

**PRACTICE A TRANSDISCIPLINARY APPROACH WITHIN YOURSELF
(CHARACTER STUDY HENDRA, S.E.I, M.A.)**

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ARTICLE INFO

Keywords:

*Praktik,
Transdisipliner,
Hendra.*

Article history:

Received 2023-09-29

Revised 2023-09-29

Accepted 2023-09-30

ABSTRACT

This article tries to explain the application of scientific integration in the life journey of Ustadz Hendra, S.E.I, M.A, through a transdisciplinary approach using field research methods by collecting data and information obtained directly from respondents and using a qualitative descriptive research format by describing and summarizing various conditions and situations. or various existing social reality phenomena. Research shows that through the application of scientific integration within oneself, the life journey of Ustadz Hendra, S.E.I, M.A, through a transdisciplinary approach becomes an example of the application of scientific integration in everyday life. There are several disciplines applied by Ustadz Hendra, S.E.I, M.A, including: (1) Religious Education, (2) Social, (3) economics and (4) Politics.

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1. INTRODUCTION

Priest Suprayogo says that the integration of science is a tangible link between the religious values, especially Islam, and the careful study of common science and

science in the world, and that the natural or social sciences (natural sciences) and humanities of the three types of sciences (natural sciences, social sciences and humanities) will serve worldwide at all times. Among Muslims, however, a specialty of scientific origin in the Qur'an and hadiths.

As commissioned in the textbook *wahdatul ulum*, in the Uin-su environment is an attempt to bring about the progress of human civilization through educational institutions. The uin-su's efforts to produce an "ulul albab" student are characterized by the ability to carry out a transdisciplinary approach, *polyqomah*, in a scientific way, and are consistent in their achievements, learning, and practices.

As students who feel and study them, we should model and seek the figure that should be the figure in application in every aspect of his life, be it in economics, politics, education, social affairs and other areas through transdisciplinary approaches. Therefore, it is necessary to have a personality that, through the application of the concept, can be used as one of the characters in his life. With this in mind, the author

2. METHODS

This study is a qualitative study of a character that involves conducting interviews, observations, documentation, and protocols of a living person (harahap, 2017). The researchers collected data on the problems faced by tohr, S.E.I., m.a., and then

completed them with a transdisciplinary approach to religious, educational, social and economic sciences and policy. From the collected data and subsequent data analysis, you can draw a conclusion.

3. FINDINGS AND DISCUSSION

Hendra, S.E.I., M.A. (Hendra Ibrahim) was born on September 5, 1982 in the province of North Sumatra. He attended primary school in the al-washliyah blackboard of Asahan and graduated in 1994. He then went to MTS ympi sei t. raso cape hall and graduated in 1997. At the next level of education, he continued at the same school, which is mas ympi sei t. raso Cape Hall, graduating in 2000.

After graduating from high school, he enrolled at Su'ah School of Economics, graduating in 2018. It doesn't stop there, ustadz hendra, sei, ma (hendra ibrahim) returns to graduate school at PPS iain su medan prodi Islamic Economy. He is now continuing his education. In addition, from 2008 to 2016, Ustadz Hendra, Sei, Ma (Hendra Ibrahim) was also a faculty teacher at diiii MPKS, Shai'ah faculty of North Sumatra, then in 2013 at the Islamic faculty of economics and economics, uin the field, and he also taught at stais al islahiyah binjai.

He was also known as Yang Shover and the professors in general. Ustadz Hendra, S.E.I., M.A. (Hendra Ibrahim) used to struggle in the world of preaching, but he said that he didn't focus on the Times in the conversations. As for the various offices that ustadz Hendra have occupied, including S.E.I., M.A. (Hendra Ibrahim).

- Lecturer at the MPKS, other Sharia faculty 2008 s/d 2016.
- Faculty of uin-su field 2013 ss /d now.
- Faculty at Islahiyah Hasan Binjai
- Chairman and CEO of bahari, 2008 s/d now.
- Operations and Finance Manager sumut, 2009 s/d 2013.
- BMT Medical Manager TM Pulo Brayon Stadt, 2008-2009.
- Consultant for microfinance institutions, 2008 s/d now
- Director pt PLM (advanced melting legend) 2017 s/d now
- The director of pt PLM jaya (the independent glob brotherhood) 2020 s/d now
- The Chief Commissioner of pt pas (Commander-in-Chief of the Universe) 2019 s/d now

In addition to some previously debunked, it has a religious basis, one of which is Kass, the light of the Al-Azhar of the universe. It was founded by five men, chaired by Dr. Ustadz zuhri rangkuti and ustadz hendra, sei, ma (tohribrahim) and some of his friends. Where he was the chief builder of the Cas. It was referred to by the name cas because the universe referred to were the various courses from which the founders of the cas were raised, such as Cairo, the Egyptian al-Azhar, Sudan, and so on. In this body, a cadre of clerics is to be created.

From this description we can see that, as in the table wahdatul ulum, ustadz Hendra (Hendra Ibrahim) has already done things that are included in the application of the internal sciences, where it can be seen of:

1. Manage myself

According to Muhammad Muhyidin, "Self-management is a process of planning, organizing, implementing, evaluating all our own characteristics and actions with our own executive subjects and our own executive objects." (Muhyidin, 2003, pp. 227-228) Self-government, then, is essentially a human planning and execution of one's earthly duties, which must be based on scientific research and moral development in order to satisfy temporal and spiritual needs.

2. Efforts to consolidate the Islamic faith

Science in Islam is the most fundamental thing in Muslim life, especially Islam has a high appreciation for science. In the concept of science, Islam has made faith the foundation on which it is based, so Muslims are obliged to have faith and apply it with science. If science is wrong, then his faith and charity will be wrong. Al-Faruqi explained that belief in Islam is different from that in other religions because belief in Islam is the truth given to reason, not to human feelings, which are easily seduced by anything. The truths that come from faith are not negative, but difficult to understand, unknowable and absurd, but nevertheless critical and rational. (Al-Faruqi, 2003, p. 42).

Science can lead man to his truth and belief in Almighty God. This is especially consistent with the purpose of scientific integration, which exists in the Wahdatul Ulum paradigm, which attributes all sciences to God, both of

which are derived from the writings of the Kauliyah and the Kauniyah texts. (Syahrin Harahap, 2022, p. 17) Applying this paradigm would spare us the mastery of the belief that God is the primary source of all the expanding scientific fields in our midst today. In addition, in order for a person to have a strong faith, he must recognize that existing science is a matter based on the immortality and purity of God. Then the knowledge one possesses will lead to the process of building communion with God. (Syahrin Harahap, 2022, p. 17)

3. High-quality worship

The Quraish Shihab said that worship in terms is a form of submission and obedience that culminates in the result of a deep sanctification of those to whom it is subjected. The feeling arose from the belief in the religious belief that the object to which it was worshiped had immeasurable power. In other words, the Quraish Shihab, 1999, p:xxi) In other words, worship is an attitude that indicates obedience to the Supreme Being. From this it is concluded that worship is a form of obedience in which one's intentions culminate in a sense of majesty towards God. His majesty, which is not known, ends at its limits, as does its existence. On the other hand, it is understandable that worship is also part of man's works that demonstrate obedience to his rules or commandments and recognition of his humility in the presence of those who give orders.

According to Ahmad Muflih Saefuddin, charity exists when people have knowledge. Without science, there can be no manifest works that are significant to human life. Charity is not realized if there is no trust in it, because doubt cannot reveal works. Therefore, it is possible to see that charity is important for human life as long as there is no faith and no science. Indeed, in faith he offers the field of suffering, the field of charity. In this way, faith can shape the power in man to transform suffering into happiness and to give the spirit of work. In addition, godly charity is also linked to the quality of science, as it is oriented towards the ability to make improvements and to do charitable work for the benefit of humanity. (a. M. saefuddin, 1992, p. 1).

4. Making efforts to boost morale

A.M. Saefuddin suggests that *ulul albab* is a Muslim intellectual or thinker who has a keen analysis of natural phenomena and processes and allows this ability to build and create a wealth of human life. (Abdul Basid, 2012, p: 286). Inside the *Uul* chapter, the integration between the power of revelation and the power of reason was reflected. The integration was based on a strong faith and a high intellect. The integration will generate new creative, dynamic and innovative ideas for Shaleh's charity. *Ulul Albab* with the qualities of *Dzikr*, the fixer and Shaleh charity, will be able to unravel the mysteries of nature. The prescient *Albab* is achieved only by people who are

able to think of themselves, natural phenomena, events and lives, thus creating strong Islamic living phenomena that integrate divinity and virtue.

Here is a feature of the Uul-Albab contained in the manual of the Islamic University of North Sumatra: (syahrin harahap, 2022, p: 72).

- Is powerful and effective in development.
- A continuity in the establishment of a scientific and consistent application.
- Has a balancing vision between Piker and Zscrooge.
- Capable of a transdisciplinary integrity-integrity approach.
- It has a dynamic ethos and is characterless.
- Crowned, prophetic and noble morality.
- Act as a Wasathiya and have a national perspective.
- A visionary Hadhari (development of civilizations).
- Be happy with science and work.

From the previous remarks on the application of integration in the family, ustadz hendra, sei, ma (tohrza ibrahim) has already led all four in good self-government, his conscious efforts to strengthen the Islamic faith, to participate in quality worship and to edify others. It is similar when the characteristics of Uulál Albab according to the writer Ustadz Hendra, Sei, Ma (Hendra Ibrahim) already show the full characteristics of the Alchapter Ulul.

There is also something else to prove when Ustadz Zuhri Rangkuti, one of his closest friends, says:

"Ustadz Hendra, sei, ma (Hendra Ibrahim) never left the obligatory prayer and the level of gambling, but prayed daily with his wife and six children. Hendra, S.E.I, M.A. (Hendra Ibrahim) has always helped the people of his village in the courtyard of the hall and has not interrupted every day that visitors come. Guests arrive day and night and do not move unless they have a heavy meal and when light is provided. It honors the guest, feeds the prophet."

From the interview that the author got from Ustadz Hendra, S.E.I. (Hendra Ibrahim) told about his mission vision. He stated that his vision of a mission for his education was intended and sought after as the foundations he had built had such institutions as a good level of education to reach college, even in his message in advance, which was proven by all these educational and operating costs from his current business. For him, education is a right and a duty for everyone, and this is what is being tried to be realized.

The author argued that he could really be used as an example of the fact that in order to become a caliph on earth, to lighten the burden of others, we cannot focus solely on the worship of the afterlife. It is important for every person that it is beneficial to the person, yes.

4. CONCLUSION

Ustadz Hendra, S.E.I, M.A. (Hendra Ibrahim) is the designated figure of the writer because he uses the Wahdatul Ulum in his personal life. He was a shover, philanthropist, and successful businessman. Where he could see in his mystical

vision that he was not only thinking of himself, but that his great goal was to provide free education to anyone who wanted to continue their education. It started in the case that the Cas (the Light of the Al-Azhar Universe) in this CAS was dedicated to each student and level, directing and creating a cadre of clerics, and it was also carried out free of charge. Facilities were also provided free of charge.

He made a considerable contribution to the people around him. By joining many and having offices in various organizations and companies, he did not necessarily forget that it was his duty to be the Caliph of the earth. The success that God has given us is really being used for the benefit of other of God's creatures. Blessing from all the business he undergoes is to realize his great goal of providing free education at the community college level. I hope that he can be an inspiration to all who know him by following him and even joining in to realize his common goal.

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