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The Implementation of Science Interconnection for Fiqh Subject at MTs MIM Langsa Aceh

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Abstract

This study aims to describe the implementation of the science interconnection approach in learning Fiqh carried out at Madrasah Tsanawiyah Swasta Islam Modern (MTs MIM) Langsa Aceh. This study uses a qualitative research approach. Meanwhile, data collection was carried out through in-depth observation and interview techniques. After the data is collected, the writer sorts the data, presents the data, and draws conclusions. The results showed that the teachers of Jurisprudence at MTs MIM Langsa applied the interconnection approach of Jurisprudence subjects with subjects related to other subjects and connected to learning resources that utilized the sophistication of information technology. The interconnection approach applied at Madrasah Tsanawiyah Langsa Aceh succeeded in re-knitting various religious and scientific subjects that previously occurred in a scientific and teaching dichotomy.

Keywords: Implementation, Interconnection Approach, Fiqh, Dichotomy of Science

Abstrak

Penelitian ini bertujuan untuk mengetahui gambaran penerapan pendekatan interkoneksi pengetahuan dalam pembelajaran mata pelajaran Fiqih yang dilaksanakan di Madrasah Tsanawiyah Swasta Islam Modern (MTs MIM) Langsa Aceh. Penelitian ini menggunakan pendekatan penelitian kualitatif. Sementara itu, pengumpulan data dilakukan melalui teknik observasi dan wawancara secara mendalam. Setelah data terkumpul, penulis memilah data, menyajikan data, dan menarik kesimpulan. Hasil penelitian menunjukkan bahwa para guru mata pelajaran Fiqih di MTs MIM Langsa menerapkan pendekatan interkoneksi mata pelajaran Fiqih dengan mata pelajaran yang terkait dengan mata pelajaran yang lain serta dikoneksikan dengan sumber belajar yang memanfaatkan kecanggihan teknologi informasi. Pendekatan interkoneksi yang diterapkan di Madrasah Tsanawiyah Langsa Aceh berhasil merajut kembali berbagai mata pelajaran agama dan sains yang sebelumnya terjadi dikotomi secara keilmuan dan pengajarannya.

Kata Kunci: Implementasi, Pendekatan Interkoneksi, Ilmu Fiqih, Dikotomi Ilmu

Introduction

The dichotomy of religious sciences and general sciences is a discourse that has existed for a long time in the study of national education. In the Big Indonesian Dictionary (KBBI), dichotomy is defined as the division of two opposing groups. If the term dichotomy is associated with the separation between religious knowledge and exact sciences, it will refer to an attitude or understanding that distinguishes, separates, and contrasts religious knowledge and the general sciences. (Akbarizan, 2014).

In the Islamic perspective, the view of the dichotomy of science is not in accordance with the structure of science as part of the history of the birth of Islam. As a result, this view places Islam as a separate scientific discipline. M. Saleh Putuhena said that this dichotomy of science has caused Islamic scientists to lag behind, both in developing scientific insight and in solving various problems with various approaches (Putuhena, 2005).

Therefore, the dichotomy of science will cause Islam to lag behind in the field of science. This is because of the division of two scientific fields that will be chosen by people in studying. In this position, the younger generation will experience confusion when they want to pursue higher education, whether to become a religious expert or scientist in the field of general science.

This causes parents to be reluctant to advise their children to continue their studies in the Department of Islamic Education. Especially if the child wants

to become a scientist or work in an office. The reason is because there is a general view that the Department of Islamic Religious Education will only make students as *mubaligh* (Islamic preacher), not scientists. Likewise, if parents want their children to become scientists. They will advise their children's education to focus on general learning majors.

In Islam, general sciences and religious sciences are not two different fields of knowledge. The two disciplines are an inseparable unit. Imam Suprayogo said that Muslims should be superior in terms of intellectuals, because Allah has made the Prophet Muhammad as a role model until the end of time. Based on this view, Muslims should be superior because the Prophet Muhammad has become a role model for many people (Suprayogo, 2014).

However, in reality, what is expected is not as ideal as it should be. It can be seen in many places that Muslims, both locally and internationally, have not yet achieved what is considered ideal. At this time, not many Muslim scholars can master science and religion at the same time. To be able to have that ability is not an easy matter. Every individual must be serious in studying the Qur'an and Al-Hadith as a source of knowledge. At the same time, they must also study the sciences that are developing in the world.

In fact, not a few of a number of individuals or broader groups are still lagging behind in the economic, scientific, technological and social fields. Moreover, there are still many Muslims who live on the poverty line and have low education (Suprayogo, 2014).

The best way to overcome the backwardness of the Muslims is through education, since the development of a country depends on the progress of its education system. The problem is on what kind of education concept Muslims can develop. The existence of Islamic schools, Islamic boarding schools, and other Islamic-based educational institutions has actually made a major contribution in improving the quality of Muslim youth. However, this is still not enough because there should be efforts to make improvement qualitatively, i.e. in the fields of institutions, culture, curriculum methodology, leadership, and managerial (Suprayogo, 2014).

In its development, efforts have been made to improve the quality of Islamic education by integrating the two disciplines. This has been introduced by visionary experts since the late 20th century, which then gave rise to pros and cons (Mulyanto, 2000). From this debate, it can be seen that this effort to integrate religion and science is carried out in earnest, where recently there have been parties who have made various efforts to formulate holistic education, namely Islamic education which does not only emphasize ritual aspects, but rather touches all aspects of life to the fullest as the message of the Qur'an and al-Hadith. Thus, Islamic education is expected to bring students to become substantively superior human beings. Not only meet the conditional criteria.

Many Muslim figures are trying to devote themselves to improving the quality of Islamic education, such as Kuntowijoyo, M. Amin Abdullah, Imam Suprayogo, Nanat Fathar Natsir, Abdul Rahim Yunus, Abdurrahman Assegaf, Nurhayati Djamas and so on. These Muslim scholars expressed their thoughts as an effort to improve the quality of Islamic education.

The result of their thinking is the integration and interconnection of religious and general sciences. The concept of integration formulates that there is no separation between the two sciences. Religious knowledge that comes from the Qur'an and al-Hadith are the source of all knowledge. It needs to be interpreted and developed by human's ability to think, so that it produces results, both in the social, legal, and technological fields.

In general, the ideas of Muslim scholars have been applied in various Islamic educational institutions. This can be seen from the existence of a school called madrasa which combines the teaching of religious and general sciences. However, the results of its implementation have not been able to answer these problems. This is marked by the absence of students who are able to combine the two sciences. However, the development of Islamic educational institutions does not stop there. They always try to make students able to become prospective Muslim scholars who excel in the religious field as well as become scientists.

Research Method

This study uses a qualitative approach. This research is a field research that seeks data directly in the field. Data obtained from field research becomes the primary source which is supported by other sources. Qualitative research is equipped with a broad theory so that it can become a good "human instrument". Sugiono cites the opinion of Borg and Gall which states that qualitative research is much more difficult to do than quantitative research because the data collected is usually subjective and the main measuring instrument for collecting data is the researcher himself (Sugiyono, 2010).

In conducting qualitative research, researchers must have broad insight in the field that being researched. If the researcher's knowledge is limited, both theoretically and methodologically, the researcher will find it difficult to obtain data sources, difficult to understand what is happening, and will not even conduct an inductive analysis of the data obtained.

Data analysis in this study used critical analytical descriptive method. The analytical descriptive method describes and elaborates as well as provides critical interpretation to find meaning about the research object which is formulated in the form of a narrative description. In other words, analytical descriptive research takes problems or focuses on problems as they are when the research is carried out. Then, the research results are processed and analyzed to draw conclusions.

In this study, researchers used content analysis and concept analysis methods (Barnadib, 1988). Content and concept analysis is a method and analysis to draw conclusions through efforts to find the characteristics of messages that are carried out objectively and systematically (Moleong, 1991).

Results and Discussion

Madrasah Tsanawiyah Swasta Islam Modern (MTs MIM) Langsa Aceh is an Islamic educational institution located in Langsa. This Islamic school has implemented scientific interconnection by requiring prospective students to communicate in Arabic and English. This aims to support them so that they can interpret the Qur'an as a guide for human life and can master science and technology, so as to create a generation of Muslims who are of high quality in faith, piety, and science and technology, and are able to practice it for themselves and others. (Susanto, 2020).

In the context of implementing scientific interconnection, MTs MIM Langsa has implemented education that combines religion and general science. This can be seen in how the Qur'an and al-Hadith are used as the basis for studying every science that has been found in contemporary times here. MTs MIM Langsa implements and strengthens science and technology learning that is interconnected with the learning of Islamic education.

Based on this explanation, this paper explains the implementation of interconnection studies of religious and general science in Islamic education learning at MTs MIM Langsa. This research approach uses field research. Therefore, the researchers observe and discuss Fiqh learning in the interconnection of science directly. For several months, researchers experienced direct interaction by studying the interconnection of science learning in Fiqh learning in the classroom. Practically, the observation activities include how school and Islamic education teachers implement the science interconnection approach in learning Fiqh.

In this study, the researchers explained about the application of science interconnection in Fiqh learning, thereby improving the quality of Islamic educational institutions that implement the academic and moral development of students at MTs MIM Langsa.

The Islamic education learning system at MTs MIM Langsa is not much different from other madrasa schools. However, a significant difference is that the students study in a school that has a reputation, both in the development of the field of religious scholarship and interconnection with general science.

According to the research results, the science interconnection program in Fiqh learning has begun to be implemented at MTs MIM Langsa by requiring students to be able to read the Qur'an and al-Hadith. This is because the Qur'an and al-Hadith are references to the laws of Fiqh. Then, the students are trained

to speak Arabic and English. Thus, in the future students will be able to translate the Qur'an and al-Hadith into Indonesian, so that they can then interpret them into science and technology using English which is currently the language of world science.

Furthermore, the teacher of Fiqh subject teaches not only lesson contained in textbooks, but also other materials that are in accordance with Fiqh science. Based on the results of the interviews and observations, it is illustrated that the interconnection of knowledge in Jurisprudence subjects at MTs MIM Langsa is a school program for supporting students from grade 7 to 9. The implementation of the program is left to the Fiqh teacher by applying the interconnection of religious knowledge, especially Fiqh subjects to general science.

Implementation of Interconnection on Fiqh Learning

Fiqh can be interpreted as a deep understanding of the laws or rules of Allah conveyed by the Prophet Muhammad. These subjects tend to teach the law of halal, haram, sunnah, and makruh. In addition, Fiqh as a discipline that is taught in classrooms usually teaches a lot of guidance on how to worship Allah SWT. However, in fact, these laws can be interconnected with general science.

At MTs MIM Langsa, the teachers interconnect the laws of Fiqh into general knowledge by giving examples of how a Muslim is obliged to perform ablution before praying. One contextual example related to this topic is the spread of the Covid-19 pandemic. This virus can be prevented by a clean living culture, such as always maintaining cleanliness by always washing hands before and after activities. In relation to this subject, the Fiqh teachers explained to the students that ablution activities are the answer to preventing Covid-19. By performing ablution, everyone has kept his cleanliness from head to toe. In fact, this makes humans maintain their own cleanliness by cleaning every entrance of the virus through holes in the body.

In addition, the teacher also held a quiz competition, in which the questions were related to the interconnection of Fiqh and general sciences and technology. It is intended to make students able to internalize religious and scientific knowledge.

There are several obstacles faced by Fiqh teachers in implementing Fiqh learning, especially the interconnection program. The first is the lack of students' ability to understand the interconnection of fiqh law into science and technology. In this case, the researcher conducted a direct test to see the abilities of some students in grades 7 to 9. Of the 27 students, only 4 were unable to understand how to interconnect Fiqh law into science and technology in accordance with what the teacher had taught.

According to one of the Fiqh teachers, Latif Subandi, some students who do not understand this interconnection are those who find it difficult to accept lessons. This is because they do not really understand how to make a Fiqh, which

is sourced from the Qur'an, al-Hadith, Ijma', and Qiyas, into a study of science and technology. Therefore, the researcher emphasizes how to interconnect Fiqh law into science and technology, both as existing and new phenomena.

The application of this interconnection was initiated by the principal to be applied by teachers when teaching Fiqh subjects. At the beginning of the application of this interconnection, students found it difficult to understand, but because of the enthusiasm and motivation given by the Fiqh teacher, this application was able to run well.

The second obstacle is the duration of Fiqh lessons which are not sufficient to provide various demands for interconnection of knowledge in Fiqh learning to students. To overcome this, the researchers asked the principal and teachers to provide opportunities for students to get used to thinking cross-disciplinary, so that they are accustomed to interconnecting knowledge.

To complete the data on the obstacles faced in the science interconnection program in Fiqh learning, researchers need to ask whether all teachers in other fields of study provide support for the science interconnection program in schools. In the opinion of the Deputy Head of Curriculum at MTs MIM Langsa, all teachers in any subject area always apply knowledge interconnection. Thus, there will be no sectoral ego towards a subject and others. It aims to educate students to always get used to interconnecting each subject with others. However, the obstacle is the inability of all teachers to apply the interconnection of their lessons to other subjects.

Interconnection, also known as the integration of knowledge, is the merging of knowledge structures. The dichotomous scientific structure should be changed. The structure of science does not separate the branches of religious science, including the science of Fiqh, and the branches of science resulting from observation, experimentation, and logical reasoning. The interconnected scientific structure is between studies originating from the verses of the Kauliyah, the Koran and the Hadith, as well as the verses of the Kauniyah, the results of observations, experiments and logical reasoning. A very popular division for understanding science is the division into the fields of ontology, epistemology, and axiology (Nafis, w.y.).

On the other hand, the program for implementing the interconnection of knowledge in Fiqh learning is an effort implemented to form a Muslim generations who understand religious sciences with general sciences. Thus, being an Islamic scholar and a scientist at the same time is not an easy matter. Therefore, careful preparation is needed, both from education providers in schools and from students, so that the process of applying science interconnection is not difficult. Among the several things that must be fulfilled regarding interconnection methods are those formulated by experts such as Kuntowijoyo, M. Amin Abdullah, Imam Suprayogo and Abdurrachman Assegaf.

M. Amin Abdullah (Abdullah, 2006) argues that the dichotomy of science exists in several forms. The first is a single entity which means the occurrence of scientific arrogance or a scientific building that feels the only one that is most correct. For example, the science of Jurisprudence will conflict with the science of Sufism which always explains the advantages of their respective fields and always looks for the shortcomings of other disciplines.

The second is isolated entities which means the occurrence of isolation or separation between fields of science which results in no interaction between each scientific field. One science and another should be interrelated so that it can develop and progress. Because, every field of science must have shortcomings. If every field of science knows its limitations, then the interconnection of science can provide input to one another.

Therefore, to solve this problem, Amin Abdullah (Abdullah, 2006) found that there are at least three things that must be addressed. The first is the method of interpreting the Qur'an. Interpretation should not be carried out verbally, so that it does not result in a narrowing of the meaning of the text of the Qur'an, because Islam with its main source is a guide for the universe. However, people are often unable to interpret the verses of the Qur'an from guidance in implementing Sharia into methods for guidance in everyday life. This is due to the process of word-by-word interpretation, such as interpreting Arabic verses of the Qur'an into Indonesian. The verse should be interpreted in a broad sense related to the benefit of the ummah.

The second is the method of interpreting the hadith and the study of Islamic thought. The interpreter of hadith must be able to interpret the text of the hadith into a science, so that it is not only limited to an understanding of religion. Hadith which is an explanation of the text of the Qur'an that opens opportunities to develop the substance of the meaning of the hadith is the basic source of knowledge that has other branches of science. Thus, science will develop according to the times.

Meanwhile, Imam Suprayogo put forward the idea that the integration of religious and general knowledge emerged in the midst of religious awareness that was full of advances in science and technology. Allah SWT has given the gift of the Qur'an to Muslims, and this should make them superior to other people. However, in reality, Muslims are still lagging behind in various fields.

Thus, there should be a concept that explains that Muslims will progress if they are able to transform and actually absorb knowledge in order to understand revelation.

According to Imam Suprayogo, Islamic-based educational institutions make the Koran and al-Hadith as the basis for providing comprehensive education, both at the theological, philosophical, theoretical-academic levels, and even at the practical level (Imam, 2008). Thus, he argues that so far the al-Qur'an and hadith have only been used as the basis of religion with nuances of fiqh,

sharia, muamalah, and aqidah. The knowledge contained in the Qur'an should have a broad scope in various fields of science, as the Qur'an and hadith do not conflict with each other.

In his methodology, Imam describes science in the form of a tree of knowledge. According to his explanation, the roots of a tree that rise to the ground in search of a source of life is like a student of knowledge who always seeks knowledge as a source. Land which is the source of their needs is like the Qur'an and al-Hadith which are the source of knowledge. Furthermore, the branches and twigs of the tree are like studies from various sciences that exist today.

To be able to apply these ideas, students of knowledge need qualified abilities. They must master Arabic and English. Arabic is used to interpret the verses of the Qur'an and al-Hadith, then English is an international language that contains sources of general knowledge. The results of the interpretation of the verses of the Qur'an and al-Hadith are still in the nature of the Kauliyah verse or general in nature which requires an understanding of the specific aims and objectives or the so-called Kauniyah verse, so to be able to develop it into a science, it is necessary to interconnect with the existing general sciences.

The development of this knowledge can be combined with general knowledge from various branches of science. Thus, it needs the ability of prospective scholars to be able to interconnect verses of the Qur'an and al-Hadith with various scientific fields so as to form knowledge that has just been used by others.

On the other hand, according to Abduurachman Assegaf, the problem in Islamic education is the lack of vision or unclear goals and directions of education to be implemented. Then, there is an unbalanced emphasis between the formation of the main personality in a Muslim and his social role in society.

Furthermore, the description for the renewal of Islamic education at least provides the basis for solving the main problem, that is through the development of the *hadhari* education concept (Assegaf, 2009). *Hadhari* education concept can be understood as a progressive and civilized education based on Islamic values. With that explanation, Assegaf wants to develop an educational pattern that combines religious education and the culture of life that exists in society, so that religious knowledge can answer the problems that occur in everyday life in the future.

Therefore, one should not only study religion for oneself. Religious knowledge must be able to make him knit relationships with other people in society and with God. In this case, each individual must work and think about innovation by using the Qur'an and al-Hadith as a source of reference that can answer all the challenges that exist and advance Muslims around the world.

Regarding the method used, the application of interconnection of knowledge in Fiqh learning at MTs MIM Langsa is a combination of the three

theories above. This can be seen from how the Institute applies Amin Abdullah's work, namely by interconnecting all scientific fields, between one subject and another, thus creating an interaction between scientific fields.

Then, MTs MIM Langsa also applies Imam Suprayogo's theory, in which a person must be able to speak Arabic and English to interpret the verses of the Qur'an which are still in the form of kauliyah into kauniyah. Furthermore, the school also uses Assegaf's theory, in which religious knowledge is not only sought to produce individual piety, but makes it in accordance with the times by interconnecting Fiqh science with technological science.

Therefore, the application of interconnection of knowledge in Fiqh learning is very important to be programmed in Islamic schools by believing that Fiqh law will produce science and technology, both for the ongoing and future periods, so that later they will form figures who are scholars as well as scientists, who is the key word in the application of science interconnection program in Fiqh learning.

Conclusion

The learning model for Fiqh at the MTs MIM Langsa uses an interconnection approach. In this case, Fiqh is integrated with various other sciences, especially science and technology. This interconnection model of Fiqh aims to encourage Islamic law materials to be related to materials from other scientific disciplines. In addition, this interconnection model succeeded in encouraging every teacher to communicate and collaborate in enriching teaching materials with one another.

However, the application of the interconnection approach to Fiqh science at MTs MIM Langsa also faced some obstacles. Students still find it difficult to understand the application of the science interconnection approach to Fiqh learning. Also, learning time is still lacking so additional time is needed outside of class schedule, especially for Arabic and English classes which are still in form of extracurricular. In addition, the level of ability of teachers in various fields of study in applying the interconnection of science is not equal, making it difficult for students to familiarize themselves with the application of the method of interconnection of science.

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