

PEDIA

Education and Innovation Journal

Volume 1, Issue 1, January 2026



The Concept of Philosophy of Unity of Knowledge in the Vision of the State Islamic University

*Konsep Falsafah Kesatuan Ilmu Dalam Visi Universitas Islam
Negeri*

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Submitted : 20 January 2026

Revision : 26 January 2026

Accepted : 26 January 2026

Abstract

This article aims to examine the concept of the philosophy of the unity of sciences (Unity of Sciences) within the vision of the State Islamic University (UIN) Walisongo Semarang. This study is motivated by a social phenomenon in which modern scientific knowledge tends to be fragmented and detached from moral and spiritual values, resulting in a dichotomy between religious and general sciences. Such conditions highlight the importance of integrating knowledge based on Islamic values in Islamic higher education. This study employs a qualitative approach using a library research method. Data were obtained from secondary sources, including academic books, national and international journal articles, and official institutional documents relevant to philosophy, philosophy of science, and the unity of sciences paradigm. Data analysis was conducted using descriptive-analytical techniques with the interactive model of Miles and Huberman. The findings indicate that the Unity of Sciences paradigm serves as a philosophical foundation that integrates Islamic sciences, social sciences, humanities, and natural sciences into a unified framework grounded in Islamic values. The study concludes that strengthening the philosophical foundation of the Unity of Sciences is essential to ensure substantive and sustainable knowledge integration in Islamic higher education.

Keywords: *philosophy of science, Unity of Sciences, knowledge integration,*

Abstrak

Artikel ini bertujuan untuk mengkaji konsep filsafat kesatuan ilmu pengetahuan (*Unity of Sciences*) dalam visi Universitas Islam Negeri (UIN) Walisongo Semarang. Kajian ini dilatarbelakangi oleh fakta sosial berupa kecenderungan ilmu pengetahuan modern yang terfragmentasi dan terpisah dari nilai-nilai moral serta spiritual, sehingga memunculkan dikotomi antara ilmu agama dan ilmu umum. Kondisi tersebut menjadikan integrasi ilmu pengetahuan berbasis nilai-nilai Islam sebagai isu penting dalam pendidikan tinggi Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka (*library research*). Data diperoleh dari sumber sekunder berupa buku akademik, artikel jurnal nasional dan internasional, serta dokumen resmi institusi yang relevan. Analisis data dilakukan secara deskriptif-analitis menggunakan model interaktif Miles dan Huberman. Hasil kajian menunjukkan bahwa paradigma *Unity of Sciences* berfungsi sebagai landasan filosofis yang mengintegrasikan ilmu keislaman, sosial-humaniora, dan sains dalam satu kerangka keilmuan berbasis nilai Islam. Simpulan penelitian menegaskan pentingnya penguatan landasan filosofis agar integrasi ilmu di perguruan tinggi Islam bersifat substantif dan berkelanjutan

Kata Kunci: filsafat ilmu, Unity of Sciences, integrasi ilmu



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Introduction

The development of science and technology in the modern era and globalization has brought very significant changes in human life. Science now not only functions as a means of seeking truth, but also becomes the main instrument in decision-making, development, and management of social life. However, these developments are often accompanied by a tendency for scientific fragmentation, where science is understood separately from moral, ethical, and spiritual values. As a result, science tends to be technocratic and pragmatic, while philosophical reflections on the purpose, meaning, and impact of science on human life are increasingly marginalized. This condition shows that modern science faces an orientation crisis, especially when it is detached from the philosophical foundations and human values that should be the spirit of its development¹.

This phenomenon is evident in the world of higher education, including in the Islamic university environment. Islamic universities are faced with a double challenge, namely the demand to master and develop modern science while maintaining the integration of Islamic values in the scientific process. The tension between scientific rationality and religious values often gives birth to a dichotomy between religious science and general science, which has an impact on the perspective of academics and students in understanding science partially. In this context, religious science is often perceived as normative and textual, while general science is considered neutral and value-free. This kind of view not only narrows the meaning of science, but also hinders the birth of a holistic and integrative scientific understanding²

Historically, philosophy has been the main foundation for the birth and development of science. Since the Ancient Greek era, philosophy has been understood as a human effort to seek wisdom and understand reality in a rational, critical, and systematic way. Classical philosophers such as Aristotle placed philosophy as the parent of science that guides humans in understanding the essence of reality, knowledge, and the purpose of life³. In its development, philosophy of science exists as a branch of philosophy that specifically

¹ Alamsyah, Anas Amin. "Antara Otentisitas Humanisme Islam dan Nihilisme Modern: Rekonstruksi Filosofis untuk Pendidikan Islam." *PROGRESSA: Journal of Islamic Religious Instruction* 9, no. 1 (2025): 13-26.

² Bonge, Novi. "PARADIGMA KURIKULUM INTEGRATIF DALAM PENDIDIKAN AGAMA ISLAM." *Prosiding Pendidikan dan Pembelajaran Berbasis Multidisciplinary di Era Society 5.0* 2 (2025): 07-20.

³ Istiqomah, Trya Imamatul, Aulia Salsabila, and M. Yunus Abu Bakar. "Melacak prinsip pemikiran Pendidikan Islam melalui Filsafat Klasik; Socrates, Plato dan Aristoteles." *JOURNAL SAINS STUDENT RESEARCH* 2, no. 6 (2024): 152-165.

examines the fundamentals of science, including how knowledge is acquired, validated, and used. The study of the philosophy of science includes the dimensions of epistemology, ontology, and axiology, all of which serve to keep science from losing its direction and human value⁴

Various previous studies have shown that philosophy of science has an important role in building a critical and reflective way of scientific thinking. However, most of the philosophical studies of modern science developed within a secular framework that separated science from religion. On the other hand, the study of the integration of science and religion in Islamic universities has been widely conducted, but it often emphasizes normative, curricular, or institutional policy aspects rather than in-depth philosophical analysis. This shows the need to examine the integration of science and religion in a more fundamental way, namely through the approach of philosophy and philosophy of science as the conceptual foundation.⁵

In this context, the Unity of Sciences paradigm developed by the State Islamic University (UIN) Walisongo is very relevant. This paradigm emphasizes the unity between Islamic sciences, social-humanities, and sciences in one scientific framework based on Islamic values. The Unity of Sciences is not intended to standardize science, but rather to build dialogue and integration between disciplines epistemologically, ontologically, and axiologically. This paradigm is in line with the vision of UIN Walisongo as an Islamic research university oriented towards the development of science for humanity and civilization⁶

This research aims to explain the basic concepts of philosophy and philosophy of science, examine the concept of philosophy in the Unity of Sciences paradigm, and analyze the role of the philosophy of Unity of Sciences in the vision and scientific development of UIN Walisongo. This research argues that the success of the Unity of Sciences paradigm is largely determined by the strength of its philosophical foundation. Without an adequate understanding of philosophy, the integration of science has the potential to be symbolic and administrative. Therefore, this study is important to strengthen the Unity of Sciences as a

⁴ Rifa'i, Ahmad. "Menyelaraskan Epistemologi dan Ontologi Menuju Aksiologi: Membangun Ilmu Pengetahuan Berbasis Nilai Kebajikan, Keindahan, dan Kasih Sayang." *Jurnal Indragiri Penelitian Multidisiplin* 5, no. 3 (2025): 50-57.

⁵ Siregar, Parluhutan. "Integrasi Ilmu-Ilmu Keislaman Dalam Perspektif M. Amin Abdullah." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 2 (2014).

⁶ Sobirin, Mohamad, and Mishbah Khoiruddin Zuhri. "ANALISIS IMPLEMENTASI PARADIGMA INTEGRASI ILMU PENGETAHUAN DI PERGURUAN TINGGI KEAGAMAAN ISLAM:(Kajian Terhadap Karya Akademik Mahasiswa di UIN Walisongo)." *Jurnal Theologia* 30, no. 2 (2019): 291-310.

scientific paradigm that is able to produce Muslim scientists who are holistic, critical, and oriented towards the benefit of the people and humanity.

The theoretical framework of this research rests on philosophy and philosophy of science as the main foundation for scientific development. Philosophy is understood as a reflective discipline that discusses the nature of reality, knowledge, and values, while philosophy of science serves to examine the basics of science critically and systematically. In this context, the philosophy of science places science not only as a collection of facts and methods, but as an intellectual activity loaded with certain assumptions, values, and goals. This approach is essential to ensure that science develops rationally and ethically responsibly⁷

The dimensions of epistemology, ontology, and axiology are the main indicators in this theoretical framework. Epistemology is used to analyze the way of acquiring and validating knowledge, ontology is used to understand the essence of reality that is the object of scientific study, while axiology is used to examine the purpose and value of the use of knowledge. These three dimensions are relevant to analyze the Unity of Sciences paradigm, because it seeks to unite science with Islamic values as a whole. Using the framework of the philosophy of science, this research can explain how the Unity of Sciences functions as an integrative, critical, and valuable scientific paradigm, especially in the context of scientific development at UIN Walisongo

Research Methods

This research uses a qualitative approach with the library research method and is analyzed descriptive-analytically. The qualitative approach was chosen because this study does not aim to measure variables quantitatively, but rather to understand, interpret, and analyze in depth the concept of the philosophy of Unity of Sciences in the vision of the State Islamic University (UIN) Walisongo. The literature study method is used to examine various ideas, concepts, and thoughts related to philosophy, philosophy of science, and the Unity of Sciences paradigm as the foundation for scientific development in Islamic universities. This approach is considered appropriate because the focus of research is conceptual and theoretical, so the main data sources come from relevant scientific literature.

The data collection method is carried out through systematic literature search and review. The data sources used are in the form of secondary data which includes academic books, national and international journal articles, official documents of institutions, and other

⁷ Muharleni, Muharleni, Yeni Karneli, and Puji Gusri Handayani. "Filsafat Ilmu Sebagai Fondasi Epistemologis Dalam Pengembangan Ilmu Pengetahuan." *Journal of Social, Educational and Religious Studies* 1, no. 1 (2025).

scientific publications related to philosophy, philosophy of science, and the Unity of Sciences paradigm. The literature was selected based on the criteria of topic suitability, author- and publisher credibility, and relevance to the research focus. Each source obtained is then read critically to identify the main concepts, arguments, and views of experts regarding Unity of Sciences and its implementation in the context of UIN Walisongo.

The locus of this research is the State Islamic University (UIN) Walisongo Semarang, especially in the conceptual aspects of the vision, mission, and scientific paradigm carried out by the institution. This research is not tied to direct field activities, because it is a literature review. The research time is carried out in the current academic year, from the stage of literature collection, data analysis, to the preparation of research reports, which are adjusted to the needs and depth of conceptual studies.

The data validation technique in this study is carried out through source triangulation, namely by comparing various literature sources that discuss similar themes to see the consistency, differences, and tendencies of experts' views. In this way, the data used does not depend on a single source, but rather is strengthened by various credible scientific references. In addition, validation is also carried out through the accuracy of the context and the relevance of the theory to the object of study, so that the resulting interpretation can be accounted for academically.

The data analysis in this study uses the Miles and Huberman interactive analysis model, which includes three main stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting and focusing data that is relevant to the philosophy concept and paradigm of Unity of Sciences⁸. The presentation of data is carried out in the form of a systematic narrative description to describe the relationship between concepts. Furthermore, conclusions were drawn by formulating the meaning, thought patterns, and implications of the concept of Unity of Sciences on the vision and mission of UIN Walisongo. Through this stage of analysis, the research is expected to be able to produce a comprehensive and argumentative understanding of the role of the Unity of Sciences philosophy in scientific development in Islamic universities.

Results and Discussion

The Concept of Knowledge in Islam

⁸ Miles, Matthew B., and Allen Michael Huberman. "Qualitative data analysis: A sourcebook of new methods." (1984).

Islam views science as an essential component of its worldview, which is defined as the knowledge that Allah has given to mankind. This knowledge is an approach that is in accordance with the truth and closely related to faith, 'aql, qalb, and taqwah. Islam views information as something scientific and does not contain careful study. Experts define science as the ability to understand the world through scientific questions, scientific information, and magical explanations. Islamic religious science investigates the divine attributes of the world's major religions.

Islam views science as essential to know God and live a productive life. Islam views science as an essential component of becoming an intellectual being. There is a belief in the categorization of Islamic science that argues that the ideals of Islamic teachings are the source of all the expansion of science. Islam does not distinguish between science and religion; Although they are interconnected, the two may have different roles and positions. There are three distinct eras in the history of the advancement of Islamic science: the classical era (650–1250 AD), the medieval era (1250–1800 AD), and the contemporary era (1800 to the present). The sources of knowledge mentioned in the Qur'an and the methods that are allowed to attain them are highlighted by the science in the Qur'an. Islam thus views science to include not only the intellectual but also spiritual and ethical dimensions that result in a comprehensive understanding of reality and the subject of study⁹.

The Relationship Between Islam and Science

There are two ways to look at the relationship between science and Islam. First, science is seen in Islam as a necessity for human progress and as a means to facilitate one's relationship with God. Muslims are still lagging behind in the advancement of science, especially in the fields of economics, politics, science, and so on. Islamic faith and science can complement each other and work together in harmony. Muslims are encouraged to seek and acquire knowledge and wisdom through the Qur'an and the Sunnah, which also elevate the status of those who have knowledge. Muslims often want their followers to obtain as much information as possible, especially religious knowledge such as sharia. Islam and science have many links with the world today, especially in terms of the advancement of science, technology, and education¹⁰.

⁹ Situmeang, I. R. V. O. (2021). The Essence of the Philosophy of Science and Education in the Study of the Philosophy of Science. *IKRA-ITH HUMANITIES: Journal of Social and Humanities*, 5(1), 1-17

¹⁰ Susanto, A. (2021). *Philosophy of Science: A Study in Ontological, Epistemological, and Axiological Dimensions*. Jakarta: Bumi Aksara.

Philosophical Concepts

Three components that make up philosophical ideas: etymology, methodology, and key elements. The Greek terms "philos" (love) and "sophia" (science/knowledge) are the sources of their etymology. The philosophical approach entails an effort to find truth and wisdom in the universe and life. Metaphysics, logic, rhetoric, ethics, economics, politics, and aesthetics are some of the fundamental components of philosophy¹¹.

Arabic philosophy, or philosophy, is derived from Greek philosophy, which has been translated into Arabic since the eighth century. Greek philosophical concepts such as "philos" (love) and "sophia" (science/knowledge) are used in this philosophy. The philosophical approach entails an effort to find truth and wisdom in the universe and life. Metaphysics, logic, rhetoric, ethics, economics, politics, and aesthetics are some of the fundamental components of philosophy. Politics, culture, and science are just a few areas of life that are influenced by philosophy. Not only that, philosophy has had an impact on science and education globally¹².

Since the time of Socrates, Plato, Al-Farabi, and Descartes, philosophy has been understood. Science, as Socrates taught, allows one to progress towards the discovery of natural truth. According to Plato, science can help people get closer to discovering natural truths. The occult science (physics) presented by Al-Farabi. Descartes introduced all knowledge, making God, nature, and man the center of learning. Science that seeks to understand the truth is called philosophy. This science has several branches, including logic, ethics, economics, politics, and metaphysics. The philosophical process includes testing conclusions drawn from the discovery of fundamental truths, as well as critical and methodical thinking. The goal of philosophy is to discover the essence of all things, including God, nature, and humanity¹³.

There are several subfields in philosophy, including logic, ethics, economics, politics, and metaphysics. The study of truth, truth, and accuracy is known as metaphysics. The study of organization and organization is known as logic. The scientific study of truth, accuracy, and virtue is known as ethics. The scientific study of truth, accuracy, and truth is called

¹¹ Widyawati, S. (2013). Philosophy of Science as the Foundation for the Development of Education. Title: Journal of Cultural Arts, 11(1).

¹² Rahman, M. T. (2020). Philosophy of Science. S2 Study Program in Religious Studies UIN Sunan Gunung Djati Bandung.

¹³ Ibda, H. (2018). The General Philosophy of Today. Semarang: CV. Kataba Group.

economics. The scientific study of truth, accuracy, and virtue is called politics. Truth, accuracy, and precision are the subjects of the field of aesthetic science. The philosophical process includes testing conclusions drawn from the discovery of fundamental truths, as well as critical and methodical thinking. The goal of philosophy is to discover the essence of all things, including God, nature, and humanity.

Scope of Philosophy

The philosophical domain limits the extent of philosophical discourse in science and serves to set limits on the topics that may be discussed in science. Philosophers are able to recognize and examine philosophical problems related to science, such as ontology, epistemology, and axiology, thanks to the breadth of the philosophy of science. The field of philosophy, known as the scope of philosophy, serves to limit the problems that can be answered in the context of philosophy by setting limits for the discourse of philosophy of science. Three fields that make up the field of philosophy of science: ontology, epistemology, and axiology. Axiology focuses on providing answers to questions about the purpose and benefits of management, ontology discusses the nature of science in relation to reality, while epistemology discusses the origin, source, scope, value of validity, and truth of knowledge¹⁴

Concept of Philosophy of Unity of Knowledge

The paradigm that integrates science, religion, and the arts into one connected philosophical framework is known as the Philosophy of Unity of Science. In addition to the subject of philosophy which includes the essence of God, the essence of nature, and the essence of humanity, this philosophy also discusses the relationship between science, religion, and art. The Philosophy of Unity of Knowledge integrates love, friendship, and life wisdom while seeking to find truth and useful life skills¹⁵.

The paradigm of unity of knowledge in the Philosophy of Unity of Knowledge is a concept carried out by the State Islamic University (UIN) Walisongo, which is a development of the concept of *Wahdah al-'ulum*. This concept encompasses all the sciences related to civilization, such as psychology, anthropology, and art, all of which are connected to God-related intellectuals. This unified paradigm of knowledge encompasses all the sciences

¹⁴ Adinugraha, H. H., Hidayanti, E., & Riyadi, A. (2018). The Phenomenon of Integration of Knowledge in State Islamic Religious Universities: An Analysis of the Concept of Unity of Sciences at UIN Walisongo Semarang. *Science*, 4(1), 1-24.

¹⁵ Abdullah, A. R. H. (2005). *Discourse on the Philosophy of Science: An Analysis of the Basic Concepts and Philosophy of National Education*. Depok: Utusan Publications.

related to civilization, such as psychology, anthropology, and art, all of which are connected to God-related intellectuals.

The paradigm of the Unity of Sciences of UIN Walisongo, for example, combines science with religion, such as revelation as a background or binder of unity. Science is considered a process that dialogues and processes towards a single goal, namely the All-Knowing Creator. This paradigm helps integrate science with religion and art in an interrelated philosophical system, creating interconnected connections between science, religion, and the arts.

The Concept of Philosophy of Unity of Knowledge in the Vision of Walisongo State Islamic University

The concept of the Philosophy of Unity of Knowledge in the vision of the State Islamic University (UIN) Walisongo is a paradigm that integrates various disciplines in the academic environment based on Islamic values. This paradigm aims to create a holistic Islamic scholar and intellectual by combining the social sciences, humanities, science, and religion.

UIN Walisongo has a distinctive paradigm, called the Unity of Sciences paradigm. This paradigm is based on the concept of integrating Islamic sciences with modern social sciences, humanities, and sciences-technology. UIN Walisongo carries scientific epistemology which will later be studied, and the validity of scientific truth becomes a scientific truth. By carrying out the paradigm of unity of knowledge, UIN Walisongo creates holistic Islamic scholars and intellectuals, who can understand and apply the social sciences, humanities, science, and religion in an academic context based on Islamic values.

The vision of the State Islamic University (UIN) Walisongo is to become a Leading Research Islamic University Based on the Union of Sciences for Humanity and Civilization, with the mission of organizing education and teaching based on the unity of science, improving the quality of research, organizing community service, exploring the values of local wisdom, and developing regional, national, and international cooperation.

UIN Walisongo has a vision to become a university that is able to develop graduates who have academic, professional, and moral capacity who are able to apply and develop the unity of science. This mission is needed to produce graduates who are able to apply and develop the unity of science, develop research and community service that contribute to improving the quality of life of people in religion, nation, and state.

UIN Walisongo also aims to improve the quality of research for the benefit of Islam, science, and society, as well as develop cooperation with various institutions on a regional, national, and international scale. This goal is needed to obtain positive and productive results from

cooperation with various institutions on a regional, national, and international scale, as well as to develop professional institutional management with international standards.

UIN Walisongo also has the goal of exploring, developing, and applying the values of local wisdom in the Tridharma of higher education, which includes education, teaching, and research. This is necessary for the internalization of the values of local wisdom in the Tridharma of higher education, which will help the community in developing a better life and developing the unity of science. With this vision and mission, UIN Walisongo strives to become a university that is able to develop graduates who are professional, have good morals, and have nobility, as well as develop effective cooperation to achieve the goals that have been set.

The paradigm of unity of knowledge at UIN Walisongo is a concept that integrates various disciplines in the academic environment based on Islamic values. It helps students and researchers to understand and address complex challenges in society in the era of globalization. This paradigm brings positive benefits to the development of science, especially in the study of philosophy, such as in the study of the integration between science and religion considered by Ian Barbour.

The paradigm of unity of knowledge at UIN Walisongo has the main goal of integrating various disciplines, including religion, science, and ethics, in an academic environment based on Islamic values. Thus, students and researchers can understand and overcome complex challenges in society in the era of globalization, such as in the study related to the integration between science and religion considered by Ian Barbour. The paradigm of unity of knowledge at UIN Walisongo helps students to develop cross-disciplinary skills that can be applied in various fields of work and positive contributions in society. Thus, this paradigm helps to form a comprehensive and competitive intellectual generation in an ever-changing era.

UIN Walisongo integrates sciences such as religion, humanities, social sciences, sciences, and cultural sciences in a contemporary context to create holistic Islamic scholars and intellectuals. The Unity of Sciences (Wahdat al-Ulum) paradigm initiated by UIN Walisongo includes the concept of unity of science which is based on the concept of unity of science. This paradigm includes religious sciences and humanities, social sciences, sciences, and cultural sciences. UIN Walisongo integrates these sciences in a contemporary context to create a holistic Islamic scholar and intellectual.

UIN Walisongo combines these sciences in a contemporary context to create a holistic Islamic scholar and intellectual. The Unity of Sciences (Wahdat al-Ulum) paradigm initiated by UIN Walisongo includes the concept of unity of science which is based on the concept of unity of science. This paradigm includes religious sciences and humanities, social sciences, sciences, and cultural sciences. UIN Walisongo integrates these sciences in a contemporary context to create a holistic Islamic scholar and intellectual.

The Unity of Sciences paradigm (Wahdat al-'Ulum) at UIN Walisongo is a concept that includes the unity between religious science and general science. This allows courses according to these concepts to speak between different sciences, such as religious studies and sciences, to understand and integrate them in contemporary contexts. UIN Walisongo has a very ambitious strategy in analyzing the paradigm of unity of knowledge in Islamic universities.

UIN Walisongo develops holistic Islamic scholars and intellectuals by integrating the social sciences, humanities, sciences, and religion in a contemporary context. This allows UIN Walisongo students to develop a holistic stance and integrate different sciences in a contemporary context. UIN Walisongo has a unified paradigm of knowledge that integrates aspects of religion, culture, and modern science so as to provide a more holistic understanding of Islam and the lives of Muslims. By applying the concept of unity of knowledge, UIN Walisongo has succeeded in integrating aspects of modern religion, culture, and science so as to provide a more holistic understanding of Islam and the lives of Muslims. Prof. Dr. M. Mukhsin Jamil, as a professor at UIN Walisongo, is an example of an intellectual who develops a holistic stance and integrates different sciences in a contemporary context. From his history as the 30th professor born from UIN Walisongo Semarang since it was first established 52 years ago, Prof. Mukhsin has built a comprehensive scientific career, which can be seen from the dozens of scientific works he has produced. By developing holistic Islamic scholars and intellectuals, UIN Walisongo students are given the possibility to understand and address complex challenges in society in this era of globalization, as well as promote a deeper understanding of how Islam can be used to build and improve society.

By applying the concept of unity of knowledge, UIN Walisongo has succeeded in exploring a more holistic understanding of Islam and the lives of Muslims. This not only enriches academic knowledge, but also helps students and researchers to understand and address complex challenges in society in the era of globalization. The concept of unity of knowledge allows the integration of various disciplines to provide a more comprehensive understanding

of social and religious realities. With this approach, UIN Walisongo can produce deeper and more applicable thinking in answering complex contemporary problems.

The application of unity of knowledge at UIN Walisongo also provides a foundation for the development of inclusive and integrated knowledge. By combining various scientific perspectives, this institution is able to create a discussion space rich in innovative ideas. In addition, this holistic approach also helps students and researchers to look at social and religious issues from different perspectives, thus enabling them to formulate more comprehensive and sustainable solutions.

Through the application of the concept of unity of knowledge, UIN Walisongo is not only a center of academic knowledge, but also an institution that is actively involved in solving complex challenges in today's global society. Thus, the integration of knowledge at UIN Walisongo not only provides deep insight into Islam and the lives of Muslims, but also opens up space for critical and solutive thinking in the face of increasingly complex globalization dynamics.

Conclusion

This study reveals that the philosophy of the unity of sciences (Unity of Sciences) within the vision of the State Islamic University (UIN) Walisongo functions not merely as an institutional slogan but as a paradigm grounded in a relatively strong and systematic philosophical foundation. One of the most notable and somewhat unexpected findings is that the Unity of Sciences is not interpreted simply as a structural or administrative integration of disciplines, but as an epistemological, ontological, and axiological framework that positions Islamic values at the core of knowledge development. This indicates that knowledge integration at UIN Walisongo is oriented toward forming a holistic and value-based scientific worldview rather than a symbolic form of integration.

The main contribution of this study lies in strengthening the conceptual and philosophical discourse on the Unity of Sciences in the context of Islamic higher education. This research provides a theoretical contribution by emphasizing the role of philosophy and the philosophy of science as foundational elements in integrating knowledge. The findings may serve as a conceptual reference for academics and policymakers in developing education, research, and community engagement programs based on an integrative paradigm of knowledge.

Nevertheless, this study has limitations, as it relies solely on a literature-based and conceptual analysis and does not examine the empirical implementation of the Unity of Sciences paradigm in academic practices. Future research is therefore recommended to employ field-based or empirical approaches to explore how the Unity of Sciences is applied

in teaching, research activities, and institutional policies in a more concrete and comprehensive manner.

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