

## THE REASONING OF INTEGRATIVE ISLAMIC RELIGIOUS EDUCATION FROM AL QABISIY'S PERSPECTIVE

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### Abstract

Islamic religious education must always improve and be developed in all aspects to create an integrative education system or model, because digital progress, intense competition, and complex needs require education to be adaptable and dynamic to produce graduates who are competitive in addition to being ethical and humane. Therefore, this study aims to examine and analyze Al Qabisiy's thoughts as one of the reformers of Islamic education. This research uses a type of qualitative research with a literature study approach, namely the source of the study is taken from data in the form of books, journals, the internet, and other supporting documentation, then the analysis technique uses interpretation (interpretation) which is strengthened by relevant reference sources. The results showed that Al Qabisiy wanted to realize Islamic education that was friendly, complex, balanced, and dignified in accordance with the Qur'an and the morals of the Prophet Muhammad, a complete education with attention to affective, cognitive, and psychomotor aspects, always upholding the honor of students, especially students women, and presents complex learning, namely between the sciences of recitation and ikhtiyari. Thus, Islamic education can run well and will be able to produce graduates who are competent, religious, and ethical who bring benefits to people's lives universally.

### Keywords

*Education, Religion, Islam, Integrative, al-Qabisiy*



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## INTRODUCTION

Islamic religious education is an education model that does not escape religious (Iqbal, 2019) and ethical (Salami, 2018), and spiritual values (Musfiroh, 2019). These three values adorn the Islamic religious education model, considering that humans, in addition to being equipped with intellectual intelligence, must also be equipped with emotional and spiritual intelligence. So that they can always weigh good and bad based on teachings; religious norms are not lust or lust (Abdulloh, et al., 2019).

Studying Islamic religious education is endless, and there must always be innovations or creative ideas in developing this education model for the better. One of them is designing integrative Islamic education, namely education that can combine several potentials or intelligences to be interrelated and complementary (Rohman, 2017). Islamic religious education must present learning that does not only focus on one intelligence but is comprehensive. One of them is by collaborating between learning methods and strategies (Septiawan, et al., 2020).

Islamic religious education in practice in the learning process should not run alone and the assessment aspect should not only be based on cognitive values (Samrin, 2015). Integrative Islamic religious education reasoning is very necessary to strengthen the quality of Islamic religious education learning on the one hand, on the other hand to produce quality students who have integrity and have a moderate paradigm (Sholeh, 2020). So far, Islamic religious education is still seen as lagging and running slowly compared to other lessons or formal education institutions (Achmad, 2019).

Integrative Islamic religious education design as an effort to prepare the younger generation to be able to compete, and compete globally in the realm of science, creativity, and innovation. As Ilyasir (2017) studies, that Islamic religious education is time to equip students with various skills and competencies both cognitively, psychomotor, and affective to support their future (Hidayat, 2014). The same thing is also stated by Musir, that good Islamic religious education is an educational model that can combine the cross-intelligence of students and lead them to be creative and innovative (Musir, 2016).

Another study conducted by Syamsul Aripin (2018) concluded that Islamic religious education is weak because it cannot adapt to the changes and demands of the times, so that its learning orientation seems classical far behind the global education model. However, Ahmad Fauzi's findings state that technological and scientific advances cause imbalances in education, namely

students losing the moral and religious spirit (Fauzi, 2015). Therefore, a middle way is needed to solve this problem, namely designing integrative Islamic education by connecting various competencies while still based on Islamic religious values (Chaer, et al., 2020).

What kind of integrative Islamic religious education model? Then here we raise one of the Islamic religious education figures that can be used as a foothold to create or develop an integrative Islamic education model. He is Al Qabisiy. Al Qabisiy has a reformist character in improving Islamic education, compared to others Al Qabisiy still adheres to the Qur'an and hadith as a guide to Muslim life (Iqbal, 2019). This means that life changes with all the advances that exist, Islamic education must adapt to answer the needs and demands of global life but does not have to leave the Qur'an and hadith, both remain relevant throughout human life.

This principle is a reinforcement for us that no matter how good the Islamic education model is, it must not run away from the rules of the Qur'an and hadith. Islamic religious education must still have distinctive characteristics from other educational models, one of which is the source of reference or basic guidelines, namely the Qur'an and hadith. In this context, Al Qabisiy emphasized that the renewal of Islamic religious education can be done either with any model, the most important thing is that the basis of Islamic religious education itself (Al Qur'an and As Sunnah) remains the reference, foundation, and main reference (Rinjani, 2022).

Al Qabisiy has the full name Abu al-Hasan Muhammad bin Khalaf al-Ma'arifi al-Qairawaniy. Masyhur is called or known as Al Qabisiy, he was born in the city of Qairawan Tunisia in 324 H to 935 H (Jumbulati, 1994). He spent his childhood studying the religious sciences of the Qur'an, hadith, fiqh, tafsir, creed and so on. Among the teachers who were very influential on his personality was Abu Al-'Abbas Al-Ibyani (Maliki). Other teachers from whom he gained much knowledge were Abu Muhammad Abdullah bin Mansur Al-Najibiy, Abdullah bin Mansur Al-Ashal, Ziyad bin Yunus Al-Yahsabiyy, Ali Al-Dibagh and Abdullah bin Abi Zaid. Thus, the thought of Al Qabisiy as one of the educational figures should be studied more deeply regarding the integration of Islamic education models (Nu'my, 1995).

The implications of Al Qabisiy's thinking can help in the process of developing Islamic religious education that is integrative in progress. This is important so that while developing Islamic religious education, it continues to synergize various aspects of life, in addition to the competency aspects of students. In this context, Islamic religious education must have unique characteristics that can continue to be developed better (Muvid, 2022), to become an education that is competitive and

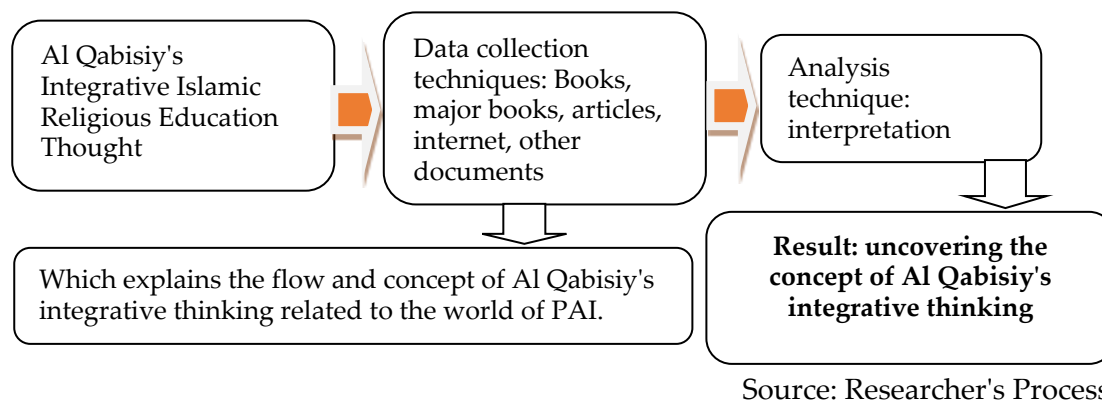
taken into account both nationally and abroad. Therefore, an in-depth study is needed to analyze and find the concept and model of integrative Islamic religious education from the perspective of the Islamic figure Al Qabisiy.

## METHOD

In this study, the research method used is Library Research, which is a literature study whose primary sources consist of books, books, journals, articles, websites, and various documents that support the themes in this study (Arikunto, 2002; Sabarguna; 2005; Muhamad; 2003). The analysis technique uses interpretation, namely interpreting and describing the meaning or information obtained from these primary sources with a systematic explanation (Zed, 2004), supported by various relevant research references (Syaibani, 2012), so that the findings or conclusions formulated can be academically accounted for and answer the formulation of the problem that has been prepared previously.

Practically, researchers examine various primary and secondary sources about Al Qabisiy's Islamic religious education thought. Primary sources refer to Al Qabisiy's main work, namely "*ar-Risalah al-Mufashshilah li Ahwal al-Muta'allimin wa Ahkam Muta'allimina*.", then secondary data support from journals and books that explain Al Qabisiy's thoughts related to integrative Islamic religious education (tracking through: <https://scholar.google.com/>). The two data sources are then processed and presented with a model of reinforcing each other related to Al Qabisiy's ideas with an interpretative data analysis model wrapped in a critical analysis presented in a descriptive narrative. In detail, it can be described through the flow below.

**Figure 1.** The flow of the research method on Al Qabisiy's thought



## FINDINGS AND DISCUSSION

### Findings

The results of the study of Al Qabisiy's integrative Islamic religious education thought to add academic insight as well as motivation to develop a model of Islamic religious education in a better direction integratively. Al Qabisiy's perceptive integrative Islamic religious education model adds to the design of a typical model of Islamic religious education that can be a reference for Islamic education practitioners and policy makers in this case the Ministry of Religion of the Republic of Indonesia so that the results of the study are found as follows:

**Table 1.** Integrative Islamic Religious Education from Al Qabisiy's Perspective.

Al Qabisiy's Integrative Thinking in the frame of Islamic Religious Education	First	Second	Third	Fourth
	Women's Education and the limits of a 'mixed' system of male and female learners.	Synergizing cognitive, affective, and psychomotor aspects	Moral education and the Qur'an as the basis of science-learning	The science of tajribi and the science of ikhtiyari

Source: Researcher's Process

From table 1, it can be understood that the thought of integrative Islamic education from Al Qabisiy's perspective is based on a balance that refers to the formation of complex learner competencies. Educational design not only refers to knowledge but also strengthens character and creativity. In this case, Al Qabisiy shows that learning must be fair to both male and female students while still prioritizing adab.

Integrative Islamic religious education is not only an idea but also its implementation which must be in accordance with the vision and mission of renewal as Al Qabisiy's big ideas. The table above, can clarify that Al Qabisiy as a reformer of Islamic religious education is not only concerned with spiritual matters, but also moral, social, and intellectual with a solid integration.

### Discussion

Al Qabisiy was famous for his extensive knowledge in the fields of hadith and fiqh as well as Arabic literature (Nata, 2003). He became a reference for the people and was needed to answer problems of Islamic law, so he was appointed mufti in his country. He did not like this position, because he had the nature of *tawadlu'* (humble himself), *wara'* (clean from sin), and *zuhud* (not loving the luxuries of worldly life). One of his monumental works in the field of Islamic education is the book "*ar-Risalah al-Mufashshilah li Ahwal al-Muta'allimin wa Ahkam Muta'allimina*," a famous book in

the 4th century and after.

Al Qabisiy as the next Islamic education reformer whose ideas and breakthroughs should be considered in the Islamic world. As an Islamic figure who is not only involved in the world of education, it shows that Al Qabisiy's competence is not in doubt. Both in terms of knowledge, insight, knowledge, expertise, work and work that he has held. He drove to become an Islamic figure who was very "serious" in developing Islamic religious education in a more advanced, integrative, civilized direction and remained under the banner of the Qur'an and Al Hadith (Musir, 2016). This is as the study of Nor (2020) in developing the Islamic religious education curriculum, Al Qabisiy must be balanced between the implementation of religious science and also general science (counting, literature, and so on), the Islamic religious education curriculum cannot only be filled with religious materials, considering that preparing superior and competitive students must also be equipped with creativity, innovation and so on.

Al-Jumbulati describes the concept of Al Qabisiy's thinking about the direction of Islamic education in general, namely: improving the moral quality of students, developing a sense of love for religious teachings, sticking to its teachings, developing attitudes that are in accordance with ethical values, developing children's abilities in terms of skills and potential (Jumbulati, 1994). Al Qabisiy's thinking is summarized by Abuddin Nata as a thought that wants to direct normative educational goals, namely guiding students to become Muslims who understand and understand the essence of Islamic teachings, can practice them, and apply attitudes starting in their social lives (Nata, 2003). This confirms that Al Qabisiy wants to build a progressive Islamic civilization, where Islamic concepts are not only memorized and made as material for scientific debate, but also applied in real life, especially related to the formation of noble morals. As the results of the study of Surahman (2022) that the output of education, especially Islamic religious education, can respect differences, education as a process of character building in accordance with Islamic rules that are tolerant, *tasamuh* and respect differences and uphold the concept of Islam as a religion of compassion.

Al Qabisiy in his era can be understood as a reformer figure whose thoughts are still relevant and very much needed in advancing the model of Islamic religious education. His thinking cannot be separated from his constructivistic philosophical framework with behavioristic wraps that greatly influence the vision of the educational mission he initiated. In this case, Islamic philosophy is one of the factors in giving birth to Islamic thinkers, especially in the field of education (Harahap, et al.,

2022). Al Qabisiy's thinking cannot be separated from his commitment to remain under the rule of Allah and His Messenger, while continuing to be creative to establish cooperation and design an integrative civilization so that the concept of *fiddunya hasanah wafil akhirati hasanah* can be implemented, this is where the integration and balance referred to by Al Qabisiy lies (Rinjani, 2022).

Thus, it is understood that the core view of Al Qabisiy's education according to Abudin Nata is not only in the realm of cognitive knowledge, but also in the affective and psychomotor domains. The integration between the three domains shows that Al Qabisiy is an Islamic thinker who does not only focus on knowledge in one domain. Through the development of these three domains, it is expected that Muslims are not only sophisticated in knowledge, but creative, innovative so that they can compete globally, then adorned with morality, good ethics, and a noble personality. This is the generation of Islam that is complex, kamil and ahsan (Rusydi, 2012) which in the study of Uji (2014) explained that balance in educational practices and learning in the scope of Islamic religious education is a must to be able to create competitive and perfect graduates.

The integration of the three domains can be further explained that the *muttaqin* degree as a representation of the affective domain will be achieved, the *ulul albab* degree as a representation of the psychomotor domain will be achieved and the *utul ilma* ('alim) degree as a representation of the cognitive domain will also be achieved (Nurrohmah, 2020). Thus, becoming a truly lucky people in the world hereafter. This is the goal that Al Qabisiy wants to achieve and develop.

This is an ideal and complex thought in combining these three aspects, meaning that Islamic education must focus on these aspects in "galvanizing" the competence of students. This means that the competence of Islamic education graduates is not only sophisticated in thinking, but creative and moral (Zamroni, 2014). Thus, being able to dive into life in the world well, towards a good afterlife as well. Not emphasizing only on one aspect but synergizing the three aspects into a cohesive whole.

Al Qabisiy believes that children have the total right to learn. They should not be preoccupied with work that makes them not have time or leave the matter of learning and gaining knowledge. Furthermore, Al Qabisiy does not approve of the subject matter given to girls other than religious studies. This is an attempt to strengthen the girl's attachment to religious teachings so that she can take good care of herself. Al Qabisiy is more protective of the chastity and honor of a woman (female) (Al Qabisy, 1986; Nu'my, 1995). This is Al Qabisiy's 'prudential' effort in maintaining the honor of women.

Al Qabisiy was so protective of women's dignity that he thought it was unethical for boys to mix with girls in the same class, fearing that it would damage ethics and erode the image of being an Islamic student (Al Qabisiy, 1986; Jumbulati, 1994). The importance of morals; adab that Al Qabisiy promotes is indeed to overcome the problems caused when women are mixed with men. Again, this is his effort to maintain the fitrah, honor and chastity of women (Daud, 2014).

Al Qabisiy emphasizes students at the age of muharriqah (puberty or adolescence) who are "vulnerable" emotionally, biologically, and emotionally if they are united in one class. This is an effort to minimize negative actions during the learning process and strengthen the benefit to expect blessings from learning. Therefore, adult children can be coeducational education which in this case Al Qabisiy does not reject, he accepts the coeducation if its application is within reasonable limits and does not become a loophole to erode the morals of students (Al Qabisiy, 1986; Jumbulati, 1993; Mursi, 1992).

This means that Al Qabisiy in his view is not 'rigid', he can accept the coeducation (mixing) between male and female students when it remains within the norms of Islamic teachings, the limits of decency, and reasonableness. Finally, it can create a culture of learning and discussion in the classroom in a varied, good, and humanist manner, all of which is contained in his monumental work entitled *"ar-Risalah al-Mufashshilah li Ahwal al-Muta'allimin wa Ahkam Muta'allimina."*

Furthermore, Al Qabisiy always invites wherever he is, so that Muslims are serious in carrying out the basics of religion. People who are close to the Qur'an, where the Qur'an is the most fundamental material for Muslims, so that it becomes the most important subject matter. After understanding the teachings of Islam through the Qur'an plus hadith, children can be trained to practice what is a religious commandment contained in these two sources. Commands that are fardhu ain such as prayer, fasting, zakat, filial piety, seeking knowledge, and not associating partners with Allah need to be conveyed at the beginning to strengthen the side of faith, morals, and faith (Al Qabisiy, 1986; Nu'my, 1995).

Al Qabisiy's view can be understood that if children memorize the Qur'an and practice it well, it will be a noble achievement in the future. They can also study other sciences such as logic, philosophy, natural science, mathematics, law then there is no problem, because the religious side has been strong through learning Qur'an hadith before. Thus, the scientific fields that will be developed later will not be far from the values of the Qur'an (Setiawan, 2019).



Thus, the values of the Qur'an must be instilled early in students, so that they become individuals who are not easily influenced by various cultures, science, and technology that are developing today. The Qur'an as a guide and filter for students in responding to changing times in the current digital era. Therefore, Al Qabisiy's views above, although classical in nature, are currently needed for students who have currently moved away from the values of the Qur'an. So this is a step to return them to the lap of the Qur'an. The Qur'anic generation should not be obsolete by the times, and washed away by the era, but must remain, triumphant and always be a Qur'anic generation that is able to make a positive contribution to human life, especially related to humanity and unity during diversity (Surahman et al., 2022).

Regarding moral education, Al Qabisiy asked educators to adhere to values and principles based on the Qur'an and Sunnah. He said: "whoever teaches his child and improves his teaching and whoever educates his child and improves his education, that person has done good to his child and will receive *fahala* in the sight of Allah". Al Qabisiy states that education and teaching complement each other. Morals must be nurtured by the family, educational institutions, and the public. If children deviate or do bad things, it is more due to families who do not fulfill their obligations. Children who have deviated from religious behavior need to be punished and educated in the right direction (Al Qabisiy, 1986; Nu'my, 1995).

When discussing the content of an educational curriculum, Al Qabisiy classifies teaching into two major sections: the basic or obligatory sciences (*ijbari*) and the non-basic or non-obligatory sciences (*ikhtiyariy*). These include the following sciences: Quran, fiqh, morals, khat and Arabic. Meanwhile, the sciences that are not included in the basic category, namely the *ikhtiyariy* category, are as follows: Hisab (arithmetic), Arabic literature and history (*tarikh*) (Muvid, 2020).

In this case it can be concluded that Al Qabisiy did not intend to separate knowledge, but divided knowledge in terms of its nature. There is knowledge that is *ijbari* and some are *ikhtiyari*. This is to broaden the horizons of Muslims regarding the classification of knowledge in the Islamic world (Muvid, 2021). Thus, our task is to synergize and integrate the two groups of knowledge. Then, Al Qabisiy also did not give a 'signal' prohibiting students from studying general science (*ikhtiyari*), he only tried to divide these sciences. With this, there is nothing wrong when Islamic education synergizes *tajribi* science with *ikhtiyari* into a whole unit to produce graduates of Islamic education who are religious experts as well as science experts (Saifullah, 2014; Prayitno, 2019). Finally getting a happy life in the world-afterlife.

## CONCLUSION

From the above study, it can be concluded that Al Qabisiy wants to design an integrative education model into four parts, namely first, learning must be oriented towards Qur'an-based moral education. Second, the science of *tajribi* and *ikhtiyari* must be given in learning. Third, cognitive, affective, and psychomotor aspects must be integrated into a unified whole and run in balance. Fourth, paying attention to education for women in the direction of equitable and democratic education.

Al Qabisiy's thinking related to Islamic religious education always prioritizes the aspect of balance which is the strength of Islamic education graduates. Balanced can mean paradigm, concept of life, lifestyle, and spirit of life and how to solve problems, so that they can be wise and maximized. Not being a generation that is fanatically "blind" so that it rejects differences, dialogue, and cooperation between others. Therefore, the Al Qabisiy integrative Islamic education model is an alternative to designing learning that is interrelated and fosters all the potential of both attitudes, knowledge and psychomotor of learners (students).

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