

EFFORTS TO ERODE DICHOTOMIES USING INTEGRATIVE LEARNING MODELS IN ISLAMIC RELIGIOUS EDUCATION

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Abstract

Science and religion have always been regarded as two conflicting and even conflicting regions. The post-new order situation gave birth to freedom of voice, thought and work which greatly influenced a person's morale towards views on the world of education. Public Public Primary School education seems to have failed to produce civilized human beings according to Islam. Islamic-based education, which was originally not in great demand, reinvented space in the eyes of the community. Both of these regions are actively involved in efforts to answer human origins and goals. Religion draws its answers from revelation and intuition, whereas science bases its beliefs on ratios and scientific reasoning. As for the efforts of science and religion to coexist, it is nothing more than an attitude of mutual respect for each region but a collaboration between the two sciences in order to erode the dichotomy in the field of education and be able to answer the times. The purpose of this writing is to attempt to erode the dichotomy of education with integrative models. The discussion shows that there are four kinds of conflicts between religion and science, namely conflict, independence, dialogue, and integration.

Keywords: Islamic Religious Education, Dichotomy, Integration

INTRODUCTION

The era of globalization today, has a positive and negative impact on the development of adolescents. One of the phenomena that is now developing is the depletion of morale. This is the case in all walks of life. Many people have already ignored his attitude and behavior. The era of globalization brought about a major change to the world order as a whole and that change was faced together as a natural change (Ningsih, 2015). Because, inevitably, ready to be unprepared for the change to happen. Increasingly rapid global changes are occurring, marked by advances in information and communication technology. This advancement in science and technology has encouraged the pace of the

globalization process. Such a reality will affect the values, attitudes or behaviors of today's teenagers (Hidayat, 2016).

The main purpose of moral and religious education is to prepare students to be able to live well in their society, be able to develop and improve their own quality of life and make a meaningful contribution in developing and improving the quality of life of the community and the nation. Education is a preventive measure, because the education carried out today will be applied in the future. So education at this time must be able to answer problems and be able to solve the problems faced. Therefore, it is not an exaggeration if until now education is still as something main in the community of a society. The perception of society will become logical if it is really observed that education will give humans the opportunity to have knowledge, various skills and other skills (Taher, 2014).

To develop Islamic Religious Education in realizing religious culture and values, it is not enough just to develop classroom learning in the form of improving the quality and increasing learning hours, but how to make PAI a school culture. A strategic form of PAI development by improving the leadership roles of schools with all their power to cultivate through habituation, example, and a persuasive or inviting approach in a subtle way, by providing convincing good reasons and prospects (Abbas, 2021).

In order to achieve success in shaping the personality of students so that their behavior patterns are always colored by religious values, it is necessary to have support from teachers and parents by providing good examples and examples. Through activities at school, for example, such as routine activities, spontaneous activities, exemplary and conditioning, this is a way to instill religious values in students in the school environment. Routine activities are activities that are carried out daily at school, spontaneous activities are activities that are carried out suddenly or directly at that time, conditioning is a means of infrastructure that exists in schools, while exemplary is good behavior so that it deserves to be a role model in school. Through cultural activities in schools including routine activities, spontaneous exemplary and conditioning This education can be applied in schools (Hardiansyah, 2020).

National education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and devotion to God

Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. The problem of epistemology in the development of Islamic education has become a polemic that has been passed down for generations from the time of Al-Ghazali until now. Religious science is the top priority, while general science is optional. However, the concept is widely misunderstood by some as a dichotomy of science.

The problem of dichotomy arises from the belief that religion and science come from different sources, religion comes directly from God, while science is *nisbi*. The starting point of religion is belief/faith, whereas science begins with doubt and distrust (Lutjito, 2010). To quote Albert Einstein's opinion : "Religion without blind science, and science without religion is crippled"

Likewise with the opinion of Ki Hadjar Dewantara who stated that: "Education is not only a practice of development but also goes hand in hand with struggle. Education means nurturing life growing towards progress, not to continue yesterday's situation according to yesterday's nature. Education is a cultural effort based on civility, namely advancing life in order to elevate the degree of humanity (Ki Hadjar Dewantara, 1992).

Whereas according to Arnold J. Toynbee, historically religion came first and science grew out of religion (Toynbee, 1998). Explicitly, the Qur'an has mentioned in one of its verses that heaven and earth are two entities derived from the same entity. Whether you realize it or not, science is separated into two parts, namely "Religious Science" and "General Science". The dichotomy in this case eventually forces to believe in the existence of an educational system that is dualistic such as " religious education" and "general education". The fact that the history of Islam once gave birth to many world scientists such as Ibn Sina (medical expert), Al-Khawarizmi (mathematician), Ibn Khaldun (sociologist), As-shafi'i (jurist) and a series of other big names is indisputable evidence that Islamic values are the main drivers of the progress of science and science as the pillars that compose it (Hidayat, 2015). Such a view of dualism or scientific dichotomy must be corrected and straightened out, with concepts better capable of dialogue and integration between religion and other general sciences (Barbour, 2002).

In this problem, Islamic educational institutions need to rapprochement, in the sense of a willingness to accept each other's existence with chest space, leave a partition of the dividing wall between religion and science, want to approach each other, adjust to each

other, dialogue, and even integrate between religious sciences and general sciences. The relationship between religion and the general sciences has always been an interesting discussion discourse. Science in human life is always evolving and changing. While religion has always been considered a hereditary tradition maintained by a particular society. Science and technology is currently achieving very rapid development, even as if it had never been predicted before.

In today's modern world, science is an incomparable gift of all time to human life in the face of all its demands and developments. And it is already a necessity of man who wants to achieve the progress and well-being of life, to master and utilize science as a prerequisite for his survival. The rapid progress of science and technology as a result of the application of science seems to clearly provide pleasure for the outward life of man at large. Man has been able to exploit the riches of the world in a big way. The new problem with the rapid progress has emerged because it is not balanced with a strong and growing religion, and there is even a decline in religious life.

METHOD

This type of research is a field research, using qualitative descriptive methods (Sugiyono, 2013). The research method used is a quantitative research method. Quantitative research methods are one type of research whose specifications are systematic, planned and clearly structured from the beginning to the creation of the research design. According to (Sugiyono, 2017), quantitative research methods can be interpreted as research methods based on the philosophy of positivism, used to research certain populations or samples, sampling techniques are generally carried out randomly, data collection using research instruments, data analysis is quantitative / statistical, with the aim of testing predetermined hypotheses (Littlejohn, 2009).

RESULTS AND DISCUSSION

Results

1. Integrative Learning Model in Islamic Religious Education

a. Definition

Integrative learning is a model of approach in learning that deliberately relates several aspects between integrated subjects. Integrative learning places more emphasis on actively engaging students in learning. This is in accordance with the expectations of the theory of constructivism which requires that students learn according to their experience. Learning according to this theory is a very personal painstaking effort, the teacher acts as a facilitator who convinces students to discover for themselves the principles and construct knowledge by solving realistic problems (Sunhaji, 2014).

b. Learning Integration Models

There are 10 learning integration models, namely fragmented, connected, nested, sequenced, shared, webbed, threaded, integrated, immersed, and networked models. Of the 10 models can be described as follows:

1) The Fragmented Model

This model is characterized by the characteristic of mixing which is limited to only one subject. The advantage of this model is that students fully master one particular ability for each subject, while the drawback is that students are less able to make integration relationships with similar concepts.

2) The Connected Model

This model is based on the assumption that the points of learning can be attached to the parent of a particular subject. The advantage of this model is the presence of a relationship between ideas in one subject, the child will have a broader picture. Meanwhile, the drawback is that this model does not yet provide a comprehensive picture because it does not describe other subjects.

3) The Nested Model

. The nested model is the mixing of various forms of mastery of the concept of skills through a learning activity. The advantage of this model is that teachers can combine

several skills in one subject, while the drawback is that without careful planning, some learning targets will become a priority intersection.

4) The Sequenced Model

This model is a blending of topics between different subjects in parallel. The advantage is that it can prioritize curriculum priorities rather than following the order that the author makes in the textbook. The downside is that advanced collaboration is still needed to sort a subject by the current events.

5) The Shared Model

This model is a blending of learning due to the overlapping of concepts or ideas in two or more subjects.

6) The Wabbed Model

This model departs from a thematic approach as a blender of learning materials and activities. In this connection the theme can bind learning activities both in specific subjects, as well as across subjects. The advantage is that student motivation develops due to the selection of themes based on student interests. Meanwhile, the drawback is that many teachers find it difficult to choose a theme and even tend to provide a less in-depth theme in a subject.

7) The Threaded Model

Is a guiding model in the form of skills

8) The Integrated Model

It is a guide to a number of different subject topics, but the essence is the same in a particular topic. The advantage of this model is that students relate to each other, connecting each other among various parts of the subject. In addition, this model can motivate students if its implementation is supported by a good environment. As for the shortcomings, this model is difficult to implement in full, requires high skills and confidence in the priority of the concept of a particular subject.

9) The Emmersed Model

This model is designed to assist students in screening and blending various experiences and knowledge connected to the terrain of their use.

10) The Networked Model

It is a learning guiding model that presupposes the possibility of changing conceptions, problem solving, and the demands of new forms of skills after students have conducted field studies in different situations and conditions and in different contexts.

2. Integrative Islamic Religious Education Materials

Some examples of related learning, between general subjects and verses of the Qur'an which can be explicitly and explicitly applied or used as a reference in integrating Imtak and Science and Technology as mentioned below:

Subject	Qur'anic Verses
PPKn	Q.S. Al-Ikhlâs Q.S. Ar-Rahman ayat 9 Q.S. Al-Isra ayat 132 Q.S. An-Nisa ayat 59. Q.S. An-Nisa ayat 127
Historical Sciences	Q.S. Al-Hasyr ayat 18 Q.S. Al-Baqarah ayat 154 Q.S. Huud ayat 120 Q.S. Yusuf ayat 11
Physical Education	Hadits "Teach your children to swim, archery and horseback riding".
Physical Sciences	Q.S. Yasiin ayat 36-40
Chemical Sciences	Q.S. An-Nahl ayat 67 Q.S. An-Nahl ayat 68
Biological Sciences	Q.S. Al-Mukminun ayat 12-14 Q.S. Al-Mukminun ayat 18-22
Economics	Q.S. Al-Baqarah ayat 201
Linguistics	Q.S. Al-'Alaq ayat 1-5
Geography	Q.S. Al-Hijr ayat 22 Q.S. Al-Anbiya' ayat 20
Arts	Q.S. Al-Kahfi ayat 7 Q.S. Al-Imran ayat 14

Discussion

1. Implementation of the Integrative PAI Learning Model

a. Integration of Islamic Religious Education with Civic Education.

Another thing that allows Islamic Religious Education and Civics to be integrated is that Islamic religious education and Civics both fall into the category of character education . According to Doni Koesoema, character education is a social aid so that the individual can grow up in living his freedom in living with others or social beings. Character education also aims to shape each person into a person of priority. Slightly differently, Yudi Lathif defines character education as a term that promotes a learning process that supports personal development, including moral reasoning (cognitive) learning, social and emotional learning, moral virtue education and life skills education. Character education also works on various aspects of moral education, civics, and character development.

Character education is thus a forum for students' learning in developing their individual character as well as their character when interacting with aspects of sociality from their community environment. Likewise, in character education, there are also individual and social spaces, each of which has a difference in pedagogical emphasis. As individuals, students certainly have distinctive characteristics that distinguish them from others, either in terms of their cognitive abilities or the experience of living religious values. However, in the differences in individual character, they are also introduced to other areas, where they live and interact socially, which gives the understanding that they are part of the members of the social community.

Together, Islamic education and civics need to also consider these two aspects (Individual and Social). Without considering these two aspects, the protégé will only fall into isolation (alination), which in the end will remove the true character of the protégé himself. They will lose their identity as individuals and their identity as a nation. That way, Islamic Religious Education still produces a person who obeys the passion of his Islamic faith, but also has insight and skills in plurality ethics as part of the Indonesian nation and state. On the other hand, civics will continue to provide students with a deep understanding of national insights with democratic values, human rights, and civil society, but furthermore also strengthen the passion of their faith. With this encouragement of religiosity, it is hoped that they will have an open perspective on the reality of plural nationality and this is where

the urgency of integration between Islamic Religious Education and Civic Education in order to create an insight into multiculturalism for students.

b. Integration of Islamic Religious Education with Mathematics

There are many simple examples of Islamic religious education materials with mathematics (Calculating Science), including:

1) Zakat Maal (Wealth).

2) Inheritance.

3) Mathematics also plays a role in helping worship, such as determining the direction of the Qibla at one position on the earth's surface, with mathematical calculations. In addition, with mathematical formulas, people can also schedule prayer times in various places. One can also determine the beginning of the month of Ramadan, Qamariyah, Shawal, Dzulhijjah easily.

c. Integration of Islamic Religious Education with Physics

PAI material is given in public schools for elementary schools, junior high schools, and vocational schools which include seven main elements, namely faith, worship, the Qur'an, Akhlak, Sharia, muamalah and Tarikh. In the main elements of faith, among others, there are materials related to the attributes of God, for example Allah is Great, God is Creator, God is Almighty, Allah is Mighty and so on. In explaining the attributes of God, it is usually complemented by naqli and aqli postulates. For example, about one of the attributes of God, namely "God is the Creator".

Studying the naqli postulate by reading, writing, translating the meaning of the verse and memorizing the verse, perhaps not very suit, but explaining and describing in a more detailed and slightly scientific aqliyah about matters relating to heaven, earth and anything that exists between the two is not easy, because it requires adequate insight into natural knowledge (naturak science). One of the sciences used to uncover the secrets of nature is physical science, which is one of the sciences that studies the behavior, nature, movement of change and the potential of nature. The above verse states that "It was God who created the heavens and the earth and the things that lie in between". Related to the verse, what circulates around the sun is an orderly nature whose dimensions are very large for human size. Between the earth and the sun is approximately 150 million km apart. This distance is

very far for humans, but it is very small when compared to the distance between the sun and the most distant planet in the solar system.

CONCLUSION

Integrative learning of Islamic Religious Education is to combine or integrate PAI teaching materials with materials and results of scientific research in various sciences such as physics, biology, sociology, and so on. This mixing is based on PAI material, then the results of scientific research are used as evidence of Islamic truth.

PAI and science learning uses mixing or integrating with some of the integrative learning models mentioned above. Integrative learning provides a brief hint that innovation in PAI learning in schools needs to be carried out in order to respond to the development of society about its progress in the field of science and information technology. The direction and objectives of Islamic education that want to realize students who have early integrity and national loyalty therefore need to be accompanied by efforts to incentivize their scientific midwives. Some aspects of subjects in the scope of Islamic religious education that still need to get deep attention in order to stay on the axis of development of the times.

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