

Dualism in Philosophical Studies

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Abstract: In the educational context, the term dualism and dichotomy have the same meaning, namely the separation between general education and religious education. The terms also mean the separation between education system of Islamic and general educations. Moreover, talking about Islamic education is often addressed to Islamic institutions. Such perspectives are triggered by dichotomous view on education, differentiate in one side and equate on the other side. Consequently, the spirit value that is integrated into Islamic education is neglected. The terms, currently, have pervaded on the separation of general and Islamic subjects, public and madrasas Institutions, where the management has a policy respectively. The impacts are narrow minded in interpreting Islamic meaning, compartmentalization in science, and inequality of budgeting between Islamic and general education institutions. The offered alternative solutions are Islamization of knowledge, integration of science, and reposition of Islamic view, that means returning to the spirit value of Islamic education.

Keywords: Dualism, Education, Philosophy

A. Introduction

Educational dualism is a phenomenon that has existed since colonial times. Public schools and religious schools are two categories of dual education system in Indonesia. Religious schools produce academics who are knowledgeable about sharia science but lack general scientific knowledge. Conversely, a chemistry professor is an expert in his field of expertise, but not an expert in the field of faith (Wahab, 2013).

Thus, ideologically created the existence of educational dualism, namely public schools that receive government support and are the responsibility of the Ministry of National Education and madrasahs, Islamic boarding schools, schools that receive less attention and are the responsibility of the Ministry of Religious Affairs (Amrozi, 2020). Therefore, this article is written with the intention to provide information in the form of a review of dualism in the study of philosophy.

B. Methods

This article uses a type of article review writing method, which is carried out by collecting and comparing various kinds of data from journal articles related to radicalism in philosophical studies with the collection of 28 journal articles from research results from 2013 to 2023. The data collection technique used is to collect some data and information from various sources which will be used as references and references from several relevant sources, ranging from books to national and international journal articles.

C. Results and Discussion

The existence of educational dualism, namely public schools that receive government support and are the responsibility of the Ministry of National Education and madrasahs, Islamic boarding schools, schools that receive less attention and are the responsibility of the Ministry of Religious Affairs (Amrozi, 2020).

Two inconsistent and mutually exclusive principles make up dualism. The terminology used in dualism may be viewed as two opposing or distinct and contradictory principles. Therefore, dualism is a state of being in two parts, and is a theory or system that affirms the existence of two substances based on two principles. The thought of philosophers is essentially the origin of this dualism as a philosophical and metaphysical concept. The West views humans as physical beings and spirits. Western culture and civilization are shaped by naturalistic ideals and views of life that give rise to the concept of dualism (Hasim, 2019).

The concept of dualism can be traced back to the ideas of Plato and Aristotle, who both believed in the presence of a soul connected with knowledge and intelligence. According to Plato and Aristotle, a person's "intelligence" is a component of their mind or soul, which cannot be detected or explained by physical means. Given the connection between body and soul, the body is physical and the mind is a non-physical phenomenon. Therefore, acknowledge this dualism and view the facts with uncertainty. Matter and Reason are two ontologically distinct and mutually exclusive substances. Mind-body, or soul-body, are not related to each other. René Descartes (1641) is largely credited with applying dualism, which states that the mind is a nonphysical entity (Prayitno & Qodat, 2019). Descartes was the first to change dualism, distinguishing the mind as the center of intelligence from the brain and clearly identifying it with consciousness. According to him, matter is the substance that fills space and reason is the substance of thinking (expanded substance). As a result, educational dualism was deliberately built, with public schools receiving government funding and falling under the purview of the Ministry of National Education and madrasahs, or Islamic housing institutions. Pesantren,

educational institutions that lack supervision from the Ministry of Religious Affairs (Kurniyat, 2018).

The division of the education system between Islamic education and general education, which separates religious consciousness and science or general knowledge, is known as dualism and educational dichotomy. There are still certain policies from the Ministry of Religious Affairs and the Ministry of Education that are not synchronized or unequal. The differences between the problematic policies of the Ministry of Religious Affairs and the Education Office are presented below, among others: 1. Qualification policy for separating madrasahs and schools. 2. New Student Admission Schedule Policy (PPDB) The Ministry of National Education and the Ministry of Religious Affairs are the two ministries in charge of education management (Mukhlisin, 2021). In the past, a number of figures, including Ibn Hazm, al-Ghazali, Ibn Taymiyah, and Ibn al-Qoyyim, criticized and opposed philosophy. Islamic education acquires a vertical dimension of permanence and loses the dialectical dimension of concrete humanity due to fatwas that are in direct opposition to philosophical and non-religious studies. Islamic education needs to be based on these two elements. This shows that Islamic education from a philosophical point of view pays more attention to the transcendental aspects of existence than various problems that arise in the real world. Consequently, the product of Islamic education must also be a free agent who is able to realize the social conditions he experiences (Hatim, 2019).

This study of educational philosophy is a reference in formulating an integrative Islamic education curriculum. According to Hasan Langgul, the ideal curriculum is a curriculum that is universal and relevant to the needs, the nature of the development of student interests, and relevant to the needs and culture of the community (Aini & Lazuardy, 2020). While the history of educational dualism itself has existed since colonial times. Currently educational institutions in Indonesia can be divided into two categories: madrasah (MI, MTS, MA) and ordinary schools (SD, SMP, SMA, SMK). We cannot find any express or implied evidence in favor of educational dualism if we do not examine the foundations of Islam, namely the Qur'an and Hadith (Ikwardi, 2022). Negative impacts as a result of the emergence of educational dualism include the emergence of ambivalence of Islamic educational orientation, the gap between the Islamic education system and Islamic teachings, the disintegration of the Islamic education system (Wahid, 2014).

This dualism is maintained to this day with the cooperation of the Ministry of Religious Affairs with the Ministry of Education and Culture. But from the other side, the role of the Ministry of Religious Affairs in overseeing education is very important in overcoming the dualism of education in Indonesia. In particular, it allows public schools and religious schools to collaborate by incorporating religious instruction into the public school curriculum and purchasing public instruction from

religious schools. Due to the dualism policy, Islamic teacher education is carried out through religious teacher education institutions under the Ministry of Religious Affairs, while general teacher education is carried out through general teacher education institutions under the Ministry of Education (Ulum, 2019).

The National Education System abolished the dichotomy of general science and religious science, madrasah underwent a change in definition, from a religious school to a public school with Islamic characteristics (Sari, 2019). Since madrasahs are no longer religious schools, the curriculum should be dominated by general subjects. The teachings of Islam are no longer given in the form of formal subjects, but are fully integrated into general subjects. With the 1994 curriculum, the dualism of religious science and general science in madrasahs was tried to be eliminated. Madrasahs are expected to organize lessons that are fully integrated with general subjects (Sholeh, 2020).

Dualism leaves a lot of impression in today's education system. As a result of British colonization, the education system brought by the British to some extent remained a practice. Among them are the isolation of religious and non-religious schools, the use of English which is too active in teaching by excluding Javanese and Arabic writing, the sending of students to the West is greatly assisted compared to the sending of students to the Middle East and the business of the education sector. Perhaps this is what makes FPK less effective (Ismail, 2015).

The problem of the dualism education system is increasing day by day, and various improvements and adjustments are made for the benefit of the community. This puts education at the center of society, made possible by the growing value of schools in today's culture (Febriana & Firmasari, 2021). Due to the widespread belief in modern culture that schools are becoming increasingly important, education is positioned as the heart of society. Education has historically been marginalized and received little attention, but it is becoming increasingly important, important, and helpful in solving social problems (Zakaria, 2018). Some policymakers in education, with various backgrounds and reasons, are still sharpening this dichotomy, from the policy politics to the technical-operational aspects. Therefore, efforts to converge systems, scientific patterns, and technical-operations must continue to be pursued so that the dichotomy with its various consequences can be minimized. Moreover, in the midst of the multidimensional crisis that has hit Indonesia, one of which is caused by weaknesses in the education system, intensive efforts of convergence and education reform must continue to prioritize (Basyit, 2019).

The national education curriculum system continues to change, that every change in curriculum design occurs, then every time there is also a political interest of the ruler in it. This dichotomy divides the face of national education into two general education with a distinctive character under the auspices of the Ministry of National

Education, and the second is religious education as we know it under the auspices of the Ministry of Agriculture. These two faces of education have become the color of Indonesian education since colonial (Zakaria, 2022). According to (Iqbal, 2020) The dualism of higher education that has been going on since pre-the-creation until now is considered as one of the triggers for campuses to become jumud and limp to follow the pace of science and technology. It is interesting to further examine the 'conflict' between science and religion in the national education system.

The classic problem of dichotomy and dualism of religion and general science must be immediately solved both at the philosophical, paradigmatic and departmental technical levels. Efforts to develop education must lead to integrity between religious science and general science so as not to create a gap between the two, because in the Islamic view, science is one, namely that which comes from Allah swt. Islam has never distinguished between religious sciences and general science or does not hold a dichotomy in science (Sarwadi, 2019). The paradigm that Islam is a *kāffah* religion and is a comprehensive system of life in which it contains economic, political, social, and educational systems. Religion must exist in all aspects of life so that there is no justification for the narrowing of the meaning of religion that religion is only interpreted as a normative theological aspect as taught by pesantren, madrasa, or Islamic Religious Education in public schools (Suriyadi & Mirdad, 2022). In the pluralist paradigm, humans are creatures with dualistic characteristics, namely as social beings (sociable) as well as self-aware (self-assetive). It is not that the external is unable to suppress humans, but human behavior is an intentional and voluntary being. Freedom is defined more as a personal and individual thing, not as a collective thing (Amidong, 2019).

The impact of educational dualism is not only the dichotomy of religion and general science, but gives birth to distances, gaps, and the decline of Muslims. The discourse of dualism and the dichotomy of education has emerged since colonial times, whose roots date back to the era of Ancient Greece. If traced from a historical aspect, education in the colonial era tended to be discriminatory, because access to educational services (public schools) was only intended for noble sons. In its development, reason has seeped into the realm of managing educational institutions. In private educational institutions, the dualism of education is seen in the management model which has two types of leadership, namely the head of the foundation and the head of the madrasah/school. At the implementation level, the dualism of education policy triggers jealousy from the target object of the policy which includes aspects of funding in the implementation of educational activities, assistance, and attention that are considered unfair (Khoiriyah et al., 2023).

According to (Ali, 2017) The emergence of the dichotomous dualism of science among Muslims was caused by, and rooted in, fragile philosophical foundations, which in order gave birth to a dichotomous view of scholarship, in which the general

sciences tended to be belittled among Muslims. In fact, mastery and exploration of the world requires the tools of general sciences. In short, the emergence of dualism of the dichotomy of science, in addition to the fragile philosophical foundations of Islamic education, is also sharpened and sharpened by the dark history of Western colonialism of Muslim lands. The Islamic modernism movement emerged as a movement to liberate Muslim lands from Western colonialism. The liberation movement was not through "rebellion" and armed resistance, but by improving the quality of Islamic education. The fruit of this movement was the emergence of dualism of Islamic education; pesantren on the one hand, and public schools on the other.

The dichotomy of science was instrumental in giving rise to the dualism of education. The impact of educational dualism is that general education institutions deepen their mastery of modern science and dry religious values. On the other hand, religious education deepens religious knowledge and lags behind the development of modern science. The demarcational separation between general education and religious education eventually gave birth to stratification between the two educations, where the position of Islamic education was considered lower. The dichotomy of knowledge in Islamic education must be stopped immediately so that this ummah does not continue to fall into adversity. The solution to overcome the dichotomy of science can be done through the Islamization of science and the spiritualization of human being (Purwaningrum, 2019). Dualism in education can lead to failure in producing balanced individuals. To produce a balanced human being, an integrated concept must be put into practice (Sulaswari & Hardati, 2022).

D. Conclusion

The discussion of educational dualism is closely related to the emergence of secularism in Europe, which began to separate general science and Islamic science. The dualism of education greatly weakens Muslims and reduces human values because the philosophical foundation of this term is secular. Islam views that knowledge is only one, namely from Allah SWT. Thus the dualism of education is not known in the Islamic education system. The dualism of education is a western product of corrupting thinking. The anticipation that must be done against the dualism of education is to reconstruct the value of Islamic philosophy and also use the program of Islamization of science, to overcome the dilemma that occurs in education. And eliminating educational dualism requires integration between modern science and classical science in the education system.

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