

The Model of Transformative-Integrative Islamic Education (Development of Epistemology in Islamic Education)

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Abstract : *The modern education system is based on the paradigm of modern science that is free of value and is positive. This paradigm in its development has contributed greatly to the world of education which has become more measurable, reasonable, directed, and oriented towards providing benefits in life. However, on the other hand simultaneously, the modern paradigm shows several problems. Positivism assumptions show their shortcomings; especially the effects of value-free principles that make the direction of civilization lose the value of togetherness, ecology, and spirituality. Efforts to transform an idea can only be done effectively if through a systematic system of education. Unfortunately, the results of the thoughts of the Muslim scholars have not yet been actualized into the practical area of education. For this reason, this study starts from the actual problem in Islamic thought, namely the idea of social piety, then from that idea it will be formulated into a particular educational model. In simple terms, this study aims to formulate a synthesis of non-educational thinking towards educational thinking that is formulated in the form of models.*

Key word: *Model, Transformative-Integrative, Islamic Education.*

Introduction

Ontologically education is essentially human, because it is the result of thoughts carried out by and for humans in order to achieve self-actualization in the world. As a product of human thought, education is relative and highly dependent on the ability and quality of its formulator. On the other hand, epistemologically whether human thinking about education is relative and it depends on the social context and the level of experience and knowledge of humans,

while humans themselves are limited. With this understanding there is no reason to devise the results of human thought in other times which are considered standard and static, because when reality - which is limited by space and time - changes and is different, then the human response must also change if it does not want old-fashioned.

Islam is very concerned with education. With proper education and quality, it will produce moral output that is capable of making a civilized society. Al-Ghazali revealed that education is a process of humanizing humans. Unfortunately, at present, educational institutions or institutions often ignore this principle, so that printed output is more intellectually than moral. Moreover, the transformation of science and technology which has become a necessity of modern times has turned out to create new problems in the world of education. This is related to the preparation of human resources that are expected to be able to access the development of science and technology. If the world of education is blunt in responding and following the demands of the development of science and technology, it is impossible to be able to produce human resources as expected.

Serious concerns arise due to the depletion of humanity and the loss of religious enthusiasm in all activities of human life. The rapid development of science and technology on the one hand has indeed delivered humans to increase material welfare. On the other hand, the paradigm of modern science and technology with various non-metaphysical and neutral ethical approaches has dragged humans to the aridity and needs of spiritual dimensions.

One thing is certain is that if education is based on the demands of science and technical needs, then education will prioritize the development of ratios solely. Education that has such a basis can only produce smart people who have brilliant minds, but in the view of the universe has the wrong principles. Wrong thoughts and philosophies that contain mistakes can cause damage and paralysis in the organization of the cosmos, society, and the political order of a country.¹

With regard to science and morals, Jujun S. Suriasumantri said, science makes people smart, technology makes it easy, but all that

¹ Fachry Ali, *Agama, Islam, dan Pembangunan* (Yogyakarta: PLP2M, 1985), cet. I, hlm. 49.

does not bring happiness, only loneliness and horror that is imagined. That happens because knowledge's are separate from one another. Science is separate from moral, moral is separate from art, art is separate from science. The knowledge we have is only fragments, not intact. He worried about despiritualization which was subject to the regime of technological progress. Humans do not seem to be able to avoid losing their identity and get satisfaction in impersonality. We are on the way to functionally engulfing humans in the machine.²

From here it began to feel how important education is based on the values of the Qur'an and Hadith without putting aside the values of humanism by exploring the potential and dimensions possessed by humans. The concept of education that is more integrative-transformative, which views all human potential comprehensively in its efforts to absorb all scientific insights and its spiritual-ethical dimensions. Because seeing education today is more pragmatic, leading to education that pursues material success rather than spiritual and moral. Education is seen economically and is considered an investment.

In this article, the author tries to describe the basic principles of transformative and integrative Islamic education. The aim is to provide a modern integrated Islamic education model so that it can be a model for efforts to develop epistemology in Islamic education.

The Principles of Islamic Education

In the process of Islamic education, there are basic ideas that must be applied to achieve the goal of Islamic education itself, and is called the principle of Islamic education. The first principle is the principle of transformative integration. A principle that should be adhered to is that this world is a bridge to the afterlife. Therefore, preparing yourself as a whole is an inevitable thing so that the life span in this world is truly beneficial for provisions that will be brought to the hereafter. The behavior and dimensions of life acquired in this life must be devoted to achieving God's blessing especially by obeying God's wishes.³ Allah SWT said, "*And look for what Allah has bestowed on you (happiness) in the Hereafter village, and do not forget your happiness from*

² Jujun S. Suriasumantri, (ed.), *Ilmu dalam Perspektif*, (Jakarta: Yayasan Obor, 1992), hlm. 248.

³ Muznir Hitami, *Mengonsep Kembali Pendidikan Islam*, (Yogyakarta: Infinite Pess, 2004), hlm. 24.

worldly pleasures" (Surat al-Qoshosh: 77). This verse shows the principle of integrity in which self and everything in it is developed in one direction, namely virtue in the service of God.

Because there is a principle of integration, the principle of balance is a necessity, so that in the development and development of human beings there is no lameness and disparity. This balance is interpreted as a balance between various aspects of life. Balance between material and spiritual, physical and spiritual elements. In many verses in the Qur'an, Allah mentions faith and charity simultaneously. No fewer than sixty-seven verses which mention faith and charity together, implicitly illustrate inseparable unity. Among them are those contained in QS. Al 'Ashr: 1-3.

The principle of further Islamic education is the principle of security. This principle is rooted in the basic concept of humans who have a unity of origin that does not distinguish degrees, both between sex, social position, nation, as well as ethnicity, race, or skin color. So that even slaves get the same rights in education.⁴ The Prophet Muhammad said: *"Whoever is among a man who has a slave girl, then is taught and educated with good knowledge and education and then freed and then married, then (the man) gets two rewards"* (H.R. Bukhori).

Islam also has a lifelong principle of education. Indeed, this principle comes from the view of basic human needs in terms of human limitations where humans in all their lives are faced with various challenges and temptations that can plunge itself into the abyss of humiliation. In this case human maturity is demanded in the form of the ability to acknowledge and regret mistakes and crimes committed, besides always improving his quality, as the word of God contained in QS. Al Maidah: 39.

Islamic education upholds the principles of virtue. With this principle it is affirmed that education is not only a mechanical process but is a process that has spirit, where all its activities are colored and aimed at virtues. These virtues consist of moral values. The highest moral value is monotheism. While the worst and low moral values are shirk. With the principle of this virtue, educators are not only tasked with providing learning conditions for students, but more than that also shape their personalities with the treatment and exemplary

⁴ Muznir Hitami, Mengonsep Kemali Pendidikan Islam, (Yogyakarta: Infinite Pess, 2004), hlm. 27.

demonstrated by these educators.⁵ The Prophet said: "*Respect your children and make good their character*," (H.R An-Nasa'i).

The Purpose of Islamic Education

The purpose of Islamic Education is identical to the purpose of Islam, namely that humans have strong beliefs and become their life guidelines, to foster a rounded pattern of personality through various business processes carried out. So the purpose of Islamic Education is an expectation desired by Islam itself.

Zakiah Daradjad defines the purpose of Islamic Education, namely fostering religious people, meaning that humans who are able to carry out Islamic teachings properly and perfectly, are reflected in attitudes and actions throughout their lives, to achieve world and the hereafter through intensive and effective religious teaching, in terms of these students so that they are able to become human or return human beings to their nature, namely to Rubbubiyah Allah so as to manifest human beings who.⁶ Soulful Tawheed; this goal must be instilled in students, according to the words of Allah surat Luqman verse 13.

Humans who get education like this are very confident that the knowledge he has is sourced from God, thus he remains humble and increasingly convinced of the greatness of Allah SWT; Fear of Allah SWT; Realizing a devoted man is the main goal, because even though he is a genius and many academic titles, but if he is not devoted to Allah, he is considered unsuccessful according to the word of Allah in the letter Al-Hujurat verse 13; Diligent in worship and good deeds; It is so that students are more diligent in worshipping and doing good deeds, whatever activity in life must be based on worshipping Allah, because that is the purpose of Allah creating humans on this earth. Like the word of God in the letter Adz-Dzariyaat verse 56; Ulil Albab; Is the realization of people who can think and examine the majesty of God through the verses of qauliyah contained in the Qur'an and the verses of kauniyah in the universe. They are scientists and intellectuals, and they are also diligent in reciting and worshipping Allah SWT, according to the word of Allah in Surah Ali Imran verses 190-191. Al-Karimah morality; Islamic

⁵ Ibid, Hlm. 30.

⁶ Zakiah Daradjad, *Metodik Khusus Pengajaran Agama Islam*, (Jakarta: Bumi Aksara, 1995), hlm. 172.

education does not only aim to produce people who have intelligence, but also try to print human beings who have noble virtues. He will not be arrogant (arrogant) with the knowledge he has, because God teaches people to be humble and noble, according to the word of God in the Letter of Luqman verse 18.

Function of Islamic Education

The function of Islamic education, described in the Qur'an (Al Baqarah: 151) has five functions as explained in the interpretation of al-Manar by Muhammad Abduh¹⁷, namely, *First*, Reciting the verses of Allah; He is reciting verses that are not written in the Koran, namely the verses of kauniyah, where the contents include the human self itself as a micro cosmos; *Second*, Thus, one's insight will be more extensive and profound, so that it comes to self-awareness of the Supreme Creator's essence, namely Allah; *third*, purify yourself; It is a direct effect of reading Allah's verses after studying the symptoms and capturing their laws. What is meant by purification is to keep away from shirk and maintain the morality of al-karimah. With such attitudes and behavior the human nature of humanity will be preserved; *fourth*, Teaching the Book; It is the Al-Koran al-Karim which explicitly contains guidance on how humans relate to God, with their fellow human beings and with the surrounding nature properly and correctly; *fifth*, Teaching Wisdom; According to Abduh is a hadith, but the word al-hikmah.

Broader meaning, namely wisdom, then what is meant is the wisdom of life based on the values that come from God and His apostles. Although humans already have an awareness of the need for living values, but without absolute guidance from God, these values will be relative; *Sixth* Teaching Science; Much knowledge has not been revealed, which is why the Prophet Muhammad taught his people knowledge that is unknown. Because his main task is to educate and develop morality of al-Karimah

Islamic Education of Transformative-Integrative

Islamic education is an educational system that allows one to direct his life in accordance with Islamic ideology, so that he can easily shape his life in accordance with Islamic teachings.⁷

Islamic education can also be interpreted as a process of internalizing Islamic knowledge and values to students through teaching, habituation, guidance, nurturing, supervision, and developing their potential, to achieve harmony and perfection of life in the world and the hereafter.⁸

Simply put, Islamic education is the process of Islamizing the character of students. The Islamization of this character can be through individuals or institutions. From the definition of the word principle and Islamic education above, it can be concluded that the principle of Islamic education is a handle that must exist in the process of Islamization of the character. The basis will deliver the process of Islamization of this character to the dreamed goal.

Urgency of Transformative-Integrative Education

There are two things why integrated transformative education models are very important. Among them are as follows: *First*, the stronger dominance of science and technology (science and technology) in human life. Science and technology is like an angel imaginative creativity and productivity, capable of manipulating anything as much as possible for the benefit of human life. None of natural wealth can be exploited by humans without perfect mastery of science and technology. *Second*, the strong dominance of science and technology is slowly shifting noble values that are universally upheld by humans. Human, cultural and religious values experience alienation both understanding, preservation, and its application. Almost all social and religious analyzes agree that globalization and technology cause a shift in good values and bad values in people's lives.

Therefore, the role of education and educational institutions as human-human main suppliers who have the skills and mastery skills of science and technology, are responsible for returning the vision, concept, and mastery orientation and at the same time the use of

⁷ HM Arifin, *Kapita Selektta Pendidikan Islam dan Umum*, (Jakarta: Bumi Aksara, 1991), hlm. 3-4.

⁸⁸ Abdul Mujib, *Jusuf Mudzakkir, Ilmu Pendidikan Islam*, (Jakarta: Kencana Pernada Media, 2006), hlm. 28.

science and technology to increasingly eroded values. Today's education is more focused on arid scientific enrichment of values, especially religious values. Therefore, problems that often arise are not only related to the low quality of graduates but also related to the problem of civility in society in general. Not surprisingly, the existence of existing education has not fully succeeded in producing civilized people because the intelligence obtained is not accompanied by the realization of noble attitudes and traditions.

The National Education System Law Number 20 of 2003 article 30 which requires the implementation of religious education in all levels of education is a form of shared awareness to achieve the quality of human life as a whole. The government's efforts to organize religious education on all types, paths and levels of education should get a positive appreciation from all elements of society who care about the mindset, attitudes, and behavior of today's nation's children. Here, education system integration needs to be improved, all the objectives of achieving the end of education are to create a complete human mind, character and finally in accordance with the demands of religion and the situation of the times. It is not the time for education to be separated between one material and another.⁹

Religion is reason, and there is no religion for those who are not intelligent, implying intellectualism and rationalism is an integral and urgent part of Islamic teachings. The intellectualism and rationalism ethos in religion, presupposes that humans are not just guests in a finished house. Humans must not be satisfied with (borrowing Abdul Karim Soroush's term) their "allotment" of life, and should avoid the proverb that reads: "We are only divided by a number of rations from this destiny table." Humans must take on the role of aggressive and active agents of the world change it.¹⁰

On this basis, the orientation and system of education in schools does not need to occur dichotomous ambivalence between the science of religion and general science (science), but how we are able to integrate it more integrated. The combination in question is not just a process of ordinary mixing or Islamization, but as a process of dissolution. This thought would presuppose a true blend of religion

⁹ Zainal Abidin Bagir, dkk, Ilmu, Etika, dan Agama, (Yogyakarta; CRCS, 2006), hlm. v.

¹⁰ Abdul Karim Soroush, Menggugat Otoritas dan Tradisi Agama, (terj.) Abdullah Ali, (Bandung: Mizan, 2002), hlm. 42.

and science, which can synergize both flexibly, and of course link and match.

Transformative-Integrative Education Based on Theology

Given that transformative-integrative education is very important to hope for it is very large, it should be underlined that this hope is not utopian hope. Formative integrative education that combines science and religious values has a very strong philosophical foundation. In fact, the integral transformative education also has its theological foundation in normative religion. In this way, education which is an integral transformative has two foundations at once: philosophical and theological.

The philosophical basis can be seen from the fact that the encounter between science and religion is a rational necessity. Scientists have voiced a lot philosophically about the integration of science and religion. In large gains, the relationship of knowledge (science) and religion can be divided into four approaches: First, the conflict approach, namely the mutually disparaging approach between religion and science. Using this approach, it will be understood that science and religion are two things that are conflicting. Second, the approach to independence namely the approach is states that religion. Science is two independent domains that can live together while maintaining "safe distance" from each other. Therefore, between religion and science there is no need for conflict, because both are in two different domains. Third, the dialogue approach which is an approach that seeks to show the similarities of religious and scientific methods as well as the differences. Alternatively, dialogue can occur when science touches something outside its own domain. Fourth, the integration approach, namely the approach that seeks to build a more systematic, extensive partnership between science and religion that occurs among people who are looking for a meeting point between the two.¹¹

The approach of science and religion in the West assumes religion as subjective knowledge and science as objective knowledge. With this viewpoint, a secular position emerged which considered religion to be a personal-individual problem that was distinguished

¹¹ Moh Dahlan, *Relasi Sains Modern dan Sains Islam; Suatu Upaya Pencarian Paradigma Baru*, dalam e-journal.umm.ac.id, diunduh pada 07 September 2013.

from a collective science. The spectrum of relations of such religions reflects its own epistemological beliefs.

With the explanation above, we can draw a simple picture that religious values in general, including Islam in them, have a philosophical possibility to meet science and technology. Such philosophical grounding opens up a new space for interpretation that Islam as a religion also makes it possible to walk in harmony with the views of science on certain aspects. For this reason, it is not excessive if it is anticipated that Islam and science must meet, because this possibility has a mature philosophical foundation. The basis for Islamic education of transformative-integrative can be traced from the texts of the holy verses. When tracing the verses of the Koran, about 854 words *al-'ilm* will be found in various forms and meanings. Among the notions of the word *al-'ilm* is the achievement of knowledge and objects of knowledge.

The verses of the Koran do not oppose the development of science which results in the ease of life for humans on the face of the earth. On the contrary, the Qur'an (QS: Al-Baqarah: 30) affirms the important role of humans as caliph²⁸ on the face of the earth whose task is nothing but processing life for the better. To process life for the better, of course it requires mature knowledge tools. Conversely also, without sufficient knowledge humans will not be able to construct this life for the better. Al-Quran (QS: Al-Zumar: 9) explicitly distinguishes between humans who are knowledgeable and those who are not.¹²

Islamic advice, that humans make maximum use of their mind and rational. That is a divine demand that is worth worshiping in carrying out it. In other words, developing natural science is God's command in the scriptures. Here it can be concluded, the development of science and technology is an Islamic teaching that is useful for the ease of human life on earth. Theologically, the Qur'an confirms that everything in the universe is facilitated by God to be used by humans.

At this level, scientific development has theological roots in Islamic teachings. The theological root is the basic foundation for saying that the command of the development of science and science is an integral teaching in Islam. Once the integration of education

¹² A. Baiquni, *Islam dan Ilmu Pengetahuan Modern*, (Jakarta: Penerbit Pustaka, 1983), cet. I, hlm. 5.

should be one of the answers to the current problems, because we find theological propositions that support that education that starts from learning the sciences, understanding the symptoms of nature, developing technology, is a core part of Islamic teachings.

Recommendations of Transformative-Integrative Islamic Education Model

The transformative-integration education model can be applied by applying the following principles: *First*, the purpose of Education is to embrace (giving the value of faith in confidence, being able to integrate life in divinity), *Second*, *taskhir* (good at controlling world-hereafter life as caliph), and *Thirdly*, having sex (having an awareness in making life a way of surrendering to God through giving service to life). In this model, science is placed as a means for the arrival of the education system in transformative purposes, therefore science and related to science occupy an important position (this study also recommends the importance of the ethics of science). Then finally, in this model it is emphasized that the whole process of education is in the guise and limits of certain values.

Through this framework, all elements of education are based on (departing from and developing) the transformative-integrative paradigm. In addition to the overall practice based on the paradigm of transformative piety, the subject matter of the perpetrators is based on the same paradigm. The purpose of transformative-integrative education is to make people who are godly and transform their godliness in life. The practical purpose of education is to optimize all human potential (PQ, IQ, EQ, and SQ).

The methods used must be able to encourage students to reach awareness of *tawhid*, *taslim*, and the *taskhir*. Educational evaluation emphasizes character change. The relationship of the model of transformative piety education with general education can be expressed in several aspects. *First*, transformative-integrative education is a conception that directs education in general not as a process of transferring knowledge and values, but also the transformation of knowledge and values in action. This emphasis on transformative aspects makes education a central element of change in social life. Then the emphasis on piety preserves the transformative aspects of the area of goodness (*mashlahah*) for the subject and the universe.

Second, transformative piety education prioritizes the basis of compassion in the implementation of the entire teaching and learning process. The emphasis on compassion is the foundation of the implementation of optimizing cognitive, affective, psychomotor students. Without the basis of love, optimization of cognitive, affective, psychomotor aspects does not take place well.

Third, the Purpose of Transformative Piety Education focuses on education for individual development, not citizen education (such as general education goals). But despite focusing on individual development, transformative piety education emphasizes that self-development is determined by its ability to transform in the space of life. Thus, the individual focus will still be to make the best contribution to life either as a citizen or as a citizen of the universe. At this point, the goal of Transformative Piety education can be a general education goal. Even in some aspects it can be considered that what is meant by general education is transformative-integrative character education.

Conclusion

The Principle of Islamic Education is a benchmark that must be held in the process of Islamizing the character of students. At least, there are five basic principles that must be considered, namely the principle of integration-transformation, the principle of balance, the principle of equality, the principle of education for life, and the principle of virtue. These principles will later lead to the success of Islamic education in its practical realm. By holding on to the right foundation, it is very likely that we will arrive at the right destination. This integrative principle of transformation is also known

The basic paradigm of transformative Islamic-integration education is formulated in the development of scientific epistemology of Islamic Education (philosophy of Islamic Sciences) which will be a source of reference for the formulation of the theory of Islamic education. The philosophy of Islamic science was later revealed to be a distinctive Educational Model. In this model, education is defined as the introduction and recognition (realization and actualization) of the place in accordance with the order of creation that is progressively implanted into the human being, leading to the recognition and recognition of God in the form and intention, then directing that recognition in transformative-integration. From this formulation of education it was revealed to be into the education system of

Transformative-integration Islamic Education Model which includes goals, educators and students, curriculum, methods, and evaluations.

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