Implementation of the Concept of Wahdatul Ulum in Self - Management Towards the Formation of Insan Kamil

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ABSTRACT

One concept that can be used in self-management is Wahdatul Ulum or the unity of knowledge. This concept originates from the Islamic intellectual tradition, emphasizing the importance of studying and practicing knowledge in a holistic and integrated manner, without separating religious knowledge from general knowledge. The research method used in this study is a qualitative approach with a library research method, collecting data and information from various written sources. This research aims to deeply examine the concept of Wahdatul Ulum and its implementation in self-management to achieve insan kamil (the perfect human). Self-management plays an important role in realizing insan kamil through time and priority management, self-discipline development, self-evaluation and improvement, creating a conducive environment, as well as integrating physical and spiritual aspects in a balanced manner. By integrating religious sciences ('ulūm sharʿīyah) and worldly sciences ('ulūm kawniyah), humans are expected to understand their essence as creatures created by Allah SWT with the duty and responsibility to worship Him and to prosper the earth in the best way possible. By consistently implementing Wahdatul Ulum in self-management, individuals can achieve the perfection of life as insan kamil, constantly devoted to Allah SWT and benefiting fellow human beings as well as the universe.

Keywords: Wahdatul Ulum, Self-Management, Holistic Integrated Knowledge

1. INTRODUCTION

Humans, as the most perfect creations of Allah SWT, have been endowed with intellect, heart, and innate nature to live in this world in the best possible way. However, in their journey through life, humans are often faced with various challenges and temptations that can shake their faith, worship, and morals (Syed Naquib al-Attas, 1995). Therefore, a concept is needed to help humans manage themselves holistically, both physically and spiritually, to achieve a balanced life and become *insan kamil* (the perfect human) (Al-Ghazali, 2005).

One concept that can be used in self-management is *Wahdatul Ulum* or the unity of knowledge. This concept originates from the Islamic scholarly tradition, emphasizing the importance of learning and practicing knowledge holistically and integratively, without separating religious knowledge from general knowledge (Al-Qardhawi,

2001). *Wahdatul Ulum* unites religious (shar'i) sciences with worldly (kauniyah) sciences in a unified and complementary manner.

The application of *Wahdatul Ulum* in self-management can be achieved by strengthening Islamic faith, performing quality worship, and upholding noble character (Arif, 2008a). These three aspects are the main foundations in the formation of *insan kamil*, who constantly serves Allah SWT and brings benefits to fellow humans and the universe.

1. **Strengthening Islamic Faith**

   Faith (*Aqidah*) is the main foundation of a Muslim's life. With strong faith, one will have firm belief in Allah SWT, His angels, His books, His messengers, the Last Day, and destiny (*qadha-qadar*). Solid faith will be a guiding light in navigating life in this world and serve as a provision for the hereafter (Baharuddin, 2015).

   In the context of self-management, strengthening Islamic faith can be achieved by deeply studying the science of *tauhid* and *aqidah*, either through classical books or through lectures and teachings from competent religious scholars. Additionally, practicing the values of faith in everyday life, such as trust in Allah (*tawakkul*), patience, gratitude, and constantly remembering Allah SWT in every activity, is also essential for strengthening faith.

2. **Performing Quality Worship**

   Worship is the manifestation of one's faith in Allah SWT. By consistently (*istiqamah*) and devotedly (*khusyu'*) performing worship, a Muslim will draw closer to the Creator and experience true inner peace. Worship is not limited to rituals like prayer, fasting, alms (*zakat*), and pilgrimage (*hajj*), but also encompasses all activities carried out with the intention of drawing closer to Allah SWT (Hamka, 1983).

   In the context of self-management, performing quality worship can be achieved by thoroughly understanding Islamic law (*fiqh*) and the rules of Sharia, so that worship is performed correctly according to the teachings of the Prophet Muhammad (SAW). Furthermore, understanding the meaning and wisdom behind each act of worship is crucial for enhancing the quality of worship (Ismail, 2008). For instance, in prayer, one should not merely go through the motions but also grasp its meaning and wisdom, such as remembering Allah SWT, avoiding immoral acts, and fostering discipline and patience (Izutsu, 2002).

3. **Upholding Noble Character**

Character (*Akhlaq*) reflects the quality of one's faith and worship. A Muslim with noble character will always maintain their behavior, speech, and conduct in line with Islamic teachings. Good character benefits not only oneself but also the surrounding environment and broader society (Nasution, 1986).

In the context of self-management, upholding noble character can be achieved by studying the science of *akhlaq* and the life history of the Prophet Muhammad (SAW) and his companions as models of noble character. Practicing commendable morals in daily life, such as honesty, trustworthiness, forgiveness, humility, and filial piety, is essential for reinforcing good character. Moreover, regularly reflecting on and improving one's character is part of the effort to uphold noble character (Wan Daud, 2003).

By applying the concept of *Wahdatul Ulum* in self-management, a Muslim is expected to become an *insan kamil* who achieves balance between physical and spiritual aspects and can benefit themselves, society, and the universe. The *insan kamil* is the ultimate goal of Islamic education, encompassing the perfection of faith, knowledge, and practice.

This research aims to deeply examine the concept of *Wahdatul Ulum* and its implementation in self-management to achieve *insan kamil*. By integrating religious and worldly sciences, it is hoped that humans can understand their essence as creations of Allah SWT, who have duties and responsibilities to worship Him and steward the earth in the best possible way.

2. **METHODS**

This research will use a qualitative approach with a library research method (Sugiyono, 2016). A qualitative approach is chosen because this research aims to deeply understand the concept of *Wahdatul Ulum* and its implementation in self-management towards the formation of *insan kamil* (Creswell, 2014). The library research method is used to collect data and information from various written sources, such as books, journals, articles, and other relevant documents (Emzir, 2010).

The data sources in this study will be divided into two categories: primary and secondary sources (Zed, 2008). Primary data will be obtained from main books and works discussing the concept of *Wahdatul Ulum* and self-management in Islam, such as the works of Syed Muhammad Naquib Al-Attas, Imam Al-Ghazali, Yusuf Al-Qardhawi, and other relevant scholars. Secondary data will be obtained from books, journals, articles, and other documents that indirectly address related topics.

The data collection technique in this research will use documentation, which involves collecting and studying written sources relevant to the research topic. The

data collection process will be carried out by searching, identifying, and classifying sources related to the concept of *Wahdatul Ulum*, self-management in Islam, and the formation of *insan kamil*.

Once the data is collected, the next step is to analyze it using content analysis (Nawawi & Martini, 1992). Content analysis will be conducted by identifying, categorizing, and interpreting the concepts, themes, and meanings contained in the collected data sources. During the analysis process, efforts will be made to integrate and synthesize information from various data sources to gain a deep understanding of the research topic.

In addition, this research will use a hermeneutic approach to understand and interpret the texts or data sources related to the concept of *Wahdatul Ulum* and self-management in Islam. The hermeneutic approach will help the researcher interpret the meanings behind these texts and understand the historical, social, and cultural contexts in which the texts were written (Al-Attas, 1995).

3. FINDINGS AND DISCUSSION

The concept of *Wahdatul Ulum* or the unity of knowledge is a fundamental principle in the tradition of Islamic scholarship. This concept emphasizes the importance of viewing knowledge as an inseparable unity between religious knowledge (*ilmu syar'i*) and general knowledge (*ilmu kauniyah*). In the Islamic perspective, all knowledge comes from Allah SWT as the Creator and the Source of all knowledge.

Syed Muhammad Naquib Al-Attas, a contemporary Islamic thinker, asserts that the concept of *Wahdatul Ulum* is an integral part of the Islamic worldview. In his monumental book, "Prolegomena to the Metaphysics of Islam," Al-Attas explains that *Wahdatul Ulum* is a logical consequence of the concept of *tauhid* (the oneness of Allah), which forms the core of Islamic teachings. *Tauhid* not only affirms the oneness of Allah in terms of divinity but also in the realm of knowledge (Arif, 2008b).

Al-Attas criticizes the dichotomy between religious knowledge and general knowledge present in modern Western education. He believes that the separation of these two domains has led to a spiritual crisis and dehumanization in human civilization. Therefore, Al-Attas emphasizes the importance of reintegrating *ilmu syar'i* (religious knowledge) with *ilmu kauniyah* (natural sciences) into a holistic and complementary unity (Al-Attas, 1995).

The concept of *Wahdatul Ulum* was also emphasized by earlier Islamic scholars and thinkers such as Imam Al-Ghazali, Ibn Khaldun, and Ibn Sina. In his book "Ihya' Ulumuddin," Imam Al-Ghazali stated that knowledge in Islam has a hierarchy, beginning with *ilmu syar'i* as the foundational base, complemented by *ilmu kauniyah* as practical knowledge (Al-Ghazali, 2005).

Ibn Khaldun, a renowned historian and Islamic thinker, also stressed the importance of integrating religious knowledge and general knowledge in Islamic civilization. In his work "Muqaddimah," Ibn Khaldun criticized the attitude of certain *fuqaha* (Islamic jurists) who looked down upon *ilmu kauniyah* such as philosophy, logic, and natural sciences (Amrullah, 2007).

Meanwhile, Ibn Sina, a prominent Muslim philosopher and scientist, developed the concept of *Hikmah Muta'aliyah*, which represents an attempt to synthesize *ilmu syar'i* and *ilmu kauniyah* into a unified and integrated system of knowledge (Nasution, 1986).

From the perspective of the Qur'an, the concept of *Wahdatul Ulum* is hinted at in various verses that encourage humans to study and explore all of Allah SWT's creations, both the unseen (*ghaib*) and the seen (*syahid*). For example, in Surah Al-Baqarah [2]: 164, Allah SWT says:

"Indeed, in the creation of the heavens and the earth, the alternation of the night and the day, the ships that sail in the sea with that which benefits people, the water that Allah sends down from the sky, and with which He brings the earth to life after its death, and He disperses therein every creature, and the directing of the winds and the clouds controlled between the heavens and the earth, are signs for a people who use reason."

This verse indicates that humans are encouraged to study the phenomena of the universe as part of the effort to know and glorify Allah SWT's greatness. Thus, *ilmu kauniyah* like physics, biology, astronomy, and other natural sciences are integral parts of the Islamic knowledge tradition.

In this context, *Wahdatul Ulum* is not only a theoretical concept but also a practice exemplified by early Muslim scientists. Figures such as Al-Khawarizmi (mathematics), Ibn Sina (medicine), Al-Razi (chemistry), Al-Biruni (astronomy), and Al-Idrisi (geography) are living examples of the application of *Wahdatul Ulum* in the Islamic scholarly tradition (Suyuti, 2005).

The concept of *Wahdatul Ulum* applies not only in academic and scholarly fields but can also be implemented in practical aspects of daily life, one of which is self-management. Self-management involves the process of managing one's thoughts, emotions, actions, and surrounding environment to achieve certain goals in life.

The application of *Wahdatul Ulum* in self-management can be done by integrating aspects of *ilmu syar'i* (religious knowledge) and *ilmu kauniyah* (general knowledge) in a holistic self-management process. In other words, self-management should not only focus on physical or bodily aspects but should also consider spiritual and mental aspects.

The following are some steps for implementing *Wahdatul Ulum* in self-management:

1. **Strengthening Islamic Creed**

   The first step in self-management is to strengthen the Islamic creed as the primary foundation of life. A strong creed will provide peace of mind, mental resilience, and steadfastness in facing various challenges and trials in life (Al-Qardhawi, 2001).

2. **Performing Quality Worship**

   Worship is a manifestation of one's faith in Allah SWT. Performing worship consistently (*istiqamah*) and devotedly (*khusyu'*) brings one closer to the Creator and brings true inner peace.

3. **Upholding Noble Character**

   Noble character is a reflection of the quality of faith and knowledge a person has. A Muslim with noble character will always behave, speak, and act in accordance with Islamic teachings.

4. **Developing Skills and General Knowledge**

   In addition to *ilmu syar'i*, self-management should also pay attention to *ilmu kauniyah* or general knowledge. This is important to equip oneself with the necessary skills and knowledge for living in the world.

5. **Managing Time and Priorities**

   Managing time and priorities is crucial for balancing the study and practice of both *ilmu syar'i* and *ilmu kauniyah*.

6. **Maintaining Life Balance**

   In Islam, humans are encouraged to seek balance between the world and the hereafter, which aligns with the principle of *Wahdatul Ulum*, stressing the balance between *ilmu syar'i* and *ilmu kauniyah*.

4. CONCLUSION

The concept of *Wahdatul Ulum*, or the unity of knowledge, is a fundamental principle in the Islamic scholarly tradition that emphasizes the integration of religious knowledge (*syar'i*) and general knowledge (*kauniyah*) as a unified whole. The ultimate goal of applying *Wahdatul Ulum* is the formation of the *insan kamil*—the perfect human being who possesses a balance between strong faith, vast knowledge, noble character, spiritual intelligence, and positive contributions to society.

Self-management plays a crucial role in achieving the *insan kamil* by managing time and priorities, developing self-discipline, conducting self-evaluation and improvement, creating a conducive environment, and balancing both physical and

spiritual aspects. By consistently applying *Wahdatul Ulum* in self-management, individuals can attain a perfect life as *insan kamil*, who continually serves Allah SWT and benefits humanity and the universe.

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