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### Integration of Knowledge in Integrated Islamic Basic Education

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#### Abstract

The integration of science and religion in basic education is an urgent matter considering that science and religion are something that cannot be separated in life. Education is not everything but everything starts with education. Integrated Islamic basic education seeks to provide an educational model that is able to integrate qauliyah and kauniyah sciences in the form of a learning process so that it is expected to be able to produce quality Islamic generations both academically and mentally and spiritually. The Integrated Islamic Basic Education System builds a complete scientific paradigm, based on 'Ilmullah'. This research method uses library research methods, namely examining data sources consisting of literature related to the Integration of Science in Islamic basic education. The concept of Integrated Islamic basic education is intended as a reinforcement in the cultivation of Islamic teachings. In order to convey a complete, comprehensive, integral Islam. With the spirit of developing the basic potential of the younger generation of Islam to become students who are intelligent, have noble character, have strong faith, have a strong body, broad insight, love the homeland and have empathy, through integrated curriculum guidelines, exemplary educators, inculcating good habits. This condition is the hope for the rise of a generation of Muslims who are able to lead in the future.

**Keywords: Knowledge Integration, Basic Education, Integrated Islam.**

### Integrasi Ilmu Pengetahuan pada Pendidikan Dasar Islam Terpadu

#### Abstrak

Integrasi ilmu pengetahuan dan agama pada pendidikan dasar merupakan hal yang urgen mengingat ilmu pengetahuan dan agama merupakan sesuatu yang tidak dapat dipisahkan dalam kehidupan. Pendidikan bukanlah segala galanya tetapi segala galanya berawal dari pendidikan. Pendidikan dasar Islam Terpadu berupaya memberikan model pendidikan yang mampu mengintegrasikan ilmu qauliyah dan ilmu kauniyah dalam bentuk proses pembelajaran sehingga diharapkan mampu menghasilkan generasi Islam yang berkualitas baik secara akademik maupun mental dan spritual. Sistem Pendidikan Dasar Islam Terpadu membangun paradigma keilmuan yang utuh, berlandaskan pada 'Ilmullah'. Metode penelitian ini menggunakan metode penelitian kepustakaan yakni menggali sumber data yang terdiri dari sumber bacaan yang ada hubungan dengan Integrasi Ilmu pada pendidikan dasar Islam. Konsep Pendidikan dasar Islam Terpadu dimaksudkan sebagai penguat dalam penanaman ajaran Islam. Agar tersampaikan Islam yang utuh, menyeluruh, integral. Dengan semangat mengembangkan potensi dasar generasi muda Islam menjadi siswa yang cerdas, berakhlak mulia, berakidah yang kuat, jasmani yang kuat, wawasan yang luas, cinta tanah air dan memiliki empati, lewat panduan kurikulum yang terintegrasi, keteladanan para pendidik, penanaman kebiasaan baik. Kondisi inilah yang menjadi harapan akan bangkitnya generasi Islam yang mampu memimpin ke depan.

**Kata Kunci :** Integrasi Ilmu, Pendidikan dasar, Islam Terpadu.

## **PRELIMINARY**

Public understanding of the separation between religious science and general science has long existed. In Islamic society groups still think that the two sciences have different entities that cannot be reconciled. They assume that both have different areas both in terms of formal and material objects, research methods, criteria for truth and the status of each theory (M Zainudin, 2011: 18). Even further, Barizi states that there is a dichotomy and views that religion is not a science because religion is built on belief (Ahmad Barizi, 2011: 21). As a result, there is a gap between revealed knowledge; namely science that comes from revelation and scientific knowledge; such as social sciences, humanities, natural sciences and so on.

The dimming of the light of Islamic Education (the decline of Islamic Learning) has occurred hundreds of years ago. Among the causes of the low level of Islamic intellectualism is that during the Islamic world there was a scientific dichotomy; the separation between religious knowledge (diinul Islam) and world science (dunya science), the dichotomy between knowledge that comes from revelation and science that comes from nature.

The purpose of this paper is to provide an overview of the integration of science in basic education, especially in the Integrated Islamic Education system. The system of Integrated Islamic Education Institutions that join the Integrated Islamic School Network seeks to combine religious knowledge with world science with various approaches, starting from the curriculum, which combines Islamic material as a basis for guiding life in the form of attitudes, behavior and knowledge and enriching it with the latest knowledge. which continues to develop in line with the times. The Islamic knowledge conveyed is an effort to build spiritual intelligence with deep Islamic values, fight for justice, defend the truth, love science, hate injustice and evil. Meanwhile, in the world of science, it provides a basic framework of knowledge sourced from science and technology, with efforts to establish partnership relationships with various institutions and institutions. It is hoped that it will be able to make a generation who loves science and technology who are intelligent, wise and have noble character.

## **RESEARCH METHODS**

The research instrument with data collection using library research with analytical techniques. The author will analyze his thoughts on the integration of science in Islamic basic education so that the reforms can be taken that should be

applied to the world of Islamic education in Indonesia for now. So that Islamic education related to current and future developments can innovate in a sustainable manner according to the times. The results of this study indicate that the integration of science in Islamic basic education will have an impact on the birth of a generation of Muslims who are wise, intelligent and have noble character.

## **HASIL DAN PEMBAHASAN**

Islam as a universal teaching, is able to transform a partially illiterate society into a leading civilized society, through the Qur'an. The first verses of the Qur'an that were revealed were the command of empathy to read, write and seek knowledge. As a divine revelation teaches all humans about the nature of Science. "Read in the name of your Lord who created. He has created man from a clot of blood. Read it and your Lord is the Most Glorious. Who teaches (humans) with a pen. He teaches what he does not know (Surah Al Alaq 96:1-5). in dichotomous boxes. In essence, everything that exists in this universe, including the results of human creation and intention (culture), belongs to and comes from Allah SWT.

The concept of knowledge in Islam can not be separated from the religion of Islam is the religion of Allah. Therefore, every attempt to understand the religion of Islam should understand the will of Allah, which means an attempt to glean some of Allah's Knowledge. The Qur'an describes that Allah's knowledge is so vast (Nurun Nisa: 2022). Allah SWT with Asmaul Husna Al 'Aliim is understood as Allah the Most Extensive in His Knowledge, Knowing everything both past, present and future.

Humans as creatures who are gifted with reason, will always try to seek Allah's knowledge in various ways. Finding and excavating the treasures of the wealth of Allah's Knowledge that are spread through His Kauniyah verses and His qauliyah verses. The ability to penetrate the boundaries of space and time is a challenge for humans and their lives, so that they continue to explore in the process of their life journey. So, the ownership of knowledge in humans as a result of the learning process is very important ending with a full awareness of human rights as servants (creatures), and the recognition of Allah SWT as creator (Al-Khalik). This is one of the orientations of knowledge in Islam.

In the millennial era, we pay attention to the rapid development of technology so significantly, this is due to the development and research of various and in-depth science and technology. The specification of science becomes diverse in the view of science. With a variety of sciences with their respective specifications, they enrich the world of science and give birth to new technologies, all of which aim to simplify human life.

Education is a process of personal self-development of each individual that is carried out consciously and responsibly to be able to improve knowledge, skills and attitudes as well as values so that they are able to adapt to the environment. In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, it is explained that National Education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. One indicator of quality education is the acquisition of student learning outcomes in schools, where good quality education is the goal of education itself.

In realizing the above educational goals as stated in Law No. 20 of the Republic of Indonesia, it is carried out in responsible institutions, namely schools, schools are places where an educator conveys knowledge to students at the basic education level. Science is very important for every individual and can even increase human dignity. The word "science" comes from the Arabic language (alima, ya'lamu, 'ilman) which means to understand, to understand really. Meanwhile, according to the Big Indonesian Dictionary, science is knowledge about a field that is systematically arranged according to a certain method, which can be used to explain certain phenomena in that field (knowledge).

## **SCIENCE INTEGRATION CONCEPT**

Integration comes from English, namely integrate, namely: ***To integrate is also to combine two or more things to make something more effective*** (University of Cambridge.n.d) which means integration is integrating also combining two or more things to make something more effective. In the Big Indonesian Dictionary it is defined as assimilation to become a unified whole or round, (KBBi offline). Integration is carried out due to a separate understanding of science with its respective specifications. The separation of religious knowledge from worldly knowledge is understood as two different things.

Real science is nothing but the result of observation, experimentation, and ratio work on the one hand separated from religion (Islam) which is sourced from the holy book Al-Qur'an and Al-Hadith (Andika Priono: 2022). is the result of human findings from his research and therefore, the level of truth is relatively separated from the Qur'an and al-Sunnah which have absolute truth. Both types of knowledge, which are scientific and those that come from revelation, have essentially the same function, namely to understand nature and life.

Science is a system of various knowledges each regarding a particular field of experience, which is arranged in such a way according to certain principles, so that it becomes a unity, for example, religious science and general science, these two sciences are actually applied separately. . Even though these two sciences should be applied/taught simultaneously or also called integrated. The integrity of the religious sciences and the general sciences is essentially an attempt to combine or integrate the ontology, epistemology and axiology of the sciences in these two fields. The integrity of the two sciences is a necessity not only for the good of Muslims alone, but for the civilization of mankind as a whole. Because with the integrity of science, the direction will be clear, namely having a clear spirit to always serve the values of humanity and the virtues of the universe, instead of becoming a tool for dehumanization, exploitation, and destruction of nature. These values cannot be achieved if the dichotomy of science still exists as is the case today.

According to Al-Faruqi's thought, the emergence of scientific disintegration in the Islamic world is caused by Western imperialism and colonialism over the Islamic world, and because of the separation between thoughts and activities among Muslims (Al-Faruqi, in Ida Fitriani, 2014). The regressive impact of the dichotomy that hit the Islamic world caused science to become fragmented, even causing big problems, namely the dominance of modern sciences (read science) over religious sciences, and causing the decline of Muslims in a fairly long period of time, namely from the 16th century to the 17th century, which is better known as the century of stagnation of Islamic thought (Arief, 2005: 130).

In the Indonesian context, the problem of disintegration of knowledge has been going on for a long time since the Dutch and Japanese colonialism or colonialism. The education received by the indigenous people was not the same as what the Dutch people received. The treatment of discrimination in terms of education is very obvious, such as the implementation of a dualism system of

education, namely: there are special schools for the Dutch and there are also special schools for natives (Islamic boarding schools, madrasas), there are special schools for the rich and there are also special schools for the poor people, there are even more schools that are given the opportunity to continue their studies, but there are also schools that are not given permission to continue their studies (Mestoko, 1979: 41; Suwito, 2004: 159).

Such polarization will certainly harm human life because the sciences developed in the two models of educational institutions are not able to solve the problems faced by modern humans. Secular science without the spirit of monotheism will alienate humans from themselves, while religious knowledge causes humans to be unable to face the challenges and changes of the times. Therefore, we need an alternative educational institution that develops science in an integrative way, which combines general sciences and religious sciences. It is hoped that in the future both the government and religious leaders and scientists will be able to realize an integrated science curriculum, both at the primary and secondary education levels as well as in universities.

According to Suyatno (2014) efforts to integrate general education with Islamic values cannot be separated from the universality of science that must be applied in the learning process without prioritizing scientific independence (looking for differences). The integration of Islamic education includes: First; The integrity of the framework of Islamic values in each group of subjects is fully integrated (integral-holistic). In other words, between general and religious education are integrated in the form of: common matter integrated with religious matter [integrating general subject matter with religious education subject matter], namely inclusive Islamic values in the delivery of general lessons or otherwise religious matter integrated with common matter (integrating material religious subjects with general subjects) i.e. religion does not discriminate general sciences. Subject groups that must be integrated with Islamic values in the study include: religion and noble character; citizenship and personality; science and technology; aesthetics; Physical, sports and health. Second: The diversity of integrated models, methods and approaches with Islamic values as a normative framework can be used as a new perspective for educators in carrying out the learning process. So that learning leads to the process of leader (able to choose the ball to be picked up) and manager (knowing how to manage the ball) without being separated from the framework of Islamic values. Third: The integrated

implementation of education requires the values of Islamic education in learning in schools to be applied in an integrated manner with the needs of the community and family. In reality, the integration of education can eliminate the paradoxical nature of education between the three elements so that it has implications for improving the quality (value) of students' moral and moral responsibilities.

According to Ahmad Pihar (2022) The development of continuous education between strength, reasoning, and intellectual knowledge development, which includes science and technology skills for spirituality development, noble character, as well as vocational work skills that support each other. This integration is what is built and makes education a hope for all children of the nation. Forming students to understand and also apply the forms of Islamic religious values in their daily lives is a means and process of guiding Islamic religious education.

In this regard, Azra (2000: 5) emphasizes that changes in the form and content of Islamic education in Indonesia are a necessity. According to him, Islamic educational institutions must have a vision of Islam, modernity, present, future, and humanity to be compatible with the times. As a real embodiment to bridge these problems, it is done by constantly making improvements and innovations in the implementation of Islamic education. The establishment of the Islamic Elementary School (SDI) is an idea to realize a better color of Islamic education. SDI is an education system that integrates Islamic knowledge combined with general science, which is presented with a professional presentation and always follows the times with the hope of birthing an Islamic generation that is capable and reliable in general science, which has the appropriate personality and attitude foundations. with the teachings of Islam.

A person's attitudes and behavior can be formed through habituation in religion, education, and socio-culture in the family and society, so that what this individual/human aspires to will be formed. Therefore, humans with good character will change the culture in society so that they become a nation and society that is *baladatun thayyibatun wa rabbun ghafur* in character (Aimanun: 2022).

## Strategic Steps for Integration in Integrated Islamic Schools

Concrete efforts in giving birth to a new generation in Islamic education start from building a basic education paradigm with the concept of integrating, integrating the values of religious knowledge (diinul Islam) with science. An in-depth study revived the spirit of Islamic education that had been excavated during the heyday of classical Islam. Islamic education based on the Qur'an and the Sunnah with the following steps:

### 1. Building the paradigm of "Ilmullah as the object of discussion.

Islamic education must be based on the view that Allah SWT sent down His verses and His knowledge through 2 channels, the formal route through the procedures of Allah SWT-angel-Rasul, which is called the revelation path "ayatul qauliyah" (revelation- Al-Qur'an) and "ayatul kauniyah" (universe). (Suhartono, et all, 2011:28).Ayatul qauliyah becomes a guide and guide for life and is explored to find the potential of the universe which is mentioned in many verses of the Qur'an. Many potential natural resources are finally able to be explored by humans for the benefit of human life, while ayatul kauniyah is used as material for exploration of science, facilitating life and means of life. All of the gifts from Allah SWT are used for devotion to Allah SWT.

Pay attention to the following chart:

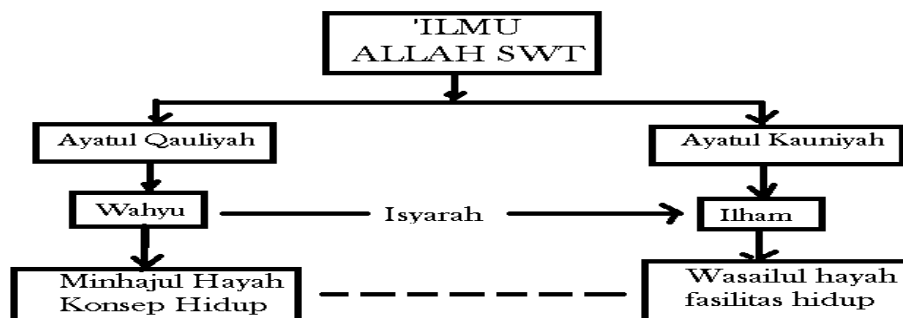


Figure 1 Paradigma 'Ilmullah sebagai objek bahasan.(Standard Mutu Sekolah Islam Terpadu, 2011)



With the paradigm above, it is illustrated that Islamic education is an integral study that does not experience disintegration or dichotomy. All discussion is seen as 'God's knowledge that must be studied to get provisions for life instructions (learning ayatul qauliyah) and getting supplies to obtain living facilities (learning ayatul kauniyah).

When Muslims are aware, they will realize the paradigm of 'IlmuLLah' that by pursuing all the 'Knowledge of Allah in an effort to achieve the glory of the world and the hereafter. General sciences which have been considered as general education, will also be understood as educational sciences found with the gift of Allah SWT, namely reason.

## **2. Paradigma holistik-integralistik**

The process of Islamic education must aim at the formation of a complete human being, building his physical and spiritual, spiritual, intellectual, emotional, social-individual, theoretical and practical intelligence, within the unity of Islamic education material within the framework of building unity between attitudes, behavior and knowledge.

## **CONCLUSION**

An education system that integrates Islamic knowledge combined with general science, which is presented with a professional presentation and always follows the times with the hope of birthing an Islamic generation that is capable and reliable in general science, which has a personality and attitude foundation that is in accordance with religious teachings Islam.

A person's attitudes and behavior can be formed through habituation in religion, education, and socio-culture in the family and society, so that what this individual/human aspires to will be formed.

When Muslims are aware, they will realize the paradigm of 'IlmuLLah' that by pursuing all the 'Knowledge of Allah in an effort to achieve the glory of the world and the hereafter. General sciences which have been considered as general education, will also be understood as educational sciences found with the gift of Allah SWT, namely reason.

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