

INTERNALIZATION OF WAHDATUL' ULMU VALUES IN ARABIC LANGUAGE LEARNING

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Abstract

Internalization of wahdatul'ulum values is needed in the midst of various advances in the field of science that increasingly imitate the style of outside civilization that is more easily summed up in the words of freedom. The purpose of this research 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 method, which is searching for data, collecting data and analyzing data. The results of this study indicate that there are several ways to internalize the value of wahdatululum values in Arabic language learning, in order to foster belief and awareness that all knowledge is basically a unity that comes from 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 Keguruan UIN North Sumatra. The problems studied are how to internalize the values of wahdatul'ulum in Arabic language learning and what are the values of wahdatululum that are instilled in Arabic language learning.

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

Abstrak

Internalisasi nilai-nilai wahdatul ulum diperlukan di tengah berbagai kemajuan bidang ilmu yang semakin meniru gaya peradaban luar yang lebih mudah dirangkum dalam kata-kata kebebasan. Tujuan penelitian ini adalah untuk mendeskripsikan dan menganalisis bagaimana perubahan siswa dalam belajar setelah memahami internalisasi nilai-nilai wahdatululum yang terkandung dalam pembelajaran. Penelitian ini menggunakan metode penelitian kepustakaan yaitu mencari data, mengumpulkan data dan menganalisis data. Hasil penelitian ini menunjukkan bahwa ada beberapa cara menginternalisasikan nilai-nilai wahdatululum dalam pembelajaran bahasa Arab, guna menumbuhkan keyakinan dan kesadaran bahwa semua ilmu pada dasarnya adalah satu kesatuan yang bersumber dari Allah SWT. melalui wahyunya baik secara langsung maupun tidak langsung. Penelitian ini membahas internalisasi nilai-nilai wahdatululum dalam pembelajaran bahasa Arab. Program Studi Pendidikan Bahasa Arab, Fakultas Tarbiyah dan Keguruan UIN Sumatera Utara. Permasalahan yang dikaji adalah bagaimana menginternalisasi nilai-nilai wahdatul ulum dalam pembelajaran bahasa arab dan apa saja nilai-nilai wahdatul ulum yang ditanamkan dalam pembelajaran bahasa arab.

Kata kunci: *Internalisasi, Wahdatul Ulum, Nilai, Pembelajaran Bahasa Arab*

Introduction

In this modern era, the reality can be seen and felt that the existing progress has given a considerable distance between science and religion, which causes science to walk freely in its field and religion remains in its own narrow field which results in the birth of secular scientists with materialistic discoveries that do not consider humans and nature as objects of worship 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 seen as a gift from Allah as a way of worship and devotion only to Him as well. (Fatimah, 2021)

Therefore, empowering the community to uphold these values is not a simple matter, but it must be done. The reason is that 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 embedding moral and Islamic values in students and must pay serious attention to this value of education. Internalization of wahdatul'ulum values in schools must be incorporated into education in formal schools by involving all elements that are involved in the institution. The climate should 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 investigated by Fatimah, Siti (2021) with the title "wahdatul'ulum strategy in realizing religious moderation". The results of the research show that the knowledge about moderation above is not available if science remains in a secular state and separated from religion, therefore the Wahdatul 'Ulum paradigm is needed which would teach references, books, researches taught by people or teachers, lecturers and other educators who understand moderation in Islam so that it will produce an intelligent product about moderation.

Research on embedding the value of tauhid has also been researched by Ritonga, Maharani Sartika (2022) with the title "Implementation of the wahdatululum paradigm with a transdisciplinary approach to producing 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.

Internalization of Values

1. Definition of Internalization

Internalization according to the popular scientific dictionary is "deepening, appreciation of a teaching, doctrine or value so that it is a belief or consciousness 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 the mindset of a person in perceiving the meaning of experiential reality. (Abdul Hamid, 2016)

2. Definition of Values

According to Mulyana, values are references and beliefs in making choices. Value is something that is desired so that it gives birth to action in a person (Mulyana, 2004).

According to Frankel, values are standards of behavior, beauty, justice, truth, and efficiency that bind humans and should be carried out and maintained (Kartawisastra, 1980).

From some of the definitions above, it can be concluded that value is something inherent in human beings that should be carried out and maintained, as creatures of God who have unique characteristics from other creatures. Humans have reasons, 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

1. Definition of 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. For Imam Al-Ghazali, knowledge means knowing something according to itself. This means that 'ilmu is the knowledge that a person possesses about the object (knowledge itself) in a correct manner. Meanwhile, for Parluhutan, Wahdatul' Ulum is the totality of knowledge that has been merged in a harmonious network in a unity that is related and fulfills each other. For Imam Al-Ghazali, knowledge is recognizing a suitable thing by itself. This means that 'ilmu 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 merged into a harmonious network in a unity that is intertwined and fulfills each other. (Ritonga, 2022)

So from the definition of wahdatul 'ulum, it can be concluded that wahdatul 'ulum is all knowledge that merges 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 both there is a close relationship and even interrelationships and interactions that influence and support each other.

1. Definition of Learning

In general, learning can be defined as a process of behavior change, due to individual interaction with the environment. Behavior contains a broad sense. This includes knowledge and understanding. While another definition 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 of 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" (Fakultas et al., 2012).

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).

2. Definition of Teaching

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".

Basically, the term teaching is an effort for the learning process to 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 Holy Quran. Even in the Holy Quran, there is a 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 in order to achieve changes in the behavior of students.

Method

This research is 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 for this research. Because researchers used various references and referrals from existing books, national and international journals to collect data on embedding tawhid 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

The result of the research shows the difference between result and discussion. Discussion involves Internalization of wahdatul'ulum values in Arabic language learning.

1. The belief that knowledge is derived from Allah

The very first thing that teachers or educators must do in internalizing the values of wahdatul'ulum in Arabic language learning is to provide an introduction, understanding, and awareness in a person about faith and belief in Allah SWT that knowledge is derived from Allah 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 Holy Quran that discuss this are as follows:

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِن لَّيُؤْتِيكُمْ مَّا أُرْسِلْتُمْ بِهِ وَلَكِنِّي أَرِيتُمْ قَوْمًا تَجْهَلُونَ

He responded, "The knowledge 'of its time' is only with Allah. I only convey to you what I have been sent with. But I can see that you are a people acting ignorantly." [QS. 46/al-Ahqâf: 23].

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

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)

2. Internalization of wahdatul'ulum values through qiroah learning

In internalizing the value of waahdatul'ullum in qiroah learning, the teacher can prepare reading texts that are in accordance with the teaching material. As well as providing understanding and realization 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

He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?" [QS. 2/al-Baqarah: 31].

أَفْرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۙ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ ۲ أَفْرَأَ وَرَبُّكَ الْأَكْرَمُ ۚ ۳

Which means: "1) Read, 'O Prophet' in the Name of your Lord Who created, 2) created humans from a clinging clot., 3) Read! And your Lord is the Most Generous," (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 science, humans are able to prove the power and greatness of Allah SWT. Through this letter, Allah SWT commands His servants to find out about God who created and glorified them.

3. Internalization of wahdatul'ulum value through kitabah learning

In embedding 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 by writing that contains 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 Holy Quran which contains wahdatul'ulum values as follows:

الَّذِي عَلَّمَ بِالْقَلَمِ ۚ ۴ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ ۚ

Which means: 4) Who taught by the pen, 5) taught humanity what they knew not." (q.s. Al'alaq 1-5)

According to al-Zuhaili, if in verses 1-3 Allah commands humans to read, then in this 4th verse Allah states that He teaches humans with the medium of the qalam. In other words, Allah taught human beings 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 discipline will disappear.

4. Internalization of wahdatul'ulum value in muhadatsah learning.

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, the teacher can deliver, and explain related lessons using Arabic or dialogue using Arabic in muhadatsah learning. Many verses of the Qur'an show that Islam is a religion that teaches the concept of dialog, including: First, Allah's dialog with angels. Allah SWT says in Surah Al-Baqarah verse 30.

وَنُقَدِّسُ بِحَمْدِكَ نُسَبِّحُ وَنَحْنُ الذِّمَاءُ وَبِسْمِكَ فِيهَا يُفْسِدُ مِنْ فِيهَا أَتَجْعَلُ قَالُوا ۚ خَلِيفَةُ الْأَرْضِ فِي جَاعِلٍ إِنِّي لِلْمَلَائِكَةِ رَبِّكَ قَالُوا وَإِذْ تَعْلَمُونَ لَا مَا أَعْلَمُ إِنِّي قَالُ ۚ ۛ

Which means: 'Remember' when your Lord said to the angels, "I am going to place a successive 'human' authority on earth." They asked 'Allah', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know."

Islam is a religion that teaches dialog. In fact, dialog is part of the Qur'anic method of conveying messages from Allah SWT to His ummah. With dialog, harmony will be built between those who have a dialog, the real message is delivered so that it does not cause

diverse interpretations. With dialog, the conversation will also be directed and the message to be conveyed is easier to understand.

Conclusion

Internalizing the values of wahdatul ulum is to provide introduction, understanding and realization 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 indirectly. The form of internalization of wahdatul ulum values in Arabic language learning presented in this journal is enough to inspire educators in educating students. However, this internalization focuses more on spiritual values that should be the basis of character building for students. The internalization of wahdatululum values in Arabic language learning are: 1). Fostering the belief that knowledge comes from God. 2). Internalizing wahdatululum values through qiroah learning. 3). Internalizing the values of wahdatul ulum through learning kitabah. 4). Internalizing the values of wahdatul ulum in muhadatsah learning. Internalizing the values of wahdatul Ulum in Arabic language learning can be practiced by inserting or interspersing the values of wahdatul Ulum in Arabic language learning by providing the introduction of understanding and awareness to students about faith and belief in the importance of wahdatul Ulum values that all knowledge comes from Allah SWT, either directly or indirectly.

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