knowledge. I integrate fiqh science with religious knowledge arguments and worship practice, but I also understand how verses function, so I integrate Qur'anic knowledge with biology. Typically, students studying fiqh learn only the propositions of Islamic law. Because there is WU, students must understand how verses work. I teach them about the different types of water by putting musyammas water in a bottle of water and placing it near the sun. This is musyammas water, and the students can tell it's hot because it's been exposed to rather hot sunlight. It is permissible to use ablution, but it is not recommended because it is bad for the skin. Learning fiqh cannot exist in isolation from other sciences such as physics, biology, and chemistry. In transdisciplinarity, science is integrated not only with religious knowledge, but also with biology, physics, and chemistry in learning fiqh. Through media values, we can reveal or apply psychomotor creative values. WU is incorporated into learning fiqh strategies in biology, physics, and chemistry. That is how I use WU-based science and religion integration in my lectures, ma'am".

Furthermore, Ms. Salminawati also shared her experience in implementing the integration of science and religion based on *wahdhatul ulum* in implementing the curriculum at FITK UIN SU Medan during her lecture process, which is as follows:

"Coincidentally, the philosophy of Islamic education is one of my courses. As a result of the philosophy of Islamic education course, I automatically implemented the integration of WU-based knowledge in my class. Since the implementation of WU at FITK, there have been changes. There are mini research assignments, CBR and CJR. One of their tasks is the Islamization of science, because there is no dichotomy of science in Islam; only in the West is there a dichotomy of science. In the verses of the Qur'an, Allah is the source of knowledge. When WU is implemented at UIN, it is the same as the Islamic education philosophy that I teach. I asked them to write a book on the integration of knowledge in the subject of biology, discussing material verses of the Qur'an with biology lessons".

Mrs. Mahariah, as Chair of the Islamic Religious Education Study Program for S1, provided internal supervision for several lecturers in the implementation of lectures oriented toward the integration of science and religion based on *wahdhatul ulum*, and her teaching experience, as revealed by the researcher's interview with her, is as follows:

"I've seen offline how lecturers teach by directing students to the use of WU. The steps initially motivated students to apply Islamic teachings and Islamic sciences, and students were given the opportunity to pray at the end of the course. I agree that WU is viewed as an approach rather than a theory about WU. As far as I can tell, some lecturers are using the WU approach in their lectures by integrating the knowledge they are studying with Islamic sciences. In addition, I teach Islamic studies. For example, in applying and teaching material, learning methods and strategies, such as discussing, everything has evidence in the Qur'an, and we must explain to students that it is an Islamic concept with evidence in the Qur'an. So, when I teach, I try to relate it to historical facts, and in Islam, there is a method that is the same as

understood in the west, it's just that the term is different from demonstration, but in essence, it's the same as demonstration, for example, only in Arabic. In Islam, the lecture method is delivered with qaulan karimah qaulan layyinah using soft words. We are not allowed to be rude when teaching; there are no gentle lectures in the West. The concepts of critical thinking exist in Islam as well as in the West. When I teach, I always use scientific terms from the West as well as Islamic terms from the Qur'an. There are no lectures with qaulan layyinah in the West".

Regarding the special subject of *wahdhatul ulum* as part of the curriculum implementation in lectures, not all lecturers consider it an urgent matter, but most importantly, the implementation of the integration of science and religion based on *wahdhatul ulum* as one of the scientific paradigms. This is what Mr. Muslim said in one of the interviews with researchers, as stated below:

"In learning to apply WU in subject distribution until there are WU courses. Actually, I disagree that there are WU courses, but that will serve as a paradigm later, at will serve as a paradigm later, if as a subject, you can become a chameleon. Unfortunately, even though they do not know philosophy, they are required to take it in the first semester. In the lecture process, I have implemented WU in the syllabus, particularly in curriculum development, how the curriculum in Islamic education has evolved over time, and how the curriculum in the western concept has evolved. If certain themes emerge during planning, they cannot be imposed on all courses. We also assess knowledge integration".

Deputy Dean II of FITK UIN SU Medan, Marasamin Lubis, expressed his displeasure if *wahdhatul ulum* was made a subject for students as he explained from the results of interviews with researchers below:

"We've been using it since the beginning, because I believe that *wahdhatul ulum* is an integration that brings together the contexts of science and religion. In practice, if I look at the context of religious knowledge, there is more emphasis on values, such as what kind of attitude, what kind of communication is the behavior, and what kind of emphasis is there, so this *wahdhatul ulum* is not new for us. Yes, it's a bit dramatic here because we still don't agree on whether *wahdhatul ulum* is an approach or a material that must be studied in this manner, especially in *tarbiyah*. Especially now that a *wahdhatul ulum* subject has emerged, which means it must be studied there. Whereas *wahdhatul ulum* is that approach, how to integrate religious knowledge so that there is no dichotomy, that is what we have understood from the beginning". (Interview with Mr. Marasamin Lubis as Deputy Dean 2 of FITK UIN SU on September 20, 2022 at 09.13 WIB in the Office of Deputy Dean 2 of FITK UIN SU).

Another perspective on *wahdhatul ulum* is an approach in lectures that does not necessitate a special course on *wahdhatul ulum*, as expressed by Mr. Didik Santoso, Deputy Dean I FITK UIN SU Medan, as follows:

"Yes, it's stated explicitly in the approach's policy guidebook. In this case, I am slightly different from the university, which makes it happen in the form of courses; I am more certain that *wahdatululum* is implemented in every subject so that the *wahdatululum* ideals are quickly achieved".

Some of the participants above have a slightly different perspective on the implementation of the curriculum in science-oriented and religious-based *wahdhatul ulum*-oriented lectures. This is explained below based on the findings of the researcher's interview with Mr. Al-Farabi, a member of the University's *Wahdhatul Ulum* team and a lecturer at FITK UIN SU:

"Lecturers are expected to incorporate WU into the subjects they teach. From learning tools to curriculum and syllabus to RPS, everything must be based on WU. Therefore, before teaching

can exist, they must design. So that future students can follow. UIN SU Medan offers WU special courses aimed at strengthening WU that WU exists. Regarding the confirmation of the existence of special WU courses in Masters programs, each lecturer in the field of study integrates their subjects with scientific integration values.”.

Then, as Deputy Dean III, Mr. M. Rifa'i emphasized the existence of the wahdhatul ulum course, which must be carried out effectively by the course lecturer in lectures, as his comments below show:

“or special courses there actually is, and it was made yesterday by the rectorate, but for safekeeping it is the emphasis point on how the lecturer can socialize the integration of knowledge based on this wahdhatul ulum earlier, and this is the role of the lecturer that must be emphasized by the study program and WD-1 to be able to develop this, sir”.

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. Zulfahmi, a FITK lecturer, 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. Those who major in Indonesian language encourage others to love Indonesian language. Then, the activities are more varied. KKN also reads regional potentials, such as what the mainstays are and how to develop and socialize them. I believe it has been implemented in KKN”.

Due to a lack of time, implementing community service activities as part of wahdhatul ulum poses challenges. The Deputy Dean III FITK UIN SU Medan stated this as follows:

“Yes, this was actually announced last year, the previous theme was still being prepared, so this theme was indeed yesterday we enforced that the existence of wahdhatul ulum was implemented and later it would be made in a journal, so what was done, but sometimes there is a lack of what, the lack of understanding that we give to students is good from study programs, there are many more that don't apply it, I'm sure of that. Furthermore, because this community service program is only for a week, they can only implement one or two parts, but they must still do so in regards to the religion that has been implemented”.

The integration of science and religion based on wahdhatul ulum was broadly explained by Mr. Al-Farabi, one of the University's Wahdhatul Ulum team and also a lecturer at FITK UIN SU as the results of his interview with the researcher below:

“The research is not only for professors, but also for students. Furthermore, everyone from lecturers to students must conduct research based on Wahdhatul Ulum (WU). For example, when a student is assigned to write a paper using the library research method under the supervision of a lecturer who is familiar with WU, the lecturer does not want to accept the student's paper if it does not integrate knowledge, there are basics from the Qur'an and hadith that are the lowest. At the very least, there is evidence from the Qur'an and hadith confirming that it is from the Qur'an and hadith. When we compare it to the second level, the knowledge that supports it, for example, the child learns about universe interpretations so that the secrets of verses are revealed with new research findings that will reveal Allah swt's greatness. It turns out that recent research has revealed that there is water that does not merge, which is found in Europe. As a result, lecturers must conduct research based on knowledge integration, so that it

is not just jargon but is carried out through teaching, research, and community service. There must be some kind of regulation stating that all research must exist and be based on WU, but there is none at the moment. There is no regulation as of yet because the Chancellor has not made a decision. WU lecturers and students participate in community service. Community service as a form of knowledge development to the community in conveying the knowledge they have. The importance of WU in service is due to two factors: first, PT's tri dharma obligations; and second, because there are many problems in the community, a WU study is required to solve these community problems. For example, why do people in a village between hamlets A and B not live in harmony with one another? There is a long gap. As an intellectual who becomes a change agent, he must be able to solve this problem using the WU paradigm. There could be a different interpretation. Or perhaps it is motivated by the second factor, culture, necessitating a cultural anthropological investigation. The third factor could be psychological; their parents have feelings for one another. Those who are less harmonious are always hostile due to lack of knowledge. In addition to solving community problems in service, there are community lectures in the study of the taklim assembly, so there are verses and hadiths that are conveyed, there is a need for an approach that is based on providing insight into science that does not only study verses of the Qur'an but dissects the sciences of kauniah".

In considering the significance of research based on wahdhatul ulum, integration and interconnection are required, particularly when students are compiling theoretical chapters, so there should be integration between general sciences and Islamic sciences. Mr. Muslim made the following suggestion in response to the findings of student research aimed at the integration of science and religion based on Wahdhatul Ulum:

"In the research aspect of the application of WU, they do not even discuss their findings in relation to other research paradigms, despite the fact that there should be a theoretical connection between religious knowledge and general science. There is a connection between the study of religious knowledge and general science in theoretical studies. I've never read any research findings that led to WU. In terms of community service, I've never been a KKN lecturer. The KKN children's activities should be applied in the midst of society".

The application of the integration of science and religion based on wahdhatul ulum in research and community service activities was also explained at length with examples by Ms. Zulfiana Herni based on the interview results below:

"If we see how the actual integration of science in research and service. In fact, Wahdhaul Ulum's (WU) goal was to conduct research. The real research concept if you want to integrate with WU. S1 students must understand how the concept of Islamic education is related to tarbiyah, taklim, and ta'dib. Undergraduates only understand the concept of WU-based Islamic education; they only explain the concept of Islam and how it is integrated into WU. For Masters, what is the concept and who invented it and what was the thought. So, for example, when discussing Islamic education, two figures are presented, one Islamic and one Western, by presenting two concepts in education with Western scientists and Muslims. For S3, have you seen how Islamic education is according to the concept of Islam in WU, who has used the integration of knowledge, whether Western scientists or Muslim scientists, who has used it. For community service, I see this as how they apply their knowledge and immerse themselves in society by going to schools and farming fields. So, perhaps, UIN can include science integration in community service. To be able to enter schools, for example, schools collaborate in learning how prospective PAI teachers collaborate with biology teachers. Students are discussing biology; do they also learn about science morals? Regarding reproduction in cloning, where the sperm of a person who is not his wife is inserted into the womb, moral science is taught. I

propose this because, in order to serve the community, world-class international campuses usually conduct direct research, for example, there are several universities that have community service in poor community groups, for example, how can the area be productive and have Islamic morals. For example, areas where Muslims convert and we can enter to empower village assets. As a KKN supervisor, I invite them to conduct research on how marketing is in Islam and what would happen if it was taught to kindergarten students”.

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”.

Based on the results of the interviews with some of the participants above, 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

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. 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 and 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 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 steps, which consist of: developing syllabus and lesson plans, writing textbooks, recruiting and coaching lecturers, institutional building, campus culture, integrated laboratories, and khotmil Qur'an (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. Empirical evidence suggests that lecturers, —especially in religious subjects, have first integrated religious sciences with general sciences when delivering lecture material using the wahdhatul ulum approach. 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. he 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. Apart from that, rural communities are being empowered by developing and utilizing all of the assets in the community to advance the countryside, particularly in minority rural regions, so that there is a high social attitude towards the needs of the community, which will strengthen the community's sense of faith and Islam and attract the sympathy of non-Muslim communities to become Muslim.

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 RPS. 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.

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