

Non-Dichotomic Islamic Education: Eclectic Study on the Integrative and Multidisciplinary Approach as an Antithesis of Educational Dualism

Septiana Purwaningrum
 University of Muhammadiyah Malang
 septianamanisdewe@gmail.com

Abstract. In this fully disruption era, the practical Islamic education learning gained a lot of criticism and challenges. One of which comes from the symptom of the knowledge dichotomy that attacks the Islamic educational practice. Various parties have tried and synergized to find the best solution. Experts have initiated the integrative education. The Ministry of Religion has pioneered the solution through an approach, it is Multidisciplinary Islamic Education. Through this article, as an academician, the writer tries to elaborate the design of Multidisciplinary and integrative approach as the real form in making the Islamic Education learning more meaningful to learners. This article is written qualitatively based on library research using relevant primary and several secondary sources to describe Multidisciplinary approach and integrative approach from the concept to the practical examples in the Islamic Education learning. Through the eclectic method, hopefully, it can brush aside the criticism toward Islamic Education which tends to the dichotomous.

Keywords: *non-dichotomic Islamic education, eclecticism, integrative approach, multidisciplinary, and educational dualism.*

INTRODUCTION

Islamic education given to the students of the Islamic school in all levels of education has no escape from the theoretical study [1]–[4]. So far, the implementation of Islamic education is still experiencing many criticisms and weaknesses, including Islamic Education has not been integrated with other sciences; material about worship is taught as a routine religious activity only; Islamic Education is taught as dogma and lacks development on rationality and love of the progress of science and technology; the orientation of learning the Quran tends to focus on the ability to read texts not leading to understand meaning yet; the approach in Islamic Education learning still tends to be normative without socio-cultural illustrations; learning process of Islamic Education remains weak; lack of media utilized during the learning; Islamic Education material has not been fully integrated with science, and lacks relevance to

social changes that occur in society, so students do not appreciate religious values as value that lives in everyday life [1], [2], [4]–[6].

Furthermore, Mujamil Qomar in [7] mentions various kinds of problems faced by Islamic Education, including teachers' professionalism, methods, materials, approaches, and the results of learning. From the description above, it can be understood that various criticisms of Islamic Education weaknesses lead to a more theoretical, normative orientation, and cognitive, both from the aspects of curriculum and Islamic Education material.

Mentioned in Government Regulation no. 55 of 2007 in Chapter 2 article 2 concerning Religious and Religious Education that "Religious education aims to develop the ability of students to understand, appreciate and practice religious values that harmonize their mastery in science, technology and art." [8].

Multidisciplinary Islamic Education is a solution to answer various criticisms of Islamic Education. Multidisciplinary approach is the approach used to solve a problem using variety of discipline perspectives relevant to the issue [9]. The multidisciplinary approach in Islamic Education is an approach that seeks to build the concept of Islamic education science using other various disciplines such as history, philosophy, psychology, sociology, management, science, and technology, especially Information Technology, culture, ethics, politics, and law.

METHOD

This article is written qualitatively based on the library research to synthesize ideal concept in compiling non-dichotomic Islamic Education. Therefore, the step taken is to explore primary and secondary data from books, journals, theses, and articles that are relevant to the concept of integration and multidisciplinary for further analysis with Islamic Education learning. The main idea that the author will present is combining the concept of integrative approach and a multidisciplinary approach. The discussion in this article is descriptive analysis, in which the author attempts to describe the concept of integrative approach and disciplinary approach in depth and continues with analysis and

practical solutions to develop Multidisciplinary Islamic Education in learning. The basic assumption put forward is that with multidisciplinary Islamic Education, it will be able to reconstruct Islamic Education which is allegedly isolating from other scholarship. The author feels the need to provide an example of the application of integrative approach in the learning of multidisciplinary Islamic Education as a contribution in developing the concept of non-dichotomic Islamic Education.

RESULT

Integrative approach is one solution to achieving the goals of religious education mentioned in Government Regulation no.55 year 2007. Integrated learning (integrated teaching and learning / integrated curriculum approach) is a comprehensive teaching system, which combines a variety of learning disciplines that are subject to a particular topic [10], [11]. Integrated learning is in line with education policy, namely Law No. 20 of 2003 concerning National Education System, Permendiknas No. 22 and 23 of 2006, as well as National Education Standards, which mandates the integration of various aspects in each learning [12]. The implementation of integrative approach is expected to be able to make education that has been dry with values becomes more meaningful.

Integrative Islamic approach seeks to integrate two things (religious science and general science) which until now are still treated dichotomically [13], [14]. Integrative here is the integration of the truth of revelation with the evidence found in the universe. More than that, according to Mujamil Qomar, such integration will ultimately produce graduates who are not only intellectually superior, but are also strong in faith, and have graceful charity and moral caring, as a complete personal basis and a dream for Islamic education institutions [15]–[17].

Amin Abdullah, the originator of the concept of integration-interconnection said that in order to deal with the complexity of life phenomena, the building of any knowledge (both religious and general science) cannot stand alone, but must synergize between disciplines. Integrative approach will make Islamic Education the spirit of general subjects [18].

Integrative learning put forward by Fogarty begins with an interdisciplinary concept developed by Jacob. Learning integrative will enable students to explore scientific concepts authentically, holistically, and meaningful [19].

Learning and lecturing Islamic Education can be discussed with other disciplines, such as sociology, history, economics, geography, chemistry, physics, astronomy, medicine, and other science [7]. The disciplinary approach [21] is an approach in solving a problem using various perspectives of many relevant sciences.

Islamic Education multidisciplinary material is in line with the learning theory of David Ausubel (1963), which explains that the design to improve the ability to absorb

and manage information comes mainly from teachers and reading [22]. By reading the Islamic Education multidisciplinary material developed, it is expected that students' knowledge will increase and learning will be more meaningful.

Meaningful learning is a process associated with new information on concept—the concept Relevant contained in someone's cognitive structure [23], [24], 2 things are needed to create a meaningful learning; they are choosing significant material and learning situation that meaningful, which involves the interaction between educators, students, and subject matter [25]. The conclusion of the concept of meaningful learning according to Ausubel is success learning located on meaningfulness of teaching materials and learning process.

Departing from this concept, multidisciplinary Islamic Education and learning is expected to result in meaningful learning for students because it is supported by contextualizing subject matter.

DISCUSSION

The main paradigm in designing non dichotomous Islamic Education learning offered in this article is an eclectic paradigm. Eclecticism is a philosophical attitude that reconstructs a long way from several theories, to combine its positive side to find the ideal formulation [26]. The author seeks to combine the two educational concepts above, namely integrative approach and a multidisciplinary approach in the frame of an integrated Islamic Education multidisciplinary learning model.

As the example, the writer takes topics of Islamic Education material in high school class XI curriculum 2013 about "Al-Quran as a Life Guidelines" [27]. For example , inside this topic there are sub chapters that mention about Al-quran contents, one of which is about science (*I'jaz al- 'ilmy*).

As the example, to explain what has been mentioned in Al-quran sura Al- Furqan: 53, an Islamic Education teacher can elaborate material that is from the perspective of oceanology, geology, geography, geoscience, mathematics, interpretation, and language.

If reviewed from geography and Islamic history, the meetings of the two oceans mentioned above is in Gibraltar. Exactly, it is in between Spain and Morocco. According to oceanology, the meeting of the two oceans is the meeting the Atlantic and The Mediterranean Sea. A France national oceanographer, Jaques Yves Cousteau found that the meeting of the two oceans does not mix one another. According to him, there is a strange phenomenon as if there is a wall that limits between the two water flows. According to marine experts such as William W. Hay, professor of Earth Sciences at the University of Colorado, Boulder, USA and former dean of the Rosentiel Marine School and Atmospheric Science at the University of Miami, Florida, USA, and Prof. Dorja Rao, a specialist in Marine Geology and lecturers at King Abdul-Aziz University Jeddah, the sea water which is located in the Gibraltar strait have different

characteristics, both in their salinity, temperature, and density of water which is different [28].

Sea water from the Atlantic is bright blue, while the sea water from Mediterranean is darker. A sea from the Mediterranean that doesn't want to mix here also infiltrate on underwater from the Atlantic Ocean under the level of 1000 meters from the surface of the Atlantic. Amazingly, the two seas are limited by a separation wall. According to *mufasir* (Qur'an commentator), separators/boundaries in this verse with the word *barzakh*, which is interpreted as a separator that is not biased seen by anyone (exploration from language perspective). With this separator, each ocean maintains its characteristics so that it matches the living things (ecosystems) in it [28], [29].

If explored again in geosciences, in the Qur'an, Allah always mentions the word "land" before the word "sea". This is not a coincidence, but shows that the genesis sequence of events in geo-science is that land is formed earlier than Sea [30].

According to science, the area of the ocean is 71.111% while the land area is 28,8889%. The Qur'an does not mention it directly. But if it is observed and calculated using mathematical perspective, then the fact is proven. *Al-Barr* (land) is mentioned in the Qur'an 13 times. *Al-bahr* (ocean) is mentioned in the Qur'an 32 times. If the mention of both is combined, then the mention of both in the Qur'an is 45 times. If percentages calculated, land: $13/45 \times 100\% = 28.88889\%$; ocean: $32/45 \times 100\% = 71.1111\%$; so total: 100%. All Allah wrote in a balanced and orderly manner in the Qur'an, not by chance alone [31].

When educators in Islamic Education Learning aims to examine the concept and can apply a multidisciplinary approach in the learning process, undoubtedly there will be a generation of scientists who are scholars or scholars who are scientists, such as generations of Muslims during the Umayyad (41-132 H) and Abbasid Dynasties (132 H-232 H). Muslim leaders of classical scholars have also proved the unity of science. For example Ibn Sina, besides being an expert in the field of medicine, he was also a scholar [32], [33].

CONCLUSION

The dichotomy in Islamic Education learning can be minimized by applying an integrative learning model with a multidisciplinary approach. The integration and connectivity between Islamic Education and various other general sciences is believed to be able to ward off the existence of scientific dichotomy which has been problematic for Islamic Education, and make Islamic Education learning more meaningful. With meaningful learning, it is expected to provide comprehensive and in-depth knowledge for students.

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