

Integrated Of Islamic Education in Ideology Liberalism

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ABSTRACT

Educational liberalization is a contemporary educational movement in which education must take cultural action for cultural freedom and revolution. the concept of liberalism about education is actually implicitly leads to the concept of integrative education. It is the same with Islamic education, where educational liberalism emphasizes the principle of problem solving when referring to the concept of the main thing about educational liberalism, the expected goal is about integration between theory and practice. This paper uses a qualitative concept research. Data sources come from related articles and books. Then analyzed and described descriptively. The results of the study indicate that the concept of educational liberalism is in accordance with integrative education (concept) or in line with the concept of Islamic education. While the concept Integrative Islamic education in the ideology of liberalism can be seen in 4 ways. 1) foundation, 2) objectives, 3) methods and 4) evaluation.

Keywords: *Islamic education, ideology, education liberalization, integrative*

ABSTRAK

Liberalisasi pendidikan merupakan gerakan pendidikan kontemporer di mana pendidikan harus melakukan tindakan kultural untuk kebebasan dan revolusi kultural. konsep liberalisme tentang pendidikan sebenarnya secara implisit mengarah pada konsep pendidikan integratif. Sama halnya dengan pendidikan Islam, dimana liberalisme pendidikan menekankan pada prinsip problem solving ketika merujuk konsep utama tentang liberalisme pendidikan maka tujuan yang diharapkan adalah tentang integrasi antara teori dan praktek. Tulisan ini menggunakan penelitian konsep yang bersifat kualitatif. Sumber data berasal dari artikel-artikel dan buku terkait. Kemudian dianalisis dan dituangkan secara deksriptif. Hasil penelitian menunjukkan bahwa Konsep Liberalisme Pendidikan sesuai dengan pendidikan Intergratif (konsep) atau sejalan dengan konsepnya pendidikan Islam. Sedangkan konsep pendidikan Islam integratif dalam ideologi liberalisme dapat dilihat melalui 4 cara. 1) dasar, 2) tujuan, 3) metode dan 4) evaluasi.

Kata kunci: pendidikan Islam, ideologi, liberalisasi pendidikan, integratif

A. INTRODUCTION

Elaborating on “Islamic education” is of course a stand-alone company, will but surrounded by other entities that synergize with each other. So it's not easy in leave it

in the world of Islamic education. It will not run out, if human (life) lasts (Lacina et al., 2006). Post-World War-2, where almost all parts of the world were hit crisis,(Baeten, n.d.) the world of education

received many "lawsuits" that questioned the purpose of education.(Syukran, 2020) The lawsuit is based on objective conditions which show that education that has been going on for a very long time, it turns out that it is not able to do much for respond to crisis challenges and make changes. Of course, ideally individuals (participants) students as a complete subject capable of actively making changes on himself and his environment. Therefore, each individual must be given full freedom to develop into a complete person.(Zaini, 2021)

Thus, he is able develop self-capacity and become a whole person capable of making changes. There are several things that cause education does not develop individuals (subject) intact. *First*, the education system is centered on educators, while students only as a passive receiver.(Sastrawan & Primayana, 2020) *Second*, the education system is centered on pulpit lectures, and exams. Where lectures are the main tool to convey objective knowledge to students the recipient. As well as the objective measuring instrument test, the amount of knowledge recorded and recorded is measured replayed by students. *Third*, the system is oriented towards power and

control.(Mukri, 2013) Where the asymmetric relationship between educators and students is a power relation, where control is always pointing downwards. *Fourth*, the atmosphere is tinged with suspicion and lack of educator's trust in students.(Machali, 2013) *Fifth*, students are very easy to master, creating an atmosphere of fear evoked through corporal punishment, upfront criticism generality, ridicule and fear of failure.(Agusto,2007) *Sixth*, the school system does not provide opportunity for full personality development, but only the intelligence of the brain.(Dewi & Aslan, 2015) With an education system like this, students and knowledge confined knowledge. So that today the concept of education which refers to the concept of integration began to a very interesting study.

The concept of integrative education, looking at education from objective point of view. So that integration is in any case unfounded on sentiment, interest or something that is taboo to talk about. Where neutrality is always emphasized in formulating integrative education. (Rohman & Wahyudin, 2018) When neutrality comes first for looking at the integrative concept, then there are no other

issues that are studied other than the object being studied itself. Because integration can be categorized as integration that can be related with scientific integration, integration is related to theory and practice and the concept of integration others directly related to education.

When looking for a moment (historically) related to science, of course, it starts from the Greece period who believed entirely in mythology every time something or everything happened. Faced is always associated with myths. Followed by the Greece who began to use reason as the basis for thinking, although not yet perfect and systematic. Followed by century The 8th background behind laziness is related to thinking. Where is the philosophical thought? based on the truth of certain religious teachings so that thoughts are no longer wild and radical. (Mohammad Adib, 2011)

Furthermore, followed by the renaissance and modern until now. See the science in above, it can be said that science objectively does not give birth to a dichotomy so that it has an effect on the distinction between types of scholarship in terms of thought, source and epistemology. Where the difference is only seen from scientific specifications.

So that's where the ideology of liberalism education is an ideology that oriented to students how to solve problem solving about their own life effectively. (Zaini, 2021)

The concept of liberalism about education is actually implicitly leads to the concept of integrative education. In other words, the concept liberal education is more likely to enable a person to meet the future so that better, because it contains the values of freedom to do something which means being free to determine one's own destiny and future through the process education, of course. If Islamic education fails in deliver humans towards insan kamil or ahsan taqvim, namely the best quality that relies on human values. From this, it can be seen that the interconnection between Islamic education and liberal education are the same, so in certain respects related to the concept of integrative education. Therefore, the researcher wants to examine how the concept of integrative Islamic education in the ideology of liberalism.

B. METHOD

Writing articles using qualitative research with library methods. This is

done in order to get the concepts of Integrated of Islamic Education in Ideology Liberalism. The data sources come from books and journals that are nationally and internationally accredited. Then the data obtained by the researcher was described descriptively. So that it is poured in the form of a systematic description, picture or painting as well as the relationship between the phenomena studied.

C. RESULTS AND DISCUSSION

1. Understanding Islamic Education

It is known, that education is labeled with the word "Islam" so that it becomes "education". Islam" is determined by the existence of basic Islamic teachings that are sourced (Al-Qur'an and Sunnah), as an ideal basis to be used as a reference in its operation. While education Others that are not labeled Islam are only based on appropriate empirical rational thinking with the philosophy of life of a nation. From this, there are curriculum differences learning, the philosophical concept of Islamic education, is based on *hablun min Allah* (relationship with Allah) and *hablun min al-nas* (human relations with humans) and *hablun min al-alam* (human relations with the natural

surroundings), Allah created humans as Khalifah on earth (nature). Khalifah means the holder of the mandate, mandate, and power, to realize and describe the will and power of God in nature. (Ilyas, 2016) Where relationship with the function of God's rububiyah (education) to nature (humans), then Humans as caliphs on earth receive educational tasks. Khalifah of God or people the ideal, has three aspects: truth, goodness and beauty, or other words The ideal human being is a human who has knowledge, morals and art.

According to Nasir, basically humans have four ideal traits that have been listed in the Qur'an. First, man is a creature chosen by God. Second, humans with all their negligence are expected to be God's representatives on earth. Third, man to believe in God. Even if the risk is great. Fourth, for that human then given the ability to know all the names and concepts of objects that are Angels alone can't. Therefore the angels prostrate and respect him. (Azis, 2019) Paradigm about The concept of Islamic education has indeed developed widely. Especially in Islamic education Surely all of them are familiar with the three basic concepts of Islamic education, namely; Tarbiyah, Ta'lim, and

Ta`dib. Where the three basic concepts have different pressure points.

First, Tarbiyah. The word "at-tarbiyah" is a form of masdar which comes from fi`il Madhi (form of past). rabba, and has the same meaning as the root words rabba, and in terms of its content is the same as the word rabb which is the name of God. (Karyanto, n.d.) The experts gives the definition of at-tarbiyah when identified with ar-rabba as follows: According to Al-Qurtubi, that the meaning of ar-rabb is the owner, master, the most correcting, the most regulating, the most changing, and the most fulfilling. Al-Jauhari give meaning at-tarbiyah, rabbah, and rabba, by feeding, and nurturing, and nurturing. (Jaya, 2020) Ar-rabb root words, has a broad meaning, including: owning, controlling, regulating, nurture, feed, grow, develop, and mean to educate.

Second, Ta`lim. Ta'lim comes from the word allama which means the process of teaching by using All the senses possessed by humans are then recorded by reason (reason). God's Process taught Adam to use allama.(Sarnoto, 2014) According to Jalal, defines at-ta`lim as the process of giving knowledge, understanding, responsibility, and instilling trust, so that self-purification or

self-cleaning man from all impurities and make himself in a condition which makes it possible to receive al-wisdom and learn everything that is beneficial to him and which he does not know.(Fitrianingrum, 2021) Ta`lim covers aspects of the knowledge and skills required someone in his life as well as guidelines for good behavior, as the word of Allah S.W.T. in the letter. Meanwhile, according to Abrasy quoted Maksum and quoted again by Margustam, that taklim is only part of tarbiyah because it only concerns the cognitive domain. While al-Attas considers the word ta`lim is closer to teaching or transferring knowledge from educators to students, even the range of cognitive aspects does not provide a basic introduction portion.

Third, Ta`dib. Ta`dib is derived from a noun and has the verb adaba which means means to educate. (Mubarok, 2015) This form of the word is not yet directed and requires a definite purpose (object). In education, the object is human. While in Indonesian the word Adab is defined as manners, manners and manners. But civilization interpreted as the result of all human cultivation, both personally and communally (group). So, tadib the pressing point is on the mastery of the

right knowledge within yourself someone to produce stable charity and good behavior. (Darisman, 2016) According to Rahman quoted by Sanaky that the pronunciation of ta`dib have at least four kinds of meaning, (1) education (education), (2) order (discipline), (3) punishment for good (punishment, chastisement), and (4) punishment for order (disciplinary punishment). From this, a common thread can be drawn that the meaning of ta`dib focused on moral formation. When analyzing the explanation above, it is very noticeable really ideally the concept of education brought by Islam.

Maybe some people will apply the words tarbiyah, ta`lim, and ta`dib as symbols in the world Islamic education, but in the explanation according to Al-Attas, which is suitable for use in the world of Islamic education today is the word ta`dib. Because tarbiyah in its original sense is in its application and understanding by the Muslims in today's times is not intended to designate education or users education. Qualitative prominence on the concept of tarbiyah is compassion (rahmah) not knowledge (ilm).

While the word ta`dib knowledge is more highlighted than affection. In its conceptual structure, ta`dib already includes the elements of: knowledge (ilm), teaching (ta`lim), and good parenting (tarbiyah). Strictly speaking, so there is no need to refer to the concept of Islamic education as tarbiyah, ta`lim, and tadib at once. Because, the concept of tadib is the most appropriate and accurate term for shows education in the Islamic sense. (Syah, 2017)

Where this is exemplified by Al-Attas, that the consequences that arise are not using the concept of tadib as Islamic education and the educational process is loss of adab, which means the loss of justice which in turn causes confusion and error in knowledge, all of which occur among Muslims today. With regard to society and the Ummah, confusion with errors in the "knowledge" of Islam as well as views on the "nature" and "truth" in Islam. Creating false conditions in all areas of life can appear and thrive and cause injustice. They maintain conditions this, because it will ensure the continuity of the emergence of leaders like them to replace them after they left, and thus maintain their dominance over the affairs of the people. (Khotimah, 2009)

Through this explanation, many may ask if it is indeed etiquette is a problem in education and in the educational process, why not ta`dib? used to mean "education" itself. Answer; actually we can't say that the term ta`dib, to mean education in the Islamic sense, because it has not previously discovered or applied as such. On the contrary, we can find reason to believe that, from the earliest periods in history Islam, adab has been heavily involved in the Sunnah of the Prophet S.A.W. Conceptually melted with science and charity. The salaf philosophers were told that the Prophet Muhammad was embodiment of moral virtue, so that the Prophet Muhammad SAW has and will always be a good role model. (Suryawati, 2016)

This explanation can also be seen conceptually from various opinions Muslim intellectuals, such as A. Malik Fadjar said, "the concept of Islamic education is universal education, insightful to multi-dimensional life, which includes insight into God, humans, and nature in an integrative way. (Nugroho, 2016)

Departing based on the description above, it can be formulated that Islamic education is expected able to produce

people who are useful for themselves (shohih li nafsihi) and others (shalih li ghoirihi). As well as shaping one's personality to become an ulul kamil human, meaning Humans who are whole spiritually and physically can live and develop naturally and normally.

Because Islamic education is education based on the basics of Islamic teachings (Al-Qur'an and hadith) as a way of life for all Muslims. Through With this education, we can understand, appreciate and practice the teachings of Islam in accordance with Islamic provisions. In this regard, the level of understanding, appreciation, and Our practice of Islamic teachings is very dependent on the level of quality of education Islam that we accept.

2. Concept of Integrative Islamic Education

In general, the term integrative is an adjective from the word integration. Refer to According to the Big Indonesian Dictionary, integration is "assimilation to become one unit" Whole and coherent. (Ikhwan, 2014) Then in English, integration, means to combine something so that it becomes a whole. So that changes in social order and cultural assimilation that occur in the Indonesian society, demands Islamic educational institutions to be able to present Islamic

educational institutions that are relevant to these changes and developments. (Ilyasir, 2017)

Institutional redesign is also expected to be integrated into life society systematically. Of course, the first problem is more philosophical, the second is more methodological, that is, apart from being able to present discourse constructions on the plains, definite philosophy, methodological foundation in the integration process must also be well established so that it can be integrated into the system of Muslim society in an inherent and comprehensive manner. (Zaini, 2021)

Basically, education is a process of self-development and life human beings as a whole and comprehensively in various fields of life in accordance with human existence. This is in line with Langeveld's statement quoted by Karyanto that "education is an outpouring of adult human power and effort to guide" the next generation who are immature towards maturity, (Karyanto, n.d.) Seeing these problems, integrative education can be interpreted as: the unification of religious knowledge and general science or what is often known as education nondichotomous. (Syafiqurrohman, 2020)

Non-dichotomous education adopts an educational theory that does not distinguish the types of knowledge within a certain scope of space. So that educators non-dichotomous will provide its own space for science so that it becomes one unified whole. From there it can be said that in general the concept of Integrative Islamic education is the integration of worldly and hereafter elements. That is coaching psychological or psychological aspects in harmony with physical or physical aspects. Aspect coaching intellectual or reason with emotional or psychological aspects. Individual aspect coaching or personal with social or community aspects. And the estuary is skill building the hereafter by building worldly skills. This is the essence of the concept of Islamic education integrative. (Bahri, 2017)

Moreover, in certain terms, integrative education will have more aspects specific, depending on the focus of the object to be studied. Al-Hazimi stated that there are three integration aspects; first, the aspect of scientific integration; when referring to Ibn Khaldun, "Father of History and founder of the social sciences", divides science into two types; 1) science "naqliyyah" (science based on

authority) and science "aqliyyah" (science based on reason or rational arguments). Including the types of sciences of the Qur'an, hadith, interpretation, creed, fiqh, science of kalam, and Sufism. 2) philosophy (metaphysics), mathematics, and physics, with various distributions. Of course, these two kinds of knowledge should be able to integrated (unified) in the implementation of Islamic education in an integrative way. So that you can produce a holistic-quality human figure. 19The integration of the sciences naqliyyah and aqliyyah sciences in Islamic education create a human condition ideal as well as realistic to face the dynamics of the times. (Zaini, 2021)

Second, the integration of competencies; when observing the words of S. Bloom, "educational psychologists" compile a taxonomy of educational goals into several domains between them (fields, regions) then each domain is divided back into a more detailed division based on the hierarchy. So that the purpose of education is divided into three domains, namely: 1) Cognitive Domain, which contains behaviors that emphasize intellectual aspects, such as knowledge, understanding, and thinking skills. 2) Affective Domain (Affective Domain)

contains behaviors that emphasize aspects of feelings and emotions, such as interests, attitudes, appreciation, and ways of adjustment self. 3) Psychomotor Domain (Psychomotor Domain) contains behaviors that emphasize aspects of motor skills such as handwriting, typing, swimming, and operating machine. (Effendi, 2017)

In addition, Dewantara put forward the concept of "Trisakti Jiwa" in depth related to the integration of competencies that are identical to the concept of Bloom's taxonomy. Trisakti means three powers, namely the potential in the soul of a human being, including the mind, taste, and will, or creativity, taste, and intention; a) Creativity is the power of thinking, which is in charge of looking for the truth of something, by comparing the situation with one another others, so that they can know the differences and similarities. And can know what is right and what is wrong, b) Feeling is an impulse that cause feelings of pleasure or pain, sadness or joy, shame or pride, satisfaction or disappointed, brave or afraid, hate or love, and so on. In terms of this feeling, human solely passive, c) Karsa is a will which is a continuation of hawa natural lust that exists in the human soul, but has been

considered by the mind and refined by feeling. So that it is no longer raw, rough, and low. (Zaini, 2021)

Third, institutional integration; It is known that the concept of Trisakti Jiwa, Ki Hadjar to once launched the concept of Tricenter-Education. Where there are three main rooms for the continuity of the educational process, namely the family, school, and community environment. 1) the family realm, which is the first and most important center of education. Since emergence civilization of humanity, family life always affects the character of every person humans, from ancient times to the present. 2) school or college nature, which is an institution where the learning process takes place, especially as an effort to educate the mind, develop intellectuality, as well as maturation of knowledge both theoretical and practice. 3) society or the realm of youth, namely a space where young people take part socially. Society becomes a laboratory for the human education process as a whole, so that he does not become a mere individualist. (Kalida, 2019)

Truly in Within the scope of Islamic education, there is one more area of educational space that is very important cannot be ignored, namely the

mosque (mushola). As stated by Mursi, the space for Islamic education revolves around the family environment, the environment the community, the school environment (madrasah), and the mosque environment (mushola).

3. Tracing Liberalism Educational Ideology

Educational liberalization is a contemporary educational movement in which education must be a cultural act of freedom and cultural revolution. (Tolchah, 2016) Humans are rational who can be educated freely. This critical intelligence on is basically a problem-solving power to create a society rational. The development of such a society demands the elimination of social conditions including all forms of intellectual authoritarianism that prevent humans from thinking and act freely. (Karsidi, n.d.) Quoting Skinner, it is further stated that for the process of Such critical rationalization is possible only with or through those who able to discover and apply scientific principles in education. (Mustofa, 2009)

So the writer can say that the long-term goals of liberal education are: about improving the quality and preserving the social order by teaching each student how to problem solving about his own life

independently effective. (Mu'minin, 2017) The achievement of educational goals liberals consider problem solving that is be the focus of education. This goal, of course, has quite a variety of effects. From a curriculum point of view, an integral curriculum concept will be found between theory and practice and practice. From there in Muslim society, education does not only function only theological but also sociological. Conceptualization of education in practice from conception

This will determine the course of Islamic history in the life of mankind. In the development of the world community who is always trying to find and formulate various new order and alternative models in various fields, the education sector is demanded to always and continue to be developed. The development of the education sector cannot be separated from the development and change of society, because education is organized and intended for the community. Even a good education system will always be measured the extent to which the system has the ability to absorb, direct, and evaluate each changes and trends that occur in society. This is what might be called Imam Barnadib as an incorporative eclectic. (Mustofa, 2009)

Thus, it can be seen in the circle of liberalism in the process education consists of several things, namely; First, Methodist Liberalism; where is the character Methodist liberals are of the opinion that methods must be adapted to the times, so that includes new reflections on the nature of learning. of course at the same time does not change something that is considered to be in accordance with the criteria of good. Second, Directive Liberalism; his character or inclination will desire a fundamental change "renewal" related to educational goals" and ways of working. The directive liberalism views compulsory education is a must. Of course when compared to liberalism methodical, which changes and adapts to the conditions of the times and still maintains something that feels good. Meanwhile, directive liberalism views the goals and means of work must be radically changed from its original orientation. (Zaini, 2021)

Third, Non-directive Liberalism; where the non-directive liberalism group agrees associated with radical change as are directive liberals. However they reduce all boundaries in conventional schooling situations. Through how to change something to a certain degree such

as removing compulsory education, even remove compulsory subjects. So that it can be said as a whole it will be found different characters from one another but all three have the same goal, namely to solve their own problems effectively.

4. Revealing the Concept of Integrative Islamic Education in the Ideology of Liberalism

In essence, education is a process of preparing the younger generation to live and fulfill their life goals effectively and efficiently. (Raharjo, 2010) Until can be said that education should emphasize the development of individual potential fully. In this respect, liberal education is very much in line with what has been formulated by educational experts. Because by prioritizing and emphasizing the concept of freedom for students is really needed, in other terms students is the subject or active agent of education itself, it is not an object that at any time can be ordered and regulated by educators. From there, a reconstruction of the Islamic education system is needed, one of which must be develop the potential of students and the freedom to think as broadly as possible. Of course, this is the orientation of liberal education so that Islamic education is able to produce "people of faith, knowledge and skills with" always

in accordance with and in line with advances in science and technology. (Choli, 2020)

Foundations of Integrative Islamic Education, It is known that the integrative scientific structure here does not mean inter-various sciences experience fusion or merging into one form of science identical, but the integration of character, style, and nature between these sciences in all its dimensions. (Zaini, 2021) I can say that there are several foundations principal among them; first, Theological Foundation; namely the integration of faith, science, charity. Second, the Philosophical Foundation; where the diversity of scientific disciplines is essentially human efforts to understand the complexity of the dimensions of human life. Third, the Cultural Foundation; the educational process cannot ignore local culture as a cultural basis both in translating Islam and developing knowledge. fourth, Psychological Foundation; This paradigm certainly intends to read as a whole three domains, namely haārah al-naṣ, haḍārah al ilm, haḍārah al-falsafah.

The Purpose of Integrative Islamic Education, By prioritizing rationalism, individualism and freedom as factors that

influence a person's liberal education have a positive side, although it does not rule out the possibility of having a negative side. The positive aspects that will see in liberal education as we can see in the Western world is growing enthusiasm to do something creatively, innovatively in optimizing individual abilities so that they are able to compete and be responsible for the climate full of capitalism. (Zaini, 2021) So it can be said that there are several goals of integrative Islamic education including the following; first, Philosophical Goals; substantially as well as existential human beings were created on earth to worship Him. As the basic capital, Humans are given the perfection of the form of creation compared to other creatures. Through In the educational process, humans learn to recognize and practice the characteristics of humans divinity, which basically already has and has the potential for development. The potential for developing divine qualities in humans depends on each individual. (Harahap, 2016) Second, Functional Objectives; education is rooted in the demands on human beings to be the caliph on earth. Specifically from a human point of view functional purpose is to know about the differences in traditions,

behavior and customs customs, culture, ethnicity, system of thought, society and so on guide to the introduction and understanding of each other. Third, Incidental Purposes; that is improvement of motor, emotional, intellectual, spiritual intelligence. (Zaini, 2021)

Methods in Integrative Islamic Education is a method used to implement a plan that have been prepared in real activities so that the objectives that have been prepared are achieved effectively optimal, (Sahnan, 2018) in other words the learning method is a presentation technique that is mastered by a teacher to present subject matter to students in the classroom either individually or in groups so that the subject matter can be absorbed, well understood and used by students. (Nasution, 2018) Furthermore, if the word method is associated with integrative education then can be interpreted as a way to transfer knowledge (transfer of knowledge) and transfer value (transfer of value) and instilling religious knowledge to students so that an Islamic human can be achieved. If we refer to in the Quran often The word *tariqah* is used, which is a means to lead to a goal, such as hell, so that it becomes a way to hell (Q.S. An-Nisa verse:169). Sometimes Quran shows

the nature of the road that must be taken such as al tahariqah al mustaqimah, which interpreted as a straight path, sometimes also means a place al tha riqah fi al bahr which means a (dry) road at sea (Q.S. Thahaa verse: 77), but sometimes also means the result of obedience to the path he takes, as in the verse which states: it means; "And that if they continue to walk in the straight path (of Islam), indeed we will give drink to fresh water (a lot of sustenance) (Q.S. Al-Jin verse:16). Even sometimes al tariqah means the solar system or the sky, as in the verse, as in the verse which means; "And verily we have created above you seven paths (seven heavens), and we are not negligent to our creation". (Q.S. al-Mu'minun verse: 17).

Through this, the method in a series of learning systems plays a very important role, because the success of learning is very dependent on on the way educators use learning methods. This means method used to realize the teaching and learning process that has been set. With Because of this, there are concerns raised by education experts who think that teaching methods and regard them as strategic for the success of the learning process

Evaluation in Integrative Islamic Education Learning is considered

successful when it reaches the desired goal. The same learning is not always the same benefits for students because of the following reasons: certain. Learning effectiveness may also depend on the nature of the particular learning material. Students themselves complain about poor learning, because it is not carefully prepared, less systematic in its organization, less clear the description, it is not clear to hear for all students, while the teaching as if speaking to the blackboard or to his notebook. (Prastowo, 2017) Of these, education must occur in a holistic and systematic teaching and learning process, in Education consists of many components. Each teaching component does not separate or run independently, but must run regularly, mutually dependent and sustainable.

In this context, evaluation in integrative Islamic education aims to decisions relating to Islamic education are completely in accordance with Islamic values so that the goals of Islamic education that have been proclaimed are achieved. In addition, the authors need to clarify in the understanding of educational evaluation that the object in educational evaluation are students, but it should be noted that students Students here are not

only as objects of evaluation, but as objects of evaluation evaluation subject. Therefore, an evaluation of integrative Islamic education can be carried out in two ways, namely: first, self-evaluation, namely by conduct introspection or self-calculation. This evaluation of course with internal awareness that aims to increase creativity and personal productivity (good deeds). Second, evaluation of other people (students), This evaluation activity must be objective so that students are not immersed in learning indecision, stupidity, injustice and can make changes quickly to a better way. (Ade Chandra, 2019)

Through the explanation above, of course, it cannot be separated from the meaning of Islamic education is a process of guidance given to achieve his life goals, especially until the formation of a Muslim personality, which is a concept that does not leads to the dichotomy of certain scientific specifications, especially not to mention related to religion or general science. (Suryadi, 2018) Because the actual concept of Islamic education already covers the whole (holistic), all integrated in the concept Islamic education itself. while the focus of Islamic education on guidance achieving his life

goals is a series that implicitly provides space broadly to explore the types of curriculum and any methods that can be used achieve the goals of Islamic education.

D. CONCLUSION

Educational liberalization is a contemporary educational movement in which education must take cultural action for cultural freedom and revolution. In liberal paradigm, the task of education is the rational transformation of society. Where are the people Liberals always strive to adapt education to economic and political conditions. The educational ideology of liberalism is an educational ideology that is oriented towards students, for a liberal educator, the long-term goal of education is to preserve and improve the existing social order by teaching everyone students as how to deal with problems in their own lives effectively.

Then the concept of liberalism about education is actually implicit leads to the concept of integrative education. It is the same with Islamic education, where educational liberalism emphasizes the principle of problem solving when referring to the concept of The main thing about educational liberalism, the expected

goal is about integration between theory and practice. Or specifically the concept of integrative Islamic education in Islamic education the ideology of liberalism can be seen through several things, namely; foundation, objectives, methods and evaluation.

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