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## INTEGRATING REVELATION AND REASON IN THE SCIENTIFIC FRAMEWORK OF ISLAMIC HIGHER EDUCATION: THE WAHDATUL ULUM PARADIGM

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Kata Kunci:	ABSTRAK
Wahdatul 'Ulum, Integrasi Ilmu Pengetahuan, Paradigma Berbasis Tauhid, Transformasi Sosial, Paradigma Epistemologis.	<p><b>Latar Belakang:</b> Pendidikan tinggi Islam di Indonesia mengalami perubahan signifikan dalam dua dekade terakhir. Pergeseran kelembagaan dari IAIN menjadi UIN membawa tantangan epistemologis dalam mengintegrasikan ilmu agama dan ilmu rasional. Paradigma Wahdatul 'Ulum yang dikembangkan di UIN Sumatera Utara bertujuan untuk menyelesaikan dualisme keilmuan dengan menggunakan kerangka ilmiah yang berbasis tauhid. <b>Tujuan:</b> Wahdatul 'Ulum adalah paradigma epistemologis yang mengintegrasikan pengetahuan Islam dan pengetahuan rasional dalam kerangka yang konsisten dan transformatif. <b>Metode:</b> Penelitian ini menggunakan studi kasus kualitatif dengan teknik pengumpulan data melalui wawancara mendalam, analisis dokumen kelembagaan, dan observasi partisipatif di UINSU. <b>Hasil:</b> Temuan menunjukkan bahwa paradigma Wahdatul 'Ulum dibangun atas tiga landasan utama: ontologis, yaitu tauhid sebagai esensi seluruh pengetahuan; epistemologis, yaitu integrasi antara wahyu dan akal; dan aksiologis, yaitu fokus pada transformasi sosial melalui pendidikan. <b>Kesimpulan:</b> Paradigma Wahdatul 'Ulum melampaui perdebatan teologis dan berfungsi sebagai model ilmiah integratif dimana hal ini menafsirkan kembali tujuan pendidikan tinggi Islam serta berkontribusi terhadap wacana global tentang dekolonisasi pengetahuan.</p>

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**Keywords:**

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**ABSTRACTS**

**Background:** Islamic higher education in Indonesia has undergone significant changes in the last two decades. The institutional shift from IAIN to UIN has brought epistemological challenges in integrating religious and rational sciences. The Wahdatul 'Ulum paradigm developed at UIN North Sumatra aims to resolve scientific dualism by using a scientific framework based on tauhid. **Purpose:** Wahdatul 'Ulum is an epistemological paradigm that integrates Islamic knowledge and rational knowledge within a consistent and transformative framework. **Method:** This study uses a qualitative case study with data collection techniques through in-depth interviews, analysis of institutional documents, and participatory observation at UINSU. **Results:** Findings show that the Wahdatul 'Ulum paradigm is built on three main foundations: ontological, namely tauhid as the essence of all knowledge; epistemological, namely the integration of revelation and reason; and axiological, namely a focus on social transformation through education. **Conclusion:** The Wahdatul 'Ulum paradigm transcends theological debates and functions as an integrative scientific model that reinterprets the purpose of Islamic higher education and contributes to the global discourse on the decolonization of knowledge.

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## A. INTRODUCTION

Indonesia's Islamic higher education landscape has changed dramatically over the last 2 decades, especially with the institutional shift from IAIN (State Islamic Institute) to UIN (State Islamic University) (Hefner, 2022). In addition to its structural ramifications, this shift has brought up significant philosophical and epistemological issues, especially with regard to the fusion of general studies and Islamic studies (Salamudin et al., 2023). The *Wahdatul 'Ulum* paradigm, which was started by UIN Sumatera Utara, is one strategy that has surfaced in response to these difficulties (Maryamah et al., 2021). Through a transformative and comprehensive epistemological approach based on tawhid, this paradigm aims to integrate two distinct scholarly traditions (Fathi Hasan Malkawi, 2015).

The transition from IAIN to UIN marks a noteworthy institutional evolution within Indonesia's Islamic higher education framework; however, there has been a paucity of scholarly focus on *Wahdatul 'Ulum* as a scientific paradigm that harmonizes Islamic and rational knowledge. This gap in research highlights the necessity for a more profound comprehension of *Wahdatul 'Ulum*, not just as a mere institutional motto, but as a dynamic epistemological structure that has the potential to bridge the divide between Islamic and secular sciences within the realm of higher education.

The dilemma of dualism in knowledge that distinguishes the sacred from the profane makes this approach all the more urgent. *Wahdatul 'Ulum* is more than just a theoretical discussion, it has evolved into a basis for UINSU's vision, mission, curriculum, and teaching methods (Penyusun, 2019). This research explores the dichotomy between Islamic and secular knowledge within the framework of Indonesia's reform in Islamic higher education, drawing upon the contributions of scholars such as Al-Attas (1993) and Nasr (2002) regarding the Islamization of knowledge (Adu et al., 2023). Nonetheless, the theoretical and conceptual understanding of *Wahdatul 'Ulum* as a scientific paradigm is still in its infancy (Maryamah et al., 2021).

Therefore, this research seeks to examine *Wahdatul 'Ulum* as a scientific framework by delving into its ontological, epistemological, and axiological underpinnings at UIN Sumatera Utara (UINSU). This analysis explores the articulation and implementation of this paradigm across the institutional, academic, and philosophical dimensions of UINSU, serving as a representative model of integrative Islamic higher education.

Given the intricacy and unique setting of the *Wahdatul 'Ulum* paradigm's implementation at UINSU, this study employs a qualitative methodology with a case study design. This study effectively determined the essential elements that make up the paradigm's epistemic framework by gathering evidence from official papers, in-depth interviews, and observations. The results show that *Wahdatul 'Ulum* has an axiological foundation in social service, an ontological foundation in *tawhid*, and an epistemological foundation in the fusion of science and revelatory ideals (Maryamah et al., 2021). As a result, this paradigm may serve as a fresh starting point for the advancement of Islamic study that is sensitive to contemporary issues.

The study is guided by two key research questions:

1. how does the Wahdatul 'Ulum paradigm synthesize Islamic and rational knowledge?
2. What are the fundamental ontological, epistemological, and axiological principles underlying Wahdatul 'Ulum at UINSU?

Furthermore, the research uncovers various viewpoints on the formulation of Islamic epistemology, especially in relation to ways in which knowledge may be interrelated, synthesized, and infused with Islamic principles. The primary objective is to articulate Wahdatul 'Ulum as a scientific framework that possesses relevance not only in regional academic discussions but also in the broader context of global scientific dialogues (Irawan, 2022). Therefore, through a careful exposition of its philosophical underpinnings and institutional applications, this study enhances the wider conversation regarding integrative frameworks within Islamic higher education.

This study stresses how important it is to create the *Wahdatul 'Ulum* paradigm as a way to bring together knowledge and as the foundation for building an Islamic scientific community that is open, welcoming, and transformative (Siregar et al., 2019). This paradigm based on tawhid presents a strong alternative in a world where positivistic science separates values from knowledge and is causing an epistemological crisis (Maryamah et al., 2021). It not only rejects the idea that there are two types of knowledge, religious and secular, but it also stresses the need to combine revelation and reason in the process of gaining knowledge (Siregar et al., 2019). This fits with what modern Muslim philosophers like Al-Attas and Nasr say about how important it is to Islamize knowledge based on Islamic metaphysics and values that come from revelation (Adu et al., 2023; Hashim, 2013).

Hence, this research is significant not only for UINSU's institutional development but also for the global discussion on the evolution of modern scientific perspectives. By examining the Wahdatul 'Ulum paradigm as a case of scientific integration in Indonesian Islamic higher education, This study seeks to provide a conceptual and practical contribution to contemporary Islamic epistemology and the debasification of knowledge.

## **B. METHOD**

### **Research Design**

This research uses a qualitative case study method to look closely at how the *Wahdatul 'Ulum* paradigm was built as a scientific paradigm at UIN Sumatera Utara (Baxter & Jack, 2015). UIN Sumatera Utara (UINSU) was chosen as the case study site due to its role as the origin and active implementer of the *Wahdatul 'Ulum* paradigm, rendering it an optimal environment for examining the practical application of this integrative approach in institutional documents, curriculum, and academic activities. The researcher picked this method because it can capture the complexity, depth of meaning, and personal experiences of the people who were directly involved in creating, developing, and putting the paradigm into action at the Islamic higher education institution (Moleong, 2018). Researchers can use the case study technique to get a full picture of how institutions work, how power is distributed, and how Islamic scientific discourse and institutional policies based on integrative principles come together (Robert K. Yin, 2018). More specifically, the case study design in this study focuses on multiple embedded units of analysis (e.g., rectorate policy documents, curriculum units, and faculty practices) within the single case of UINSU to illuminate both institutional-level formulations and program-level enactments of *Wahdatul 'Ulum*. This study doesn't just want to describe the event; it also wants to look at the epistemological structure that makes the integration of knowledge possible through the *Wahdatul 'Ulum* framework.

### **Research Participants**

The study was conducted at UIN Sumatera Utara, specifically within units responsible for developing scientific policies, such as the rectorate, the curriculum development institute, various faculties, and study programs. The author used purposive sampling to choose research informants (Tongco, 2007). These participants included university leaders (the rector and vice rector), deans, program heads, senior lecturers, and curriculum development teams who are believed to possess extensive knowledge and direct involvement in creating and implementing the *Wahdatul 'Ulum* paradigm. The number of people who took part was not set in stone; it changed based on the idea of information saturation in qualitative research. Before the data collection process began, all participants were told what the study was about and agreed to take part. Guarantees of anonymity, data privacy, and respect for participants' rights helped to keep research ethical. In alignment with ethical standards, interview excerpts in this study are disclosed anonymously, utilising broad terms such as “a lecturer stated...” or “according to an academic manager...”.

### **Data Collection**

Three primary techniques among them are participatory observation, in-depth interviews, and documentation study, which were used to gather data (Klingebiel et al., 2024). The documentation analysis examined several official institutional records, encompassing curriculum documents, senate meeting minutes, textbooks, scholarly

works by prominent academics like Prof. Dr Saidurrahman, M.A., and institutional vision and mission declarations (Penyusun, 2019). The resources were examined to elucidate the conceptualisation and implementation of the Wahdatul 'Ulum paradigm within UINSU's academic and policy framework. Comprehensive interviews were performed via semi-structured protocols with deliberately chosen participants, comprising university officials (rector and vice rector), deans, programme heads, senior professors, and curriculum development team members. The total number of participants was established based on the idea of information saturation, ensuring that each informant had direct involvement or competence in the development and execution of the Wahdatul 'Ulum paradigm. The interviews examined participants' views on the paradigm's origins, objectives, formulation process, and the practical obstacles faced during implementation. Participatory observations were conducted during institutional activities, including academic forums, curriculum workshops, and daily academic interactions, to document the practical application of knowledge integration and to observe the implementation of the Wahdatul 'Ulum paradigm within the university setting.

### **Data Analysis**

The data analysis employed Miles and Huberman's (1994) interactive methodology, comprising three primary stages: data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1994). In addition, data from interviews, documents, and field notes were subjected to thematic coding to discern significant patterns pertaining to the ontological, epistemological, and axiological components of the Wahdatul 'Ulum paradigm (Shneidman, 1988). Each dataset was meticulously coded, classed, and categorized to identify major trends in the development and execution of the paradigm inside UINSU. Thematic analysis was performed simultaneously with the Miles and Huberman framework to guarantee a thorough comprehension of developing categories and their interrelations. This study included intra-case analysis for each institutional unit and inter-case analysis to assess consistency or discrepancies among units. The conclusion-drawing process relied on pattern recognition and explanatory frameworks to theoretically and empirically elucidate phenomena (Shneidman, 1988). Data validity was preserved through methodological triangulation, member validation, and peer debriefing, all aimed at ensuring the dependability and precision of interpretations (Carter et al., 2014).

### **Ethical Considerations**

Credibility, transferability, dependability, and confirmability are the ethical tenets of social research, according to Lincoln and Guba (1985) (Lincoln & Guba, 1985). This study made use of these ethical considerations. The validity of the results was enhanced by adequate field participation, member verification to validate results with informants, and the use of comprehensive contextual descriptions to guarantee transferability. The audit trail documents the coding procedure, analytical choices, and the researcher's contemplative thoughts. Anonymization of participants and secure data storage further support ethical norms. Because participant involvement is fragile in an institutional

setting, the researcher stresses the significance of equitable relationships, voluntary participation, and the fact that this study is not evaluative.

## **C. RESULT AND DISCUSSION**

### **Findings**

#### **Tawhid as the Ontological Basis of *Wahdatul 'Ulum***

The first results of this study suggest that the ontological basis of the *Wahdatul 'Ulum* paradigm established at UINSU is fundamentally anchored in the concept of tawhid as a metaphysical and pivotal principle in scientific advancement. Tawhid is perceived not only as the essence of Islamic belief but also as an ontological basis that directs the comprehensive approach to scientific investigation, encompassing the amalgamation of religious and secular knowledge. This finding corresponds with Al-Attas's epistemology, which posits that all knowledge emanates from divine unity and must finally culminate in the acknowledgment of God's singularity as the basis of authentic intellectual order (Hashim, 2013). This framework unequivocally repudiates the epistemological dualism derived from modern Western education, which distinguishes the sacred from the profane, revelation from reason, and text from context. *Wahdatul 'Ulum*, grounded in tawhid, aims to establish a complete framework of thinking that facilitates the development of diverse disciplines of knowledge within the unity of Islamic spiritual principles.

The vision and purpose statement of UINSU underscores the significance of cultivating knowledge grounded on revelation and reason as the foundation of institutional transformation. This emphasis is both normative and operational, manifesting in curriculum, academic governance, and research direction. Consequently, tawhid in this context operates not just as a religious tenet but also as a cohesive element directing the entire knowledge framework. In line with Nasr's (2002) perspective on the revered essence of knowledge, the *Wahdatul 'Ulum* paradigm regards tawhid as the foundational principle that reestablishes the connection between science and metaphysical truth, thereby framing knowledge as a sacred obligation rather than a dispassionate or impartial endeavor (Siregar et al., 2019). Consequently, the *Wahdatul 'Ulum* paradigm positions tawhid as the ontological basis for constructing a comprehensive, inclusive, and transformational scientific civilisation.

**Table 1.** Reflections of Tawhid in the Vision, Mission, and Objectives Documents of UINSU

Institutional Documents	Key Statements	Reflections on Tawhid
Vision of UINSU	"To become a leading Islamic university in the integration of revelation-based and rational-based knowledge."	Tawhid as the framework and epistemological basis for knowledge integration
Mission of UINSU (point 1)	"To develop knowledge and technology in an integrative and interconnected manner with Islamic values."	Knowledge is grounded in divine values and is not neutral
Institutional Objectives	"Producing graduates who are faithful, knowledgeable, and of noble character."	Knowledge is presented as a tool for morality and worship.

This ontological dimension is corroborated by interviews with key informants, in addition to official documentation. One lecturer stated that "tawhid is central to all academic endeavors at UINSU." In its absence, knowledge would become devoid of significance. Concurrently, another lecturer asserted that "the *Wahdatul 'Ulum* paradigm serves as our means of repudiating secular and unethical science." These assertions bolster the status of tawhid as the nucleus of intellectual awareness and a means of opposition to the supremacy of Western positivism. This interpretation embodies the epistemological views of Al-Attas and Malkawi, asserting that knowledge should fulfill moral and metaphysical objectives, harmonizing faith, intellect, and ethics within a cohesive framework (Malkawi, 2015; Hashim, 2013)

The ramifications of this tawhidic paradigm are extensive. It redefines the relationship among humanity, knowledge, and God as an indivisible unity. Conversely, it necessitates the incorporation of spiritual awareness in all academic processes, including curriculum development, research endeavors, and community service. This paradigm rejects the duality of "religious knowledge" and "general knowledge," substituting it with the notion that all knowledge constitutes God's wisdom, provided it is utilized for the common benefit. Therefore, the ontological framework of *Wahdatul 'Ulum* aligns with the wider Islamic epistemological tradition, perceiving knowledge as a manifestation of divine unity and a conduit for achieving ethical and societal transformation. This conclusion indicates that the ontology of *Wahdatul 'Ulum* is not simply an abstract philosophical concept but has manifested as a dynamic value system inside the academic governance and intellectual culture at UINSU. Tawhid functions as the philosophical basis and the institutional guidance for the development of transformative and integrated knowledge.



## **Integrative Epistemology within the *Wahdatul 'Ulum* Framework**

The second finding of this study indicates that *Wahdatul 'Ulum* epistemology is formulated through the synthesis of revelation and reason as the primary sources of knowledge. At UINSU, this method is employed not merely as a normative principle but has also been implemented in many academic instruments, including the curriculum, institutional vision and mission, and pedagogical activities. This integration underscores that revelation (the Qur'an and Sunnah) does not conflict with reason (*'aql*), but instead provides a foundation for scientific reasoning. In this setting, knowledge is no longer divided into 'religious knowledge' and 'universal knowledge' but is cultivated within an ontological framework grounded in tawhid and an epistemological framework centered on integration.

A tangible illustration of this epistemic unity is seen in the curricular framework of several academic programs at UINSU. The program integrates Islamic studies and current science, with each course rooted in revelatory principles. This is evident in the introduction of courses like "Integration of Science in Islam" and "Philosophy of Science and Islamization of Knowledge," which instruct students to perceive science as an aspect of worship and societal service. This methodology facilitates the development of Muslim scholars who exhibit both academic excellence and profound spiritual and ethical consciousness. The epistemology of *Wahdatul 'Ulum* seeks to establish a cohesive, non-secular framework of knowledge that remains connected to divine principles.

Moreover, discussions with faculty members of the Faculty of *Ushuluddin* indicated that the amalgamation of revelation and reason transcends methodological concerns, representing a type of opposition to the secular nature of Western epistemology. The professor stated, "In advancing science at UINSU, we must not depend exclusively on positivistic methodology." Transcendental ideals must influence our academic practice. This perspective underscores that the *Wahdatul 'Ulum* paradigm is not solely a response to the secularization of science but provides an alternative framework grounded in spiritual and intellectual purity. This epistemological integration functions as a strategy for the decolonization of science, addressing the historical predominance of Western knowledge that has overlooked the aspects of values and morality in scientific advancement.

Therefore, UINSU has established a learning method that integrates scientific endeavors with character development rooted in Islamic principles. This process is not theological; rather, it is constructed through a dialectic between religious texts and socio-cultural realities. Students are instructed to perceive reality as manifestations of creation that require examination using a scientific methodology that honors the principles of revelation. Consequently, the epistemology of *Wahdatul 'Ulum* can address the crises of knowledge fragmentation and the decline of ethics in the modern academic sphere. This discovery validates that the incorporation of knowledge within the *Wahdatul 'Ulum* paradigm is not simply a slogan but a methodological approach and actual reality in the academic process at UINSU.

## Scientific Axiology as a Form of Social Service

The axiological aspect of the scientific paradigm established at UINSU underscores that science should be dedicated to the well-being of humanity. Scientific knowledge is not isolated from social reality, it is grounded in moral and spiritual accountability to society. In this context, utility transcends technical application and is fundamentally linked to the alignment with humanistic values, justice, and social reform. This paradigm refutes the positivist perspective that regards science as impartial and devoid of values. Within the *Wahdatul 'Ulum* paradigm, science is regarded as a tool for advocating social justice and collective welfare, consistent with the concepts of tawhid that integrate God, humanity, and nature into a cohesive value system.

This trend is apparent in institutional policy orientations, especially with the prioritization of community service initiatives intertwined with academic endeavors. Faculty and student research focuses on tackling real-world societal concerns, including structural poverty, moral disorientation among youth, and the effects of modernization on local customs. The curriculum aims to enhance students' social consciousness through transdisciplinary methods and community-oriented projects. During an interview with a faculty administrator, it was asserted that "knowledge should not be confined to the classroom, it must thrive within the community." A lecturer asserted that "every research project must cater to the needs of the populace, rather than merely satisfying academic criteria." This focus indicates that social orientation is not a supplementary element but the ethical foundation of the entire academic system.

This axiological paradigm results in the development of an Islamic higher education model that cultivates both intellectually astute and socially aware graduates. Knowledge serves as a catalyst for cultivating empathy, integrity, and advocacy for underprivileged populations. This approach redefines the role of lecturers and researchers as catalysts for social change, rather than merely as purveyors of knowledge. Certain internal research policies at UINSU mandate that research proposals must exhibit direct societal contributions. This paradigm cultivates a mutually beneficial interaction between the university and society, wherein knowledge serves as an instrument of freedom rather than mere elucidation. The *Wahdatul 'Ulum* paradigm provides not only a theoretical synthesis of knowledge but also translates into tangible acts that emphasize life and humanity.

## Discussion

The *Wahdatul 'Ulum* paradigm demonstrates that tawhid serves as the foundation of individual belief and the essence of the comprehensive scientific framework at UINSU (Nasution et al., 2023). Tawhid is the fundamental premise that underlies this institution's approach to knowledge, eliminating the distinctions between religious and secular knowledge inherited from the colonial education system (Adu et al., 2023). This is not solely a normative approach but has developed into an intellectual and operational framework for governing higher education (Fridiyanto, 2020). When tawhid is recognized as the epistemological foundation, the academic process transcends mere information transfer, evolving into a method for mental purification and spiritual

transformation (Sahid et al., 2024). Every scientific endeavor, encompassing curriculum development, research, and community service, is inextricably linked to spiritual principles, rendering it a facet of intellectual worship (Hashim, 2013). *Wahdatul 'Ulum* serves as an ontological framework that reestablishes knowledge within its divine principles (Sahid et al., 2024). It not only amalgamates two streams of knowledge but also erases their borders into a cohesive tawhidic consciousness (Nasution et al., 2023). This transition progressively alters the paradigm of academic thought from secular and technocratic to holistic and significant within a religious context (Adu et al., 2023).

Moreover, the epistemological framework of *Wahdatul 'Ulum* integrates revelation and reason as dual sources of knowing while also cultivating a unique cognitive approach to confronting reality (Tanjung & Rangkuti, 2022). This approach to knowledge is not presented in a detached and neutral fashion but rather, it is consistently associated with ethical considerations and spiritual orientation. Curriculum planning exemplifies this notion, as each course is crafted to fulfill academic standards while simultaneously cultivating students' characters as informed persons cognizant of their social and moral obligations (Rifai & Sayuti, 2014). The repudiation of Western positivism does not equate to an opposition to science but rather constitutes a critique of the epistemic dominance that dissociates knowledge from the significance of existence (Fathi Hasan Malkawi, 2015). In this perspective, integration transcends a mere technical approach, it is an ideological pursuit that reinstates the dignity of Islamic study to its appropriate status, grounded in revelation yet receptive to discourse with contemporary realities (Hamzah, 2023). Consequently, this paradigm addresses the fragmentation of research while providing a balanced approach imbued with spiritual and intellectual qualities (Maryamah et al., 2021).

However, on the other hand, the axiological dimension of this paradigm underscores that research must not remain confined to theoretical or abstract realms (Pretorius, 2024). Knowledge should exist in the social realm as a liberating, empowering, and problem-solving catalyst for humanity (Siregar et al., 2019). *Wahdatul 'Ulum* regards knowledge as a societal tool that should promote the collective welfare (Nasution et al., 2023). Consequently, UINSU emphasizes not only the cultivation of academically exceptional scholars but also the promotion of a proactive scientific approach to humanitarian concerns (Penyusun, 2019). Community service initiatives, applied research, and adaptive curriculum design function as the means for actualizing these axiological principles (Rifai & Sayuti, 2014). The incorporation of values into academic pursuits indicates that knowledge in this context is not elitist nor isolated, but rather serves to meet contemporary demands (Malkawi, 2015). This represents the pragmatic manifestation of monotheistic science that connects spiritual significance with societal transformation (Hamzah, 2023). When science transcends its role as a mere instrument for information acquisition and serves as a catalyst for social transformation, the university transforms from an ivory tower into a beacon of values and civilization (Adu et al., 2023).

The implications of this study extend beyond the institutional context of UINSU. The *Wahdatul 'Ulum* paradigm offers a versatile framework that can be adopted by other Islamic universities in Indonesia and the broader Muslim world aiming to merge faith-

based and rational sciences. The ontological focus on tawhid, the epistemological integration of revelation and reason, and the axiological emphasis on social reform can provide foundational ideas for the formulation of comprehensive curricula and institutional policies. By implementing the *Wahdatul 'Ulum* paradigm, other universities can enhance their scientific identity while adhering to Islamic norms, thus tackling the persistent issue of knowledge duality in Islamic higher education. Moreover, the paradigm's pragmatic focus on community involvement and ethical development establishes it as a feasible framework for worldwide Islamic institutions seeking to harmonize contemporary scientific advancement with moral and spiritual objectives (Maryamah et al., 2021; Nasution et al., 2023).

## CONCLUSION

This study demonstrates that the *Wahdatul 'Ulum* paradigm established at UINSU is a scientific framework grounded on the principle of tawhid as its ontological foundation, the synthesis of revelation and reason as its epistemological foundation, and social service as its axiological foundation. This paradigm addresses the issues of scientific dualism and provides a model for the advancement of Islamic research that integrates spiritual and rational dimensions, values and realities, as well as tradition and modernity.

The findings of this study substantively affirm that *Wahdatul 'Ulum* has been executed across multiple institutional dimensions, including vision and mission formation, curriculum design, and academic culture. This methodology positions knowledge as a means to achieve holistic human perfection, rather than merely a collection of information. Furthermore, interviews with stakeholders indicate a shared recognition of the necessity to build this paradigm as the cornerstone for institutional advancement towards a distinguished and transformative Islamic university.

Nonetheless, the execution of *Wahdatul 'Ulum* continues to encounter conceptual and operational obstacles. Enhancements are required in methodological dimensions and the establishment of more quantifiable implementation indicators to guarantee that this paradigm transcends idealism and can be empirically tested and replicated within other Islamic higher education institutions, both in Indonesia and the broader Muslim world.

Consequently, additional research may focus on evaluating the empirical effects of *Wahdatul 'Ulum* implementation on academic achievement, graduate quality, or its impact on the scientific culture inside the school. Furthermore, comparative analyses among institutions can be undertaken to discern optimal practices and distinctive problems in implementing this integrated paradigm. A multidisciplinary approach, incorporating educational science, philosophy, and educational sociology, is advocated to enhance the evolution of contemporary Islamic epistemology grounded in tawhid. The epistemological integration of revelation and reason (*'aql*) creates a unique framework for the generation of Islamic knowledge. This paradigm combines scientific reasoning with spiritual guidance, establishing a balanced framework for knowledge development within a moral and metaphysical context. This worldview directs

curriculum development, research, and academic practices by regarding all knowledge, whether religious or scientific, as sacred when it serves human needs and adheres to divine principles. This reconceptualization allows UINSU to contest the dominant positivist perspective in modern science while upholding academic rigor and critical examination.

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