

Integrative Islamic Education: Critical Analysis Study in Islamic Education Institution

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Integrative Islamic Education: Critical Analysis Study in Islamic Education Institution

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ABSTRAK

This study examines the complexity of academic problems caused by important dichotomical components. It also analyzes the curriculum dichotomy (among natural, social, general and religion sciences, Furthermore, the research also determines the dichotomy in students cognitive, affective and psychomotoric abilities and in teachers, which includes three aspects, namely intellectual, social and spiritual, in order to achieve an impact on the gap, in theory, practice (process) and output. Due to these reasons, the right solution for solving educational problems is needed. One of the solutions is implementing an integrative Islamic education pattern. This study discusses the paradigm of integration-interconnection education, integrative Islamic education as the dynamics of scientific diversification development, the urgency of integrative Islamic education, the objectives of integrative Islamic education as an educational totality, and components of integrative Islamic education. The result shows that Integrative Islamic Education provides solutions to academic problems in terms of the important components dichotomy in education, which includes the curriculum, students and educators or teachers.

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Introduction

The educational sector has been experiencing a series of complex problems due to several factors. The direction and purpose of Islamic education is basically dynamic (Muhamad Agus Mushodiq; Yusuf Hanafiah, 2021). One of the common factors existent among the relevant components in this sector includes the dichotomy of the curriculum (between natural and social sciences, as well as general science and religion), the dichotomy in students (between cognitive, affective and psychomotor aspects) and the dichotomy in teachers which involves 3 aspects simultaneously, namely intellectual, social and spiritual, which eventually creates a gap

in the theory, practice (process) and output. Therefore, the appropriate solution in solving these educational problems needs to be adopted.

One of the solutions involves the implementation of an integrative educational pattern. Since its emergence in the past 10 years, the integration-interconnection discourse has been readily analyzed recently. Various seminars and discussions have been carried out in a bid to find the appropriate formulation required to shift this integration-interconnection study from a paradigm to its actual implementation in the field. Amin Abdullah initially published this concept as an effort to understand the complexity of the life phenomena faced by humans. However, it was further reported that scientific disciplines, whether religious (Islam or other religions), social, humanities, or natural sciences, are interrelated. The integrative-interconnective approach seeks mutual respect. Moreover, general sciences and religious studies are aware of the limitations involved in solving human problems. This is an interesting discussion starting from the paradigm, definition, urgency and components. Furthermore, Integrative Islamic education has gone through various kinds of in-depth analyses. Therefore, it is also motivated by an imbalance that occurs in the educational and learning evaluation institutions. However, the occurrence of these imbalances causes the inability to compete with other institutions, especially the students in the national or international grade (Ilyasir, 2017).

This is caused by a monolithic point of view, which is isolated, exclusive, and complex. In respect to various scientific disciplines, this view causes some people to dwell on their beliefs, thereby lacking the confidence to disclose certain issues. Therefore, individuals need to embrace openness in responding to various kinds of scientific studies. This is because Islamic education is interwoven in various other sciences. Based on the integration-interconnection education paradigm, the predecessors' continuity is properly explained, including Islamic education, which is interrelated to other sciences. Besides, supposing Islamic education is introduced to students from various backgrounds, social sciences need to be taught for them to understand this subject (Yu'timaalahuyatazaka, 2015).

Method

This is a qualitative research. The data collection is relevant to the focus of this study. It includes non-human data sources, such as books, references or writings related to the focus of the research. The data collection procedure implemented in this study is document review. In accordance with Miles and Huberman Data Analysis Method, a qualitative research consists of 3 pathways, namely data reduction and presentation, and drawing conclusions or verification that tend to occur simultaneously (Miles, 1992). Besides, in qualitative research, checking the validity of data is one of the most important activities. According to Moleong, it is based on 4

criteria, first, degree of credibility, second, transferability, third, dependability, and fourth, confirmability (Moleong, 2017).

Results and Discussion

Integrated-Interconnected Education Paradigm

Islamic education is not dichotomic, rather it is a universal scientific study, which includes qauliyah / hadlarah al-nash (sciences related to religious texts) and kauniyyah-ijtima'iyah / hadlarah al-'ilm (sciences related to ethical-philosophical). This study is developed based on the concept of hadlarah al-nas, hadlarah al-'ilm, and hadlarah al-falsafah. The research area was studied in an integrated-interconnected manner.

Historically, studies relating to this scientific field have been carried out by Muslim scientists during the classical and middle era, although it received less attention from the subsequent generation. This means that all these studies are categorized as Islamic sciences, because ontologically, epistemologically and axiologically, they are in accordance with Islamic values and ethics, which possess humanistic-ethical characteristics.

The integrated-interconnected approach is developed in Islamic and general sciences. Consequently, this approach is applied in the humanitarian, social, and natural sciences in the aspect of general sciences. These scientific fields are further developed through schools, madrasahs and universities. The integration-interconnection scientific paradigm is described in fig 1.



Fig 1. The integration-interconnection of scientific paradigm

Based on the spider web, al-Qur'an and al-Sunnah are the 2 sources of scholarship central. The second, third, and subsequent layers closely interact with one another according to various suggestions that were considered. This interaction was indicated using wet pores, dotted, ventilation, or semipermeable lines, as reported by Rolston (Abdullah & Riyanto, 2014). The science integration-interconnection paradigm includes theological, philosophical, cultural,

psychological, and sociological foundations. First, the Theological Foundation discloses that the Qur'an, illustrates the integration of faith, Knowledge and charity as contained in the Al-Qur'an Surah Al Mujadalah verse 11

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ فَأَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

All those that believe, "Have a room in majlis", it is clearly stated that Allah has reserved a space for them. In addition, when asked to "Stand up", there is need to obey, because Allah surely uplifts those that believe as well as individuals that possess a certain level of Knowledge. Finally, Allah knows best (charity). (QS. Al-Mujadalah: 11).

The keywords in this verse are faith, Knowledge, and charity. These 3 values constitute a series of systematic structure in Muslim life. Therefore, in the context of Islamic education, these 3 values need to be considered as being more relevant, rather than the cognitive, affective, normative, and psychomotor domains. However, it is an undeniable fact that these domains are commonly used as the basis of consideration for Islamic education development (M. Amin Abdullah; dkk, 2006). This is described as follows Fig 2.

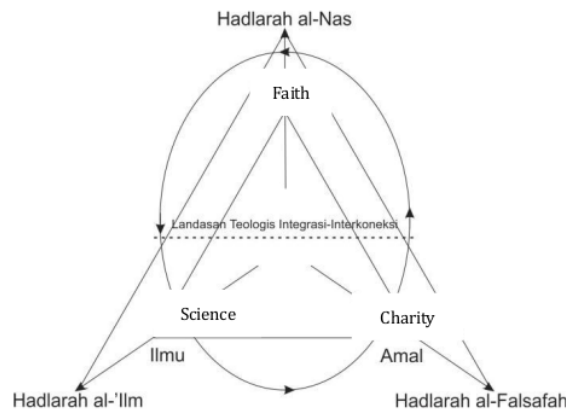


Fig 2. The basics of consideration for Islamic education development

This integrative education's theological basis is traced to the holy verses and several religious intellectuals (theologians). Moreover, when the verses of the Qur'an were searched, relatively 854 meaning of the word al-Ilm used in various contexts was discovered. This term also implies the attainment and objective of Knowledge (M. Quraish Shihab, 1992). Naturally, Knowledge is inductively (inthizhar) developed. On the contrary, natural sciences such as mathematics are deductively developed. In addition, natural models or phenomena are mathematically formulated. Besides, the numerously manipulated models, only those in line

with mathematical calculations are accepted in the scientific field (A. Baiquni, 1983).

Inductive developmental patterns (intizhar) leads to the proposition of new theory and Knowledge. Based on this fact, the development of applied science or technology offers productive economic benefits to human life. For example, the production of machines, medicines, foodstuffs, etc, is related to the application of physics, biology, chemistry, and other natural sciences (A. Baiquni, 1983). In conclusion, the development of science and technology makes life easier. Subsequently, there is a need to emphasize that the holy verses of the Qura'an do not oppose science, which makes life easy. On the contrary, the Qur'an (QS: Al-Baqarah: 30) stated that as caliphs, humans play an important role on earth, and their task is none other than to cultivate a better life. This requires adequate Knowledge, which is the basic tool. Conversely, insufficient Knowledge, negatively affects the construct for a better life. Al-Quran (Surah Al-Zumar, 9) clearly distinguishes knowledgeable people. Several verses of the Qur'an agree with the fact that science is an integral part of the holy teachings of Islam.

Al-Quran is a source of Islamic teachings and also serves as a guide for humans, including in the aspect of science. The existence of holy verses that discusses science is proof that it is part of Islam's core teachings. Therefore, Muslims, in particular, have no reason to ignore science because it is part of the core Islamic teachings. Relating to this issue, Rasulullah also made several reports. Muslims are obliged to study, understand natural phenomena, and embrace civilization. Rasulullah SAW stated that "Anyone that visits the mosque is excepted to learn something good, this is because Rasulullah's position is similar to mujahid in the way of Allah. Furthermore, Anyone that visits for other purposes other than that has a similar stance as one that admires other people's jewelry (HR. Ibnu Majah). Rasulullah further stated that "anyone that goes to study, is expected to be in the way of Allah till the person returns." [HR. Tirmidi]

In a long history, Rasulullah stated the following "Anyone that seeks science through a particular means, is welcomed into heaven, with angels lowering their wings because they are usually pleased with knowledgeable people. Besides, the pious ones tend to be begged for forgiveness by the creatures in the sky and on earth, including the fish in the water. The virtue of a pious servant (worship experts) is similar to the full moon, which is higher than the stars. Moreover, scholars are regarded as the inheritors of the prophets. Conversely, the prophets do not inherit the dinar or dirham, they only inherit Knowledge. Therefore, it needs to be adequately absorbed. Mu'ad bin Jabal stated that "Knowledge needs to be demanded because it is a form of worship to seek the pleasure of Allah. Besides, possessing it is a treasure, studying it is jihad, while teaching others is almsgiving. In addition, discussing it is tasbih. Fortunately, by possessing sufficient Knowledge, Allah is known and worshipped, as well as exalted and

honored. It is believed that Allah elevates the position of knowledgeable people by making them leaders and priests. Humans seek their opinions and are directed by them" (Abdul Qadir Abdul Aziz, 2005).

The statement that the holy verses of the Qur'an also discuss modern scientific theories did not just arise from excessive Islamic fanaticism. A Westerner Maurice Bucaille also made this statement, therefore a single verse of the Qur'an does not contradict the findings of modern science. Science is inductively and mathematically developed, and this reflects a strong impression of rationality, likewise Islamic teachings. Several holy verses of the Qur'an encourage rational thinking. Therefore, it is not an exaggeration when the reformer figure, Muhammad Abduh, stated that Islam is rational teaching (Harun Nasution, 1987). The principle of rationality aligns with its similarities with science. The convenience and comfort brought about by science and technology development have theological roots in Islamic teachings. This is the basis for stating that the development of science is integral teaching in Islam. Apart from the controversy of the discourse concerning the Islamization of Knowledge, it is clear that at this point, theological arguments that support the learning of science, understanding natural phenomena, developing technology is discovered to be core aspects of Islamic teachings. Therefore, science and Islam are inseparable from any form of criticism.

Secondly, the philosophical foundation stated that the diversity of scientific disciplines is essentially a human effort to understand life dimensions' complexities. This is based on the fact that the encounter between science and religion is a rational necessity. There are several philosophies on the integration of science and religion. Moh Dahlan and Ian G. Barbour stated that the relationship between Knowledge (science) and religion is divided into 4 approaches. Firstly, the conflict approach denies religion and science and portrays them as opposites. Secondly, the independence approach stated that these 2 independent domains tend to collaborate while maintaining a safe distance from each other.

Based on this reason, there is no conflict between these 2 entirely different domains. Furthermore, statements concerning science and religion need not be contradicted because they play different roles in the lives of humans. Third, the dialogue approach shows the similarities and differences between religious and scientific methods. Conceptual and analogy models are used to describe certain qualities that are indirectly observed (e.g. God). As an alternative, dialogue occurs when science affects any factor outside its domain. This approach is only applied when there is a mutual need. Thirdly the integration approach develops a more systematic and extensive partnership among people seeking a common ground between science and religion (Moh. Dahlan, 2009). Fourthly, the cultural foundation implies that the educational process is unable to ignore the local culture, which serves as a basis in translating

Islam and embracing Knowledge. Fifth and sixth constitutes the sociological and psychological foundations, respectively (M. Amin Abdullah; dkk, 2006).

Meanwhile, the integration-interconnection approach includes several domains of strategies. The first is the philosophical realm, which is an existential awareness that various disciplines depend on one another. The second is the realm of matter, which involves linking one scientific discipline to another in an epistemological and axiological manner. The third is the realm of methodology, used in the development of the science concerned. Meanwhile, the fourth is the realm of implementation or practice associated with the learning process (M. Amin Abdullah; dkk, 2006).

Integrative Islamic Education as the Dynamics of Scientific Diversification Development

Integrative education is inseparable from the discourse of religion and science, which has become the object of discussion in the academic world. Several studies have been carried out on this discourse, thereby leading to the emergence of the various theories concerning the integration of science and religion, such as the Islamization of Science, the Integralization of Science, and the Integration of Science. In the academic context, the term educational integration is often referred to as integrative education.

The term integrative is derived from the English word "integrate", which is interpreted to unite or combine. Based on this definition, integrative education in Indonesia is known as *pendidikan terpadu* (integrated education) (Sunardi, 2003). Integrative means the unification of two or more parts till it finally becomes a whole or complete unit. This is similar to the terms *at-takmil* or *al-ikmal* which means complete (wholly or totally). In addition, the term integrative implies that there is no dichotomy or separation, rather, there is unity. Besides, supposing this word is juxtaposed with another term, namely education (Integrative Education), it simply means the process of transferring Knowledge using themes as a unifying learning activity and combining several subjects simultaneously during a face-to-face interactive session. Integrative or integrated education focuses on aspects of affective, cognitive and psychomotor balance (M. Zainuddin, 2010). Based on the aforementioned definition, integrative education is limited to the scope of learning. Therefore, it is precisely referred to as integrated learning rather than education. This is due to the fact that integrated learning is focused on unifying a number of abilities such as thinking, social and organizing skills to achieve a specific subject matter (content) (Trianto, 2011).

A complex integrative educational division was put forward in the dissertation published by Moh. Roqib. Moh stated that integrative education connects knowledge, social and theological aspects to develop cognitive, affective, and psychomotor skills, thereby enhancing

socio-psychological power such as empathy and sympathy of students (Moh. Roqib, 2011). This definition has a broader scope than the initial notion. Integrative education is a form of learning that tends to break away from the dichotomy. This implies that there is no dichotomy or separation between parts in the realm of education.

The Urgency of Integrative Islam Education

The importance of Integrative Education involves at least 2 trends that are identified in relation to the era of globalization. The first is the dominance of Science and Technology in human life. This seems to be imaginative, creative and productive, as well as capable of being manipulative for the benefits of human life. Secondly, this dominance is slowly affecting the noble values universally upheld by humans. Subsequently, human, cultural, and religious values alienate in terms of understanding, preservation, and application. In accordance with virtually all social and religious analyses, globalization and technology have triggered both good and bad values in people's lives. Based on this context, the role of educational institutions as the main supplier of skilled manpower is responsible for instilling the vision, concept, and orientation of its mastery as well as the use of science and technology to increasingly eroded values.

The urgency of developing science and religious study, especially Islam, is still partial and fragmented. As a paradigm, religion and Islam complement artificial scientific discussions. Its existence is no more than a justification for scientific concepts and is yet to become a holistic paradigm that requires elaborations according to existing procedures. Based on this, the orientation and the educational system does not need a dichotomous ambivalence between religious and general sciences, rather, they need to be integrated. This is not just an ordinary blending (or Islamization) process, however, it is regarded as a dissolving procedure. This thought presupposes a true blend of religious Knowledge and science, which flexibly synergizes these 2, and of course, either links or matches them (Rusydi, 1970).

The Purpose of Integrative Islamic Education as an Educational Totality

The transdisciplinary and interdisciplinary perspective of a religious person shapes the way and manner an individual or group is viewed (Abdullah, M.Amin, 2014). Integrative education aims to change peoples' perspective, thereby causing them to think broadly. In addition, increasing this potential is also realized in various ways, thereby, causing the students to have diverse experiences. Integrative education aims to guide people to become better humans, in the sense that they become broad-minded and develop certain aspects, namely cognitive, affective, psychomotor, perception, suggestion, expression, thinking, behaving, speaking, acting, character, ideological, intellectual, ritualistic, experimental, and

consequential dimensions (Abdullah, M.Amin, 2014).

Integrative Islam Education Component

Generally, there are 3 important educational components, which include curriculum, students and educators or teachers. These components are explained as follows. First, the curriculum's integration process is carried out through thematic learning, which involves the connection of several materials. In this situation, the subject matter is linked to one another, and apparently, several aspects are taught and delivered during a particular lesson (Purnomo; Eko Nurhaji, 2012). In an integrated curriculum, lessons are focused on a particular problem, for example, a circumstance where all subjects are designed and refer to a specific topic (Trianto, 2011).

Integrative learning is differentiated based on the integration of materials or themes that are grouped into 3 classifications, namely first, integration within a scientific discipline, second, the integration of several disciplines and third, is a combination of the first and second disciplines (Trianto, 2011). Therefore, curriculum integration is within sciences itself, both in qouliyah (revelation) and kauniyyah (universe, as well as natural and social sciences). Science is inseparable from religion because both are integrated immensely. Kuntowidjoyo referred to it as integralistic science. This is defined as the science that unites (not just combining) God's revelation and the human mind's findings (integralistic sciences). It does not isolate God's revelation (Adian Husaini, 2005) or humans (other wordly asceticism) (Kuntowidjoyo, 2006). Conversely, the integrative curriculum does not only unite a specific science with another (natural and social sciences), rather, it is also a unification of general and religious sciences.

The second is the integration of students, which is in accordance with their conditions, including intelligence, physical state, families etc. This ensures there is no dichotomy or separation, which delays students from obtaining adequate education. The scope of its achievements includes the simultaneous integration of 3 qualities, namely affective, cognitive, psychomotor and intellectual, social, and spiritual aspects of students' intelligence. The third is the integration of educators or teachers, which includes competence and professionalism. This third component is presumed to be an important factor in realizing integrative education. Specifically, the teacher is responsible for the development of students and strives to instil affective, cognitive and psychomotor potentials in accordance with the purpose of education.

Conclusion

The problems that affect Islamic education are complex, with the prevalence of dichotomy between science and several institutions. Indeed, specialization of Knowledge is relevant, although it does not mean that it prevents dialogue with other science and educational

institutions. A less possible situation that requires a solution is that the integration-interconnection paradigm offers outcomes discovered during medieval times. Irrespective of the discipline, there is a need to ensure Islamic education agrees with other sciences. The components of Islamic education also needs to be introduced in other scientific disciplines. The curriculum is put together to impact Knowledge in an educational institution. Therefore, besides individual attention, the students also need to be observed in social groups. Individual diversity affects social interactions, and it was discovered that some are active while some others are passive. However, in this case, passive and active learners need to be integrated. A teacher is also needed to actualize the benefits of integrated Islamic education through intellectual, social, and spiritual intelligence. These 3 are integrated and connected in this professional, although these qualities also need to be updated. The teachers play a central role because they are the heart of an educational system. Furthermore, the integrative-interconnections applied also depend on them.

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