

Integration of Learning Interconnection in the Industrial Revolution 4.0

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ABSTRACT

Islamic civilization shows the reality in history that the dichotomy of education that lasted for centuries separating religious education and general education gave anxiety to scientists who are faithful in the face of the industrial revolution 4.0 related to the problems of modern society, then practically integration-interconnection has great potential because it is able to offer spiritual liberation, as a result of their deification towards other than God, such as science; material and so on. Therefore, the role of integration-interconnection in practical education today, is needed for every Muslim to interpret the meaning of modern science and technology so that it is not destructive to the existing order.

Keywords: *Integration, learning, Revolusi Industry 4.0*

1. INTRODUCTION

Tawheed ethics as a basis for the unity of epistemology in general science and religion (from positivistic-secularistic to theoantropocentric-integralistic in the seminar, Amin Abdullah conveyed in the wider community still there is an assumption that religion and science are two entities that cannot be reconciled. The diametric separation between the two and other political and economic causes has an impact on the low quality of educational output and the decline of the Islamic world in general.

Islamic civilization in historical reality shows that the dichotomy of education centuries of separation between religious education and general education provide unease for scientists who believe in. Especially the fact dichotomy appears in structural governance of the Republic of Indonesia in the form of a real contribution to the shape of the ministry of religious differentiation and the ministry of education which then the ministry of religion only has the right and responsibility in religion alone and the ministry of education is responsible for mere education.

2. METHOD

This study uses a library research method. The results of the study were described, identified, analyzed and finally concluded that this writing was a qualitative type. The author uses data and references from research results in the form of books and other forms of writing. The researcher tries to dig up the main points of M. Amin Abdullah's Sufism by examining in depth the

messages conveyed in the form of writings, books and newspapers.

Scientific dichotomy dilemma

Knowledge that is born from religious sources becomes historically objective science so that it is not normative. Examples of the objectivity of science, the efficacy of honey bees do not have to be accompanied by belief in the Koran; Yoga without having to be accompanied by a belief in Hinduism; Islamic banking without having to believe in Islamic ethics about the economy. This knowledge benefits anyone and anyone regardless of their religion, ethnicity, even for non-religious people (atheists).

Observing the current lunge of science, still in the grip of the dichotomy chain. However, the dichotomous bias seems to be ingrained. As a result of secular modern education seems to be the most influential in almost all corners of the world. Starting from the compartmentalization of knowledge in a dichotomous frame, this spreads to human persons as scientific practitioners. Religious science tends to be positioned as the most sacred and mandatory, while non-religious science is not. Of course this violates the rules of the Qur'an itself. Because, al-Qur'an never talks only concerning religion, but he speaks as a whole.

Described in reality, secular sciences developed in general tertiary institutions and religious sciences in religious tertiary institutions separately produce an output of inability to solve many problems (relevance crisis), the closure of alternatives that are more prosperous for humans and full with biases of interest. Then it is imperative and absolutely necessary to try to

restore scientific and religious unification (reintegration in scientific epistemology).

Al Qur'an is the *grand theory of science* and Religion is a source of truth, ethics, law, wisdom and a part of science. Sources of knowledge can be divided into two, namely knowledge that comes from God and knowledge that comes from humans. The combination of the two sources is called *theo-anthropocentricity*. Modernism and secularism which then wanted differentiation were no longer in line with the spirit of the times so that a movement of recolonization and deprivatization emerged which led to dedication to the reunification of religion and other sectors of life, including religion and science.

An example of integrative patterned science is shari'a economics which takes place in the objectification process of religious ethics into a useful religious knowledge for all religious and non-religious circles. Sharia economics gives a discourse on new solutions in economic life. How the financial system is built by combining religious values, buying and selling by way of a mutually beneficial taroudin not one party feels disadvantaged, there is honesty in transactions, financial management in Islamic cooperatives, even a certification system has been built in running the wheels cooperatives through the Sharia Supervisory Board under the auspices of the Central Indonesian Ulema Council which is also connected to the OJK and the government. The Sharia Supervisory Board makes regulations according to ethics in religion so that economic behavior can be better as with the production sharing (*mudharabah*); cooperation (*musyarokah*); deposit (*wadi'ah*).

The desired paradigm in this case is not just to "bring together" knowledge between religion and modern science, but how to apply and make other scientific disciplines variants an inseparable part. In Amin Abdullah's terms, it not only combines God's revelation with the findings of the human mind that impresses the "diminution" of God's role. However, this paradigm goes beyond that, namely, its functionality toward conflict resolution between extreme secularism and fundamentalism, such as rigid and radical religions in many ways.

Amin Abdullah tries to construct the interconnection integration model in the form of spider webs. During this time our educational institutions (Islam) are still limited focus on circle 1 and the second layer (Kalam, Philosophy, Sufism, Date, Fiqh, Tafsir and Lughah). Facts in the field in this decade occurred the gap of Islamic insights that are not bridged between the classical Islamic sciences and new Islamic sciences that have utilized the analysis of social sciences and contemporary humanities and even the natural sciences. This can be felt very well by students who take exact sciences majoring in religious spirituality values, and

vice versa student alumni majoring in dry religious matters about technological progress.

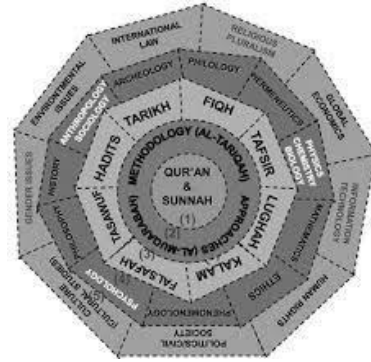


Figure 1. Horizon scientific spider Theoanthropocentric-integralisticweb in State Islamic University

Theory Amin Abdullah "spider web theory" patterned *theoantropofosentris-integralistic* that illustrated an integral horizon of science that is so broad as well as skilled. The Qur'an and the Hadith understood in a new way has always been a unified foundation in a breath of scientific and religious breath. The theory is illustrated by the figure of religious people who are skilled in handling and analyzing issues that touch humanitarian and religious problems in the modern and postmodern era with the mastery of various new approaches provided by *natural-science*, *social-science* and *humanities*. Above all in every step taken, it is always accompanied by a foundation of objective and solid religious moral ethics. All of this is devoted to human welfare together regardless of ethnicity, religion, race or class background

Amin Abdullah's main target is his anxiety over the existence of an Islamic Campus which in fact teaches religion. Campuses in the country have not yet fully contributed comprehensively when viewed from the dichotomic curriculum taught there. According to him, IAIN or STAIN is only focused on ring one and line two when referred to the spider web above and although it is humanioristic, the pattern is classic. Campus, he continued, did not enter the area of discussion of social sciences and contemporary humanities such as anthropology, sociology, psychological psychology and so on. As a result there is a "gap" which results in scientific dynamics and their implications in the socio-religious life in Indonesian life.

However, there are some difficulties when it is being realized in the field, especially in tertiary institutions. Such as the limited resources of teaching staff who master the contemporary social sciences-humanities. in the meantime strata 1 students already have a *mind set* that is so thick of classical-normative text studies without being touched by the legacy of science and technology, social sciences and humanities. Thus contemporary issues are almost never touched.

3. RESULT AND DISCUSSION

Social-Educational Reality

The reason God made human beings - symbolically represented Adam as chosen humans - as the Khalifah of civilization is that humans have reason to process information - information that becomes a conceptual chart that is Ethernet and comprehensive so that in time - accepted or accepted not; rational or not - being a knowledge and human beings are the only creatures of God who can sincerely develop knowledge both personally and impersonal.

In generosity Allāh chose His servants to be His messengers to deliver the teachings of monotheism which teaches the cultivation of God, there is no ally for Him and He alone must be worshiped, there is no *god* but Him, Allāh Subhaanahu *Wa ta'ala*. The elected envoys are given the mandate to convey and uphold monotheism continuously for centuries in order to plant the foundation of monotheism and invite to the religion that is haq, Islam both for former people and future humanity and is a unity that will not change even though the times and communities have changed.

Muhammad bin Abdul Wahab in his book argues that the essence of monotheism is worship in the sense of servitude to God Almighty by carrying out all his commands and avoiding all his prohibitions (the Book of Tawhid). In different languages Azhar Basyir said, monotheism is a belief about the form of Allah Almighty, an almighty God, no one associates with Him both in matter, properties and deeds.

Muhammad was chosen to be the Apostle of Allah as the end-time prophet in the midst of the ignorance of society - as recorded in the Qur'an; QS 3: 154; 5: 50; QS 33: 33; QS 48: 26 - idol worshipers who distort the values of aqidah who have uncivilized habits, kill each other, like to fight and take away the rights of others and have the heart to kill by burying the lives of their own biological children (QS 16: 59).

The process of monotheism education was carried out for hundreds of years by the prophet Adam AS to the prophet Muhammad SAW, and Muhammad SAW as the end-time prophet carried out the mandate of monotheism in vertical and horizontal dimensions completed in a short span of time. Although shorter than its predecessors, the education delivered was more comprehensive, from worship to a god who haq *Allāh* swt; social procedures, trading in political matters.

Muhammad SAW who had never been formally educated laid the foundation - in the future became the centers of world civilization - by starting monotheism education in a vertical dimension persuasively so that you will get a familiar understanding. Continued monotheism education in a horizontal dimension as outlined in the Qur'an as a source of knowledge, policy and theology which governs all matters of good

dealings with God, humans and the natural surroundings.

The spirit in the education of the time of the prophet is very clearly depicted in various discussions of the history of Islamic thought and civilization beginning with the period of education about monotheism vertically - according to the writer's understanding is the first foundation - as a foundation for the concept of Islamic education which has a systemic impact on the social dimension.

As stipulated in the Qur'an, Muhammad (pbuh) is a person who has a noble mind and character who has the primary mission to perfect ahlak so as to create a quality and civilized civil society.

In the midst of society, the issue of monotheism arises as a reflection of faith - the social dimension - that illustrates the problem in the socio-cultural aspect resulting from the blurring of the values of monotheism that is supported by the inconsistency of Islamic educational institutions towards the vision and mission that has been declared or even unclear vision. For example: the vision of schools has been made to print noble people, but in its realization - many educators who are one element of the educational process - do not understand the nature of the noble character, so that religious teachers such as aqidah ahlak, fiqh, SKI (SKI Islamic Cultural History) only teaches their respective fields of study with success parameters in the form of numbers. So naturally when students are hypnotized to pursue these numbers and get stuck in *relative morality*.

The reality of Indonesian society can describe that acts of corruption exist in almost every line, teachers cannot give good examples, the existence of pregnancy out of wedlock, brawls between students / teenagers, between students, between communities, officials who are not trustworthy, educators who are unable to prepare the next generation.

In a study conducted by Komnas Anak in collaboration with the Child Protection Institute (LPA) in 12 provinces in 2007, it was revealed that 93.7% of junior and senior high school students surveyed claimed to have kissed, petting, and oral sex. And, as much as 62.7% of junior high school students studied claimed they were no longer virgins. And 21.2% of high school teenagers surveyed claimed to have had an abortion. In addition, 97% of middle and high school students surveyed said they liked watching porn.

The description above shows, the Indonesian nation whose elements are the result of previous education products shows behavior that is far from understanding monotheism so that it results in empty spiritual values and has an impact on the nation's moral decadence problem.

Integralistic-interconnection Urgency

Looking at the phenomena that occur in the social reality of education by looking at the output of the

learning process in Indonesia as well as the development of technology or the industrial revolution 4.0 shows the values of spirituality that are increasingly drier in everyday life.

Thoughts about the integration or Islamization of science today carried out by Muslim intellectuals, can not be separated from religious awareness. In totality amid the hectic global world which is loaded with advances in science and technology. With a concept that the Islamic Ummah will advance can catch up with westerners if they are able to actually transform and absorb knowledge in the context of understanding revelation, or are able to understand revelation in developing science.

Besides that, there is an assumption that knowledge originating from western countries is considered as secular knowledge, therefore the science must be rejected, or at least the science must be interpreted and translated with Islamic understanding.

Science is actually the result of human reading of God's verses, losing its spiritual dimension, so science or science develops that have no connection at all with religion. It is not surprising then that science and technology which are supposed to provide as many benefits as possible to human life turn out to be tools used for momentary interests which actually become "causes" of disasters that are detrimental to humans.

In terms of axiological science and technology must provide maximum benefit for human life. This means that science and technology become important instruments in every development process in an effort to realize the benefit of human life as a whole. Thus, science and technology must provide maximum benefits for human life and not vice versa.

To achieve this goal, it is necessary to make an effort to integrate general sciences with Islamic sciences, so that these general sciences are not value-free or secular. The interdisciplinary approach and interconnection in the interconnection integration between religious and general disciplines needs to be built and developed continuously without stopping. It is not the time now that religious disciplines (Islam) are aloof and sterile from the contact and intervention of the social sciences and natural sciences and vice versa.

4. CONCLUSION

Expectations of Integration-Interconnection

Aimspurpose of this interconnection integration is to be able to understand complex human life in an integrated and comprehensive way.

(Surat al-Mujadilah: 11):

Meaning: *O ye who believe when it is said unto : "Be roomy in majlis", then surely Allah will give you room. And if it says: "Stand ye up", then stand up, Allah will*

exalting those who believe among you and those who are given some degree of knowledge. And Allah knows best what you do.

By implementing integration-interconnection, people will realize that everything in this world (including the existence of modern science and technology) is none other than Allah's. Thus, the existence of modernization must be utilized within the boundaries of Divine interests, that is, used as much as possible for the benefit of humans, not the other way around, causing damage in the world.

In relation to the problems of modern society, the integration-interconnection practically has great potential because it is able to offer spiritual liberation, it invites people to know themselves and finally know their God and can provide answers to their spiritual needs due to their deification to other than God, such as science; material and so on.

Therefore, the role of integration-interconnection in practical education today, is needed for every Muslim to interpret the meaning of modern science and technology so that it is not destructive to the existing order.

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