

Wahdatul 'Ulum Perspective Systemic Thinking: Study Integration of Science in Islamic Education

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ABSTRACT

Systemic thinking ability is a basic potential for humans in life. This study aims to analyze the study of systemic thinking from *Wahdatul 'Ulûm's* perspective as a study of the integration of knowledge in Islamic education. The approach to this research is a qualitative type, with a literature study method. Sources of data and study analysis materials used scientific literature obtained from credible websites, including Google Scholar, SINTA, Science Direct, and DOAJ. The results of this study indicate that (1) the ability to think thinking is a form of optimization of the potential possessed by humans and nature as "perfect beings" created by Allah swt. Islam teaches many systemic and critical thinking terms, such as *al-tafakkur*, *al-tadzakkur*, *al-tadabbur*, *al-tandzur*, and *al-ta'aqqu*. This potential supports the task of humanity as caliph fil ardh and 'abd on earth; and (2) Systemic thinking is relevant to the *Wahdatul 'Ulm* paradigm as a form of integrality (unity) of science, views that science is integral, interconnected, and holistic which is embodied in the form of vertical, horizontal, actuality, ethical, and intrapersonal integration. Human potential to have the ability to think systematically and critically is in line with the application of *Wahdatul 'Ulm* which eliminates all forms of scientific dichotomy, with the paradigm that everything comes from a single entity that is inseparable, interconnected and contains wisdom.

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1. INTRODUCTION

Thinking is a unique potential possessed by humans. The ability to think is also a differentiator between humans and others creatures created by Allah swt. (animals, plants, etc.). The thinking potential of humans aims to help humans in an effort to respond wisely to life's problems. In taking the wisdom of life, human wisdom also boils down to the ability to think that it is owned (Hafiz, 2022: 617-625). History records that human success in life is strongly influenced by the potential (ability) to think. Islam as a teaching (heavenly religion) does not make its adherents a ritual persons, but spiritual and complete persons in emotional and intellectual aspects (Lubis, 2021: 150-167). Thus, the terms *habl min Allah* (relationship with God), *habl min an-Nas* (relationship with humans), and *habl min al-'alam* (relationship with nature) are known. Harmony (harmonization) of humans in establishing these relationships, is largely determined by the ability to think, take wisdom, and be wise (Al Mujtahid et al., 2022: 531-544).

The thinking ability possessed by humans also makes it appropriate for humans to carry out the duties of caliph fil ard (leader on earth) and 'abd (servant). This appropriateness is also described in detail in the sources of Islamic teachings (al-Qur'an and hadith), which show that Islam is *rahmatan lil 'alamin* (grace to all nature), teaches and becomes a holistic guide for human life (Istiqomah & Putro, 2022: 37-46; Nasution, 2016: 73). This shows the urgency of critical and systemic thinking skills in humans. In essence, humans are creatures whose creation is perfected rather than Allah's others creatures because they have reason (the ability to think). The potential for thinking in humans leads humans to present various questions dialectically, which stimulates the human mind to ask questions and try to find answers to existing questions logically and systematically (Munthe, 2022: 386-399; Sujanto, 2004: 56). This is of course factored by the experience, insight, knowledge, and information received by the individual (Suridah, 2022: 477-490).

In general, a person's mental ability to think is divided into several aspects, including thinking logically, systematically, analytically, creatively, innovatively, and critically (Sari & Yuzaidi, 2021: 311-322). In the context of critical thinking skills, it is related to efforts to compare, differentiate, estimate, influence, draw conclusions, evaluate, and create patterns. This critical attitude is needed to stimulate someone to seek answers and solutions to various existing problems (Suryani & Syarqawi, 2020: 60-68).

Critical thinking from *Wahdatul 'Ulm's* perspective, is defined as the study of integration in the field of education. This concept or paradigm has been applied to Islamic religious universities (PTKI) in Indonesia, especially PTKI with university status. The institutional transformation of PTKI in the form of a university is a form effort to present solutions to community problems and accelerate the realization of a balanced human civilization in spiritual, emotional, and intellectual aspects.

Advances in technology and the development of the times are very rapid, not only presenting alternative solutions for the completion of human life. Because, this sophistication also brings changes that pose challenges and problems for "new clusters" in the community. For this reason, an integrative and systemic (structured) approach is needed to solve and address these problems. Thus, humans do not only view problems in a complex way. More than that, they can address various connectivity between solutions as an effort to solve problems (Bungsu & Rosadi, 2020).

The realization of the first world Muslim education conference in 1977 at King Abdul Aziz University Jeddah-Saudi Arabia, on the discussion of the integration of knowledge has not shown adequate results in the Islamic world (Dzukroni, 2022: 142-164; Harahap et al., 2019: 3). Basically the reintegration of knowledge in the context of 'Wahdatul 'Ulûm' can be done in five forms, namely vertical integration, horizontal integration, actuality integration, ethical integration, and integration intrapersonal (Harahap, et al., 2019: 20-26). The implementation of the *Wahdatul 'Ulm* paradigm concept has several problems. One of the important issues is related to ontology, basic assumptions, or scientific foundations to be built at *Wahdatul 'Ulm*. According to the initiator of *Wahdatul 'Ulm*, without a solid foundation, the *Wahdatul 'Ulm* paradigm will not be able to provide a solution regarding the desire for the integration of knowledge or the unity of science, and of course, at the practical stage, there will be chaos due to the absence of a solid ontology. Therefore, this study only focuses on the ontology stage regarding the existence of the *Wahdatul 'Ulûm* paradigm (Fridiyanto, 2020: 2).

Indeed, research on *Wahdatul 'Ulûm* has been investigated from various aspects (study point of view). Among them discussed *Wahdatul 'Ulûm* as a subject at UIN SU Medan (Hasibuan, 2022; Muthia, 2020), the phenomenon of scientific integration at UIN Walisongo Semarang (Adinugraha et al., 2018: 1-24; Suharto, 2015: 251-282; Putri, 2016), the philosophical foundation of science facing the era of disruption (Fridiyanto, 2019: 149-155), character building (Zebua et al., 2022: 39-48), religious moderation (Fatimah, 2021: 131-146), community dedication (Mukhsin, 2021: 379-388; Al Asy'ari, et al., 2021: 704-709), scientific integration of acquired knowledge and perennial knowledge (Baniah, 2022: 449-458), parental scientific development (Mardianto, 2021), and the institutional role of the Islamic mass organization *Al-Ittihadiyah* in grounding the *Wahdatul 'Ulûm* paradigm (Khairuddin, 2022).

The aforementioned literature review elucidates that the investigation of scientific integration and *wahdatul 'ulum* has been comprehensively and meticulously explored at the State Islamic University level. Nonetheless, an analysis of the research study revealed a gap in the form of a particular discourse on critical and systemic thinking as attributes and traits of students at UIN North Sumatra Medan, within the institutional paradigm of *wahdatul 'ulum*. This rationale also motivates the researcher to conduct an in-depth investigation of the topic. The present article is poised to delve into the topic of systemic thinking, specifically in the context of *Wahdatul 'Ulm*. The aim of this discourse is to explicate the concept of systemic thinking, the comprehension and ideology of *Wahdatul 'Ulm*, the principles of systemic and critical thinking in an academic context, and the *wahdatul 'ulm* paradigm model at UIN north sumatra.

2. METHODS

This research uses a qualitative approach with a literature study method (Assingkily, 2021). The research focus is on the study of systemic and critical thinking from the perspective of *Wahdatul 'Ulûm* as an analysis of integration studies in Islamic education. The data sources for the analysis of the study are obtained from books, scientific articles, proceedings, and final assignments (thesis, thesis, or dissertation). The search for data sources was obtained from credible pages, including Google Scholar, SINTA, Science Direct, and DOAJ. The research data was declared valid (valid) after going through checking the data using reference materials.

3. FINDINGS AND DISCUSSION

3.1 The Nature of Systemic Thinking

Systemic thinking in a critical context gives humans more value than Allah's other creatures. Through thinking, humans try to find solutions to problems wisely (Hamka & Putro, 2022: 1-12; Dauly, 2014: 160-161). Of course, being wise in question is the "fruit" of human efforts to take life lessons. Thinking activities require skills to manage long-term memory (LTM) and short-term memory (STM) in the human mind. For that, various information is needed from experience, scientific insight, lessons, and something close to daily human life. Thus, a stimulus-response will be realized in the human mind (Sarbaini et al., 2022: 85-95; Khodijah, 2014: 103).

The human ability to relate various information properly will lead to a wise attitude because it is balanced between intellectual, emotional, and spiritual (Irawan & Putra, 2022: 132-140; Suryabrata, 2011: 54). Furthermore, these skills also present a high curiosity in humans, seek to make moderate and beneficial decisions, and formulate appropriate solutions to every problem. Because, consciously, humans will make decisions, accept risks, and be responsible for all activities (deeds) (Fakhrurrazi, 2021: 15).

Systemic thinking leads humans to the equivalent of polarization components between events or events, both analytically and synthetically (Juhana et al., 2022: 192-200; Aminullah, 2004: 2). The combination of analytical-synthetic thinking changes the human thinking system that was originally passive to active in seeking effective decisions. This ability also makes individuals view problems as holistic (integrated) and comprehensive (Bungsu & Rosadi, 2020).

The integrity of the systemic way of thinking will produce the best solution and benefit each party. This is based on the factors that influence it, such as a person's feelings or emotions, education level, belief system, ambition or lust for something (Fakhrurrazi, 2021: 16). In addition, a person's system of thinking is also influenced by parenting provided by parents, family roles, patterns of relationships and interactions in society, friendship solidarity, and information received by individuals through mass media (Bungsu & Rosadi, 2020: 209-210). Systemic thinking skills are not only processed on a person's cognitive but also embodied in actions or actions (Bungsu & Rosadi, 2020: 211-212). Thus, the sequence starts from thinking logically, formulating decisions, and implementing decision-making strategies to gathering evidence as accountability for actions (Lubis et al., 2022: 27-41; Sidharta, 2005: 6).

Thinking is an activity that is closely related to individual mentality. By thinking critically, a person has tried to appreciate himself by continuously operationalizing the function of reason, looking for ideal steps, developing between components of knowledge, to developing a democratic attitude towards existing differences (Sufatman, 2022: 209-228; Hassoubah, 2004: 86). Thus, it is concluded that systemic thinking is an effort in the field of education to provide broad opportunities for students to equip themselves independently as a reflection of life in the future.

3.2 The Nature and Philosophy of *Wahdatul 'Ulûm*

Wahdatul 'ulum is interpreted as the basic principle of science that is integrated (integrative) and interconnected (interconnective) (Dewi et al., 2022; Kowiyah, 2012). The integration of science is intended as an effort to strongly oppose the assumptions or arguments about the existence of a science dichotomy (reductionist notion). In fact, science is purely intended as a "way" of self-servitude to the Creator (Allah swt.) and dedication to the development and realization of human welfare (Fridiyanto, 2020: 83).

The *Wahdatul 'Ulûm* paradigm in a transdisciplinary perspective, actually provides solutions and answers to the problems of human life (Harahap et al., 2019: 20). This discourse on the study of scientific integration has long been pursued by world education reform leaders, and developed by contemporary education leaders, but it seems slow and needs to be accelerated or dynamic in all sectors, especially higher education institutions (Fridiyanto, 2020: 129).

On another dimension, the dichotomy of science is still believed by a handful of parties, where one science is considered not cognate or linear. For this reason, the government, through the Ministry of education is trying to accelerate the institutional status from high schools or institutes to universities (Harahap et al., 2019: 9-10). The *Wahdatul 'Ulum* paradigm is present as an effort to erase the scientific dichotomy that has occurred so far through systematic efforts, namely vertical integration, horizontal integration, actuality integration, ethical integration, and intrapersonal integration (Fridiyanto, 2020: 1).

Based on the description above, it can be understood how the urgency of *Wahdatul 'Ulûm* is assessed from various sides, including the philosophical side. The concept is a study and implementation of the development of science and educational needs in the modern era, which seeks to eliminate the dichotomy of science. In achieving these goals, of course, obstacles need to be resolved to be even better with systemic goals.

3.3 Principles of Systemic and Critical Thinking in an Academic (Educational) Context

Islamic education is a "container" for the dynamics of scientific integration in realizing a superior generation of noble character (*akhlak al-Karimah*) (Harahap et al., 2019: 16-17). For this development, humans need two basic skills: language and the ability to reason (think) (Fridiyanto, 2020: vii). Improved skills in these aspects enable people to be highly competitive (Harahap et al., 2019: xvi).

Learning, as the main process in the world of education, applies various strategies and approaches to developing the potential of students. For this reason, education is important to strive for systemic thinking skills in students, with the aim of exploring scientific thinking humans (Fridiyanto, 2020: 2). The way that can be taken is problem-based learning and problem-solving-oriented efforts.

In an academic context, systemic thinking skills are very helpful for individuals in constructing something that exists. This is where creative and innovative ideas emerge in the education world. Likewise, emotional control is also often a challenge for humans, due to the need to fulfil endless ambitions. For this reason, it is necessary to balance the intellectual, emotional, and spiritual elements. Dampening emotions from the side of ambition is also not good. Because, motivation and hope sometimes arise from human ambition. Thus, proper direction in achieving something must be internalized from an early age, and this concept is practised in the learning process (academic). Thus, critical and systemic thinking is indispensable in achieving the goals of human life in an academic or educational context.

3.4 The *Wahdatul 'Ulûm* UIN North Sumatra Medan Paradigm Model

UIN North Sumatra Medan, since changing its status from IAIN to UIN (in 2014), has adopted the transdisciplinary paradigm as an effort to hybridize the cosmopolis approach for a progressive Islamic society (Harahap et al., 2019: 20-26). Since 2019, the paradigm has been developed with a new concept, namely the *Wahdatul 'Ulûm* paradigm with the target of *ulul ilmi* graduates as the quality profile of graduates (Sholichin et al., 2022: 1-22; Al Rasyidin & Nizar, 2005: 31).

From various frameworks of thought, research with a transdisciplinary approach at the State Islamic University (UIN) of North Sumatra uses the *Thawwâfi* frame of mind, namely, research is carried out and researchers move around the problem orbitally. Research with *Thawwâfi*'s framework uses seven principles, namely: scientific and objective, transvision, *sunnatullah* vision, value internalization, *bahsiyah* analysis, *mashlahah* and *tawhidi*. In the context of paradigm development, collaborative efforts between parties are needed in realizing the success of these conceptual ideals. Thus, alumni as "the face of campus graduates" can take part in the wider community, and any institution is ready to absorb UIN graduates as a credible undergraduate, master's, or doctoral graduates in their respective fields of expertise.

Based on the description above, *Wahdatul 'Ulûm* is believed to be a paradigm that leads campus people to explore in-depth information about science in an integrative-interconnective way without agreeing to the slightest dichotomy. This is in line with the concept of systemic thinking that connects humans to the logic of constructive thinking. This shows that systemic thinking and *Wahdatul 'Ulm* are interrelated as a framework of thinking methods directed at various sources of problems that change the system effectively.

4. CONCLUSION

Based on the description of the results and discussion of the research above, it is concluded that first, the ability to think is a form of optimization of the potential possessed by humans and nature as "perfect creatures" created by Allah swt. Islam teaches many systematic and critical thinking terms, such as *al-tafakkur*, *al-tadzakkur*, *al-tadabbur*, *al-tandzur*, and *al-ta' aqqul*. This potential supports the task of humanity as caliph *fil ardh* and 'abd on earth; and second, systematic thinking is relevant to the *Wahdatul 'Ulm* paradigm as a form of integrality (unity) of science, views that science is integral, interconnected, and holistic which is embodied in the form of vertical, horizontal, actuality, ethical and intrapersonal integration. The human potential to have the ability to think systematically and critically is in line with the application of *Wahdatul 'Ulm* which eliminates all forms of dichotomy, with the paradigm that everything comes from an inseparable, interconnected, and wise unit.

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