

DUALISM-DYCOTOMIC PARADIGM IN ISLAMIC EDUCATION

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ABSTRACT:

Islamic education has spawned two contradictory patterns of thought. Both have different forms, both in material aspects, the educational system, or in the form of institutional thought. Two models are patterned traditionalist Islamic education, the which emphasizes the development of doctrine-normative aspects that growing niche to exclusive-apologetic. The second model of Islamic education is patterned modernist, Whose development is known to start losing fundamental spirits. The emergence of two educational models, the resulting in ambivalence orientation of Islamic education, the which one is the negative impact of dualism-dichotomoy paradigm in the education system in Indonesia, especially in the Islamic education system.

KEYWORDS: *Dualism-dichotomous Paradigm, Islamic Education.*

INTRODUCTION

Rapid flow of information technology we can not deny, had led to the globalization of science and culture. This has brought tremendous changes greatly in almost all walks of life of mankind, both social institutions, state and other institutions, not least education instistusi not spared from the effects of globalization. As a consequence, philosophy of life, concerns, thoughts and ideas, patterns of behavior and mechanism of action of all change. In such conditions, Islamic education is required to play its role in a dynamic and proactive

to meet the challenges of modernization and stem the moral degradation of Muslims. Attendance is expected to bring change and meaningful contribution.

In the process, according to Shafi Ma'arif, Islamic education has spawned two contradictory mindset. Both take different forms, both in material aspects, the educational system, or in the form of institutional though (Ma'arif, 2004: 6). Two models in question are patterned traditionalist Islamic education (oriental), which in its development, more emphasis on doctrinal-normative tend to be proprietary-apologetic. The second model is a modernist Islamic education (a la West) which in perkembangannya allegedly started losing its fundamental spirits (transcendental).

The emergence of these two educational models, resulted in ambivalence orientation of Islamic education, which is one of its negative impact is the duality-dichotomous paradigm in the education system in Indonesia, especially in the Islamic education system (Saifuddin, 1998: 103). This issue will be the writer explained by describing the paradigm of duality-dichotomous in education as well as the efforts that have been made of the problems it causes, and the last issue will try on the analysis and given offer solutions to ride out the storm this issue (Shofan, 2005: 15)

DUALISM-DYCOTOMIC PARADIGM IN ISLAMIC EDUCATION

Dualism-dichotomous paradigm in the education system is not an issue of Islam is actually new in Indonesia. This issue is too often the talk on various discussion forums, seminars, symposia, etc., both in the formal and non-formal, in a small scale (limited forum) and in a larger scale (national). In fact, the problem is not only plagued dichotomous Islamic education in Indonesia but has already hit all Muslim countries around the world. Various attempts have been made education experts to address this problem, but until now, still do not have a starting base solution.

According Sanaky (2003: 97-98), the historical roots of the emergence of educational dualism view of Islam, at least sourced from: First, the view formisme, meaning all aspects of life is seen in a very simple, that everything is just viewed from two opposite sides, and secondly, the legacy of the Dutch colonial power.

The views are the first to see things from the opposite side as the male-female, strong-weak, young and old, and so forth. This view was later de-

veloped in view and look at aspects of the world and the hereafter as well as physical and spiritual life. From here, the view dichotomous also began to touch to the field of education so that finally came the view that distinguishes between science keakhiratan and science mundane and then the first so-called science of religion and secondly, general science, where these two views are institutionalized as Islamic education is taking shape madrasas and boarding school where the scientific direction more emphasis on the religious side and orientation among others formed a religious expert (read: scholars or clerics) and makes the general sciences as a complement. While others as general education which takes the form of a public school (elementary, junior high school, etc.) That focuses on worldly knowledge (exact and social) and make the science of religion only as a supplement. With the separation of the scientific field will consequently lead to an imbalance in the implementation of education for reality then general sciences have become neglected and even tercampakkan in “Religious Schools” and vice versa, the religious knowledge will be forgotten in “Public Schools”. Islamic education only “govern human relations with God and bring people back to glorious life by upholding the noble character.” World problems are considered less important and more emphasis on the afterlife alone. Religious knowledge is considered a shortcut to happiness hereafter, while generally considered a separate science from religion. With the outlook so, finally understood the duality-dichotomous are increasingly rooted in Islamic Education.

Second view is looking into aspects of Indonesian history itself. In colonial times, the Dutch government has made education a separation between the “common” on the one hand and education “religion” on the other hand in the practice of education. This separation resulted in confusion and the educational gap in Indonesia with all the consequences thereof. One of the negative consequences of an education system that dichotomous the religious significance narrowed down to a field of theological normative, doctrinal and absolutist alone, so that learners are directed to have an attitude of commitment and dedication to the religion are studied (Muhaimin, 2001: 39) , Religious schools was compartmentalized into separate camps and be exclusive. While scientific studies empirical, rational and analytical-critical abandoned.

According Azyumardi Azra, understanding as it appeared among the Mus-

lims because they have experienced the colonial period very long, where Muslims retarded and disintegration in various aspects of community life and going on the clash of Muslims with education and advancement of the West that gave rise to the new intellectual which is often called “secular intellectuals”. Most intellectuals were “the result of Western education, because in the process of education, their brains had been washed (brain washing) of things that smelled of Islam, as a result they become alienated from the teachings of Islam and the Muslim community itself. In fact, there is a gap between new intellectuals (secular) with old intellectuals (scholars). the eventual implications on the Islamic education, and it continued until the present time.

Seeing such conditions, then, according to Shafi Ma’arif, dualism-dichotomous must fundamentally subverted (Ma’arif, 1994: 151). Because the effect is not only result in the fragility of the Islamic education system as such, but also a development issue Islamic da’wah and Islamic community life as an alternative civilization.

Dichotomous education system, as it is said Amrullah Achmad, giving birth to a people who sekularistik education system, rationalistic-empirical, intuitive and materialistic, and the state does not support the livelihood of the people who are able to give birth to the Islamic civilization (Ahmad, 1991: 52). More detailed again, Amrullah Achmad, outlining the effects and issues related to Islamic Education this dichotomy that:

Problems Islamic education dichotomy may be explained as follows: First, the failure to formulate monotheism and tawheed. Second, the failure of the first item above, led to the birth of shirk which resulted in the dichotomy of Islamic fikrah. Third, the dichotomy fikrah Islami, led to the dichotomy of the curriculum. Fourth, the curriculum dichotomy led to the dichotomy in the process of achieving educational goals. Fifth, the dichotomy of the process of achieving the goals of education in everyday interaction in educational institutions led to a dichotomy abituren in the form of split personality double within the meaning of idolatry, hypocrisy institutionalized belief systems, systems thinking, attitudes, aspirations, and behaviors that are often called secularism. Sixth, this dichotomous atmosphere, institutionalized in Islamic educational institutions management system which is characterized by the tradition of “reaching out” out to request funding or certain facilities and political

support to the objective or subjective reasons; that the crisis in education. Seventh, the institution will bear the double human personality, which it gave birth and strengthen community life that sekularistik system, rationalistic-empirical-intuitive and materialistic. Eighth, the livelihood of the community so that, just to give birth to a secular Western civilization Yag polished with the name of Islam. Ninth, in the process of regeneration of mankind, then arose Islamic preachers who sought to realize in a shape that separates the socio-political-economic-science-technology with the teachings of Islam, the religious affairs of the hereafter and science-technology world affairs. Thus, life was complete Multiplicity “. If so far and harm the effect of the dichotomous paradigm in Islamic education, then we ought to give serious attention to this problem.

EFFORTS TO SOLVE PROBLEMS OF DUALISM-DYCOTOMIC IN ISLAMIC EDUCATION

Based on the previous description, visible and tangible impact caused by the problem of dualism-dichotomous in Islamic education system. Various means and efforts have been made by experts to overcome these problems. This issue has become a global issue which has swept across the Islamic education system in the world. One of the solutions being offered and had become very popular and is still a hot topic today is the idea of an “Islamization of knowledge” in the stretcher by Ismail Razi al-Faruqi et al.

Islamization of knowledge is an attempt to bridge between the “science of religion” with “general science” thus expected no gap in between. Islamization desired, according to al-Faruqi, is poured back knowledge as required by Islam is to give a new definition, organize data, re-evaluate the conclusions and projecting back goals (al-Faruqi, 1984: 36).

At the beginning of the emergence of the idea of Islamization of knowledge, had shocked the Muslims to wake up from sleep. After a long period of Muslims terbelengu by colonization of Western culture which is based on the view that threatens the secular nature of Muslims. This idea also received considerable response of the Islamic institutions internationally such as the International Institute of Islamic Thought (IIIT), Washington DC., International Islamic University Malaysia (IIUM) in Kuala Lumpur, the Islamic Academy in

Cambridge and the International Institute of Islamic Thought and Civilization (ISTAC) in Kuala Lumpur (Hamim, 2005: 29-30).

But the effort toward the process of Islamization of knowledge was not running smoothly even faces some challenges, especially among scholars of Islam itself. In addressing this case they consist of several groups. First, the group will agree with this idea in theory and concept and trying menjelmannya and produce works that fulfill the intent of Islamization in their disciplines. Second, groups who agree with this idea in theory and concepts but not working on it in practice. Third, groups that do not agree and instead booded, mocked and toying with this idea, they typically argue that all knowledge comes from God and it was all the science is right and his character has been Islam. Fourth, is among those who do not have a stance on this issue. They prefer to follow developments pioneered by other scholars or do not care to him.

The first group activity is very important to strengthen and purify again this concept even though they criticize each other's ideas, but they are still involved in the effort Islamization of knowledge in accordance with their respective fields. Included in this group are Ismail Razi al-Faruqi, Syed Hosein Nasr, Naquib al-Attas, S.A. Ashraf and others. In the view of al-Attas, Islamization is "human liberation, ranging from magic, myths, animism and national cultural traditions and secular mastery over the mind and language." Islamization is the process of freeing and liberating because it involves the liberation of the human spirit that have an influence on this process raises physical and harmony and peace within themselves in accordance with nature.

For the second and the fourth group was not really pose a problem to the Islamization of this science. To worry about, according to Rosmani Hamim, is the opinion of a third class who believe that all knowledge is already Islami, because the source of knowledge is Allah himself. So they doubt the labeling Islam or not Islam at all the science. In their view science is universal and across the nation, religion or civilization, therefore, needs to be at his wits Islamize is not science. Were included in this class such as Fazlur Rahman, Abdul Salam, Hoodbhoy and others.

Sardar assume that the Islamization of science program was naive and superficial, instead it happens is westernization (westernization) of Islam. He then questioned how Muslim social scientists working in different paradigms

can be expected to combine their disciplines with Western social scientists? This is a reaction to Sardar disagreement on one of the work program formulated al-Faruqi, namely the determination of the relevance of Islam for each field of modern science, it amounts to Sardar does not is like “putting the cart before the horse”. Not Islam that needs to be made relelevan with modern knowledge, but modern science was the one who should be relevant to Islam.

In view of Fazlur Rahman, Islamic science can not be converted to Islam, because there is nothing wrong in science. The problem is only misuse it. For Fazlur Rahman, science has two qualities, such as the “double-edged weapon” should be used with caution and responsible at the same time is very important to use it correctly when acquiring (Armas, 2005: 15). Regarding this Islamization, Abdus Salam, in a statement said that “there is only one universal science, its problems and the forms are international and there is not anything like Islamic science sebagaimana no Hindu science, science, Jewish or Christian science.”

Regardless of the pros and cons of the above, the idea of Islamization of knowledge has been running more than 30 years since its launch. It has been quite a lot of results in written form is born. Without intending to say Islamization of science as a process that “failed”. But until now, the concrete results of these efforts have not been felt. Meanwhile, opponents of the idea of Islamization was, until now there has been give a concrete idea as a way out of the problem of dualism-dichotomous.

Currently, according to Rosnani Hamim, stamina for the Islamization of science has been at a very low level. It is caused by several factors. First, the absence of a leader who has a vision pengislaman science. Second, the events of September 11 had an impact on the Islamic educational institutions are now monitored by the United States in an effort to combat “terrorism”. Third, the absence of a long-term strategy and short-term in respect of an institution designed to hang their citizens in terms of the philosophy of Islamization of knowledge and also the cultivation of cultivation philosophy of Islamic heritage and Western science. Fourth, the lack of Muslim intellectuals in terms of philosophy-metaphysics, epistemology, value, and in terms of tasawwur. Fifth, the bustle of young intellectuals make empirical investigation for the progress of this project, so that when they are fully given to research efforts without

leaving room for higher thinking. Lastly, the lack of conviction of a large number of academic community to this mission.

In addition to the idea of Islamization of knowledge above, in Indonesia alone there has been some work done in an attempt to get out of the dualism of the education system in the format in institutional form. Madrasah is one of them.

Madrasah as one form of Islamic educational institutions that have a long history. At first, the sciences are taught only revolve around religious sciences (al-ulum al-diniyyah), with emphasis on the science of fiqh, tafsir and hadith. While science “to-duniaan” (al-ulum al-dunyawiyah), such as natural and exact sciences as the development of science and technology has no place.

Because the position of madrassas put distance with modern science and confine themselves to religious sciences seem to threaten its existence. However, if the adjustments to the tendency of modern education, the school is still required to show their own characteristics which regard religious knowledge more professionally. Finally, madrasahpun be in a position to pull of the necessity to teach sciences in modern religion on the one hand and developing science teaching non-religious on the other. If madrasah too conservative will encourage the institution alienated and even disappeared from modern development. Conversely, if a tendency of being too accommodating to modern education (secular), will plunge into the madrasa education system apart from Islamic values.

When exiting the Presidential Decree (Kepres) No. 34/1972, which states that all educational institutions in Indonesia are under the responsibility of the Ministry of Education and Culture, including religious educational institutions. A reaction that is pretty hard among Muslims, they worried that it would eliminate the existence of Islamic education. Various efforts have been undertaken to cancel it. Both of the Department of Religion itself and of the Advisory Council Education and Religion (MP3A). They held a meeting which finally recommended to the Minister of Religious Affairs to be submitted to the president to madrasahs, as a special education institution, remain under the responsibility of the Department of Religion and “public education” in madrasah adjusted to the standard common knowledge in the public school level. From these recommendations last appeared three Ministers Joint Decree (SKB

3 minister). In this decision the establishment of public education in madrasas, intended for scientific quality school student level on par with public schools in terms of general knowledge, so that graduates of madrassas can rise to the same level in public schools. In this case the comparison of hours of tuition for general science and religious science set 70% and 30%.

Through SKB 3 minister, many subjects are given in madrasas umu, on par with what is given in public schools. Therefore, the expected educational dualism and dichotomies of knowledge (science of religion and non-religion) can gradually be eroded and implementation can change the view of many people is wrong. Islamic educational institutions not only provide knowledge relating to the afterlife, but also science for mengapai welfare in this world.

But in its development, madrasah journey did not go smoothly as desired. As it turns out, the outputs produced by the madrasas do not have clarity on all sides, good quality, field gait and direction and long-term goals in the globalization in all fields (Usa, 1991: 7). Madrasah only produce graduates who are all-round responsibility in all areas, both in general and religion, so as to compete with graduates from other educational institutions.

Besides the madrassa, at a higher level today also initiated efforts to address the problem of dualism-dichotomous in the education system. The initial idea that emerged in the 1990s that is thought to make IAIN as a center of excellence of Islamic studies who responded with the establishment of study centers featured in IAIN. Then came another idea in a larger scale that is developing into a IAIN State Islamic University (UIN). It deals with the issue of the need for the Islamization of science in order to cover mental and spiritual emptiness in the world of science and technology. By becoming a university, the possibility of developing general disciplines can be done and combined with the tradition of Islamic studies that have been developed. This idea is also to help IAIN of further alienation in the governance of higher education association. With only restrict the Islamic studies, while not being able to package it in a holistic approach, IAIN would appear to be the exclusive college (Rahim, 2004: 50).

The signing of the MoU between the Ministry of National Education and Religious Affairs Minister marks a new chapter in Islamic education. Some college Islam was eventually changed its status to a university, new majors in the

field of general knowledge opened. This marks the end of the era of dualism-dichotomous in Islamic education on one side. But on the other hand the problem of dualism even further strengthen the dichotomous itself. A new department in the areas of non-religion is nothing more than an additional syllabus “general education” and general subjects in religious educational institution, for each subject according to the category of science, rooted in the cultural environment, ideology, values, beliefs and epistemological completely different diametrically and very difficult to unite or reconcile. Not only that, in terms of institutional myself have seen a real dichotomy, where majors religion sheltering under the Ministry of Religious Affairs departments while common shelter under the umbrella of the Ministry of National Education.

CRITICAL REVIEW DUALISM-DYCOTOMIC ISSUES IN ISLAMIC EDUCATION

Problems of dualism-dichotomous in Islamic education is a classic issue that remains a hot topic today. Various arguments have been expressed about the impact of this paradigm and various solutions had been offered, both in terms of scientific and educational institutions form. However, the problem still not solved completely until today.

The idea of Islamization of science echoed since 30 years ago and has been a discussion of various intellectual circles was apparently still have not found an obvious point, some of the works of Islamization has been generated, but has not felt the results of the concrete from the effort, even in this time, the issue of Islamization of science was getting dimmer and stamina they become weaker, as Muslim intellectuals faced with the deadlock in solving this problem. Pros and cons continues to happen. Thus paving the way for this idea more and more difficult and hampered. In fact, in a small criticism, Fazlur Rahman said, why bother to make plans and chart how to create an Islamic science. Better to use time, energy and money to create.

In Indonesia alone, has been trying to do the effort to integrate the religious knowledge with general knowledge within the agency called Madrasah. But it turns out, this effort is still very much to be said-without intending meremehkan- “successful”, the outputs produced still can not meet the expectations of the people, they can not compete in terms of quality because of the knowledge that I owned all-round responsibility, whether in the possession

of “science general “or” science of religion “. Islamic university status changes (IAIN, STAIN) into the university seems to be experiencing the same thing if it does not receive serious attention from the manager.

Efforts integration of both systems science (the science of religion and general knowledge) may actually add to the issue of Islamic education institutions increasingly complicated. Because, until now, according to Mulkhan (2002: 188). yet arranged an integral concept of scientific knowledge capable of overcoming the dichotomy of public science and the science of religion itself. And if it remains enforced, could have resulted in ambivalence on learners who are directly or indirectly will affect the development of his soul. In addition to the integration of more and add weight learners, further result is the development of the ability of learners to master the science will seem slower and learning outcomes also tend to be low. Finally, the resulting out-put of Islamic educational institutions would be considered “low” and the quality is considered to be under the educational institutions non-Islamic.

In addition, any educational curriculum, according to McGraw, at least three fundamental characteristics. First, an important basic knowledge must be obtained by all students regardless of student background. This is important because classes are often occupied by the students with the ability, interest, and an extensive background that nevertheless requires a balanced and equitable development. In addition, the school set up not only to a specific group of students, but it is a place where children sejumlah seek knowledge and skills, so the knowledge and skills to be able to dipertoleh all students. Second, the time allocation is balanced for all curriculum. Time allocation decisions based on the present state of knowledge, where the most valuable lesson, and how students learn best. so if a particular curriculum (eg religious education) is important but the time allocation is not balanced, then the desired results will not maximized. Third, curriculum coherence. In this case means that the last lesson should be the cornerstone untukpelajaran now and untukmemprediksikan lessons that will come. Coherence would greatly help the students to understand the specific knowledge in a comprehensive manner because it is not separated.

CONCLUSION

Seeing such conditions, we need to do is to take immediate concrete measures in the form of a real job. This does not mean we are formulating a new scientific design, or create a different institution from what has been there all along. However, should the effort to maximize the potentials of any existing educational institutions. Let's forget for a moment the issue of duality-dichotomous in Islamic educational institutions, this does not mean mengangagap dualism-dichotomous issue as a problem that is not important, but there are still many issues of Islamic educational institutions that must first be addressed. Both the internal and external institutional problems, such as inadequate school buildings, teachers are less qualified, curriculum unfocused, educational institutions relations with the outside environment, parents and communities that have not harmonized and so forth.

Each institution has the same potential to progress and develop and produce graduates who are able to compete and take part with all their typical-an individual, be it the madrasas, schools, and public schools. The educational institutions will be successful as long as it is supported by at least four points. First, the school has clear objectives related to academic achievement; second, have staff who act and behave positively in cooperation with colleagues; Third, maintaining a balance between the demands of the academic and administrative; Fourth, maintain contact with the outside environment, parents and society.

Four elements are the most important thing in the fix by Indonesian educational institutions. Whether it's public education institutions especially Islamic educational institutions. Without a clear academic achievement goals, outputs produced will be in uncertainty. If the staff do not behave positively, the institution would not be running. If the demands of the academic and administrative unbalanced, travel agencies will be lame and if it is not built up a good relationship with the environment outside the institution will be excluded.

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