

## **The Monocotomic Islamic Education System: Construction of Islamic Education in Digital Era**



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**ABSTRACT:** The topic described in this paper is actually the result of tracking references that contain contributive thoughts. They are still relevant to the current situation of the digital era. The basic problem of Islamic education lies in the paradigmatic side of its philosophical construction. It is natural that in the current digital era, Islamic education on the paradigmatic side needs to be strengthened by the value base that is inherent and embedded in its theoretical building. For this reason, researchers tried to adopt this constructive thinking and offer it as a conceptual structure in this paper.

However, this offer is not immediately positioned as a "closed corpus" that is very anti-criticism. In fact, it is acceptable to other Islamic educational thoughts that are more contributive and relevant to this digital era. Researchers also accept some other thoughts with a series of substantial theoretical lines. It is based on critical, selective thinking, and also human and divine wisdom.

### **INTRODUCTION**

One of the important problems that always discussed by philosophers is the question of the relationship between ideality and reality; the mind and the real world; spirit and matter; mental and physical life; whether each party mutually dependent or they are two things that diametrically opposed. The interrelated problems and significance of them are also problems for education that must be understood carefully, since these problems have implications for the formulation of educational goals to be achieved and for the educational process that must be implemented.<sup>1</sup>

According to Islamic conception, education is an instrument for developing individuals' attitudes in accordance with certain values and helping them to build a healthy life. However, the characteristic of the conception of Islamic education based on the concept of tawhid (unity).<sup>2</sup>

In this context, researcher deliberately quoted statements from figures regarding a very basic problem in the construction of Islamic education or views, namely dichotomy.<sup>3</sup> These two views provide a conceptual offer in the form of educational construction based on a unified paradigm by looking at reality and ideality; between spirit and matter, mental and physical, and between general science and religious knowledge in monochotomic proportions. It means that this view needs to be in one paradigmatic unity that is usually said to be an integralistic paradigm - that unites the dimensions of reality and ideality; general sciences with religious sciences; or between profanistic and transcendentalistic elements. Therefore, based on the conclusion of Mansir's research, it needs to be alternative solutions in Islamic education in facing the challenges of the digital era through the

<sup>1</sup>KG Saiyidain, Sparks of Iqbal's Philosophy Regarding Education, Peterj.: MI Soelaeman, (Bandung: CV. Diponegoro, 1986), 61. Basically, this statement is very consistent with the prologue of Haidar Putra Daulay's writing which states that one of the characteristics of the era of decline of the Ummah Islam is the development of a dichotomous understanding of science. Knowledge is divided into two: first, religious knowledge; and second, science or general knowledge. The two sciences are epistemologically different. Haidar Putra Daulay, Islamic Education in the National Education System in Indonesia, (Jakarta: Kencana, 2012), 144.

<sup>2</sup>M. Zafar Iqbal, Teachers Training: The Islamic Perspective, (Pakistan: Institute of Policy Studies Islamabad and International Institute of Islamic Thought, 1996), 9.

<sup>3</sup> Amrullah Ahmad in this context carries out implicative-dichotomous identification; where he argumentatively states that the problem of the dichotomy in Islamic education can be explained as follows: First, the failure to formulate monotheism and monotheism. Second, the failure of the first point led to the birth of shirk which resulted in a dichotomy of Islamic fiqrah. Third, the dichotomy of Islamic fiqrah, causes a curriculum dichotomy. Fourth, curriculum dichotomy causes dichotomy in the process of achieving educational goals. Fifth, the dichotomy in the process of achieving educational goals in daily interactions in educational institutions causes an abiturient dichotomy in the form of a double split personality in the sense of polytheism, hypocrisy that is institutionalized in belief systems, thought systems, attitudes, ideals and behavior which is often called secularism. Sixth, this dichotomous atmosphere is institutionalized in the management system of Islamic educational institutions which is characterized by the tradition of "reaching out" to ask for financial assistance or certain facilities and political support for objective or subjective reasons; that there is a crisis in the provision of education. Seventh, educational institutions will give birth to people with multiple personalities, which will actually give birth to and strengthen a secularistic, rationalistic-empirical-intuitive and materialistic system of life for the Ummah. Eighth, such a way of life for the people can only give birth to secular Western civilization polished under the name of Islam. Ninth, in the process of regeneration of the people, preachers appeared who tried to realize Islam in a form that separated social, political, economic, scientific and technological life from Islamic teachings, religion for the affairs of the afterlife and science and technology for world affairs. Thus, the doubleness of life is complete. Amrullah Ahmad, Basic Framework for Islamic Education Paradigm Problems, in Musa Usa (Edit.), Islamic Education in Indonesia: Between Ideals and Facts, (Yogyakarta: Tiara Wacana, 1991), 52-53.

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application - and/or integration - of science and charity.<sup>4</sup> Moreover, as revealed by Jannah's research, these problems were born as a logical consequence of the emergence of industrial revolution – that included the digital era.<sup>5</sup>

The integralistic paradigm is a system that expected to be able to provide a solution framework to problems of human civilization in this digital era. As an implication of the dichotomy paradigm, humans as subjects of civilization are alienated from the nature of humanity as - to borrow a term from Ali Shari'ati - bidimensional creatures who have divine potential. Moreover, the outcomes of higher education prioritize output as high-level craftsmen, not giving birth to homo sapiens. Even the Muslim nation is trapped in this paradigmatic polarity; it has not been able to present an alternative form of education to the mainstream of high learning that is dominant in today's secular civilization.

These problems in this digital era are very visible, then Islamic education system - likes or not - needs to carry out various educational innovations so that it can adapt to societal developments, for example by improving curriculum design;<sup>6</sup> or also in learning based on information technology.<sup>7</sup> In some researchs, it is said that in the digital era, Islamic education must adapt to the basic framework of societal development – that has entered the digital era - through various institutional innovations;<sup>8</sup> or there is even a need for digitalization of Islamic education.<sup>9</sup> Without making this balance, Islamic education will also be trapped in axiological inequality, so there needs to be a reorientation of Islamic education in the digital era to strengthen its existence.<sup>10</sup> It gives efforts to disintegrate humanity - read acts of universal dehumanization - caused by the fragmentation of the axiological orientation of humanity.

On the other hand, another implication is the emergence of an ontological scientific gap between religious and general sciences. Religious sciences only consider divine sources valid in the form of holy books and prophetic traditions; and it will reject non-scriptural sources as authoritative sources when explaining real truth. While secular scientists will only consider as valid information obtained through sensory observation.<sup>11</sup> This diametrical separation pattern gradually traps Muslims in an attitude of glorifying one of the variants or entities that is believed to be more authoritative. They also differentiate between religious and general (rational) knowledge that are positioned vis-a-vis; besides there are also claims of glorifying the authority of science over other sciences, leading to the "prohibition" of one of these sciences, especially rationalistic sciences. This dichotomous paradigmatic condition in the Middle Ages pushed Muslims into a phase of civilizational decline that ultimately placed Muslims in far behind Western civilization. The rise of the spirit of Western science that began in the early 15th century and continues to develop until now has given rise to several big names; such as Galileo Galilei, Isaac Newton, Michael Faraday, Albert Einstein, Thomas A. Edison and others.

The emergence of scientific problems is acknowledged by Rozi, et al.,<sup>12</sup> Yusuf, et al.,<sup>13</sup> Fahmi, et al.,<sup>14</sup> or also Syafi'i & Yusuf.<sup>15</sup> They relatively agree that these problems greatly influence the pattern of Islamic education that is polarized around the paradigmatic unity of normative texts. It means that Islamic education focuses more on the current development of normative sciences; such as religious sciences. Therefore, Islamic education still follows the classical scientific platform dominated by Islamic scholars who focus on normative texts. In its development, entering this digital era period, the traditions adhered to by Islamic education are starting to appear to be experiencing a gap with the development of science and technology that has strongly influenced human civilization. The implication is that this gap has placed the world of Islamic education in three bad situations; (1) a prolonged dichotomy between religious and general sciences; (2) the alienation of the teaching of religious sciences from the realities of modernity; and (3) the distance of scientific progress from religious values.<sup>16</sup>

It is natural that human life is experiencing a crisis of values and morality, even though in terms of quantity it has an abundance of materials and advances in scientific and technological civilization. Humans feel themselves to be creatures who have no direction or purpose when navigating their existence on the platform of their human reality. At the same time, he also loses his

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<sup>4</sup>Firman Mansir, Problems of Islamic Religious Education in the Digital Era, at-Ta'dib: Journal of Islamic Boarding School Education 17(2) 2022, 284-292.

<sup>5</sup>Raodatul Jannah, Problems of Islamic Education in the Era of Industrial Revolution 4.0, Journal of Social Science 3(5) 2022, 1179-1189.

<sup>6</sup>Mujahid Damopolli & Nur Ainiyah, The Contribution of Patties in Developing Curriculum and Strategies for Teaching Islamic Religious Content in Schools in the Digital Age, Madania: Journal of Islamic Studies 26(2) 2022,207-218;Alhamuddin, et al., Design for Development of Core Competencies of Islamic Education Curriculum in the Era of the Industrial Revolution 4.0, in Atie Rachmiatie, et al., Islam, Media and Education in the Digital Era,(London: Routledge, 2022).

<sup>7</sup>Syarif, Building Plurality and Unity for Various Religions in the Digital Era: Establishing Islamic Values for Indonesian Students, Journal of Social Studies Education Research 11(2) 2020, 111-119.

<sup>8</sup>Abas Hidayati, et al., Challenges and Prospects of Islamic Education Institutions and Sustainability in the Digital Era, Nazhruna: Journal of Islamic Education 5(2) 2022, 351-366.

<sup>9</sup>Shulhan Alfinnas, New Directions for Islamic Education in the Digital Era, Fikrotuna: Journal of Islamic Education and Management 7(1) 2018, 803-817.

<sup>10</sup>Kastolani, Digital Reorientation of Islamic Higher Education in Indonesia, Akademika: Journal of Islamic Thought 24(1) 2019, 151-164.

<sup>11</sup>Mulyadhi Kertanegara, Science Integration: A Holistic Reconstruction, (Bandung: Arasy, 2005), 22-23.

<sup>12</sup>Anang Fahrur Rozi, et al., The Urgency of Non-Dichotomous Islamic Education in the Era of Society 5.0, Kuttub: Journal of Islamic Education6(1) 2022, 92-102.

<sup>13</sup>Muhammad Yusuf, et al., Dichotomy in Islamic Education: causes and solutions, Bacaka: Journal of Islamic Religious Education 1(1) 2021, 12-19.

<sup>14</sup>Izzuddin Rijal Fahmi & Muhammad Asvin Abdur Rohman, Non-Dichotomy of Science: Integration-Interconnection in Islamic Education, al-Mikraj: Journal of Islamic Studies and Humanities 1(2) 2021, 46-60.

<sup>15</sup>Imam Syafi'i & Syaifulloh Yusuf, The Role and Challenges of Islamic Education in Indonesia in the Disruptive Era: The Analysis of the System of Islamic Education Character in Indonesia, Akademika: Journal of Islamic Thought 26(1) 2021, 107-120.

<sup>16</sup>Husni Rahim, New Horizons for the Development of Islamic Education, (Malang: UIN Malang Press, 2004), 51.

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true meaning as a creature of God; where human and divine potential to be translated into constructive behavior (*al-akhlaq al-karimah*). This pattern actually has a conceptual equivalent to the polarity of Sufi goals to assimilate divine attributes and transform them into human attributes. It will give rise to a universal unity between the physical self as a representation of profanistic side and spiritual self as a representation of transcendental aspect; so that, the integration of the trinity between humans, nature and the creator in education becomes a necessity in its development and direction. The unity of the universe was stated by Plato, a Greek philosopher, that humans are a configuration of two inseparable realities, namely the physical that takes the form of material and the psychic that takes the form of soul or spirit.<sup>17</sup>

Islamic education needs to reveal more broadly the definitive boundaries of its locus of study that do not only dwell in the realm of "celestial" (religious sciences). However, it needs to direct its gaze to the realm of "earth" (general science) and reconcile them with religious science as the basis for paradigmatic unity. These two entities will link each other's potential to form outcomes that have the ability and skills to develop science and technology based on faith and devotion to God. This design needs to be created in Islamic education, as criticized by Muhamin, et al., the approach to Islamic education tends to be normative without illustration of the socio-cultural context.<sup>18</sup> However, in this digital era, various illustrations can be designed perfectly and in narrative-argumentative. Thus, the integration of science and religion - read between science and technology and *imtaq* - in Islamic education, it needs to be pursued in an appropriate and ideal format, so they are able to work in balance and can lead the subject of Islamic education to achieve the benefits of life in this world and hereafter.

In this framework, the researcher try to carry out a theoretical exploration related to the integration of science and technology and *imtaq* that is the philosophical basis for the development of Islamic education in this digital era. Since the main cause of the dichotomy is the civilization of Muslims who cannot present Islam in a meaningful way as a result of the dichotomy; the education of Muslims is secularistic, rationalistic and materialistic. This effort can also be said to be an effort to adapt the Islamic education system to developments in science and technology - read accommodating in the midst of the digital era. As confirmed by research of Lundeto, et al. who found that Islamic education needs to make adjustments to the situation and conditions of the times.<sup>19</sup> In this realm, a basis - or normative orientation - of Islamic education is created to provide color in the midst of a digital society.

## DISCUSSION

### a. Integrating Science and Technology and *Imtaq*: Monochotomous Education System

If we open various literature, the lexical meaning of integration can be interpreted as the blending of two entities until they become a complete or rounded whole. Therefore, if seen from the aspect of its operationalization in the field of education, integration can be interpreted as a process of combining the values of a particular science (religion) with the values of other sciences (general) or vice versa; then it becomes a coherent whole that cannot be separated from one another or with others. It means that the process of blending religious knowledge and general science into one coherent and unified whole to give rise to an integralistic scientific value system oriented towards the goal of creating a perfect educational subject - in Islamic education, it is commonly referred to as *al-insan al-kamil*. The human being has within him an integrative competence between *imtaq* and science and technology that is translated from a combination of the dimensions of religion and science as a manifestation of the essence of human and divine potential; aspects of Khalifatullah and Abdullah.

Moreover, science and technology are the basis of modernism. It has given rise to new patterns and lifestyles that are secularistic, materialistic and hedonistic as well as profanistic-atheistic that contrast to theistic cultural values, particularly for Islamic normative values. In fact, all dimensions that educational subjects undertake need to reveal values that are relevant to Islam in the three axes of monotheism; (1) unity of knowledge; (2) unity of life; and (3) historical unity. Islamic education simultaneously focuses on the process of forming an outcome that creates an integralistic-tawhidiah attitude. Therefore, the integration of science and technology and *imtaq* needs to be pursued in an appropriate format and in line with current developments. By this pattern, they will walk in balance, harmony and be able to deliver the subject of Islamic education and be free from alienative conditions of human values - in religious language it is said to be the fierce fire of hell.<sup>20</sup>

The application of *imtaq* and science and technology integration efforts in Islamic education, what is most essential lies in the learning. Through efforts to deconstruct secular philosophy that is integrated into the scientific anatomy of Muslims - read the Islamic education system. Habibi said in his research, that all components need to be colored by a spirit of integration.<sup>21</sup> This effort release a process of building the basis of an integralistic Islamic epistemology that negates other entities and emphasizes the unity of knowledge; *imtaq* and science and technology seen from its source. The implication will open a new space for the creation of a

<sup>17</sup>Bertrand Russell, *History of Western Philosophy: Its Relation to Socio-Political Conditions from Ancient Times to the Present*, Peterj.: Sigit Jatmiko, et al., (Yogyakarta: Student Library, 2002), 182.

<sup>18</sup>Muhaimin, et al., *Islamic Education Paradigm: Efforts to Make Islamic Religious Education Effective in Schools*, (Bandung: Teen Rosdakarya, 2004), 111.

<sup>19</sup>Andri Lundeto, et al., *Challenges and Learning Strategies of Islamic Education in Islamic Boarding Schools in the Industrial Revolution Era 4.0*, *al-Ishlah: Journal of Education*13(3) 2021, 2231-2240.

<sup>20</sup>QS. al-Baqarah: 201.

<sup>21</sup>Mohammad Mizan Habibi, *Islamic Education Curriculum Framework Development Based on Multicultural Values*, in *Proceedings of the 99th The IIER International Conference, Mecca, Saudi Arabia, 23rd -24th March 2017*, 41-44.

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scientific dialectic between religion and science that is dialogical and parallel. In this context, in line with the conceptuality offered by Triyono & Raffar that integration needs to start from the idea of divinity.<sup>22</sup>

Apart from these efforts, Islamic education ultimately needs to discuss about contemporary and realities that are not too "sky high"; so the material tends to be "down to earth" - or not utopian and concrete in nature. It is necessary to admit, that a relatively wide epistemological distance between Islamic education that has an imtaq content and real reality - especially the humanitarian and natural problems that occur - as the operational domain of science and technology. To support the integration of imtaq and science and technology in the Islamic education system, it is necessary to implement a learning system with a holistic, integralistic and functional approach and be more "down to earth". From Nugroho's research, it is said that learning to integrate Islamic education with science and technology is more meaningful and easier to understand.<sup>23</sup>

It is natural that at this time the phenomenon of a shift in the management of Islamic educational institutions such as *madrasah* is starting to emerge. It is a pioneer in developing the integration of imtaq and science and technology with various innovative, progressive and adaptive steps. Particularly when it is faced with the growing current of modernity or the rolling flow of change, *madrasah* tend to be the main choice at this time. It means that currently, *madrasah* that are classified as superior have emerged, such as Madrasah Aliyah Insan Intellectuals, Serpong Tangerang Banten, Madrasah Pembangunan UIN Syarif Hidayatullah Ciputat, Madrasah Darussalam Ciamis, and so on. In fact, for a long time, Islamic Religious Universities such as UIN Sunan Kalijaga Yogyakarta have launched and carried out institutional integration between science and religion.<sup>24</sup>

In line with these various advances, currently there are some people who choose Islamic educational institutions such as madrasah rather than general education. It is based on the consideration that by entering a madrasah, apart from gaining general knowledge as found in general educational institutions, it will also gain religious knowledge and attitudes and noble morals. Meanwhile, public schools only emphasize general knowledge.<sup>25</sup> This phenomenon cannot be separated from the construction of Islamic educational institutions that continuously carry out the process of integration between religious and general knowledge within the framework of its paradigmatic unity. In one of Yanuri's research, it was also found that people chose madrasah as their main choice since madrasah implemented general and religious education;<sup>26</sup> research by Muawanah, et al. actually found that the public's perception of madrasah services was very good;<sup>27</sup> and research by Hariawan & Faqih that actually found that people's interest in Islamic boarding schools was due to the superior programs of Islamic religious and general education.<sup>28</sup>

However, on the other hand, the learning profile in Islamic education system needs to be operationalized on the basis of the principles of relevance-coordination, consistency and adequacy. It is applied especially in determining the potential level of Islamic education subjects with the competency standards that need to be achieved; learning materials containing the values to be studied; and availability of learning resources with appropriate assessment. There are normative values that need to be strictly enforced in the process of implementing the integration of science and technology and imtaq in the form of integrative learning; namely the provisions of normative laws in Islamic Sharia.<sup>29</sup> Where these values become a "must" to be used as parameters in the using of science and technology in Islamic education and become the spirit of the development of science and technology in the digital era.

Basically, the standardization pattern for the development of science and technology in Islamic education is beneficial value. The polarity of its use also lies in the compatibility between the development of science and technology and the values of Islamic sharia; between human and divine values. Junaedi & Wijaya's research showed that the philosophy of Islamic education that is based on the Unity of Science paradigm is managed to develop human and divine potential. Unity of Knowledge is the basis for

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<sup>22</sup>Triyono & Izzah Nur Aida Zur Raffar, Integration of Islam and Science in Islamic Education, Hikmatuna: Journal for Integrative Islamic studies 7(3) 2021, 69-78.

<sup>23</sup>Bekti Taufiq Ari Nugroho, Integration of Islamic Education with Science and Technology in Islamic Junior High School, Mudarrisa: Journal of Islamic Education Studies 9(1) 2021, 1-27.

<sup>24</sup>Suyadi & Sutrisno, A Genealogical Study of Islamic Education Science at the Faculty of Tarbiyah and Teacher Training Science UIN Sunan Kalijaga, al-Jami'ah: Journal of Islamic Studies 56(1) 2018, 29-58.

<sup>25</sup>Abuddin Nata, Capita Selecta Islamic Education: Contemporary Issues regarding Islamic Education, (Jakarta: Rajawali Pers, 2013), 3.

<sup>26</sup>Dasman Yanuri, Community Interest in Sending Their Children to Junior High School(SMP) and Madrasah Tsanawiyah (MTs) in Semidang Gumay District, Kaur Regency, al-Bahtsu 1(2) 201, 151-161; compare Sabdah, Parents' Perceptions of Islamic Educational Institutions: Study of the Tolaki Community in Bungguosu Village, Shautut Tarbiyah 27(2) 2021, 211-235.

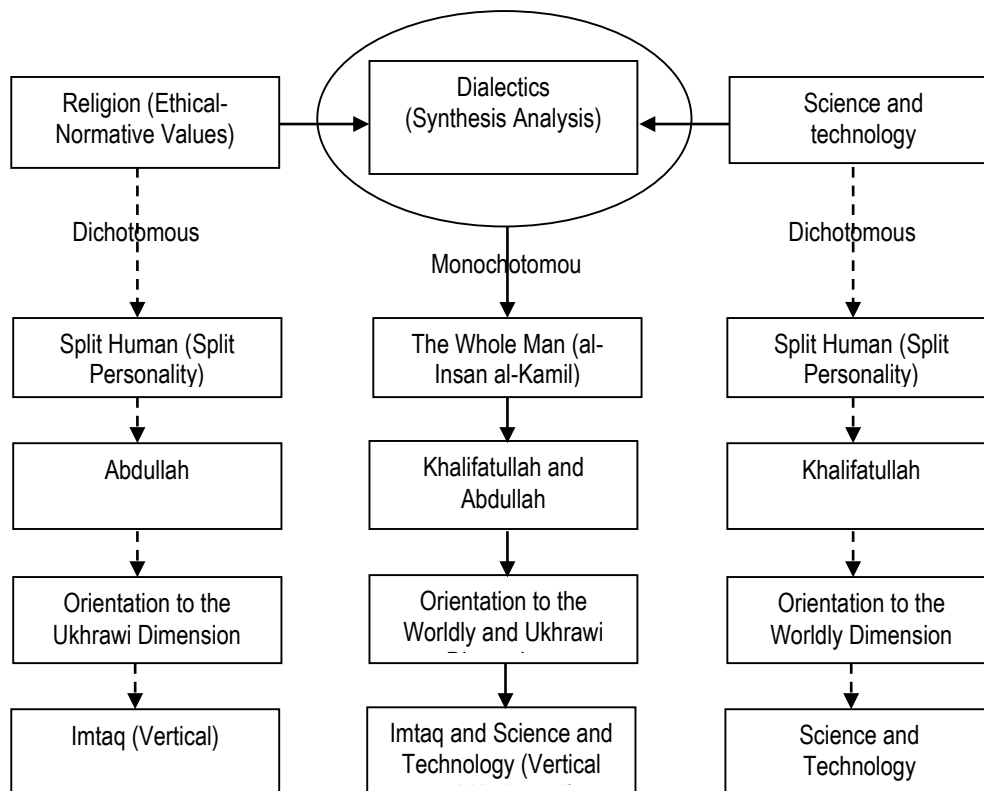
<sup>27</sup>Siti Muawanah, et al., Community Perceptions of Madrasah Education Services in Central Java, Edukasi: Research Journal of Religion and Religious Education 20(1) 2022, 41-58.

<sup>28</sup>Rudi Hariawan & M. Faqih, The Attraction of Yanmu Nw Praya Islamic Boarding School as a Community Choice in Children's Education in Central Lombok Regency, Journal of Paedagogy: Journal of Educational Research and Development 3(1) 2021, 10-18.

<sup>29</sup>In this framework there is an analysis from Fachria which is quite interesting regarding the genuinity of Islamic law. He stated that although Islam basically does not differentiate the value of religious sciences from religious sciences, in practice its supremacy is given to religious sciences. Apart from all that, if viewed solely from a religious perspective in a limited sense, the supremacy and dominance of religious sciences to a certain extent seems to have positive implications. This supremacy makes the transmission of shari'ah or fiqh, which is the core of Islam, from the early generations of Muslims to subsequent generations "more secure", even though this supremacy does not take place in a more dynamic way. Elza Fachria, Function of Madrasah in the Development of Islamic Science, in Abuddin Nata (Edit.), History of Islamic Education: In the Classical and Middle Period, (Jakarta: Rajawali Pers, 2013), 172.

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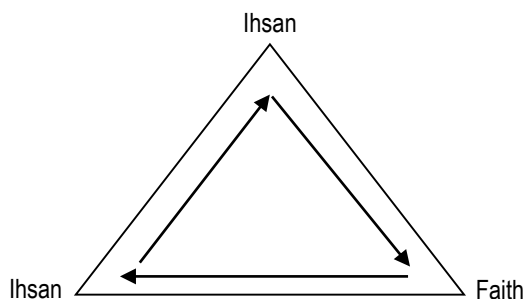
creating an Islamic education paradigm that is balanced with humanization and spiritualization strategies.<sup>30</sup> It shows that integrative Islamic education has high benefits and also in harmony with the transformation of the times. It is hoped that this conformity will give rise to normative ethical values that can be internalized within students and actualized in the form of constructive behavior (akhlaq al-karimah). This advantage can be seen simply as in the following picture:



### b. Flow of Advantages of the Monochotomous Islamic Religious Education System

According to this picture, it is clear that the monochotomy paradigm has advantages compared to the dichotomy paradigm that tends to have reductive-partialistic educational outcomes. The monochotomous paradigm internalized in the Islamic religious education learning system will focus and emphasize the philosophical unity. Thus, Islamic education system needs to emphasize a holistic approach, where Islam needs to be understood as a whole, not partial and particularistic, that includes a complete education system and is not only polarized in one religious knowledge but also science and technology. In one of Ja'far's research, said that although classical knowledge is inherited, it is necessary to transform knowledge in a way that harmony with the modern world. Change is something that Islamic educational institutions cannot be avoided.<sup>31</sup>

What is also interesting is that the learning process in Islamic education that integrates science and technology and imtaq can follow the pattern of faith, Islam and Ihsan that are connected in one unified whole. A unit is connected as shown in the following picture:



<sup>30</sup>Mahfud Junaedi & Mirza Mahbub Wijaya, Islamic Education Development Based on Unity of Science Paradigm, Ulul Albab: Journal of Islamic Studies 22(2) 2021, 292-312.

<sup>31</sup>Handoko Ja'far, Indonesian Islamic Education: Towards Science Development, Walisongo: Journal of Socio-Religious Research 23(2) 2015, 331-344.

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### Learning with Faith, Islam and Ihsan Patterns

In the faith phase, the subject of Islamic education can internalize all knowledge (religious and general) by building an integralistic epistemology between science and technology and imtaq. Interestingly, this pattern negates other entities that are ontologically not tied to human and divine values. It also emphasized the unity of science and the unity of imtaq and science and technology seen from their ontological and axiological dimensions. This polarity is to be translated into the self-behavior of Islamic education subjects as the result of their faith (Islamic phase). In this phase, Islamic education subjects with a high level of awareness are able to apply the values of their knowledge and analyze and develop them according to their level of creativity and capability. It is existing as the reality of science and technology that emerges in the development process and will become the information input that internalized within the subject of Islamic education.

Therefore, the Islamic education system and Islamic studies not only resulting and enrich Islamic thought and discourse as a system of religious values related to the administration of worship and rituals. At the same time, it gives moral qualities (akhlaq al-karimah) as the goal of the Islamic religion that rich in scientific and technological information. Islamic education with this approach needs to give birth to a culture of charitable knowledge and scientific charity. It is commonly said to be a unity of faith and piety with science and technology combined with high moral quality (akhlaq al-karimah). The integration of science and charity, imtaq and science and technology on the basis of unity of knowledge, unity of life and history needs to be a characteristic and as well as added value to Islamic education.

Practically, it is more directed towards one of the models developed by Abuddin Nata<sup>32</sup> by changing the orientation and focus on religious teaching from subject oriented to experience oriented in religious teaching. Subject matter oriented is teaching centered on providing religious knowledge in the form of understanding and memorizing religious teachings according to the curriculum. The orientation of teaching is on experience; namely the formation of religious attitudes through the habit of living according to religion. Life habits are like religious experiences in everyday life; then continued by carrying out Islamic traditions based on the Qur'an and al-Sunnah accompanied by appreciation of the meaning and moral lesson contained.<sup>33</sup>

In the future, as a future education system - it is said to be alternative education in the digital era - then the construction of an Islamic education system needs to be built on a monochotomous-integrative paradigmatic basis that dialogical, innovative and open. Particularly in accepting science and technology from Eastern and Western civilization; from revelationistic or non-revelation values. The attitude was exemplified by the Prophet Muhammad who was able to selectively accept knowledge that came from outside. Even the prophet himself was not allergic to order his people to study in China. The open, selective-accommodative nature will balance the status quo paradigm of Islamic religious education in more progressive direction to build the anatomy of a modernist education system. It means that the open nature does not necessarily mean that all values are adopted to be included in the Islamic religious education system, but it needs to be balanced by not abandoning old traditions that still relevant, good and capable of becoming potential for further development. The attitude of balance and selective will later direct the Islamic religious education system to innovative theoretical construction and progressive applicability to achieve better future educational goals.

### CLOSING

The emergence of a gap of the sources of knowledge between religious and general sciences gradually traps Muslims in an attitude of glorifying one of the variants or entities that is believed to be more authoritative. Muslims also differentiate between religious and general knowledge that are positioned vis-a-vis; apart from that, there are claims of glorifying the authority of science over others, leading to the "prohibition" of one of these sciences, especially rationalistic sciences. Ultimately, human life experiences a crisis of values and morality; in fact it lacks true direction and purpose when navigating its own existence on the platform of human reality. At the same time, it also loses the true meaning as a creature of God that there is human and divine potential to be conveyed into constructive behavior (akhlaq al-karimah). Then to solve this problem, it is needed to strive for integration between imtaq and science and technology. The most important thing in applying efforts to integrate imtaq and science and technology in learning Islamic religious education is to carry out deconstruction of secular philosophy that is integrated into the scientific anatomy of Muslims. It needs to be constructed the monochotomy paradigm that has advantages compared to the dichotomy paradigm that tends to have reductive-partialistic educational outcomes.

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<sup>32</sup>Although there are other views such as ideas developed by other scientists such as Yusuf al-Qardhawi, Fazlur Rahman, Umer Chapra, Malik B. Badri, he is a figure driving the Islamization of science who puts forward various alternative ideas originating from Islamic teachings as a correction to The Western (conventional) scientific system is considered to have many fundamental weaknesses. See in Muhammad Djakfar, Islamization of Knowledge: from Idea to Practical Order, in Mudjia Rahadjo (Edit.), Quo Vadis Islamic Education: Reading the Reality of Islamic, Social and Religious Education, (Malang: Scholar Paramulya, 2002), 253.

<sup>33</sup>Abuddin Nata, Education Management: Overcoming the Weaknesses of Islamic Education in Indonesia, (Jakarta: Kencana, 2003), 23.

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