

**INTEGRATION-INTERCONNECTION OF KNOWLEDGE IN
ISLAMIC EDUCATION AS A SOLUTION OF CONTEMPORARY
EDUCATIONAL PROBLEMS**

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BOOK REVIEW

Title : Rereading the Concept of Education in Islam
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The current concept and implementation of education in Islam so far has not shown excellence in solving community problems in an applicative-operational manner. This is because Muslims are often trapped in dichotomous thinking distinguishing *Islamic knowledge* from *non-Islamic knowledge*. Islamic education is only considered as related to “hereafter world” which only regulates theoretical relationships. The worldly problems are considered not too important, which ultimately makes Islamic education stresses more on religious sciences. This in turn creates a very wide gap because education in Islam is focused on revelation. As a result, Islamic education has not been able to get involved in the contemporary social and humanist realm.

Against this backdrop, it seems that there is a pressing need to reexamine the concept of education in Islam to make it more empowering, critical, and creative.

The book entitled “*Rereading the Concept of Education in Islam*” written by Dr. Hujair AH Sanaky, MSi is one of the attempts to re-examine the concept of education in Islam by dismantling the dichotomy between Islamic education and education and offering a design of education in Islam that is more integrative and responsive to the demands of changing societies and times.

Orientation and Purpose of Education in Islam

Education in Islam is based on self-potential that has been determined when humans are born. From this potential, humans develop actively and interactively with their environment. In addition, the environment, the surrounding community and education of others also make humans more responsible, accountable, and able to distinguish good and bad behavior, so he/she can fulfill his/her function in the world as vicegerent (caliph) on earth.

Education in Islam according to the Quran and Hadith is very broad in scope, covering the entire potential possessed by humans. In practice, however, Islamic education only covers a small part and its meaning is very narrow, conceived only as worship, fiqh and knowledge of hereafter aspects.

Empirical phenomenon around us show that education is facing a variety of challenges so that the concept of education in Islam should be more applicable in life and can resolve the existing problems. Developments in science and technology are very fast, and people are getting more competitive and proactive demanding education in Islam to always evolve. In the face of these changes, there should change in education in Islam toward a more integration in the system, the curriculum, the function and purpose which is in accordance with the demands of the time and institutions that exist, so that education in Islam can be moving forward and getting faster.

Human Nature in Islamic Education

Islamic education, among others, begins with an understanding of human beings with all the basic human traits that Almighty God says in the Qur’an, such as

the words *jism*, *spirit*, *'aql*, and *nafs*. For this reason, educators not only conduct teaching and training but also assist students to find their identity. This means education must depart from a prior understanding of being a human being as a subject as well as an object of education.¹

In the concept of Syekh Nawawi, humans are the focus or central point of Islamic education. Human nature is the nature of tauhid which has two equal wings, namely potential that tends to good and potential that tends to evil. Two potentials are the nature of monotheism that affect each other when interacting with the outside world. Maragustam explains that human interaction can be divided into six patterns of the relationship as follow:

1. The relationship between humans and Allah represented by *'ubudiyah* (servitude) and *istikhlaf* (being assigned as caliph) interactions.
2. Human relations with other humans or society, characterized by *ta'awun* (mutual help), *'adl* (justice) and *ihsan* (doing more or the best for others).
3. The relationship between humans and the world life characterized by the value of *ibtilla* (exams and laboratories).
4. The relationship between humans and the universe represented by the value of the *taskbir* (utilization and management) and the value of learning.
5. The relationship between humans and the hereafter is the value of *mas'uliah* (responsibility) and *jaza'* (reply).²
6. The relationship between humans and science is the value of *fardu* (obligatory).

The concept of complex human nature is based on al-Qur'an and hadith so that it has implications for educators and students. Educators and students here have physical and metaphysical responsibilities, so it is very different from the

¹Maragustam, *Filsafat Pendidikan Islam: Menuju Pembentukan Karakter Menghadapi Arus Global*, Cet. II (Yogyakarta: Kurnia Kalam Semesta, 2016), p. 67–77

²Maragustam, *Pemikiran Pendidikan Syekh Nawawi Al-Bantani* (Yogyakarta: Datamedia, 2007), p. 228–30.

philosophical foundation of Western-style education. Thus, the sciences that need to be implemented in teaching and learning in Islamic educational institutions must have the concept of integration and interconnection between general science and religious knowledge.

Integration and Interconnection of Knowledge in Islamic Education

The integration and interconnection of knowledge in Islamic education is important because it is one of important lessons from the history of Islamic civilization that has ever triumphed and the purpose of Islamic education itself. This is a hotly debated by Muslim scholars who are concerned to see Western civilization, which is more advanced in terms of science, but on the other hand is experiencing moral decline and undermining humanity.³

The book written by Hujair AH. Sanaky, entitled *Rereading the Concept of Education in Islam*, offers an important proposal in building a paradigm for the unity of religious and general sciences. Hujair AH. Sanaky provides a concept and a philosophical foundation which is then expected to be operationalized in a real form through the formulation of a vision, mission, goals, methods, materials, curriculum, human resources, management and organization in educational institutions that can answer empirical-sociological problems. The author offers three proposals. *First*, a systemic approach oriented toward all aspects of Islamic education. *Second*, supplementary approach which means adding a portion of education that expands the appreciation of Islamic education to make it more qualified. *Third*, complementary approach, namely changing everything or revolutionizing the educational curriculum to be integrated with the development of science and technology, skills and the demands of changing society.

Hujair AH. Sanaky also develops the concept of integrating religious and general knowledge by adopting Mukti Ali's idea of a *religio-*

³ Amin Fauzi, "Integrasi dan Islamisasi Ilmu dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan Islam* 8, no. 1 (15 Mei 2017): 17; Zainal Abidin, "Tradisi Integrasi Ilmu Dalam Institusi Pendidikan Islam," *Khazanah: Jurnal Studi Islam dan Humaniora* 12, no. 1 (27 September 2017): 14, <https://doi.org/10.18592/khazanah.v12i1.297>.

scientific approach, Arkoun's "religious reason" and "scientific reason" approach, Hassan Hanafi's *theo-anthropocentric* approach, M Amin Abdullah's interconnection paradigm, A. Syafii Ma'arif and M. Rusli Karim's "human liberation education". Sanaky proposes that the design of Islamic education should be oriented toward building intellectual capital, social capital, moral capital, and spiritual capital. As such, Islamic education thought can answer the problems faced by mankind.

There is, however, one weakness in this book, namely its tendency of orienting Islamic education thought toward the "why question" (why question-oriented education) using rational, empirical, and sociological approaches and methods. In this respect, the "why questions" is only suitable for the religious paradigm. This means that it can no longer answer scientific questions that tend to be more about the "how question". This then raises the question of "how" the proposed integration and interconnection of knowledge should be realized.

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