



Realism And Islamic Education

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Abstrak

Penelitian ini menjelaskan tentang realisme dan pendidikan Islam. Metode yang digunakan dalam kajian ini menggunakan metode atau pendekatan kepustakaan (*library research*), bahwa studi pustaka atau kepustakaan dapat diartikan sebagai serangkaian kegiatan yang berkenaan dengan metode pengumpulan data pustaka, membaca dan mencatat serta mengolah bahan penelitian. Hasil penelitian ini menunjukkan bahwa pendidikan dapat diartikan secara sempit, dan dapat pula diartikan secara luas. Secara sempit pendidikan dapat diartikan: “bimbingan yang diberikan kepada anak-anak sampai ia dewasa. Sedangkan pendidikan dalam arti luas adalah segala sesuatu yang menyangkut proses perkembangan dan pengembangan manusia, yaitu upaya mengembangkan dan menanamkan nilai-nilai bagi anak didik, sehingga nilai-nilai yang terkandung dalam pendidikan itu menjadi bagian kepribadian anak yang pada gilirannya ia menjadi orang pandai, baik, mampu hidup dan berguna bagi masyarakat.

Kata Kunci: Pendidikan, Pendidikan Islam, Realisme.

Abstract

This study describes realism and Islamic education. The method used in this study uses the library research, that literature or literature study can be interpreted as a series of activities related to library data collection methods, reading and recording and processing research materials. The results of this study indicate that education can be interpreted narrowly, and can also be interpreted broadly. Narrowly education can be interpreted: "guidance given to children until they are adults. While education in a broad sense is everything related to the process of human development and development, namely efforts to develop and instill values for students, so that the values contained in education become part of the child's personality which in turn he becomes a smart person, both, capable of living and useful to society.

Keywords: Education, Islamic Education, Realism.

Introduction

Until now, it can be said that Islamic education is still in a problematic position between 'historical determinism' and 'practical realism'. On the one hand, Islamic education has not completely departed from the glorious ideals of the past glory of hegemony regarding Islamic thought and civilization; While on the other hand, they are also 'forced' to accept current demands, especially those coming from the West, with a very practical orientation. The development of Islamic education in Indonesia, it can be concluded that the basis used is the civilization of liberation and empowerment. The basis of this reform is education with the concepts of religion, democracy, tolerance, law-based, egalitarian, upholding human dignity, culture-based, global-based, anti-violence, and anti-corruption-based. The current and future

Islamic education system needs to be thought about and discussed about the causes of the problems, including: First, that the implementation of formal/informal Islamic education is not in accordance with the understanding of Islamic education itself; Second, that the systems and methods are still in the process of de-Islamization.

Realism is a reaction against the abstractness and "other-worldly" philosophy of idealism. The main starting point of realism is that the objects of the senses appear in the form as they are (Knight., 2007). Realism is a broad philosophical school which includes materialism on the one hand and attitudes closer to objective idealism on the other. Realism is the view that sense objects are real and exist alone without relying on other knowledge or sense awareness. Knowing or being an object of experience, will not affect the character of an

object or change it. Things exist and we may be aware and then unconscious of them, but that doesn't change their character. Objects or objects may indeed have a relationship with consciousness, but these objects or objects are not created or changed by the fact that they are known by the subject (Titus, 1984).

The flow of Realism in philosophy closely side by side with the flow of Idealism even though it is in a dichotomy. In a philosophical sense, realism means the assumption that the objects of our senses are real; objects exist, they exist regardless of the fact that we know the object, or we perceive it or have something to do with our minds (Titus, 1984). Realism asserts that the attitude of common sense that is widely accepted by people is correct, meaning that natural planes or physical objects exist, do not depend on us, and that our experiences do not change the facts of the things we feel.

In an epistemological perspective, the flow of realism wants to state that the relationship between subject and object is explained as a relationship where the subject gains knowledge about the object purely because of the influence of the object itself and is not dependent on the subject. The understanding of the subject is thus determined or influenced by the object (Joad., 1936).

Realism in philosophy consists of several types, ranging from personal realism, Platonic or conceptual or classical realism. The assumption used is that what is real is permanent and does not change, so that ideas or universals are more real than individual things. There also emerges the more interesting kind of realism represented by Aristotle. According to him the real world is the world that is felt now, and form and matter cannot be separated. Reality is found in concrete objects or in the development of these objects (Titus, 1984).

In the United States itself, in the first decades of the 20th century, two strong realist movements emerged, namely New Realism and neorealism and critical realism. Neorealism is an attack on idealism and critical realism is a criticism of idealism and neorealism.

Groups Neorealism reject subjectivism, monism, absolutism and views which state that non metal objects are created or changed by a knowing mind. doctrine common sense of a world that is real and objective and is known directly by the senses. Knowledge of an object does not change the object. Experience and awareness are selective and not constitutive, which means that the subject chooses to pay attention to certain objects more than others and the subject does not create or change these

objects just because the subject experiences them. Objects are not affected by the subject's experience or the absence of subject experience about the object. If the flow of idealism emphasizes reason or soul as the first reality, then the flow of realism tends to regard reason as one of several objects which are all called nature and also emphasizes that the external world stands alone and does not depend on the subject. Attention is directed not to reason which is understood but to reality which is understood. Thus, realism reflects the objectivism that underlies and supports modern science. Realism accepts the fact that the world is different depending on the experience of each subject. Realism is sharply opposed to idealism. Realism is also an attitude to keep the subject from evaluating objects, by letting the objects speak for themselves to the subject. Realism describes the world as it is and not as it wishes. The emphasis is on the outside world that stands alone.

In educational philosophy, Realism defines itself as a school of educational philosophy with a basic basis of 3 categories of metaphysics and epistemology: that the outside world exists independently of our existence, reality can be known through the human mind (Orstein, 2017).

The forms of Realism arerational realism, classical realism, religious realism, scientific natural realism, and Neorealism and Critical Realism. While the concept of philosophy according to the flow of realism namely Metaphysical Conception, Epistemological Conception, Axiology, Realism in education.

Methodology

This study seeks to analyze and describe the concept of realism and Islamic education. In accordance with the characteristics of the problems raised in this study, a qualitative research method was used, emphasizing the analysis of descriptive data in the form of written words that were observed. The author uses a qualitative approach to analyze studies of realism and Islamic education.

So by itself the analysis of this data is more focused onLibrary Research, namely by reading, studying and studying books and written sources that are closely related to the issues discussed. The method used in this study uses library research, according to Zed in (Rahayu, 2020) that literature or library research can be interpreted as a series of activities related to methods of collecting library data, reading and recording and processing research materials.

This type of research is qualitative research. According to Ibnu in (Arifudin, 2021) qualitative research is a study in which data is expressed in verbal form and analyzed without using statistical techniques. Based on some of the definitions of qualitative research above, it can be concluded that qualitative research is a study in which the data is expressed in verbal form, does not use numbers and its analysis does not use statistical techniques.

In this study the research object consisted of 2 (two), namely formal objects and material objects (Arifudin, 2018). The formal object in this study is in the form of data, namely data related to a critical review of the study of realism and Islamic education. While the material object is a data source, in this case a critical review of the study of the concept of realism and Islamic education.

Collection was carried out using documentation techniques, namely conducting a literature survey to collect materials, and literature studies, namely studying materials related to the object of research. The data collection technique according to (Bahri, 2021) suggests that it is the most strategic step in research because the main objective of research is to obtain data. There are several ways or techniques in collecting data, including observation and documentation. Sources of data used in this study include primary and secondary data. According to (Hanafiah, 2021) that primary data is data collected directly from the individuals being investigated or first-hand data. While secondary data is data in the libraries. The primary data in this study are books related to critical reviews of studies on the concept of realism and Islamic education, and secondary data obtained from both national and international journals.

In this study, the writer will use the documentation method as a tool for data collection because this research is library research. In other words, according to (Hanafiah, 2022) this technique is used to collect data from primary and secondary sources.

Analysis is not only carried out after the data is collected, but since the data collection stage the analysis process has been carried out. According to (Arifudin, 2019) that the use of a "qualitative" analysis strategy is meant that the analysis starts from data and leads to general conclusions. Based on this data analysis strategy, in order to form general conclusions the analysis can be carried out using an "inductive" framework.

Data in this study were recorded, selected and then classified according to the existing

categories. The approach used is an analytical descriptive approach. According to (Apiyani, 2022) that descriptive analysis (descriptive of analyze research), namely the search in the form of facts, the results of one's thought ideas through searching, analyzing, making interpretations and generalizing the results of the research conducted. This research procedure according to (Sulaeman, 2022) is to produce descriptive data in the form of written data after conducting a content of a text. After the writer collects materials related to the problems to be discussed in this study, then the writer analyzes and interprets to draw conclusions.

Findings and Discussions

The results of this research and discussion will discuss the scope of Islamic Education and Realism in Islamic education.

Islamic Education

Education can be interpreted narrowly, and can also be interpreted broadly. According to (Arifudin, 2022) Narrowly education can be interpreted: "guidance given to children until he grows up. While education in a broad sense is everything related to the process of human development and development, namely efforts to develop and instill values for students, so that the values contained in education become part of the child's personality which in turn he becomes a smart person. good, able to live and useful for society.

The definition of education mentioned above is still general in nature. As for Islamic education, it can be interpreted as guidance for spiritual and physical growth according to Islamic teachings with the wisdom of directing, teaching, training, nurturing and supervising. application of all Islamic teachings.

The terms guiding, directing and nurturing as well as teaching and training, contain the notion of trying to influence the souls of students through a level-by-level process towards a set goal, namely instilling piety and morals and upholding the truth, so that human beings who are personal and virtuous are formed according to Islamic teachings (Ningsih, 2022). Islamic education also means guidance given by a person so that he develops optimally with Islamic teachings.

According to Muhaimin in (Supriani, 2022), he put forward the notion of Islamic Education in two aspects. First Islamic education is an educational activity organized or established with

the desire and intention to embody Islamic teachings and values. Second, Islamic education is an education system developed from and inspired or imbued with Islamic teachings and values. In carrying out each activity, of course, an efficient and economical business is needed because this reason is so firmly held in every organizational system. In other words, the level of waste or misuse is very contrary to the principles of the organization.

By knowing their identity and also the need for management, they will certainly be able to determine what management's goals are. Considering that management is actually a tool of an organization, the existence of this tool certainly has a purpose. Allah SWT says in the Qur'an surah Al 'alaq 1-5 which means: 1. Read in (mentioning) the name of your Lord who created, 2. He has created man from a clot of blood, 3. Read, and your God is the most glorious, 4. Who teaches (man) with a pen, 5. He teaches man what he does not know. Also a hadith narrated by Imam Bukhari, which means: Sahih Bukhari 2361: Has told us Muhammad bin Katsir has informed us Sufyan from Salih from Asy-Sya'biy from Abu Burdah from Abu Musa Al Asy'ariy radliyallahu 'anhu said: The Prophet sallallaahu 'alaihi wa sallam said: "Anyone who has a female slave and then educates her in the best way possible, then releases her and then marries her will receive two rewards, and whoever fulfills the rights of Allah and the rights of his master then he will have two rewards."

Based on the verses of the Qur'an and hadith regarding Islamic education, because it is an obligation for Muslims to go to a new civilization, to realize these goals, it is necessary to form a forum for carrying out the teaching and learning process, namely educational institutions.

Islamic educational institutions can be categorized as noble industrial institutions (noble industry) because they develop a double mission, namely profit as well as social. The mission of profit is to achieve profit, this can be achieved when efficiency and effectiveness of funds can be achieved, so that income is greater than operational costs. The social mission aims to pass on and internalize noble values. This second mission can be maximally achieved if the Islamic educational institution has capital and social capital and also has a high level of effectiveness and efficiency. That is why managing an Islamic educational institution requires not only high professionalism, but also a mission of pure intentions and an abundance of mentality, as well as managing noble industries, such as hospitals, orphanages, social

foundations, research or study institutions and non-governmental organizations (Ulfah, 2022).

Islamic educational resources at least concern students, educators and educational staff (including administrative staff), educational curriculum or programs, facilities/infrastructure, financial costs, information, teaching and learning processes or implementation of education, environment, outputs and outcomes as well as cooperative/partnership relations with stakeholders and others, existing in Islamic educational institutions.

Realism in Islamic education

The philosophy of realism holds that human knowledge is a good and accurate picture of the truth. The concept of philosophy according to the flow of realism, namely: a) Metaphysics-realism; The real reality is only physical reality (materialism); material and immaterial reality (dualism), and reality which is formed from various realities (pluralism); b) Humanology-realism; Human nature lies in what can be done. The soul is a complex organism that has the ability to think, c) Epistemology-realism; Reality exists by itself independent of human knowledge and notions, and reality can be known by the mind. Knowledge can be acquired through sensing. The truth of knowledge can be proven by checking its conformity with facts; and d) Axiology-realism; Human behavior is governed by natural laws obtained through knowledge, and to a lesser extent governed by habits or customs that have been tested in life.

In relation to education, education must be universal, uniform, starting from the lowest level of education, and is an obligation. At the lowest level of education, children will receive the same type of education. Human nature and nature are the same for everyone (Sofyan, 2020).

Therefore, the method, content and process of education must be uniform. However, man still differs in the degree in which he can achieve it. Therefore, at the highest level of education there should not be only one type of education, but must have various types of education. The initiative in education lies with educators, not students. Good learning material or material is learning material that satisfies the interests and needs of students. However, what is most important for educators is how to choose the right learning materials, not to satisfy the interests and needs of students. Satisfying students' interests and needs is only a tool in achieving educational goals, or a useful teaching strategy.

Education in realism has a close relationship with John Locke's view that the mind of the human soul is nothing but a tabula rasa, an empty space is like a white paper and then receives impressions from the environment. Therefore education is seen as necessary because it is to shape each individual so that they become in accordance with what is considered good. Thus, education in realism is often identified as an effort to implement behavioristic psychology into teaching spaces (Tafsir, 2012).

Behaviorism comes from the word behave which means to behave and ism means flow. Behaviorism is an approach in psychology based on the proposition (initial idea) that behavior can be studied and explained scientifically. In conducting research, behaviorists do not study mental states.

Thus, an essential characteristic of the behaviorist approach to learning is understanding events in the environment to predict a person's behavior, not thoughts, feelings, or other internal events in that person. The focus of behaviorism is the response to various types of stimulus. The figures who had a strong influence on this flow were Ivan Pavlov with his theory called classical conditioning, John B. Watson who was nicknamed the SR (Stimulus-Response) behaviorist, Edward Thorndike (with his theory of Law of Effect), and BF Skinner with his theory called operant conditioning (Tanjung, 2022).

In relation to the nature of values, realism states that standards of human behavior are governed by natural laws, and to a lesser extent governed by proven wisdom in life. general welfare. Education based on realism is consistent with SR learning theory. According to (VF Musyadad, 2022) that education can also be interpreted as an effort to shape behavior by the environment.

According to the school of realism, students are those who experience excessive inferiority because they are seen as not knowing anything except what education has given them. Here in teaching each student the subject is no different from a robot, he must submit and obey to be programmed and understand the material that has been determined in such a way.

At the end of education, realism has a projection when humans will be formed to live in values that have become common sense so that they are able to adapt to existing environments.

The bad side of the educational model in this case tends to be controlled a lot.

Another style of realism education is life pressures which are directed in mechanistic arrangements and regularities. Although not all arrangements that are mechanistic in nature are bad, what is implemented by realism in the education space gave birth to various things which later drew a lot of criticism because they were considered to have been the cause of dehumanization (Sadulloh, 2003).

According to Power in (Arifudin, 2020) the implications of the philosophy of realism education are as follows: (1) Purpose: life adjustment and social responsibility; (2) Curriculum: comprehensive includes all useful knowledge containing general knowledge and practical knowledge; (3) Method: Learning depends on either direct or indirect experience. The method must be logical and psychological. The Pontiditioning (Stimulus-Response) method is the principal method used; (4) The role of students is to master reliable knowledge that can be trusted. In terms of discipline, good rules are essential to learning. Mental and moral discipline is required for good results; (5) The role of educators is to master knowledge, be skilled in teaching techniques and strictly demand student achievement.

Conclusion

From the explanation of the results of the research above, it can be concluded that realism is a reaction to the abstractness and "other world" of philosophical idealism. The main starting point of realism is that the objects of the senses appear as they are. The forms of Realism include: Rational Realism, Classical Realism, Religious Realism, Scientific Natural Realism, Neo Realism and Critical Realism. Meanwhile, the concept of philosophy according to the flow of realism includes: the concept of metaphysics, the concept of epistemology, epistemological axiology, realism in education.

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