

Internalization of Wahdatul Ulum Values in Arabic Learning

Suci Kirani Adhistia, Salamuddin

Universitas Islam Negeri Sumatera Utara Medan

sucikiraniadistya@gmail.com, salamuddinfitk@uinsu.ac.id

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ABSTRACT

The internalization of wahdatul'ulum values in learning seems to be urgently needed amid the rampant advances in the field of science that increasingly imitate the style of outside civilization that is easier to infer with the words freedom. So that the science that is developing today further distances man from his spiritual values, a lot of science no longer brings tranquility to the owner and even inventions can bring mudharat to people's lives. In addition, the more developed science the stronger this material assumption for fellow human beings occurs because science runs away from its spirit, where science is separated from religious values that cause aridity and emptiness for every claimant of knowledge and because it is far from teachings that rely on godhead. The purpose of this study is to describe and analyze how students change in learning after understanding the internalization of wahdatululum values that are included in learning. This research uses literature research methods, namely looking for data, collecting data, and analyzing data. The results of this study show that there are several ways to internalize the value of wahdatululum in Arabic learning, in order to foster confidence and awareness that all knowledge is basically a unity that originates and boils down to Allah Swt through His revelation either directly or indirectly. This research discusses the internalization of wahdatululum values in Arabic language learning. Arabic Language Education Study Program, Faculty of Tarbiyah and Teacher Training UIN North Sumatra Medan., The problem studied is how to internalize wahdatul'ulum values in Arabic language learning and what wahdatululum values are instilled in Arabic language learning.

Keywords: Internalization, Wahdatul Ulum, Values, Arabic Language Learning

INTRODUCTION

In this modern era, the importance of value in maintaining harmony and harmonizing development and progress, the value of wahdatul'ulum must be preserved and instilled in every human being without exception, students. One of the value planting is the value of wahdatul'ulum in education. Education is designed as well as possible so that students are able to understand and live the values taught.(Abdul Hamid, 2016).

But in reality it can be seen and felt that the existing progress has given a considerable distance between science and religion, which causes science to run freely in its space and religion remains in its narrow hallway which results in the birth of secular scientists with materialistic discoveries that do not consider humans and nature as objects of devotion to Allah.

While the internalization of the value of wahdatululum will only be applicable to people who have knowledge of the wahdatululum, then for Muslim scientists it is realized that this must be ended by presenting the paradigm of Wahdatul 'Ulum which is compiled and conceptualized in accordance with the teachings of Islam and the guidance of Alqur'an. In this concept, there is no separation of knowledge, but all knowledge is realized as a gift from Allah as a way of devotion and offering only to Him as well. (Fatimah, 2021)

Therefore, empowering the community to stick to these values is not an easy matter, but it must be done. Because, without understanding these values, it is impossible for someone to be able to practice them in their lives. It is well realized that the only appropriate way is through education.

School is an educational institution that plays an active role in instilling moral and Islamic values to students and must pay serious attention to this value education (Fauzan, 2021; Hess Susan D., 1984; World Health Organization, 2020). Internalization of wahdatul'ulum values in schools should be incorporated into education in formal schools by involving all elements involved in the institution. The climate created must provide opportunities for positive interaction between students and the values to be internalized, either through personal example, discussion, or teaching and learning process in the broadest sense. Communication between educators and learners must be good, which is based on the acceptance of both parties. The content of communication is also important so that it leads to the desired values (Abdul Hamid, 2016). Research on the internalization of wahdatululum values has been studied by Fatimah, Siti (2021) with the title "Strategy of wahdatul'ulum in realizing religious modernization". The results of his research show that the knowledge about moderation above is not obtained if science remains in a secular state and is separated from religion, therefore the Wahdatul 'Ulum paradigm is needed which will teach references, books, researches taught by people or teachers, lecturers and other educators who understand moderation in Islam so that it will give birth to products that are good at moderation (Bosra & Umiarso, 2021; Marfu'ah & Nawawi, 2022; Sagala, 2020).

Research on instilling the value of tawhid has also been researched by Ritonga, Maharani Sartika (2022) with the title "Implementation of the wahdatululum paradigm with a transdisciplinary approach to produce ulul albab character in graduates of North Sumatra State Islamic University". This research is the introduction of Wahdatul Ulum through the application of an interdisciplinary approach consisting of education, research and community service, which is

expected to achieve the goals set by the Wahdatul Ulum paradigm in the future. The differences and similarities between previous research and current research are that previous research and current research both examine the value of wahdatululum in. While the difference is that this study examines the internalization of wahdatul'ulum values in Arabic language learning, then the location and object of research. Seeing this, the author will discuss in detail about how to internalize the values of wahdatul ulum in Arabic language learning.

METHOD

This research is a library research (Library Research), library research is research that requires more philosophical and theoretical processing than empirical tests in the field. Because of its theoretical and philosophical nature, library research more often uses a philosophical approach than other approaches. Library research methods include data sources, data collection, and data analysis. The literature method is a suitable method in this research. Because researchers use various references and references from existing books, national and international journals to collect data on embedding monotheistic values in Arabic language learning. (Noeng Muhadjir: 1996)

Library research is a study used in collecting information and data with the help of various kinds of materials in the library such as documents, books, magazines, historical stories, etc. (Mardalis: 1999).

RESULT AND DISCUSSION

Internalization of Values

Internalization according to the popular scientific dictionary is "deepening, appreciation of a teaching, doctrine or value so that it is a belief or awareness of the truth of a doctrine or value that is manifested in attitudes and behavior." Internalization is essentially a process of instilling something, which is the process of inserting a value in a person that will shape his mindset in seeing the meaning of experiential reality. (Abdul Hamid, 2016)

Etymologically, internalization is a process. In Indonesian language rules, the suffix -ization has the definition of process. So internalization can be defined as a process. In the Big Indonesian Dictionary internalization is defined as appreciation, deepening, deep mastery that takes place through guidance, guidance and so on. (National Education Department, 2008)

Value

Definition of Value There are several different opinions in defining value. The difference in perspective in understanding the meaning or understanding of value is a treasure of experts in defining value itself, because each perception is based on theoretical, empirical, and analytical perspectives. (Sukitman, 2016) According to Mulyana, value is a reference and belief in making choices. Value is something that

is desired so that it gives birth to action in a person (Mulyana, 2004). According to Frankel, value is a standard of behavior, beauty, justice, truth, and efficiency that binds humans and should be carried out and maintained (Kartawisastra, 1980).

From some of the above definitions, value is something inherent in humans that should be carried out and maintained, as creatures of God who have unique characteristics from other creatures. Humans have reason, feelings, conscience, compassion, morals, character, and ethics are the distinctive characteristics of humans compared to other creatures, and this character is inherent in humans as a form of value itself.

Wahdatul'ulum

Etymologically, wahdatul-'Ulum comes from the lafadz wahdat which means one and 'ulum is the plural form of the word 'ilmu which means knowledge (Zebua et al., 2022). For Imam Al-Ghazali, knowledge is knowing something according to something itself. This means that knowledge is the knowledge that a person has about the object (knowledge itself) correctly. Meanwhile, for Parluhutan, Wahdatul' Ulum is the totality of knowledge that has joined in a harmonious network in a unity that is related and fulfills each other. The unified knowledge is not only between science and religious knowledge, but includes all knowledge, ranging from spiritual, religious, ethical, social, cultural, humanities science, philosophy, to applied knowledge. For Imam Al-Ghazali, knowledge is recognizing a match with itself. This means that knowledge is the knowledge that a person has about the object (knowledge itself) correctly. Meanwhile, according to Parluhutan, Wahdatul 'Ulum is the totality of knowledge that has joined in a harmonious network in a unity that is intertwined and fulfills each other (Ritonga, 2022).

The interpretation of Wahdah al- Ulûm here is identical to the designation Unity of Knowledge known in the Western world. The term Wahdah al- Ulûm is planned to be selected to emphasize that this scientific paradigm is extracted from various Islamic sources and enriched with thoughts that grow in this postmodern era. Wahdatul Ulûm means a vision, paradigm and scientific conception based on the idea that the many sciences are a unity, where each other is interrelated. So, Wahdatul Ulûm is a thought that all sciences are intertwined with each other. This idea is linked to the belief that all knowledge comes from Allah. It is impossible that Allah's many sciences are opposite to one another. (Program et al., 2022)

Wahdatul 'ulum comes from two sentences, namely wahdah which means one, what is meant by wahdah here is different from tawhid, wahdah is a unity that we know that knowledge is a lot in manifestation but the essence of knowledge is only the Wahdatul 'Ulum Strategy in realizing Moderation. Al-'ulum is a jama' word which means sciences, not just one science but several sciences consisting of different sciences. Knowledge is a bright path that gives guidance and direction

because the essence of knowledge is light, so it can be concluded that wahdatul 'ulum is the unity of the sciences.

Wahdatul 'ulum or the unity of knowledge, is a state of being united or joined as a whole or a state of forming a complete and harmonious whole. 'al-Ulum is knowledge - knowledge or some knowledge. (Fatimah, 2021)

So from the understanding of wahdatul 'ulum according to the experts above, it can be concluded that wahdatul 'ulum is all knowledge that joins in one harmonious network in that unity and complements each other. Wahdatul 'Ulum emphasizes that all knowledge is basically a unity that originates and boils down from Allah Swt through His revelation either directly or indirectly.

Arabic Language Learning

Learning is inseparable from two events, namely learning and teaching, where there is a close relationship between the two, even there are links and interactions that influence and support each other (Wajdi, 2015).

In general, learning can be interpreted as a process of behavior change, due to individual interaction with the environment. Behavior contains a broad sense. This includes knowledge, understanding (Wajdi, 2019). Meanwhile, another understanding states that learning is a process of effort made by a person to obtain a new change in behavior as a whole as a result of his own experience in interaction with the environment. In another book, Oemar Hamalik states that "learning is a process, an effort, an activity and not a result or a goal that is not just remembering, but is broader than that, namely experiencing and the result is not a mastery of the results of training but a change in behavior" (Faculty et al., 2012).

Learning is someone who carries out activities in order to have competence in the form of skills and knowledge needed. The effort that a person makes intentionally or not is also called learning. Learning can also be interpreted as an effort in which it involves interactions between individuals and individuals or individuals and the environment, which can result in changes in a person, both behavior that can improve the quality of a person (Siregar & Widyaningrum, 2015).

Howard L Kingskey said that "Learning is the process by which behavior (in the broader sense) is originated or changed through practice or training. Learning is the process by which behavior (in the broad sense) is generated or changed through practice or training. Drs. Slameto also formulated the definition of learning, according to him "learning is a process of effort made by individuals to obtain a new change in behavior as a whole, as a result of the individual's own experience in interaction with the environment" (Parnawi, 2019, p. 1).

Along with the times, the definition of teaching from year to year always changes. In this case, there are several definitions of teaching put forward by educational experts, including: According to the view of William H. Burton, et al: "teaching is an effort in providing stimulation, guidance, direction, and

encouragement to students so that the learning process occurs". Related to teaching, Sardiman also stated in his book "teaching is an effort to create conditions or environmental systems that support and allow for the learning process to take place". Similar to learning, teaching according to Nana Sudjana is essentially "teaching is a process, namely the process of regulating, organizing the environment around students so that it can foster and encourage students to carry out the learning process" (Faculty et al., 2012).

Basically, the term teaching is an effort to make the learning process take place by creating conditions or a supportive environmental system. Teaching is an activity of the teacher, who conveys knowledge to students (Ichsan, 2016). In the perspective of education, teaching is the activity of teachers transferring knowledge to their students. In some opinions, teaching (ta'lim) and educating (ta'dib) are equalized. However, between educating and teaching, teaching comes first. And we can see this from the history of the Prophet who taught his companions about reading the Koran. Even in the Quran there is mention of how Allah taught Adam the names "And Allah has taught Adam the names (of things) of all and Allah has taught you what you do not know" (Solichin, 2006).

In short, it can be concluded that the concept of teaching is a teacher's comprehensive and organized efforts in the teaching and learning process from planning to evaluation to achieve changes in the behavior of students.

Internalization of wahdatul'ulum values in Arabic language learning

The belief that knowledge is sourced from allah

The first thing teachers or educators must do in internalizing the values of wahdatul ulum in Arabic language learning is to provide introduction, understanding and awareness in a person about faith and belief in Allah SWT that knowledge is based on God and its actualization in worship and daily behavior is the result of internalizing the value of wahdatul'ulum. This process is influenced by two factors, namely internal and external factors. The verses of the Koran that discuss this are as follows:

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْكُمْ قَوْمًا تَجْهَلُونَ

Meaning:

Verily knowledge is only with Allah and I convey to you what I was sent with. But I see that you are among those who do not know. [QS. 46/al-Ahqâf: 23].

Although the development of knowledge is achieved through research, dialog, and reasoning (nazhariyyah), it cannot be denied that Allah the Almighty is the source of knowledge. As He says:

Knowing (al-'ilm) is one of the eternal and immortal attributes of Allah. This knowledge is absolute and covers the entire existence and universe, even being the source of everything. Because knowledge itself is an eternal, holy, and universal

attribute of Allah, all particular knowledge comes from Him so that Allah is the only source of knowledge. (Syahrin, 2019)

Internalisasi nilai-nilai wahdatul'ulum melalui pembelajaran qiroah

In internalizing the value of wahdatul'ulum in qiroah learning, the teacher can prepare reading texts that are in accordance with the teaching material. As well as providing understanding and awareness to students that Allah is the first teacher from whom the light of knowledge (light of knowledge, nûr al-'ilmi) radiates with His compassion as the verse of the Koran reads:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning:

Allah taught Adam the names of all things (knowledge). Then He presented him to the angels, and He said: "bring forward to Me the formulas of this world if you are truthful. [QS. 2/al-Baqarah: 31].

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ ٣

Meaning:

"1) Recite in the name of your Lord, who created you, 2) He has created man from a clot of blood. 3) Read, and your Lord is the Glorious One." (q.s. Al'alaq 1-5)

Allah SWT also commands His servants to learn a lot of knowledge and read books. One of these commands is contained in Surah Al Alaq verses 1-5. Armed with knowledge, humans are able to prove the power and greatness of Allah SWT. Through this letter, Allah SWT commands His servants to find out who God created and honored them..

Internalization of wahdatul'ulum value through kitabah learning

In instilling the value of wahdatul'ulum in this kitabah learning, the teacher can provide and write the characteristics of the Prophet Muhammad that are exemplary in Arabic, or write containing Islamic values. And then the teacher provides reinforcement on how important it is to apply these characters to be applied in the daily lives of students because of the faith they have in Allah SWT. And in addition to providing kitabah lessons the teacher can also intersperse it with internalizing the values of wahdatul'ulum in learning by giving students an understanding of the beliefs of wahdatul'ulum values related to learning such as in the Koran which contains wahdatul'ulum values as follows:

الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning:

4) Who teaches (man) with a pen. 5) He taught man what he did not know." (q.s. Al'alaq 1-5)

According to al-Zuhaili, if in verses 1-3 Allah commanded man to read, then in this 4th verse Allah states that He teaches man by means of the qalam. This means that humans are taught by Allah the ability to write with the help of a pen. The ability to write is a great favor from Allah swt. Indeed, through spoken language humans can communicate with each other, but if there is no writing activity, knowledge can disappear, without a trace. If there is no writing, religious heritage will disappear, human civilization will not be more organized, and human order will disappear.

Internalization of wahdatul'ulum value in muhadatsah learning

The importance of practicing muhadatsah for students will make it easier for students to master muhadatsah and understand the value of wahdatul'ulum in Arabic lessons. In embedding the value of wahdatul'ulum in muhadatsah material can be inserted by the teacher by preparing some Islamic reading texts, the teacher can also convey the values of wahdatul'ulum contained in the reading text. As explained in the Koran which reads as follows:

وَلْيَعْلَمِ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

Meaning:

And so that those who have been given knowledge, believe that the Qur'an is the truth from your Lord, then they believe and submit their hearts to it. And surely Allah is the Guide for those who believe in the straight path. [QS. 22/al-Hajj: 54].

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ

آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning:

O you who believe, when it is said to you, "Make room in the assembly". Then make room, and Allah will make room for you. And when it is said: "Stand up, then stand up" surely Allah will elevate those who believe among you and those who are given knowledge several degrees. And Allah knows best what you do. (QS. 58/al-Mujâdah: 11).

From the above Koranic verse the teacher can explain, provide introduction, understanding and awareness to students regarding the internalization of the values of wahdatul'ulum contained in the above Koranic verse related to learning as explained that this awareness arises from the belief that only people who have faith and knowledge are in a high place and dignity, and only from people who have knowledge is expected to emerge piety, and the truth of knowledge itself that the knowledge is the Qur'an..

CONCLUSION

The internalization of wahdatul'ulum values is to provide an introduction, understanding and awareness in a person about faith and belief that confirms that all knowledge is basically a unity that originates and boils down from Allah SWT

through His revelation either directly or not.

The form of internalization of wahdatul'ulum values in Arabic language learning presented in this journal is quite inspiring for educators in educating students. However, this internalization is more focused on spiritual values that should be the basis of character building for students. The internalization of wahdatululum values in Arabic learning are:

1. The belief that knowledge comes from God.
2. Internalization of wahdatul'ulum values through qiroah learning
3. Internalization of wahdatul'ulum values through kitabah learning
4. Internalization of wahdatul'ulum values in muhadatsah learning.

In internalizing the values of wahdatul'ulum in Arabic language learning, it can be done by providing Arabic language learning, whether it is learning qiroah, kitabah, muhadrasah, or istima, we can intersperse or include wahdatul'ulum values in Arabic language learning by providing introduction, understanding and awareness in a student about faith and belief in the importance of wahdatul'ulum values in learning and faith in Allah SWT, that all knowledge comes from Allah, either directly or indirectly..

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