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Discursive Practices on Islamic Education Entegration in The Text of Madrasah Science Competitions (KSM)

Ah Zakki Fuad[1], Jauharoti Alfin[2], Zudan Rosyidi[3], Murni Fidiyanti[4], Abdul Allam Amrullah[5]

(State Islamic University of Sunan Ampel Surabaya,)

[1]ah.zakki.fuad@uinsby.ac.id.,[2]alfin@uinsby.ac.id., [3]zudanrosyidi@uinsby.ac.id.,[4]murnifidiyanti@uinsby.ac.id,

Abstract

This study reveals to understand and identify the discursive practice of Islamic education integration with Geography subject in the Ministry of Religion Madrasah Science Competition (KSM) 2019 at the Madrasah Aliyah (MA)/Senior High School (SMA) levels. To achieve these objectives, the researcher proposes discourse analysisi by Michel Foucault. It consist of three modeling analysis, statement, historical, and power evaluations. The result show that the integrative procedure was revealed to have manifested as an assimilation form. Also, the Islamic and Geographic educational contents were discovered to have been originally constructed with written analogies and relevant structures, and incorporated into KSM questions. The query documentation was strongly influenced by the surrounding discourse configuration. This, therefore, included the broadly scientific Geography, the integration concept developed in the higher educational institution where the author originated from, and the material provided during the KSM activity series.

***Keywords*:** Discursive practice; integration; question texts; madrasah science competitions

Introduction

The discursive practice of "integration" of Islamic education with general knowledge that develops in Madrasas, Islamic-based schools, to Islamic religious colleges (PTKI) represents the dynamics of changing the paradigm of Islamic education institutions in Indonesia. This practice promotes the implementation of general knowledge as an independent entity and deters the placement of this religious theme as the sole source of value in faith-based schools, or vice versa (Asrori, 2016). Furthermore, these procedures guide institutes to designate knowledge in Islam (Suharto, 2017) as a source of learning connected to the Indonesian national curriculum competency standards (Widiyanti, 2013).

In hindsight, these activities are related to the discursive Islamization of knowledge initiated by faithful thinkers including Syed Hosein Naser, Syed Naquib Al Attas, dan Ismail Raji Al Faruqi. As a new educational prototype, the religious conversion of this science encourages the formulation of individual practices by Muslim schools or associated thinkers. Concerning the creation of this form, Indonesian Islamic academies constructed a comprehensive "integration" program as an implementation model.

In the social structure of the Indonesian Muslim community, this integrative method of Islamic discursive has not developed into a new reality. According to Luken-Bulls, certain discursive constructions acting as blueprints in behavior have been the basis of the religious lives of the members of this society.

Bowen (1993) also revealed that the existence of heterogeneity in a Muslim group or community becomes the religious practice model in the society.

As an identity going through development, the Indonesian educational integrative practice continually searches for a practical learning model. The majority of the academies related to this expansion, especially in higher educational institutions, remain focused on discussing the basis of epistemology and paradigmatic frameworks. This was apparent in the writings on the learning transformation by the last commentary of Abdullah, one of the practice initiators at the PTKI. According to the literature, the details of the interconnection between general science and Islam in actual terms remained uncertain (Abdullah, 2014).

However, slightly different conditions were observed at the primary and secondary educational levels. In the micro space, this discursive system was discovered to be performed by teachers or institutions where Islamic teachings, particularly the Al Qur'an and Al-Hadith, were included in the general subject learning (Suyatno, 2015). This was possible because government regulations had provided flexibility for these units to develop basic competencies in the educational process.

The breakthrough of this integrative practice occurred in 2018 when the Indonesian Ministry of Religious Affairs (Kemenag), Madrasah Directorate used the concept to organize an Olympiad for primary and secondary school students under the name Madrasah Science Competition (KSM). This activity motivated competition questions based on the consolidation of Islam with the science taught in schools. The basis for this query had substantive implications as both the competency standards for general subjects, as well as Islamic concepts were included in the topic material.

This paper aims at analyzing the subjectivity of the author concerning KSM. This was in relation to the integration of Islam with other subject materials in situations where an ideal form of this system had not been attained. The authors of the KSM questions were mostly teachers at Islamic tertiary institutions. These individuals were, therefore, required to personify the consolidation concept in the competition, even with limited preliminary knowledge and references. This resulted in the production of inquiries with varying models and extents of the discursive integration practice. Consequently, every author interpreted the system according to individual epistemes. In this case, the emerging bias was dependent on the structure or initial construction of information surrounding the author while conducting the exercise.

1. Methods

This paper used the Michael Foucault discourse analysis framework to analyze the expansive integration practice of Islamic education with the Geography subject at the Madrasah Aliyah/Senior High School level in 2019 by employing KSM questions. While the linguistic discussion concept paid more attention to the verbal elements, Foucault positions converse in social settings and create a political commodity that enables the dialogues to have the power to issue, limit, and even prohibit (Michel Foucault, 1977).

This analytical view entailed suggestions for how subjects formed within the boundaries defined by the discursive structure were to be interpreted (M Foucault & Gordon, 1980). With respect to the focus of this paper, the KSM Geography author of the item was inseparable from the discourse which entailed a power encompassing the author. This meant the choice of religious educative material during the process of

generating Geography resources was based on the author's subjectivity and formed due to the influence of a discussion not included in the subject. Therefore, information about a general science content with allusions to Islamic education was not totally a conscious action of the author.

The Foucauldian discourse analytical technique comprised three forms of the framework, particularly the statement, historical, and power assessments. The statement analysis focused on the related roles of meaningful declarations. This method was performed by identifying four ascribed functions showing how statements were repeated, stopped, organized into discourse, and constructive of knowledge. These factors created a formation consisting of objects, subjects, concepts, and strategies. Subsequently, these configurations were used to search for linkages and discontinuities between two statements, as well as the relationship between subjects and modalities, and between objects and concepts (Dhona, 2020). According to this conception, the discussion identified the statements in the Quran and Al-Hadith verses chosen by the author and the manner of relation.

Historical analysis was employed to understand the development of past events by the four statement formations. The assessment of the functions was implemented in different space-time dimensions. Thus, the study became a classical evaluation and history turned out to be more than an accurate overview of earlier occurrences. However, Foucault is more focused on understanding how these past occasions are narrated as true. It emphasized the process of writing KSM questions preceded by several introductory sessions into the concept of integration, along with reviewing the process for a second year

Power analysis focuses on the relationship between the statement and historical appraisals was the ultimate goal of the declarative evaluations executed in previous or varying magnitudes of space and time. Power was positioned as a productive variable where the subject, apparently faced with knowledge characterized by numerous discourses, changed. Here, the topic was influenced by the episteme which limited, identified, and simultaneously set the theme to progress (Foucault & Gordon, 1980). Here, the discussion analyzed the epistemic power arising from the constructed or produced inquiry text.

2. Results and Discussion

2.1. Discursive practice of integrating Islamic education

The integration system is a contemporary development of the discursive Islamization of science widely debated by Islamic thinkers including Syed Hosein Naser (Nasr, 1968), Syed Naquib Al Attas (Al Attas, 1993), and Ismail Raji Al Faruqi (Al Faruqi,). Although beliefs of these theorists differed in some respects, particularly concerning the causative factors of the Islamic world decline and whether this religion and knowledge were capable of unity, all three agreed to the Qur'an and Hadith as being the chief sources of instruction.

For some scholars, this development in science was not devoid of problems. The fundamental problem according to Daud (1998) was in weak theoretical foundations, simple interpretations, and unlimited applications. On a deeper exploration, this criticism led to the implementation of transformations in a long-standing general scientific discipline that had been functioning in the framework of secular teachings. The knowledge from the perspective of this scholar originated from an Islamic standpoint where individuals were inspired to acknowledge God, live according to the law, and achieve the purposes for

creation. The aim of education was linked with the achievement of a servant, and teachings unfulfilling of this idea was considered useless. In this situation, the theorist implied a concept of science highly distinctive from Western views.

The discourse of the religionized science in Indonesia is an academic theme that has been revolving around since the 1970s as Muslim instructors completed overseas education during the time. Academics comprising Abdul Ali Mukti, Harun Nasution, Fazlur Rahman, Nur Cholis Madjid, Azumardy Azra, and Dawam Raharjo, discussed the concept of merging Islam with general science. The highlight of this dialogue was the transformation of the higher institutional status under the Ministry of Religion to perform Islamic studies and include general education programs as well (Rusmin, 2017).

The placement of the Qur'an and Al-Hadith as the main sources of knowledge was examined from various analogical integrations developed by academics partaking in the project of changing Islamic higher institutions into state universities. The Science extensions were likened to a tree trunk and strong roots that supported all forms of developed education and sited a Spider web at the central point of the network as the main locus.

The advancement of the integration concept was inseparable from the ideal goal in the Islamic education framework which outlined the contents of knowledge and values based on religious teachings. The existence of this educational goal promotes schools to focus on efforts to realize the principles of beliefs for Muslim students through a series of learning processes. This was to focus on faith and piety, nobility, health, knowledge, capability, creativity, independence, and development into democratic and responsible citizens in every aspect of education, and unrestricted to spiritual teachings (Rusmin, 2017). The process was expected to motivate learners to become obedient servants of Allah and have knowledge balanced with the afterlife. Therefore, Muslims were to have total trust in the word of Allah SWT as stated in Surat Al-An'am/6: 162, "Say, “Indeed, my prayer, rites of sacrifice, living and dying are all for Allah, Lord of the worlds".

Earlier researches describing religious discursive practices led to the creation of two languages in the Indonesian Muslim community social structure, namely, "modernist" and "traditionalist" (Dhofier, 1978; Peacock, 1978; van Bruinnessen, 2009; Woodward, 1989). These two conditions had been accelerated and were applied, although some scholars disagreeing with these methods switched to other options. Afterward, especially after the Bali Bombing in 2000, a group developed and the religious practice was identified in terms of “Salafi” and “Islamist”(Lukens-Bull, 2013).

In the educative space, contemporary dialogues describing the word mileu from Islamic thinkers concentrate on two vocabularies, "integration" and "integrated Islam". The first terminology was propagated by theorists with moderate religious philosophical backgrounds, while the second diction was used by groups close to transnational Islamic belief sects.

Based on the former faction by following the Lukens-Bulls concept, the word "integration" was an implementation of the thoughts, feelings, and actions of educators aiming at connecting Islamic teachings with general knowledge. This effort was discovered in primary, secondary, and higher educations. Paradigmatically, the higher institutes entailed numerous varieties, and each organization formulated respective analogies. These included the “spider web” (Abdullah, 2014) of the Sunan Kalijaga State Islamic

University (UIN), the Sunan Ampel State Islamic University (UIN) “integrated twin tower” (Zaniyati,), and the Malik Ibrahim State Islamic University (UIN) “tree of knowledge”(Suprayogo, 2009). Consequently, these representations were the basis for the Islamic scientific integration with comprehensive sciences (Lukens-Bull, 2013).

In the second group, the practice was translated into the lexeme "integrated Islam", and referred to the learning competency standards contained in the national curriculum inclusive of relevant Islamic values. These principles were either education-relevant, in line with scientific materials, or presumably the knowledge present in affective and psychomotor domains (Suyatno, 2015).

2.2. Statement analysis

This was a representation of the integrative practice and was continually composed of several signs appearing as knowledge propositions or values. These were further expressed or implied in the Al-Qur'an and Al-Hadith, as well as the geography science. Subsequently, these indications became explicit when the contents in the Al Qur'an and Al-Hadith were directly connected with geography science or implied when the author had to interpret the subject before use as material for generating questions.

All these signs, therefore, formed the basis for the author to construct an integrative question text. The information was either used straightforwardly or the meaning of the verse translated and then linked to the Geography teaching material or subject matter at Madrasah Aliyah/Senior High School (MA/SMA).

In KSM questions package 1 for the Geography test subjects at the senior level, six statement objects existed. Although each of these items had the same content, the ability to translate and interpret the Quran sections based on the signs written in the Verses and integrate these with the knowledge inherent in Geography material was required to enhance understanding.

According to question 1, Surah Al Baqarah verse 29 was connected with the structure constituting the "sky" stated to be composed of seven levels in the Qur'an. This message reads "It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things." A review of this letter shows similarities with the concepts in Geography. The author, therefore, utilized the concept of the earth layers in the subject material used as an answer to the question with the suggestion of "sky" in the Surah Al Baqarah Verse 29 as a question rod.

In the fifth query, the author linked Surah Al Hijr verse 22 with one of the elements forming weather and climate. Referring to several interpretations, this verse was related to two kinds of knowledge, specifically Biology concerning the function of water in living things, and Geography in terms of the cloud formation process beginning from wind gathering. The subjective position as an author on Geography in using this verse presumed the assembling clouds to propose a statement construction. This verse read "And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers".

With concern to the tenth question, a sign in Surah Al-Hajj verse 5 was used as the basis to create the text proposition. The symbol contained in this message was the term "turab", meaning ‘soil’ and was structured as an important element of the plant growth process and not as a function of human origin.

However, the direction of this question was closely related to the subject of the author as a Geographer, and not as a Biologist.

In question 12, some expressions from the Quran were used to describe the concept of damage. Several terms, including fasād, Halaka, and sā'a were used to discuss environmental destruction. The meaning and scope of the word fasād comprised mental, physical, and other factors deviating from the balance or the usual. The representation of this term as maṣdar and existing alone indicates physical disasters, such as flooding, air pollution, and others. Also, as the verb fi'l or in the form of maṣdar with a previous mention of fi'l, non-physical desecrations, such as kufr, shirk, nifak, and others are implied (Rodi, 2017).

Based on question number 18, a proposition about the volcanic material type was constructed by using a sign conceptually identical in Surah Al Muzammil Verse 14. The representation connoted the lexeme "sand" and was derived from the textual meaning in the verse, "On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down." This problem was structured by contextualizing the concept of relating the mountain with the implied meaning. The phrase "mountains become sand" was understood by the author to mean "mountains composed of sand material elements" as in the concept of science.

In the 21st query, the similarity proposition of the Geological concept was constructed by using a sign according to Surat An Naml verse 88 suggesting that mountains move. Implicitly, the contents of this letter show the similarity of the idea to a Geological science theory regarding the creation of the earth's layers, and in this case, a mountain. On translation, this verse read "And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is acquainted with that which you do".

In problem 22, the proposition was concerning ‘iron’, a metal element useful to humans. This verse read "and We send down iron which possesses great strength and various benefits for humans". This symbol was used to reference the question by relation to Geographic materials mentioning this metal. However, the account explaining the word was not totally accurate. Several prior studies had shown the verse was related to nova and supernova explosion events resulting in the dispersal of iron fragments structured as meteors in the universe which descended to earth, because the word "anzalnaa” was mentioned in the message.

Table 1. Discursive integration statement table

Question Number	Source	Statement
1	Al Baqarah verse 29	the earth surface layer
5	Al Hijr verse 22	elements and functions of weather and climate
10	Al Hajj verse 5	factors affecting plant life

12	Al Qur'an	Several terms were used to describe damage including the words fasad, halaka, sa'a and damara. For example, the word fasad is ...
18	Al Muzammil verse 14	type of volcanic material
21	An Naml verse 88	theory in geology
22	Al Hadid verse 25	the origin of metal

2.3. Historical analysis

The integration concept in the general pattern used in the cultural interaction model were in the forms of acculturation or assimilation. Apart from the absence of references useful as guidelines for implementing the amalgamation practices, the existence of an agency to explain the system in the two patterns indirectly encouraged the authors to direct the two models.

This organization entailed expert informants and academicians considered as specialists or understanding of the Islamic and general knowledge integration model and this comprehension was at least, demonstrated in the educational track records of these individuals. The first informant was one of the Drafters of the Twin Tower UIN Sunan Ampel Surabaya, Prof. Akh. Muzakki, M.Ag. Grad.Dip.SEA. M.Fil., Ph.D. Meanwhile, the second was Prof. Dr. Hj. Husniyatus Salaham Zaniyati, M.Ag, a professor with proficiency in integration, as shown in academic papers published in journals.

These professors implicitly stated two possible forms of integration, namely acculturation and assimilation. The first term was signified when Islamic and general knowledge were detected, while the assimilation technique was created when religion and comprehensive studies were unidentifiable.

Therefore, acculturation represented the understanding of a lack of interconnection between Islamic and general science. This absence encouraged the placement of religious texts alluding to the Qur'an as introductions or conclusions of the question.

The teaching environment of Geography in the Syarif Hidayatullah State Islamic University, Jakarta, also played a role in influencing authors to produce questions. The broad discourse on integration that developed at this school emphasized the convergence of the three Islamic science pillars. These were technology, social, and humanities, and the related disciplines were combined to strengthen the foundations of these themes. Therefore, the discursive integration developed by this school was observed to be more inclusive of Islamic religious knowledges with other sciences, and were dichotomous as the identity of one subject did not contradict the other.

2.4. Power analysis

The occurrence of the author as an Islamic university lecturer rendered a subjectivity related to the discursive integration system developed in the religious college of practice. Although this discourse was more prominent in the paradigmatic aspect, the dialogue was regulatory and binding to prevent a display of general scientific inclinations as academics with scientific Geography backgrounds. Another discussion

which disciplined the body, mind, and behavior of the author was the expansiveness derived when composing KSM questions. These two methods formed a disciplinary structure during the problem construction.

2.4.1. Relevance

The author connected some social scientific events with the subject matter concepts and these appeared to have logical associations in the geography material about X-grade atmosphere dynamics. The earth possesses 5 atmospheric layers, based on temperature conditions at a certain height, and these are the troposphere, stratosphere, mesosphere, thermosphere, and exosphere. This understanding was the basis for the relation to the knowledge in the Al-Qur'an, particularly Surat Al Baqarah Verse 29.

The contents of this letter were interpreted to have a similar sign as in the class X material. Although the naming details were not explained in the Book, the number of skies clearly mentioned displayed a direct connection between the Qur'an and the Geography Materials.

Furthermore, the continuity leading to this relevance became the basis for the construction of question 5. By applying Surah Al Hijr verse 22, queries with the themes of climate and weather-forming elements were generated.

This message described the role of the wind in the existence of living things, along with the function presumed in moving clouds. In modern meteorology, this current was revealed to process rain formation, and also combine gas particles from the sea with water vapor suspended in the air to ultimately produce clouds.

Conversely, had the wind lacked this property, the formation of water droplets in the upper atmosphere, along with the occurrence of rain would have been impossible. This was, therefore, an example of the explanations of wind significance in the mating process of plants in harmony with science.

2.4.2. Analogy

The subject appeared to be concrete as parables and daily events with foundations in the Al Quran and Hadith were used in the explanation. The analogy construction was portrayed in question 21. Based on Surah An-Naml Verse 88, a similarity between the Geological theory and the Al-Qur'an interpretation was demonstrated.

Apparently, the message had an equivalent proposition with a Geological science concept about the creation of the earth layers, specifically the mountains. A mountain that appears visually immobile has extremely slow motion, as these entities are not static but dynamic. This movement was the symbol used to construct the items by supposing the content of Surat An Naml verse 88 was analogous to the landform's creation theory.

3. Conclusion

The novelty of this discourse in Islamic educational institutes has an impact on the integrated discursive practice in Geography. The aim of integrating religious education with Geography was limited in various

forms. However, the problem was constructed using the assimilation concept only and, thus, allowed the material from each subject to be appreciated.

Also, the structures of the resulting questions were related to the discursive development in higher institutions where the focus was on translating the integrative practice of the scientific encounters without trying to eliminate the foundation.

As a study executed with Michel Foucault's discourse analysis framework, this research produced a theoretical conception developed by this theorist. The author of the KSM questions was, therefore, in the power relation of the surrounding discourse structure, particularly the integration model of the original institution, as well as the material construction given during the series of activities in the Madrasah Science Competition (KSM).

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