

The Scientific Principles of Islamic Education

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Abstract:

The basis of Islamic education is an operational foundation used to realize the ideal basis/source of Islamic education. The operational basis of Islamic education is of seven kinds: historical, sociological, economic, political and administrative, psychological, philosophical, and religious. The operational basis of everything is religion because religion is a *frame* for activities with Islamic nuances. This paper examines the principles of Islamic education as a scientific discipline. The results of the study show that the principles of Islamic education have qualified as a scientific discipline. Science must have the conditions for the existence of formal objects, research methods and systematics. Learners are human beings, meaning that the material object of Islamic education is human beings. However, man is also used to be an object by other sciences. Learners in Islamic education are explained in more detail. In the aspect of the method, the procedure for the Islamic education method is to pay attention to the factors that influence it, namely the purpose of Islamic education, students, situations, facilities, and personal educators. In the systematic aspect, the components of Islamic education include the objectives of Islamic education, the content/material of Islamic education, Islamic education methods, and evaluation. Thus, Islamic education is counted as an autonomous/stand-alone science because it has met the requirements as a science.

Keywords: Principles, Islamic Education, Disciplines

Introduction

Islamic education as a discipline can open the eyes of education in Indonesia, but the current state of education is far from what was expected. Islamic education is expected to contribute to education in Indonesia, but this has not been realized optimally. One of the factors that cause this is the non-application of a principle as a basis for education. A principle is usually only used as a formality. Principles are not used as a basis or foundation for achieving a goal. In achieving the expected goals in Islamic education, the existence of principles is fundamental (Minarti, 2022; Rahman, 2018; Syafe'i, 2017).

As a scientific discipline, Islamic education has the main task of enriching insights or views on education contained in the primary sources with the help of the opinions of friends and scholars or Muslim scientists (Asrowi, 2019). In these primary sources, fundamental materials contain educational values or applications that are still scattered. In these primary sources, fundamental materials contain educational values or implications that are still scattered.

Islamic educational science, in particular, comprises concepts and theories systematized into a roundness consisting of interrelated components. The theory is used to carry out the Islamic education process. Theory and the operationalization process are interrelated; each supports and strengthens the other.

As a scientific discipline, Islamic education is a set of intertextual ideas and concepts composed and strengthened through experience and knowledge. The names of objects are taught first as a conceptual basis for forming their science (Anam et al., 2019). Thus, experiencing and knowing is the initial characterization of the conceptualization of human beings, which continues to the formation of science. For that, the Prophet Adam As.

In other words, Islamic education must rest on dialogical ideas with practical experience consisting of facts or information to be processed into valid theories on which a scientific science is based. Thus, Islamic education can be distinguished between theoretical education and practical education.

Islamic Education

Education in Islamic discourse is more popular with the terms *tarbiyah*, *ta'lim*, *ta'dib*, *riyadhah*, *irsyad*, and *tadris* (Ginting et al., 2021). Each of these terms has its unique meaning when some or all are mentioned simultaneously. However, they all have the same meaning if they are called one. Furthermore, this paper only explained *tarbiyah*, *ta'lim*, and *ta'dib*.

Tarbiyah covers three domains of education, namely cognitive, affective, and psychomotor, and two aspects of education, physical and spiritual (Faj, 2010). The term *tarbiyah* consists of four elements of approach: (1) maintaining and maintaining the *fitrah* of students before adulthood (*baligh*). (2) develop the natural potential towards perfection. (3) direct the whole *fitrah* towards perfection. (4) implementing education in stages (Dana, 2020).

Ta'lim is translated by teaching. According to Rasyid Ridha, *ta'lim* is defined as the process of transmitting various sciences to the individual's soul without certain restrictions and provisions (Ridwan, 2018). This more universal sense is derived in His words:

كَمَا أَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْهِمْ أَيْتَنَا وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَبَ وَالْحِكْمَةَ
وَيُعَلِّمُهُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿البقرة: ١٥١﴾

It means: "As We have sent you an Apostle (Muhammad) from your (circles) who recites Our verses, purifies you, and teaches you the Book (Qur'an) and Wisdom (Sunnah), and teaches what you do not yet know." (QS. Al-Baqarah: 151).

Ta'dib means the introduction and recognition gradually instilled into man (learner) the proper places of all things within the order of creation (Syah, 2017). The education of manners usually translates *Ta'dib*, manners, *adab*, and according to him, ethics, morals, morals, and ethics (Ridwan, 2018). The three concepts put forward have an equal opportunity to be used as an academic term.

Islamic education is an educational system that allows a person to direct his life according to Islamic ideology so that he can easily shape his life according to the teachings

of Islam. Islamic education is changing individuals' behaviour in personal life, society and the surrounding nature by teaching as a human activity and as a profession among professions in society (Prayitno & Qodat, 2019). Islamic education is an effort to develop, encourage, and invite humans to be more advanced based on high values and noble life so that a perfect person is formed, related to reason, feelings and actions (Mansur, 2016).

The five pillars of Islamic education, namely: (1) the trans internalization process, (2) Islamic knowledge and values, (3) students, (4) teaching efforts, habituation, guidance, nurturing, supervision, and development of their potential, (5) in order to attain harmony and perfection of life in this world and the Hereafter (Fatahillah, 2014).

Islamic education is a process of internalizing Islamic knowledge and values to students through efforts to teach, habituate, guide, nurture, supervise, and develop their potential to achieve harmony and perfection in life in the world and the Hereafter.

Principles of Islamic Education

The principle of education is taken from the basis of education, both in the form of religion and state ideology adopted. The basis of Islamic education is the Quran, and the hadiths of the Prophet saw. The source of Islamic education consists of six kinds, namely the Quran, As-Sunnah, the words of friends (*madzhab shahabi*), the benefit of the people / social (*mashalil al-mursalah*), the traditions or customs of the community ('uruf), and the results of the thoughts of experts in Islam (*ijtihad*). All Islamic educational tools must be enforced above Islamic teachings, education, theory and practice (Hamim, 2021; Mashuri, 2016).

The basis of Islamic education is an operational foundation used to realize the ideal basis/source of Islamic education. The operational basis of Islamic education is of seven kinds: historical, sociological, economic, political and administrative, psychological, philosophical, and religious. The operational basis of everything is religion because religion is a *frame* for activities with Islamic nuances. With religion, all educational activities become meaningful, colour other basics, and are of value (Rahmat, 2016). *First*, the historical basis is oriented towards the educational experience of the past, both in the form of laws and regulations, so that the policies pursued by the present will be better. *Both* sociological bases provide a sociocultural framework in which sociocultural education is implemented, serving as a benchmark in learning achievement. *The three* basics of the economy provide perspectives on financial potentials, explore and manage sources, and are responsible for his spending plans and budgets. *The four* political and administrative bases provide an ideological frame, which is used as a place to depart to achieve the goals that are aspired to and planned together. *The five* basics of psychology are the basis that provides information about the talents, interests, disposition, character, motivation and innovation of students, educators, administrative personnel, and other human resources. *The six* philosophical bases give the ability to choose the best, give direction to a system, and control and give direction to all other operational basics. For secular societies, this basis is the essential reference in education because philosophy for them is the mother of all the basics of education. *The seven* religious foundations are those derived from religious teachings. This basis has been explained in the above sources of Islamic education. If the basis of Islam is the *frame* for the

basis of Islamic education, then all educational actions are considered worship because worship is the ideal self-actualization in Islamic education.

Ramayulis and Samsul Nizar argued that Islamic views could be used as the basis for the principles of Islamic education, namely:

1. Islamic view of the universe. All natural phenomena result from God's creation and His mechanical laws as *sunnatullah*. For this reason, man must be educated in order to be able to live and practice the values in God's law.
2. Islam's view of man as an individual. This principle views man as the noblest being because he has a dignity and dignity formed from psychiatric abilities in which cultural reason is the driving force that distinguishes it from other beings.
3. Islamic views on society. Human beings are not only personal beings but also social beings. For this reason, humans must be able to establish relationships with other human beings in one familial bond because mankind is entirely the "*Ummatun Wahidatan*" (one people) united by the rope of "*Ukhuwah Islamiyah*".
4. Islamic view of human knowledge. Knowledge is one of the principles individuals and societies aim to create and cultivate as information, ideas, concepts, believed interpretations, laws, and responses about something resulting from information processed by the five senses, reason, religion, derived through Divine revelation. Human knowledge varies in terms of virtue and value according to its purpose and path.
5. Islamic views on morals. Morals are a deep habit or attitude in the soul that can be obtained and learned and has unique characteristics that cause behaviour following the Divine fitrah and common sense (Ramayulis & Nizar, 2010).

From the explanation above, Ramayulis continued the philosophical View of Islam towards the nature of the universe, man, society, knowledge and morals reflected in Islamic education's principles. The principles in question are (1) the principle of Islamic education is an implication of human characteristics (characteristics), (2) the principle of Islamic education is integral education, (3) the principle of Islamic education is a balanced education, (4) the principle of Islamic education is universal education, and (5) the principle of Islamic education is dynamic.

The Scientific Principles of Islamic Education

Before outlining the principles of Islamic education as a scientific discipline, it would be nice to know the meaning of science itself. Science and knowledge are two different things. Knowledge is a collection of facts. At the same time, science is systematic knowledge or scientific knowledge. So, knowledge is the raw material for science. In order to be called a science, knowledge must meet certain conditions. Science is knowledge, while knowledge cannot yet be called science.

The origin of the word science is from the Arabic, 'alama. The meaning of this word is knowledge (Mahmud, 1973). In dictionaries, Indonesian science is defined as the knowledge of a field that is arranged systematically according to a specific method, which can be used to describe specific symptoms in the field of knowledge (Kamus Besar Bahasa

Indonesia (KBBI) Online, 2021). The definition of science is a means or definition of the universe that is translated into a language that humans can understand as an effort to know and remember something. In other words, we can know the definition of the meaning of science, which is something obtained from reading and understanding objects and events; in a short time, we learn to read the letters of the alphabet, then continue to study words, and as we get older consciously or unconsciously we continue to learn to read, it is just that what is read has developed not only in the form of written language but reading the universe as an effort to find the truth. With knowledge, life becomes easy because knowledge is also a tool for living.

Based on the above definition, it can be concluded that science is not just knowledge but is a summary of a set of knowledge based on agreed / generally accepted theories and obtained through a series of systematic procedures, tested with a set of methods recognized in a particular field of science. Science is knowledge, while knowledge is information obtained and everything known to man. That is the difference with science because science is knowledge in the form of information explored so that it masters that knowledge becomes a science.

Principles of Islamic Education as a Scientific Field of Study

As mentioned, that science must have the conditions for the existence of formal objects, research methods and systematics (Na'im, 2018). Do the principles of Islamic education meet these three conditions?

1. Material objects and formal objects

Islamic education is an activity between educators and students, namely through the process of internalizing the Islamic knowledge and values to students through efforts to teach, habituation, guidance, nurturing, supervision, and development of their potential, in order to achieve harmony and perfection of life in the world and the Hereafter.

Learners are human beings, meaning that the material object of Islamic education is human beings. However, man is also used to be an object by other sciences. Learners in Islamic education are explained in more detail. Ramayulis believes that human beings are composed of two elements: spirit and body (Ramayulis & Nizar, 2010). At the same time, Abdul Mujib added it with *nafs* (Abdul, 1999). *The spirit distinguishes Nafs* because the two have different criteria. *Nafs* have had worldly tendencies and ugliness, while the spirit is sacred and ukhrawi. *Nafs* intercede between the rational soul and the body, so the *nafs* element exists bound by the body while the spirit is not. *Ruh* is a vertical ray, while *nafs* is a horizontal ray. *Nafs* in the Koran are not mentioned for their substance, while the spirit is for its substance, so it is not associated with the body. *Nafs* are like earth (*al-thiniyyah*) and fire (*al-nariyyah*), while spirit is like light (*nuriyyah*) and is *ruhani* (*al-ruhaniyyah*). *Nafs* are humanitarian (*al-nasutiyyah*), while *ruh* is godliness (*al-lahutiyah*).

2. Research methods

Many scientific methods are used in Islamic education. The methods it uses can be accounted for, controlled and proven accurate, both methods of collecting information or data

and research methods. The data collection method used is the same as the educational method, namely the questionnaire, test, interview, observation, and others (Salim, 2014).

Research methods, for example, are experimental methods used to investigate the field of teaching, Islamic education systems and others. In analyzing the data, qualitative methods and quantitative methods are used according to the nature of the data. The steps taken by educators before making Islamic education methods are to pay attention to teaching preparation (*lesson plan*) which includes understanding the objectives of Islamic education, mastery of the subject matter and understanding of teaching theories.

The procedure for Islamic education methods is to pay attention to the factors that influence it, which include:

- a. The purpose of Islamic education. This factor is used to answer the question *of what* education is implemented for.
- b. Learners. This factor is used to answer the question *of what* it is for and *how* the method can develop the learner taking into account the different levels of maturity, ability, and abilities he has.
- c. Situation. This factor is used to answer the question *of how* as well as its environmental conditions affect it.
- d. Facilities. This factor answers the question *of where* and *when* to include the various facilities and quantities.
- e. Personal educator. This factor is used to answer questions *by whom* and their different competencies and professional abilities.

3. Systematics

Because systematics is several components, systematics describes several components/elements related to one another according to a specific arrangement so that it is a unit that functions to achieve a goal. So the components of Islamic education are the purpose of Islamic education, the content/material of Islamic education, Islamic education methods, and evaluation.

The purpose of Islamic education is the formation of kamil people who have khaffah insight in order to be able to carry out the duties of servitude, caliphate, and heirs of the Prophet saw. Islamic education's content and subject are the Koran and the sunnah of the Prophet Muhammad saw., tabi'in, and Muslim scholars or scientists who follow it as an addition (Umar, 2022).

There are many methods of Islamic education, but here we want to mention the method of teaching the Quran and the language of the Quran by al-Nahlawi, which according to ramayulis, arouses feelings: (1) the hiwar (conversational) method of Quran and Nabawi; (2) the method of the Quran and Nabawi stories; (3) the Quran and Nabawi's amtsal (parable) method; (4) exemplary methods; (5) habituation methods; (6) the method of 'worship and man'izah; (7) targhib and tarhib methods (Ramayulis & Nizar, 2010).

Classifying various problems/problems into several component elements and discussing problem after problem of Islamic education shows that the preparation of Islamic education has used systematics. Thus, Islamic education is counted as an autonomous/stand-alone science because it has met the requirements as a science.

Conclusion

Education in Islamic discourse is more popular with the terms *tarbiyah*, *ta'lim*, *ta'dib*, *riyadahah*, *irshad*, and *tadris*. Each of these terms has its unique meaning when some or all are mentioned simultaneously. However, they all have the same meaning if they are called one. Furthermore, this paper only explained *tarbiyah*, *ta'lim*, and *ta'dib*. The basis of Islamic education is an operational foundation used to realize the ideal basis/source of Islamic education. The operational basis of Islamic education is of seven kinds: historical, sociological, economic, political and administrative, psychological, philosophical, and religious. The operational basis of everything is religion because religion is a *frame* for activities with Islamic nuances. The Principles of Islamic Education have qualified as a Discipline. Science must have the conditions for the existence of formal objects, research methods and systematics. Learners are human beings, meaning that the material object of Islamic education is human beings. However, man is also used to be an object by other sciences. Learners in Islamic education are explained in more detail. In the aspect of the method, the procedure for the Islamic education method is to pay attention to the factors that influence it, namely the purpose of Islamic education, students, situations, facilities, and personal educators. In the systematic aspect, the components of Islamic education include the objectives of Islamic education, the content/material of Islamic education, Islamic education methods, and evaluation. Thus, Islamic education is counted as an autonomous/stand-alone science because it has met the requirements as a science.

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