



Disorientation of Islamic Education Integration: Overview of the Crisis of Islamic Education in Indonesia

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Abstract. Efforts to integrate the scientific dichotomy that has been pursued in various Islamic universities in Muslim countries -especially Indonesia- have not shown satisfactory results. In the end, the integration process becomes a new dichotomy model that still separates between religious science and western (non-Islamic) science. It is hoped that this study, can explain the disorientation in the integration of Islamic education which has been the main topic and be able to provide alternatives to overcome the crisis experienced by Islamic education. This article uses literature research with a descriptive-qualitative model. Two alternatives have been proposed by Islamic education experts, namely the Islamization of science by recycling the study of the philosophy of science so that it is integrated with Islamic education, and the Islamization of its students. Coupled with a different approach between “al Ulum al Diniyah” and “Dirasat al Islamiyah”, of course, it has a different impact. The integral disorientation of the concept of Islamic education is a study that must be recognized, as the unpreparedness of the preparation of the educational curriculum has brought us further away from the ideals of Islamic education itself. Therefore, an in-depth methodological study of the integrative curriculum is needed before implementing the integration itself.

Keywords: Islamic education · dichotomy · integration · disorientation

1 Introduction

The disorientation of Islamic education can be interpreted as a disorder in the direction of integrating the study of Islamic sciences which has been dichotomy so far. The dichotomy of science in Islamic studies itself is closely related to the division of Islamic sciences or religious sciences as opposed to non-Islamic sciences or general sciences [1]. Efforts to integrate between the two groups of knowledge is an effort to reunite the concept of science in Islam which has been separated between knowledge that comes from revelation and reason. However, this orientation is experiencing chaos, especially in Islamic universities in Indonesia, which in the end the effort to integrate general knowledge into it does not eliminate the dichotomy but only moves places.

This scientific dichotomy causes the separation of religious knowledge and general science. The dimension of religious knowledge is considered to only include normative

knowledge and Islamic doctrines so that people who have experienced a shift in values or religious ties are starting to fade to choose secular education that better meets the needs of the times. According to Malik Fadjar, Islamic education seems to be still in a position as a “cultural heritage” to maintain certain religious ideas, not yet helping to foster mobility between generations [2]. Muslim youth who grew up in a secular environment grew into rational humans who separated religion in all aspects of the world, while Muslim youths who were in a traditional environment increasingly isolated themselves from the development of modern society. So, if you compare it with the glory of Islam in the past, it is not surprising that today’s Islamic civilization is getting worse and Muslims are increasingly marginalized from world civilization.

To overcome this problem, the Second World Conference on Islamic Education in 1980 in Pakistan has created a new definition of Islamic education with the formulation that Islamic education is an effort to develop human beings in all their aspects, both spiritual, intellectual, imagination, physical, scientific aspects both physically and mentally. Individually and collectively and motivate all aspects to achieve goodness and perfection of life by Islamic teachings [3]. The orientation of Islamic education was initiated by parties who came out of the traditional and secular confines. They are third parties who still hold on to traditional beliefs but also open up possibilities for the inclusion of the wisdom of modern civilization. They seek to integrate the moral principles and spirit of Islam with intellectual knowledge. So that the goal of Islamic education, which is to become human beings in the sight of Allah, is achieved. Then how to integrate the dichotomy of science? and how to reorient Islamic Education? This question will be discussed in the following description.

2 Method

This study uses a qualitative method, where the qualitative method is a multiple-focused method that involves an interpretive and reasonable approach to each subject matter studied. Intense and qualitative research work in a field or a life in a natural setting [4].

While the model or type used is a literature review, the researcher begins by discussing the literature or literacy collection that examines the “Crisis in Muslim Education” by S.S. Husayn and S.S. Ashraf by comparing it with the Indonesian context. This research uses two types of data, namely: primary and secondary data, primary data originating from the thoughts of S.S. Husayn and S.S. Ashraf in his book entitled “Crisis in Muslim Education”. And secondary data comes from libraries such as the work of Muhaimin, Paradigm of Islamic Education; Ziauddin Sardar, the Scientific Dimension of al-’Ilm (remodeling the mindset of Muslim intellectuals), as well as Amin Abdullah’s work on Islamic Studies in Higher Education.

3 Result

The dichotomy of education in Islamic countries cannot be separated from the influence of intervention and European nations in the eighteenth and nineteenth centuries. In the eighteenth century, a global system of Muslim society was formed. Each is built on the interaction between Islamic, religious, and communal institutions of the Middle East

with local social and cultural institutions, and each of these interactions gives birth to a different social type of Islam [5]. Although it is unique, some forms and forms are linked by several political, religious, and cultural relations.

However, the intervention and colonization of European nations made the elites in Islamic countries give two responses to the pressures of the Europeans. *First*, the response from the political elite and the intelligentsia educated in Western engineering who were captivated by cultural values and Western achievements. They are attracted to the modernist Islamic concept or the secular nationalist concept of the future of Muslim society and tend to redefine Islam to make it conform to European state and economic patterns. *Second*, the response came from tribal figures, traders, and farmers led by ulama' and Sufis, who supported a reorganization of the Muslim community and reformed individual attitudes to conform to the fundamental teachings of Islam [5]. The existence of these two responses is also closely related to the educational policies of the colonialists carried out in Islamic countries, namely always suppressing the development of Islamic educational institutions and on the contrary, they encourage the growth of Western education to balance the power of Islam.

Until the twentieth century, the attitude of both responses persisted and erased the cultures of Muslim countries that had persisted for centuries. And until now the practice of the dichotomy of education is still preserved in Islamic countries, including Indonesia. The dichotomous paradigm that causes the decline of Islamic civilization and backwardness in the fields of technology and science, apart from external factors, is also influenced by the fanaticism of the Muslims themselves who were previously intolerant of scientific scientists. However, after Muslims realized that their setbacks had fallen far behind the progress of the West, several Islamic countries attempted to integrate the dichotomy of education into an Islamic education system by reforming the paradigm of Islamic education [6].

Efforts to integrate Islamic education have been tried in several Islamic universities in Islamic countries such as Pakistan, Bangladesh, and Egypt. The system introduced is to provide opportunities for students to study modern sciences in addition to religious sciences. Previously in India, Sir Syed Ahmad also tried to integrate this dichotomy of science at Aligarh University by incorporating modern sciences from the West, and students were allowed to study history and religion at the same time [7].

However, this is a new polemic. Muslim students during their study of Western Science found contradictions with the teachings that had been built by their religion. The Islamic system that tries to give value to these contradictions creates confusion for them and is less relevant to the modern era [7]. Because of that, Islamic studies are getting less and less desirable, besides that, general faculties are more promising for their future. Meanwhile, graduates of modern sciences from these universities do not have the depth of religion and also do not inherit the Islamic scientific tradition so that their graduates besides mastering Western science also inherit their secular thoughts. In addition, religious needs and worldly needs require educational institutions to form a different system. On the one hand, Islamic education is required to function to increase understanding of religious sciences and the ability to practice Islamic teachings. Meanwhile, on the other hand, this institution is also required to function to grow the ability of students to meet the needs of life which cannot be completely solved by religious knowledge [8].

Then how to integrate this dichotomy of science to fit the orientation of Islamic education? The orientation of Islamic education should aim to cause a balanced growth of the total human personality through spiritual practice, intellect, rational self, feeling and sensitivity of the human body [3]. Therefore, Islamic education should provide a way for human growth in all its aspects, namely spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects to achieve goodness and perfection.

The orientation of Islamic education will not be achieved without the integration of general knowledge and religion or the science of reason and revelation which have been forced to separate. In Western culture, this separation is an inevitable consequence of the emergence of systems and rational ways of thinking. Because Christianity is not able to accommodate rationality with dogma [9]. This is very different in the history of Islamic education. The rational and empirical way of thinking has been introduced by classical Islamic scientists. In the Qur'an, there are also many explicit commands that we want to pay attention to the signs that exist in the universe, in history, and within ourselves. And the attitude of rationality in Islam does not allow secularization in people's thinking, especially education.

According to Amin Abdullah in *Islamic Studies at Higher Education*, the approach that can be used in this integration can follow the single-entity model in the sense that religious knowledge stands alone without the need for the help of the methodology used by other general sciences. This approach allows the integration of two kinds of knowledge without any interrelationships in building their methodology and philosophy. Or the isolated entities model in the sense that each knowledge family is independent but knows the existence of other clusters. This approach allows the two kinds of knowledge to recognize each other's benefits and weaknesses, but there is no methodological relationship. Or the interconnected entities model, in the sense that each is aware of its limitations in solving human problems, and then cooperates at least in matters relating to approaches (approach) and methods of thinking and research (process and procedure). This approach allows for collaboration between religious and general sciences in terms of approaches, methods of thinking, and research [10]. Integration with the interconnected entities approach model requires a new formulation of the scientific concept of integral science and can overcome the dichotomy of general science and religion itself. The integration of the two disciplines must be carried out philosophically, curriculum, methodologically, in management, even at the departmental level [8]. So that in the end philosophy, logic, medicine, fiqh, theology, Sufism, and interpretation will be included in parts of the branch of Islamic science.

The major project of reintegrating the epistemology of general science and religion implies the need for closer dialogue and cooperation between general and religious disciplines in the future. An interdisciplinary approach is put forward, interconnectivity and sensitivity between various disciplines need to be prioritized and need to be built and developed continuously without stopping. The interconnectivity and sensitivity between the various disciplines of the natural sciences and the social sciences and the humanities and the religious sciences need to be continuously pursued [10].

Meanwhile, according to Ismail Raji Al-Faruqi quoted by Imelda Fajriati, the problem of the dichotomy of religion and general science can be done with the Islamization of

knowledge [11]. The Islamization of knowledge can be carried out in twelve systematic steps. First, mastery of modern sciences. These modern scientific disciplines should be divided into categories, principles, methodologies, problems, and themes. The second step is to survey each of these disciplines. The third step, mastery of Islamic heritage that alludes to each of these sciences. The fourth step, analysis of Islamic heritage with a contemporary perspective. The fifth step, determine the special relevance between these disciplines. What has the modernist knowledge of the Qur'an contributed to the problems posed by modern scientific disciplines? How big is the contribution of the Islamic heritage to modern science when compared to the achievements of the Western sciences? Or to what extent is the level of fulfillment, shortcomings, and advantages of the Islamic heritage compared to the vision and reach of modern Western disciplines? if there are areas of concern that have been little touched upon or beyond the reach of the Islamic heritage, in what direction will Muslim efforts further seek to fill the gaps in reformulating and broadening his vision?

The sixth step is a critical assessment of the discipline from an Islamic point of view. The seventh step, a critical assessment of the Islamic heritage. The eighth step, a survey of the main problems facing the Ummah. That is a systematic study of the political, social, economic, intellectual, educational, moral, and spiritual problems of the Muslim community. The ninth step, survey human problems. That is a study similar to but more focused on the whole of humanity. The tenth step, analysis, and creative synthesis. At this stage, Muslim scholars are ready to combine Islamic heritage with modern disciplines and breakthrough centuries of stagnation. The eleventh step is to reorganize modern scientific disciplines into an Islamic framework. At this stage, universities must rearrange textbooks by rearranging scientific disciplines into an Islamic framework. The twelfth step is to spread Islamic knowledge.

These steps are only possible if traditionalists and modernists work together and recognize each other's shortcomings. In addition, support from the central government can also ensure the ongoing scientific studies so that the public also easily accepts and realizes the rational-religious views that they aspire to.

4 Discussion

The term "Islamic education" no longer only means theological teaching or teaching of the Qur'an, Hadith, and Fiqh as was generally held before the first World Conference on Islamic Education in 1977 [3]. In this conference, Islamic education was redefined by giving the meaning of education as all branches of knowledge either religious or non-religious that are taught from the point of view of Islam.

The Western concept of separating the 'divine' and 'secular', as well as the secular concept which denies divine sanction and God-given concepts, has created confusion in the minds of the Muslim community and undermined their sense of integration and unity [3]. Modern Muslim society is haunted by the moral and psychological crisis experienced by the younger generation today due to the wave of materialism where wealth becomes the standard of one's honor and glory. They enter secular universities or colleges of the same level only to pursue a future career not to build a personality according to the goals of education itself. Their hearts and minds are controlled by media from various

countries which freely present inflammatory, sensual, and irresponsible material [7]. As a result, they ignore the values of their religious teachings and cultural heritage.

Islamic thinkers believe they cannot save their society from destruction except by replacing the secular and anti-religious concepts of 'Nature', 'Society' and 'Mankind' with religious concepts drawn from the Qur'an and Sunnah. At the same time, it rationally shows how this concept can save society from the grip of the technological power that causes dehumanization, helping humans to gain control over that power for the peace and prosperity of mankind [3].

The concept of monotheism and caliphate which is currently understood by people is the reason for the slow development of Islamic science. Whereas monotheism does not only mean that there is only one God in the world, namely Allah SWT alone, but it also means that all of His creations are one complete unity and are equal before Allah [12]. A monotheistic person will carry out his obligations as the caliph of Allah. As caliph he must approach nature as something sacred, as fellow creatures of God's creation. Studying nature means worship, and scientists must consider their work a form of worship. Within such an Islamic framework, science does not aim to produce absolute truth, but only as a tool to solve the problems that are being faced by mankind.

Islamic knowledge or al-'Ilm has two components. First, revelation or the Qur'an which is the source of all knowledge and the location of absolute truth. Second, the knowledge gained from studying knowledge with systematic and coherent methods, all of which are equally valid. All produce part of one truth and reality or part that is very useful for solving the problem at hand [12]. The two kinds of truth will not collide because each has its corridor. The two truths can be brought together, for example the discovery of the development of the embryo in the mother's womb in Surah al-Hajj verse 5 with modern medical theory [13].

Al-Attas as quoted by Zianuddin Sardar, revealed that in Islam knowledge is divided into religious sciences (al-Qur'an and Sunnah, and so on) and rational, intellectual and philosophical sciences (social, natural, applied, and engineering sciences) [12]. The division was first developed by classical scientists such as al-Kindi, al-Farabi and al-Ghazali. If this step is misunderstood, there will be a dichotomy of science as is happening today. However, this step is also needed to solve contemporary problems of the Islamic world or to overcome serious humanitarian problems in the future, so that the independence of Muslims appears in creating technology, social and economic systems.

The concept of al-'ilm, as has been expressed by many Muslim scholars, integrates the search for knowledge and values, wraps the factual horizon with metaphysics and develops a view of balance and authenticity of synthesis [12]. However, this idea should not stop at the formulation of the Islamization of Knowledge, because the Islamization of Knowledge will not be achieved without the Islamization of the subject or carrier and developer of science and technology itself.

The reorientation of Islamic education should also look at students in the educational process. According to Syed Habibul Had Nadvi quoted by Samsul Nizar, Islamic education has a concept that emphasizes the freedom and independence of humans (students) in choosing and developing their potential as limited as the role of the divine system given by God to humans. This concept is a philosophical-normative target in Islamic education, as an objective principle that must exist in the education system it develops.

The freedom in question is that humans are free to choose activities that they consider to be by the concept of themselves, and with what they can develop them optimally as long as they practice and are subject to the rules of the election process (according to Islam) among various choices and various conditions of life. Therefore, the educational process in an Islamic perspective must be able to explore the potential of students as optimally and as early as possible, both physically and spiritually, according to the tempo of development. In addition, the education system that is developed must also be able to act as an agent of culture and the noble ideals of the nation, by the demands of the development of a very complex era [14].

To develop the potential of these students, Islamic education should be able to reconstruct an education system that is more adaptive, flexible, and by the development of student's abilities, which is colored by the values of the Islamic spirit as a powerful control value for humans in carrying out all their activities. The construction orientation emphasizes efforts to develop and foster the optimal potential sensibility of students. With this process, it is hoped that it will be able to display the attitude and behavior of students who are religious-religious by Islamic ethical values [14]. To meet these demands, there needs to be an openness of insight and courage in solving problems fundamentally and comprehensively. The basic things include (1) clarity between what is aspired to and the operational steps. (2) strengthening in the field of institutional systems. (3) improvement/update in the management system or its management [2].

Therefore, to realize the integration of religious and general knowledge that is oriented to the concept of *al-'ilm* as well as student-oriented, educational institutions need firmness and foresight in compiling an integrative curriculum. The curriculum must not only be able to meet the standards of objective scientific methods and have a definite methodology for research, data collection, and inference, it must also be implemented by the orientation of Islamic education that has been jointly formulated at the World Conference on Islamic Education.

The institutional dualism inherited from imperialism which has led to the dichotomy of science in Islamic countries is a serious problem for the development of science and technology in the life of the Muslim community. In this case, Islamic education is no longer able to handle the anxiety of the Muslim community, because Islamic education is only positioned as a branch of science that teaches normative values. To deal with this dichotomous problem, the integration of religious knowledge and general knowledge is a big and urgent task for Muslim education thinkers today. Since a quarter of a century ago, Muslims have held a World Conference on Islamic Education, but these advances have only resulted in Islamic universities that still cultivate a dichotomous system. This can be seen from the form of the faculties of religious and general sciences which are independent even though they are under the auspices of an Islamic university, or the form of implementation of religious and general courses which are built on different philosophical and methodological foundations. The integral disorientation of the concept of Islamic education is a study that must be acknowledged. The unpreparedness of the preparation of the educational curriculum has taken us further away from the ideals of Islamic education itself. Therefore, an in-depth philosophical and methodological study of the integrative curriculum is needed before implementing the integration itself.

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