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Integration of Knowledge An Ideal Islamic Education Concept

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Abstract

The dichotomy of Islamic sciences must be distinguished between the integration of knowledge in general educational institutions and the integration of knowledge in Islamic institutions. The institution is now integrated with several Islamic educational institutions and the Faculty of Science. A comprehensive educational institution becomes an exemplary Islamic education in terms of long study hours, benefits of applying traditions, and balanced classes with religious and general knowledge, enabling graduates to be more knowledgeable. The Times sharpens the dichotomy of science. discard and combine knowledge to get a balanced share.

Keywords : Knowledge Integration, Islamic Education Concept, Ideal

Integrasi Ilmu Sebuah Konsep Pendidikan Islam

Abstrak

Dikotomi ilmu keislaman harus dibedakan antara integrasi ilmu di lembaga pendidikan umum dan integrasi ilmu di lembaga keislaman. Lembaga tersebut kini terintegrasi dengan beberapa lembaga pendidikan Islam dan Fakultas Sains. Lembaga pendidikan yang komprehensif menjadi pendidikan Islam teladan dalam hal jam belajar yang panjang, manfaat menerapkan tradisi, dan kelas yang seimbang dengan pengetahuan agama dan umum, memungkinkan lulusan untuk lebih berpengetahuan. The Times mempertajam dikotomi sains. membuang dan menggabungkan pengetahuan untuk mendapatkan bagian yang seimbang.

Kata kunci : Integrasi Ilmu, Konsep Pendidikan Islam, Ideal.

PRELIMINARY

Islamic education thinkers are now pushing the idea of integrating science with Islam. The emergence of the idea of scientific synthesis was first on the one hand due to the dualism or scientific dichotomy between the universal sciences and the religious sciences, which in turn gave rise to the duality of education and the system. The diversity of education in Indonesia takes the form of different educational institutions such as Islamic boarding schools, normative concepts of Islamic science, and schools with different styles and systems. Pesantrens focus on religious subjects while schools only teach general education.

The first system will develop traditional Islamic groups, while the second system will strengthen modern Muslims in the West while simultaneously combining the two into an idealized Islamic vision of Enlightenment. In fact, unlike monotheistic Islam which does not recognize the separation of religion and general education, the distinction between general education and religious education is not recognized as this dichotomy, but is recognized. (Basir et al. 2022) The main source of knowledge in Islamic epistemology is revelation received by the Prophet from Allah SWT. Al-Qur'an the eternal miracle is always strengthened by the progress of science, guides humans from darkness to light and guides humans to the right path. (Avid, 2015) Islam is considered a religion with complete, inclusive and universal teachings, with great respect for those seeking knowledge.

The emergence of scientific debates in Islam is caused by several things: First, the development factor and the rapidly growing scientific field, creating various scientific fields. This led to a further connection between science and its mother. Second, the historical factor of the decline of Muslims in the Middle Ages, namely 1250 AD-1800 AD (Putra, 2020) At that time, Foucault's dominance in Islamic education was so strong that he classified strict and abstract religious knowledge as Farduai'n and general science. as Fardu Kifayah. Third, Islamic educational institutions are not able to deal with developments in the economic, political, legal, socio-cultural fields, and the complexity of internal factors and the poor management of Islamic educational institutions. (Ikhrom, 2001)

Although this dichotomous approach has influenced the education system, there are still differences between pesantren, the general concept of Islamic science and schools. In the Indonesian context, this belief persists because pesantren and the integration of the ideal concept of Islam are considered the second largest educational institution with a low and non-existent market. And public schools, in particular, are good and respectable educational institutions that have a better view of the world of work. (Mustuhoo, 1998)

The dualistic problem of the education system arises not only in Indonesia but also in Islamic countries. This situation has aroused the interest, thought and problem solving of Muslim scholars around the world. This is confirmed by a number of international conventions that generate new ideas, including efforts to Islamize science to eliminate contradictions in the Islamic education system. To realize the concept of scientific perfection in the spirit of the Qur'an and Hadith and its predecessors, Muslims need to study non-dual forms of Islamic education through an integrated scientific framework. (As Ugu, 2015).

RESEARCH METHODS

In this study used a qualitative approach with the type of literature review. This research was conducted by collecting information or data from various sources. The data are taken from the Qur'an, various journals related to personality development, and accompanying books. Data collection techniques are records obtained through records from various sources. Data analysis is done by simplifying the data to make it easier to read and understand.

RESULTS AND DISCUSSION

The Philosophical Foundation of the Integration of Science in Islam

Educational practice must have a strong philosophical foundation. From the perspective of the Islamic academic community, the position of Islamic philosophy is the basis for the integration of various disciplines because Islamic philosophy and its rational-transcendental approach can be the basis for the development of Islamic epistemology. Religion and philosophy have different sources and methods. Religion comes from divine revelation while philosophy comes from the word science. However, since the ultimate goal they seek is Divine or spiritual truth, the goals of religion and philosophy coincide.

Therefore, in the context of Islamic education, the development of science and technology begins with the concept of God as the center of the concept of divinity, therefore the development of science and technology is not without value, but because it is bound by values. The field of invention, research and research technology is to realize the mission of the future caliph. Humanity's dedication to enjoying it. Amin Abdullah said that the history of Islamic education is divided into two aspects: an encyclopedic overall model and a specific patriarchal model. Islamic scientists such as Ibn Sina, Ibn Rashid and Ibn Khaldun are in a holistic-encyclopedic paradigm of scientific development. Paternalists are represented by hadith experts and fiqh experts. Opposition or nonpartisanship and other political and economic factors contributed to the quality of education and the decline of the Islamic world at that time. Therefore, Amin Abdullah proposed an attitude movement (a movement that accepts each other's existence). Islamic life requires the formation of scientific ontologies, epistemologies, and axioms to believe not only in the truth of senses and rational reasoning but also in the existence of transcendental truths. Science is neutral from an anthropological perspective. That is not Islam, socialism, communism, capitalism and others. Justifying the verses of the Qur'an with every scientific discovery or simply connecting Allah's verses with knowledge that has long been studied and applied by humans according to the order of life in this universe. But above all, there is a paradigm shift based on Western scholarship to include many Islamic disciplines related to metaphysics, religion, and scriptures.

Similarly, epistemology will be imaginative and destructive if it is not based on an Islamic ontology. On the other hand, it doesn't make sense for an irresponsible person to have a vast scientific building.

In order for human life to be useful, the formal aspects of science must be regulated and structured. (Vint Khalid and Putri, 2020) Therefore, the development of Islamic

education must be based on the idea or epistemology that the teachings and values of divinity originate from India and are found in the form of purakon, hudan and lama.

In the middle level, Islamization of knowledge is filtered from existing knowledge by considering Islamic values. This conceptualization method is considered as a way to integrate the principles and traditions of Islamic studies with secular western studies. At the same time, al-Attas believes that the philosophy of Islamization must be extended from a paradigm to a learning process to adapt to the characteristics of Islamic scholarship. The learning process continues to run in line with what was done by Islamic intellectuals in the past. The superiority of Islamic intellectuals in the Islamic Golden Age reflects the superiority of the educational system or education science.

As an Islamic figure, al-Faruqi launched a campaign of "Scientific Islamization" at every level, which is now spreading throughout the Islamic world. Islamization of science. Islamic intellectuals today are methodological and epistemological efforts to reconstruct contemporary Islamic thought in order to revive Islamic culture as a philosophical and intellectual movement.

Islamization of this knowledge is needed in the context of Islamic educational philosophy. The importance of science (macrifat) as one of the main goals of man. While modern science boasts scientific discoveries from various sciences, Islam emphasizes the importance of original knowledge and wisdom along with the timeless teachings and ideas of its original proponents, and emphasizes the beneficial use of all things and progress and power. Islam is a religion that embraces knowledge, sanctifies the struggle of the wise, and purifies the search for the truth of existence and the mysteries of the universe.

Integration of Knowledge An Ideal Islamic Education Concept

In this context, debate and scientific progress cannot stand alone, but are always linked to other issues, including religion. On the other hand, the discussion of religion will never be separated from the influence of development. Science technology is where the integration of science and religion becomes important. The dichotomy of Islamic scholarship is closely related to the division of groups of knowledge, religion or Islamic sciences, non-Islamic or general sciences, which ultimately leads to the diversity of educational institutions. The rise of the name pesantren which is synonymous with general science study institutions and the integration of normative concepts of Islamic science in representing boarding schools is a real manifestation of the dichotomy of Islamic education. For that, we need to end the dichotomy of educational institutions in Indonesia and create a new pattern of integration between educational institutions,

This is clearly not an easy task in achieving scientific integration, and several Islamic universities in Indonesia have made various efforts to fully understand the concept of scientific integration, some of which are general research projects. The first concept that needs to be done is to understand the context from which the idea of scientific integration comes from. That is, until now there is a perspective and approach that distinguishes Islamic science from general science. Both are discriminatory, the type of knowledge of Muslims seems to be divided between those who have a positive view of Islamic science and those

who have a negative view of others, and generally have a positive view of scientific topics and a negative view of Islamic science.

In this third millennium era, several Islamic educational institutions or institutions, including primary, secondary, and higher education, have reconnected religious knowledge with general science, based on several constructions of religious and scientific models. Models can be classified by calculation. The main concepts that form the basic building blocks of the model are the monadic, binary, ternary and pentagonal models of Islam as a whole.

First, the unary model. There are two perspectives in this model: a religious perspective and a secular perspective. Religion sees the whole which includes all branches of culture, while secularism sees religion as a branch of culture. According to this monastic model, religion and science cannot coexist because they both deny the existence or other realities. So the link between these two approaches is Ian Barbour or John F. Kennedy. The Conflict of Hats is about the relationship between science and religion.

It seems difficult to use this method to integrate Islamic educational institutions from the kindergarten level to higher education. The structure of science is explained in terms of the relationship between nature and man, and in figurative language, the object of science is the earth, and the subject is people of all values.

Its physiology is rational theoretical knowledge, its feet are empirical knowledge, and its hands are scientific methods, namely deductive mathematics or inductive logic and statistics. The above view is very different from Islamic science and the general view of science that the human soul is an immaterial substance and nature is nothing but a creation based on God's creative power, namely God's knowledge. Namely, mathematical or deductive reasoning and inductive statistics. The above view is very different from Islamic science and the general view of science that the human soul is an immaterial substance and nature is nothing but a creation based on God's creative power, namely God's knowledge. Namely, mathematical or deductive reasoning and inductive statistics. So the obvious difference is that modern science sees the physical world as the basis of reality. And Islamic science sees God's revelation as the basis of truth.

Syed Hussein Nasr encourages modern Islamic scientists to balance the two methods of Tanzih and Tasibih (a plan to unite all Islamic sciences under the leadership of Tawhid. To achieve the goal of unifying Islamic academics. Creating Islamic Scientists in a) theory of unity of effort) lays the foundation for the development of the fundamentals western science. For this, he introduced the scientific method. Muslims discover science, which is considered a sacred activity that cannot be separated from religious teachings. This Islamic science was eventually replaced by Western Christianity and became the basis of modern science.

Science after the renaissance The science that developed in the West deliberately abandoned its connection with religion. As a result, science which was first developed as a sacred activity by Islamic scientists has now been reduced to intellectual activity (rationality) based on empirical data from sensory observations. As a result, modern science does not create superficial light-based, and gods create various crises, such as ecological crises, air and water pollution, and especially human crises. Based on the

convergence model of science and religion above, how is it applied in Islamic educational institutions? Schools ideally require learning.

So far, Indonesia's education situation has not shown encouraging results because it fails to produce graduates with intellectual, emotional, and spiritual perfection as well as great personalities. For this reason, it is necessary to create forms and models of comprehensive education based on the balance and harmony of general science and religious knowledge.

"Religion, Science, and Culture as Scientific Paradigms that are Integrated and Interrelated" He said, if you study social sciences, humanities, science, you must have a dialogue with religion, otherwise science will be crowded. In the current context of Indonesia, the inclusive education model can take many forms: First, the concept of expanding education reform with an inclusive education model, namely traditional education based on the national system. The teacher and Western school model.

This means that teachers will establish formal educational institutions like schools or ideally, incorporate Islamic knowledge concepts, enabling teachers to integrate curriculum, work, students, finance, management and other areas of education. This also coincided with educational reforms carried out by Muhammadiyah to create a modern form of education, linking pesantren with pesantren, establishing public schools, integrating religious education and forming a perfect blend of Islamic concepts and common sense. Holistic transformational education: In other words, standardization of Islamic content in schools established by Muhammadiyah, Nahdlatul Ulama, Al-Irsyad and other Islamic foundations, "One subject.

For example, Muhammadiyah Schools have compulsory Al-Islam and Muhammadiyah content in addition to subject matter that is in accordance with the BSNP. According to Muhammad Ali, Islam and Muhammadiyah subjects are the hallmarks of Muhammadiyah education. Because discipline is an attribute, it becomes an objective identity recognized by people outside Muhammadiyah.

Combining the general concept of Islam in pesantren, the aim is to develop the concept in SNP-plus, the National Education Standard (SNP) together with the NU Regional Knowledge Standard, covering Ashwaja subjects and NU values.

Second, Modernization incorporates a truly Islamic view of science. This idealization milestone begins with the integration of Islamic science concepts, changes in the general education curriculum, school equity, changes in status as schools that display Islam, and the use of religious materials and materials. This can be managed with a professional concept. This change in the state of integration of the ideal concept of Islamic science is a political and educational capital that changes self-image and dignity to a more dignified position. To a certain extent, the Ministry of Religion has outlined three policies for learning mathematics, chemistry, biology, and English with Islamic nuances and religious learning with nuances of science and technology.

Thus, the integration of the orthodox Islamic approach to science is expected to continue the scientific tradition that brought Islam to its classical and medieval glory and played an important role in the intellectual life of the nation. In terms of national education, around 15% of Indonesian students study with the perfect combination of Islamic concepts.

The ideal form of modernization is the emergence of a perfect blend of Islamic concepts. MAN Cendekia Tangerang, MAN 1 Bandung, MAN 3 Malang, MAN Darussalam Ciamis and many other scientific ideas that are included in the ranks of superior schools that carry the concept of Islam. The ideal concept of integrating the philosophy of Islamic science is to set clear and coherent goals, namely clear and coherent vision, mission and goals, and implement them in certain plans of action with quality.

Third, school spirit. In the 1990s, modernization was achieved by integrating general scientific concepts of Islam. So far, school is spiritual. Combining the concept of orthodox Islamic knowledge with the spiritualization of the school, the modernization process took place through various processes. Modernization of the integration of Islamic ideals of knowledge is a top and down process, innovation initiatives come from the government and the integration of Islamic ideals of knowledge is an example. On the other hand, most of the spiritualization of schools takes place in private schools. The modernization of the integration of the Islamic ideals of science is a top and down process, the change initiatives are provided by the government, and the integration of the Islamic ideals of science is a pilot. On the other hand, most of the spiritualization of schools takes place in private schools. The modernization of the integration of the Islamic ideals of science is a top-down process, the innovation initiatives come from the government and the integration of the Islamic ideals of science is a pilot.

CONCLUSIONS

In relation to the dynamics of Islamic education, the issue of the synthesis of Islamic sciences plays a very important role, especially since the development of Islamic educational institutions has had a major impact on the Islamic State since the arrival of Islam. The development of human civilization. Indeed, Islamic educational institutions are the foundation and meeting place of various disciplines for Islamic scholars who are interested in enriching the Islamic knowledge tradition.

Try to incorporate your knowledge into your ideal Islamic education. These efforts include reflecting the Islamic heritage and cultural identity of Islamic scholarship by examining historical aspects of the development of Islamic sciences and examining the role of educational institutions in the development of other Islamic sciences. The framework of modernity so that the science of development cannot be uprooted from the roots of Islamic thought.

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