Roots of the dichotomy of Islamic education

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ARTICLE INFO	ABSTRACT
Volume: 3	Education in the modern era is undergoing a very rapid development as a result of an increasingly unstoppable current of globalization. In the context of Islamic education, there is a significant dichotomy between religious education and general education. This research aims to trace the roots of the dichotomy of Islamic education and find solutions to unify the two areas of education. The research method used is the library study, in which the author studies literature and writings related to the focus of the problem being studied. The results of the research show that this dichotomy is caused by three main factors: the very rapid development of science and specialization of science, the historical factors of the development of the Muslims, and the internal factors of Islamic educational institutions that are unable to carry out reforms.
KEYWORD	The first factor was the very rapid development of science, which led to the emergence of various branches of science. This specialization makes experts focus only on their own fields and tend to close themselves to other sciences, especially those related to Islam. The second factor is the historical factor, in which, since the time of Islamic decline, religious science has been regarded as a fardhu ain (individual obligation), while general science is considered a Fardhu kifayah (collective obligation). The third factor is an internal factor in Islamic educational institutions that are faced with a variety of complex problems, such as economic, political, social, and cultural.
Dichotomy and islamic Education	The conclusion of this study is that Islamic education should not separate between the science of religion and general science. The two fields of science should complement each other and be based on the teachings of Islam, which emphasizes that all science is rooted in religion. Thus, it is necessary to rehabilitate and reform the education of Islam to unite these two areas of science for the advancement of Islam as a whole.

1. Introduction

Education in the modern era is undergoing a very rapid development, it is due to the current of globalization that is becoming more and more unfettered, will not want, would not like, the flow of globalisation is still coming. It is no longer possible to survive only with old traditions, but it becomes imperative to adapt to the new civilization as well.

Recently, education has been in decline, there are times when education has led more to the human way to get as much material as possible so that it makes public education so popular and the opposite of what happens to education that smells of the future becomes marginalized. Sometimes versus the other way around, religious education has become very much in

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the interest of the students and general education is little neglected. In the same way, the apostle Paul wrote: "The apostle Isaiah said to the apostles, 'I am the Lord of all the nations, and I am the God of all their nations. Those who study religion in madrasas, mosques, churches, vihara, pures and holy places are considered to receive great rewards and studies in modern buildings are considered not to receive rewards. Worse still, the supporters of religious sciences only consider valid divine sources in the form of sacred books and prophetic traditions and reject non-scriptural sources as authoritative sources to explain the true truth.

Those who have learned the Scriptures are the ones who have been left behind because they are not able to follow the progress of the times, other than that they are too focused on the science of religion will be indifferent to the knowledge of the world that is now developing.

From both of these points of view, I would like to find the roots of the inconsistencies between the two, tracing the historical tracks from the beginning of the journey of Islamic education and the early appearance of the dichotomy to be one of the ways that can be taken to get a point of meeting the problem of dicotomy in the education of Islam.

2. Literature Review
2.1 Understanding of the educational dichotomy

Dictionarily in the Indonesian dictionary, dicotomy has the meaning of dividing two opposing groups. The two groups intended are of course allocated not only to the world of education but cover all the contrary things (Akhmad Asyhari Dan Rusni Bil Makruf :2014). English dicotomy comes from the word dichotomyí which means distinguishing or confronting two different things. (Zaenali Idrus :2019)

Somewhat differently described in popular scientific dictionaries as stated by Pius A. Partanto and M. Dahlan al-Barry who meant the dichotomy as division into two opposing parts. Mujammil Qomar meant the dichotomy as the division of two contradictory concepts. In this statement Muzammil Qomar distinguishes his conflict on the conceptual threshold only. Jamaladdin Idris, as quoted by Yuldelasharmi, meant dichotomy as the thorough and clear separation of a kind into two separate ones where the one could not be incorporated into the other at all and vice versa. Thus, everything that divides something into two different groups, even conflicting between them, is a dichotomy. I mean, the concept of the dichotomy of science is to distinguish, to separate science into two groups or two parts that are different and contradictory.

The term dicotomy of science in various historical literature is different, to distinguish religious sciences from general sciences many use different discourse terms, among them the use of words, the science of the world and the world science. There are also those who call it the knowledge of the Qur'an and the science of the Ghairu Qur'a. There are also other names like al-'ulum al-diniyya and al-'ulum al-'aqliyyah. It is not only the Bible, but also the Scriptures, and it is the Scripture of the prophet Muhammad (peace and blessings be upon him). In English, the differences between Islamic Knowledge and Non-Islamician Knowledge are known.

In the end, the term dicotomy turned out to have a considerable influence, not only on Islamic education, but also on non-Islamic religions, to name the other major religions of the Christian and Jewish. A. Malik Fadjar's view of the dicotomy of science is that of Hellenism for general science or modern science and semitism for religious science. Hellenistic ideas originate from the classical Greek which is characterized by giving a large portion to the authority of reason, preferring rational attitudes and preferring secular sciences. While semitic ideas color the minds of religious people, especially the Jews and the Christians who preceded Islam, with the characteristics of giving a huge portion of authority to revelation, obedience to dogma and orientation to the religious sciences. Thus, in Greek times, precisely the dichotomy of science extended far beyond what is nowadays. (Akhmad Asyhari Dan Rusni Bil Makruf :2014)

The term dicotomy of Islamic education can be interpreted as a distinction or separation between Islamic religious science and general science. This will imply the alienation of religious science from the development of the times and the separation of science from religion. When one of the sciences is discriminated against, it will have a negative impact on science. It is very ironic because with such rapid change of times, Islamic education is still stagnant in changing the mindset of modern society based on Islamic teachings. (Anang Fahrur Rozi, Dkk :2022)

From the above explanation we can talk that the dichotomy itself is a view that tries to separate between religious science and world science and considers the two to be mutually contradictory and united.

In the Qur'an and Hadith it is possible to analyze and study the occurrence of dualism and dicotomy in the education of Science as a basis, as described by Prof. Quraish Shihab, the word of science in its various forms is repeated 854 times in the Quran and 750 verses of the Quran that speaks of the material world and its phenomena. Besides, many verses command to think about the universe, travel with a point of deference and end goal for God, as in the Book of Allah as the first sentence was first sent down with the word Iqra and ended with the sentence "wasjudtarib" This is an indication that knowledge in Islam is not known only for knowledge and is not permitted in Islam. While now this advancing science is free of value. The former scholars did not distinguish religious science from general science, both of which were equally important, for example, according to Muhammad Abduh, the existence of a primary priority scale in which religion is given and taught in childhood because it is a basic need as a religious person and the basic foundation of his religious truth, has strong characteristics of religious identity, as well as a clear moral foundation for the vision of worship. The former disciples so mastered and appreciated the priority of various disciplines seen from the scientific authority that they possessed and dominated. (Badrut Tamami :2019)

In Islam there is no separation between the knowledge of religion and world knowledge, because the purpose of every learning or knowledge is all inferior to the divinity, this is the difference between the science in the world of Islam and the knowledge in the western world.

Al-Ghazali, who is famous for his life and teachings, Al-Khawarizimi who is also a mathematician, he has all mastered various fields of science, ranging from tasawuf, fiqh, philosophy, and the science of kalam, as well as Ibnu Rusyd, a fiqih scholar who has made the work of his magnum opus, Bidayat Al-Mujtahid, synergizing fiqh with philosophical science. Ibn Khaldun is a famous scholar of modern sociologists in his magnum opus Al-Mukaddimah, today many scholars are learning from both the Islamic community and capitalism.

Therefore, there are times when the discipline of science still requires supporting knowledge from other fields of science, all complement each other so that the early scholars can Islam very broad discussion related to the science that can be seen by pancaindra nor things that can not be seen in the eye or abstract.

2.2 history of the dichotomy of Islamic education

The separation of religious knowledge and general knowledge occurred in the Middle Ages, when the Muslims were less concerned about IPTEK. At that time the influential was the fictional scholar. One example is the Middle Ages precisely in the 11th century AD. In Madrasah Nizamiyyah there is a curriculum specification that only emphasizes fiqih oriented. So all the science that is studied is aimed only in order to uphold the superiority and establishment of Islamic law. Fiqh oriented education was a prominent feature at that time so that Nizhamiyah madrasah really became a model of education that is dicotomized. In addition to fiqih, there is also a very rapid development in Islam, the Tarekat. Both these fields insert subjective understanding and limit religious study to the science of interpretation, tauhid, and all the science that has so far been called religious science, and create the difficulty of changing the assumption. (Akhmad Asyhari Dan Rusni Bil Makruf :2014)

In the writings of Zaenab Idris who quotes the view of Aaron Nasution divides the history of Islam into three periods, namely the classical, medieval and modern periods. Then the details can be divided into five times, i.e:

1. The lifetime of Prophet Muhammad SAW (571 – 632 AD);
2. The fourth caliph (khulafa al-Rasyidin) in Medina (632 – 661 AD)
3. The Umayyad rule in Damascus (661 – 750 AD);
4. The Abbasid rule of Baghdad (750 – 1250 AD);
5. The fall of the caliphs in Baghdadi (1250 AD today). (Zaenab Idris:202019)

3. Methodology

The method used in this research is library research, which is done by studying literature and writings related to the focus of the problem being studied. The selected library sources are those related to supervision, supervision purposes, and supervision principles. In the early stages, the writer tried to gather theories that supported it, then classified the existing theories so as to obtain similarities and differences from various sources, then gathered the data that accumulated in one language, and still recorded different but urgent theories to enrich the data.

4. Results and Discussion

In the writings of Ali Wafa and Nasrul Hadi mentioned at least three factors that followed the emergence of the dichotomy of science in Islamic education, namely: (1) the development factor of science itself that moves so fast that forms various branches of science, even its branches. The emergence of scientific specialization, in which the perpetrator becomes an expert or a professional in their respective fields. It is not uncommon for a specialist or expert to know only his own field of expertise, but not the field of knowledge of other specialists or experts. This is what makes the emergence of the dichotomy in education, the tendency to one field of science leads to the closure of thought to another science, especially when it will associate it with Islam that leads the rejection of it. (2) The historical factors of the development of the Islamic people occurred from the time of the decline whose influence can be felt until now, when the domination of the fuqaha held an important war in Islamic education so that there was a crystallization of the assumption that the religious sciences belong to the fardhu ain or individual obligations, while the general sciences include the fardu kifayah or collective obligations. This is the opinion that then developed in that era and then adopted most of the existing society, as a result of which the public knowledge belongs very slowly while the religious science considered compulsory is far from the development of science. (3) Internal factors of institutions of Islamic education are not able to carry out efforts of rehabilitation and reform due to the complexity and problems of economic, political, social and cultural law faced by the people and the Islamic state.

5. Conclusion

Islamic education is an understanding that wants to separate between the science of religion and the general science, it is actually opposed to the teaching of Islam itself because of the religion itself every field of science is always based on religion, there is not a single science that does not originate or originate from religion.

In its history, the dicotomy of science has existed since the reign of the caliphs of Arrasyidin, continuing to the time of the Muawwiyah dynasty, the Abbasyiah dynasties, and to the present day. As for the factors that caused the emergence of the dichotomy in Islamic science, it can be clarified in three categories: the fact that the science itself exists, the historical factor and the internal factor of Islamic humidity itself.

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