

Philosophy of Unity of Science: Concept and Implications of Learning Practice at UIN Walisongo Semarang

Dian Pratiwi^{1*}, Nasikhin², Fihris³

^{1,2,3}Universitas Islam Negeri Walisongo Semarang

¹dianpratiwi1673@gmail.com, ²nasikhin@walisongo.ac.id, ³fihris@walisongo.ac.id

*Correspondence

DOI: 10.38073/aijis.v1i2.1571

Received: March 2024

Accepted: March 2024

Published: March 2024

Abstract

This research aims to explore and analyze the Philosophy of the Unity of Science as a conceptual foundation in the context of education at UIN Walisongo Semarang. The research method in this article is a literature study, with data collected through observation and documentation related to the Philosophy of Unity of Science course. The results of the study show that the application of the Paradigm of Unity of Science at UIN Walisongo has a positive impact on education, thus allowing students to develop a holistic understanding of the relationship between religion, science, and society. The implications of the Philosophy of Unity of Science in learning practice involve deep conceptual understanding, integration of cross-disciplinary knowledge, development of cross-disciplinary skills, and holistic thinking. This research makes a significant contribution to the understanding of the concept of the Philosophy of Unity of Science and its implications in the context of higher education, illustrating its relevance and potential to form a generation of adaptive and insightful leaders in the face of the complexities of the modern world. The conclusion of this study provides an in-depth understanding of how the Philosophy of Unity of Science can contribute to the development of the curriculum, learning approach, and character formation of students at UIN Walisongo Semarang.

Keywords: *Philosophy, Paradigm, Concept, Implications, UIN Walisongo Semarang*

Abstrak

Penelitian ini bertujuan untuk menggali dan menganalisis Filsafat Kesatuan Ilmu sebagai landasan konseptual dalam konteks pendidikan di UIN Walisongo Semarang. Metode penelitian dalam artikel ini adalah studi kepustakaan, dengan pengumpulan data melalui observasi dan dokumentasi terkait mata kuliah Filsafat Kesatuan Ilmu. Hasil penelitian menunjukkan bahwa penerapan Paradigma Kesatuan Ilmu di UIN Walisongo memberikan dampak positif terhadap pendidikan, sehingga memungkinkan mahasiswa mengembangkan pemahaman yang holistik tentang hubungan antara agama, ilmu pengetahuan, dan masyarakat. Implikasi Filsafat Kesatuan Ilmu dalam praktik pembelajaran melibatkan pemahaman konseptual yang mendalam, integrasi pengetahuan lintas disiplin, pengembangan keterampilan lintas disiplin, dan pemikiran holistik. Penelitian ini memberikan kontribusi yang signifikan terhadap pemahaman konsep Filsafat Kesatuan Ilmu dan implikasinya dalam konteks pendidikan tinggi, menggambarkan relevansi dan potensinya untuk membentuk generasi pemimpin yang adaptif dan berwawasan luas dalam menghadapi kompleksitas ilmu pengetahuan dunia modern. Kesimpulan penelitian ini memberikan pemahaman mendalam tentang

bagaimana Filsafat Kesatuan Ilmu dapat memberikan kontribusi terhadap pengembangan kurikulum, pendekatan pembelajaran, dan pembentukan karakter mahasiswa di UIN Walisongo Semarang.

Kata Kunci: *Filsafat, Paradigma, Konsep, Implikasi, UIN Walisongo Semarang*

INTRODUCTION

Philosophy is understood as a science that investigates the nature of things, tries to understand human experience, and is an attempt to provide answers to problems that arise in various fields of human endeavor. The solutions are derived from basic psychology and can be applied to a wide range of issues relating to the human condition, including educational issues.¹ The philosophy of unity of science is the philosophical foundation that underlies the understanding that all fields of science are interrelated and form a whole unit. In the context of education, understanding this philosophy is very important in designing broad and integrated learning practices. At UIN Walisongo Semarang, understanding the concept of unity of knowledge is an integral part of the educational process to ensure that students are able to connect various disciplines comprehensively. According to the philosophy of the unity of science, science is not only related to each other, but also understands that science cannot be separated from the real world. Therefore, this idea helps UIN Walisongo Semarang students understand the relationship between various disciplines and apply them in their daily lives. This encourages better understanding.

The concept of Wahdatul Ulum in the Philosophy of Unity of Knowledge that describes the Unity of Knowledge, although it is a lofty ideal, often faces implementation challenges. Research shows that combining religion and general science requires a deep understanding of both fields, as well as efforts to unify views that are often perceived as different. The impact of the incompatibility between science and religious values is also discussed in this study. The results suggest that the epistemological debate continues to grow, with some scientists viewing religious science as a discipline that lacks empirical evidence. Therefore, it is important to explore how wahdatul ulum can help overcome differences of opinion and provide holistic insight into the existence and role of religious science in society.

The application of the concept of unity of science at UIN Walisongo Semarang reflects a commitment to organizing education that not only understands science in one field, but also understands the interaction between religion, science, and society. The impact of this paradigm can be seen in the ability of students to become effective leaders who can face the complexities of the modern world. They are equipped with strong analytical skills and sensitivity to a wide range of perspectives, enabling them to make better decisions in the face of global challenges.

The implications of the philosophy of unity of knowledge on learning practices at UIN Walisongo Semarang are very significant. Lecturers at this university are expected

¹ Djamaluddin, Ahdar, Sekolah Tinggi, Agama Islam, and Negeri Parepare. 2014. "FILSAFAT PENDIDIKAN (Educational Philosophy)." page 129.

to be able to present learning materials in an integrated manner. Thus, students not only acquire knowledge separately, but they can also learn to relate information from different disciplines to gain a broader understanding. By applying the philosophy of unity of science in the learning process at UIN Walisongo Semarang, students gain increased cross-disciplinary skills. Students are given the ability to think across disciplines, which helps them deal with complex problems in the real world, which often require multiple ways to solve problems. As a result, students not only have expertise in one field, but also have the ability to adapt and innovate in a variety of contexts. By considering the implications of this unity of science, it is hoped that it can create a learning environment that supports the development of students in a holistic and holistic manner in accordance with the demands of an increasingly complex and dynamic era.

RESEARCH METHOD

The research method used in this study is literature study research with data collected through observation and documentation. A technique called literature study entails gathering data by deciphering and evaluating theories from a variety of research-related literatures.² This method uses secondary data that already exists in the literature about the philosophy of unity of science and its conceptual understanding of learning practices. This type of research is descriptive analytical, where researchers analyze various literature sources to gain a deep understanding of the Philosophy of Unity of Science. The main sources of data in this study are books, scientific articles, and conference papers that discuss the concept of Philosophy of Unity of Science. By selecting data sources from various disciplines, this research aims to provide a holistic and holistic conceptual view.

The subject of research in this study is the philosophy of the unity of internal science at UIN Walisongo Semarang. The population of this study involves a variety of literature that discusses the Philosophy of Unity of Science from various perspectives. The sample is taken purposively, namely by selecting sources that are considered to have a significant contribution to the discussion of this concept. The data collection technique involves in-depth observation of the content of books, articles, and journals, as well as recording the arguments and views presented by the authors. Observations are carried out systematically and focused to explore various dimensions and aspects of the Philosophy of Unity of Science from the existing literature.

Data analysis is carried out with a qualitative approach. Information from various sources is used to build a strong framework of understanding of the Philosophy of Unity of Sciences. The results of this analysis are then compiled in the form of a narrative that describes the concept of the unity of science and its implications in the context of education and community development. Through the literature study research method with data collection through observation and documentation, this research is expected to be able to contribute to further understanding of the Philosophy of Unity of Science. With

² Nina Adlini, Miza, Anisya Hanifa Dinda, Sarah Yulinda, Octavia Chotimah, and Sauda Julia Merliyana. 2022. "METODE PENELITIAN KUALITATIF STUDI PUSTAKA." Vol. 6. page 975.

this conceptual approach from various scientific perspectives, this research aims to provide a strong foundation for the development of holistic and integrative knowledge in society.

FINDINGS AND DISCUSSION

Examining the Meaning of the Philosophy of Unity of Science

The discussion of the philosophy of unity of science cannot be separated from the discussion of philosophy as a whole. The term philosophy comes from the word Philo, which means love, and Sophia, which means wisdom. In Greek, it means love of wisdom. The term "Philosophia" was first used by Pythagoras, who lived from 572-497 BC. In Arabic, the term "Philosophy" is derived from the Greek word "Philosophia", and was first used around the 8th to 9th centuries AD. Another term similar to this is "Wisdom".

According to experts, philosophy is an existing science, does not contradict religion, and aims to seek the truth. Al Kindi, an Islamic philosopher (790-830 AD), said that philosophy is the knowledge and relation of reality or the nature of everything to the extent that it is possible for humans to have the same meaning and purpose. On the other hand, according to Plato (427-347 BC) and Aristotle (384-322 BC), philosophy is the study of fundamental and eternal things with the aim of using reason to harmonize mystical or religious beliefs.³ Philosophos (philosopher) argued that it is more important for a person to have a broad knowledge than to love the truth. The term began to be used in the time of Sophis and Socrates, and gave Philosophein meaning as the systematic mastery of theoretical knowledge. The work called Philosophein is called "Philosophia", and the person who does it is called "Philosophien".⁴

Furthermore, Descartes (1590-1650 AD) is considered to have defined philosophy as the law of science, which includes knowledge about God, nature, and man. Meanwhile, Immanuel Kant (1724-1804 AD) is considered to have defined philosophy as the main and basic of all knowledge. Therefore, Kant argues that philosophy studies three problems. First, What can humans know? (This question is answered by ontology); Then, What should humans know? (This question is answered by ethics); And finally, to what extent can human expectations be achieved? (This question is answered by religious belief).⁵

The definition of the Philosophy of Unity of Knowledge is that all fields of science are interrelated with each other and form a whole unit. In the Philosophy of Unity of Knowledge, the knowledge in it is not separate, but is arranged in relation to each other. Muslim philosophers of antiquity like Farabi, Ibn Sina, and al-Ghazali have demonstrated that theologically grounded scientific architecture can give rise to both god-centered and human-centered academic disciplines. Muslim philosopher Ibn Sina was able to construct

³ Badrul Munir Chair. *Philosophy of the Unity of Knowledge* (Semarang: SeAP (Southeast Asian Publishing), 2020), page 2.

⁴ Suaedi. *Introduction to the Philosophy of Science* (Bogor: PT Publisher IPB Press, 2016), page 2.

⁵ Cecep Sumarna. *Philosophy of Science, Searching for Meanings Without Words and Consecrating God in Reason* (Bandung: PT Remaja Rosdakarya, 2020), page 7.

a comprehensive epistemology that places metaphysical religion at the center of scientific advancement. In both the humanities and the sciences, he was able to "show" God. All science is based on the idea of metaphysics, particularly in philosophical and scientific (medical) fields.⁶ Philosophy of Unity of Knowledge is one of the courses at UIN Walisongo Semarang. The purpose of this course is to examine matters related to philosophy in the field of science, such as the nature of philosophy and science and how philosophy and science interact with each other.

Wahdatul 'Ulum's Idea and the Effort to Unity of Science

Harold Titus underlined that philosophy has a unique role in the spectrum of human knowledge. In the midst of art that highlights beauty and creativity, as well as science that aims to describe phenomena, philosophy aims to provide understanding and wisdom. It's not just about investigating what we see, but it's also about giving deeper meaning to the human experience. Humans naturally need a correct and systematic understanding, and this is what fascinates philosophy. By viewing Wahdatul Ulum as the unification of science, philosophy serves as a bridge that connects various disciplines, providing a broader context and a deeper understanding of humanity and the universe as a whole.⁷

The term "*Wahdatul Ulum*" which means the unity of knowledge, describes the ideal to unite religious science and general science. Etymologically speaking, Wahdatul-'Ulum is the plural of the term 'ilm and is derived from the lafadz "*wahdat*," which means one, and "*ulum*," which means sciences.⁸ Since the form, seen as something found, is the source of knowledge, the concepts of wahdat al-'ulum (unity) and wahdat al-wujud are essentially linked. The distinction between religious science and general science has been a strong differentiator in academic thought and Islamic society. This makes bringing the two disciplines together a complex challenge, as they are often seen as separate domains and even contradict each other in some cases.

Scientific dichotomy can have a negative impact on the progress of Muslims. This led to the emergence of four problems. First, the Islamic education system will be doubtful. Second, there will be a difference between Islamic education and Islamic teachings. Third, the Islamic education system will be destroyed. Fourth, the management of the Islamic education system has become ineffective.⁹

In an attempt to overcome the dichotomy between religious science and general science, several Islamic philosophers such as Al-Farabi and Ibn Sina have attempted to unite the two. For example, Al-Farabi explores the relationship between the thought of

⁶ Ernadila, Zuhriwa Ulfi, Tasya Putri Hendrika, and Ahmad Fauzan Hidayatullah. 2021. "Implementasi Unity of Science Terhadap Visi Dan Misi UIN Walisongo Semarang." *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 10 (1): 7–13. <https://doi.org/10.19109/intelektualita.v10i1.7139>, page 7.

⁷ Biyanto. *Philosophy of Science and Islamic Science* (Yogyakarta: Student Library, 2015), page 35.

⁸ Rahmat, Penulis :, Rifai Lubis, Sania Aqhila, Ahda Manurung, Devi Yani Pasaribu, Muhammad Suheri, Asti Indah, and Lestari Nasution. n.d. "Perencanaan Pembelajaran Berbasis Wahdatul Ulum (Studi Pada Prodi PAI UIN Sumatera Utara Medan)." <https://doi.org/10.56146/edusifa.v8i1.93>, page 4.

⁹ Sari, Milya, and Asmendri Asmendri. 2020. "INTEGRATION OF WAHDATUL ULUM WITH A TRANSDISCIPLINARY APPROACH AND ITS RELEVANCE IN ISLAMIC PHILOSOPHY." *Reflex* 18, no. 2 (2023): 363-384. <https://doi.org/10.15548/nsc.v6i1.1555>. Page 365

Plato and Aristotle to achieve harmony between religious science and general science. In his efforts, Al-Farabi gave a detailed explanation of Aristotle's philosophy, which he considered to be of great relevance in understanding the nature of religious science. Although Aristotle is sometimes considered a philosopher who emphasized metaphysics or the divine sciences, Al-Farabi saw this view of Aristotle as an attempt to understand the existence, principles, and properties of reality related to empirical observation. However, efforts to unify religious science and general science are not only limited to philosophical thinking, but also involve systematic development in the understanding of science in general. Al-Farabi and Ibn Sina, as well as many other Islamic philosophers, have strengthened the foundations of general knowledge, such as logic, mathematics, and philosophy, as an integral part of the understanding of religious science. By connecting this common knowledge with religious principles, they create a more holistic framework for understanding reality as a whole.

The debate about the existence and role of religious science also continues in epistemological discussions. Some scientists consider religious science to be a different discipline, as it relies more on beliefs than empirical evidence. However, in the context of Wahdatul Ulum, efforts to unite religious and general science champion the recognition that the two fields can complement each other and contribute to a holistic understanding of reality. Thus, Wahdatul Ulum is not only a philosophical concept, but also a call to expand the scope of knowledge and deepen the understanding of reality. Through the integration of religion and the general sciences, as well as the recognition of each other's values and contributions, the aspiration for the unity of sciences can have a significant impact on the development of knowledge and the development of a comprehensive knowledge-based society.

The Paradigm of Scientific Unity at UIN Walisongo Semarang

Thomas Kuhn, who first used the term "Paradigm" in his book "The Structure of Scientific Revolution," uses the term in two dimensions. First, "Paradigm" refers to the constellation of beliefs, values, techniques, and so on shared by members of a particular scientific community. Second, the term "paradigm" refers to the specific components of the device. These components include complex problem-solving techniques, which are used as examples or models that can be used as a basis for problem-solving in science. Paradigm, according to Kuhn, is closely related to the established tradition of science, which has evolved into a pattern or model that includes applications, instrumentation, theory, and postulates.¹⁰

Paradigm is a concept that exists, grows, and develops in the scientific tradition and is embraced by the scientific community. The Unity of Knowledge concept is represented by an extremely precious and gorgeous diamond. It is made up of multiple interconnected axes. The axes a metaphor for the knowledge clusters that fall under the umbrella of the Unity of Knowledge paradigm are the humanities and sciences of

¹⁰ Supriani, Yuli, Nanat Fatah Natsir, and Erni Haryanti. 2021. "The Scientific Paradigm Underpinning the Transformation Process of Walisongo State Islamic University Semarang." <http://Jiip.stkipvapisdompu.ac.id>. page 727

religion.¹¹ If one paradigm can solve a scientific problem more successfully than another, it will become more powerful. The Unity of Science paradigm can gain a better understanding of challenges around the world and more efficient solutions by understanding how religions and other fields interact with each other. The paradigm of unity of knowledge applied at UIN Walisongo Semarang illustrates the commitment to provide comprehensive education and prepare students to contribute positively in various fields of science and society as a whole.

The paradigm of unity of knowledge is the basis of UIN Walisongo's vision: "To become an Islamic University of Excellence in Research Based on the Unity of Knowledge for Humanity and Civilization." The science integration building of UIN Walisongo was built based on the Wahdatul Ulum paradigm. According to this paradigm, all science is basically a unity that originates from and boils down to God through His revelation, either directly or indirectly. Therefore, all knowledge must dialogue with each other and boil down to one goal, which is to make those who study it more familiar and closer to Allah as al-Alim (the All-Knowing).¹²

The application of the Unity of Science Paradigm at UIN Walisongo Semarang has a significant impact on the education provided to students. They not only learn about science in one particular field, but also learn how to understand the interaction between religion, science, and society. This helps them develop a more complex understanding of contemporary challenges and seek more sustainable solutions. One of the advantages of the Unity of Science Paradigm is its ability to help students become effective leaders in the face of the complexities of the modern world. By understanding the relationship between religion, science, and society, students are equipped with strong analytical skills and sensitivity to a variety of perspectives. This allows them to make better decisions and act effectively in the face of the complex challenges facing today's global society.

The application of the Paradigm of Unity of Science at UIN Walisongo Semarang will result in integrated learning, namely the concept of integrated learning. Based on the ideas it contains, there are several integration models: Monadic, Dyadic and Triadic.¹³ The first model (Monadic) is very popular among secularists, fundamentalists, and religious. According to religious people, religion is the core of all branches of culture, whereas secular people consider religion as one of the branches of culture. In religious fundamentalism, religion is considered the only truth and science is only one branch of culture, while secular fundamentalism considers culture as an expression of human beings

¹¹ Muthia, Ratna. "Perkuliahan Bahasa Indonesia Berbasis Teks dalam Paradigma Kesatuan Ilmu Pengetahuan." *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 5, no. 1 (2020). <https://doi.org/10.22515/attarbawi.v5i1.2074>. page 62.

¹² Adinugraha, Ema Hidayanti, Agus Riyadi, Hendri Hermawan. 2018. "The Phenomenon of Knowledge Integration in State Islamic Religious Universities: An Analysis of the Concept of Unity of Sciences at UIN Walisongo Semarang." *HIKMATUNA: Journal for Integrative Islamic Studies* 4 (1): 1–24. <https://doi.org/10.28918/hikmatuna.v4i1.1267>. page 11

¹³ Fibriani, Irda Dwi, Vivi Adis Suryani, Yessi Meithasari, A F Hidayatullah, Oleh : Irda, and Dwi Fibriani. 2020. "8) Paradigm Of Science Unity As A Base For Character Education." Vol. 15. page 16

in realizing life based on science as the only truth.¹⁴ According to Dyadic's model, religion and science are intertwined. In the long run, this model will help improve the quality of students' character. Improving the quality of students' character will help maintain Islamic education in the current era and will also help overcome educational challenges in the current era. Then there is the Triadic model, which bridges science and religion with philosophy.¹⁵

In addition, the application of the Scientific Unity Paradigm at UIN Walisongo Semarang also provides opportunities for students to become meaningful contributors in various fields of science and society as a whole. By understanding the relationship between religion and other fields of science, students at UIN Walisongo are encouraged to think critically, develop innovative ideas, and actively participate in creating positive change in society. Thus, this paradigm not only improves the quality of education at UIN Walisongo Semarang, but also helps create a generation of leaders who are able to answer the challenges of the times with greater wisdom and sensitivity.

Concepts in the Philosophy of Unity of Science

The philosophy of unity of science provides a solid foundation for the development of scientific research by paying attention to several key concepts that affect the way we understand and apply knowledge. There are various studies in philosophy. The most prevalent area of philosophy is ontological studies, which are either a subset of metaphysics or a separate philosophical chapter. The goal of ontological research is to understand what exists and is not limited to any one particular manifestation. Specifically, ontology explores what is universally existing and seeks to identify the fundamental element present in all forms of reality. The study of epistemology addresses how knowledge is acquired, what factors need to be taken into account to gain accurate information, what constitutes truth, and what the standards are. The goal of epistemological inquiry is to raise questions about how something originates, how we know it, and how we set it apart from other things. Epistemological inquiry focuses on the circumstances and conditions of space and time with relation to anything, asking questions about how something arises, how we know it, and how we distinguish it from others. The study of axiology, which addresses the nature of ethics, benefits, and value, comes last.¹⁶ In addition, the humanization of Islamic sciences is an important concept in the context of scientific research development. Efforts to reconstruct Islamic sciences to be in accordance with Islamic values are an integral part of knowledge development in Muslim society. This involves the utilization of scientific advances that are relevant to

¹⁴ Murtadho, Ali, Faculty Lecturer, Tarbiyah & Teacher Training, Iain Raden, and Intan Lampung. 2016. "SCIENTIFIC INTEGRATION OF THE TADRIS (GENERAL) STUDY PROGRAM, FACULTY OF TARBIYAH AND TEACHER TRAINING, IAIN RADEN INTAN LAMPUNG." *Journal of Islamic Education* 7. page 200

¹⁵ Muhaini. "Scientific Integration Model at SMA Negeri Unggul, East Aceh Regency." *Journal of Analytica Islamica* 8, no. 1 (2019): 59-76. page 64

¹⁶ Bahrum, Bahrum. "Ontologi, Epistemologi Dan Aksiologi." *Sulesana: Jurnal Wawasan Keislaman* 8, no. 2 (2013): <https://doi.org/10.24252/.v8i2.1276>. page 36.

Islamic values, so that the resulting research is not only scientifically useful but also in accordance with religious principles.

The implementation of unity of knowledge in curriculum design is also an important part in supporting holistic and impactful scientific research. By considering the unity of knowledge and interdisciplinary integration in the curriculum, education can produce graduates who have a better understanding of the relationships between different areas of knowledge. This opens the door for cross-disciplinary collaboration that can result in more comprehensive solutions to the complex challenges faced by society and the world today. Overall, the concepts in the philosophy of unity of science provide a solid framework for the development of scientific research that is holistic, impactful, and in accordance with ethical and religious values. By paying attention to epistemology, ontology, humanization of Islamic sciences, and the implementation of scientific unity in curriculum design, scientific research can make a significant contribution to the development of knowledge and overall human welfare. Epistemology: This theory deals with the elements of knowledge, such as their sources, structure, and validity. This is the basis for understanding how humans acquire knowledge through empirical experience, reason, or authority.

Philosophical implications of the Unity of Science

Some of the implications of the Philosophy of Unity of Science in learning practices that make students have thoughts about education and self-development can be influenced by many things, such as a deep conceptual understanding of philosophy, this is the main foundation in the course that introduces students to the underlying philosophical concepts. Through this deeper understanding, students can develop a broader perspective on the essence of knowledge and how that knowledge connects to realities beyond academia. Furthermore, learning practices centered on the Philosophy of Unity of Science help in the integration of knowledge. In this course, students are given the opportunity to understand how various disciplines are interrelated and how the integration between these disciplines can improve their understanding of complex phenomena in the real world. This helps them develop the ability to see relationships and patterns in different fields of science.

In addition, learning practices that adopt the Philosophy of Unity of Science also contribute to the development of cross-disciplinary skills. Students not only learn about one discipline, but are also taught to think critically, work together, and adapt to different perspectives and approaches. This helps them become more flexible individuals and able to contribute in diverse contexts. Then, through a deep understanding of the Philosophy of Unity of Knowledge, students can develop holistic thinking. They learn to see problems and events in a broader and more comprehensive context, not just from one point of view or discipline. This helps them become more complex thinkers and are able to face challenges with a broader and more comprehensive perspective. Thus, the practice of learning based on the Philosophy of Unity of Science not only changes the way students view education, but also prepares them to become leaders who can adapt quickly and effectively in an ever-changing world.

CONCLUSION

The conclusion of this article is that an understanding of the Philosophy of Unity of Science is essential for the development of students and their education. By studying the philosophical ideas that underlie the unity of science, students can gain a better understanding of the relationships between different disciplines and integrate their knowledge more broadly. In addition, by acquiring cross-disciplinary skills and holistic thinking, students can become leaders capable of facing complex challenges in the modern world with a better understanding and better action. In the historical context of Islamic thought, the concept of "Wahdatul Ulum" or Unity of Knowledge stands out as an effort to unite religious science and general science. Although there are differences of opinion and complexity in efforts to integrate the two fields of science, this effort emphasizes the importance of integration between various disciplines to obtain a more comprehensive understanding. Thus, the Islamic intellectual tradition provides an important foundation for the development of ideas about the unity of science in the context of education.

The philosophy of Unity of Knowledge has great implications in learning practice at UIN Walisongo Semarang. Students, through deep conceptual understanding, can develop a broader perspective on the essence of knowledge. The unity of science-centered learning practices aids in knowledge integration, cross-disciplinary skill development, and holistic thinking. It has a positive impact on students' personal development, preparing them to become leaders who are able to adapt quickly and effectively in an ever-changing world. Overall, the results of this study make a considerable contribution to the development of Islamic education by strengthening the philosophical foundation that supports the unity of science.

The positive impact of the research results on the development of Islamic education is very real. The Unity of Science paradigm at UIN Walisongo Semarang helps students develop a more complex understanding of contemporary challenges. They not only learn about science in one particular field, but also learn how to understand the interaction between religion, science, and society. This helps create effective leaders, equipped with analytical skills and sensitivity to a variety of perspectives. This paradigm also encourages students to become meaningful contributors in various fields of science and society as a whole, opening the door to cross-disciplinary collaboration in creating more comprehensive solutions to complex challenges.

REFERENCES

- Adinugraha, Ema Hidayanti, Agus Riyadi, Hendri Hermawan. 2018. "The Phenomenon of Knowledge Integration in State Islamic Religious Universities: An Analysis of the Concept of Unity of Sciences at UIN Walisongo Semarang." *HIKMATUNA: Journal for Integrative Islamic Studies* 4 (1): 1–24. <https://doi.org/10.28918/hikmatuna.v4i1.1267>.
- Badrul Munir Chair. *Philosophy of the Unity of Knowledge* (Semarang: SeAP (Southeast Afkaruna: International Journal of Islamic Studies (AIJIS), Vol. 1, No. 2, Maret 2024 | **285**

- Asian Publishing), 2020).
- Bahrum, Bahrum. "Ontologi, Epistemologi Dan Aksiologi." *Sulesana: Jurnal Wawasan Keislaman* 8, no. 2 (2013): 35-45. <https://doi.org/10.24252/.v8i2.1276>.
- Biyanto. *Philosophy of Science and Islamic Science*. Yogyakarta: Student Library, 2015.
- Cecep Sumarna. *Philosophy of Science, Searching for Meanings Without Words and Consecrating God in Reason* (Bandung: PT Remaja Rosdakarya, 2020).
- Djamaluddin, Ahdar, Sekolah Tinggi, Agama Islam, and Negeri Parepare. 2014. "FILSAFAT PENDIDIKAN (Educational Philosophy)."
- Ernadila, Zuhriwa Ulfi, Tasya Putri Hendrika, and Ahmad Fauzan Hidayatullah. 2021. "Implementasi Unity of Science Terhadap Visi Dan Misi UIN Walisongo Semarang." *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 10 (1): 7–13. <https://doi.org/10.19109/intelektualita.v10i1.7139>.
- Fibriani, Irda Dwi, Vivi Adis Suryani, Yessi Meithasari, A F Hidayatullah, Oleh : Irda, and Dwi Fibriani. 2020. "8) Paradigm Of Science Unity As A Base For Character Education." Vol. 15.
- Muhaini. "Scientific Integration Model at SMA Negeri Unggul, East Aceh Regency." *Journal of Analytica Islamica* 8, no. 1 (2019): 59-76.
- Murtadho, Ali, Faculty Lecturer, Tarbiyah & Teacher Training, Iain Raden, and Intan Lampung. 2016. "SCIENTIFIC INTEGRATION OF THE TADRIS (GENERAL) STUDY PROGRAM, FACULTY OF TARBIYAH AND TEACHER TRAINING, IAIN RADEN INTAN LAMPUNG." *Journal of Islamic Education* 7.
- Muthia, Ratna. "Perkuliahan Bahasa Indonesia Berbasis Teks dalam Paradigma Kesatuan Ilmu Pengetahuan." *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 5, no. 1 (2020). <https://doi.org/10.22515/attarbawi.v5i1.2074>.
- Nina Adlini, Miza, Anisya Hanifa Dinda, Sarah Yulinda, Octavia Chotimah, and Sauda Julia Merliyana. 2022. "METODE PENELITIAN KUALITATIF STUDI PUSTAKA." Vol. 6.
- Rahmat, Penulis :, Rifai Lubis, Sania Aqhila, Ahda Manurung, Devi Yani Pasaribu, Muhammad Suheri, Asti Indah, and Lestari Nasution. n.d. "Perencanaan Pembelajaran Berbasis Wahdatul Ulum (Studi Pada Prodi PAI UIN Sumatera Utara Medan)." <https://doi.org/10.56146/edusifa.v8i1.93>.
- Sari, Milya, and Asmendri Asmendri. 2020. "INTEGRATION OF WAHDATUL ULUM WITH A TRANSDISCIPLINARY APPROACH AND ITS RELEVANCE IN ISLAMIC PHILOSOPHY." *Reflex* 18, no. 2 (2023): 363-384. <https://doi.org/10.15548/nsc.v6i1.1555>.
- Suaedi. *Introduction to Philosophy of Science*. Bogor: PT Publisher IPB Press, 2016.
- Supriani, Yuli, Nanat Fatah Natsir, and Erni Haryanti. 2021. "The Scientific Paradigm Underpinning the Transformation Process of Walisongo State Islamic University Semarang." <http://Jiip.stkipyapisdampu.ac.id>.