

ISLAMIC EDUCATION DYNAMIC IN THE EPISTEMOLOGY OF LEARNING THEORY

Ava Swastika Fahriana*

Abstract

This article aims to explore new epistemological paradigm of Islamic education of qodrati potency-based learning. The development of various views, understandings and theories about the learning process is essentially the development of the essence of the learning process, along with the demands of the development of society where the learning process itself takes place. It is undeniable that today globalization era will always go on with the increasing complexity of society's need for educational graduates who are expected to have complete capabilities in various fields. Historically, it has been noted that there are many changes and developments in the world of education, both related to the management of education and learning process. Learning theories that have been used and continue to develop include behaviorism, connectionism, and classical habituation, and behavior habituation, habituation of close association, cognitive theory, and social learning theory. The ongoing changes in society require that every graduate of a school has the ability to act, learn and manage its own future independently by integrating the best elements of successful systems. Meanwhile, Islamic epistemology has a very strategic role in the effort to combine and choose the various approaches of learning so that the learning pattern leads to the development of the potential qodrati of learning participants. Thus, educational objectives can be reached through potential qodrati-based learning.

Keywords: Dynamism, Islamic Education, Epistemology, Learning Theory

ملخص

يهدف هذا البحث إلى التعمق في البحث عن نظرية المعرفة الجديدة في التربية الإسلامية المعتمدة على الكفاءة الطبيعي. إن ديناميكية ميلاد ونمو مختلف الأنظار والمفاهيم والنظريات في عملية التعليم هي إكمال لعملية التعليم وفقاً لمتطلبات تطور المجتمع موضع عملية التعليم نفسه. ومما لا ينفك اليوم أن متطلبات العولمة لا يمكن دفعها مع كثرة حاجات المجتمع تجاه خريجي المؤسسات التربوية الذين يملكون الكفاءات المتكاملة في

* Universitas Islam Negeri Maulana Malik Ibrahim Malang email: avaswastika13@gmail.com

كل المجالات. وقد سجل التاريخ أن عالم التعليم حدثت فيه تغييرات وتطورات كثيرة، سواء كانت تتعلق بإدارة أم بعملية التعليم. ومن النظريات المستخدمة التي تحدثت فيه التغييرات هي: السلوك، والترابط، وتعويد السلوك العملي، وتعويد ارتباط وثيق، ونظرية معرفية، ونظرية التعليم الاجتماعي. إن حدوث التغييرات المستمرة في المجتمع يطالب كل الخريجين في المدارس أن يكون لهم كفاءة في العمل والتعلم وإدارة المستقبل بأنفسهم باتخاذ أحسن العناصر من النظم الناجحة. ومن ناحية، فإن نظرية المعرفة الإسلامية لها دور استراتيجي في محاولة اختبار مقاربة التعليم حتى وجد نمط التعليم الذي يتجه إلى تنمية كفاءة طبيعية للطلبة. ومن ذلك، يمكن تحقيق أهداف التعليم عن طريق التعليم المبني على تنمية الكفاءة الطبيعية.

مفتاح الكلمات: تقلبات، التربية الإسلامية، نظرية المعرفة، نظرية التعليم

Abstrak

Artikel ini bertujuan mendalami pembahasan tentang kajian epistemologis paradigma baru pendidikan Islam dalam pembelajaran berbasis potensi qodrati. Dinamika lahir dan tumbuhnya berbagai pandangan, paham dan teori tentang proses pembelajaran pada hakikatnya merupakan penyempurnaan esensi proses pembelajaran, seiring dengan tuntutan perkembangan masyarakat tempat berlangsungnya proses pembelajaran itu sendiri. Tak dapat dipungkiri bahwa dewasa ini, tuntutan era globalisasi semakin ta terbenbung dengan semakin kompleksnya kebutuhan masyarakat akan lulusan dunia pendidikan yang diharapkan memiliki kemampuan yang komplit di berbagai bidang. Sejarah telah mencatat bahwa banyak terjadi perubahan dan perkembangan di dunia pendidkan, baik yang berkaitan dengan manajemen pendidikan maupun proses pembelajarannya. Teori-teori belajar yang selama ini digunakan dan terus mengalami pengembangan diantaranya yaitu behaviorisme, koneksionisme, pembiasaan klasik, pembiasaan perilaku proses, pembiasaan asosiasi dekat, teori kognitif, dan teori belajar sosial. Terjadinya perubahan terus menerus dalam masyarakat mengharuskan setiap lulusan sekolah memiliki kemampuan dalam bertindak, belajar dan mengatur masa depan sendiri secara mandiri dengan memadukan unsur-unsur terbaik dari sistem-sistem yang terbukti berhasil. Sementara itu, epistomologi Islam memiliki peran yang sangat strategis dalam upaya menggabungkan serta memilih berbagai pendekatan pembelajaran tersebut sehingga didapatkan pola pembelajaran yang mengarah pada pengembangan potensi qodrati peserta didik. Dengan demikian, tujuan pendidkan dapat dijangkau melalui pembelajaran berbasis potensi qodrati.

Kata Kunci: *Dinamisme, Pendidikan Islam, Epistemologi, Teori Pembelajaran*

Introduction

The awareness and willingness of the government and people of Indonesia to improve the education system is the most important thing to improve intellectual education in Indonesia that can change any system in Indonesia. Now the Indonesian people live in the era of globalization and reform era that is very different from the situation in the past. All changes that occur now affect all education systems in Indonesia. All the educational component systems that have been owned are different from the educational components of the past. Thus, all educational institutions levels must follow all the changing processes from time to time in order to maintain their existence and contribute better nation's future. It is done by referring to the latest references of education, as well as by keeping the spirit of Islamic teachings as in the Qur'an and as-Sunnah.

In the era of globalization, Alvin Toffler, edited by Ahmad Arifi, said that the world is moving into a new world order called the Third Wave, which is a wave of civilization that is characterized by the penetration of technology information, computerization, biological revolution, long technology and terrorism, and others. However, the polarization and collaboration of the various characters has resulted in the emergence of a "global crisis" and "contemporary shock" in the social, economic, political and bourgeois sentiment towards the proletariat and the grass root.¹

This globalization will form a new order or a life more united because it is without geographical boundaries, economic boundaries and cultural boundaries. Globalization seeks to remove the barriers between cultures in the world. Globalization is a change that is happening in the community in the form of linkages between elements with increasingly sophisticated technology both in terms of communication and information. Therefore, globalization will be a way of cultural exchange, social and economic relations, and others regardless territorial boundaries, social status or development.²

If globalization aims to remove the boundaries of time, place, culture, economic and political system among nations, and finally aims also to uphold certain values and civilization (i.e, western civilization or super civilization), it should not make us lose balance because that will not give solution.³

¹ Ahmad Arifi *Politik Pendidikan Islam: Menelusuri Ideologi dan Aktualisasi Pendidikan Islam di Tengah Arus Globalisasi* (Yogyakarta: Teras, 2010), 135.

² Ibid.

³ Mahmud Hamdi Zaquq, *Reposisi Islam di Era Globalisasi* (Yogyakarta: Pustaka Pesantren, 2004), 5.

The development in education today is indeed very fast development. All components of education must be constantly innovated and developed in accordance with the evolving new paradigm. Paradigm is the framework of thinking or concepts that are assembled to lead a better future or also called the mainstream. New paradigm in education is needed in order to make the mindset of the future and the process of learning more intellectual. Education paradigm tailored to the ideals of the future to achieve the target. Therefore, new concepts are needed to deal with the future possibilities of education in our country. Indonesia is late in applying a new paradigm compared to its neighboring nations.

The Dynamic of Education

The learning process is not a static, but dynamic activity. It is dynamic in theories and approaches of learning. The theory and learning approach allows one can adapt and apply all forms of science to students. The variety of theories and approaches used in the learning process, it will provide greater possibilities for the success of learning.⁴ Mahmud Hamdi Zaquq explained that ideally we do not take a position as a supporter or opponent of globalization.⁵ But we must learn it first, so we can know and take the best for us. He also asserted that in responding to globalization, we should not get caught up in extreme attitudes, support and accept. However, let us be more critical by examining each side of globalization.⁶

In this case, education is able to address globalization critically, so as to provide criticism towards globalization. Toffler invites the modern world community to be aware of the future shocks and rush to preventive efforts through education because education can improve the quality of a country's society.⁷ With education, the public will be able to provide good criticism towards globalization, because people are able to think critically and act creatively.

Ki Hajar Dewantara exposes, quoted by Rahmat Wahab in an introduction to a book entitled *Memahami Pendidikan dan Ilmu Pendidikan*, that prior to Indonesia's independence had already signaled the importance of an education. According to him education is the key to the development of a nation. Education is done through an effort to guide all natural abilities

⁴ Jamal Ma'mur Asmani, *7 Tips Aplikasi Pakem; Menciptakan Metode Pembelajaran yang Efektif dan Berkualitas*, (Yogyakarta: DIVA Press, 2011), 18.

⁵ Ibid.

⁶ Ibid.

⁷ Ahmad Arifi *Politik Pendidikan Islam: Menelusuri Ideologi dan Aktualisasi Pendidikan Islam di Tengah Arus Globalisasi*, 135.

of children, whether as human beings or as members of the community to achieve the ultimate safety and happiness.⁸

Basically, education experienced by a person collectively, according to Mujamil Qomar, always influence the life of society and state, whether related to social, economic, politics, law, culture, and others.⁹ The Islamic reformers are aware of the importance of the role, function and purpose of Islamic education.

Abdul Mujib cited the formulation of Islamic education objectives resulting from the 1980 world Islamic education seminar:

“Education aims at the balanced growth of total personality of man through the training of man’s spirit, intellect, the rational self, feeling and bodily sense. Education should, therefore cater for the growth of man in all aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually, and collectively, and motivate all these aspects toward goodness an attainment of perfection. The ultimate aim of education lies in the realization of complete submission to Allah and the level of individual, the community and humanity at large”¹⁰

They realize that to improve the condition of Muslims is by improving the educational system first.¹¹ There is no hope for the resurrection of the true ummah unless the system of education is changed and its faults are corrected.¹² Educational system is priority because the education system is the foundation or that will determine whether future generations are good or bad. So education can be a benchmark for the progress of a nation.

Islamic education in particular and education in general should be able to play a role in solving conflicts that occur in the community and able to provide awareness to the community that the conflict is not a good thing. In addition, Islamic education should also be able to provide offers that educate, among others, by designing materials, methods to curriculum that

⁸ Arif Rohman *Memahami Pendidikan dan Ilmu Pendidikan* (Yogyakarta: LaksBang Mediatama Yogyakarta), 54.

⁹ Mujamil Qomar, *Epistemologi Pendidikan Islam: dari Metode Rasional Hingga Metode Kritik*, (Jakarta: Erlangga, 2005), 220.

¹⁰ Education should aim to achieve a balanced growth in the total human personality through spiritual training, intelligence, ratios, feelings and senses. Therefore education should be a service for human growth in all its aspects which includes the spiritual, intellectual, imaginary, physical, scientific, linguistic aspects, individually or collectively and motivates all aspects of it to the good and the attainment of perfection. The main purpose of education rests on the realization of submission to Allah SWT. both at the level of individuals, communities, and humans extensively. Abdul Mujib, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2006), 82.

¹¹ Mujamil Qomar, *Epistemologi Pendidikan Islam: dari Metode Rasional Hingga Metode Kritik*, 220.

¹² H. Sholihan, *Pernik-Pernik Pemikiran Filsafat Islam dari Al-Farabi sampai Al-Faruqi* (Semarang: Wali Songo Press, 2010), 156

can make people aware of the importance of pluralism in Indonesia which consists of various ethnic cultures and religions.¹³

However, today Islamic education is in the position of historic determinism and realism in the sense that one side of Muslims is in historic romance, where they are proud to have had great thinkers and scientists. Nowadays Muslims tend to decline until the 21st century today, which impacts on vital sectors such as trade, economics, information technology, and even to the education sector of Islam.

Lately epistemology is often discussed and highlighted in scientific forums, either through discussions, seminars or articles in books and magazines.¹⁴ This happens because of the importance of epistemology in the development of a science. Western philosophers are more likely to emphasize their subject in this epistemological region than ontology or axiology, in which the three (epistemology, ontology, axiology) are branches or sub-systems of inseparable philosophy.¹⁵ Therefore, the modern west is now able to achieve the advancement of science and technology.¹⁶ So it seemed there were no scientists except western scientists.

Based on the above reality, it is time to find a solution or a strategic solution for the condition of civilization and Islamic science able to balance the progress of the west. In this case the Muslim scholars are most responsible for looking for alternatives. Amrullah Achmad thinks that the urgent and imperative task of Muslim intellectuals is to develop an Islamic epistemology since epistemology is at the heart of every worldview.¹⁷ In order for this article to be more focused on the problem described above, the writer raised it into the formulation of the problem as follows: What is the new paradigm of Islamic education in epistemology study? This research is literary. According to Prof. Dr. Suharsimi Arikunto, library research is also widely done or commonly called literature research.¹⁸ Library research is a research that the source data are obtained through research books, magazines, journals, internet, and other publications related to the issues that have been raised by the authors. In relation, research done

¹³ Felix Baskara, *Pendidikan Multikultural*. (28 January 2011).

<http://www.slideshare.net/FelixBhaktiUtomo/pendidikan-multikulturalartiklel>. accessed on 5 March 2017

¹⁴ see Mujamil Qomar, *Epistemologi Pendidikan Islam*., 220.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Mujamil Qomar, *Epistemologi Pendidikan Islam*., 164.

¹⁸ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek*, (Jakarta; Rineka Cipta, 2010), 16.

on the bases of place, according to Kartini Kartono, is divided into three: Field Research, Library Research, and Laboratory Research.¹⁹

Qodrati Potential Based Learning Activities

Learning should be able to create conditions that can involve natural potential of learners (mind, instinct and heart) in an integrated and proportional way.²⁰

Integration means that they are not separate and or contradictory to one another, but are harmonious in responding to stimuli that arise, especially in mastering a certain competence as a result of learning. Proportional means placing these three natural potentials according to their function and capacity. Learning based on the natural potential requires a teacher to understand the three potentials in a correct and accountable way. If not, of course the learning process will not take place effectively or meaningfully. There is a possibility of damage to the student learning system and / or mislead the learners from the values of truth.

The following will be described briefly the functions of qodrati potential, its relationship with the essence of learning activities.

1. Intelligence (IQ).

Intelligence is a potential in human that is able to understand the theoretical reality surrounding it and to practically change and influence it. Saefudin. E. Anshori mentions that this ratio structure provides human ability to (1) form understanding. (2) Formulate opinions and (3) draw conclusions.

In learning this potential, it is closely related to the "cognitive" function (knowledge) which in Bloom's cognitive theory includes the

¹⁹ Kartini Kartono, *Pengantar Metodologi Research Sosial* (Bandung: Alumni, 1976), 42-44. Based on the type of approach, broadly divided into two kinds, namely qualitative research and quantitative research. See Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rodsakarya, 2008), 12. In this study, the authors use a qualitative research approach. According to Bogdan and Tylor quoted by S. Margono, qualitative research is a research procedure that produces descriptive data in the form of written or oral words of people and behavior that can be observed. See S. Margono, *Metodologi Penelitian Pendidikan* (Jakarta: Rineka Cipta, 2004), 36. Thus in qualitative research requires the sharpness of analysis, objectivity, systematic and systemic in achieving the accuracy of interpretation of a particular phenomenon or symptoms. Based on its function, the research is divided into three namely basic research, applied research, and evaluative research. See Nana Syaodih Sukmadinata, *Metode Penelitian*, In this study the authors use the type of applied research. According to Moh. Nazir, applied research is "a careful, systematic and continuous investigation of a problem with the aim of being used immediately, for a particular purpose. The results of the study need not be as a new discovery, but a new application of existing research ". See, Moh. Nazir, *Metode Penelitian* (Bogor Selatan: Ghalia Utama, 2005), So hopefully the results of research can be used for practical purposes.

²⁰ The potential of Qodrati here is intended to develop learners through the development of reason, instinct and heart in an integrated and proportional way.

domains: remembering (C.1), Understanding (C.2), Using (C.3), Analysis (C. 4), Synthesis (C.5) and Evaluation (C.6).

Therefore, the learning process should be able to cover the six domains, not limited to one of the existing realms, according to the level of maturity of learners, who are doing the learning activities.

2. Instinct (Feelings / Emotional) EQ

Instinct is a human nature's spiritual potential that is capable of sensitizing the feelings of a learner in responding to the emerging stimuli and / or competencies that must be available in the learning activities he or she has attended.

This natural potential is very much underlying the activities and functions of other natural potentials. In the learning activities of this natural potential is an affective (emotional) function in which consists of willingness to: respond, accept, assess, organize, or internalize.

3. Heart (belief / spiritual) SQ

Heart is the innate natural human potential that determines a particular deed. The heart is able to uncover the meaning behind reality and even be able to outweigh the potential of reason. Blaise Pascal, a French philosopher and exactist scholar, states that heart has possible reasons that intelligence cannot understand.

Heart is a place to store various information, even the heart that decides against an action and the heart is also the center of one's belief, as the foundation of doing and acting. Heart stores various values system underlying the act, including the mastery and inspiration of a person against a certain competence.

In the context of learning this natural potential is a Psychomotoric function, which gradually includes the ability to: Perception, Guided Response, Adaptation, and the ability of Origination (self-realization).

In learning activities, to achieve optimal results, especially in mastering a certain competence, it is only possible if the three natural potentials (mind, heart and instinct) are touched thoroughly and integratedly. The most frequently discussed issue of education related to qodrati learning is the scientific approach in the implementation of the 2013 curriculum.²¹

The scientific approach referred to here is that, in learning, students are invited to be more active in finding and building their understanding related to the material being studied. A series of learning activities is manifested in the form of activities to observe, ask, try,

²¹Dian Sukmara, *Implementasi Life Skill dalam KTSP; Melalui Model Manajemen Potensial Qodrati* (Bandung: Mughni Sejahtera, 2007), 73-74.

process, present, conclude and create.²² Thus, the scientific approach in the 2013 curriculum is not only aimed at the positivistic paradigm, but also wants to apply the learning approach of qodrati which includes mind, heart and instinct.

Basic Theories of Learning

a. Behaviorism

Behaviorism has become a trend in education. Yet, most teachers think it as a knowledge only, without understanding the implications of the theory in learning. In fact this theory has been used in teaching and learning in Indonesia.²³

Behaviorism as a learning approach has some ideological roots. The first is the philosophy of realism. From this point of view behaviorism emphasizes the law of nature because human behavior is part of nature and man lives according to the law of nature. The task of behaviorism is to examine living beings including humans to discover the laws of behavior. Once the law is found, then the law will become a technology of human behavior.

The second root of ideology is positivism, one of which is Auguste Comte (1798-1857). Comte divides the history of human thought into three levels. The most primitive period is the period of theology, where everything is related to the spirit and God. The second period is metaphysics, where every event is always associated with the sense, cause and principles of the human. The highest is positivism, where in this period people only see the facts that can be observed and measured.

²⁴

According to behavioristic learning theory or behavioral flow, learning is defined as the process of behavioral change as a result of the interaction between stimulus and response. Learning according to behavioristic psychology is an instrumental control that comes from the environment. A person's learning depends on the conditional factors the environment provides. Thorndike, Watson, Hull, Guthrie, and Skinner among others include the founder and behavioristic followers.²⁵

Behaviorism focuses on education as an effort to shape behavior. Therefore, a stimulus that can shape good behavior in human beings is

²² Nur Kholifah, "Pendekatan Ilmiah (Scientific approach) dalam Pembelajaran Pendidikan Agama Islam dan Budi Pekerti Kurikulum 2013 Studi Analisis Berdasarkan Paradigma Positivistik", *Didaktika Religia* Volume 4, No. 2, 2016, 135.

²³ Abdul Azis, *Teori-teori Belajar* (Jember: Madania Center Press, 2008), 1.

²⁴ *Ibid.*, 2.

²⁵ Eveline Siregar, dan Hartini Nara, *Teori Belajar dan Pembelajaran* (Bogor: Ghalia Indonesia, 2010), 25.

very necessary. Educational environment is also very important in education. Therefore, it needs a supportive environment, as well as reinforcement; provides proper reinforcement in the students. Positive reinforcement should often be given to students.²⁶

b. Connectionism

Connectionism theory is a theory that was discovered and developed by Edward L. Thorndike (1874-1949) based on his experiments in the 1890s. Thorndike's experiment uses animals primarily cats to know the phenomenon of learning.

A hungry cat is placed in a rectangular boxed cage equipped with equipment, such as a lever, a latch, and a rope that connects the lever with the latch. This equipment is arranged in such a way as to allow the cat to obtain the food available in front of the cage.

The inner state of the cage called the puzzle box is a stimulus situation that stimulates cats to react to break away and get food at the door. At first the cat mewed, clawed, jumped and ran, but failed to open the door to get the food in front of him. Finally, somehow by chance the cat managed to press the lever and opened the door of the cage. This puzzle box experiment was later known as the name of instrumental conditioning. That is, learned behavior serves as instrumental to achieve desired results or rewards (Hintzman, 1978).

Based on the above experiments, Thorndike concluded that learning is the relationship between stimulus and response. That is why, the theory of connectivism is also called "SR Bond Theory" and "SR Psychology of Learning". In addition, this theory is also known as "Trial and Error Learning." This term refers to the length of time or the number of errors in achieving a goal (Hilgard & Bower, 1975). If we look closely, in the Thorndike experiment we will find two main points that encourage the emergence of learning phenomena.

First, the state of a hungry cat. If the cat is full, it certainly will not try hard to get out. In fact, maybe he'll just sleep in the box puzzle that encloses him. In other words, the cat will not show symptoms of learning to get out. In this respect, it is almost certain that motivation is vital in learning.

Second, the availability of food in front of the puzzle box door. This food is a positive or satisfactory effect achieved by the response and then become the basis of the emergence of the law of learning called law of

²⁶Abdul Azis, *Teori-teori Belajar.*, 4.

effect. That is, if a response produces a satisfactory effect, the relationship between the stimulus and the responses gets stronger. Conversely, the less satisfactory (interfering) effects the response achieves, the weaker the stimulus and response relationships are. It is this learning law that inspired the emergence of the concept of reinforcer in the theory of Operant Conditioning of B.F Skinner's invention.²⁷

c. Classical Conditioning

This classical conditioning theory was developed based on experimental results conducted by Ivan Pavlov (1849-1936), a great Russian scientist who managed to steal the Nobel Prize in 1909. Basically classical conditioning is a procedure for the creation of a new reflex by bringing in a stimulus before the occurrence of the reflex.

In his experiments, Pavlov used dogs to find out the relationships between conditioned stimulus (CS), unconditioned stimulus (UCS), conditioned response (CR), and unconditioned response (UCR). CS is a stimulus capable of bringing about the responses learned, studied itself is called CR. The UCS means stimuli that give rise to unresponsive responses, and the unlearned response is called UCR.

The experimental dog was initially tied in such a way that one of its salivary glands was given a fluid container connected by a tube. Keep in mind that before being trained (subjected to experiments), naturally the dog is always salivating every time his mouth contains food. When the bell is rung, naturally also the dog shows his relevant reaction, i.e, not salivating.

Then, the experiment was done in the exercise of listening to the bell (CS) together with the feeding of meat powder (UCS). After this repetitive exercise was finished, the bell's voice (CS) was heard again without food (UCS). It turns out the experimental dog was salivating too (CR), although it only heard the bell (CS). So CS will generate CR when CS and UCS have been repeatedly presented together.

Based on the experiment, it becomes clear that learning is a change marked by the relationship between stimulus and response. Thus, in principle the results of experiments E.L. Thorndike in advance is more or less the same as Pavlov's experimental results, which are regarded as the behavioristic precursor of Thorndike. The conclusion we can draw from the results of Pavlov's experiment is that if the stimulus (CS) is always

²⁷Muhibbin Syah, *Psikologi Belajar* (Jakarta: Raja Grafindo Persada, 2005), 92-93.

accompanied by a stimulus (UCS), the stimulus (CS) sooner or later will eventually lead to the response or conformation we want in this case CR.

d. Operant Conditioning

This theory of behavioral response (operant conditioning) is the youngest learning theory and is still very influential among the experts of learning psychology today. Its creator is named Burrhus Frederic Skinner (born 1904), a follower of behaviorism that is considered controversial. His new work is titled *About Behaviorism* published in 1974. The central theme of his works was that the behavior was formed by the consequences of behavior itself.

Operant is a number of behaviors or responses that bring about the same effect on the immediate environment. Unlike in respondent conditioning (the response is brought about by a certain stimulus), the response in operant conditioning occurs without preceded by the stimulus, but by the effects of the reinforcer. Reinforcer itself is actually a stimulus that increases the likelihood of a certain number of responses, but is unintentionally held as a couple of other stimuli as in classical respondent conditioning.

Skinner's theory is very similar to the trial and error learning found by Thorndike. In this case, the behavioral phenomena according to Thorndike always involves satisfaction, whereas according to Skinner the phenomenon involves reinforcement. Thus, both learning in the theory of S-R Bond and direct operant conditioning theory, both recognize the importance of law of effect.

Furthermore, the process of learning in operant conditioning theory is also subject to two different operant laws, namely: law of operant conditioning and law of operant extinction. According to the law of operant conditioning, if the onset of operant behavior is accompanied by a reinforcing stimulus, then the strength of the behavior will increase. By contrast, according to the law of operant extinction, if the emergence of operant behavior that has been strengthened through the conditioning process is not accompanied by a reinforcing stimulus, then the power of the behavior will decrease or even disappear. These laws are basically the same as the laws inherent in the learning process according to the classical theory of habituation.

e. Contiguous Conditioning

The theory of learning of contiguous conditioning is a theory of learning that assumes the occurrence of learning events based on the

proximity of the relationship between the stimulus with the relevant response. Contiguous conditioning is often referred to as a special learning theory in the simplest and most efficient sense, because in it there is only one principle, i.e, contiguity which means the proximity of the association between stimulus-response.

According to this theory, what a person actually learns, is the last reaction or response that arises from a stimulus. That is, every learning event can only happen once or for all or nothing happens. In the view of the theoretical inventor Edwin R. Guthrie (1886-1959), the gradual improvement in the performance of the learning outcomes commonly attained by a student is not the result of various complex responses to the stimuli as other behaviorists believe, but because of the close association between stimulus with the required response.

f. Cognitive Theory

The theory of cognitive psychology is the most important part of cognitive science that has made a significant contribution to the development of learning psychology. Cognitive science is a set of disciplines consisting of: cognitive psychology, computer science, linguistics, artificial intelligence, mathematics, epistemology and neuropsychology (neurological psychology).

The cognitive psychology approach emphasizes the importance of internal human mental processes. According cognitive experts, human behavior cannot be measured and explained without involving mental processes, namely: motivation, deliberate confidence and so forth.

Although the cognitive approach is often contrasted with a behavioristic approach, it does not mean cognitive psychology is against behaviorism. Only, according to cognitive psychologists, the behavioristic flow is incomplete as a psychological theory, because it does not pay attention to psychological processes of dimension such as thinking, considering choices and making decisions. In addition to this, the flow of behaviorism also does not want to know the realm of sense.

In the perspective of cognitive psychology, learning is a mental event, not a behavioral event (which is corporeal) even though behavioral things seem more real in almost every student learning event. Physically, a child learning to read and write, for example, would use a physical device (in this case mouth and hand) to pronounce the word and scratch the pen. However, the behavior of saying words and scratching the pen made by the child is not merely the response or

stimulus that exists, but more importantly because of the mental impulses that the brain regulates.

g. Social Learning Theory

Social learning theory which is also famous with the term observational learning theory is a relatively new learning theory compared to other learning theories. The main expert of this theory is Albert Bandura, a psychologist at Stanford University of the United States, who by many experts regarded as a moderate today's behaviorists. Unlike his fellow followers of the flow of behaviorism, Bandura views human behavior not merely an automatic reflex of the stimulus (S-R bond), but also the reaction that arises as a result of the interaction between the environment and the human cognitive scheme itself.

The basic principles of learning Bandura's findings include social and moral learning. According to Barlow (1985), most of what human learning takes place through imitation and presentation of modeling examples. In this case, a student learns to change her own behavior through witnessing the way a person or group of people reacts or responds to a particular stimulus. These students can also learn new responses by observing sample behavior from others, such as teachers or their parents.

Approach of social learning theory to the process of social development and moral of students emphasizes on the need for conditioning (habituation of responding) and imitation. Conditioning, according to the principles of conditioning, is the procedure of learning in developing social and moral behavior and is essentially the same as the procedure of learning in developing other behaviors, i.e, rewards and punishment. The rationale is that once a student learns the difference between rewarding behaviors and punishment-related behaviors, he constantly thinks and decides which social behavior he needs to do.

Imitation is another important procedure and an integral part of learning procedures according to social learning theory. In this case, parents and teachers should play an important role as a model or character that becomes an example of social and moral behavior for students.

The quality of the student's ability to perform the social behavior of the observation of the model depends, among other things, on his perception's acuteness of rewards and punishments relating to the correctness and wrongness of the behavior he imitates from the model.

In addition, the level of imitation quality also depends on the students' perception of the model. That is, the more skilled and authoritative a model, the higher the imitation quality of the student's social and moral behavior.

Epistemology of Islamic Education

Many experts try to define the meaning of epistemology. In this case the author take only some experts. Among the experts is Dagobert D. Runes. As Mujamil Qomar wrote, epistemology is a branch of philosophy that discusses, sources, structures, methods, and validity of knowledge.²⁸

Meanwhile, Azyumardi Azra added that epistemology as a science that discusses the authenticity, understanding, structure, methods, and validity of science.²⁹ Although both of the above meanings are slightly different, they both provide a simple and relatively easy to understand. Sutardjo A. Wiramihardja said that epistemology is part of philosophy that questioned various kinds of understanding: knowing, knowledge, certainty or truth of knowledge, and so on.³⁰

Education has diverse meanings. In a narrow sense, according to Radja Mudyaharjo, education is school. Broadly education is any situation in life that affects a person's growth.³¹ With this explanation it can be understood that education is not possible only limited to one-way teaching, the delivery of physical knowledge from educator to learning participants. But more than that, the transfer of noble values that are mentally become a companion aspect which should still be considered. As an expert in the field of architecture, he will not be able to become a reliable architect without having a deep understanding of his cognitive side, besides also must be accompanied by the physical skills that will only be obtained from theoretical and practical learning.

²⁸ Mujamil Qomar, *Epistemologi Pendidikan Islam*, 4.

²⁹ Ibid.

³⁰ Sutardjo A. Wira mihardja, *Pengantar Filsafat: Sistematika dan Sejarah Filsafat, Logika dan Filsafat Ilmu (Epistemologi) Metafisika dan Filsafat Manusia, Aksiologi* (Bandung: Refika Aditama, 2009), 113.

³¹ Radja Mudyaharjo, "*Filsafat Ilmu Pendidikan*" (Bandung: Remaja Rosdakarya, 2004), 45-49. The definition of education described in the Law No. 20 of 2003 Article 1 Paragraph 1 stated that: "Education is a conscious and planned effort to create an atmosphere of learning and learning process so that learners are actively developing their potential to have spiritual spiritual power, self-control, personality, intelligence, noble character, and skills needed of him, society, nation and state." Islamic education according to Fazlur Rahman is not just physical equipment or quasi-physical equipment such as books that are taught or external structure of education, but as Islamic intellectualism because for him this is what is meant by the essence of Islamic higher education.

Conclusion

True learning is a set of activities that take place between educators and learners through the process of teaching and learning. In it teachers play a very significant role in fostering, guiding, educating, nurturing and changing the behavior of learners into a capable, independent, and intelligent human. Learning is the process of organizing learning activities. In other words learning is an effort to create a conducive condition, which is to generate effective learning activities among students. Teachers should use good methods and theories so that the learning process is expected to be good and enjoyable.

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