

Islamic Education and Science-Based Elementary School: A Case Study on *Yayasan Lentera Hati* Mataram

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Abstract. Problems related to morals happen to a big number of Indonesian teenagers, and it has been a social concern as it indirectly affects all sectors of life. The causes of those problems have been in question and would it be possible to change the education paradigm since the recent education process has been considered unsuccessful to help the students to be an ideal human profile as envisioned in the vision of Indonesian National Education. This study is intended to describe an Islamic education and science-based Elementary School of *Yayasan Lentera Hati*, Mataram, Lombok, Nusa Tenggara Barat (West Nusa Tenggara). The data were obtained from the respondents (foundation officers) and documents of the foundation office by conducting an interview, observation, and documentation. The data were analyzed through collection, display, condensation, and drawing. This study is a descriptive qualitative research. The Islamic education and science-based Elementary School of *Yayasan Lentera Hati* presents: 1) the Islamic education has been the spirit of the education process, 2) having integrated curriculum, and 3) having full-day school program.

Keywords: *islamic education based, science-based, case study*

INTRODUCTION

School is intended to be a place for students to gain skills, award, achievement, honor, and succeed for themselves for their country and religion. To gain the intended goals, schools have to be creative, quality driven, hardworking, and have comprehensible vision and mission on teachers and students management, such as curriculum based on Islamic education.

The term of Islamic education refers to giving indications or criteria to kinds of education of level of education which is categorized in *tapaqquh fid dien* governed by the Ministry of Religious Affairs.[1]. Islamic education is systematic and pragmatic endeavors in educating students to have the values and teaching of Islam as their way of life. [2].

The objective of religious education is to lay basic etiquettes and morals for people's motivation in life so that they will live and work under the guidance to always be faithful and obedient to Allah [3].

Education in Islam is a way to state the values of Islam ontologically, epistemologically, and etiologically [4]. Education is also to internalize the values of Islam to be implemented by human beings to do their duties as Muslims individually as a *khalifah* (leader). As Muslims, they have to serve Allah (QS. Al-Dzariyat (51): 56) as the spirit in our life. As a leader, we are blessed by potencies to be developed to have a perfect life and give benefits to all creatures (QS. Al-Taubah (9): 122; Al-Anbiyaa' (21): 107).

Education is one of the important aspects in which its quality is used as an indicator of the development level of its country. A developed country is the one with advanced science and technology, while the developing country does not only apply on science and technology aspects, but on knowledge of religion [5].

The recent education is facing moral problems of Indonesian teenagers as a social concern that indirectly affects sectors of life. The causes of those problems have been in question and would possibly change the education paradigm, since the recent education process has been considered unsuccessful in helping the students to be the ideal human profile as envisioned in Indonesian national education vision. [6].

Education which actually should be an effort to humanize human being, yet in reality is leading into a dehumanization that makes people lose their direction and goals of life, and more alienated of being true humans [7].

The main mission of Islamic education is to bless for all creatures (*rahmatan lil'alamin*) by creating a great civilization; both doing good deeds to aim for the paradise and importantly having the blessed and prosperous life in the world [8].

The implication of Islamic teaching is to be a blessing for all creatures. It has psychologically and pedagogically aspects. The psychological aspect may influence people to be high-quality and honored people than others. While the pedagogically aspect, as the representative of Allah, we are created to be dynamic, creative, and responsive to the environment as well [9].

In line with that, [10] it says that Islamic education is one of the important life supports to create a better civilization by keep asking for Allah's blessing. Since then, Islamic education management is highly important to human life in the aspect of managerial, curriculum, and leadership so that it will be beneficial for

stakeholders, schools, and the “educated men” who have life skills and high qualifications.

Several articles related to Islamic education in elementary schools are: [11] Islamic Education Journal of Universitas Islam Negeri Surabaya entitled “The Portrait of Islamic Education in Elementary School in Indonesia” mentioned that in response to the lack number of hours in Islamic education class which normally two-hour meetings per week, they have added extracurricular activities and additional classes on religious topics. [12] “Islamic education teaching strategy in Elementary School of El-Dzikir Bulu Sukoharjo” found that the teaching activities were conducted in line with the intended objectives. The activities included preparing the teaching process administratively, such as writing lesson plans, apply “active learning and quantum learning” supported by adequate facilities.

Another article entitled “Islamic Education in National Education System” [13] wrote that the multi-dimensional crisis in Indonesia is caused by the low level of morals, attitude (akhlak), and education. Islamic education has a great contribution to develop the national character, so Islamic education is highly needed to have delivered in class effectively, fun, and take it as the spirit of national education.

[14] Cendikia Journal entitled “Islamic Education in Alternative School of Sanggar Alam Nitiprayan at Kasihan Elementary School Bantul Yogyakarta stated that the teaching and learning process was emphasized in etiquettes, morals, and attitudes. The teaching material is adapted to students’ background that makes their cognitive, affective, and psychomotor skills develop well.

Additionally, [15] Islamic education is the process of exploring, creating, empowering, and developing the thinking skill, *dzikir*, and human creation through teaching, practice, and service which are based on Islamic teaching to create qualified Muslims who can control and manage their responsibility to worship Allah only.

Considering the facts above, the writer chose *Yayasan Lentera Hati* Mataram, Nusa Tenggara Barat as the object of the study as it is an Islamic education and science-based elementary school.

METHOD

In this study, the writer described the rationale of the respondent’s acts which make emic perspective needed and important to be applied. It is to explore more on the respondents’ perspective.

The writer used descriptive qualitative approach to explore data from the respondents (foundation officers). The data were collected from interview, observation, and documentation. The data were then analyzed through four steps: collection, display, condensation, and data drawing.

RESULT

Islamic Education As The Spirit Of Education. Education is an attempt to manage human’s future which considers several influencing factors. It has to be designed tailor-made to make it suitable to users. It works as well on education concept in Indonesia, which is also affected by the government’s political policy, the development of science and technology, changes in the society, and custom and culture.

The teaching of Islamic education in Elementary School (SD) of *Yayasan Lentera Hati*, Mataram have some worship practices, such as praying together (*jama’ah*), memorizing *Shalat* steps, and reciting or memorizing Al Qur’an and Juz Amma. The students can manage to memorize three, five or thirty chapters (*juz*) in six years by using *Sabak*, *Sabki*, and *Manzi* methods. They also pray *Dhuha* and *Dhuhur* prayers together (*jama’ah*).

The Arabic is taught to the students to enable them to write, listen, speak, and read it. For *Fiqh* subject, the objectives are to know and understand about the Islamic rules (*wajib*, *sunnah*, *haram*, *halal*, *mubah*, and *makruh*).

Integrated Curriculum. In response to the changes in this era, the integrated science concept is reintroduced, such as the idea of Islamic science, scientific of al Quran, and enforcing Islamic teaching. The grand theme of these acts is the idea to purify the science not only as *dakwah* media, but also as a systemic science which has both transformative and responsive functions. It directly affects the decision in choosing the model of curriculum used.

Elementary School of *Lentera Hati Mataram* implements an integrated curriculum which is combined with the curriculum of Ministry of Education, Ministry of Religious Affairs, and school curriculum. ICT (computer skill) is given to the students for browsing. Science is taught to enable the students in understanding methods of observation and exploration, in line with the students’ needs, such as learning the Solar System based on Islamic education.

Full Day School. *Yayasan Lentera Hati* implements a *Full Day School Program* for the first to third-grade students. It is aimed to give foreign language training (Arabic and English), reciting Al Quran, and providing the students with fun and happy learning to keep them motivated. In the break time, the students are divided based on their gender to introduce the concept of Islam. Another reason is to give additional practices for students who are struggling in reciting Al- Quran.

DISCUSSION

The importance of Islamic Education as Elementary School. Islamic teaching does not separate *iman* and good deeds. It means that it both teaches the faith and the deeds. It encourages Muslims to have Islamic values and attitude and develop both individually and socially. [16].

The reasons of the importance of integrating Islamic education and science are integrated below:

Normative – Theology’s Consideration. Islamic doctrines teach us to perfectly and thoroughly take Islam not to partially do teaching (Q.S. Al Baqarah). It will underline the ability of Islam to accommodate all of the life aspects.

This has to be in two acts. First, *itba’ syari’at Allah* (obeying fundamental doctrines and values written in Al Qur’an and Sunnah. Second, *itba’ sunnatillah* (obeying Islamic rules from Allah written in nature) [2]

Juridical Consideration. In the *preamble* of UUD 1945, article 28 verse 1 of UUD 1945, article 31 of UUD 1945, and article 3 *Undang-Undang Sistem Pendidikan Nasional* No. 20/2003 firmly state that the national education is oriented to create ideal Indonesian citizens who believe in God, do good deeds, are healthy, knowledgeable, creative, independent, responsible, and democratic.

Historical Consideration. European kingdoms experienced advanced improvement and invaded the Middle-East countries in the 19th century. Most Islamic countries were colonized by Western countries. The Westerners’ thought of secularism influences Indonesian education system mastery science proficiency than religious teaching PROFICIENCY. Even after the independence era, the system remains which actually does not suit to Islamic teaching [17].

Philosophical Consideration. Epistemologically, knowledge of Islam is originally normative, while science generally is more empirical. On the other hand, the knowledge of Islam as written in Al Quran is factually empirical. It means that both normative and empirical approaches are used to develop Islamic science and science itself generally [18].

Psychological Consideration. Human beings are the subject of life, and as the creation of Allah, they experience, feel, enquire, think, and learn everything in the world [19]

CONCLUSION

The teaching and learning of Islamic education in Elementary School of *Yayasan Lentera Hati* Mataram implements Islamic education as the spirit of their education system, conducts integrated curriculum, and applies the full day school program as a medium to extend the students’ knowledge of Islam.

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