



## **New Paradigm of Learning Islamic Religious Education in The 21st Century: A Study of Amin Abdullah's Thought**

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### ***Abstract***

*This research aims to explore Amin Abdullah's thoughts regarding the new paradigm of Islamic Religious Education (PAI) in the 21st century. The aim of this research is to contribute to learning for Islamic Religious Education teachers to be more open to knowledge outside their field. As such, in the learning process, they are more creative in applying approaches and methods in learning tools, processes, and evaluation. The method used in this research was a literature study, which analyzed research results from journals, proceedings, and books with the same theme. For its analysis, this research used a relatively new book by Amin Abdullah, i.e., "Methods of Religious Studies and Islamic Studies in the Contemporary Era," which is multidisciplinary, interdisciplinary, and transdisciplinary. Three findings or results were obtained from this research. First, the integration-interconnection approach developed into inter, multi, and transdisciplinary is highly relevant in meeting the needs of Islamic Religious Education in the 21st century. Second, the integration-interconnection or multi, inter, and transdisciplinary approach can be used as a reference in improving Islamic Religious Education learning. Third, the urgency of the multi, inter, and*

*transdisciplinary approach lies in the figure of the educator (teacher or lecturer) as the spearhead of educational change because they are the ones who are in direct contact with the next generation at the grassroots and are the actors in educational change.*

*Keywords: Paradigm, 21st Century Islamic Religious Education Learning, Amin Abdullah's Thoughts*

## **A. Introduction**

The development of Islamic education from the langgar system until now is still fragmentary (Yamin et al., 2022), meaning that religious knowledge has not been successfully linked to issues developing in society today. As a result, Islamic education is stagnant around cognition but dry in the affection and psychomotor aspects. If this continues, Islamic Religious Education (PAI) graduates will only be good at debating but will stutter and fail to solve educational problems in the sophisticated 21st century (Adib, 2022).

In fact, society is currently faced with the challenges of the 21st century with the characteristics of the Internet of Things, Artificial Intelligence, Big Data, and even Society 5.0 issues. Individual mastery of the skills needed to utilize all of this becomes a natural eliminator of who is able to survive and who is not (Shaleha, 2022). The 21st century is also known as the knowledge age, where in this era, all alternatives as an effort to fulfill life's needs in various contexts are more knowledge-based. For example, efforts to fulfill the needs of knowledge-based education, knowledge-based economic development, knowledge-based social empowerment, and knowledge-based development in industry (Mukhadis, 2013).

The world of education has not escaped the challenges of the 21st century. The COVID-19 pandemic has created momentum for major and fundamental changes in the world of education, where education that was previously conventionally carried out face-to-face has to change to virtual face-to-face to prevent transmission of the deadly COVID-19 virus. Meanwhile, the current learning problems in Islamic Religious Education still revolve around human resources, ideological problems, the dualism of the Islamic education system, language, and problems with learning methods (Amirudin, 2019). In the process, Islamic Religious Education also experiences other problems, such as teacher-centered, monotonous methods and approaches, weak mastery and use of teachers and students regarding learning technology, and curriculum design (Efendi, 2020).

Seeing the complexity of the problems that occur in Islamic Religious Education, academics and educational practitioners are required to have problem-solving skills to reform the Islamic education system in the 21st century. On the other hand, a monodisciplinary perspective will not be able to solve these complex problems. Amin Abdullah also emphasized that monodisciplinary can narrow a person's insight and way of thinking (Amin Abdullah, 2020).

Therefore, a comprehensive new approach or perspective is required, which is then internalized, starting from planning and processes to evaluation in education and learning so that problems can be resolved correctly and wisely. Why is it internalized in learning? The reason is that it is a grassroots area, which is the basis for changing this perspective.

Interdisciplinary, multidisciplinary, and transdisciplinary are the latest approaches from the integrative-interconnective model offered by Amin Abdullah, which is very worthy of being internalized in all components of 21st-century Islamic Religious Education learning. The reason is that complex problems are impossible to solve with only one scientific point of view. Apart from being the initiator of integration-interconnection, Amin Abdullah is also believed to be the Indonesian Muslim scholar who has been the most consistent in promoting the integration of science to date (Amin Abdullah, 2020). He has often been invited as a resource person in scientific forums, such as general stadiums, scientific talks in podcasts, seminars, or webinars, and book reviews of his work, which are quite popular among academics.

Many writings in the form of journal articles on the theme of integration-interconnection have been written before, but one that specifically discusses Amin Abdullah's thoughts in relation to education and learning, among other things, was carried out by Masyitoh (2020). In her writing, she focused on the background of the integration-interconnection concept initiated by Amin Abdullah, namely the Al Jabiri epistemological trilogy and its relevance for Islamic higher education institutions.

Second, Wiji Hidayati's writing (Hidayati, 2015) regarding the content of Islamic Religious Education integration-interconnection in the 2013 curriculum at the high school level explains that the K13 curriculum has fulfilled integration with the three epistemological movements: Bayani, Burhani, and Irfani, with details found in four chapters (13 %). While there are 22 chapters (71%) in the integration of the interconnection of the two epistemologies, five chapters (16%) have not yet

integrated the interconnection, the scientific content of which is dominated by the Bayani epistemology.

Third, the writings of Muhammad Yamin et al. (2022) are about spider webs and integration-interconnection at UIN Sunan Kalijaga, a higher education institution where this concept was born by Amin Abdullah. It was concluded that the development of the integration-interconnection paradigm can be seen in several aspects, such as academic guidelines, infrastructure, religious laboratories, and science laboratories, and it can even be applied in the form of buildings.

The three articles above inspired the authors to research Amin Abdullah's thoughts. Different from the three previous studies, this paper focuses on Islamic Religious Education learning reform, which departs from Amin Abdullah's thoughts. In his latest book, Amin Abdullah touches on the importance of reform through approaches and methods in the Islamic Religious Education learning process (Amin Abdullah, 2020). Seeing the extent to which integration-interconnection has subsequently developed into an inter, multi, and transdisciplinary approach in Islamic education is interesting. Amin Abdullah is one of the figures in the relationship between science and discipline, which integrates religion and science with an integration-interconnection model. The authors obtained these results after studying several views on the relationship between science and religion as a comparison, namely Ismail Razi Al Faruqi, Armehdi Mahzar, Ziaudin Sardar, and Syed Hoesen Nasr.

Through this research, it is expected that Islamic Religious Education, with a variety of approaches and methods (interdisciplinary, multidisciplinary, and transdisciplinary) in the grassroots area, can improve and renew its face in the scope of learning. Apart from that, this research can also be used as a reference and alternative solution for 21st-century learning.

## **B. Methods**

This literature research was carried out based on primary sources from Amin Abdullah's written work entitled "Multidisciplinary, Interdisciplinary, and Transdisciplinary: Methods for the Study of Religion and Islamic Studies in the Contemporary Era," published in 2020. Secondary data were taken from published scientific articles, proceedings, and several Amin Abdullah videos on the YouTube platform in various forums, including published and unpublished research results. Searching for the data needed in this research could be obtained from library

sources or documents via the publish and publish application. According to Zed (2014), in library research, library searches are not only the first step in preparing a research framework (research design) but also at the same time, utilizing library sources to obtain research data (Melfianora, 2019).

## **C. Result and Discussion**

### **1. Spider Webs as a Scientific Construct of Amin Abdullah**

It is impossible to separate a person's thoughts from their past life experiences. Hence, to look at a person's scientific construct, one should also look at their life background comprehensively, starting from educational background, organization, social environment, and others. In his article entitled "Amin Abdullah's Epistemological Thought and Its Relevance for Higher Education," Waston (2016) quite completely and comprehensively describes Amin Abdullah's profile.

M. Amin Abdullah was born in Margomulyo, Tayu, Pati, Central Java, on July 28, 1953. He completed Kulliyat Al-Mu'allimin Al-Islamiyyah (KMI), Gontor Ponorogo Islamic Boarding School in 1972 and the bachelor's degree program (Bakalaureat) at the Institute of Education Darussalam (IPD) in 1977 at the same Islamic boarding school. He also completed the Undergraduate Program at the Ushuluddin Faculty, Department of Comparative Religion, IAIN Sunan Kalijaga Yogyakarta, in 1982. With the sponsorship of the Department of Religion and the Government of the Republic of Turkey, starting in 1985, he took the Ph.D. in the field of Islamic Philosophy at the Department of Philosophy, Faculty of Arts and Sciences, Middle East Technical University (METU), Ankara, Turkey (1990). He also attended the Post Doctoral Program at McGill University, Canada (1997-1998).

His dissertation, entitled "The Idea of University of Ethical Norms in Ghazali and Kant," was published in Turkey (Ankara: Turkiye Diyanet Vakfi, 1992). Other published scientific works include *Kalam Philosophy in the Era of Postmodernism* (Yogyakarta: Pustaka Siswa, 1995), *Religious Studies: Normativity or Historicity* (Yogyakarta: Pustaka Siswa, 1996), *Cultural Islamic Dynamics: Mapping Contemporary Islamic Discourse* (Bandung, Mizan, 2000), *Between al-Ghazali and Kant: Philosophy of Islamic Ethics* (Bandung: Mizan, 2002), and *Religious Education in the Multicultural Multireligious Era* (Jakarta: PSAP Muhammadiyah, 2005). Meanwhile, the published translated works are *Religion and Reason: The Instinct of*

Fear and the State of the Human Soul (Jakarta: Rajawali, 1985) and Introduction to Islamic Philosophy: The Middle Ages (Jakarta: Rajawali, 1989).

M. Amin Abdullah was Chairman of the Indonesian Students Association (PPI), Turkey, 1986-1987. While taking advantage of the summer holidays, he worked part-time at the Consulate General of the Republic of Indonesia, Secretariat of the Hajj Affairs Agency in Jeddah (1985 and 1990), Mecca (1988), and Medina (1989), Saudi Arabia. Currently, he is a permanent lecturer at the Ushuluddin Faculty, teaching staff at the Postgraduate Doctoral Program at IAIN (now UIN) Sunan Kalijaga, IAIN Sunan Ampel Surabaya, Universitas Islam Indonesia, master's program at UIN Sunan Kalijaga, Philosophy, Faculty of Philosophy and Literature Study Program (Middle Eastern Studies), and Faculty of Literature, Gadjah Mada University, Yogyakarta.

In 1993-1996, he served as Assistant Director of the IAIN Sunan Kalijaga Postgraduate Program. From 1992 to 1995, he served as deputy head of the Institute for Islamic Studies and Practice (LPPI) at Universitas Muhammadiyah Yogyakarta. In 1998-2001, he served as Assistant Rector I (Academic Affairs) at his alma mater, IAIN Sunan Kalijaga. In January 1999, he was honored to become Professor of Philosophy. From 2002-2005, he served as Rector of IAIN/UIN Sunan Kalijaga. In 2005-2010, he served as Rector of UIN Sunan Kalijaga Yogyakarta for the second period.

In social organizations, this Professor at UIN Sunan Kalijaga was Chair of the Ummah Division, ICMI, Yogyakarta Special Region Regional Organization, in 1991-1995. After the 83rd Muhammadiyah Congress in Banda Aceh in 1995, he was given the mandate as Chairman of the Council for Tarjih and Development of Islamic Thought, Central Leadership of Muhammadiyah (1995-2000). Then, he was elected as one of the Central leaders of Muhammadiyah as Deputy Chairman (2000-2005).

His insightful writings can be found in various scientific journals, including *Ulumul Qur'an* (Jakarta), *Al-Jami'ah: Journal of Islamic Studies* (Yogyakarta), and several other Islamic scientific journals. Apart from that, he actively participates in seminars at home and abroad. The international seminars he attended included Population in the Islamic World, Al-Azhar University Population Agency, Cairo, July 1992; Da'wah Islamiyah, Government of the Republic of Türkiye, October 1993; ASEAN Religious Council Program (MABIM) Workshop, Government of Malaysia, in Langkawi, January 1994; Islam and 21st Century, Leiden University, Netherlands,

June 1996; Qur'anic Exegesis in the Eve of the 21st Century, Leiden University, June 1998; Islam and Civil Society: Messages from Southeast Asia, Tokyo Japan, 1999; al-Tarikh al-Islamy wa-azamah al-huwaiyah, Tripoli, Libya, 2000; International Anti-Corruption Conference, Seoul, South Korea, 2003; Preparation for the New Horizon Seminar in Islamic Thought, London, August, 2003; Gender Issues in Islam, Kuala Lumpur, Malaysia, 2003; Da'wah and Dissemination of Islamic Religious Authority in Contemporary Indonesia, Leiden, Netherlands, 2003.

The history of the scientific model established by Amin Abdullah was motivated by his criticism of the epistemology of Muhammad al Jabiri, namely Bayani, Irfani, and Burhani, which began to distance themselves from each other. Bayani reasoning, which emphasizes the study of texts, is growing rapidly in Islamic educational institutions, especially Islamic boarding schools. As a result, this reasoning experiences difficulties when it comes to dialogue with Irfani reasoning, which is based on intuition, and Burhani, which is based on reason. He views each epistemology (Bayani, Burhani, Irfani) as still too partial, causing the relationship between each of these epistemes to seem to negate each other; in fact, these three episteme clusters are still in one group of science, i.e., Ulumuddin (Amin Abdullah, 2012).

During the heyday of Islam, knowledge was not as fragmented as it is today, where they interpreted religious knowledge and general knowledge in an integrated manner. Abdurrahman Mas'ud believes that scientific dichotomy emerged when Madrasah Nidzamiyah was founded during the Nidzam al-Mulk Dynasty and developed until the Ayyubid Dynasty. The religious sentiments of the Sufis towards the Shiites ended in the elimination of philosophy, logic, and several other general sciences, which were deliberately removed when madrasas developed at that time (Abdurrahman Assegaf, 2019). Its impact is that the cold war between religion and science is still felt today (Muslih, 2017).

Historical facts also exhibit that after the decline of Muslims from the golden age, the approach that dominates among Muslims tends to be subjective, apologetic, and detached and closes itself off to other approaches (exclusive). The Al-Qur'an Hadith, which is actually rational and adaptive to the demands of the times, ultimately becomes frozen, rigid, and taboo against rational touches and demands for change and developments of the times. Ironically, this situation has become an easy target for Western intellectuals, and the condition of Islam has become the object of their objective and rational study. Whether we like it or not, Muslims are,

in fact, far behind when viewed from these two points of view (Muhaimin, Abdul Mujib, 2013).

Whatever the format, model, or approach, the sciences of religion, philosophy, politics, history, and economics cannot ignore the functional role of educational institutions. Like the development of a philosophical tradition, it will not be successfully passed on to the next generation without being included in the education system; likewise, the Islamization of knowledge will not occur without the existence of a platform called education.

Efforts to advance the Ummah from backwardness and setbacks continue to be made by scholars, ulama, and Muslim figures from generation to generation by looking for new formats for the encounter between religion and science. The first step in this effort is called the Islamization of knowledge. The initiators included Syed Naquib Alatas, Ismail Razi al-Faruqi, Syed Ali Ashraf, and others. In a larger forum, namely the First International Conference on Islamic Education held in Mecca in 1977, recommendations were made on the importance of the Islamization of science, namely the sciences revealed in the Qur'an and hadith and rational sciences originating from human reason, such as economics, social, politics, law, chemistry, biology, astronomy, and others, must be confronted with Islamic values (Abdurrahman Assegaf, 2019).

One of the prominent Indonesian intellectuals also continues to strive to combine two (religious and general) sciences through educational channels, namely Amin Abdullah, by creating a scientific concept in the form of a "spider web." He offers innovative ideas about scientific constructs, which emphasize approaches and methodologies for exploring the main sources of Islamic teachings, namely the Qur'an and sunnah (hadith), with an integrative-interconnective approach, which he then develops again into a multi, inter, and transdisciplinary approach.

Aside from being jargon, the integration-interconnection scientific model is also a core value at UIN Sunan Kalijaga Yogyakarta, which has been developed to this day. All academics, consciously or not, have tasted integration products incorporated into the system and curriculum at UIN Sunan Kalijaga Yogyakarta since 2004 (Muslih, 2017). The integration-interconnection approach in Islamic education presupposes an open dialogue between the sciences. The opportunity for dichotomy is closed tightly. Three civilizations are brought together in it, namely



hadârah al-nass (text culture), hadârah al-'ilm (science culture), and hadârah al-falsafah (philosophical culture) (Abdullah, 2006).

The figure who inspired Amin Abdullah, as acknowledged in his writings, was Imam Zarkasyi, a modern educationist in Gontor, where he received his secondary education. He also gained language, leadership, and organizational skills from Gontor. He received philosophical provisions from Mukti Ali at UIN Sunan Kalijaga Yogyakarta. These two figures inspired him to find the concept of integration-interconnection after a six-month contemplation process at McGill University, Canada. Initially, the integrative-interconnective concept still used rapprochement (mutual approach between various scientific disciplines); he has been conveying this concept since 2002. More details can be seen in the Amin Abdullah Greet and Meet forum with the current Rector of UIN Sunan Kalijaga, Prof. Al Makin, on his YouTube channel. Apart from that, Fazlur Rahman, Khaled Abou el-Fadl, and Muhammaed Arkoun also inspired Amin Abdullah to find his ideas (Amin Abdullah, 2010).

The following is a figure of a spider web, i.e., the idea and result of Amin Abdullah's long reflection, which is still a hot topic discussed in academic forums because, in fact, the integrative-interconnective approach is still highly relevant to the needs of this era.

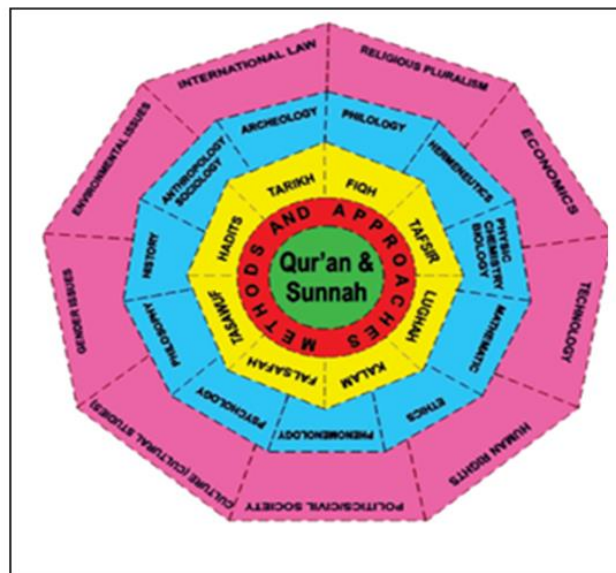


Figure 1. Amin Abdullah's Integration-Interconnection Spider Web

The grand design of the scientific spider's web can be seen as a scientific metaphor. Religious science and general science can greet each other harmoniously without being dichotomous and are connected (Yamin et al., 2022). From this figure, it can also be seen that the Qur'an and hadith can only be explored if humans can be open to contemporary science. Amin Abdullah calls it an approach and method. Without approaches and methods, the Al-Qur'an as a religious source will not relate to human needs in every era; in other words, religious knowledge must be communicated with contemporary sciences (Amin Abdullah, 2020).

The "spider web" scientific structure here describes a scientific structure that is integrative-interconnective, which is very broad and, at the same time, skilled. The Qur'an and hadith are understood in a new way, always becoming a unified basis in one scientific and religious breath. Meanwhile, there is depicted the figure of a religious human being who is skilled in handling and analyzing issues that touch upon humanitarian and religious problems in the modern and postmodern era, with mastery of various novel approaches provided by natural science, social science, and humanities. Furthermore, the style of the scientific building at UIN Sunan Kalijaga Yogyakarta adheres to the paradigm of building Islamic science as a whole. With scientific integration-interconnection by knitting together the trilogy of scientific treasures Hadlarat an-Nas, Hadlarat al-Falsafah, and Hadlarat al-'Ilm, UIN Yogyakarta does not choose the Islamization of science (Amin Abdullah, 2012). However, it is remarkably close to the humanization of religion, thus giving UIN Sunan Kalijaga a new title as the initiator of building Islamic science with a humanist scientific worldview of integration-interconnection (Ismail, 2017).

## **2. New Paradigm of Islamic Education in the 21st Century from Amin Abdullah's Perspective**

Islamic reform is used in the same sense as the terms "reform," *tajdid* (renewal), and *ihya'* (revival), and in Indonesian, it is called Islamic reform. This is an Islamic movement that includes the "Islamic Renewal Movement," which lasted for the last three centuries. Reformism in Islam does not mean changing Islamic doctrine but rather "renewing" the methodology and perspective in understanding Islamic doctrine (Arif Subhan, 2012).

The most important basis of the reformist movement is "returning to the Qur'an and Sunnah." They consider that the backwardness of Islam is motivated by the fact that Muslims have far abandoned the main sources of Islamic teachings. With the main theme of "purification" or Islamic purification of local culture, they use the categories of *bid'ah* and *khufarat* to designate local culture that is not in line with Islamic doctrine. They also encourage *ijtihad* as a methodology for exploring new concepts from the main sources of Islamic teachings. Groups in the Islamic movement differ in their response to the West in terms of modernity; some see modernity as a way to achieve Islamic progress again, while others reject it (Arif Subhan, 2012).

In this case, educational reform is an effort to improve education in all aspects, with the basic characteristics of being programmed and systematic, innovative, dynamic, and accountable (Iroh Suhroh, Wawan Wahyudin, 2022). Abudinata translates reform as forming or reorganizing, namely arranging and ordering something chaotic, in which there are activities of adding, replacing, reducing, and renewing. In the sense commonly used in Indonesia, the reform era is the period of government that began after the fall of the New Order government in 1998 by a mass movement that was no longer stopped. From that year until now, it has been called the Reformation Era (Afiful Ikhwan, 2017).

Islamic education reform, from Amin Abdullah's perspective, should start from the ability of educators to extract verses from the Qur'an or hadith as a scientific basis in the learning process through the entrance in the form of scientific approaches and methods. He conveyed this explanation at the general stadium at the Universitas Islam Indonesia (UII) Yogyakarta, which was initiated by the Islamic Religious Education Study Program on YouTube.

The question is, why does Islamic Religious Education learning need to be reformed? This is because the knowledge of religion that is currently understood is still inadequate to face new problems and challenges in the modern and contemporary era. The ability to marry the two, i.e., old scientific paradigms (*al-turast*) and new sciences or science (*al-muhadatsah*), should be able to be practiced by Islamic Religious Education teachers and lecturers in the learning process so that the next generation is not confused about facing problems in the modern and postmodern era or is more familiar with the term 21st century (Amin Abdullah, 2020). Besides that, the public's understanding of religious education is that it demands value education, not knowledge (Hanipudin, 2019).

21st-century skills have taken the position of a forward-looking alternative to the prevailing knowledge-based ones (Dishon & Gilead, 2021). 21st-century Islamic Religious Education learning reform should touch all elements of learning, starting from educators being required to be more professional (Saenah, 2022), students with seven survival skills, critical thinking and problem-solving skills, collaboration and leadership, dexterity and ability to communicate, initiative, can communicate effectively both orally and in writing, are able to access and analyze information, and have the ability to imagine (Saibah, 2020). Even though there are other essential elements apart from educators and students, such as media, time, facilities, and infrastructure, it seems that the educational element is the most important because educators have more power and motivation to achieve change through learning (Martin et al., 2014).

Through the content of the 21st-century curriculum, 21st-century learning describes "4C" learning and innovation (critical thinking and problem solving, creativity and innovation, communication, and collaboration). 4C learning is elucidated in four-step categories. First, ways of thinking include being creative, innovating, being critical, solving problems, making decisions, and learning proactively. Second, ways of working comprise communicating, collaborating, and working in teams. The third is a way of life as a global and local citizen. The fourth are tools for developing 21st-century skills, namely information technology, digital networks, and literacy (Riduwan. 2023). At this time, the phenomenon of disruption is driving the digitalization of the education system, where learning activities and the education system will change completely. Classrooms are experiencing an evolution with digital learning patterns that provide a more creative, participatory, diverse, and comprehensive learning experience.

Further, 21st-century competency is a set of skills and knowledge needed by individuals to become intelligent, creative, and competitive world citizens in the digital era. Scientific integration is the process of combining various fields of science and knowledge to address problems and solve problems holistically. In this case, 21st-century competencies can include scientific integration to help individuals understand how various fields of science and technology are interconnected and how to use them to solve complex world problems.

For that reason, educational institutions are needed as a forum where teachers play a vital role. Teachers play a particularly significant role in forming and producing human resources who are superior and have high competence (Saenah,

2022). However, most Islamic educational institutions consider religious education to be education in religious sciences in all its details. Madrasas, for example, continue to look for opportunities to teach religious sciences even though they know that the number of study hours available is less than those disciplines. Apart from that, when there is agreement on the importance of teaching values, there is debate about its name, whether morals or character.

At the elementary school level, for example, the nomenclature of Islamic Religious Education subjects is supplemented with character. In fact, Islamic Religious Education itself is included in Aqidah morals, apart from the Qur'an Hadith, Islamic cultural history, and Fiqh. It could be that the Islamic Religious Education delivered in schools so far has not been successful in shaping the morals of students. In other words, the subject of Islamic Religious Education and character is actually a form of evaluation of religious education, which is still too high, so it needs to be grounded with the addition of character.

### **3. The Urgency of the Inter, Multi, and Transdisciplinary Approach to Islamic Education in Learning Islamic Religious Education in the 21st Century**

The integrative-interconnective scientific model, which is better known as the inter, multi, and transdisciplinary approach, is crucial to apply at the educational institution level up to learning. This is because 1) there is a long-standing dichotomy between religion and general science, 2) religious science is alienated from modern realities, and 3) science is distant from religious values. The aim of some of these approaches is none other than to end scientific linearity (Amin Abdullah, 2020).

In the 2013 curriculum, three material models combine inter-, multi-, and transdisciplinary concepts. These models involve mixing different scientific disciplines into one cluster. For example, an interdisciplinary approach can be observed in the natural sciences, where disciplines such as astronomy and physics combine to form astrophysics. Likewise, the social sciences can also benefit from this blending, as seen in the field of sociolinguistics, which combines sociology and linguistics. Aside from that, religious knowledge can also be approached through intra-disciplinary methods, such as in tarbawi tafsir, which combines tafsir and tarbiyah.

Apart from intra-disciplinary models, some multidisciplinary models involve mixing different scientific disciplines in clusters. For example, natural sciences and social sciences can be intertwined in anthropobiology, where biology and anthropology merge. Finally, the transdisciplinary model involves mixing different scientific disciplines without specific groupings. This can be observed in the combination of natural science and religious knowledge in the biotic field, which uses one method.

In the learning process, at least three stages must be went through: planning the learning, implementing the learning process, and evaluating it. Again, teachers have a big responsibility to realize these three processes as well as possible. Inter, multi, and transdisciplinary approaches should be understood, both conceptually and contextually, by teachers so that the Islamic Religious Education material to be delivered to students has adequate and relevant approach content as a basis for the learning process. If visualized, it will look like the figure below:



Figure 2. Curriculum Structure of the Islamic Religious Education Study Program

Through the figure above, it can be explained that the middle circle can be read with the learning design of Islamic Religious Education in the 21st century.

Islamic Religious Education subjects or groups in the second circle can greet each other, and even if they can, they can actually strengthen each other. The learning elements of Islamic Religious Education in the third green circle are also related to each other. Circles one, two, and three must be fulfilled at the approach level (the way to think). Then, the outermost circle is the things that need to be paid attention to during the learning process (the way to teach). However, everything becomes one unit that can be implemented, starting from planning to evaluation in Islamic Religious Education learning.

Additionally, teachers and students are the main actors in learning. Both act as subjects, although at the application level, the teacher becomes the facilitator, and the student becomes the learning center. The two subjects studied the Islamic Religious Education science group by paying attention to all aspects of learning.

One example is designing Islamic Religious Education learning, which starts by looking at the learning outcomes (CP), learning objectives (TP), and learning objective flow (ATP) in the Independent Curriculum. The next is determining goals, creating indicators, compiling material, determining appropriate approaches, methods, and strategies, and choosing the right media. When starting to design learning tools, all learning elements must be integrated to achieve learning goals.

For example, when compiling and delivering Islamic Religious Education material, scientific elements in the same scientific group or outside the scientific group must still be included as long as they are relevant and can support the explanation of the existing material. The material is not only presented in a rigid format, consisting of definitions and verses only, but the material prepared must be in dialogue with other allied sciences (inter and multidisciplinary). Alternatively, if the teacher is capable, it can be presented and analyzed using knowledge outside the Islamic Religious Education field (transdisciplinary) so that students can understand the material comprehensively and think more rationally and intersubjectively. Of course, this effort can be realized if teachers understand multi-, inter-, and transdisciplinary approaches.

At the evaluation stage, the parameters for creating questions in student books refer not only to HOTS but also to 21st-century skills. This is to develop students' abilities so they can compete in the current industrial era 4.0. This is reinforced by the Minister of Education and Culture Regulation Number 103 of 2014 concerning Elementary and Secondary Education Student Learning that the

preparation of lesson plans for the 2013 revised 2017 curriculum must include strengthening character education, literacy, 21st-century skills, or 4C (creativity, critical thinking, communication, and collaboration), and HOTS (high order thinking skills) (Abduh & Istiqomah, 2021). Moreover, the current orientation of the Independent Curriculum is more focused on students' competencies to face the challenges of their time.

#### **D. Conclusion**

21st-century competency is characterized by rapid change, requiring people to change old paradigms into new ones. Education, as the main sector in the change process, should equip educational actors with appropriate and adequate thinking skills. Teachers, the main element in the grassroots area who are in direct contact with future generations, should be given special attention by equipping them to be more professional in their field.

Professional benchmarks, apart from being based on a juridical basis, really need to be equipped with a scientific basis in the form of an integration-interconnection approach. This is so that Islamic Religious Education is not only used as material in text form but must be linked to the context of life. Hence, aside from being a material subject, Islamic Religious Education also becomes a new way of looking at solving problems that exist in society.

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