APPLICATION OF WAHDATUL ULUM (INTEGRATION OF SCIENCE) IN EDUCATION AND LEARNING

Three Wulan Ramadhani
Universitas Islam Negeri Sumatera Utara Medan
threewulan12@gmail.com

Mohammad Al-Farabi
Universitas Islam Negeri Sumatera Utara Medan
Mohalfarabi@gmail.com

Zulkifli Tanjung
Universitas Islam Negeri Sumatera Utara Medan
Zultanjung@gmail.com

Abstract

Western people adopted and applied the knowledge that originated from the Muslims in their country, resulting in Western people experiencing knowledge development. The church's teachings have rejected the development of science in the West because the science that developed is not following the teachings of the church, which resulted in many Western scientists being killed. The incident created a scientific dichotomy between general and religious knowledge.

The methodology in this study is a descriptive type of research because there is a goal to get answers associated with opinions and responses, so qualitative (descriptive) research must be carried out. The research method used in data collection is literature-based data collection aimed at processing data and information from written documents, namely books related to the research title.

The discussion results are as follows: Western people's influence on the scientific dichotomy affects civilization, especially in education. Many educators need to learn or want to know about this knowledge sharing. Finally, the dichotomy of science is believed to be different when all knowledge only comes from one, namely Allah SWTt. Therefore, a new concept is needed to eliminate this influence, namely Wahdatul Ulum. This concept is the opposite of the scientific dichotomy. In the education system, this concept is applied using a transdisciplinary concept in developing curriculum and learning strategies. Curriculum preparation plans are implemented before the learning process takes place, while learning is an educator's activity in selecting and determining methods and media in the learning process.

Corresponding Author:
Three Wulan Ramadhani
Universitas Islam Negeri Sumatera Utara Medan
Email: threewulan12@gmail.com

INTRODUCTION

Islam has flourished on this earth for more than fourteen centuries. The long course of history holds an event where there was a meeting between Islam and the West. This meeting caused some opposition and even led to conflict.(Sewang, 2017) Viewed from a historical point of view, the West initially carried out cultural development, and after that, Islam progressed to defeat the West, which was in a dark age at that time. This event can be seen when the Islamic empires in Spain and Iraq are progressing and vice versa in the West itself experiencing decline or dark times.

The darkness visible in the West is seen from the darkness of science. While in the Islamic kingdoms in Spain and Iraq experienced rapid progress in science. The advancement of science in the Islamic empire attracted the attention of Westerners to study there.(Syam, 2008) The openness of Muslims in sharing their knowledge allows Westerners to understand the sciences taught by Muslims. The science understood by Westerners makes them experience scientific progress and leave the dark ages, while Islam itself experiences the opposite period of decline. The West itself wants to destroy Islam.(Rozali, 2020) Therefore, Islam's decline is an opportunity used to destroy Muslims. The science that originally came from Islam was changed to be as if science came from Western people. Especially the philosophy and science of ibn Rushd transferred to Europe, making science there more developed.

The development of science in the West experienced a refutation of church teaching due to the large amount of knowledge not justified by church teaching. As a result, many scientists were killed. The peak of the conflict resulted in the emergence of a scientific dichotomy, namely that science developed outside of religion.(Poerbakawatja, 1981) Etymologically, dichotomy comes from English *dichotomy*, which means a division of two parts, division of two and branching of two parts. While terminologically, the dichotomy is understood as a separation between general and religious science, known as dichotomous phenomena. According to KBBI, the dichotomy is defined as a division into two conflicting groups. Thus, the dichotomy here is interpreted as a separation between religious and general science (Mustaqim, 2015).

The emergence of the dichotomy of science itself has been going on for a very long time to impact the field of education directly. The education system contains a learning system where educators send their knowledge to students. An educator who thinks can indeed distinguish between general science and religious science while who thinks in a closed way either does not understand his knowledge or does not want to understand religion and interpret revelation, then the process of integrating knowledge or changing the concept of thinking that science essentially comes from one source, namely Allah SWT is still difficult to achieve.(Basyit, 2019) Therefore, the concept of Wahdatul Ulum applied in the education and learning system is expected to change the concept of thinking of students or future successors that the universe and all things in it, both science and others, belong to Allah SWT and will have an impact on increasing faith and admiration for the greatness of Allah SWT who created and establishes laws in this universe.(Daulay et al., 2021)

RESEARCH METHODOLOGY

The methodology in this study was descriptive research caused by the aim of getting answers associated with opinions and responses, so qualitative (descriptive) research must be carried out.(Moleong & Lexy, 2012) The research method used in data collection was based on literature studies aimed at data processing and information from written documents, namely books related to the research title.(Sari & Asmendri, 2020)

RESULTS AND DISCUSSION

1. The Essence of Education and Learning in the Perspective of Wahdatul Ulum

Education is the development of the basic word "educate", after which it is added with the affix "me," which turns into "educate," which means to provide direction or training. Meanwhile, if added with an affix beginning with "pe" and ending with "kan," it means to be an action. The word education comes from the Greek word *pedagogies,* which means giving guidance or direction to children. After being translated into English, education means development.(BP et al., 2022)

Education can be interpreted as an effort carried out by a person, both individuals and groups, which aims to guide children and provide direction to become mature individuals and better than before (Pasaribu, 2022).

Education is referred to in Arabic; several terms indicate the meaning of education, namely *Tarbiyah,* which comes from the word *rabba.* Ibrahim Anis said that the word *rabba* means growing and developing. As al-Raghib al Ashfahany explained, education is the process of developing or growing something in stages until it reaches perfection. (Djunaid, 2014) Kitab Tafsir al-Maragi, the word *rabba* itself, is found in surah Al-Fatihah verses 1 and 2, which contain the meaning of maintaining and growing. In a broad sense, Allah Almighty takes care of man with two sides, namely the maintenance of human existence from childhood to adulthood by giving strength of soul and reason and maintenance to religion and morals with the intermediary of a Prophet to deliver his message in order to perfect the intellect and cleanse the human soul (Masang, 2017).

In addition to the term *tarbiyah,* education is also contained in another term; namely, the term *ta'lim* comes from the word '*alima.* According to Rashid Rida*, Salim* means spreading knowledge widely to everyone without restriction, and there are no binding regulations. The phrase is based on the Qur'an surah Al-Baqarah verse 31 and verse 151, which contains a meaningful message that the Prophet Muhammad SAW taught humans not only to be able to read what is written but to ponder and understand what is read so that the meaning contained in the reading is conveyed (Masang, 2017).

The purpose of understanding education is to improve human life that was originally natural into a cultured life. National education aims to educate the nation's life and develop people who believe, are devoted to God Almighty and have noble ethics, have knowledge and skills, are healthy bodies and souls, and have individual personalities that are independent and responsible for society and the nation.(Harto & Syarnubi Syarnubi, 2018)

Education will continue, consciously and unconsciously, as long as humans remain alive. Education is said to be a defense tool for humans to adjust to the surrounding environment through learning and guidance. The first revelation revealed to the Prophet Muhammad SAW through the angel Gabriel is Surah Al-

Alaq verses 1-5, which contains the meaning of affirmation to mankind always to learn, study, and seek knowledge. When examined in detail, this verse contains education and calls mankind to become a man of knowledge (Masang, 2017).

Education in a learning situation is said to be a conscious effort made by students to develop their potential. Learning is essentially a teacher activity that keeps students in a learning condition.(Rohmah, 2017) It is said that learning conditions are seen from several indicators, namely concentration, enthusiasm for learning, question and answer, arguing, discussing, trying, guessing, and finding. Meanwhile, it is said that students are not in a learning condition if they do the opposite activity, namely just staying silent, passive or avoiding (Sutarman, 2007).

In order to realize their full potential, students need to have high self directed learning by constantly monitoring their own learning progress, identifying areas where they lack and making conscious efforts towards their self-improvement (Warna, 2017).

Muhaimin said learning is an effort to teach students with activities to choose, determine, and apply several methods or strategies to achieve the desired learning outcomes (Mawarti, 2015). Students are not seen as passive objects but as active subjects in learning to develop all the potential within them. Learning strategies are made to form learning patterns that are adapted to classroom conditions and students as learning subjects so that teaching and learning can be achieved with active conditions.

There are three important factors contained in learning activities, namely: *first*, learning conditions where learning methods affect learning outcomes consisting of goals or results to be achieved, emphasis on certain points in the field of study to be conveyed, obstacles to be faced, and characteristics of each individual in the form of talent and motivation. *Second,* learning strategies where strategies are needed what to convey, strategies in delivering the material and strategies in processing learning. *Third*, learning outcomes include effectiveness, efficiency, and attractiveness of learning. If an educator is going to start the learning process, then the educator must focus on three important factors, namely, considering learning conditions, learning strategies, and learning outcomes (Mawarti, 2015).

The essence of education in the Quran is inseparable from the purpose of Allah SWT creating humans, which is created to worship Allah SWT and hope for happiness in the world and the hereafter according to the word of Allah SWT in surah Al-Zariyyat verse 56 reads::

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ٥٦

Meaning: *"And I did not create the jinn and mankind except to worship me."*

In the above verse, there is a message for all created by Allah SWT and people so that they surrender their whole self, obey, and believe only in one, which is Allah SWT, Almighty. The meaning of the above verse is adopted into the written purpose of national education, making people believe and fear only in the One God.

Education, learning, and people will be inseparable because the three components are interconnected.(Baderiah, 2018) In education, a learning process requires humans as an important component so that the dreamed learning outcomes are achieved. Man as a learning creature has been shown by the Prophet Adam when he received "teaching" from Allah SWT about the names of things. So when teaching, it is not just knowing the object's name but teaching about the attributes of Allah SWT and the relationship between Allah SWT and His creation. This integration of intellectual consciousness with spiritual consciousness forms the basis of the concept of learning in Islam. (Fitri Wahyuni, 2018)

Education and learning is a foothold, foundation or basis for a person or group of people to practice the education system.(Dwilaksana, 2020) In education, not only teaches science but religious science is also taught, and not just getting knowledge but knowledge is used to develop civilization. Therefore, it is necessary to formulate a new concept, namely scientific integration, called the "Wahdatul Ulum" concept.(Nurihsan, 2017)

Wahdatul Ulum comes from the word *wahdah*, meaning one, and *Al-'ulum* is a plural word meaning sciences. It can be said that Wahdatul Ulum is a unity of sciences. Science is a way, direction, and guide for mankind because science is a light (Study et al., 2021). According to Siregar, Wahdatul Ulum is all sciences that join in one network and complement and are related (Fridiyanto, 2020). This unification of knowledge includes not only religion and knowledge but also ethics,

culture, humanities, science, philosophy, and applied sciences. The word integration or Islamization is more often known as Wahdatul Ulum. These three words have one purpose: to reunite the sciences, both religious and general sciences, which result from scientific dichotomies.

Integrating Islamic sciences with other sciences, such as natural and social sciences, requires a transdisciplinary approach. This approach includes studies, research, and development of community life. This approach uses a system of linkages of one family of knowledge that is the basis of researchers with other knowledge families. The application of the integration of knowledge in the field of education is expected to produce Muslim scholars with different perspectives on various matters such as work, activities, law, and science based on Islamic views.(Ni'mah, 2023)

1. The Main Focus of Education and Learning Based on Wahdatul Ulum

The challenges that will be faced in changing the scientific dichotomy into a concept of unity by the scientific world, especially Islamic scientists, are the vertical dichotomy, namely, science separated from God. Second, the *horizontal dichotomy,* namely the development of Islamic science in certain fields of science, runs based on orthodoxy, only paying attention to its perspectives and dimensions without paying attention to the development of other sciences; the approach to Islamic science is not communicated with other Islamic sciences, ontology and epistemology are just the main tasks of science without being followed by its axiology or usefulness.(Razzaq, 2019) *Fourth,* the ethical dichotomy is that science is not aligned with morals. *Fifth is the* intrapersonal dichotomy: the practitioner of knowledge who does not understand the relationship between the spirit and its body or the creation of man with the quality of human resources (Harahap, 2019).

Education is always related to human existence, science, and philosophy. Therefore, integration or unification is needed. M. Amin Abdullah emphasized that education must be closely related to the way of social thinking because it will result in social impacts that require a response to social reality and are not limited to the scope of theories and concepts. Education should also be used to introduce culture and society, which at the same time has been mixed with science, technology, and industrialization.(Aryati, 2018) Therefore, education is required in a more positive

direction to build a new culture and eliminate social symptoms. With the existence of an education system that applies the concept of Wahdatul Ulum, it is hoped that between educators and students, a comprehensive educational atmosphere only knows some of it with deep thought. Thus, the concept of Wahdatul Ulum itself will be able to bridge the gap that has occurred so far between religion and science (Nasiruddin, 2016).

The application of Wahdatul Ulum in the field of education proposed by Siregar, is to show humans that everything in this universe belongs to Allah SWT. So the effort in finding knowledge aims to find and recognize *taqdirullah and sunatullah* according to the decrees of Allah SWT towards the whole that has been in force. *Taqdirullah* is a decree from Allah SWT, while *sunatullah* is the law or provision of Allah SWT conveyed to humans through the apostles. Educators must realize that every knowledge shared with learners is about *taqdirullah* and *sunatullah.* This is very important to inform students so that they understand that they are studying *taqdirullah* and *sunatullah.* So there is increasing admiration for the greatness of Allah SWT in creating and establishing the laws that exist in this universe (Fridiyanto, 2019).

An example of the application of the integration of science in education is the relationship between psychology and the science of the Qur'an hadith regarding *Intelligence Quotients* (IQ). *Intelligence Quotients* (IQ) are people's ability to reason, solve problems, learn, understand ideas, think, and plan things. This intelligence involves logic to solve problems. Allah Almighty assigns IQ to each person differently; some are high, medium, and low. So Allah SWT gives humans the opportunity to increase their potential by always learning and seeking knowledge. This is following the provisions of Allah SWT always to seek knowledge listed in surah Al-'Alaq verses 1 to 5 read:

ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣ ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤ عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ٥

Meaning: *"Read by (calling) the name of your God Who Created. He has created man from a lump of blood. Read it, and it is your Lord who is merciful, Who teaches people through the medium of Qalam. He teaches man what he does not know".*

The search for knowledge is an obligation for every human being. So if he wants to have the ability to think highly then he must keep learning and continue to learn because seeking the knowledge of Allah SWT has no limits. As a reward, Allah will raise the level of knowledgeable people in accordance with surah Al-Mujadalah, verse 11 reads:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمْ تَفَسَّحُواْ فِي ٱلْمَجَٰلِسِ فَٱفْسَحُواْ يَفْسَحِ ٱللَّهُ لَكُمْۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَٰتٍۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ١١

Meaning: *"O believers, when it is said to you, "Be spacious in assembly", then let Allah give you space. And when it is said "Stand ye up", then stand up, surely Allah will exalt the believers among you and those who are given some degree of knowledge. And Allah knows what you do".*

A. Application of Transdisciplinary Approach in Curriculum Preparation

There are three important foundations in a transdisciplinary approach to applying curriculum preparation: *first,* systems theory which applies the concept *of holon* (the relationship of unity of science with other parts of science), which is the main basis for designing knowledge to be adopted into the curriculum. *Second*, the transdisciplinary curriculum must start from a problem to solving a problem*; third, the curriculum model*, namely *connected curriculum,* is used for inter-disciplinary relations and theory practice to a straight line to the side (horizontal). *The Ladder Curriculum* is a curriculum model initially divided continuously and gradually towards knowledge that can be blended. *Spiral Curriculum* curriculum model with a teaching material approach, namely if the higher the education level, the wider and deeper the material taught (Harahap, 2019).

The main point in the application of a transdisciplinary approach in the preparation of the curriculum focuses on problems that occur in people's lives or common cases that occur, such as the development of atheism, secularism, materialism, shifts in the world of work, poverty, environmental damage, radical movements, moral decadence, drug trafficking, low quality of education, corruption, and others.

The levels of courses developed in the preparation of the curriculum using a transdisciplinary approach (Harahap, 2019) are:

1. The Subject of the Qur'an Al-Hadith and Tauhid

The transdisciplinary approach to learning is an effort to provide knowledge about the relationship of material learned in the Qur'an. It can be said that the main purpose is to explore and find the truth in the Qur'an and Hadith related to the issue of sources or foundations in discussing material on the subject. While tawhid itself is intended as a basic merger with the purpose of all scientific activities, such as carrying out duties as caliph of God, all scientific activities are dedicated to devotion to God.

2. The Subject of the Home Disciplines

Recognizing the basic foundations of knowledge is the most important stage but does not exclude other sciences. Better understanding the basics at the beginning and also during the basic understanding process, there will still be an approach with other sciences that are still in accordance with the flow of the material with its own basic knowledge.

3. The Subject of the Multidisciplinary

Learning that links disciplines to problems. Some disciplines provide knowledge to find solutions to cases without mixing thoughts. So this learning aims to change the human point of view that the search for problem solutions is not only seen from one angle but can be from several other points of view.

4. The Subject of the Interdisciplinary

This learning combines two or more components of disciplines into a unified learning program to innovate to find new knowledge, practice, and expression.

5. The Subject of the Transdisciplinary

This course provides more knowledge and insight to students in collaborative transdisciplines. The three types in this category are, first, the *Knowledge System,* which is disclosure about the existence of problems that must be identified through knowledge of the origin of the problem, and internal and external factors that have the potential to produce problem cases. *Second, Target Knowledge* contains the concept of action and procedures for solving problems arising from natural, social, and value systems. Therefore, assessment in achieving targets is very necessary. *Third, Transformation Knowledge* functions so that students introduce students to various problem-

solving techniques that follow the problem, propose various kinds of problem-solving obtained through field research, and train students to apply appropriate problem-solving techniques through activities in the field.

B. Application of Transdisciplinary Approach in Learning Strategy

Curriculum with learning has different meanings but is still continuous or interconnected. The curriculum contains plans that will be carried out during the learning process while learning how or methods of learning the knowledge. John Arul Philips suggests that although curriculum and teaching are two different forms, they are interconnected and cannot be separated. Therefore, when learning runs using a transdisciplinary approach, it must adjust between the type of knowledge to be learned and the learning strategy to be implemented. Likewise with the curriculum, if plans are difficult to implement, learning must be adjusted to the curriculum or use methods or media that are easy to understand (Harahap, 2019).

The concept of learning was an important feature in applying transdisciplinarity to learning. The characteristics of the concept are learning that emphasizes the concept of active learning, where students are allowed to actively participate in the process of finding knowledge, experience, and expertise.

Education in a transdisciplinary approach focuses on six keys to learning: problem-solving, creativity, community participation, self-regulation, knowledge of self, and knowledge of society. The six keys focus on affirming the importance of learning for learners.(Rifa'i & Rusydi Ananda, 2022)

The transdisciplinary approach develops five essential elements: knowledge, concepts, skills, attitudes and actions. While the main points in learning refer to the four pillars of education set by UNESCO (Harahap, 2019) as follows:

1. Belajar untuk mengetahui, *Learning to know*
2. Belajar untuk melakukan, *Learning to do*
3. Belajar memerankan, *Learning to be*
4. Belajar untuk hidup bersama, berinteraksi, dan bekerjasama, *Learning to live together*

CONCLUSION

Education is an effort carried out by individuals and groups to guide children and provide direction to become mature individuals and better than before. While in the Qur'an, education is a teaching process to humans who can not only read and write but an understanding of the readings contained therein is needed so that the content of the reading is conveyed. When the educational process runs, there is also a learning process. Learning is an educator's effort in the learning process in which there are activities to choose, determine, and apply several methods or strategies to achieve the desired learning outcomes. In education, not only teaches science but religious science is also taught; not just getting knowledge, but knowledge is used to develop civilization. Therefore, it is necessary to formulate a new concept, namely scientific integration, called the "Wahdatul Ulum" concept.

This concept was expected to unite the sciences in this universe into one source, namely Allah SWT. The influence of this scientific dichotomy affected the division between general science and religious science. Therefore, starting from the smallest process first, namely, education, to eliminate little by little the influence of the dichotomy of science. Changes in the concept of Wahdatul Ulum itself cannot be applied suddenly, but scientific approaches are needed, one of which is a transdisciplinary approach. This approach used a system of interrelation of science with other sciences. One transdisciplinary approach in education and learning could be applied in preparing curriculum and learning strategies. Curriculum preparation is a plan that is applied before the learning process takes place, while learning is an educator's activity in choosing and determining methods and media in the learning process.

REFERENCES

Aryati, A. (2018). MEMAHAMI MANUSIA MELALUI DIMENSI FILSAFAT. *El-Afkar*, *7*(11).

Alimron, A., Syarnubi, S., & Maryamah, M. (2023). Character Education Model in Islamic Higher Education. *AL-ISHLAH: Jurnal Pendidikan*, *15*(3), 3334-3345.

Ali, M., & Syarnubi, S. (2020). Dampak Sertifikasi Terhadap Kompetensi Pedagodik Guru (Studi Pemetaan (PK) GPAI On-Line Tingkat SMA/SMK Provinsi Sumatera Selatan. *Tadrib*, *6*(2), 141-158.

Arisca, L., Karoma, K., Syarifuddin, A., & Syarnubi, S. (2020). Pengaruh Kompetensi Kepribadian Guru PAI Terhadap Kecerdasan Emosional Siswa di SMP Negeri 06 Palembang. *Jurnal PAI Raden Fatah*, *2*(3), 295-308.

Baderiah. (2018). *Buku Ajar Pengembangan Kurikulum*. Lembaga Penerbit Kampus IAIN Palopo.

Basyit, A. (2019). Dikotomi dan Dualisme Pendidikan di Indonesia. *Journal Tahdzibi*, *4*(1).

BP, A. R., Munandar, S. A., & Fitriani, A. (2022). Pengertian Pendidikan, Ilmu Pendidikan Dan Unsur-unsur Pendidikan. *Al Urwatul Wutsqa: Kajian Pendidikan Islam*, *2*(1).

Ballianie, N., Dewi, M., & Syarnubi, S. (2023, August). Internalisasi Pendidikan Karakter pada Anak dalam Bingkai Moderasi Beragama. In Prosiding Seminar Nasional 2023 (Vol. 1, No. 1, pp. 44-52).

Daulay, H. P., Dahlan, Z., Priono, A., & Lubis, A. P. (2021). Kolonialisme Dan Dikotomi Pendidikan di Indonesia. *Islamic Education Journal*, *1*(1).

Djunaid, H. (2014). Konsep Pendidikan Dalam Alquran (Sebuah Kajian Tematik). *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan*, *17*(1), 139–150. https://doi.org/10.24252/lp.2014v17n1a10

Dwilaksana, C. (2020). *Sudahkah Guru Menjadi Kunci Pendidikan?* YPKIK (Yayasan Pengembangan Kajian Ilmu Kepolisian.

Fauzi, M., Andriani, H., & Syarnubi, S. (2023, August). Budaya Belajar Santri Berprestasi di Pondok Pesantren. In *Prosiding Seminar Nasional 2023* (Vol. 1, No. 1, pp. 140-147).

Febriyanti, E., Ismail, F., & Syarnubi, S. (2022). Penanaman Karakter Peduli Sosial di SMP Negeri 10 Palembang. *Jurnal PAI Raden Fatah*, *4*(1), 39-51.

Fitriyani, E. D., Mansur, A., & Syarnubi, S. (2020). MODEL PEMBELAJARAN PESANTREN DALAM MEMBINA MORALITAS SANTRI DI PONDOK PESANTREN SABILUL HASANAH BANYUASIN. *Jurnal PAI Raden Fatah*, *2*(1), 103-116.

Fitri Wahyuni. (2018). Islamisasi Ilmu Pengetahuan (Upaya Mengurai Dikotomi Ilmu Pengetahuan dalam Islam). *Qalamuna*, *10*(2).

Fridiyanto. (2020). *Paradigma Wahdatul 'Ulum UIN Sumatera Utara* (Suhairi (ed.); Pertama). Literasi Nusantara.

Fridiyanto, F. (2019). Paradigma Wahdatul 'Ulum Universitas Islam Negeri Sumatera Utara Sebuah Upaya Filosofis Menghadapi Era Disrupsi. *Journal Analytica Islamica*, 149–156.

Hawi, A., & Syarnubi, S. (2018). Remaja Pecandu Narkoba: Studi tentang Rehabilitasi Integratif di Panti Rehabilitasi Narkoba Pondok Pesantren Ar-

Rahman Palembang. *Tadrib*, *4*(1), 99-119.

Hartati, J., Achadi, W., Syarnubi, S., & Naufa, M. M. (2022). Hubungan Prokrastinasi dan Dukungan Sosial Teman Sebaya Pada Mahasiswa Pendidikan Agama Islam FITK UIN Raden Patah Palembang. *Al-Mada: Jurnal Agama, Sosial, dan Budaya*, *5*(4), 608-618.

Harto, K., & Syarnubi, S. (2018). Model pengembangan pembelajaran pai berbasis living values education (lve). *Tadrib*, *4*(1), 1-20.

Masang, A. (2017). Hakikat Pendidikan. *Over The Rim*, *1*(1), 191–199.

Mawarti, S. (2015). MEMAHAMI HAKIKAT PEMBELAJARAN dalam ISLAM Sebuah Model-Model dan Metode. *MADANIA: Jurnal-Jurnal Keislaman*, 49–74.

Malta, M., Syarnubi, S., & Sukirman, S. (2022). Konsep Pendidikan Anak dalam Keluarga Menurut Ibrahim Amini. *Jurnal PAI Raden Fatah*, *4*(2), 140-151.

Martina, M., Khodijah, N., & Syarnubi, S. (2019). Pengaruh lingkungan sekolah terhadap hasil belajar siswa pada mata pelajaran pendidikan Agama Islam Di SMP Negeri 9 Tulung Selapan Kabupaten OKI. *Jurnal PAI Raden Fatah*, *1*(2), 164-180.

Misyuraidah, M., & Syarnubi, S. (2017). Gelar Adat dalam Upacara Perkawinan Adat Masyarakat Komering di Sukarami Ogan Komering Ilir Sumatera Selatan. *Intizar*, *23*(2), 241-260. https://doi.org/https://doi.org/10.19109/intizar.v23i2.2239

Moleong, J., & Lexy. (2012). *Metodologi Penenlitian Kualitatif Edisi Revisi,*. Remaja Rosdakarya.

Mustaqim, M. (2015). Pengilmuan Islam dan Problem Dikotomi Pendidikan. *Jurnal Penelitian*, *9*(2), 255. https://doi.org/10.21043/jupe.v9i2.1321

Nasiruddin. (2016). Integrasi Sains Dan Agama Dalam Pendidikan Islam. *LITERASI (Jurnal Ilmu Pendidikan)*, *4*(2), 171. https://doi.org/10.21927/literasi.2013.4(2).171-188

Nurrahman, N., Oviyanti, F., & Syarnubi, S. (2021). Hubungan Antara Kegiatan Ekstrakurikuler dengan Keaktifan Siswa dalam Berdiskusi di Sekolah Menengah Pertama Muhammadiyah 4 Palembang. *Jurnal PAI Raden Fatah*, *3*(2), 166-175.

Ni'mah, Z. A. (2023). Telaah Argumentasi Kajian Integrasi Ilmu dan Agama. *Jurnal REVORMA*, *3*(1).

Nurihsan, A. juntika. (2017). *Membangun Peradaban Melalui Pendidikan*. PT Refika Aditama.

Pasaribu, S. (2022). *PSIKOLOGI PENDIDIKAN (Memahami Karakteristik Peserta didik)* (Ammamaiarihta (ed.); Pertama). CV. Widya Puspita.

Poerbakawatja, S. (1981). *Ensiklopedi Pendidikan*. Gunung Agung.

Razzaq, A. R. (2019). *Mengenal Wajah Baru Pendidikan Islam*. Pandora (Kelompok Penerbit CV. Bildung Nusantara).

Rifa'i, M., & Rusydi Ananda. (2022). *Kepemimpinan Pendidikan*. Pusdikra Mitra Jaya.

Rohmah, A. N. (2017). Belajar dan Pembelajaran (Pendidikan Dasar). *CENDEKIA Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam*, *9*(2).

Rozali. (2020). *Metodologi Studi Islam Dalam Perspectives Multydisiplin Keilmuan*. PT Rajawali Buana Pusaka.

Sari, M., & Asmendri. (2020). Penelitian Kepustakaan (Library Research) dalam

Penelitian Pendidikan IPA. *Jurnal Penelitian Bidang IPA Dan Pendidikan IPA*, *6*(1).

Sari, E. I., Sukardi, I., & Syarnubi, S. (2020). Hubungan Antara Pemanfaatan Internet Sebagai Media Pembelajaran dengan Motivasi Belajar Siswa Pada Mata Pelajaran Akidah Akhlak di Madrasah Tsanawiyah Negeri 1 Palembang. *Jurnal PAI Raden Fatah*, *2*(2), 202-216.

Sukirman, S., Baiti, M., & Syarnubi, S. (2023). Konsep Pendidikan menurut Al-Ghazali. *Jurnal PAI Raden Fatah*, *5*(3), 449-466.

Sukirman, S., Baiti, M., & Syarnubi, S. (2023). Pendidikan Agama Islam dan Isu Kekerasan dalam Hak Asasi Manusia. *Jurnal PAI Raden Fatah*, *5*(2), 433-448.

Sutarmizi, S., & Syarnubi, S. (2022). Strategi Pengembangan Kompetensi Pedagogik Guru Rumpun PAI di MTs. Mu'alliminislamiyah Kabupaten Musi Banyuasin. *Tadrib*, *8*(1), 56-74.

Sewang, A. (2017). *Sejarah Peradaban Islam*. Wineka Media.

Studi, J., Jssa, A., Kajian, F., & Utara, S. (2021). *Jurnal Studi Sosial dan Agama (JSSA)*. *1*, 131–146.

Sutarman, H. O. (2007). Hakikat Pembelajaran. *Jurnal Pendidikan Dan Budaya*, *4*(2), 1–11.

Syahrin Harahap, D. (2019). *Wahdatul 'ulûm* (Ketiga). Perdana Publishing.

Syam, F. (2008). *Transformasi dan Kontribusi Intelektual Islam atas Duni Barat*. Kencana.

Syarnubi, S., Alimron, A., & Muhammad, F. (2022). Model Pendidikan Karakter di Perguruan Tinggi. *Palembang: CV. Insan Cendekia Palembang*.

Syarnubi, S. (2023). HAKIKAT EVALUASI DALAM PENDIDIKAN ISLAM. *Jurnal PAI Raden Fatah*, *5*(2), 468-486.

Syarnubi, S. (2019). Profesionalisme Guru Pendidikan Agama Islam dalam Membentuk Religiusitas Siswa Kelas IV di SDN 2 Pengarayan. *Tadrib*, *5*(1), 87-103.

Syarnubi, S. (2019). Guru yang bermoral dalam konteks sosial, budaya, ekonomi, hukum dan agama (Kajian terhadap UU No 14 Tahun 2005 Tentang Guru Dan Dosen). *Jurnal PAI Raden Fatah*, *1*(1), 21-40.

Syarnubi, S., Syarifuddin, A., & Sukirman, S. (2023). Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0. *AL-ISHLAH: Jurnal Pendidikan*, *15*(4).

Syarnubi, S. (2020). Pendidikan Karakter pada Madrasah Aliyah Negeri 3 Palembang. *PhD diss., UIN Reden Fatah Palembang*.

Syarnubi, S. (2016). Manajemen Konflik Dalam Pendidikan Islam dan Problematikanya: Studi Kasus di Fakultas Dakwah UIN-SUKA Yogyakarta. *Tadrib*, *2*(1), 151-178.

Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... & Ulvya, I. (2023, August). Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Moderasi Beragama. In *Prosiding Seminar Nasional 2023* (Vol. 1, No. 1, pp. 112-117).

Syarnubi, S. (2022). Penerapan Paradigma Integrasi-Interkoneksi dalam Peningkatan Mutu Lulusan. *Jurnal PAI Raden Fatah*, *4*(4), 375-395.

Wulandari, Y., Misdar, M., & Syarnubi, S. (2021). Efektifitas Peningkatan Kesadaran Beribadah Siswa MTs 1 Al-Furqon Pampangan Kecamatan

Pampangan Kabupaten Ogan Komering Ilir. *Jurnal PAI Raden Fatah*, *3*(4), 405-418.

Yanti, S. H., Hawi, A., & Syarnubi, S. (2021). Pengaruh Penerapan Strategi Firing Line Terhadap Pemahaman Siswa Pada Mata Pelajaran Pendidikan Agama Islam Kelas VII di SMP N Sukaraya Kecamatan Karang Jaya Kabupaten Musi Rawas. *Jurnal PAI Raden Fatah*, *3*(1), 55-65.