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TAUHIDULLAH SCIENCE AS A MODEL OF INTEGRATION OF ISLAMIC SCIENCES AT HIGHER EDUCATION[1]

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Abstract

Global competition in the era of the Industrial revolution 4.0 and society 5.0 has made us change. The changes that occur have the right direction, if we have the right foundation of faith and piety. The new paradigm of practice and the paradigm of the Qur'an and Hadith are needed to provide guidance for all changes. Muslims must make changes from the traps that have existed so far, by reuniting Ibn Rushd's rationalism with Al Ghazali's fundamentalism, and not dichotomy, both of which are part of the teachings of Islam. The paradigm of developing the integration model of Islamic knowledge in universities is a necessity that must be done to provide direction for curriculum development in universities. The science of monotheism is an integrated model for the development of Islamic science based on the qur'ani-hadith paradigm and the amali paradigm. The development of a higher education curriculum based on this paradigm is expected to produce scientific output for Islamic scholars who are humanist, applicable and productive, relevant to the demands of the times and the needs of society.

Keywords:

Integration Model, Islamic Science, Paradigm, Dichotomous, and Tauhidullah Science

A. Introduction

We have felt the impact of the Industrial 4.0 and Society 5.0 revolutions in our daily lives. The industrial revolution has brought us to fundamental changes in human lifestyles and work processes, where advances in information technology can integrate into the world of digital life which also has an impact on scientific disciplines. Automation occurs in all fields, new technologies and approaches are combined in real, digital and fundamental (Hamdanunsera, 2018, pp. 2–4). Furthermore (Budiman, 2019) explains the comparison of these two concepts, namely in industry 4.0, people search, cite, and analyze data or information by accessing cloud services via the internet. Whereas in society 5.0 a large amount of information from sensors in

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physical space is accumulated in cyberspace and analyzed by artificial intelligence, and the results are fed back to humans in physical space in various forms.

Change is something that is eternal. Rapid changes in various fields of people's lives, which are not followed by a foundation of faith and devotion for each generation, have resulted in various patterns of people's lives. The diversity of community responses related to the era of the industrial revolution 4.0 and society 5.0 can at least be grouped into two, namely people's lives that lead to goodness and truth based on the religion they believe in, and secondly, people's lives that lead to evil and falsehood based on on the value of misleading beliefs, including in this case Islamic civilization.

In the global arena in the era of the industrial revolution 4.0 and society 5.0, reality has shown that Islam is not standing as a pillar capable of providing alternative solutions to people's problems, but instead being torn apart in the pull between eastern and western civilizations. Western civilization in question is a product of secular-oriented thoughts, while eastern civilization is mystical-oriented thoughts. While Islam itself contains elements of both. But in its development we see how Islam is torn and torn into pieces to the East and West, according to the number of schools, sects, sects, or even personal tastes of each. There are Muslims who lead to secularism and religious liberalism. Therefore, if we look at the "Islamic world" we become confused to see the diversity and separation between groups that call themselves Islam. No wonder there are Islamic countries that are oriented to Washington, there are also Islamic countries that are oriented to Moscow, there are even new sponsors, and so on. Islamic civilization has lost its meaning, Muslims are empty and unable to become leaders in the arena of global society in their era.

Departing from the problems of Islamic civilization that are currently happening, universities as agents of social change are required to play an active role in providing alternative solutions for the problems of today's people. Of course, we as Muslims cannot sit idly by waiting for a miracle to come down from the sky, but must strive to meet the divine grace that has been promised, through various efforts in developing a model of integration of Islamic knowledge in universities, especially Islamic universities which are conceptualized in the development of Islamic education. University curriculum and implemented in the learning process on campus and the user community (stakeholders) with good intentions and accompanied by our sincerity to get His instructions. Gradually we have the ability to lead in the global arena.

Changes and adjustments are a necessity that must be carried out by all elements of the academic community in universities, especially Islamic universities in the face of global competition in the era of the industrial revolution 4.0 and society 5.0. The form of response to changes and adjustments is by conducting curriculum development programs both on conceptual theoretical grounds and practical applications that produce scientific, productive and applicable scientific products that are beneficial for the campus community in particular and society in general. If we look at the problems that occur in our universities, there are at least two problems, namely: (1) internal problems, namely the problems of Islamic religious universities that have

existed so far, namely the dichotomy between religious science and general science which until now has not been completed at the level implementation, and (2). External problems, namely the response of the community to normative and textualist teachings have not been able to make a positive contribution (problem solving) related to the problems of the people, and also the alumni of Islamic universities who have not been fully absorbed in the world of work. Starting from this problem, the author interested in discussing further related to how the theoretical conceptual forms and practical applications to deal with these problems, with the hope that universities, especially universities, are able to play an active role in the global arena in the era of the industrial revolution 4.0 and society 5.0.

B. Discussion and solutions

1. Rationalization of Integration in the development of Islamic knowledge in Higher Education

There are several reasons why universities, especially Islamic universities need to integrate in the development of science, namely:

a. The curriculum in Islamic higher education institutions is currently still characterized by dichotomy in the development of science, both conceptually and in implementation.

b. This can be seen from the integration process in Islamic science which is still dichotomous, namely between religious science and general science. There are several views that have existed so far, are still colored by the traditions of the classical religious sciences without touching on natural phenomena and their thoughts. The integration of Religion and General Science is not easy. This is because methodologically and scientifically, they are different from the patterns and systems of thinking in the religious sciences that have been developed at UIN.

c. Integration is a must that must be done in Islamic universities that want to survive and compete in the global arena in the era of the industrial revolution 4.0 and society 5.0 both on a local, national and international scale. Moreover, the change in the status of Islamic universities from STAIN to IAIN and from IAIN to UIN requires the academic community to be able to integrate knowledge for Islamic sciences. Universities that have changed their status to UIN have carried out the Science Integration Program. However, in the integration process, there are still gaps and conflicts between religious lecturers and the general public. To find a problem solving dichotomy of science, a comparative study is needed between existing Islamic universities, both at home and abroad.

d. In essence, the essence concepts in religious and general science are a unity, holistic and do not separate religious and general knowledge. However, in its development there was a separation of the two as a result of the historical development of Islamic thought between the west and the east. Where there is a conflict between Al-Ghazali's fundamentalism and Ibn Rushd's rationalism, which is revealed in Al Ghazali's book (1058-1111 AD) namely Tahafut al-Falasifah (Confusion over the Philosophers) as a form of

challenging and questioning the philosophers and Ibn Rushd's book (1126-1198 AD), criticized Al-Ghazali's view in his book, Tahafut at-Tahafut, which contains 1006 pages. This thought will have an impact on the arena of Muslims in this world. Critical and rational Islamic thought after Ibn Rushd feels dead because the door to ijtihad and rationalism has not developed since the Middle Ages, locked by a torrent of conservative thought by the ulama (Abdul Mukti Bisri, 2012, p. 1).

e. The integrative approach allows the occurrence of complementarity and complementarity between religious and general sciences, so that our understanding of science is more holistic, comprehensive and universal.

f. The integrative approach requires interactive human resources and knowledge sharing between lecturers and students who are capable in the field of general science and religion, so as to create an academic atmosphere that leads to the realization of the applied Islamic science paradigm.) in which a scientific development that is humanist (humanity), applicable (applicability), and productive (productivity).

g. It is necessary to develop a new paradigm in the process of integrating Islamic knowledge in answering internal and external problems of higher education, especially Islamic universities with various models. For example, the quranic paradigm and the amaly paradigm.

2. Integration Theory

According to the Big Indonesian Dictionary, the word integration can be interpreted as merging or assimilation into a unified whole and round. In the scientific context, integration implies unification and can mean merging or linking between various disciplines

The integration (integration) of science without dichotomy as Zainuddin Sardar (1989) in the concept of integration of science emphasizes that science in Islamic civilization has its uniqueness, the uniqueness lies in its methodology and epistemology. Islamic epistemology has a holistic concept of knowledge, meaning that there is no dichotomy between knowledge and values. Therefore, the knowledge studied by Muslim scholars should provide holistic knowledge, not partial, as (M. Safiq, 1995, p. 2) that Islamic universities must use an integrated approach to knowledge in the educational process as an effort to produce human resources. Who have various kinds of knowledge. The integration of science is not just combining religious knowledge and general science, but more than that, the integration of science is an effort to unite religious knowledge that comes from revelation and general science as findings of human thought. The integration of knowledge must start from the premise that all true knowledge comes from Allah's revelation. All true knowledge is from Allah, all correct theories are from Allah and false theories are from men themselves or inspired by satan.

The idea of integrating science was first initiated by Seyyed Hossein Nasr in 1976 in his work Islamic Science an Illustrated Study and other works Science and Civilazation in Islam (Esposito, 1995). This idea was applied by Syed Muhammad Naqib Al-Attas (2002) at his university, namely the International Institute of Islamic Thought and Civilization (ISTAC) Malaysia

with the Islamization of Science. According to him, Islamization of Science is the liberation of human beings, from magic, myth, animism, national cultural traditions, and from secular mastery of reason and language. Islamization is carried out in an effort to rebuild the spirit of Muslims in developing science through freedom of intellectual reasoning and rational, empirical and philosophical studies while still referring to the contents of the Qur'an and the Sunnah of the Prophet. So that Muslims will step up and move forward following the backwardness of other people. In the view of Syed Naquib Al-Attas (2002) the process of Islamization of this science can be done in two ways, namely (1) carrying out the process of separating the elements and key concepts that form Western culture and civilization. (2) incorporating Islamic elements and key concepts into each relevant branch of contemporary science.

Furthermore, contemporary thinkers such as Ismail Al-Faruqi developed a pattern of scientific integration known as the Islamization of knowledge: General Principles and Workplan with the concept of scientific integration being applied by establishing The International of Islamic Thought (IIT) in Virginia, United States of America. Al-Faruqi argues that: (1). that integration must start from the Islamization of science by integrating the concept of truth that exists in science that is based on reason (rationality) and experience (empirical) with the concept of Islamic truth which lies in belief through revelation and verses that have sacredness in the religion, (2). Islamization of science is defined by providing a new definition, rearranging knowledge, rethinking knowledge, rearranging conclusions, re-projecting goals so that science enriches insight and has benefits for the progress of Islam (M. Safiq, 1995).

Zainuddin Sardar, Ismail Raji Al-Faruqi, and Syed Naquib Al-Attas are three Islamic thinkers who initiated the reunification of religious and general knowledge. The thoughts of these Islamic thinkers have an impact on the concept of developing knowledge in various Islamic educational institutions or Islamic universities. These three figures have contributed ideas about the science development model, namely (1). The integrative model is an integrative relationship pattern that shows a mutually supportive and integrated pattern between the two sciences, (2) the Secular Model is a separate (secular) pattern that shows the interdependence pattern of religious and general sciences on a different epistemological perspective between religious and general sciences, and (3) the Reintegrative Model, namely the process of re-establishing new norms and values to adapt to changing institutions. The Reintegrative Model was pioneered by Ismail Rozi Al-faruqi, Zainuddin Sardar, and Naqib Al-Attas. Furthermore (Akbarizan, 2014: p. 7) Nanat M. Natsir's scientific classification integration model or Osman Bakar's Islamic Knowledge Structure Model, Aligargh group model, purification model, Quranic Paradigm Model, and IFIAS scientific integration model, Naquib al-Attas model, and Imam Munandar's Ulul albab approach model.

3. Tauhidullah Science as an Integration Model in the Development of Islamic Science Pengetahuan

Western science stands on ratio, so it is very limited in its capabilities. As Schleizinger and Einstein in Herman Soewardi (1996, p. 1) are western scientists who admit the flaws of western

science itself. Taste is superior to ratio (called the digital brain), so science that is superior to western science is science that relies on taste. That feeling is nothing but a container of ethics. The debate among scientists regarding new alternative solutions for secular western science, the science of Tauhidullah was found. It is called the knowledge of Tauhidullah as an effort to know (knowing) by consciously acknowledging the earth and sky and all that is in them. Therefore, the object of the study of Tauhidullah is the word of Allah and fi'l Allah. Both have consistent and mutually reinforcing links. There are three aspects in the science of Tauhidullah, namely The Knower (Ontology Aspect), The Knowing (Epistemology), and The Knowledge (Axiological Aspect).

1. The Knower (Ontology Aspect)

Humans are creative and have the ability to know the universe and all its contents as Allah SWT says in the letter Al Baqarah in verses 30-31 as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ

فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ

﴿٣٠﴾ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَـٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ

هَـٰٓؤُلَآءِ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣١﴾

Meaning:

30. Remember when your Lord said to the Angels: "Indeed I want to make a caliph on earth." They said: "Why do you want to make (the caliph) on earth a person who will do mischief on it and shed blood, while we always glorify you by praising you and purifying you?" God said: "Verily I know what you do not know."

31. And He taught Adam the names (objects) in all, then presented them to the Angels and said: "Mention to Me the names of those things if you really are true people!" (Qur'an 2: 30-31).

He functions as abidullah and khalifatullah fil ardi. As abidullah it is based on the word of Allah (revelation of Allah), and as khalifatullah it is based on fi'l Allah (deeds or creations of Allah). Both of these functions can be performed if he has awareness (consciousness). This awareness fills the three aspects of the knower's abilities, namely cognitive, affective, and psychomotor in other languages, namely creativity, taste, intention. The three abilities are centered on taste. It is that feeling that connects man to God. When upright, human dignity is higher than angels, and vice versa when falling, humans become even more despicable than animals. As stated by Allah SWT in Surah Al-Furqan verse 44 as follows:

$$أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾$$

Meaning:

44. Or do you think that most of them hear or understand. they are nothing but like cattle, in fact they are more astray in their way (than the cattle). (Quran 25:44)

$$نَارًا لِلظَّٰلِمِينَ أَعْتَدْنَا إِنَّآ فَلْيَكْفُرْ شَآءَ وَمَن ۖ فَلْيُؤْمِن شَآءَ فَمَن رَّبِّكُمْ مِنَ ٱلْحَقُّ وَقُلْ بِئْسَ ٱلْوُجُوهَ ۚ يَشْوِى كَٱلْمُهْلِ بِمَآءٍ يُغَاثُوا۟ يَسْتَغِيثُوا۟ وَإِن ۚ سُرَادِقُهَا بِهِمْ أَحَاطَ مُرْتَفَقًا وَسَآءَتِ ٱلشَّرَابُ ﴿٢٩﴾$$

Meaning:

29. and Say: "The truth comes from your Lord; So whoever wants (to believe) let him believe, and whoever wants (disbeliever) Let him disbelieve". Verily, We have prepared for the wrongdoers a hell, whose turbulence surrounds them. and if they ask for a drink, they will be given to drink with water like boiling iron that scorches the face. That is the worst drink and the most perfect resting place, God has created all the elements completely for humans (the knower/ontology), so it is up to man himself to choose whether he wants to be upright (mu'min) or wants to collapse (kufr). (Qur'an 18:29).

Schematically all elements can be described as follows:

Table. 1. Schematic of All Elements on The Knower

	INTERNAL	EKSTERNAL
"GOOD"	FITRAH	REVALATION (WAHYU)
"BAD"	LUST (HAWA NAFSU)	SATAN (SYEITAN)

The four elements are always wrestling in the chest of the knower, affecting his consciousness. The resultant of this choice is good or bad. Secular Western science is bad

(perhaps without them realizing it) and Tauhidullah science is good (consciously). Western science is bad, empirically related to strong intentions.

2. The Knowing (Epistemology)

The knowing is all the intricacies related to knowing. The basis for knowing is cognitive ability, or intelligence ability. This cleverness is called rationality. Basically (an sich) rationality is neutral. All abilities are called intelligence. The result is called non-neutral empirical science. The rationality that underlies Western empirical science is not neutral because it has been colored by Western values in the form of individualism, secularism, naturalism, and positivism. Those are the qualities of Western science which are shallow and wrong, have been turned in a (wrong) direction, greedy, godless, and materialistic. Because all aspects of Western science are secular.

Can we break away from the false Western rationality? The answer is yes. We can depart from Immanuel Kant's transcendental thinking as a beginning towards the establishment of an open and hanif (straight) knowledge of Tauhidullah. Kant proposes three dichotomies, namely noumena-phenomena, a priori-aposteriori, and form-content. We raise all three based on the instructions of the Qur'an, so that they can be used as a basis for further scientific development.

a. noumena-phenomena

Phenomena are as they appear to us, which are many, which are fickle, and which are presented to us deceptively. While the noumena are the thing itself or the thing in itself, which is one, fixed and unchanging, and true. For Muslims noumena is revelation, the one, unchanging, not deceptive, true. So revelation from God, in the language of philosophy is nothing but the necessity of transcendental thinking. Revelation is a definite substitute for all phenomenal self-event propositions which Western science uses as premises for seeking knowledge. That self-event, which is deceptive, or that changes a lot. This first stage of Tauhidullah science is the stage to obtain certainty about the truth, so in Tauhidullah science, revelation guides reason, or naqliah guides aqliah or revelation-deduction, not intuition-deduction.

This is in accordance with the word of God in the Qur'an in Surah Al-Hadid verse 20 as follows:

ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ۝

b. a priori-aposteriori

a priori is an a priori way of thinking that produces analytic knowledge (without adhering to empirical nature), and a posteriori way of thinking that produces synthetic knowledge (generated from empirical nature). Kant only rests on a priori and a posteriori. Whereas there are other ways to produce through synthetic a priori which is the basis of the existence of causality. The emergence of normative science is nomothetic as contained in existing texts. If we can know the cause, then the center of the empirical sciences is definitely the truth. This is the second stage of the knowledge of Tawhidullah.

c. form-content

The form is fundamental (cause and effect between nouns) if we call it center and the content is detailed from the form, which has low informative value propositions, if we call it areas of knowledge. If the form determines the content, surely we have areas of knowledge that are consistent with each other, have certainty and are open (uncovered). This is the third stage of the knowledge of Tawhidullah. The command to make observations as the word of Allah SWT in the Qur'an Surah Al-Gasyiyah in verses 17-20 is as follows:

$$\text{أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ۝ وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ۝}$$

$$\text{وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ۝ وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ۝}$$

Meaning:

17. Did they not then see the camel how He was created,
18. and the heavens, how was he exalted?
19. and the mountains how is it established?
20. And how was the earth spread out? (Surah 88:17-20)

As for the command to take measurements carefully, as the word of Allah SWT in Surah Al-Qamar verse 49 which reads:

$$\text{إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ۝}$$

Meaning:

49. Verily We created everything according to measure. (Surat QS. 54: 49).

Demonstration of science is only true if it can be proven (deducto-hypothetico-verificative) based on validation based on the Qur'an and as-Sunnah. Empirical findings should not conflict with the principles of the text.

3. The Knowledge (Axiological Aspects).

The result of knowing is called knowledge. The science of Tauhidullah produces knowledge of Tauhidullah as well, both in the natural and social fields. Secular Western science excels in destruction, both at war and at peace. Let us now consider the comparison between secular Western science and the science of Tawhidullah (Herman Soewardi, 1996, pp. 4–21).

Table. 2. Secular Western Science Versus Tauhidullah Science

	"DIRI" (psikologi)	"ANTAR-DIRI" (sosiologi)	"KEDUANYA" (Ekonomi)
Ilmu Barat Sekuler	Libido (bawah sadar)	Konflik	Serakah (3-R/Resah, Renggut, dan Rusak)
Ilmu Tauhidullah	Mutmainnah (Sadar-Eling) QS. 89:29-30	Ukhuwah (Brotherhood)	Hanif (adil makmur) QS. 49:10

From the description of knower, knowing and knowledge, can be concluded in the table below.

Table. 3. Knower, Knowing and Knowledge Aspect Matrix

	The Knower	*The Knowing*	*The Knowledge*
ILMU BARAT Sekuler	Amarah (Bad/BURUK)	Formal : Netral Empirik : Bad (Buruk)	Amarah-konflik-serakah WILL (BURUK)
Ilmu Tauhidullah	Mutmainnah (Good/Baik)	Formal : Netral Empirik : Baik	Mutmainnah-Ukhuwah-Hanif-Karsa (BAIK)

4. Paradigm in Islamic Science Development

There are several paradigms that can be used in the development of Islamic knowledge including:

4.1. Paradigm of Qur'anic and Hadith in integrating Islamic Science

The dichotomy of general science and religious science, where there is a perception that some people think that religious science is a sacred science and has a higher position (Azra

Azzumardi, 1998, p. 87) than general science without a proper explanation. Meanwhile, general sciences are termed as profane sciences, namely worldly sciences which are based on empirical research, ratios and logic. General science develops and is identified with science and technology without a clear explanation as well (Muliawan Unggah Jasa, 2005, p. 206). The mutual claims between the two have resulted in us getting left behind in the fields of science and technology. Our backwardness in the field of science and technology is identified with poverty. Where poverty leads to an age of ignorance, backwardness, alienation and backwardness. The impact of our poverty on science and technology, among others, is that the Muslim community is only a spectator in the global arena and has not been able to become a player in the framework of regulating world civilization colored by Islamic values.

There is no other way out of the poverty trap except to reunite Ibn Rushd's rationalism with Al Ghazali's fundamentalism, both of which are part of the teachings of Islam. Allah created everything in pairs (harmonious), not in hostile parts. According to Nataatmadja (1983, pp. 244–245) this unity can be realized in the following ways:

1. We must be able to distinguish between subjective science (science of humans as subjects) and objective science (science of objects). Actually Al-Ghazali talks about subjective science while Ibn Rushd talks about objective science. So both are not wrong, but mired in one side of the teachings of Islam. If we look at it, both Al-Ghazali and Ibn Rushd tried to accommodate the other side of Islam, but did not achieve their goal.
2. The relationship between objective science and subjective science lies in the paradigm of objective science, which in fact cannot be proven true with objective science. It turns out that this paradigm of objective science is part of subjective science. This means that objective science must side with the foundation built on subjective science.
3. The paradigm of objective science as we know it today is contrary to subjective science as expressed in the Qur'an. Thus Ghazali's thesis proved that the knowledge he knew at that time was contrary to religious teachings.
4. The new objective science paradigm, which is directly or indirectly derived from religious teachings. Based on this new paradigm, we can develop objective science that is in line with religious teachings.
5. In principle, this innovation reveals the obligation for Muslims to test the truth of their thoughts with a double-edged knife, namely empirical testing and ideal testing.
6. At this time the scholars are negligent to test their faith in the scriptures with the blade of empiricism. On the other hand, the negligent scientists use the ideal test knife, namely the holy verses. Testing faith does not mean testing the truth of the scriptures but testing the truth of our knowledge of the scriptures.
7. Our knowledge of prayer can be tested from our knowledge of scriptures and hadiths. But don't forget to test prayer from an empirical perspective, because Islam teaches that prayer can prevent people from doing evil deeds. It is clear that if a person who prays does not escape from evil deeds, it means that that person's prayer has not been proven empirically true. Thus we must empirically prove the Qur'an as a perfect guide. That those of us who claim to adhere

to the teachings of the Qur'an are in fact not the best people in all aspects of life in the world, is proof that we are not able to test the truth of the holy verse from an empirical perspective.

8. With this double-edged knife, we can free ourselves from blind faith, from faith without appreciation. Instead we will be free from the cult of mind worship, free from the trappings of the world of scientific ignorance.

Further explanations of the Qur'anic and Hadith paradigms regarding the analysis of the natural completeness principles of the new paradigm of science can be described in the graphic scheme below.
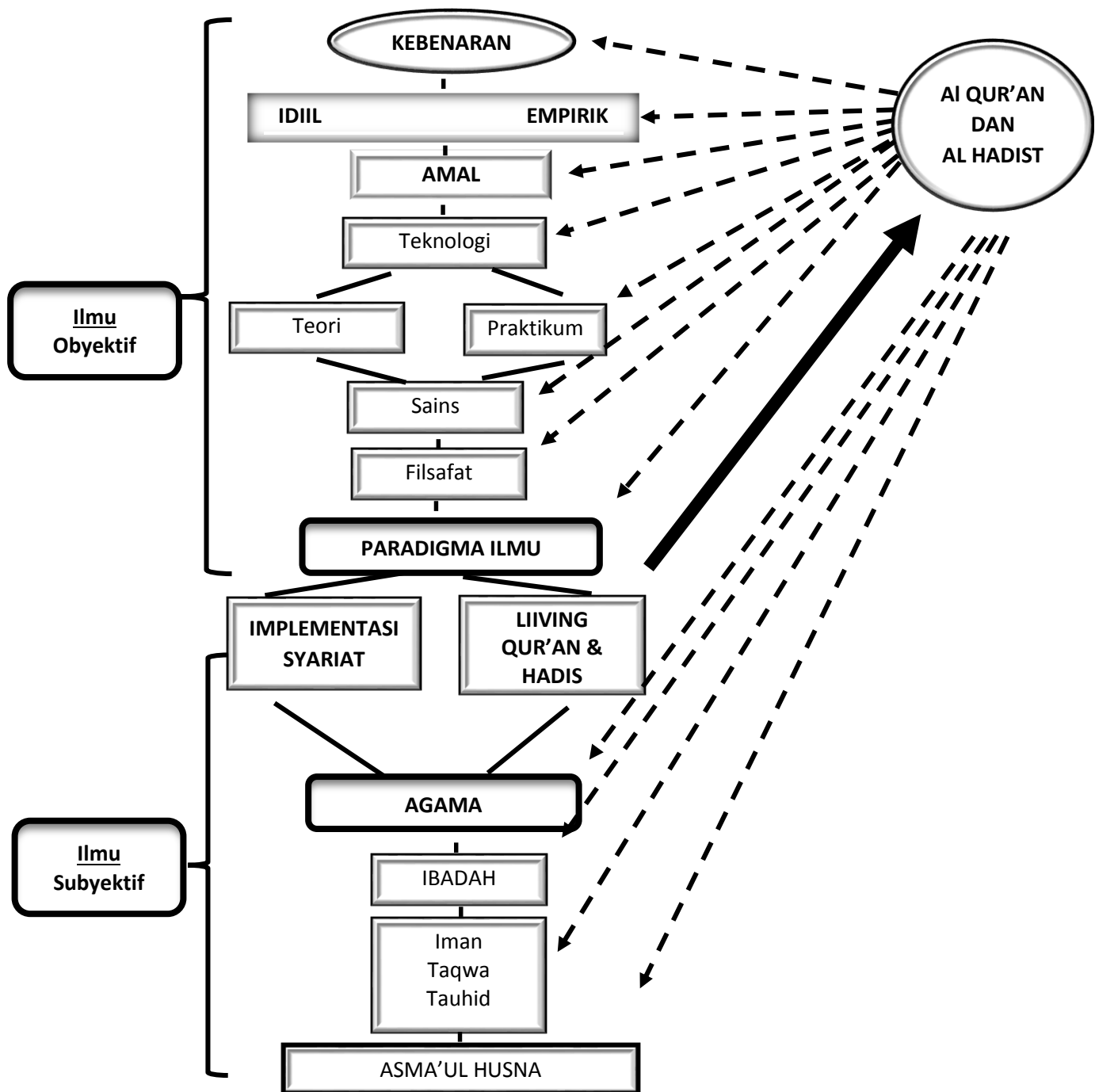
Figure 1. New Paradigm: Tawhidullah in Science Ilmu

4.2. Amaly's paradigm in responding to community needs

The development of a new paradigm as a form of finding alternative solutions for solving problems faced by the people and also the absorption of alumni in the world of work has become a homework for academics in Islamic college campuses. These demands can be responded to if there is a new paradigm for the development of Islamic knowledge taught on campus which is implemented in curriculum development based on community needs. The new paradigm could be radical by reformulating some of the courses we have taught.

The development of higher education curriculum is based on Presidential Regulation No. 8 of 2012 concerning the Indonesian National Qualifications Framework (KKNI), which is a framework for ranking competency qualifications that can juxtapose, equalize, and integrate the fields of education and the field of job training and work experience in order to provide recognition of work competencies in accordance with the structure of work in various sectors, has changed the direction of the learning process from competency-based to learning outcomes. Learning outcomes are abilities obtained through internalization of knowledge, attitudes, skills, competencies, and accumulated work experience. KKNI regulates 9 qualification levels according to the level of education, which for Bachelor (S1) education occupies level 6 qualifications. In KKNI it is required that each qualification contains 4 elements which include: 1) Personality foundation (Attitude) and Understanding of the Rules of Social Life (Attitude), 2) Mastery of Science & Skills (Knowledge & Skills), 3) Ability to Work (Knowledge & Skills), and 4) Attitude & Behavior in Work (Attitude) (Ministry of Law and Human Rights RI, 2012). Regulation of the Minister of Research, Technology and Higher Education No 44 of 2015 concerning the National Standards for Higher Education (SNPT) has required a minimum standard of higher education in Indonesia which is a further elaboration of the KKNI. Permenristekdikti No 44 of 2015 has changed the competency-based curriculum into a Higher Education Curriculum based on KKNI and SNPT (Ministry of Research & Higher Education, 2018).
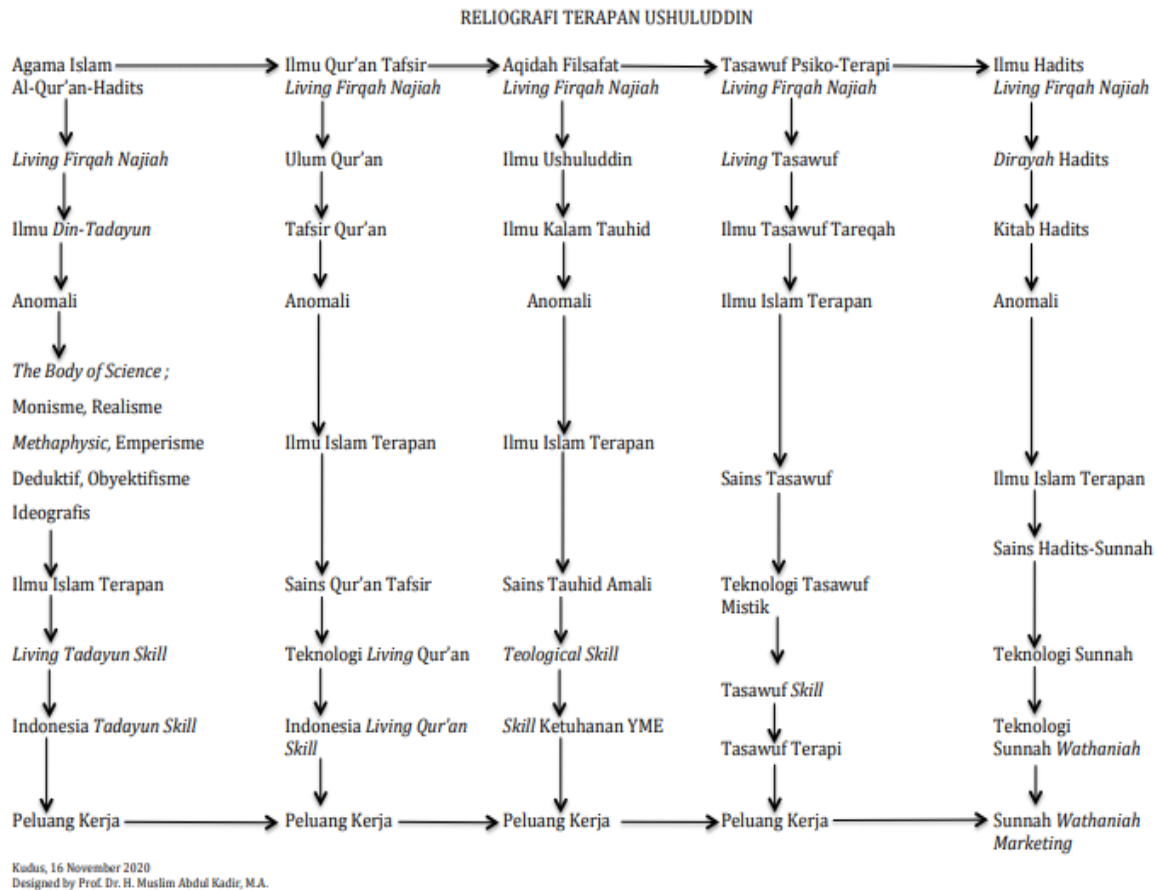
In the context of the KKNI and SNPT, the ability of Islamic universities is required to be able to translate the existing normative religious curriculum into practice to respond to the needs of the community and the world of work. The curriculum of Islamic universities must be integrated with the development of science, technology and art (Science) which takes place very dynamically, especially developments in the field of information and communication technology (ICT) which also has an impact on the need to increase the mastery of pedagogical knowledge (pedagogical knowledge), knowledge of the field of study (content knowledge), pedagogical content knowledge and technological pedagogical content knowledge, curriculum content and innovative learning processes. The development of science and technology in the 21st century also requires universities, especially Islamic universities, to change the orientation of their

curriculum development from being oriented to scientific content, to being oriented to the needs of students to become life long learners who are more independent and able to adapt to changing times. dynamic one. In this context, Islamic universities must equip their graduates with various abilities that integrate skills, namely: (1) learning and innovation skills including critical thinking and problem solving, communication and collaboration, creativity and innovation, (2) information, media and technology skills. which includes information literacy, media literacy, and technology literacy, (3) life and career skills including flexibility and adaptability, initiative and self-direction, social and cross culture interaction, productivity and accountability, leadership and responsibility. These three skills must be the basis in formulating the Graduate Learning Outcomes (CPL) of various study programs in Islamic tertiary institutions, both regarding the domain of attitude (attitude), general skills and special skills (skills), as well as knowledge (knowledge) which is considered to be able to equip graduates adapt to dynamic global changes.

The demands of graduates in professions that are in accordance with the field of expertise are mandated by Law no. 20 of 2003 concerning the National Education System by requiring the possession of professional certificates for all areas of expertise as evidence of accountability to stakeholders, also has an impact on the need to improve the implementation of education programs. Community needs revealed through the results of graduate tracing studies show that aspects of integrity (ethics and morals), foreign language skills, use of ICT, teamwork, building Character and self-development as well as leadership are needs that must be met in curriculum development. The search results serve as a basis for perfecting existing models, strategies, approaches, and learning methods, with an orientation to student learning in the context of preparing 21st century human resources.

Based on the above rationality, IAIN Kudus has a vision to become a Superior Islamic College in the Field of Development of Applied Islamic Sciences. The mission is to organize the Tridharma of Higher Education to produce scholars with humanist, applicable, and productive Islamic knowledge. To realize the vision and mission of IAIN Kudus, it has developed a new paradigm as initiated by Prof. Muslim A. Kadir in his book entitled Applied Islamic Science (Initiating the Amali Paradigm in Islam) said that the current of the amali paradigm is not only the Qur'an and as-Sunnah, but also in the form of a concrete reality of the religion of believers, thus the amali paradigm is also sourced from factual Islam. Islamic factualization is the process of converting ideal ideas into factual or religious facts of religious adherents. That is, the amali paradigm comes from the revelations of the Qur'an and as-Sunnah, but its contents are based on the values of Islamic universality. The universality of Islam is more flexible and friendly when interacting with the realities of life. So that the amali paradigm is not only based on the word of revelation but is also based on the concrete reality of Islamic religiosity (Muslim A. Kadir, 2003, p. 32).

Based on the rationale above, it takes various forms of academic activities to respond to the needs of the community, namely by making changes to the existing curriculum, as in the example in Figure 2 below.

RELIOGRAFI TERAPAN USHULUDDIN

Agama Islam Al-Qur'an-Hadits	Ilmu Qur'an Tafsir *Living Firqah Najiah*	Aqidah Filsafat *Living Firqah Najiah*	Tasawuf Psiko-Terapi *Living Firqah Najiah*	Ilmu Hadits *Living Firqah Najiah*
Living Firqah Najiah	Ulum Qur'an	Ilmu Ushuluddin	*Living* Tasawuf	*Dirayah* Hadits
Ilmu *Din-Tadayun*	Tafsir Qur'an	Ilmu Kalam Tauhid	Ilmu Tasawuf Tareqah	Kitab Hadits
Anomali	Anomali	Anomali	Ilmu Islam Terapan	Anomali
The Body of Science ; Monisme, Realisme *Methaphysic,* Emperisme Deduktif, Obyektifisme Ideografis	Ilmu Islam Terapan	Ilmu Islam Terapan	Sains Tasawuf	Ilmu Islam Terapan
				Sains Hadits-Sunnah
Ilmu Islam Terapan	Sains Qur'an Tafsir	Sains Tauhid Amali	Teknologi Tasawuf Mistik	
Living Tadayun Skill	Teknologi *Living* Qur'an	*Teological Skill*	Tasawuf *Skill*	Teknologi Sunnah
Indonesia *Tadayun Skill*	Indonesia *Living Qur'an Skill*	*Skill* Ketuhanan YME	Tasawuf *Terapi*	Teknologi Sunnah *Wathaniah*
Peluang Kerja	Peluang Kerja	Peluang Kerja	Peluang Kerja	Sunnah *Wathaniah* Marketing

Kudus, 16 November 2020
Designed by Prof. Dr. H. Muslim Abdul Kadir, M.A.

C. Conclusion

In order for Muslims to become superior people and no one outperforms, it is necessary to immediately make some changes in Islamic universities. The paradigm of the development of Islamic Sciences with internal and external approaches, namely the Qur'anic and Hadith paradigms and the amali paradigm. Therefore, there are several important things that Muslims must do, namely:

1. Muslims need to change the technique of philosophical thinking by combining Ibn Rushd's rationalism and Al-Ghazali's fundamentalism, which is a unity in Islamic teachings. The dichotomy of Islamic and general science causes us to be left behind from the development of science, technology and art.
2. The process of integrating Islamic knowledge should be rebuilt by laying the foundations of the Qur'an and As-Sunnah as a methodology in the development of science, technology and art.

3. Tauhidullah Science is a model for developing the integration of Islamic knowledge that is humanist, applicable, productive, innovative and creative, which is guided by the Qur'an and Sunnah as the only sources and guidelines for human life.
4. Paradigm changes including the amaly and qur'ani-hadith paradigms will be able to provide direction in the development of higher education curricula, especially Islamic universities to integrate Islamic knowledge that is relevant to the needs of society.

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Sebagai

Presenter

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