

## Neuroscience Based Islamic Learning as a Critique of the Holistic Education Crisis in Pamekasan Madura

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**Abstract:** This study aims to find the concept of developing Islamic education as the key word "Neuroscience as an Approach". In line with the development of education science and technology is growing rapidly, but not directly proportional to the wheels of science and technology educational institutions in Pamekasan Madura. The facts prove that the younger generation is left behind in information and education because Islamic education is less relevant to science and technology. This research data is sourced through literature observations related to descriptions of scientific journals or an examination of references to research work, both manually and digitally, which only focuses on analyzing new strategies and concepts in Islamic education with a neuroscience perspective. This research is a literature study using qualitative methods. The results of the study found that new concepts and strategies in the development of Islamic education based on neuroscience make and direct the younger generation in Pamekasan Madura to be more able to adapt to the development of science and information technology. The younger generation of the importance of education to gain the best possible knowledge. The new concept of developing Islamic education leads to the aspects of anticorruption education and creative imagination, based on Neuroscience. This affects the younger generation of orderly government regulations and to be more confident that there is a strong motivation in education to adapt to the times and science and technology. Thus directing the younger generation in Pamekasan Madura with an approach that rests on their brains, in the discourse of Neuroscience and Islamic education.

**Keywords:** *Young generation, Neuroscience, Islamic education, Pamekasan.*

### Introduction

The main problem in this study is that Islamic education in general in Pamekasan Madura is less developed and has increased significantly (Sholeh, 2018). This means that there are still many people, especially the younger generation and students who are not educated or go to school. Especially in formal education. The majority of students and young people in Pamekasan only graduate from SMP and SMA and rarely continue in college. This has led to frequent marriage at an early age. The younger generation and students choose to migrate outside the city and abroad as TKI (Indonesian Workers) and go fishing in the sea.

So far, research on the development of Islamic education learning has only focused on non-formal education or in Islamic boarding schools (pesantren) especially in Pamekasan Madura. Related to that, learning only refers to the world of pesantren and spiritual approaches,

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even though it is much better that there are those that are very renewing and influencing in learning. As for the development of Islamic Education learning only develops in urban areas and its surroundings. Education develops in learning the religious sciences, reading the yellow book "the book of fiqh, Arabic knowledge, Nahwu-sorof". Based on previous research with the latest relevant research, it is different from this research which is still very stressful, this is research that offers an alternative related to education in the development of "Neuroscience-Based Islamic Religious Learning as a Critique of the Holistic Education Crisis in Pamekasan Madura". Thus there is no research that raises Islamic education learning that leads to neuroscience-based, anti-corruption education, and creative imagination in Pamekasan Madura or in the latest research bases.

The purpose of this research is to find the concept of neuroscience-based Islamic religious learning in the aspects of anti-corruption education and creative imagination in Islamic education in Pamekasan Madura, which is mainly targeted at education based on the human brain and reason. Influencing the brains and minds of the people and generations in Pamekasan in Madura to be aware of and understand Islamic education. To adjust and balance Islamic education based on Islamic boarding schools (Munib, 2019). Non-formal education (pondok pesantren) will be assisted in providing understanding to the younger generation and society (Umam, 2020). That education is very important in future life (Jamiatul et al., 2020). It provides encouragement and information for the younger generation and students in Pamekasan Madura. Most of them sacrifice education for the sake of getting pleasure (Supandi, 2019). Choosing to marry early because of following the traditional styles and habits that have developed in the surrounding environment. The focus of this research is to discuss the learning of Neuroscience-based Islamic Religion in two aspects of anti-corruption education and creative imagination in self-motivation towards students and the younger generation. The renewal and differences in this study focus on and respond to Islamic religious education that leads to Islamic religious learning with the Neuroscience approach in the aspects of anti-corruption education and creative imagination. Giving mobilization to the community with a modern Islamic education and education system, the hope is that formal education will not be left behind in information.

This research is based on the argument that society and the younger generation in Pamekasan Madura lack motivation or creative imagination in a strong motivation for advanced Islamic education. Anti-corruption education that has not been comprehensive in the pamekasan area of Madura. The growth and rise of early marriage and people who choose their life principle that work is better than education or school. In fact, some of the local people from the coastal community and the mountain community said "why go to school or have high education, after all, they will also look for a better job to earn money or work as much as possible". That philosophy or principle makes Islamic education in Madura not lead to good learning, especially in formal education from elementary to tertiary education.

## **Literature Review**

In this research, it is based on theories and concepts in three main substances including literature on learning and development of Islamic religious education based on Neuroscience (Fadilah & Suyadi, 2020). Learning that focuses on the main scale is Neuroscience understanding of the human brain. Where so far education is known as the key to the educator revolution, good or bad quality of students is the result of educating educators or teachers. This provides a stimulus in the educational aspect of Pamekasan Madura. Education that was established and developed initially in Madura only led to and included in pesantren-based education (Hendro Widodo & Nurhayati, 2020). K. Hajar Diwantara said that education is not only in the cultural aspects of the religious or social institutions, but education is what gives a good impact to the object, namely society and the young generation (Muhammad Miftakhuddin, 2020).

### **Neuroscience Based Islamic Learning**

Suyadi argues that Neuroscience based Islamic education is to maximize the ability of the human brain in the aspects of religious development and education (Suyadi, Nuryana, et al., 2020). The brain will influence the human response, which mostly relies on the brain as a control center and good decision makers (Kharisma Noor Latifatul Mahmudah, 2020). Meanwhile, Neuroscience is the study of the nerves of the human brain in carrying out its activities. Taufik pasiak argues that what is better known in his book the human brain nerves will influence the direction of human life in the present and future (Pasiak, 2012). Therefore it was emphasized by Suyadi that so far Neuroscience, which is known only by the public as medical science or related to health, has a broad scope with Islamic education (Suyadi, 2015).

### **Islamic Education with Anticorruption Integrity**

Anticorruption education is the main bulwark in the defense of justice and public honesty, especially towards leaders and government officials (Suyadi et al., 2019). In the perspective of neuroscience, leaders and officials who are still infected with corruption automatically have problems or problems in their brains (Fayrus Abadi Slamet, 2020). The basis of Islamic education also speaks of the meaning of Islam which strictly forbids Corruption education (Sukmayadi, 2020). Moreover, what happened in the city of Pamekasan Madura in government elements, one of the leaders in the district realm was still entangled and one of the village heads in a village in Pamekasan Madura was affected by corruption.

### **Creative Imagination in the Form of Motivation and Action**

Creative imagination is the basic potential of a person's ideas that unconsciously inspire the way of thinking and the potential of human reason. In this case, support and creative imagination are needed by the community to keep trying to foster enthusiasm and activeness in learning at school. Especially for students in school, most of whom still need motivation and creative imagination in fostering their talents and interests.

### **Research Methods**

This research uses a qualitative approach. Data was collected through the library research method (literature review). In a literature, data is obtained through observing related literature in the form of scientific journal articles, books, documents, and examining good works that focus on discussing Islamic religious learning based on Neuroscience in the field of anti-corruption integrity and creative imagination.(Suyadi et al., 2019). The formal object in this study is to implement the development of Islamic religious learning based on Neuroscience in Madura, while the material object is the learning of Islam in Islamic education in the field of anti-corruption education and creative imagination which has implications for brain discourse in Islamic education. (Arifin, 2018).

Data were collected through (search) on the database on the intellectual goggles with the following keywords: 1. Neuroscience-based Islamic religious learning, 2. Anti-corruption education and 3. Creative imagination. Based on (search) these keywords. There were 60 scientific articles, out of which 60 articles were clarified by researchers in accordance with this research. With this, 20 articles that meet the criteria in accordance with the theme of this research can be determined. Taking data from national journals, international journals, reference books, and scientific works (theses and dissertations)(Meaning, 2016). As well as evidence of information on interviews and observations with the younger generation and the people around the Pamekasan community. Direct interviews with teachers and students regarding the experiences and circumstances experienced by students focused on the lack of enthusiasm for learning to continue to school and college which was less significant.

Researchers interviewed the younger generation, and the local community both in local community leaders and respondents with information related to info about education in Pamekasan Madura. The tools used were interview and observation instruments through communication tools (hanpond) with interview guidelines (Morrow, 2007).

The data analysis technique used in this research is content analysis to analyze finding the concept of Islamic religious learning based on Neuroscience, in the aspect of anti-corruption education and creative imagination in order to direct and influence the Pamekasan community, especially the younger generation, to advance and develop in Islamic Education. Elevating the status of the people and young people with the existence of Islamic education that is worthy of being a learning center (Sarah L. Weinberger-Litman, 2020). To help complete the presentation of the research findings by the researcher, so This research is carried out by full sampling researchers looking for and retrieving data from national journals, international journals, reference books, scientific works (books and scientific journals), as well as online references on google scholar. The tool used is the documentation instrument, meaning that this research uses holistically and universally from primary and secondary data sources (Arikunto, 2013). What makes this research new and interesting is the focus on the relevance of the Islamic religious education learning model in schools. Understanding explicitly and in detail guided by the theoretical foundations of Neuroscience learning in the concept of 'Aql and the brain with the field of anti-corruption integrity and creative imagination in a review of Islamic education in Pamekasan Madura (Suyadi, 2020).

## Findings & Discussion

The results of this study are presented based on the themes generated during the research process, which is carried out by collecting literature and field data which simultaneously answers the variable problem formulation questions above. Based on the data analysis, several results were found that influenced the results of the study.

### A. Neuroscience Based Islamic Learning

In this case, Islamic religious learning is known by the public and students. In general, the maple-subjects of Islamic religious learning will be developed and socialized with aspects of Neuroscience (Suyadi, 2019c). Where Neuroscience and Islamic education cannot be separated which consists of Neuroscience as a trace of thought in Islamic education, as a trace of A'ql neurobiologist and brain in the Koran, and as a hybridization model in Islamic education as follows:

**Table 1.**

*Imprints of Neuroscience in Islamic Education Thought (Suyadi, 2020).*

The Footprint of Neuroscience in Islam	Era of Theology	Astronomy Era	Brainomi Era
Philosophy	Intellect and Revelation	Emansi (graded reason)	God Spot and God Circuits
Sufism	Insan Kamil	Asma'ul husna	Multiple Intelligences
Ushul Fiqih	Khifdzul 'Aql	Khifdzul `Aql	Brain Potential

Based on traces of Neuroscience in Islamic thought as tabulated above, it can be concluded that conceptually, Neuroscience studies have a track record in Islamic religious education thought through three approaches, namely philosophy (emancy), tasawuf (insane kamil), and ushul fikih (khifdzul aql). After that, in the post-structuralist hermenutic explanation with an emphasis on the meaning of creativity, the traces of neuroscience in Islamic

thought will become clearer when viewed periodically, namely the era of theology, astronomy, and brainomy (Awhinarto, 2020). The concept of emancy in Islamic philosophy can be confirmed by Neuroscience: reason and revelation in the theological period, multilevel reason in the astronomical era, and God Circuits in the era of brainomy. The concept of a perfect man in the study of Sufism can be developed with Neuroscience: insane kamil in the theological era, Asma'ul Husna in the astronomy era, and multiple intelligences in the era of brainomy. The concept of maintaining reason in Ushul fiqh can be confirmed with neuroscience maqosid shari'ah in the theology and astronomy era (there has been no development of studies in these two eras) and the development of the potential of the brain in the era of brainomy (Suyadi, 2017).

This will affect the Madura pamekasan community with the latest Neuroscience and Islamic education based approach. To direct and divert a more modern society to abandon its consistency. With insights and many new scientific dimensions in the development of Islamic religious education learning. People who were originally still unfamiliar in terms of Islamic religious education with the approaches above. Neuroscience's extensive track record in Islamic religious education will open the eyes of Madurese knowledge in particular (Suyadi, 2019a). When it is related to Islamic education based on Islamic boarding schools which initially existed and developed in Pamekasan Madura, it will be of very good value in developing students and the young generation in Pamekasan Madura.

Many researchers have carried out research that neuroscience-based Islamic religious learning through the right brain and left brain approaches in understanding student learning provided by the teacher helps and makes it easier to understand the material being taught. Of the many educators often ignore the creation of a pleasant learning atmosphere. No matter how great the exposure of the material the educator delivers to the students, students can only understand if their right brain and left brain are stimulated or attached to the material (Wulandari & Suyadi, 2019).

Of course, Islamic religious learning with a brain approach has been applied since SD or MI to students, giving and directing students to learning with their brain responses. With emotional power and a concentrated and happy heart will produce maximum learning results. This will foster emotional intelligence based on the relationship between feelings, character, and moral instincts. Much evidence shows that the basic ethical attitudes in life come from the emotional abilities that underlie them (Saibah & Suyadi, 2020). The following is a picture of Neuroscience based learning:

### Figure 1

*Application of Brain Work Theory (Neuroscience) in Learning (Yulita, 2012).*

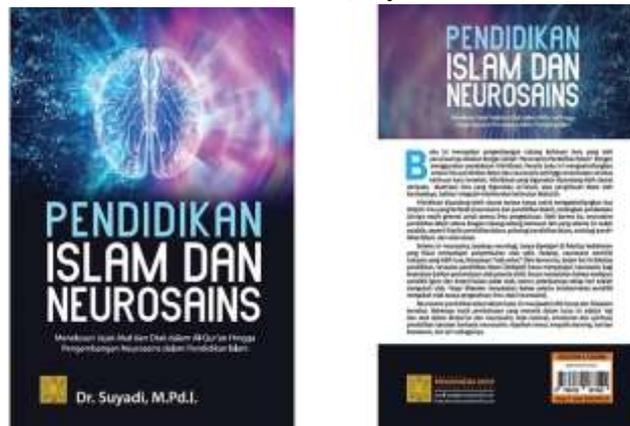


The picture is one of the application of brain work theory (Neuroscience) in learning. The brain is divided into two hemispheres: the right brain and the left brain. The right brain is responsible for creative and artistic activities, while the left brain is responsible for logical and analytical activities. Learning Islamic religion, such as the Qur'an, hadith, aqidah morals, Arabic, is adjusted to the relevance of contemporary learning as is the case with the Neuroscience approach. To facilitate and direct students and young people in learning. Especially in attitude and drawing conclusions to develop bright ideas. In order to get a good direction of goals and principles. So far, what is known is still far from digitization and good information in aspiring and thinking towards a good future.

Sousa explained that although teachers and lecturers are not experts or experts in neuroscience or studying the brain, from the perspective of Neuroscience, the daily profession of educators is "changing the brain" (Astuti Budi Handayani, 2019). This is because when the brain begins to learn and act there is a very significant change in neurophysiology towards optimizing higher thinking skills (Suyadi, Sumaryati, et al., 2020). Silwester states that for centuries educators changed the brain without the slightest knowledge of the brain (Neuroscience) (Suyadi, 2018). This is because there is no very specific science studying and concentrating on brain performance and education. Therefore, it is necessary to develop Islamic religious education learning with the Neuroscience approach (David. A. Sauso, 2012).

## Figure 2

*Books on Islamic Education and Neuroscience (Suyadi, 2020).*



The picture is based on Neuroscience in the development of Islamic education

religious education very understanding author of the book to the development

of neuroscience in Islamic education, the book is a further development of the author's dissertation to answer these challenges and needs. The science of Islamic education is hybridized with Neuroscience to find new varieties of science which he calls the "Neuroscience of Islamic Education" (Suyadi, 2012). The hybridization approach is a new alternative that is very actual and accurate in the midst of the vortex and debate of the Islamization of science, Islamic scholarship and scientific integration. Neuroscience and Islamic Education have a challenging future as advanced scientific branches, such as the philosophy of Islamic education, anthropology of Islamic education, psychology of Islamic education, including Islamic education neuroscience (De Wit Bianca, 2017). Neuroscience Islamic Education studies the optimization of the potential of a "healthy brain" for intelligence, in contrast to neurology in medicine which focuses on studying "sick brains" for healing. Therefore this science is indispensable and important in being studied and as a means of understanding the discourse of Islamic religious education (Suyadi, 2020).

## B. Integrity of Anticorruption Education in the City and Village of Pamekasan Madura

### 1. The Importance of Anticorruption Education with Islamic Religious Integrity

Weak anticorruption education in Pamekasan Madura to eradicate the corrupt who is still rampant from the village level to the city. The integrity of Anti-Corruption education needs to be maintained and disseminated as in other existing and developing cities. This is related to the fact that the leaders of both the city district or village scope (kelurahan and kecamatan) are enlightened about corruption in Islamic law. One example is, for example, "a few years ago there were still some of the regents of Pamekasan who were caught in corruption, in this case it was purely intentional or someone did it".

The existence of anti-corruption extension workers and even research and service in the aspect of anticorruption, is very necessary considering that Pamekasan is one of the cities that has been entangled in corruption. Efforts are needed to overcome corruption in the implementation of welfare and development of villages and cities.

Pamekasan is one city which is very strategic there are several districts and villages in the corner of the city. The majority of the people are farming or farming, some are fishing and fishing. The 792.24 km<sup>2</sup> stretch of land and sea, surrounded by the sea and mountains, is still very beautiful. The land in Pamekasan, among others, is red soil, red and white, which is very fertile if planted with plants, in general the community cultivates tobacco. Tobacco plants, tobacco seeds, maize, peanuts, and rice, however, are predominantly tobacco. The largest and more dominant product in tobacco farming. Likewise the beaches are very beautiful and still original and beautiful. In general, people who are close to the coast are more likely to go to sea to catch fish to the middle of the beach, sometimes spending up to one week on the beach.

**Figure 3**

*The state of Pemekasan city (Internet Clippings, 2020)*



**Figure 4**

*Map of Pamekasan (Admin, 2018).*



Figures 3 and 4 above are the conditions of the city of Pamekasan. Figure 3. Shows the city of Pamekasan, between land and sea, which is very close, which covers an area of 792.24 km<sup>2</sup>, and consists of 13 sub-districts spread across Indonesian soil. It is that the city of Pamekasan is a very strategic and fertile city with the condition of its plants and crops. Therefore, management and welfare really need to be improved and developed as well as possible to avoid and avoid corruption from the hands of humans and irresponsible leaders.

The problem of corruption is nothing new in Indonesia and has become a topic of conversation and conversation even 25 percent of Indonesian people are always updated with the problem of corruption, especially every corruption case that has occurred has always been experienced by political officials, political figures, chairmen in a party, even to the village head and the village village level. The rise of corruption cases in Indonesia has greatly affected the city of Pamekasan, which has an impact on the city of Pamekasan Madura, resulting in reduced welfare and the people feeling at a disadvantage. The people's welfare that should be enjoyed for the people is trusted by the people to provide prosperity in a just and prosperous manner, in fact it is taken for themselves and used in their personal interests (Nurmalita & Wibowo, 2018). A person who can control himself so that he cannot corrupt does not commit acts of corruption because there is an awareness of the responsibility and mandate that has been given.

Religion has a very important role in the approach to human spirituality. With the cultivation of religious spirituality through Islamic religious approaches, individuals will indirectly understand the meaning and social norms that apply, this is proven when research conducted by Suyadi, 2020, proves that there is a relationship between the level of human spirituality, religion, and corruption. In the end, it can be said that the weakness of the individual Islamic approach and the lack of religious guidelines will raise the risk of a person having corrupt behavior even though he knows that it is against social and religious norms (Sucipto, 2019).

## **2. The Importance of Anticorruption Service and Counseling**

Community service is very important in socializing with the local community in the Madura village. In order to know the condition of the local community, especially the young people around them. Most people and students in Madura are still very unfamiliar with anticorruption education. In order to maintain and keep away from deviant behavior, namely corruption, it is necessary to provide service to the Madura region both rural and urban. The existence of anti-corruption trainers is also important in terms of eradicating corrupt behavior that is widespread in society. Reducing inequality and damage caused by corruption. So that in the future no one will be caught and entangled in criminal acts of corruption (Suyadi & Waharjani, Sumaryati, 2020). Improving with literacy the understanding of anticorruption provides completeness of efforts and alternatives in overcoming and eradicating corrupt behavior.

## **C. Creative Imagination in Motivation and Action**

The ability to think in humans appears to vary from one another, focused on what the problem is, the problems to be faced and how to deal with them or what is called creative thinking which in the new education level is the highest level of the concept of learning (Supandi, 2019). Sousa explained that creativity in innovative and creative thinking depends on the process of one's mental involvement in acting and choosing the best from various choices based on certain categories. (Muhimmah & Suyadi, 2020). As for the mastery intelligence in thinking that is proclaimed in Islamic religious education, this is how a person grows good ideas, makes inferences, decisions, and justifications in obtaining results based on and the relevant relevance of the Qur'an and sunnah. (Suyadi, 2019b). Therefore, in the course of learning that wants to achieve brilliant work of creativity thinking in overcoming problems with excellent alternatives, directions and guidelines should be carried out for students and the Madurese pamekasan community in general.

## **1. Creative Imagination in Islamic Religious Education Learning**

Islamic education in Pamekasan Madura also needs to be supported by creative imagination and motivation. In the research results, it is necessary to have creative imagination and motivation so that it gives good insight and motivation to the Madurese community. Among the population, which are better known for their early marriage, their lack of awareness in education, most of them prefer to work and migrate rather than go to school and education. In order to overcome the crisis of character education and development in Islamic education, especially in Islamic religious learning against the discourse of Islamic education. Many people believe that reasoning which is closely related to science is an activity that is different from imagination. But Bronowski argues the opposite in that he indulges in the activity of imagination when a person is a child. He said that a child expresses everything very clearly around him before the age of one. A baby continues to see the objects he sees and it is the first great step of human development that when it goes out of sight it makes no sense to him (Hair, 2018). However, in the development of several years later in his life, a child will dare to take the next step and a higher stage, which is to draw from things that do not exist, and be able to draw in thinking about himself into situations that have not previously been reflected in his brain. That is, a human being enters the gate of imaginative thinking, which in this case includes a thought process called reasoning (Desva & Suyadi, 2019).

As for the process of Islamic education that occurs in this way, it often happens that it has not been directed at the potential of imagination which can lead to the achievement of competence in Islamic learning. While the subjects of fiqh, hadith, kalam and interpretation are the core of the material will be given to students or students, now they can no longer answer completely about Islam if they are only stuck with books alone. If Islamic religious education

continues to be in the spotlight which is considered to be not concentrated in the influence of the times which has an effect on character education, values and mental values of students and the nation, then Islamic religious education should wake up and begin to make very careful breakthroughs going forward. When what is happening in pamekasan Madura, the community and the Madurese generation have not yet understood and are aware of the creative imagery in Islamic religious education (Pasiak, 2008).

Various meanings, there are approximately four main components in the theory of creative imagination as Smolucha argues 1. Imagination is the internalization of children's games, 2. Imagination of thinking that is directed consciously, 3. Creative thinking involves the collaboration of imagination and thinking in concepts, which occurs the first time in adolescence will remain wise in adulthood, and 4. Artistic and scientific creativity requires cooperation of imagination and thought in very mature concepts (Desva et al., 2020). In accordance with the observations of researchers in Pamekasan Madura, *"society in general is very far and ordinary from the developing Islamic religious education, related to that the community, especially the younger generation in the city of Pamekasa, Madura, many do not attend school or have formal education."* There was a lot of early marriage in 2010 which was proliferating, but over time it has decreased greatly until now. However, it is still necessary to develop alternative or learning theories such as creative imagination, especially in the importance of strong motivation in education. It is found in the results of research with an interview approach or based on direct interviews with the community and Pamekasan young people argued *"what is school for ?, why go to school far away or go to high school, it is better to make money for fun"*. That in this case the Madurese people need good motivation and direction. The importance of developing a new Islamic religious education that is able to direct the community and the young generation in Pamekasan Madura.

**Figure 5**  
*Creative Learning* (Yusrin Ahmat sitepu, 2020).



The figure above is the creative learning of a teacher teaching and delivering material to students. Various Islamic religious learning activities that stimulate children's creative imagination can be carried out, such as playing religious music, reading great stories, spiritual songs, aesthetic dances, unique paintings, etc. the values contained in the learning of Islamic religious education and stored in the brains or memory of students in the long term so as to produce creativity and benefit in the future, the creative imagination process will be incubated so that at its arrival it can be rationalized and realized in the form of innovation and creativity (Sari, 2016).

### **Conclusion and Summary**

Based on the results of research and discussion of neuroscience-based Islamic religious learning in the main areas of anticorruption education and creative imagination, it facilitates and awakens the Madurese community in general. In general, the younger generation and students do not understand Islamic education and education well. Addressing and reducing

cases of corruption at the village to city level, rampant early marriage and striving to choose education over work. Learning Islamic religious education with the Neuroscience approach makes it easier for people, especially the younger generation and students, to understand the learning material delivered by the teacher, by emphasizing the ability of the right brain and left brain. The brain acts as a guide and controller in policy makers and regulates emotions in thinking, the growth of intelligence and brain health. Anticorruption education has made the villagers to the city aware of the leaders of the positions of village head up to the regent level. The younger generation understands and is aware that corruption is a religious and social behavior that deviates from religious and government regulations. Responding to the importance of anti-corruption counseling activities by capable officers from villages to cities in Pamekasan Madura. Creative imagination and motivation give encouragement and support to the younger generation and students in trying to develop abilities and be educated in reaching their goals. Overcoming the unfavorable thinking that early marriage and work without mental readiness and understanding of poor ability in the direction of a good future. Of course this research still has a lot of shortcomings, therefore it invites the academy to follow up and develop in the Islamic education discourse in the current era.

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