The Integration of Education in Al-Hadi and Al-Faruqi

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Abstract: This study discusses 2 types of integration in education that is integration of education system and integration of knowledge from 2 great Islamic scholars that is Al-Hadi and Al-Faruqi. Although, there is a huge difference in terms of time in which Al-Hadi lives during the age of colonialism while Al-Faruqi lives in the post-colonial era, both of them were founders of the idea of integration of Islamic education. This study seeks to examine the concept of educational integration, as proposed by Al-Hadi and Al-Faruqi in 3 aspects that is the weaknesses of traditional Islamic education, the acceptance of Western education and the integration of education. This study is a qualitative study in nature using content analysis approach. Data were hugely depend and analyzed from the writings of these two figures. The results showed that Al-Faruqi's integration of education not only improves Al-Hadi's idea of integration but in fact it correct misconceptions in Al-Hadi's idea of integration, especially on the acceptance of Western knowledge. However, both agree that from colonial times until present day, there are still weaknesses and insufficient in the traditional Islamic education system, especially in terms of pedagogy and human resources. This study suggests that the integration of the pedagogical aspects of Islamic education should be developed, as the way to produce a balanced Muslim individual that can harmoniously combine modernity with religiosity.

Key words: Pedagogy, Islam, education, philosophy, wasatiyyah

INTRODUCTION

The Oxford (1989) defines integrationas; the making up or composition of a whole by adding together or combining the separate parts or element; combination into an integral whole: A making whole or entire and that definition of integration meet the purposes of this study. This is due the definition of a general nature and appropriate to the scope of this study. Thus, integration of education may refers to the merging of 2 different types of education that are religious and science education. Apart from that it is also referredas traditional and modern education. There are significant differences in both that can be described by the 4 elements of the curriculum specified by Langgulung (2001) that are objectives, subjects, teaching methods and assessment.

Traditional Islamic education aims to produce a good individual. Individuals who are full of these manners admitted, he created to worship God and become caliph on earth. Islamic education, also aims to achieve a balanced human being in every field have included the intellectual, spiritual and physical can be seen through

good manners (Rosnani, 1996). From the matter of the subjects, it give full extention about Islamic lesson, especially Arabic, Fiqh, history, interpretation, Al-Quran, Hadith, Tauhid and the various subjects that relate more tightly to the religion of Islam (Rosnani, 1996). In term of method of teaching, traditional education practiced the methods of lectured and memorization. This one way method do not give students the opportunity to ask even not promote critical thinking among students (Rosnani, 1996). In terms of valuation is also no special certificate issued to the graduate from this school. They also may complete the studies anytime when there is no system applied in this education. These students graduated depend on their educators permission. If we looked from the aspect of objective and purpose, traditional education has a good objective and in-depth. However if we look into the subjects, it did not describe the stated objective but rather focus more on deep spirituality concentration. Teaching methodology that used teacher-centered tecnique its not promoting critical thinking. In terms of assessment its lack of systematic graduates system. It can be proved that traditional education system is not capable

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of giving a balance human being in terms of intellectual and spiritual. The system is only emphasised on the spiritual development solely and not to the intellectual development per se.

While in modern Western education, the researchers focused on the education system offered by the colonists to the residents of their colonies. Therefore, the system description does not cover the education system in Western countries rather than merely focusing on the education system in their colonies. The purpose of the Western education is to provide the human capital skills to get good jobs (Rosnani, 1996). This suggests that Western education only focus on the skills to produce the workforce. For this purpose, Western education offers basic subjects, such as Reading, Writing, Mathematics coupled with other subjects, such as Typing, Gardening and Artisan (Rosnani, 1996). Teaching and learning methods are applied quite interesting. Apart from the description, the students are given exposure and training shaped the experiment to ensure the quality of education they receive (Rosnani, 1996). After completing his studies at the primary level, students are awarded a certificate of recognition to enable them to get jobs in the public sector. The certificate are enabling them to continue their studies at secondary school up to college level.

It is clear that both education system traditional and Western education can not provide a balanced education for its students. Therefore, the idea of integration of education exist which combines elements of both traditional and Western education in order to produce a balanced student spiritually, physically, intellectually, emotionally and socially.

INTEGRATION OF EDUCATIONAL SYSTEM FROM AL-HADI'S PERSPECTIVE

Previous discussion explained that there are 2 systems of education that are traditional and Western education system. Al-Hadi argues that Muslims should learn religious knowledge from the right sources. Whereas the Western knowledge is needed to guarantee the survival of Muslims and build parallel development with the English, as medium of language. Both educational system offered during his time have their own imbalance. Therefore, there is a need to integrate both system to produced balance system of education that cover spiritual and intelectual needs. In Al-Ikhwan 16 November, 1930 Al-Hadi stated that the weaknesses of traditional education is based on their rigidness of theologian education and rejecting the modern education. Thus, the teacher forced their pupil to received the knowledge totally without any critical thinking applied. Al-Hadi in other hand, received the Western education for its good

system that offer good learning environment and developing the muslim from backwardness, as he stated in Al-Ikhwan that Western education is the key of knowledge and caused of development.

Therefore, Al-Hadi has introduced a new educational system that combines both religious and secular education, as a formal educational institutions. Thus on February 4, 1908, Al-Hadi and his friend established a madrasah named Madrasah Al-Iqbal (Abu Bakar, 1994). Madrasah Al-Iqbal did not last long due to lack of funds and therefore, the Madrasah Al-Iqbal was closed in 1909. He then established Madrasah Al-Hadi, 1915-1916 and Madrasah Al-Mashoor, 1916 onwards (Gordon, 1999).

Al-Imam November 7, 1907 issue was to shed light on the establishment of the Madrasah. Madrasah was established to teach the children of men and women religious knowledge to be able to perform prayers with proper understanding and knowledge for their daily life. Madrasah use the Arabic language, as the language of instruction besides Malay and English language. Subjects taught are divided into 2 categories: Religious and humanities subjects. On the subject of religious subjects taught are Quran, Tajweed, I'tikad and Arabic. For human subject, it cover Malay language, geography, history, art, english and sport.

But, Al-Hadi thought that madrasah education system was unable to meet the goal of its establishment. This is because, the graduates of madrasah did not received recognition by the British government to study at the tertiary level and subsequently held positions in the state administration. Thus, Al-Hadi in Al-Ikhwan February 16, 1930 recommended the establishment of Anglo-Malay school to improve and upgrade the madrasah education to the level of English education at the time which emphasizes on the English language in parallel with the English education. At the same time, students are still given a religious education, Arabic and Malay.

INTEGRATION OF KNOWLEDGE IN EDUCATION FROM AL-FARUQI'S PERSPECTIVE

The weaknesses of Islamic education discussed by Al-Faruqi in 2 aspect. First, the Islamic education suffer from the problem of dignity, politics and secularism (Al-Faruqi, 1988). Second from the education system that narrowing the realm of ijtihad, contradiction between logic and revelation, separation between thought and action and dualism between religion and culture (Al-Faruqi, 1988). In Western knowledge, it is clear that Al-Faruqi received the knowledge but rejected its value that keep the revelation apart from its consideration (Al-Faruqi, 1987).

Step 1: Mastery of modern discipline

Step 3: Mastery of Islamic legacy: The anthology

Step 2: Discipline survey

Step 4: Mastery of Islamic legacy: The analysis

Step 5: Establishing the relevance of Islam to the discipline

Step 6: Critical assesment of the moderm discipline

Step 7: Critical assesment of Islamic legacy

Step 8: Survey of Ummah's major problem

Step 9: Survey the problems of humanity

Step 10: Creative analysis and synthesis

Step 11: The university text book
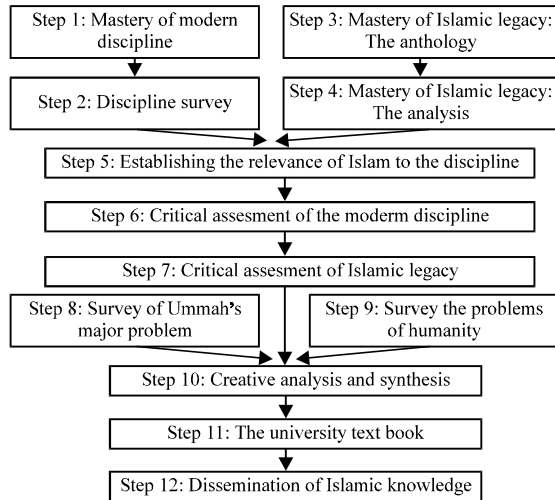
Step 12: Dissemination of Islamic knowledge

Fig. 1: Al-Faruq Islamization of knowledge framework

Therefore, Al-Faruqi (1982) was developed the concept of Islamization of knowledge. This concept has been documented in Islamization of Knowledge: General principles and workplan. Islamization of knowledge from the perspective of was a merger of the 2 systems which brings value of Islam to modern knowledge and modern knowledge to the Islamic system in producing reference books by pouring back about 20 disciplines with a vision of Islam (Al-Faruqi, 1982). Al-Faruqi was organizing framework that should be followed in order to facilitate the process of Islamization of knowledge of a discipline. This framework consists of 12 steps, as described in the Islamization of knowledge (Al-Faruqi, 1982) can be summarized as shown in Fig. 1.

Al-Faruqi Islamization of knowledge framework can be divided into 2 categories. The first category of analysis. Step 1-4, 8 and 9 can be categorized as analysis. In this step, the knowledge of modern science and Islamic heritage analyzed to numbers of units such as themes, problems, methodologies and principles. Similarly in step 8 and 9, Muslims and human problems are analyzed and categorized into several elements, such as political, cultural, economic and intellectual depth to find the root and stem of all problems that arise. In this analysis, each part described in detail based on the revelation and the Sunnah.

Step 5-7 and 10 can be categorized as a synthesis. Each fraction specified in the previous steps are combined and mixed thoroughly intertwined together. The process is based on the principles of Tawhid in Islamic education methodology, as discussed by Al-Faruqi. In the end, all the findings or results from the conversion of this knowledge must be viewing the thinkers and students of higher education institutions. Students who were born in

this curriculum is expected to be an agent of change to restore the purity of Islam and Muslims out of backwardness.

DISCUSSION

It is known that the dualism in education caused a major problem in muslim education. To overcome this problem, scholars have suggested the integration of education. Al-Hadi in his idea of integration, integrated the education by combining the 2 system under one roof while Al-Faruqi integrated the education by produsing new subject that poured by Islamic value. To discuss this matter, lets remind the 4 aspect of education that proposed by Langgulung as the basis of discussion. Langgulung (2001) laid out 4 major aspect in education that are objectives, subjects, teaching methods and assessment.

In Al-Hadi, idea of integration of education, integrated the objective of the madrasah by produced the pupil that have good manner integrated with Western education that is to get a job. It also stated that in Al-Hadi's madrasah offer both subject theology and sciences. In teaching methods, Al-Hadi did not discuss it in his writing but he condemmed the traditional methods that only applied teacher centered method. In assessment aspect, Al-Hadi's madrasah will issued the certificate to its graduate in order to acknowledge their achievment in madrasah. Al-Faruqi's idea in Islamization of knowledge in focus only in subject. His main idea is produced new human science subject that have Islamic value, as a alternative for Western knowledge that reject the relationship between logic and revelation. It is clear that his objective of education is a long with the objective to creation of man to serve Allah (Tawhid: 1). But in teaching methods, Al-Faruqi did not discuss it clearly in his writing.

The integration of education in Al-Hadi perspective is a systematic rather than Al-Faruqi is epistemological approach. It is because Al-Hadi bring his idea during colonial period while Al-Faruqi brought up his idea after colonialism. This huge gap of time frame may lead to huge matturnity in thought. But, it is clear that both of them share same interest to upgrade the educational system that keep the muslim backward in both period.

From the aspect of teaching method, both of scolars did not discussed it specificly. Therefore, there is a gap in their ideas of integration that can develop in future. The need to integrate the teaching method is another alternative that can apply in muslim education beside the integration that discuss before. It is proved that traditional education used the old method that rigid the

student from beong crtical thinking. There is a need to promote new method in Islamic education that respnse to the need of the world today to make the student ciritical in thinking and responsive in action.

CONCLUSION

All equations in the thoughts and opinions of Al-Hadi and Al-Faruqi was a continuation of the views and opinions of the 2 leaders while all differences are Al-Faruqi efforts in addressing the weaknesses of Al-Hadi thought at the time. Clash of opinions and thoughts Al-Hadi and Al-Faruqi did not indicate that they are different because their goals and dreams is same to remove Muslims from backwardness and restore the golden age of Islam at one time.

In an analysis conducted by the researchers, the main thing that is still not completed the process of integration of education is the weakness of traditional education. The problems was happen in colonial times and continuing to this day. In fact, the knowledge imparted to the students is a major and important knowledge in the Islamic character building but the result was not as it seemed. In other languages, such knowledge is not wrong but it the process of educate of knowledge have become stagnant and not progressive. The scholars of education today should pay more attention to the traditional education system.

The Islamic education pedagogy needs to be rejuvenated and transform with more attractive and responsive method. Therefore, Islamic education pedagogy must consider the question of constructing higher-order thinking skills of students. Students not only learn about the History, Tafsir, Fiqh and Hadith literally they were also given an in-depth questions to provoke critical thinking element in everything that they learn in the subject line with the pedagogical sharia traditional Islamic education at this point. Therefore, the main objective of education to promote a balance student can be realized in future.

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