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Epistemology of History Learning For Teachers of Aliyah Madrasah In Makassar

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Abstract

This research-based service provides such a substantial contribution to improving the quality of history learning for history teachers at Madrasah Aliyah in Makassar. Besides, it reinforces teachers as the front guard in outlining government policies to students in the classroom and developing the epistemology of historical learning as an effort to regenerate the nation's historical values. This research was conducted through the Participatory Action Research (PAR) approach. The application of the epistemology of learning history by the teachers of Madrasah Aliyah history in Makassar will refer to and follow the curriculum paradigm that is applied, namely the 2013 curriculum. Implementation of the 2013 curriculum, which has a typology of student development that is distinctive, makes history learning come alive because learning that once seemed to be centered on the educator (*teacher-centered learning*) has begun to shift to *learner-centered learning*. Even so, there are still Madrasah Aliyah teachers in Makassar who teach history and make students' brains viewed as *safe deposit boxes*. Learning material is transferred by teachers into the minds of students to be accommodated.

Keywords: Epistemology, Learning History, History Teacher

Introduction

The effort to realize the mandate of the constitution contained in the opening of the 1945 Constitution recommends the realization of an independent, united, sovereign, fair, and prosperous nation into a series of endless struggles. Future challenges are increasingly dense, demanding competent educational output so that changes in the concept of learning are needed. Among the fundamental problems faced by the Indonesian people today is the reduction in the appreciation of the values of Pancasila, the strengthening of the threat of national disintegration, the depletion of ethical-moral values in the life of the nation and state, as well as a range of serious problems that require alternative solutions that are fast and appropriate.

The fundamental challenge faced by the Indonesian nation, one of the causes is the depletion of historical understanding for the generation of the nation's successors. This is because history is an understanding of past events (factually) related to the present. History

sometimes motivates a person to do better in the future. It even arouses collective awareness in the form of shared experiences as an expression of reactions to situations in social, political, and cultural events of the future. Herman Rahmawanto illustrated that material objects of history are all things that are inherent in human beings that have historical value. (Rahmawanto, 2018)

Structured efforts need to be encouraged to strengthen and awaken the spirit of understanding history to the nation's generation. One-shot that needs to be done is to develop the epistemology of history learning for history teachers. The choice of developing the epistemology of historical knowledge as a medium in reaffirming national understanding is not a coincidence. Facts on the ground show that there is a problematic orientation in the study of history in Indonesia, including in Makassar. One of the events that show the existence of the problem is the history that is learned is sometimes only in the form of numbers or even nothing more than a process of conveying historical facts with minimal value transformation. Although about material objects and formal objects of history as a science, history is full of verbal symbols such as numbers, names, and the like, but history is laden with historical messages of the past. It needs to be captured, interpreted, and applied in the current era in a philosophical framework, especially in its epistemological domain, in a form appropriate to the present era.

Research related to the importance of understanding history has been carried out. Musdalifah (2012) examines efforts to increase students' interest in learning history by using film media with the subject G.30.S.PKI in Bone district. This research reveals that teaching history is not enough only to use the story method, but it requires the use of media so that students easily understand history. Research shows the influence of students' perceptions of teaching methods of history teachers on student motivation in historical subjects. (Nita C, 2018). The study conducted by Muhammad Rusydi on the influence of students' perceptions of teacher teaching methods and learning facilities on historical learning motivation at SMAN 1 Bone District.

The research emphasizes how important it is to study history, but has not yet explicitly emphasized efforts to overcome the limitations of teachers in teaching history. While the problem faced is how the epistemology of history learning must be developed so that the mastery of history is always accompanied by readiness in transforming historical values in different periods.

This research was conducted using the Participatory Action Research (PAR) approach as one of the concrete steps. It became part of the effort to reinforce the epistemology of historical learning for history teachers informal institutions, especially in Madrasah Aliyah in Makassar City.

Theory Review

1. History as a Formal Object

History is a review process related to events that have occurred in the past. Zainab al-Khudairi describes the operational framework of history as one branch of science that history is a review of philosophical, historical events to find out the essential factors that control these past events and then summarize the general laws that remain which develop

the development of a community across generations. (Al Khudaeri; 1987; 54) What is described by Zainab al-Khudari is interesting to look at considering studying history with a philosophical approach to find out the essential factors that control these historical events as if to become a single approach?

Fazlurrahman as one of progressive Islamic thinkers provides an illustration of how a historian who makes history as a material object of his studies, can place the knowledge he studies on a strong axiological framework of ethics and aesthetics if it meets two main requirements which in this case are:

- a. The disclosure of the main idea (*master idea*) as a fundamental principle that covers all reality to be understood as something new and essential.
- b. The main idea can change the world view in seeing reality and can even provide constructive solutions to problems that have existed before (Fazlurrahman, 1975; 13)

The things that have been described by Fazlurrahman above show that history must not dwell on the facts historical only such as numbers (date, month, year, number, sequence, and the like) or names (people, objects, places, events, and the like), as well as various other historical frameworks. History is a framework of material objects loaded with verbal symbols such as numbers, names, and the like, which are loaded with historical messages from the past to be captured, interpreted, and applied in the current era in a philosophical framework, especially in its epistemological domain. In a form appropriate to the present age.

Stefanus Supriyanto describes this process as a process of pondering philosophy as follows (Supriyanto, 2013; 35)

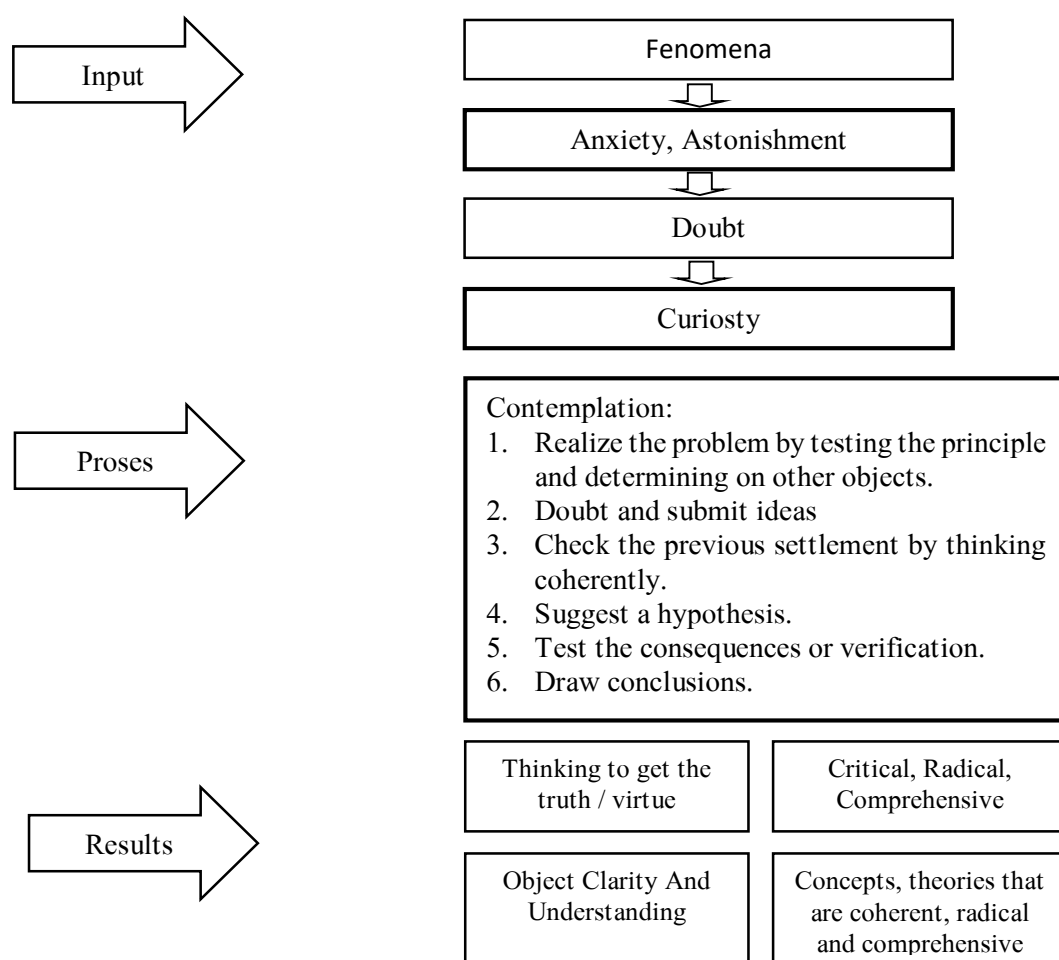


Figure 1: Philosophy Contemplation Process

About material objects and formal objects of history as a science, Herman Rahmawanto illustrated that material objects of history are all things that are inherent in human beings that have historical value. While the formal object of history is seen as a point of view in understanding the various historical phenomena. (Rahmawanto; 2018)

Rahmawanto opinion above is interesting to study, considering that humans are historical actors who determine the various authentic accessories that surround them. It indirectly states that the presence of different historical dimensions of multiple objects or past events in the form of numbers, names, chronological order of events, and the like is a way to explain how the existence of creatures named humans in the historical stage.

2. Epistemology Learning History: From Theory to Practical

Epistemology is part of philosophy in addition to ontology and axiology. Like a hierarchy that is interrelated with one another, philosophy has placed epistemology in the neutral territory between the ontology and the axiology. Ontology with a static nature because it talks about the existence of something that exists and then axiological with its progressive nature, both ethically or aesthetically, continue to question for what exists, the birth of the epistemology As a scientific theory, the understanding of epistemology can be understood from several opinions experts as follows:

- a. Epistemology comes from the Greek word episteme which means knowledge and logos which means theory, description, or commentary. Therefore, epistemology can be interpreted as a theory of knowledge. (Rahmawanto, 2018; 1)
- b. Epistemology is a branch of knowledge that examines the sources of knowledge and methods that enable them to obtain knowledge. (Supena, 2015; 127)
- c. Epistemology is a branch of philosophy that studies the nature and scope of science, presuppositions and basics, as well as accountability for statements about the knowledge it has. (Hadi, 2014; 5)
- d. Epistemology is a branch of philosophy that investigates the origin, structure, methods, and validity of knowledge (Kattsof, 2004; 74)
- e. Epistemology is a process in which there are all attempts to obtain knowledge. In an effort to obtain this knowledge, it is necessary to formulate and discuss reliable methods and procedures. From this process, epistemology has objected. (Suriasumantri, 2014; 9)
- f. Epistemology is the process of searching for knowledge, which involves an effort to find out about the origin, scope of the study area, and the direction of development of knowledge. (Muliawan , 2008; 4)
- g. Epistemology is a branch of philosophy that discusses the source, structure, method, and validity of science. (Runes. 2003; 49)
- h. Epistemology is the branch of philosophy that criticizes how knowledge is acquired and developed within a systematic frame of knowledge (Wahab, 2008, 1-2)
- i. In the study of epistemology, there are two forms of flow that are very dominant and become a guide in its implementation, namely rationalism and empiricism. These two streams are even considered to be the main pillars of modern scientific methods. (Soleh, 2010; 5)

From the various definitions and descriptions of the epistemology above, it can be understood that epistemology is a theory of science that examines the source of knowledge, the structure of science, the method of science knowledge, as well as the validity of science.

The urgency of epistemology as a theory of science illustrated by Ali Shariati asserts that true knowledge will only be born from the right way of thinking and the right way of thinking can only be done if it is based on the correct epistemology. (Syariati, 2012; 28) In line with what was described by Ali Syariati, Hasan Hanafi asserted that the epistemological position in scientific development has a very strategic position. Describing the level of the position of the epistemology, he said that epistemology determines the life or death of a science. The lack of mastery of epistemology will hamper scientific development. (Hanafi, tt; 261) With a slightly different language because it does not see the epistemology as something that stands alone but he is in the existence of science that is the basis, Muhibb Abdul Wahab explains that epistemology becomes important for several reasons as follows:

- a. The main function of science is to explain
- b. Science is accumulative and logical
- c. The direction of future development of Arabic education should be placed on a solid and correct epistemological foundation (Abdul Wahab, tth; 262)

Responding to this, Baharuddin citing Dian Indrakusuma described the urgency of epistemology in relation to the development of science by stating that:

- a. A science must have a certain object
- b. A science must use certain methods
- c. A science must use certain systematics (Baharuddin, 2010; 17) The

Description of Baharuddin in relation to the development of science, which includes objects, methods, and systematics, is the scope of epistemology as a theory of science. The thing to understand is that the concept of learning is different from teaching. The teacher does not only transfer information from the teacher to the students but also needs to instill the principles of learning to think, learn to do, learn to live together, and learn to be themselves. This is known as *Learning to think*, *Learning to do*, *Learning to live together*, *Learning to be* (Yunus, 2018; 3)

Importance of epistemology as a determining factor in the study and development of science is described by Thomas Kuhn who states that the different epistemological basis giving birth to different theories so that there needs to be an explanation of epistemology as an axiomatic framework called a paradigm. The paradigm in its elaboration as it was built from Descartes to Jacques Derrida always has implications for the birth of scientific theories that differ from one another. (Kuhn, 2002; 43) The difference in paradigm angle over the other paradigms is a cycle of revolution and evolution of science as illustrated by the collapse of Newtonian physics theory after the discovery of Einstein's theory of relativity.

Findings and Discussion

The application of the epistemology of history learning by madrasa Aliyah history teachers in Makassar shows that learning history follows the curriculum paradigm applied, which in this case is the 2013 curriculum. Implementation of the 2013 curriculum, which has a typology of student development that is typical, makes history learning more alive because learning that used to seem *teacher-centered learning* has begun to shift to *learner-centered learning*.

One teacher (Muhammad Yusri) history teacher at Madrasah Aliyah As'adiyah Layang Makassar made Curriculum 2013 as a procedural reference for authentic learning, which includes following characteristics in positioning students as active subjects rather than merely passive objects.

Likewise in Makassar 1 Aliyah Madrasah, Makassar 2 Aliyah Madrasah, Makassar 3 Aliyah Madrasah, Makassar Flying Aliyah As'adiyah Madrasah, Makassar Aliyah An-Nahdlah Madrasah, and Makassar Ummul Mukminin Madrasah, all of which implemented the 2013 Curriculum as a reference document. which colors the history of learning that takes place. This is illustrated in one of the syllabus of Islamic culture history learning that is applied to the Makassar 2 State Madrasah Aliyah with the theme "The Establishment of the Umayyads in Damascus and the Government Phase" found that learning activities run very varied which in this case provides several stages of learning in this case is observing, asking, collecting data, associating, communicating.

However, there are several Madrasah Aliyah in Makassar City applying the epistemology of historical learning still struggling with the prepared textbooks. Efforts to take other sources such as from references other than manuals have not been maximized considering the material in the textbooks has not been mastered as a whole because the

culture of reading students is still minimal. In addition to factors of interest in reading and mastery of references, the use of methods is still minimal such as a visit to a historical place because it requires no small amount, so history teachers rarely do it.

The structure of history learning as part of the epistemology component is still more widely understood as the process of conveying historical facts to be memorized as historical facts, as in Madrasah Aliyah an-Nahdah Makassar learning history is thick with the memorization of various historical symbols such as numbers, years, names, chronology, and the like for later memorized by students. History learning tends to be made as a routine of bank style learning as illustrated by Paulo Freire, namely the learning context in which educators are located as savers of knowledge that direct students to memorize various historical learning materials. Thus the structure of history learning is nothing more than a coordinative relationship between the saver (educator) and the person who is saved (the student). The student's brain is seen as a *safe deposit box*, where history learning material is transferred by the educator into the student's brain to be subsequently accommodated by the student. Students only accept history learning material in the usual course (*taken for granted*), so it tends to be monotonous in which the educator delivers while students are positioned as passive listeners.

As for the relation with validity as a component of history learning, it still seems to be dwelling on quantitative figures from the value of students' acquisition at the end of history learning. The ability of students to answer various cognitive tests of a process of evaluating historical knowledge seems to be the ultimate goal of establishing the validity of authentic learning.

Another thing that is the result of the research is that there is a growing impression that developing dichotomous attitudes of subjects. Some educators assume that the effort to form students is not the task of learning history but is more emphasized on learning moral code.

Conclusion

The application of the epistemology of learning history by the teachers of Madrasah Aliyah history in Makassar will refer to and follow the curriculum paradigm that is applied, namely the 2013 curriculum. Implementation of the 2013 curriculum, which has a typology of student development that is distinctive, makes history learning come alive because learning that once seemed to be centered on the educator (*teacher-centered learning*) has begun to shift to *learner-centered education*. Nevertheless, there is still Madrasah Aliyah which makes the components of epistemology understood as the process of delivering historical facts and then memorized as a historical fact with the memorization of various historical symbols such as numbers, years, names, chronology, and the like. The context of learning in which educators dominate knowledge savers leads students to memorize a variety of historical learning materials. The student's brain is seen as a *safe deposit box*, where history learning material is transferred by the educator into the student's brain to be subsequently accommodated by the student.

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