

Integrative-Interconnective Approach in Islamic Studies (Critical Studies on M. Amin Abdullah's Thought)

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Abstrak-M. Amin Abdullah, lahir di Pati, Jawa Tengah, 28 Juli 1953. Kegelisahan akademik yang dialami oleh Amin Abdullah adalah dikotomi pendidikan agama dan sains, perilaku manusia tidak sebagaimana mestinya, dan adanya krisis global yang melanda pada era sekarang ini. Sebagai pisau analisis beliau mengambil teori Muhammad Abid Al-Jabiri untuk menerangkan tentang epistemologi Islam, yaitu tentang Epistemologi Bayani, Burhani, dan 'Irfani. Dan memberikan perhatian pada pendekatan filosofis yang digagas Fazlur Rahman dalam mencoba mengintegrasikan antara kalam dan filsafat. Ia membagi bentuk keilmuan Islam menjadi 3 model yaitu single entity, isolated entity, dan interconnected entity. Tiga dimensi pengembangan keilmuan ini bertujuan untuk mempertemukan kembali ilmu-ilmu modern dengan ilmu-ilmu keislaman (integrasi-interkoneksi). Bentuk yang ketiga menjadi landasan pengembangan pendekatan integrasi interkoneksi dalam kaitannya dengan pengembangan keilmuan akademik. Pendekatan ini pada hakikatnya hanya ingin menunjukkan bahwa antar berbagai bidang keilmuan sebenarnya saling memiliki keterkaitan, karena yang dibidik oleh seluruh disiplin keilmuan adalah realitas alam semesta yang sama, hanya saja dimensi dan fokus perhatian yang dilihat oleh masing-masing disiplin berbeda.

Kata kunci: model keilmuan, integrasi-interkoneksi, pendidikan agama Islam

Abstract-M. Amin Abdullah was born in Pati, Central Java, on July 28, 1953. The Academic Anxiety was experienced by Amin Abdullah is a dichotomy between religion and science education, human behavior is not as it should, and the global crisis that hit in the current era. He took the theory of Muhammad Abid al-Jabri as knives analysis to explain the Islamic epistemology about Bayani's, Burhani's, and 'Irfani's epistemology. And give attention to the philosophical approach which it had been initiated by Fazlur Rahman in order to try to integrate between kalam and philosophy. He divided the scientific form of Islam into 3 models: Single Entity, Isolated Entity, and interconnected Entity. The Three-dimensional scientific development intend to bring back the modern sciences with Islamic sciences (integrated-interconnected). The third form was being the cornerstone to develop an integrated-interconnected approach in relation to the scientific development of academic. This wide approach is essentially just wanted to show that among the various fields of science actually interconnected, as targeted by the entire scientific disciplines is the reality of the universe which is the same, only the dimensions and the focus of attention is seen by each scientific disciplines are different.

Keywords: Scientific Models, Integration-Interconnection, Islamic Education

1. Introduction

Starting from Amin Abdullah's anxiety about a fact that there are some people, who lack understanding about relationship between the sciences of religion with science. Where it is understood as if there is a distance both of them that can not be united in a particular method. Then there came an understanding that religion is only dealing with areas of divinity, prophetic, faith, fiqh, tafsir, hadith and seemed. Causes of science, it is placed in another building outside the building sciences Religion is then inserted into it such as biology, physics, mathematics, medicine and the seemed. This also continues to be supported by government education policy that dichotomous (Fandi, 2013).

Associated with the challenges of the times are so fast that faced by Muslims today. Increasingly sophisticated technology has resulted in no more distance or insulation between nations and cultures, such as in the case of migration, the revolution of science and technology, genetics, education, interfaith relations, gender, human rights and so forth. The times that inevitably requires changes in every field (without exception Muslim religious education). Look at the current developments drove very fast, the Muslims will be falling further behind and will only be spectators, consumers are even victims amid global competition. Facing the challenges of the era of globalization do this, Muslims do not just need to survive, but how could be the vanguard of change. It is then necessary reorientation of thought in Islamic education and the reconstruction of the institutional system.

Furthermore, the world is currently experiencing various crises, ranging from energy crisis to a moral crisis. By many experts, many crises in the world is considered due to the human race does not behave as it should be (correct and good). Error behavior of mankind was allegedly by experts such as education pattern developed today is less precise.

This time is also rife with global crisis, that impact on the environment and energy, and even moral. It is certainly need to think how to solve this at all so as not to be a prolonged problem. the impact of the global crisis is indeed the annunciator of dichotomy (separation between the religious sciences and general sciences) (Figure 1).



Figure 1. Relationship between global crisis and dichotomy of education

This research is considered essential to give an explanation of the religious phenomenon between the normativity and historicity in the College of Islamic Religion in Indonesia. In this case, particularly more into education dichotomous epistemology, which is split between general education and religion. Another important value is the bid results of the study provides a new wind to education by fusing together and squash the one into the other (by way of fusing and pulverizing the one into the other), either by merging the normativity-sakred diversity as comprehension into the Historical-profanity, or otherwise immerse or negate (obviate) the whole historicity of Islamic religious normativity to the region without reserve (Abdullah, 2006).

In epistemology, Interconnectivity paradigm provide answers and responses about the difficulties. In Axiological, it want to give a view of the world (Word View) human religion and a new scientists, more inclusive, able to open up dialogue and cooperation, transparent, can be justified by public and open minded. And in Ontologis, the relationship between the various sciences increasingly fluid and open.

In connection with a review of previous work, Amin Abdullah tried to examine the vision- of Indonesiaan renewal of Islamic thought, through the entrance model of thinking between M. Abduh and Rashid Rida model, the implications of thought model and approach taken by them in the Muslim culture, and then see the pattern hermeneutical approach on cultural issues related to the culture and religious thought of the Indonesian Muslim community (Abdullah, 2006).

From the results of previous studies that "Religious studies normativity or Historicity" in which investigated the question of the understanding of Islam that had been conceived as standard dogma, it is because in generally the normativity doctrine of revelation examined through the theological doctrinal approach. This approach departs from the text of scripture that ultimately create a pattern for understanding textual and scripturalist. While on the other hand, to see the historicity of human religiosity, religious social approach used through the approach of Historical, Sociological, Anthropological and ect, which for the first group considered reductionist (Abdullah, 2004).

Both of these approaches according to a relationship that should not be separated from one another. Both of approach types, that approach is a Theological-Normative and Histories-empirical is indispensable in view of religious pluralistic society. Both of these approaches would be correct to each other, admonish and correct existing deficiencies in both of approaches. Because, basically, any approach used in the study of religion will not be able to resolve the humanitarian problems perfectly. Theological-Normative Approach alone will deliver the people in captivity think that will emerge truth claims so through Histories-Empirical approach will be seen how far aspects of externalities such as social, political and economic join mixed into practice the teachings of Theological (Nadia, 2013).

In addition, he took the theory Muhammad Abid al-Jabri as analyse to explain the Islamic epistemology, it is about Bayani Burhani, and 'Irfani's Epistemology. And give attention to the philosophical approach initiated by Fazlur Rahman in trying to integrate between kalam and philosophy.

2. Research Method

The research methodology which it used by Amin Abdullah began on the use of Philosophy and phenomenological approaches, this approach is considered important to look at the transparent nature of human religiosity, especially with the relationship among religious (Abdullah, 2003). This approach is required along with an explanation of the relationship between normativity and historicity of religious studies.

By borrowing the term epistemology of Islam was initiated by M. Abid al-Jabri, the epistemology Bayani, Burhani and 'Irfani, approach and Hermeneutics (Palmer, 2005), he describes the relationship between the three epistemology. Epistemology Bayani usually take the mental attitude of dogmatic, definitive, apologists and polemicists, with more or less to convey the same motto "right or wrong is my country".

The most essential source of knowledge in the tradition of thinking 'Irfani is experience (experience), the validity of the truth can only be felt and lived directly, intuition, *al-dzauq* or *Psycho-Gnosis*. While Burhani epistemology rooted in reality or *al-waqi* ', whether they from natural reality, social, humanities, and religious. Studies which appears in this tradition often referred to by *al-'ilm al-husuli*, namely the science which drafted, organized and systematized through the premises of logic and not by the authority of the text or the authority of intuition. Which then can be explained by Hadlrah al-Nash for cultural buffer text Bayani, Hadlrah al-'ilm to buffer empirical culture Burhani, and Hadlrah al-Philosophy as a buffer ethical culture 'Irfani. In the third relationship is described in the draft epistemology UIN formation can be explained by three patterns below:

1. Single Entity

Single Entity (Figure 2) is commonly claimed that herself alone is able to solve the problems of humanity. In a comparative perspective, this is the style of the model that represents the arrogance of science.

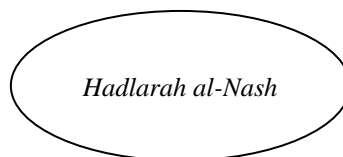


Figure 2. Single Entity

This Single entity Hadlrah al-Nash can be replaced or occupied by *al-'ilm* Hadlrah entity or Hadlrah al-Philosophy.

2. Isolatet Entity

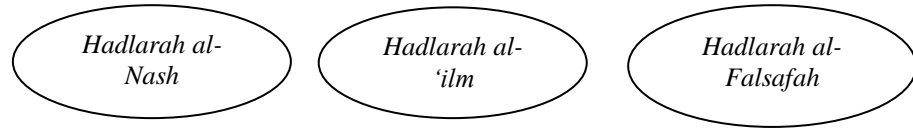


Figure 3. Isolated Entity

As seen on Figure 3, it seems pretty human civilization more advanced for their third such knowledge entity. But the relationship that turned patterned configuration Isolated this is expected to become the contemporary world problems, since the environmental crisis, the economic crisis, the crisis of morality, religiosity crisis, and other multi-dimensional crisis. This scheme resulted in worldview and narrow horizons.

3. Interconnected Entity

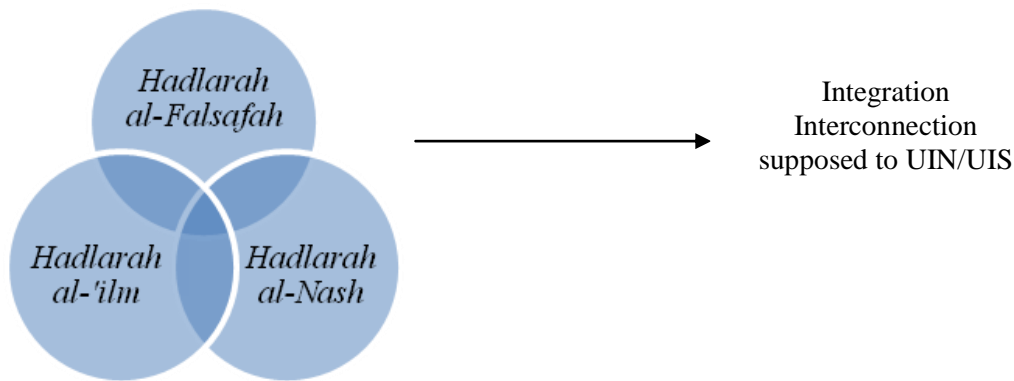


Figure 4. Interconnected Entity

As seen on Figure 4, it appears that each clump of science are aware of the limitations inherent in themselves and therefore are willing to dialogue, cooperation, and utilizing the methods and approaches used by clump others to supplement deficiencies inherent drawbacks if each stand-alone, separate from each other.

The third figure it seems clear that the three science into a form of dialectics or summon greetings. This has become a benchmark of significance in the application-integration interconnection. Three-dimensional scientific development aims to bring back the modern sciences with sciences keislmanan (integration-interconnection). The third form is also the cornerstone of the development of integration interconnections approach in relation to the development of academic science in the UIN, which has been initiated by Amin Abdullah. In contrast to the Abid al-Jabri who viewed epistemology 'Irfani not important in the development of Islamic thought, Amin Abdullah said the three of epistemology should be able to dialogue and go hand in hand. Table 1 displayed Integration Interconnection approach.

Table 1. Integration Interconnection Approach

Fulfillment of Basic Needs Media	Paradigmatic Cluster	Methodology	Scientific Typology	Learning objectives	The nature of science	Job descriptions of the science
Work	Technique	Explanation	Informations	Controlling & Predicting	Rigorous & Certainly	Natural Science
Communication	Language	Interpretation	Hermeneutics	Understanding	Selectif & perspectival	Interpretative Social Sciences, Religious Sciences and Islamic Sciences
Ethics	Ideological Interests	Dominant	Liberation	Social Political transformation and liberations	Emancipatory Crisis	Critical Social Sciences humanities and Islamic Studies

In essentially the integration-interconnections approach just wanted to show that among the various fields of science actually interconnected, because it is targeted by all scientific disciplines such is the reality of the universe is the same, only the dimensions and the focus of attention is seen by each discipline is different. Reviewing the scientific field by using another scientific field that is called integration and see interrelatedness-linkages between the various disciplines that interconnection. Integration-interconnect is an effort to bring the sciences of religion (Islam) and the general sciences (Science-Technology and Social and Humanities). The central scientific paradigm of integration-Interconnections can be seen in Figure 5.



Figure 5. The Central Scientific

Figure 5 show us that between one science with other scientific, there are correlation dotted lines or liquid between the scientific signaled to other interconnected and interdependent. As seen in Figure 5, the expected by integrative-interkoneksi paradigm will happen developments in science of Islam, which no longer focused on the circumference of the ring 1 and 2 but also stepped into the ring 3 and 4. During this teaching in religious colleges are still struggling on the circumference 1 and 2 and they will enter the ring 3 and have not touched on the circumference 4. the cobwebs have revealed the existence of the movement of the age and complexity of issues in society that will be solved with the development of Islamic sciences. Ring 1 and 2 is referred to as Ulumuddin which is a representation of a "local tradition" of Islam is based on "language" and "texts" or religious texts. Ring 3 referred to "al-Fikr al-Islamiy" as humanity struggles representation of Islamic thought based on the "Rate-Intellect". While the circumference 4 called Dirasat Islamiyya or Islamic Studies as a new scientific clusters based on the paradigm of critical social science comparative involved because the whole "experience" (experiences) of mankind in nature Historical-Empirical extremely diverse.

3. Result and Discussion

3.1. Contributions in Religious Sciences

The results study of Amin Abdullah on integration-Interconnection approach provides some contribution to science and knowledge include:

1. Through the integration-Interconnection paradigm at least erode the dichotomy of science that has been happening in the academicians in Islamic universities.
2. Through the integration paradigm-Interconnection provides a new approach to understanding Islamic scholarship more comprehensive and thorough.
3. Provide a framework or a broader way of thinking and tolerant in developing scientific and religious life, so do not get caught up in pettiness, selfishness, and truth claims.

3.2. Contribution to Islamic Education

The general approach of integration-Interconnection scientific stressed that between science and religion, will greet each other in terms of materials, methodology and approaches. Three main capital in Integration-Interconnections in scholarship are:

1. Study of Islam scientific impartiality of any schools so that more objective
2. Shifting the original Islamic studies is normative to the Historical, Sociological, Empirical, even Interkoneksi
3. Qiblah science is more wider, not only to the Middle East but also to the western world (Setiawan, 2008)

Practically as a Islamic Education practitioners, should implement the education with it themed Integration-Interconnection start from:

1. Need to develop attractive learning methodologies, and interconnected with global learning methods and members deep meaning for learning, particularly in the education space.
2. Related to the learning materials, a teacher must develop it, so that it complies with the challenges of the times and was not impressed soar (normative), but more down to earth by lifting contemporary humanitarian issues such as gender issues, human rights, civil society, corruption, alienation, happiness psychology, critical education, multicultural education and so forth.
3. A teacher must be open minded to the problems, and not truth claims. And try to open up more space with hermeneutics to explain Islamic education materials.
4. The curriculum is designed also must meet the challenge of global flows.

4. Conclusion

Academic anxiety experienced by Amin Abdullah is the dichotomy of religious education and Science, Human behavior is not as it should be, and the global crisis that struck in the present era. This research is considered essential to give an explanation of the religious phenomenon between the

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