The Dichotomy Of Knowledge In Islamic Education: An Analysis Of The Existence Of The Faculty Of Tarbiyah And Teacher Training

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Abstract

Introduction to The Problem : The dichotomy between religious and general knowledge in Islamic education is fundamental. Islamic education programs must cover both domains to effectively nurture individuals proficient in Islamic teachings and have a broad understanding of public knowledge. **Purpose** : This study highlights the importance of integrating religious and general knowledge in Islamic education. It aims to underscore the importance of educational scholarship in promoting Islamic values and fostering competent Islamic educators. **Design/methods/approach**: This research utilizes a comprehensive literature review to explore the dichotomy between religious and general knowledge in Islamic education. Data collection, reduction, and analysis were conducted to provide insight into the challenges and opportunities faced by the Faculty of Tarbiyah and Keguruan in this regard. **Findings** The findings emphasize the importance of integrating Islamic education with general sciences to produce competent and fluent educators in Islamic teachings. Challenges such as incorporating technology and innovative learning methods are identified, along with suggestions to overcome them. **Research implications/limitations**: Here, you can explain characteristics of design or methodology that impacted or influenced the This study highlights the need for institutional collaboration, curriculum improvement, and teacher training to effectively integrate Islamic beliefs into the learning process. However, limitations may exist in the scope of the literature reviewed and the generalizability of the findings. **Originality/value** : By focusing on the intersection of religious and general knowledge in Islamic education, this research contributes to the ongoing discourse of educational reform in Islamic institutions. It underscores the importance of innovation, collaboration, and continuous improvement in promoting quality Islamic education relevant to contemporary society's needs.

Keywords : Dichotomy, Science, Tarbiyah, Teaching

Introduction

Islamic education is a significant subject that garners interest from many groups. The distinction between religious and secular subjects characterizes the dual nature of knowledge in Islamic education. A considerable controversy in Islamic education leads to extensive disagreement among educators. The development of the contrast between Islamic education and science is an essential topic after the transition of the Islamic education curriculum to the Western education curriculum. (Firnanda, 2020) This distinction is noticeable since it distinguishes between religion and mainstream science. M. Amin Abdullah said that studying spiritual and empirical science might hinder the progress of science in Islam. (Abdullah, 1999) FITK (Faculty of Tarbiyah and Keguruan Sciences) was established in 1951 and was renamed in 2004. Students must study various courses since they do not have accepted Islamic education qualifications in their academic record. (Suyadi & Sutrisno, 2018).

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Various research from different sources provides different viewpoints. Islamic education must provide a comprehensive framework to tackle the fragmentation of knowledge in response to the challenges posed by modernity. (Pewangi, 2016) Mujamil Qomar defines dichotomy as the separation of two contrasting ideas. (Fahmi & Rohman, 2021) An immediate need exists to create a mutual comprehension between religious education and modern science to develop a generation capable of navigating the complexities of the present period.

An integration center is required to harmonize religious and general sciences, providing pupils with a thorough understanding of Islamic education. The reference comes from Zainuddin's publication in 2011. FITK has included religious and public education to improve students' intellectual and spiritual growth. A diverse curriculum will mirror the complexities of an everevolving era. FTIK is essential for developing an integrative paradigm that includes and reconciles Islamic education with Western education. (Aspahani, 2019).

Research on integrating religion and general sciences in Islamic education is essential for addressing current educational difficulties. The source is from (Gazali, 2018). This study explores the effects and significance of curricular modifications, highlighting the advantages of an integrated method in Islamic education. The source is (Rusydi, 2012). An educational paradigm must be created to resolve disputes and dichotomies, promoting concord between Islamic and general science in educational institutions. (Syahputra, 2022).

The Faculty of Tarbiyah and Keguruan balance Islamic education's religious and general parts. It is crucial to offer a comprehensive education encompassing religious and secular components. The Islamic perspective holds that religion and available sciences are interconnected and mutually beneficial.

In this context, this introduction aims to understand the dichotomy of knowledge in Islamic education and the critical role of the Faculty of Tarbiyah and Keguruan Sciences as a balance between religious and general aspects. Through this understanding, it is expected to create a more integrated and comprehensive education that includes aspects of religion and available science.

Literature Review

Islamic education has been the subject of extensive scholarly inquiry, encompassing many philosophical, pedagogical, and socio-curricular dimensions. Exploring its distribution within this framework is central to the discourse on Islamic Education. One interesting aspect of Islamic education is the existence of specialized faculties such as the Faculty of Tarbiyah and Teacher Education, which creates a subtle dichotomy in the pursuit and dissemination of knowledge.

The historical roots of Islamic education can be traced back to the early Islamic era when the pursuit of knowledge was encouraged and considered a religious duty. Many scholars, such as AlKindi, Al-Farabi, and Ibn Sina, played an essential role in forming Islamic education theory, emphasizing integrating religious and secular knowledge. However, over time, various educational institutions emerged that specialized in different branches of learning. This divergence formed the basis for the establishment of faculties such as Tarbiyah. (Naseh et al., 2022).

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The Faculty of Tarbiyah and Teacher Education occupies a central position in contemporary Islamic educational institutions. Its mandate extends beyond imparting pedagogical skills to nurturing individuals with a solid moral and ethical foundation aligned with Islamic principles. However, this focus has sometimes led to knowledge segregation, with religious and secular domains being treated separately. Critics argue that such a separation can hinder the development of a holistic educational framework. (Cahyo Adi Kistoro et al., 2021).

The presence of faculties such as Tarbiyah in Islamic education suggests a subtle dichotomy in the pursuit and dissemination of knowledge. Although rooted in historical and philosophical foundations, these faculties face contemporary challenges in reconciling traditional Islamic

education paradigms with the demands of modern education. By critically examining their roles, challenges, and opportunities, scholars can contribute to the evolution of Islamic education in ways that are relevant, inclusive, and responsive to the needs of diverse learners.

Methods

The approach used in this research is qualitative. The qualitative approach will allow researchers to deeply understand the phenomenon of the dichotomy of knowledge in Islamic Education, especially related to the existence of the Faculty of Tarbiyah and Keguruan Sciences. The data sources used are journals that discuss education policy and documents about the Faculty of Tarbiyah and teacher education, both those that have a Faculty of Tarbiyah Science or not. (Baswedan & Mahmudah, 2023).
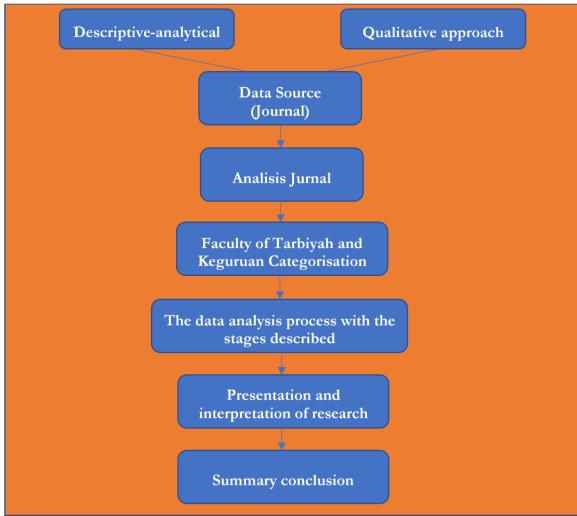

Figure 1 scheme of data analysis of the dichotomy of knowledge of the Faculty of Teacher Training and Tarbiyah

Result

The importance of understanding the dichotomy of knowledge in the context of Islamic education, namely the distinction between religious science (al-'Ilm al-Din) and general science (al'Ilm al-'Aqli). An analysis of the existence of the Faculty of Tarbiyah and Keguruan may show that it plays a vital role in integrating aspects of Islamic education with general sciences to produce educators who are competent and have a deep understanding of religion. Challenges faced by the Faculty of Tarbiyah and Keguruan include changes in the demands of modern education and opportunities to integrate technology and innovative approaches to learning. Recommendations to

enhance the role and contribution of the Faculty of Tarbiyah and Keguruan in supporting quality and relevant Islamic education. These recommendations may include increased cooperation between educational institutions, curriculum refinement, and the development of teachers' capacity to integrate Islamic values into the learning process.

Discussion

History of the Faculty of Tarbiyah Science

I am referring to significant changes in Islamic education science over time. The Tarbiyah method is commonly called the teaching method of Rasulullah. Tarbiyah, according to linguistics, comes from three meanings, namely raba-yards, which means increasing or growing. This understanding has been explained in the Qur'an in Surah Al-Rum verse 39. The next word is Rabiya-yarba, which has a basic meaning, and the last is rabba-yarubbu, which means repairing or maintaining and maintaining.

According to Al Baidhawi's interpretation of Allah's words in Surah Al-Fatihah, رَ بِّ ٱلْعَٰلَمِینَ says that "initially, Ar Rabb is a Masdar which has the meaning of Tarbiyah, which means conveying something gradually to the point where there is perfection. (Adi, 2023).

From the description above, we mentioned five points in the definition of tarbiyah consistently:

(a) Tarbiyah is the delivery of something until it reaches the point where perfection is located.

(b) Tarbiyah is setting a goal with careful preparation.

(c) Tarbiyah is gradually done by an educator (murabba).

(d) Tarbiyah is carried out continuously with various clear stages and no specific limits.

(e) Tarbiyah is the most crucial goal in an individual's life or as a whole. (Al-Amir, 2000) Ali Imran 79

Along with the development of the times, the Western world dominated the education that Muslim scientists had studied. Factors that caused the decline began with leaders who did not practice the teachings of Islam with kaffah, attacks carried out by the Mongol army, which at that time the caliph al-Mu'tashim was in charge, and together with the collapse of Abbasid, there was disintegration between Muslims, crusades which at that time were Christian movements in Europe, economic decline and conjunction with the political field. (Zulfikar, 2019).

Analysis of the Dichotomy of Science

Dichotomy means the division of two conflicting groups. The term dichotomy is often associated with religious and general sciences. The dichotomy of science is very contrary to uniting religious and non-religious sciences. (Wahid, 2014) Regarding "dichotomy," it can be interpreted as a distinction between spiritual and general science, which seems to be used separately. (Anam, 2023) This cannot be separated from the historical-cultural background that creates a distance between the two sciences. Meanwhile, Mujamil Qomar defines dichotomy as the division of two conflicting concepts. (Fahmi & Rohman, 2021). Jamaludin Idris, as quoted by Yuldelasharmi, describes it as a clear and careful separation of a type into two separate from each other, which cannot be included in the other and vice versa. (Rahmawati & Drajat, 2022).

Anything that divides things into two groups is called a dichotomy. For example, in the alignment process, the dichotomy began with the emergence of Islamic-Arabic encounters with other cultures. Later, Islamic educational institutions, directed by the clash of two perspectives, were quite significant in forming the dichotomy of sciences in the direction of Islamic civilization. In early Islam, it was broad, covering all issues and aspects of life, and separation was found when the philosophical sciences met with non-religious people. (Hindarto, 2009).

In Islamic education, dichotomy is better known as dualism between two education systems, namely Islamic religious education and general education. It separates spiritual awareness from knowledge. (Wahab, 2013). The dichotomy in the historical literature uses various approaches to distinguish spiritual science from known science. The terms used widely in the discourse include

science of the world and science of the hereafter. Still, some call it science syar'iyyah and science chair syar'iyyah, sometimes referred to as the terms al-ulum al-niyyah and al-ulum al-aliyah. So, the term "educational dichotomy" basically focuses on two significant parts, namely the Tanziliyah sciences, which are sciences created by human reason and related to the values written by Allah in his book and the hadith of the Prophet Muhammad PBUH, and the kauniyyah sciences, which are fields that study how human reason is developed because of its relationship with nature. (Minarti, 2022).

Islam and non-Islam are different in English terms. The dichotomy can be interpreted as affecting Islamic education and other religions. The dichotomous education system in Islamic education will involve the destruction of Islamic civilization and will make Islamic civilization kaffah universal.

The Challenge of Modernity

Islam is a religion that supports the advancement of science. In addition, Islam expects humans to think logically or reasonably. Liberalism is still linked to modernization and human rights, which means that progress will continue to be related to Western culture. Liberalism is defined as an elemental form of the product of modernization, which is undoubtedly a critical challenge that will affect religion. Islam recommends that all of us as citizens do not feel too great. Be careful with your knowledge because no matter how much information you have, it is not enough to be able to answer all the world's questions.

The Qur'an teaches humans to use their abilities and knowledge, which can be mentioned in two words in one context: amanu, which means (believe), and amilu al shalihat, which means (good deeds) QS. Ali-Imran: 103. which means knowledge must be studied from one side and developed; on the other hand, knowledge must also be expressed and practiced/used so both can go together. It is a challenge for Islamic education if it cannot meet the demands of a dynamic society. Educational institutions must meet the needs of society, as they mold all the immaterial needs of society. Therefore, the problem of unemployment, which often causes disagreement among developing countries, no longer needs to occur. Strictly speaking, the output of educational institutions is handy for society because, in addition to social value, it is also economical. For this reason, education must be observant of the community's needs, such as the needs of the Islamic community for banking. Bank Muamalat Indonesia was established to follow Islamic principles and avoid usury. Syari'ah Mandiri, BRI Syari'ah, BNI Syari'ah, etc.

Therefore, the community school curriculum offered by Olson is oriented towards solving various problems faced by society as multiple civilizations and cultures develop, as cited by Sutari Imam Barnadib, which has these characteristics:

(a) Focusing education goals on the needs and desires of society.
(b) Use as many books and other community resources as possible.
(c) Practicing and appreciating democracy.
(d) Consider a curriculum based on human life.
(e) Cultivate leaders in the field of community life.
(f) Encourage students to cooperate and understand each other actively

Above all, societal orientation does not mean denying the learner orientation. Instead, it creates a balance between the learner and society. To orient the needs of society, Abu A'la al Maududi also proposed seven general rules for the regulation of social life that can be used as the basis for an Islamic education program, that is:

(a) The almighty divinity is used as the primary foundation where it becomes an awareness of existence and oneness and is made the center of all activities carried out by humans.
(b) Justice in which all individual people are respected and not discriminated against or oppressed in society.
(c) Create well-being that will support the physical, mental, and spiritual well-being of all members of society.

(d) Guarantee individual freedom to express their opinions and religious beliefs and carry out other activities according to Islamic principles.

(e) Establish fair leadership without prioritizing personal or group interests.

(f) Encourage the development of science, technology, and the economy to improve the community's overall quality of life.

(g) Build empathy and sympathy among community members with each other.

Paying attention to and applying the seven general rules is hoped to balance the needs of lectures in tarbiyah and teaching.

Role of Faculty and Curriculum

The role of faculty and curriculum in an educational institution is crucial in providing an effective learning environment and ensuring that students receive a quality education. Among others, the following are the primary roles of faculty and curriculum:

(a) Faculties are tasked with designing a curriculum that matches the learning procedures of the course in collaboration with departments and other academic units with standards that meet the needs of students who can be ensured that the curriculum covers material that is relevant, actual and can prepare students to face the challenges of their future.

(b) Developing learning materials that match the established curriculum. This can involve writing textbooks, designing teaching materials, or creating learning resources by presenting with the help of video slide presentations and online modules. (Naseh et al., 2022).

(c) Teaching and guiding is a vital faculty task because it will provide effective teaching to students and students based on the curriculum that has been compiled. As well as guiding academic guidance students to help them understand the learning material and direct them in their career development and academic interests.

(d) Student performance, which is how students do the tasks assigned by lecturers and teachers, is used as good assessment material. This assessment helps evaluate students' understanding of the material, assignments, projects, presentations, and oral exams, providing feedback that will improve the quality of education.

(e) Students are given stimulants to think critically, which will be used to develop their knowledge and expertise in their field. Discoveries and innovations from this research will later be integrated into the curriculum, and students can benefit from the latest knowledge from the research they have obtained.

(f) Foster collaboration where the faculty facilitates between students and students with fellow students, faculty, and their respective provinces to conclude discoveries that will provide unique conclusions.

By performing these roles well, the faculty and curriculum can ensure that the education provided is of high quality and relevant and will meet the needs of students as times evolve.

Conclusion

Understanding the duality of knowledge in Islamic education, which includes religious and general sciences, is crucial. A comprehensive understanding of both disciplines is essential for creating a well-rounded Islamic education program. Examining the presence of the Tarbiyah and Keguruan scholarship underscores the vital need for educational scholarship to teach Islamic principles and train competent Islamic educators. The faculty contributes to the development of the curriculum, emphasizing character education to cultivate religion and noble character by Islamic values. In this modern era, the Faculty of Tarbiyah and Keguruan must address problems and opportunities through innovation and collaboration to achieve the primary goals of the Faculty of Tarbiyah. Collaboration between the tarbiyah and keguaruan sciences disciplines can enhance

cooperation between educational institutions, strengthen the curriculum to meet the community's needs and improve lecturers' ability to incorporate Islamic principles into learning.

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