Reconstruction of Islamic Civilization History Learning at Higher Education in Indonesia

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Abstract—**The development of learning model based on the philosophy of science. Epistemology of learning History of Islamic Civilization contains four components namely source, structure, method, and validity. This study is a qualitative study with an observation approach to the form of change in the form of learning at the university. Epistemology reconstruction towards Islamic civilization history learning epistemology of the faculty in accelerating the civilization university philosophy of UIN Alauddin Makassar can be done by shifting the paradigm of Islamic civilization history learning epistemology that is still tied to the framework of procedural-operational by the axiomatic philosophy framework of civilization university philosophy of the campus.**

IndexTerms—**Epistemology, learning, higher education.**

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I. INTRODUCTION (HEADING 1)

Higher education aims to develop the ability of college students related their critical thinking, personality, and social skills. The institutions have a responsibility to encourages the human resources capacity to review the community problem. The institution represents a crucial factor in human resources development. The measurement of goal achievement and the quality of higher education, the institutions develop efficient learning systems according to the needs of the community [1], [2]. Learning development in higher education is a continuous effort to create the professional human resources. Furthermore, higher education institutions develop science and integrally transform positive values of positive values that impact on the creation of culture and ethics [3]. Transformation of higher education was the reason for the development of student character. Initially, educational programs were only focusing on developing learning structures, curricula and instructional media. A further development that higher education should also develop beliefs and values of learners.

Universitas Islam Negeri Alauddin Makassar as a higher education institution with Islamic based is also responsible for developing learning models that include belief and value of Islamic. One of learning subject in the institution is History of Islamic Civilization. The achievement of this course is student knowledge and comprehension about the development of education of Islam, since the time of its birth until present. Also, students can also develop their critical ability to solve the problems of Islamic education today. With the development, students can also be confident towards the change and development of the culture of society associated with Islamic values and morals. The learning of subject in higher education cannot be separated from the framework of epistemology. The urgency of epistemology as a theory of science is critical and as a determinant of life or death of science. If the mastery of scientific epistemology is minimal, then the development of science will also be hampered. Practically, the existence of epistemology within one of the fields of science such as the History of Islamic Civilization can be identified based on its components. The component concerns the source, structure, method, and validity of science [4].

One of the subject in Universitas Islam Negeri Alauddin is History of Islamic Civilization. This course contains comprehensive information about the development of civilization and the variety of Islamic thought that has emerged since the classical, middle, and modern era. The philosophy of science the subject learning also related that other knowledge discipline such sociology, ethics and legal studies. Fig 1 describes the relationship of philosophy to learning.
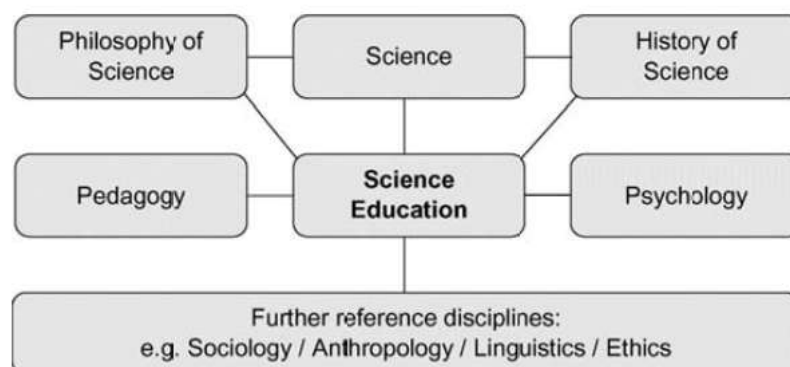

Figure 1. Philosophy of science in Education [5].

This article describes the components of epistemology in learning history of Islamic civilization in Higher Education. Reconstruction of learning based on the four components of epistemology is the focus of this article. On the other hand, the study of instructional variables in learning (why, what, how, by what) becomes a sub-focus of the study.

II. RESEARCH METHOD

This research is classified as descriptive qualitative research by using philosophical, theological, historical, and sociological approach. Data collection research was done through interview techniques, documentation, and observation. Informants in this research are leaders and lecturers at the Faculty of Adab and Humanities at Universitas Islam Negeri Alauddin Makassar. Based on Model Miles and Huberman, the process of data processing and analysis is done through three stages continuously including data reduction, data presentation, and conclusion drawing/verification.

III. RESEARCH AND DISCUSSION

Learning Source

The results research of learning document illustrated that the source of information in learning History of Islamic Civilization is various textbooks such as History of the Arabs by Philip K. Hitti, *Sirah Nabawiyah* by Ibnu Hisham and History of Islamic Civilization by Badri Yatim. The using of textbooks aims to assist lecturers and students in developing learning materials, the right scientific knowledge, and methodology of science. The result of an interview with the lecturer of the subject that learning History of Islamic Civilization refers to the theory contemporary learning from many sources. The lecturer revealed that textbook as learning resources includes material and many theoretical rules regarding the Islamic History. Also, teachers also use other learning resources such as journals, historical records and various historical objects as a textual source. Thisis supported by the ease of information technology,and internet network facilities are easily accessible by students. Various videos and printed books on *kyai*(Islamic teachers*)* and religious leader statements are also being referenced in this course. In the context of learning, the use of various learning resources was proportional. Textbooks were still being the primary source of learning and other sources to support the achievement of learning objectives. Thus, students can synergize information with the senses through empirical observation, reason through logical analysis, and intuition through intuitive disclosure. Fig 2 describes the composition of learning resources in pyramid form.
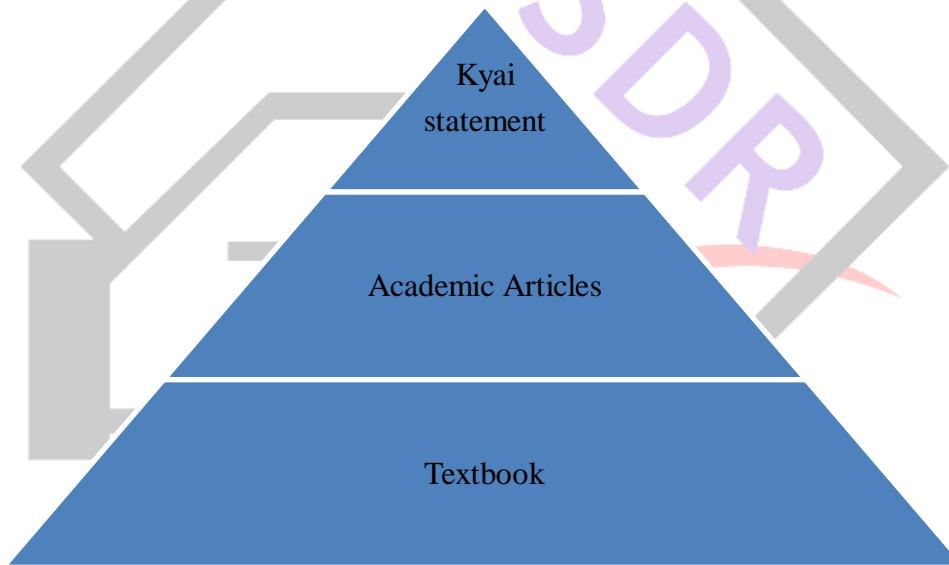

Figure 1. Pyramid of Learning source

Learning Structure

The structure of learning History of Islamic Civilization is related to the structure of curriculum and series of learning topics. From the side structure of the curriculum, it is seen that the History Course of Islamic Civilization is the common ground university course in all the existing study programs in the university. Learning History of Islamic Civilization is supported by other such subjects Classical Islamic History, Islamic History of Southeast Asia, Islamic History of Indonesia, Islamic Archeology, and others. The structure of learning History of Islamic Civilization in the Faculty of Adab and Humanities UIN Alauddin Makassar consists of many topics of learning. It appears that a series of chronology History of Islamic civilization is presented concerning the historical chronology of the classical period until the modern era by making a series of learning topics is the primary reference book. Reconstruction of learning structure of history of Islamic civilization courses in universities is oriented towards strengthening the study of texts, the strengthening of observation and experimentation, the strengthening of thought function, and the reinforcement of characters.

Table 1. Reconstruction of Learning Structure

Context	Learning development
Text reinforcement	The development of Islamic civilization
Observational and experimental reinforcement	Use of various learning resources as a comparison of information
Thinking strengthening	Historical interpretation becomes a reinforcement material for students in problems solving
Character Reinforcement	Civilization becomes an example for the students

Learning Method

The result of learning document search shows that before 2010, the method of learning History of Islamic Civilization at Universitas Islam Negeri Makassarwas still dominated by lecture or teacher-centered learning the method. The conventional learning method is one-way and only slightly motivates learners. The students only as subjects of learning and tend to receive material passively. The passive learning model was focusing on the development of learner knowledge and memory. Student social competence development activities did not appear so that the development of cooperative skills is not developed

Based on interviews with lecturers obtained information within the last five years, the learning method changes in the student-centered learning system or the development of student creativity to explore the source of learning. Educators provide learning material from the textbook as the description of assignment stages. Lecturers at the first meeting describe the topic of learning to students based on the textbook. Furthermore, by group method, students look for learning resources such as scientific journals and other reference materials for doingpaperwork. The student's activities in learning are the effort to accelerate the creativity of students. The paper is discussed with other groups to find the conceptual framework of the topic under study. Learning method of History of Islamic Civilization also developed with the use of outdoor learning method. Students in small groups visited historical sites related to the History of Islamic Civilization in Makassar City and other areas of Katangka Tua Mosque, Tomb of Sheikh Yusuf, Tomb of Tallo Kings and Imam Lapeo Mosque.

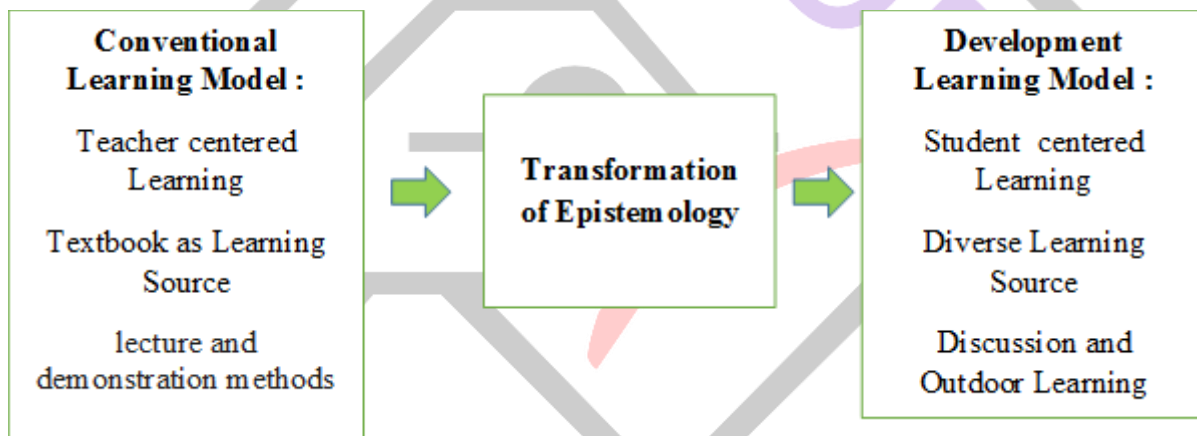The transformation of learning method are represented in figure 2.

Figure 2. Transformation of Learning Model

Learning Source Validity

The validity of learning History of Islamic Civilization in the observation of researchers still tend to procedural-operational areas and has not touched the axiomatic-philosophical side. Thisis reflected from the implementation of learning evaluation History of Islamic civilization is dominated by cognitive areas. There are five aspectsof the subject topics must be memorizedby students. The events (what), who is involved in specific events (who), why the incident occurred (why), how the chronology of the event (how), where the event occurs (where), and when the event occurs (when) were the learning standard. Consequently, cognitive standards with these data can be obtained in the form of tests whether it be mid-semester or final-semester.

Further reconstruction develops in the construct of attitude building (affective). However, the construct of skills building (psychomotor) has not been seen in the evaluation process. Formation of attitudes that appear in the evaluation of learning is the attitude of tolerance, cooperation and mutual respect obtained on the material development of Islam in Indonesia.

Review of instructional variables

Practically, the learning model should be able to answer four questions: why, what, how and by what. These four variables become the founder in the implementation of learning. Table 2 reveals the conclusions of the results of a qualitative study of the historical model of Islamic civilization in Higher education.

Table 2. Instructional of learning model

Instructional Variable	Learning model
Why (aims and objectives)	Development of a student understanding of cultural history. The learning objectives are strengthening the value of Islam in the formation of student character
What (topic)	Understanding History and Method History of Islamic Civilization. World Civilization Before Islam (600 BC-610 AD) Islamic civilization of the time of Prophet Muhammad (610-632 AD) The Islamic civilization of Khulafa 'al-Rashidin (632-661 AD) Islamic civilization during the Umayya (661-1031 AD) Islamic civilization during the Abbasid period (750-1258 AD) Crusade (1095-1293AD) Islamic Civilization The Ottoman Empire in Turkey (1300-1922 AD) Islamic Civilization The Safavid Kingdom Period in Persia (1501-1732 AD) Islamic Civilization The Mughal Kingdom Period in India (1526-1857AD) Islamic civilization in the archipelago Islamic renewal in Indonesia
How (Method)	Using textbook as guide for theoretical rules Discussion method for sharing idea Outdoor learning for development communication process with society and strengthen understanding of history
By what (instruction)	Environmental analysis and student needs. The design of effective and efficient learning process specification. Development of teaching materials Implementation of instructional design. Implementation of learning evaluation

Discussion

Reconstruction of learning epistemology is the effort of developing the quality of learning by constructivism theory of learning. This concept helps lecturers to use learning resources that approach learning materials with actual conditions. In this concept, seven components are constructive, questioning, find, community learning, modeling, reflection, and evaluation. [6]. The seven components are illustrated in the learning model of History of Islamic Civilization. The reconstruction of epistemology in learning is part of the learning dynamics that appropriates the needs of learners.

Constructive means that historical knowledge of Islamic civilization provides increased knowledge and attitude of students in the development of Islam, This knowledge is beneficial for the development of critical thinking and problem-solving skills in daily life.Questioning means that students develop their thinking ability through active learning source search. The search for relevant scientific articles is a fact of truth-seeking.

Learning community formed at the discussion stage about the topic of learning. The communication process between lecturers and students shapes information sharing and thought patterns about the progress of Islamic culture. Modeling is characterized by strengthening the role of the teacher as a model or director in the learning process. Lecturers with pedagogic ability can develop a learning system by the needs and abilities of students. Reflection is the formation of the mindset that connects the previous knowledge and the knowledge it gains. Reflection activities in learning involve learners formulate the progress achieved after learning activities. Finally, the learning process ends with the evaluation process as a collection of data about the development of learners. In learning the history of Islamic culture, evaluation includes both cognitive and affective aspects.

IV. CONCLUSION

The conclusion of the research is the epistemology of Islamic History of Islamic History at Universitas Islam Negeri Alauddin Makassar shows that the four components of epistemology that are source, structure, method, and validity are still in procedural-operational context. Reconstruction of the epistemology of learning as an effort to accelerate the achievement of meaningful learning objectives for students. Also, this effort is part of the adjustment to the contemporary learning model with student centered learning strategy.

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