

REVIEWING THE SCIENTIFIC PARADIGM OF UIN WALISONGO SEMARANG AND INSTIKA GULUK-GULUK SUMENEP THROUGH THE INTEGRATIVE-INTERCONNECTIVE APPROACH

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Abstract

This article argues that UIN Walisongo and INSTIKA have same paradigm to develop science integration. UIN Walisongo uses *unity of sciences* paradigm while INSTIKA has *tatakrama (bait al hikmah)* as a source to develop each science at its department. The author uses *integrative-interconnective* approach conceived by Amin Abdullah to analyze both *tatakrama* and *unity of sciences* used by UIN Walisongo and INSTIKA. Specifically for analyze both Walisongo's paradigm and INSTIKA, the author uses the concept of subjective and objective which are *ulum al din* and social sciences. In 21st century, we have to develop Islamic Studies in Islami Higher Education to integrate science as a pure science and science as civilization. According to Amin Abdullah, Islamic Studies requires a multidisciplinary approach and transdisciplinarity. That means monodisciplinary is very weak to be paradigm in digital era. What kind of integration in UIN Walisongo and INSTIKA according to *integrative-interconnective's* perspective and what its contribution to Islamic Higher Education in Indonesia.

Key words: *Integrative-Interconnective, Unity of Sciences, Bait al Hikmah, New Paradigm.*

Abstrak

Artikel ini berargumen bahwa UIN Walisongo dan INSTIKA memiliki paradigma yang sama dalam mengembangkan integrasi keilmuan. UIN Walisongo menggunakan paradigma kesatuan ilmu, sementara INSTIKA memiliki *bait al-hikmah* sebagai sumber untuk mengembangkan setiap ilmu di jurusannya. Penulis menggunakan pendekatan integratif-interkonektif yang digagas oleh Amin Abdullah untuk menganalisis tatakrama dan kesatuan ilmu yang digunakan oleh UIN Walisongo dan INSTIKA. Khusus untuk menganalisis paradigma UIN Walisongo dan INSTIKA, penulis menggunakan konsep subyektif dan obyektif, yaitu *ulum al din* dan ilmu-ilmu sosial. Di abad ke-21 ini, kita harus mengembangkan *Islamic Studies* di

Perguruan Tinggi Islam untuk mengintegrasikan sains sebagai ilmu murni dan sains sebagai peradaban. Menurut Amin Abdullah, Studi Islam membutuhkan pendekatan multidisiplin dan transdisiplin. Artinya, monodisipliner sangat lemah untuk dijadikan paradigma di era digital. Integrasi seperti apa yang terjadi di UIN Walisongo dan INSTIKA menurut perspektif integratif-interkoneksi dan apa kontribusinya bagi Pendidikan Tinggi Islam di Indonesia.

A. The Background and Research Problem.

Many scholar have researched about integrative-interconnective that conceived by Amin Abdullah. The spider web as a famous logo of integrative-interconnective become more significant object of the study. Following the theme mentioned before, this study is to continue the research about integrative-interconnective. This study has a distinction with the previous study. This study is about scientific paradigm of UIN Walisongo Semarang and INSTIKA Guluk-Guluk Sumenep. There are no researcher who take this theme to be researched.

UIN Walisongo has a unique paradigm than the others. UIN Maliki Malang has a philosophy of tree in integration of science. According to Suprayogo, science in the world has three classification: natural sciences, social sciences, and humanities.¹ UIN Sunan Ampel Surabaya has a philosophy of Twin Towers becoming the symbol of science integration between religion science and pure science.

Nowadays, in the digital era, the problem of social sciences and humanities is very urgent to contribute to other sciences. Every aspect of life interact, correlate each other to daily life.² According to Al Faruqi, the Islamic University around the world have to have a vision of Islam in education system.³

The problem in this research is firstly how the new paradigm in UIN Walisongo and INSTIKA Sumenep concerning integrative-interconnective approach. Secondly, how UIN Walisongo and INSTIKA contribute to humanity and civilization in the context of Indonesia.

¹ Imam Suprayogo, *Paradigma Pengembangan Keilmuan Islam Perspektif UIN Malang* (Malang: UIN Malang Press, 2006) 22.

² Husain Heriyanto, *Paradigma Holistik Dialog Filsafat, Sains, Dan Kehidupan Menurut Shadra Dan Whitehead* (Jakarta: Teraju, 2003) 9.

³ Isma'il Raji al Faruqi, *Islamisasi Pengetahuan* (Bandung: Pustaka, 1984), 25.

B. Islam as Normative and Islam as a History (Amin Abdullah's Theoretical Framework)

Study of religion according to Amin Abdullah has to be approached by double elements. He stated about normative-theology and critical historically.⁴ Theology is not *queen of science* again, like in the middle age, but it is a part study of religion.⁵ Normative approach and history approach have to be open minded and dynamic. Both are two entities which have two sides of the same coin.⁶

However, If made simple, the dialectic of the triangle gives rise to three elements, namely: *haradharah an-nash*, *hadarah ilm*, and *hadarah falsafah*. First, this *haradharah an-nash* has a textualist tendency and with rigidly maintains the authentic side of a text. Second, *hadarah ilm*, which is more patterned dynamic because it uses scientific paradigms other than the Koran, and has an empirical nature. Third, philosophical direction, this entity is needed in a development of the current era, because its nature is more for dialogue or provide a bridge between the two entities above through Islamic ethics.⁷ Islam as normative is not changeable but Islam as a history is the interpretation of Islam as a doctrine and revelation.

The Subjective Science (*Ulum Al Din*) And Objective Science (Social Science)

Theology according to amin Abdullah has to be developed. Theology (ilmu kalam), how is about interpretation of human understanding to that. The way of understanding, however, continue time to time until islamic dogma end. He follow Fazlur Rahman's idea about systematic reconstruction of theology.⁸

This paradigm is trying to unite natural sciences, social sciences and humanities. Although there is not yet a visible unification between the three sciences This, at least it can be seen how the relationship and each other are the relationship between these three.⁹ Thus, that becomes The problem according to Amin Abdullah is how each science What is developed must be within the framework of three

⁴ Amin Abdullah, *Studi Agama Normativitas Atau Historisitas* (Yogyakarta: Pustaka Pelajar, 2015) 4.

⁵ Amin Abdullah. 31

⁶ Masdar Hilmy and Akh. Muzakki, *Studi Islam Dinamika Baru* (Surabaya: Arkola, 2005), 117.

⁷ M. Afiquil Adib, "Upaya Mendialogiskan Pendekatan Normatif dan Historis dalam Studi Islam: Konsep Integrasi-Interkoneksi Amin Abdullah" *Jurnal al Tarbawi al Haditsah Jurnal Pendidikan Agama Islam*, vol 7, no 2 (2022).

⁸ Amin Abdullah, *Studi Agama Normativitas Atau Historisitas*. 131

⁹ Atika Yulanda, "Epistemologi Keilmuan Integratif interkoneksi M. Amin Abdullah dan Implementasinya dalam Keilmuan Islam", *Jurnal TAJDID* Vol. 18, No. 1, Januari - Juni 2019, 92

perspectives, namely: text perspective (hadarat an-nas), science perspective (hadarat al-'ilm) and critical and transformative philosophical perspectives (*hadarat al-falsafah*).¹⁰ Hadarat al-'Ilm are empirical sciences such as science, technology, and sciences related to reality are no longer stands alone but is also in contact with the presence of al-Falsafah so that we still pay attention to emancipatory ethics. So are on the contrary, the presence of *al-falsafah* will feel dry and barren if not linked to the religious issues contained in it text culture and even more so if you stay away from problems caused and faced by *hadarat al-'ilm*. From *hadarah* This gives rise to patterns of single entity, isolated entity, and interconnected.¹¹

Amin Abdullah said in his ararticle:

“That is to say that the types of relations between the various disciplines and the scientific methods have integrative, interconnective patterns.⁹ The one that is rarely read or eluded from the metaphoric picture of the “spider’s web of science” is the dashed line, resembling pores, attached to the dividing wall between the various scientific disciplines. The wall is not only interpreted in terms of the boundaries between disciplines, but also from the limits of space and time, modes of thinking (world view) or ‘urf in the terminology of Islamic science, namely, between thought culture and the patterns of the classical, medieval, modern and post-modern eras. The pores are like a ventilation hole on the wall that functions as a regulator of the incoming and outgoing air circulation and as an exchange of information between the various scientific disciplines. Each of these disciplines, and the worldview, cultural thought, tradition or ‘urf that accompanies it, can freely communicate with each other, engage in dialogue, and break to send messages and fresh input findings in the field to other disciplines outside the field. There is a free, convenient and carefree exchange of scientific information.”¹²

That means each science in all departments integrate with other science. For example, astrology needs to be integrated with physics so that it becomes astrophysics. On the other hand, monodisciplinary about science paradigm is poor. To develop science, we have to integrate. This moment opens our mind to contribute social paradigm to our future. Ahimsa Putra explains prophetic paradigms in social

¹⁰ Atika Yulanda, “Epistemologi Keilmuan Integratif interkonektif ,95.

¹¹ Atika Yulanda, “Epistemologi Keilmuan Integratif interkonektif, 95.

¹² Amin Abdullah, “Religion, Science and Culture an Integrated, Interconnected Paradigm of Science”, *Al-Jāmi‘ah: Journal of Islamic Studies*, Vol. 52, no. 1 (2014), 182.

science. He continues Kuntowijoyo's idea about social science that have to be infused by religion and prophetic paradigm. Ethics is very important to develop science.

C. The Paradigm of Unity of Sciences UIN Walisongo Semarang

The principle of *unity of sciences*. firstly, integration. That means all science is from Allah as integrated each other. Basically there are from exploration in this universe, or through mind as thinking about universe and exploration of nature. They have a source from Allah as a center.¹³ Secondly, collaboration, this principle is to find the universal norm of Islam in relation with modern science to increase life quality and human civilization. Thirdly, dialectic. This principle is about dialoge between revealed sciences and modern sciences, and local wisdom. Fourthly, prospective. That means sciences have to be accompanied with ethic to environment. Fifthly, pluralistic. That means science is not monolithic but pluralistic with their own fashion.¹⁴

The paradigm of *unity of science* according to Sholihan, is to integrate theocentric paradigm and anthropocentric paradigm. Theocentric paradigm is Islamic studies such as theology, fiqh, and tasawuf. Anthropocentric paradigm is modern science so needed to spiritualization. The idea is from thinker of Islam like Hasan Hanafi, Mohammad Arkoun, and Muhammad Syahrur.

The strategic of unity of sciences is humanization of Islamic studies, modern science spiritualized, and revitalization of local wisdom. Humanization is the reconstruction of islamic studies to be more give solution to the problem of society and human life.¹⁵ With this framework, UIN Walisongo need to integrate between islamic sciences and modern sciences such as anthropology, sociology, hermeneutic, etc. So that UIN Walisongo has a lecture of *Metodologi Studi Islam*, in postgraduate degree.

Besides, modern science has to be infused by spirituality.¹⁶ The strategy is making infusing consciousness in mind to aware that there is God beside nature. Therefore, it is clear that spirituality mentioned before is based on Islamic guideline imperated by Allah. The third strategy is revitalization of local wisdom. It means not

¹³ Sholihan, *Falsafah Kesatuan Ilmu*, (Semarang : Rasail Media Group, 2021), 200.

¹⁴ Ibid.

¹⁵ Sholihan, *Falsafah Kesatuan Ilmu Paradigma Keilmuan Universitas Islam Negeri Walisongo Semarang* (Semarang: Rasail Media Group, 2021) 209.

¹⁶ Sholihan. 211.

leaving local culture such as *Wayang* and *Batik* (the author interpretation). As stated by Sholihan, the paradigm of *unity of science* is the work of civilization, so the implementation is continue time to time with a long history. Sulaiman made a contribution of integration between sufism and sciences in his book *Kesatuan Tasawuf dan Sains*.¹⁷

D. The Paradigm of Tatakrama (*bait al Hikmah*) in INSTIKA Guluk-Guluk Sumenep

Instika has a philosophy to contribute knowledge nowadays as described about tatakrama. It is a center in civitas academica. This is from pesantren philosophy that tatakrama is just about ethic. Tatakrama is acronym of *taqwa, tafaqquh, khidmah, and rahmatan lil alamin*. Taqwa is about doing what Allah command to people. Tafaqquh is just about seeking knowledge deeply from within. Khidmah is becoming servant of the people in society. Rahmatan lil alamin is just about becoming usefull to society in a nation.

The vision of INSTIKA is Leading in the Development of Scientific Integration for Humanity Based on Ahlussunnah wal Jamaah.¹⁸ The keyword is from scientific integration. The integration of that, we could find in the lecture in each department. In theology faculty (*Ushuluddin*), we could find the integration between psychoteraphy and tasawuf or sufism. Lecture of MBKM has evident that Islamic Studies such as tasawuf has to be integrated with psychology. Not only that prioritize the science but also make a contribution to paradigm of ethic. In the study Qur'an, this faculty combine the living qur'an research and social science and humanities to infuse the content of *ulum al din* before. Besides, there are religion antrhopology, sociology of religion, hermenutic, and the others. These science are social science that help qur'anic studies to be more advance and integrated. The concept of integration according to Armahedi Mahzar is about Integralism.¹⁹ It is about the altervative paradigm.

Beside, in application the paradigm of tatakrama, we could find in ethical norm of teaching and learning in the college. All lecture use *kopyah* (national songkok) in

¹⁷ Sulaiman, *Kesatuan Tasawuf Dan Sains* (Semarang: SEAP, 2020).

¹⁸ <https://instika.ac.id/page/visi-misi.html> accessed, 26 Oktober 2023

¹⁹ Armahedi Mahzar, *Revolusi Integralisme Islam: Merumuskan Paradigma Sains Dan Teknologi Islami* (Bandung: Mizan, 2004).

teaching a student in a class. The ethicet also is about *unggah-ungguh* (javanese language) between lecture and student.

E. The Analysis of Unity of Sciences and Bait Al Hikmat/Tata Krama

In paradigm of unity of sciences there are humanization of Islamic studies, modern science spiritualized, and local wisdom. The symbol of that is about diamond. That in the center there is name of Allah as a primary source of knowledge. Where is applied science. Applied science like computing science and mathematic in bottom of diamond. There is lecturer who try to contribute in this paradigm of unity. The research is about spiritualization of political science. Muhyar Fanani stated that science of politic is secular so it need to be integrated with spirituality.²⁰

The vision of INSTIKA is Leading in the Development of Scientific Integration for Humanity Based on Ahlussunnah wal Jamaah. The keyword is from scientific integration. Scientific integration in INSTIKA Instika prioritizes morals over science. Morals are superior to knowledge. It is the application from knowledge. While UIN Walisongo Semarang also developing science with a moral paradigm. As stated by Wan Daud about man of adab.²¹ The important thing is about the concept of ta'dib to become a goodman.

The principle of Instika Annuqayah Guluk-Guluk is more flexible than UIN Walisongo. If UIN Walisongo has many integration because of many departments in its institution. Instika have principle government good relation, accountability, and integration. We have to seek for curriculum both UIN Walisongo and INSTIKA. UIN Walisongo has a department like Ushuluddin and Humaniora. This contained about humanities. The problem is how to integrate pure science and social science in INSTIKA. I meant this in not found in applications of integration. So that the integration is still paradigm and need to develop. As in Walisongo we could find the same way and more accessible.

F. Conclusion

²⁰ Muhyar Fanani, *Spiritualisasi Ilmu Politik Revitalisasi Demokrasi Pancasila* (Jakarta: HAJA Mandiri, 2020).

²¹ Wan Mohd Nor Wan Daud, *Islamisasi Ilmu-Ilmu Kontemporer Dan Peran Universitas Islam Dalam Konteks Dewesternisasi Dan Dekolonisasi* (Bogor: CASIS-UTM, 2013), 64.

In the developing science approved by UIN Walisongo Semarang there is integration which is proven by the research of lecturers who carry out research on biology which has a unity of sciences paradigm. Not only about science like biology, but also Muhyar Fanani has contributed to integrate political science with unity of science paradigm.

Through the interpretation of subjective science, Walisongo more acceptable than the other science. This could be found in its vision to civilization, give social science generally. While INSTIKA more give ethics as Ethics is prioritized over science. the symbol of Tatakrama philosophy is an system for the development of science. The symbol of unity of science in UIN Walisongo is about diamond that the center is Allah. That means all science is from Allah that intergrate each other to be developed.

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