

Research Article

The Influence Of Science Dichotomy On Islamic Religious Education Curriculum

Wahyu Aji¹, Ziyah², Mahwiyah³

Fakultas Agama Islam Universitas Wiralodra, wahyuaji@faiunwir.ac.id
Fakultas Agama Islam Universitas Wiralodra
Fakultas Agama Islam Universitas Wiralodra

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Abstract. Islamic religious education is defined as a conscious effort to prepare students to believe, understand, live, and practice the Islamic religion through activities, guidance, teaching, and training by taking into account the demands to respect other religions and relations between religious communities in society in order to realize national unity. Integrated Islamic Education is an alternative to overcome the occurrence of educational dichotomy. But this Integrated Islamic education can be carried out with the condition that the two existing education systems in Muslim countries can be merged into one system, as long as the philosophical basis remains Islamic. The style of integrated Islamic education is the integration or combination of various existing education systems, without the dichotomy of religious knowledge and general science. So that it can give birth to an education

system that is inspired by Islam. Islam has never considered the dichotomy of science and religion. Science and religion are an integral totality that cannot be separated from one another.

Keywords : Islamic education, dichotomy, Curriculum

INTRODUCTION

Islamic religious education is defined as a conscious effort to prepare students to believe, understand, live, and practice the Islamic religion through activities, guidance, teaching, and training by taking into account the demands to respect other religions and relations between religious communities in society in order to realize national unity. According to the explanation in Law Number 20 of 2003 Article 3, that the holding of religious education in schools has the intention of forming students into human beings who have faith and are devoted to God Almighty and have noble character.

The term scientific dichotomy is an attitude or understanding that distinguishes, separates, and contrasts between the religious sciences and non-religious sciences (general science). Some of them are the knowledge of the hereafter and the knowledge of the world. There are also those who call it syar'iyah science and syar'iyah ghairu science, and there are even other names such as al-'ulum al-diniyyah and al-'ulum al-'aqliyyah. In English terms, the differences in the words used are known as Islamic Knowledge and Non-Islamic Knowledge.[3] As for attitudes or circumstances that separate, differentiate, and contrast knowledge into religious sciences and non-religious sciences, this is called a dichotomous attitude towards knowledge.

Lexically in the Big Indonesian Dictionary, a dichotomy has the meaning of dividing into two conflicting groups. Meanwhile, in another sense, a dichotomy is defined as a division of two conflicting concepts. Thus a dichotomy is anything that divides something into two different groups . even contradict each other between the groups. Means that the meaning of the dichotomy of science is to distinguish, separate knowledge into two groups or two different and contradictory parts.

The term dichotomy of knowledge merely differentiates or classifies knowledge into religious knowledge and non-religious science, in fact it is not a problem as long as it is not excessive, let alone to discriminate against one of the two. Actually, the dichotomy of science into religious and non-religious science is not a new thing. Islam has had a tradition of this dichotomy for more than a thousand years. But this dichotomy did not cause too many problems in the Islamic education system, until the Western secular education system was introduced to the Islamic world through imperialism. The problem is when the paradigm of knowledge dichotomy becomes part of the point of view of Muslims who eliminate one science by classifying it between high education and low education or knowledge superiority and knowledge inferior.

The education system that is still ambivalent reflects a dichotomous view that separates the religious sciences from the general sciences. This view is clearly contrary to the teachings of Islam itself. Islam has an integralistic teaching which teaches that the affairs of the world are inseparable from the affairs of the hereafter, but are one unit. Therefore, general sciences must be understood as an integral part of the religious sciences.[9] Islam does not forbid us to study general sciences. For the needs of our life in this world, we also have to learn, know, then apply it in everyday life, with the aim of helping us in living in this world that will lead to life in the hereafter.

With the existence of an educational dichotomy, this will have the impact of the disintegration of the education system, namely the incoherence and uncertainty of the relationship between general education and religious education. In looking at the two sciences there is no similarity in judging, it is more likely that there will be one that is the main goal of an educational institution in carrying out the learning process. So that the two sciences cannot go hand in hand and become a unified whole.

The views and attitudes of scientists at the time of the Prophet Muhammad SAW, which positioned science in a parallel manner, led to the exploration of knowledge other than religious knowledge to begin to be carried out, although at a very modest level. Even the prophet Muhammad never taught his faithful and pious followers to stay away from the world which is a medium in achieving the perfection of life. These values were seen when Islam was born in the first half of the 7th century AD, the Arabs were surrounded by nations that had high and magnificent cultures, such as the Persians, Romans, Greeks and Indians. influence on the development of Islamic religious knowledge.

RESULTS AND DISCUSSION

Islamic Religious Education

Religious Education in language is tarbiyah Islamiyah. While in terminology there are several terms regarding Islamic education including: Islamic Religious Education is a conscious and planned effort in preparing students to know, understand, live up to faith, piety, and have noble character in practicing the teachings of Islam from the main source of the holy book Al Quran and Hadith, through the activities of guidance, teaching, training, and the use of experience.

Islamic education is an effort directed to the formation of a child's personality in accordance with Islamic teachings or an effort with Islamic teachings, to think, formulate and act based on Islamic values, and be responsible in accordance with Islamic values.[5] From this view, it can be said that Islamic education is not just a transfer of knowledge but rather a system that is laid out on a foundation of faith and piety, namely a system that is directly related to God.

The goals of Islamic education must be in sync with the goals of Islam, namely trying to educate individual believers to be submissive, pious, and worship well to Allah, so as to obtain happiness in this world and the hereafter. The purpose of Islamic education is the desired change that is sought in the educational process or educational efforts to convey it, both in individual behavior, from personal life or community life, as well as in the environment in which the individual lives or in the educational process itself and the teaching process. as a basic activity and as a proportion among basic professions in society.[6] In the future, the purpose of education (school institutions) must be addressed, so that in the future people will no longer think that education is not the goal of finding a job after graduation.

Islamic Education Curriculum

The curriculum is a plan that is structured to expedite the teaching and learning process under guidance, school responsibility, or is a lesson limit that is used by educational institutions to achieve certain goals at the end of each lesson, or also lesson limits given to students at a specified mark or level. .

Education as a venue for transferring, preserving and developing culture has five fundamental factors, namely educators, students or students, methods, curriculum and evaluation. These five factors constitute a system that is interrelated with one another. Even so, there is a factor that is the most dominant of the five factors, namely the curriculum. Because the curriculum determines the direction of the goals of an education itself.

The Islamic Education Curriculum is Islamic education materials in the form of activities, knowledge and experiences that are deliberately and systematically given to students in order to achieve the goals of Islamic education. The curriculum is also an activity that includes various detailed student activity plans in the form of educational material forms, suggestions for teaching and learning strategies, program arrangements so that they can be implemented, and matters that include activities aimed at achieving the desired goals. Through the basic concepts of the curriculum, "curriculum theory" can be developed.

General Education Concept

In SK Mendiknas No. 008-E/U/1975 states that public education is education that is general in nature, which must be followed by all students and includes a Pancasila moral education program that functions for the development of good citizens. Public education has several objectives:

- a. Familiarize students to think objectively, critically and openly
- b. Provides views on various types of life values, such as truth, beauty and goodness.
- c. Become a human who is aware of himself, as a creature, as a human being, as a man and a woman, and as a citizen.

- d. Able to face their duties, not only because they master their profession, but because they are able to provide guidance and good social relations in their environment

General education is primary and secondary education which prioritizes the expansion of knowledge needed by students to continue their education to a higher level. Form: Elementary School (SD), Junior High School (SMP), and High School (SMA).

In the National Education System Law No. 20 of 2003 Chapter II Article 3 it is said that national education functions to develop capabilities and form dignified national character and civilization in the framework of educating the nation's life.

Judging from the function of general education, humans have the potentials they have. So that with education later can explore the potential of that person. One's ability will not be seen without education. The word forming character above means that humans are created in a state of nature. Therefore, education is the formation of character, individual character attitudes. Educating the nation's life here means that the government is trying to overcome the large number of illiterates and illiterates, so that when all people get education the life of the nation will run well.

Implication of Islamic and General Education

In general, analyzing and evaluating the logical implications of something for something else is to look at the circumstances before and after something happened. Religious education through madrasas, religious institutes and Islamic boarding schools is managed by the Ministry of Religion, while general education through elementary, secondary and vocational schools as well as public tertiary institutions is managed by the Ministry of National Education. Islamic education does not merely teach Islamic knowledge theoretically so that it only produces an Islamologist, but Islamic education also emphasizes the formation of Islamic attitudes and behavior, in other words, forming Islamic human beings. The following are the implications of the educational dichotomy:

1. The Emergence of Ambivalence Orientation of Islamic Education
2. The gap between the Islamic Education System and Islamic Teachings.
3. Disintegration of the Islamic Education System

Solutions in Handling Education Dichotomy in Indonesia

Integrated Islamic Education is an alternative to overcome the occurrence of educational dichotomy. But this Integrated Islamic education can be carried out with the condition that the two existing education systems in Muslim countries can be merged into one system, as long as the philosophical basis remains Islamic. The style of integrated Islamic education is the integration or combination of various existing education systems, without the dichotomy of religious knowledge and general science. So that it can give birth to an education system that is inspired by Islam.

Islam has never considered the dichotomy of science and religion. Science and religion are an integral totality that cannot be separated from one another. Indeed, it is Allah who created reason for humans to study and analyze what is in nature as a lesson and guidance for humans in carrying out their lives in this world. The description above illustrates to us that religious knowledge and general science are an integral part that cannot be separated from one another in carrying out activities of daily life.

Both of these sciences must be owned integrally, so that human functions as abid and caliph can be carried out optimally. To create an integrated education system that is able to accommodate all the potential of students as a whole, so as to produce perfect human beings (human beings), it is necessary to have harmonious integration in all components of education.

Curriculum Integration

Curriculum is the essence of education, includes the formulation of objectives and the formulation of the contents of learning activities, as well as preparing students which include skills, knowledge, attitudes and various values needed to carry out work assignments in the future. The curriculum is the basis for developing professional abilities and personality, which determines the quality of human resources and society in a country .

Islamic education curriculum in Indonesia should be provide a comprehensive critical space in teaching values religion. In the history of the growth of Islamic thought, at least There are three main classifications that can be explained, namely Islamic style fuqaha, mutakallimun-style Islam, and mutasawwifin-style Islam. These three classifications continue to grow over time, giving birth to various schools of thought. Uncritical and comprehensive teaching of Islamic thought may give rise to a partial understanding of Islam. Partial knowledge encourages the younger generation or people Muslims are trapped in the 'horse's perspective'. In the meaning of, Islam is understood superficially, and is emotionally encouraging followers to act subjectively .

Religious sciences and general sciences can be integrated into the contents of the curriculum material. The integration of religious sciences and general science in an integrated curriculum can be done quantitatively and qualitatively. Quantitatively, it means that the portions of general education and religious education are given in a balanced manner. While qualitatively, it means making general education enriched with religious values and religious education enriched with content in general education.

CONCLUSION

The term scientific dichotomy is an attitude or understanding that distinguishes, separates, and contrasts between the religious sciences and non-religious sciences (general science). Religious education through madrasas, religious institutes and Islamic boarding schools is managed by the Ministry of Religion, while general education through elementary, secondary and vocational schools as well as public tertiary institutions is managed by the Ministry of National Education. Islamic education does not merely teach Islamic knowledge theoretically so that it only produces an Islamologist, but Islamic education also emphasizes the formation of Islamic attitudes and behavior.

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