

Wahdatul Ulum Paradigm UIN North Sumatra Perspective Transdisciplinary

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ABSTRACT

Transdisciplinary (transdisciplinary) is a term used in the world of academia as a multi-perspective approach. UIN Sumatera Utara has pioneered the Wahdatul Ulum paradigm, which states that knowledge originates from the Divine Being (Allah SWT) and aims to produce graduates characterized as Ulul Albab. This article aims to explain the Wahdatul Ulum paradigm at UIN Sumatera Utara from a Transdisciplinary perspective through a literature review approach using discourse and content analysis methods, where a number of literary works are discussed and analyzed based on the directions and goals of the Transdisciplinary concept. The findings of the research show that Wahdatul Ulum and Transdisciplinary complement each other. This is demonstrated as follows: (1) Wahdatul Ulum and Transdisciplinary share the same goal, which is to recognize that everything in the universe, whether physical, social, or otherwise, is a complex system; (2) Wahdatul Ulum and Transdisciplinary acknowledge the presence of targets that are not visible in natural processes; (3) The Wahdatul Ulum paradigm is a concept rooted in philosophical perspectives, while Transdisciplinary is an approach that can be integrated into research methodologies.

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1. INTRODUCTION

Transdisciplinarity is a term used in scholarly research with a multi-perspective approach. It combines the concepts of "multidisciplinary" and "interdisciplinary." Multidisciplinary approaches involve addressing various themes from the perspectives of multiple academic fields, while interdisciplinary education integrates several themes into one curriculum. In contrast, transdisciplinary approaches focus on topics from a broader perspective, not limited to the boundaries of academic subjects but tailored to the needs of learners, considering psychomotor and affective aspects (Mawardi, 2016).

The first transdisciplinary meeting took place in Conveto da Arrabida, Portugal in 1994. This congress was translated into eight languages (English, French, Portuguese, Spanish, Romanian, Italian, Arabic, and Turkish) and dealt with issues related to science, technology, and society that could lead to inequalities in addressing human problems (Batmang, 2016).

Transdisciplinarity goes beyond the boundaries of disciplines, surpassing multidisciplinary and interdisciplinary paradigms. Moreover, its goal extends to transcultural and transnational aspects, including ethics, spirituality, and creativity. It has distinctive characteristics due to its connection with various fields of knowledge and involvement in research activities in unique ways. It plays a crucial role in generating new knowledge and contributes significantly

to understanding and integrating lessons and research findings. Thus, what is relevant in the transdisciplinary approach is the prefix "trans" (crossing disciplines, sectors, regions, cultures, etc.) (Siregar et al., 2019).

Transdisciplinarity involves integrating and connecting various fields of knowledge from multiple perspectives to understand, define, and find solutions to complex problems (Fatimah, 2021). Therefore, transdisciplinarity is an approach, not a discipline, in research, discussion, and writing. It doesn't rely on one or a few perspectives but employs various scholarly perspectives to enhance knowledge.

There are four main aspects of the transdisciplinary approach:

- a) Discussing issues across cultures.
- b) Integrating and merging paradigms of scientific disciplines. Prioritizing
- c) participatory research.
- d) Achieving unity within the scientific disciplines (Siregar et al., 2019).

2. METHODOLOGY

The research methodology used in this study is qualitative research, employing a literature review approach with discourse analysis and content analysis methods. Several pieces of literature are discussed and analyzed based on the concepts of transdisciplinarity. Content analysis involves in-depth

examination of written or printed information found in literature (Sugiyono, 2008).

3. RESULTS AND DISCUSSION

a. Foundation of the Integrative Knowledge Paradigm

Each discipline has its beliefs about a phenomenon that is clear and real. Every discipline has a general truth or foundational reality that can provide direction. No discipline lacks a fundamental structure that can guide and propel planning concepts that become references. The basis of knowledge can present and guide the philosophical formulation of knowledge, known as the philosophy of knowledge (Amin Abdullah, 2002).

To build integrated knowledge, there is a need for a philosophy of knowledge that encompasses all types of knowledge. According to Kuntowijoyo, what one sees is a paradigm, and one cannot assume to see the world directly but through a paradigm (Kuntowijoyo, 1991). In this context, the urgency of the philosophy of knowledge in the paradigm is to provide a framework of thought, methodology, and axiology that is specific.

An integrative curriculum model falls into the category of transdisciplinary curriculum since it forms the basis for achieving problem-solving with solutions from relevant disciplinary perspectives (Ma'ruf, 2022). Several integration models include the IFIAS Model (International Federation of Institutes of Advanced Study), the Malaysian Academy of

Islamic Sciences (ASASI) Model, the Islamic Worldview Model, and the Islamic Knowledge Structure Model. The emergence of these models is due to the interplay of science and religion that sidelined the value-free doctrine of science, leading to the Islamic community lagging behind in the field of science and technology (Irawan et al., 2022). Social science, natural/exact science, and Islamic studies are some of the disciplines proposed by experts in Indonesian education (Agustina & Ryadhush Shalihin, 2022).

From a Muslim philosophical perspective, a knowledge paradigm is based on integrating knowledge derived from the Quran and Sunnah while viewing it through the lens of real-world occurrences in society and nature. A paradigm can provide the basis for knowledge development (Siregar et al., 2019).

b. The Significance of the Knowledge Paradigm

UIN Sumatera Utara's application of the Wahdatul Ulum paradigm from a transdisciplinary perspective has several implications. It shifts from individual analytical thinking to holistic systematic thinking, prioritizing scientific knowledge. This paradigm change has a retroactive effect on understanding fundamental nature comprehensively, expanding the perspective on the overall, making it a dynamic unity. It also connects several Western scientific ideas with conventional Eastern perspectives based on experiential learning, which can generate ideas and solve

problems in understanding the natural, social, human, and religious aspects (Siregar et al., 2019).

There are two types of Wahdatul Ulum research approaches: simple interdisciplinary and complex interdisciplinary. Both aim to enhance research quality by conducting research activities based on the Thawwafi principle, which converts problems into solutions (Eni, 2023).

The question arises: why is it associated with the transdisciplinary perspective? To understand this in more detail, the application of transdisciplinarity through the development of integrated knowledge at UIN Sumatera Utara is:

Transdisciplinarity is based on various philosophical thoughts, approaches, and methodologies. It is considered a truth that does not need to be proven and can be applied to obtain a unity of knowledge.

Thomas Jahn and other scientists see transdisciplinarity as a spotlight from various approaches. There are three models of transdisciplinary flow: the scientific pathway model, the integration model, and the problem-centered model. Therefore, a paradigm is seen as a holistic perspective that serves as an approach for transdisciplinarity.

Transdisciplinarity is seen as a problem-centered research approach that focuses on contemporary human issues. From this perspective, all

methodologies oriented towards integrating knowledge from various disciplines are considered transdisciplinary.

Transdisciplinarity is a multifunctional approach that can provide the impact of modern science produced by scientism. The knowledge generated through the transdisciplinary approach looks at general knowledge or General System Theory (GST). On the other hand, scientism uses a paradigm that absorbs ideas from various other theories focused on interconnected knowledge. The relationship between transdisciplinarity and modern science is that they can complement each other but may require some adjustments (Siregar et al., 2019).

Transdisciplinarity is a crucial characteristic of knowledge development. Knowledge is considered advanced and developed, serving as the foundation for the formulation and development of integrated knowledge.

c. Relationship between Transdisciplinarity and the Wahdatul Ulum Paradigm

Through UIN Sumatera Utara, the concepts, paradigms, and approaches resulting from transdisciplinarity serve as a suitable platform to merge modern science with Islamic science.

Based on the reference paradigm of Wahdatul Ulum, it is a doctrine of monotheism derived from the Quran and Hadith. Starting from the Quran

and Hadith, there are general and abstract principles that require reference to the opinions of scholars as a source, such as:

- a) The principle of monotheism through the Quran and Hadith.
- b) The thoughts of philosophers, Sufis, and Muslim scholars.
- c) Philosophical foundations.
- d) Quantum theory (Siregar et al., 2019).

Religious knowledge cannot stand alone, isolated, or separated from other fields of knowledge. It must provide space, communicate, accept input, and collaborate with other branches of knowledge, such as natural sciences and social sciences (Wahyudi, 2022).

Wahdatul Ulum has goals, directions, and a knowledge paradigm that can be developed in various fields as a unity of faculties, study programs, and courses based on beliefs, norms, thoughts, and applications in serving Allah. Thus, it serves as the ontology, epistemology, and axiology (Matondang, 2022).

In integrating knowledge, UIN Sumatera Utara has introduced the Wahdatul Ulum paradigm. To view the world as shaping knowledge based on monotheism, integrative with the significance of Islam as a blessing for all creation, the role of Wahdatul Ulum is essential. Several outcomes arise from this paradigm, including practical, theoretical, and conceptual

knowledge. It also brings approaches and methodologies for knowledge development (Siregar et al., 2019).

In summary, there are three commonalities between Wahdatul Ulum and transdisciplinarity:

- a) Wahdatul Ulum and transdisciplinarity share the belief that everything in the universe, whether natural or social, is a unity.
- b) Both perspectives recognize unseen aspects beyond natural processes.
- c) The Wahdatul Ulum paradigm is born from philosophical thought, while transdisciplinarity employs a visible approach in research methodologies.

4. CONCLUSION

Integrating knowledge involves combining religious knowledge within a paradigm based on monotheism. This paradigm positions Allah as the beginning and end of everything. To realize this, the integration of general knowledge is associated with *kawniyah* and *qawliyah* verses, leading to the development of natural science, social science, humanities, and other fields.

The Wahdatul Ulum paradigm is a concept of integrated knowledge and an idea originating from UIN Sumatera Utara. It expands all disciplines based on faith, norms, thoughts, and applications in serving Allah, not limited to just one discipline or the faculties of Islamic studies and Islamic science. Wahdatul

Ulum, from a transdisciplinary perspective, becomes an integral part of education, research, and community service, aligning with the goals set by the Wahdatul Ulum paradigm and contributing to the development of civilization and the well-being of humanity.

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