

## SCIENCE DISCOURSE IN THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN SCHOOLS AND MADRASAS IN THE DIGITA ERA

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### ABSTRACT

*The changes in curriculum and everything in between such as development of Islamic education, science, development innovation, change and others are inevitability which generate new challenges in the field. Facing this reality, all element of society expects that the role of Islamic religious education which indeed has taught moral and spiritual value. Therefore the urgency of Islamic religious education in providing teachings or guidelines for social activities becomes a very urgent need. In line with the statement, we need an educators who have creativity and innovation to be able to develop learning well and professionally. No matter how good the curriculum design is, if the delivery is not good, an effective learning will certainly not work. Scientific based learning implementation in Islamic education must be conducted to face dynamic things in educational world including the digital industry development.*

**Keywords:** *Islamic Education; Science; and School*

## **INTRODUCTION**

Tatistically, Indonesia is one of the largest countries in the world whose majority population adheres to Islam. With such a large number, it does not automatically become a source of pride for the Indonesian people. This is a problem that will be difficult for the people of Indonesia where the potential and ability to solve problems in the world of education. Education is the most mandatory thing for everyone to live in various aspects, therefore education must always follow the development and progress of civilization (Watson, 2005). As with education in Indonesia, it is still lagging behind other countries in terms of competition in the world of education. Indonesia should be able to coexist with other countries in terms of progress in the world of education.

Efforts have been made by the government through the Ministry of Education and Culture in preparing the seeds of the nation that will come to clean up and develop the curriculum. One of these developments is related to the Islamic religious education curriculum in accordance with the needs and guidance of the times through the 2013 curriculum which is expected to cover the shortcomings that exist in the previous curriculum. Changes in the curriculum with all that accompanies it, including the development of Islamic religious education, science, development innovation, change, and so on are a necessity that gives birth to new challenges in this field. This condition departs from the state of the country which is very crisis in various dimensions of life such as economy, politics, education, law and others. As a result of these conditions, social unrest is rampant everywhere, increasing numbers of murders, demonstrations accompanied by riots and so on.

Facing this situation, all elements of society hope that there will be a role for Islamic religious education in which it teaches moral and spiritual values, therefore the urgency of Islamic religious education in providing teachings or social guidelines is a very urgent need. Besides that, Islamic religious education is expected to be able to become the basic foundation for students especially for those who study general science. It is hoped that with the presence of Islamic religious education subjects, students will be able to think well in order to form better human beings than before and not separate world life from religion.



Islam is a religion that was revealed to mankind with one big hope, namely to be able to bring mercy to the universe. Islamic teachings always bring benefit to human life in the world Allah SWT himself has confirmed this, as stated in QS. Thaha (20) verse 2.: "We have not sent down this Qur'an to you so that you will become troubled." This means that human beings who want to be regulated or follow the instructions of the Qur'an, then receive by Allah SWT that their lives will be happy and prosperous in this world and the hereafter. On the other hand, anyone who does not follow the rules of the game or disobeys and denies the teachings of Islam will immediately experience a narrow and miserable life..

## **RESEARCH METHODS**

This research is a qualitative research in the nature of library research which uses literature and books as the main object. The type of research used is qualitative research, namely the type of research that produces findings with descriptive data that are not achieved using statistical (quantitative) procedures. This qualitative research uses a descriptive analysis method that provides clear, objective, systematic, analytical and critical information and descriptions regarding the study of science learning that is integrated with Islamic religious education through studies of the holy verses of the Koran which are interpreted using an integrative method. The approach to this study was carried out by collecting the necessary reading materials that are relevant to the research theme. After the reading materials have been collected, the next step is to clarify and describe the reading materials.

## **RESULTS AND DISCUSSION**

The definition of science comes from the word "science" which means "know", and can be interpreted as science. In terms, science is a knowledge in a field that arranged systematically with a certain method (Ismail, 2013). The curriculum comes from the Greek "curere" which means a distance traveled, and in the world of education the curriculum is a material or a tool to carry out activities in education. In the context of education to achieve an educational goal, a curriculum must have a method or design to be able to develop (Saufi, 2019). The next definition of science is a scientific knowledge that combines two philosophical views, one of which is rationalism. While the understanding of science in



terms and according to science experts we can know that science is a science or knowledge that has been systematically arranged with the existence of several natural aspects (Muspiroh, 2016).

Human qualities can actually be categorized into three things, namely: First, with regard to the power of faith. Faith is belief in Allah, in His Angels, in His books, in His messengers, and in the last day. Among the verses of the Qur'an that mention the five pillars of faith is sura al-Baqarah verse 177. Meanwhile, faith in God's predestination is contextually mentioned in several verses of the Qur'an, however it is explicitly contained in several prophetic hadiths. The stability of a firm and true faith is a barometer of the value of human life. Straight faith rests on the belief in monotheism, and always encourages him to do the best in his life to please Allah SWT.

Second, related to the will to do good deeds. Good deeds are a manifestation of true faith. Good deeds demand obedience to Allah, to oneself by trying to fulfill what is due (spiritual and physical), to the family by fulfilling what is due, to neighbors by fulfilling what is the right of neighbors, to society by fulfilling what is the right of society. , etc. Humans are social beings who have mutual rights and obligations, plus solidarity which is constantly being developed. Living together must always be upheld and always rowing together with work which is considered to have dimensions to promote the interests of living together, not to be greedy, and must maintain environmental sustainability (Sanusi Uwes, 2003).

Third, with regard to science. To be able to realize the multidimensional good deeds, science is absolutely necessary as a means. By using a pen, humans can record everything that is found in this universe. The universe is a dictionary specifically intended for humans. For knowledgeable humans, Allah promises to elevate his rank. Knowledge has a central value beside faith. Because of the central issue of this science, to the extent that the Prophet Muhammad SAW said: "Whoever wants the world, let it be with knowledge, and whoever wants the hereafter, let it be with knowledge, and whoever wants both, let it be with knowledge." In this case, a person's knowledge is very influential with his behavior and life processes.

Departing from the insistence that science is able to answer every challenge of the times that come and go, curriculum changes are ultimately an unavoidable necessity as well as the effects of internal and external developments faced by the people of a nation, in this case the Indonesian nation (Mohamad Roji). 'i, 2019). The 2013 curriculum changes are divided into four elements. First; Second Graduation Competency Standards (SKL); Third Content Standard (SI); Fourth Process Standard (SP); Assessment Standards (SP). With these four elements, it can change the direction of the learning process, which used to be only teachers who were active, but now students are required to be able to form their own concepts through integrative learning. The idea issued by the 2013 curriculum on Islamic religious education tries to give equal attention to Islamic religious education and general education, like an explorer who holds fast to the philosophy of "once rowing, one or two islands will be exceeded" perhaps this figure can be embedded in the 2013 curriculum. because the concept of the 2013 curriculum which integrates lessons into the competency standards possessed by each lesson. With this model, students must be able to understand the basic concepts that are intact based on real life and surroundings between learning materials and existing life to provide strength between the two (Munawar, 2005).

In addition, the development of the curriculum which is inevitably difficult to roll over and which seems to give obstacles over time, comes from three factors, namely: first, the development of globalization, the development of the digitalization era, and compelling conditions. Facing these developments will indirectly erode the values of the nation. Second, future competence, is local and international competition to require human resources in determining policy 149 education. Third, social phenomena are the reasons for curriculum changes, in terms of upholding religious values in everyday life. Therefore the 2013 curriculum is a balance in attitude, skill, and knowledge (Faturrahman, 2016).

### 1. PAI Science and Curriculum Strategy in Educational Development

The curriculum strategy in achieving educational goals is none other than having to develop itself by always considering an ongoing process while continuing to evaluate it on an ongoing basis (Respati, 2018). With that science and the PAI curriculum must be evaluated and reconstructed in combining science learning with the PAI curriculum, in

order to present quality outcomes. (Supranoto, 2015). Science which basically means knowledge which includes human and scientific knowledge. In combining science with the PAI curriculum where scientific knowledge, humanities and religion must be related. And in science itself there must be a philosophy, because philosophy that views science comprehensively is not a science that stands alone. A scientist must be able to understand science with discipline because every problem in science cannot be solved by the scientific approach itself but must involve other approaches. For this reason, understanding the spirit of mutual respect for diversity of opinion is emphasized (Ridlwani, 2013).

## 2. Implementation of the Integration of Science and Religion in PAI Curriculum Learning

In integrating PAI and General subjects, it can be done in two ways including:

- a. Through the search for basics and concepts, in general learning theory including science taken from the Koran and hadith as well as the opinions of some scholars and experts there only include or are filled with Islamic values or given a basis from the Koran and hadith because to legitimize to general science.
- b. Studying general learning concepts and theories then combined with PAI curriculum learning (Mulyana, 2011).

In implementing the scientific approach to PAI learning, it must be built on the basis and principles. On the other hand, it must be understood that every subject that will be developed does not necessarily match the needs of its users a scientific approach must be used in order to approach perfection (Assegaf, 2010). The following are things that must be considered in PAI learning which are divided into several learning materials:

- a. The scientific approach is a systematic step like a scientist who gets an objective answer from learning
- b. It is very important to integrate themes whose truth is dogmatic and scientific.
- c. Re-describe the competency standards to be achieved in learning.

An educator who has creativity and innovation is very important to develop learning, because no matter how good the curriculum design is, if the delivery is not good, of course effective learning will not work. in the world of education (Mohtar, 2017).

### 3. Axiology of the Integration of Science and Religion in the PAI Curriculum

Islam teaches morals and ethics in integrating with science including the PAI curriculum, therefore axiologically it can provide good things for the ethics of scientific development which include:

#### a. Scientific attitude

An attitude that is used to know about how an individual gets science that is free from negative prejudice and can be accounted for academically. The scientific attitude that must be possessed is not having self-interest, being selective, having mutual trust, and having an ethical attitude.

b. Utilization of Science Science is very beneficial to humans, but on the other hand science can also have a bad impact if one uses it. In using science, it really depends on who and what academic background. Therefore, anyone who wants to use science should

they are scientists who already have a good moral and ethical foundation. Islam can provide ethical values for the development of science. With Islamic religious education, science developers are expected not to forget what they have learned and apply it in life. However, it is also hoped that the science developed by a scientist should be mutually sustainable, so that with the science of religion, humans can know the truth and the highest reality and their relationship to the universe and others.

### 4. Islamic Education in the Digital Era

Education is very necessary in order to form a quality character in the sense that a person has character with good moral principles so that he is able to set an example for those around him. Even Allah SWT himself has said that whoever seeks knowledge will be raised in rank, therefore as a Muslim who believes and fears us we should carry out our obligations, namely by seeking knowledge. to humans to try to find out what is around them and study any changes that occur by using the five senses. This is where the attitude of abstinence in the face of any obstacle that lies ahead is created. In learning and education there is an impact, namely the birth of good morals (Prasetya, 2015). If someone has the intention of deepening religious knowledge from the start, he did not know at all and then studied it in a religion-based school, then over time he would understand the science of religion. Religion education is an understanding of Islamic religious education in English

which can also be interpreted as an education that has the aim of creating a religious person the emphasis taught in Islam is not only in religion but also in terms of attitude, activity, belief to personal ideals (Ahyat, 2017).

Discussing attitudes or attitudes cannot be separated from the discussion of Islamic religious education (Imam Wahyono, 2019). In this subject, it is hoped that it can build a good attitude for students because the Koran and the Hadith themselves have explained many things about morality. Good morals must be applied in various areas of life. Whether it's in terms of socializing, worship to citizenship matters. The role of Islamic religious education in building the nation's character includes:

- a. Epistemologically, in Islam the commitment to science is upheld because it is a source of strength and progress for the nation. Prophet Muhammad SAW received the first revelation which contained advice to read which was interpreted by the importance of knowledge.
- b. From a sociological perspective, the majority of Indonesian people are Muslim. In this case, PAI has a greater responsibility to contribute in advancing this country. With the basic spirit of Islam, it will encourage its adherents to devote themselves to be useful for society, religion and the nation with their ethos as human beings who always work hard with sincerity and think intelligently.
- c. Judging from the history of Islam has made many contributions to world civilization. As we know, in the first millennium of Islam, Muslim figures and philosophers emerged as an icon of the progress of Islamic civilization at that time which was recognized by the world today.

As an Indonesian citizen, of course, you must have an attitude of love for the homeland, but the problem that occurs in the younger generation in Indonesia is about character education which is currently felt to be very urgent. The picture related to the situation of society and even the situation of the world of education in Indonesia is the main motivation for character education in Indonesia. Character education in Indonesia needs development considering the increasing number of brawls committed by students, as well as other forms of juvenile delinquency, especially in big cities, extortion/bullying, the tendency of seniors to dominate juniors, drug use and others.



## 5. Islamic-based Science Learning

In this study with the theme of Islamic-based science learning, this study is more directed at discussing human life, which is currently experiencing a decline in the religious side and is covered by a lot of knowledge. Science and technology are currently creeping into human life, but not with the world of education and the mindset of mankind. So that until now, many people, especially Muslims, have wondered in understanding science and technology whether it is included in the category of *farḍ 'ayn* or *farḍ kifāyah* education, both in theoretical understanding and in the form of practice that is currently happening to a group of secular people, a philosophy that animates the entire educational curriculum where religion is given little emphasis outside of religious education itself. The purpose of this study is that educators and students in the process of learning science and technology do not let go of the existence of Allah's power (Babuta, 2019). In every science material that is studied and technology is applied starting in schools, colleges and communities. Islamic education is actually capable of eradicating secular ideals that are embedded and applicable in today's education system, as well as comprehensively incorporating divine values. Secularization or the application of teaching that requires religion and science and technology education on different paths has been wrapped very neatly by westerners. They also have another view, namely that religion can affect the level of educational progress. Therefore, they have the idea that religion and science and technology must stand alone, that is, separately where science is natural knowledge for natural science by adhering to the concept of value freedom. (Isaac, 2015).

In Indonesia itself, for example, secularism or the distinction between the teaching of science and religion is very clear with the existence of a formal education system, namely general education and religious education. Many and very far in comparison with the science of religion. It is feared that this could crystallize the secularism of science and religious knowledge.

Teaching in Indonesia has also experienced the internal secularization of the curriculum itself. Which, as we can see now, the teaching system in almost every school has implemented an individual teaching system or in the sense that the teaching of religion and science is built from two different paths without any reference from Islam except for



religious curriculum lessons. These subjects are the core of Islamic teachings which discuss various religious aspects that have a direct relationship with the needs of human life in the world in relation to Allah SWT. and humans and their environment.

## **CONCLUSION**

Based on the presentation of the data above, it can be concluded that the understanding of an individual in Islamic religious education should need to be repeated so that it can reflect the output that is actually desired by the learning of Islamic religious education itself. At least through PAI learning can produce 2 (two) important aspects namely: First, produce output that becomes a servant and representative of Allah SWT on earth. Second, educating humans to become pioneers who can develop basic potential towards intellectual maturity. Learning science is learning that is general in nature and must be carried out in various schools. This learning cannot be separated from the universe and its contents. Where this relates to the creation of the universe and its contents, all of which are creations of Allah SWT and no one other than Allah SWT is able to match them. Between natural science and Islamic religious education is everything that cannot be separated from one another because in every teaching material there must be found in Islamic religious education which is listed in the verses of the holy Qur'an. However, it is different from westerners who think that natural science and Islamic religious education cannot be integrated. They assume that a subject must stand alone separately and freedom of thought is a benchmark in studying natural science.

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