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Positivism and Postpositivism: An Analysis of Paradigms of Science and Islamic Education in Indonesia

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Abstract: Positivism and Postpositivism: An Analysis of the Paradigm of Knowledge and Islamic Education in Indonesia
Objective: *This study aims to compare the positivism and postpositivism paradigms in the context of science and Islamic education in Indonesia.* ***Methods:*** *The research design uses a qualitative-descriptive approach, with literature study as the main instrument. This research was conducted in 2024. Data were collected through a literature review (research results). Data analysis was carried out through (1) data reduction, (2) data display, and (3) data presentation.* ***Results:*** *Islamic education in Indonesia predominantly uses a positivistic approach emphasizing scientific methods and objectivity in learning.* ***Conclusion:*** *Islamic education in Indonesia needs to develop an integration between the two paradigms (positivism and post-positivism) by balancing objective scientific methods and a more humanistic and transcendental approach.* ***Contribution:*** *This research contributes to the design of Islamic education curriculum. Positivism plays a role in formulating a curriculum based on facts and testable research results. At the same time, postpositivism encourages the curriculum to be relevant to students' social and cultural contexts.*

Keyword: *Positivism; Postpositivism; Paradigm of Knowledge; Islamic Education; Indonesia*

Abstrak: Positivisme dan Postpositivisme: Suatu Analisis Paradigma Ilmu dan Pendidikan Islam di Indonesia
Tujuan: Penelitian ini bertujuan untuk menganalisis perbandingan antara paradigma positivisme dan postpositivisme dalam konteks ilmu pengetahuan dan pendidikan Islam di Indonesia. **Metode:** Desian penelitian menggunakan pendekatan kualitatif-deskriptif, dengan studi literatur sebagai instrumen utama. Penelitian ini dilaksanakan pada tahun 2024. Data dikumpulkan melalui telaah literatur (hasil penelitian). Analisis data dilakukan melalui (1) data reduction; (2) display data: (3) penyajian data: **Hasil:** Pendidikan Islam di Indonesia lebih dominan menggunakan pendekatan positivistik yang menekankan pada penggunaan metode ilmiah dan objektivitas dalam pembelajaran. **Kesimpulan:** pendidikan Islam di Indonesia perlu mengembangkan integrasi antara kedua paradigma tersebut (positivisme dan post-positivisme) dengan menyeimbangkan metode ilmiah yang objektif dan pendekatan yang lebih humanistik serta transendental. **Kontribusi:** Penelitian ini berkontribusi terhadap desain kurikulum pendidikan Islam. Positivisme berperan dalam merumuskan kurikulum yang berbasis pada fakta dan hasil riset yang dapat diuji, sementara postpositivisme mendorong agar kurikulum tersebut relevan dengan konteks sosial dan budaya siswa.

Kata Kunci: Positivisme; Postpositivisme; Paradigma Ilmu; Pendidikan Islam; Indonesia

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A. INTRODUCTION

The development of science is in line with the emergence of various schools of philosophy. The age of contemporary philosophy has arrived. Historically, the modern era began with the crisis of the Middle Ages, which lasted for two centuries (14th and 15th centuries), during which the Renaissance movement emerged. Many schools of philosophical thought developed throughout the modern era, followed by the intellectual revolution of the 20th century, including the emergence of the Positivism and Postpositivism schools of philosophy (Zhou et al., 2018). Positivism philosophy significantly impacts contemporary times full of scientific and technological advances. This school of thought emerged due to a strong interest in these areas. Moreover, this cannot be separated from positivism's significant influence in the 19th century. As a result, the 19th century is sometimes called the century of positivism.

However, positivism is also directly linked to how important religion is for human existence (Chirkov, 2024). This school of positivism is a product of the emergence of European philosophical systems closely related to their grim experience of church hegemony. As a result, the debate about positivism and the study of religion is endless. The strong authority of the church and the political power of monarchy characterized medieval European society (Johnson & Koyama, 2017). Hence, it is not surprising that the response to the hegemony of the church and monarchy at that time gave rise to resistance from philosophical thinkers. So, with the emergence of anti-religious groups, such as atheists who strongly do not believe in religion, then Feuerbach questioned the existence of Allah Swt. Nietzsche claimed to have killed Allah Swt, and Freud stated that religion was his most prominent opponent (Fauble, 2016).

The 19th century was the beginning of positivism as a school of philosophy. The assumption is that metaphysics is rejected because knowledge must be directly provable by the senses, including all phenomena and everything that manifests as it is. It is limited only to external experience. Therefore, once a body of knowledge is gathered, it is organized to offer some presumption (projection) about the future (Granjou et al., 2017). Positivism is built by ensuring that knowledge must be proven tangibly or sensed (Haddadi et al., 2017). In contrast, Post-Positivism comes as an effort to cover the shortcomings and gaps in positivism; Postpositivism is just a reaction from philosophers to strengthen the weaknesses of positivism.

Paradigms have a significant influence in making changes and becoming a stepping stone for the development of science because differences in the abilities, backgrounds, cultures, and environments of an individual can produce diverse understandings and perspectives, giving rise to a variety of new sciences and theories (Kläy et al., 2015). Although many contemporary scientists focus on empirical science or science in defining natural or physical science, the term "science" here can also refer to metaphysical or non-empirical science whose existence and truth are recognized as science (Boudry, 2022).

Islamic education in Indonesia is rooted in the classical Islamic scholarly tradition (Nuryana & Fauzi, 2020), which is normative and based on religious texts. However, with the modernization of education, a positivistic approach has begun to be applied, particularly in curricula and research methodologies at Islamic higher education institutions. This approach promotes quantitative methods, rationalism, and empirical data analysis. On the other hand, the post-positivist paradigm offers an alternative approach that is more open to diverse interpretations and subjective experiences (Salzmann-Erikson, 2024). In Islamic education, post-positivism provides space to integrate rational and spiritual aspects in understanding knowledge.

One of the main challenges in Islamic education in Indonesia is how to integrate modern scientific paradigms with Islamic values (Efe & Akcan, 2024). Islamic education often faces a dilemma between maintaining traditional methods based on religious doctrines and adopting

modern scientific approaches, often influenced by positivism (Pidduck et al., 2024). Post-positivism can serve as a bridge to developing a more inclusive and dynamic Islamic education system. This approach allows the use of scientific methods without disregarding Islamic values and the rich intellectual tradition of Islam.

Previous researchers have examined quite a lot related to positivism and post-positivism, such as research conducted by (Irawati et al., 2021), which raised the theme of positivism and post-positivism in the perspective of Islamic epistemology, then research conducted by (Karmillah, 2020) which finds out about positivism in Islamic education in Indonesia. Research conducted by (Triono et al., 2020) discusses positivism in education in Indonesia. What distinguishes this study is that researchers are trying to find positivism and post-positivism simultaneously regarding the paradigm of Science and Islamic education in Indonesia. The rapid development of science has made people enter the stage of rational thinking (Zhang & Lu, 2021). Therefore, methodologies are needed in research to guarantee the truth of human knowledge's findings. For this reason, positivism and postpositivism are required in scientific methodology.

Although there is a significant amount of research on the application of positivism and postpositivism in science and education, limited research specifically examines these two paradigms within the context of Islamic education in Indonesia. A clear gap exists in the lack of integration between these paradigms in addressing multicultural and diverse Islamic education dynamics. Existing studies often separate these two perspectives and fail to provide an in-depth analysis of how they could complement each other in enhancing the quality of Islamic education (Irawati et al., 2021; Ramadhani & Winarno, 2025; Sundaro, 2022). Additionally, few studies explore how the principles of positivism and postpositivism can be applied contextually within the Indonesian education system, which faces challenges such as social and cultural inequalities, as well as differences in religious interpretations (Mubarok, 2023; Fitri, 2024; Abadi et al., 2023; Solehudin et al., 2021).

This research offers a new contribution by proposing a model of integration between positivism and postpositivism in the analysis of Islamic education in Indonesia. With this approach, the study fills the gap in the literature that separates these two paradigms and investigates how they can complement each other to provide a richer understanding of Islamic education. Furthermore, this research suggests more contextual practical applications of these paradigms, considering empirical data and social, cultural, and religious values in developing Islamic education policies and practices. This study also aims to offer solutions to the challenges faced by education in Indonesia, which requires a more holistic and adaptive approach to the diversity of society.

B. METHOD

This research uses a qualitative-descriptive research design to analyze and compare the paradigms of positivism and postpositivism in the context of science and Islamic education in Indonesia. A qualitative approach was chosen because the study focuses on understanding existing phenomena deeply and exploring views and thoughts related to applying these two paradigms in the context of Islamic education.

The research was conducted in early October 2024. The data sources in this study consist of two main types: 1) Primary Sources: Books, journals, scholarly articles, and works discussing positivism, postpositivism, and Islamic education in Indonesia. These sources provide a comprehensive theoretical understanding of both paradigms; 2) Secondary Sources: Policy documents on Islamic education, research reports, and interviews with relevant Islamic education experts. Secondary data is used to obtain information about the practices of Islamic education applied in Indonesia and their relevance to both paradigms.

Data was collected using the literature study technique, including: 1) Document Review: Collecting literature related to positivism and postpositivism and applying both paradigms

in Islamic education. The reviewed documents include journal articles, textbooks, research reports, and policy documents on education; 2) In-depth Interviews: Interviews with Islamic education experts and practitioners in Indonesia to obtain their views on applying positivism and postpositivism paradigms in Islamic education. These interviews aim to gather direct perspectives on implementing theory in practice.

The collected data will be analyzed using content analysis techniques. This process involves the following steps: 1) Categorization and Coding: Organizing the literature and interview data into categories relevant to the main themes of the study, such as positivism, postpositivism, and Islamic education; 2) Interpretation and Comparison: Analyzing the differences and similarities between the positivism and postpositivism paradigms in the context of Islamic education in Indonesia. This process will explore both the theoretical and practical aspects of the paradigms and their impact on educational policies and practices; 3) Synthesis of Findings: Combining the analysis results to conclude how these two paradigms are applied and their contributions to the development of Islamic education in Indonesia.

To ensure the validity and credibility of the data, this study uses triangulation techniques (Giantara & Amiliya, 2021), which include: 1) Source Triangulation: Using various data sources, both primary and secondary, to ensure the obtained information is consistent and mutually supportive; 2) Method Triangulation: Combining data from literature review and interviews to enrich the analysis results and ensure the validity of the findings; 3) Expert Checking: Findings from interviews with Islamic education experts will be presented back to the sources to obtain feedback and ensure the accuracy of the gathered information.

C. Results and Discussion

Result

The final results of the research obtained from this study align with the formulation and objectives of the research. This research aims to reveal the perspectives of positivism and postpositivism in viewing science and the contribution of the two schools of philosophy to the development of Islamic education in Indonesia.

1) Positivism

Positivism is a branch of philosophy popularised by Henri de Saint Simon (1760-1825) and Auguste Comte (1789-1857) in the 19th century as the end of the empiricism/rationalism school (Trompf, 2023). Positivism is very strong with natural science parsing, which prioritizes laws and knowledge in explaining, predicting, and controlling events in society's social environment. The way or process of positive thinking can be done by making observations (observations) of a social symptom without considering theological or abstract matters outside reality (empirical). Although it does not appear to consider theological or abstract matters, this observation relies entirely on a philosophical belief system that is not truly scientific.

Positivism is a deterministic ideology that states that causes determine effects or outcomes. This school of thought seeks to anticipate and organize the forces around humans by using measurement and observation to test hypotheses or explain events. According to positivism, social phenomena can be investigated using causal explanations and the same value-free methodology as natural phenomena (emphasizing that scientific endeavors should be based on the nature of science itself (Charnley et al., 2017).

Positivism emerged in response to the inability of speculative philosophy (e.g., the idealism of German philosophers) to solve philosophical problems when faced with the rapid development of science. Therefore, it is understandable if the followers of positivism worship science and the scientific method. The scientific method has been developed in such a way that it can renew philosophy and public life. As the leading figure of positivism, Comte said

that the human mind (spirit) develops through three stages: theological, metaphysical, and positivistic. What Comte proposed is popularly called the "three-stage law" (Mayadah, 2022).

Comte tried to articulate how society evolved into three stages (McClellan, 2001), namely:

a) Theological Stage

The theological stage starts with fetishism, polytheism, and monotheism. Fetishism was the dominant way of thinking in primitive cultures. It included the idea that everything had its power and is one of the three sub-periods that make up this most prolonged period in human history. Later, the belief that there were forces that governed life or natural events was known as polytheism. With the advent of Catholicism, monotheism's belief in one Good began to replace it.

b) Metaphysical Stage

This is a transitional stage that serves as a bridge between the positive and theological stages. Belief in basic natural rules that can be discovered through reason characterizes this stage.

c) The Positive Stage

This shows how positivism is always open to new evidence that is constantly updated and shows high dynamics. It is characterized by the concept that empirical data is the primary source of knowledge, but that knowledge is also temporary and not absolute. Humans will eventually be able to achieve uniform laws through rational study of empirical facts.

Positivism holds that we cannot know more than facts because empirical science is the one unique example in the field of knowledge. As a result, positivism rejects the field of metaphysical philosophy. The goals of positivism are closely linked to the goals of empiricism. Experience also takes precedence in positivism. However, positivism rejects the idea that knowledge can be gained from inner experience, unlike British empiricism, which recognizes subjective or inner experience as a source of knowledge. Facts are the only basis for positivism.

Based on the studies referenced above, positivism is a school of philosophy that recognizes only science that can be perceived by human sensory organs and rejects metaphysical knowledge that cannot be perceived by human senses.

2) Postpositivism

Post-positivism is a new perspective that is entirely different from positivism (Salzmann-Erikson, 2024). Post-positivism is a social reality based on objective measures with subjective criticism (Haddadi et al., 2017). This is opposite to value-free and ahistorical positivism (by the Whiteheadian view that considers historicity as the decline of a science); Postpositivism emphasizes values, ethics, and morals in the discussion environment. Postpositivism assumes that knowledge can be understood in the real world, not just through texts, as proposed by positivist thinking.

Postpositivism is a variation of positivism. Scientists who support postpositivism seek to reduce the various weaknesses of positivism by making the necessary adjustments (Sovacool et al., 2018). Postpositivism is a critical realism school of thought that although reality follows natural, universal, and general principles, people (researchers) cannot accurately perceive reality by detaching themselves from the research subject. As a result, experimental approaches employ triangulation methods involving multiple techniques, data sources, researchers, and ideas. This paradigm is a school of thought that seeks to strengthen the shortcomings of positivism because it only relies on the capacity to observe the subject under study.

The post-positivism school took over the role of positivism after World War II (Parry et al., 2014). This school assumes that global rules or ideas influence every research. These hypotheses must be confirmed to gain a more comprehensive understanding of the world.

From some of the theories above, we can understand that the flow of postpositivism emerged to cover the weaknesses of positivism, which rejected the existence of metaphysics and only measured a discovery through enumeration. On the other hand, postpositivism recognizes the existence of metaphysical knowledge and conveys a discovery simply by communicating through words often called descriptive.

Both positivism and postpositivism will begin their studies with a hypothesis, collect evidence that confirms or refutes it, and then make the necessary adjustments. Therefore, positivism and postpositivism are always associated with quantitative data collection and analysis techniques because the knowledge created through their point of view is based on careful observation and objective measurement of reality. It is also called the scientific method because it utilizes scientific principles: factual, measurable, rational, structured, and evaluable.

Discussion

1) Positivism and Postpositivism in Science Paradigms

a) Science in the Perspective of Positivism

The first scientific paradigm to emerge in the scientific community was positivism. The ontological idea of realism, which states that reality exists in a reality that operates according to natural laws, is the basic idea of this school of thought. In this case, research aims to reveal the world as it is and how it works (Mingers, 2015).

Positivism is a philosophical view that emphasizes the factual nature of information, especially in the context of scientific knowledge, known as positivism (Zyphur & Pierides, 2020). The school of philosophy known as positivism denies the existence of cognitive values associated with philosophical or metaphysical elements and states that natural (empirical) science is the only authentic source of knowledge. In addition, positivism assumes that science must be value-free and that reality is unique and objective (Oppong, 2014). This idea resulted in a quantitative research methodology called measurement and numerical data analysis (Brandenburg et al., 2014).

b) Science in the Perspective of Postpositivism

In contrast to the positivist paradigm, the post-positivism paradigm prioritizes qualitative explanation and description over quantitative methods. The post-positivism paradigm also argues that knowledge is not value-free and that reality is subjective and complex. Proponents of post-positivism recognize the weaknesses of positivism and make several changes to overcome them (Joslin & Müller, 2016). The main goal of postpositivism is to organize and anticipate events. As a result, this paradigm exists in an attempt to overcome the shortcomings of positivism, which only concentrates on factual reality (Kankam, 2019).

Postpositivism shares the belief with positivism that reality is actual and governed by natural laws. However, postpositivism argues that if researchers are not actively associated with reality or separate themselves from it, they cannot extract the truth from it. For researchers and reality to have an interactive relationship, the principle of triangulation, which calls for using multiple methodologies, data sources, and other data, must be applied

Science is a process that includes thinking about a matter and using specific techniques to arrive at findings that can be verified, confirmed, and accounted for. Science does not just appear out of thin air or materialize overnight. One of the many issues raised by the rapid development of science is the debate about whether something is "value-free" or "nonvalue-free." According to Situmorang, value-free means that scientific endeavors should be based on the nature of the research and not influenced by other forces such as politics, ideology, religion, culture, and other social components (Redding, 2017). This also emphasizes the need for scientific independence to maintain scientific autonomy, although ethical principles must always be considered in scientific research because they are universal.

The scientific ideologies of positivism and postpositivism have greatly influenced the progress of science. These two paradigms have helped determine what to research and the best action to address a problem (Sundaro, 2022). These perspectives, also called scientific foundations of belief, shape how researchers view their research topics. The evolution of philosophy, which began in the 6th century BC, has shaped these two paradigms throughout the history of science (Sulaiman, 2018).

2) Positivism and Post-Positivism in Islamic Education in Indonesia

As a school of philosophy that rejects the existence of religion because of the influence of Auguste Comte's life background, which is constrained by the hegemony of the church and the kingdom that rejects scientific discoveries because they conflict with what is brought by the church is a strong reason why positivism rejects and does not recognize the existence of religion. This becomes interesting when Islam or Islamic education is not recognized by positivism but utilizes theories or views that exist in positivism and post-positivism thinking for the advancement of Islamic education itself.

In Islamic education in Indonesia positivism and post-positivism began to be used in the Islamic education system in Indonesia during the new order government, which asked for the reconstruction of the Islamic education system in Indonesia while maintaining Islamic science-oriented knowledge such as in Islamic universities, which initially only had faculties such as sharia, ushuluddin, tarbiyah, da'wah, and adab (Irawati et al., 2021), 2021), at present Islamic universities in Indonesia already have faculties outside the theological concept of Islamic science, such as the faculties of psychology, medicine, pharmacy, science technology, and government social science. This is none other than the influence of positivism and post-positivism thinking applied in the Islamic education system in Indonesia.

The entry of positivism and post-positivism thinking in Islamic education in Indonesia continues beyond the level of Islamic universities but also spreads to Islamic educational institutions such as Dayah and Pesantren. Dayah, an Islamic educational institution in Indonesia that initially focused on teaching the yellow book or others, has begun to build Islamic tertiary institutions to relate to the times and science. This is also the case with pesantrens, often called modern/integrated pesantrens, that combine general and religious education for their students.

What is happening today with the Islamic education system in Indonesia can also not be solely attributed to the influence of positivism and post-positivism. Because Islam, which makes the Qur'an the primary reference in navigating this life, has provided many guidelines or guidance related to science. Such as some of the following Qur'anic verses that provide guidance about phenomena or knowledge on this earth, namely:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَۚ

Meaning: Recite in the name of your Lord who created (QS. Al-Alaq [96] 1).

As the first verse of the Qur'an revealed to the prophet Muhammad, this verse contains tremendous wisdom. Allah commands Muslims to read because we gain knowledge and skills by reading. Reading is one of the first doors to gaining knowledge, or we often hear the saying, "Books are the windows to the world, and reading is the key." This verse has a meaning that is very relevant to the facts that occur in Indonesian education today, where our education is still not optimal and good. One index of education in Indonesia that could be more optimal can be reflected in the low reading interest rate.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِۙ ١٩ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِۚ ٢٠

Meaning: He lets the two seas (fresh and salt) meet {19}. Between them is a barrier that neither of them can go beyond {20}. (QS. Ar-Rahman [55] 19-20).

Before modern humans questioned how two seas of different colors meet, but the water does not mix, and there seems to be a barrier; Allah SWT, in his words 14 centuries ago, has said in the Qur'anic verse above that it is Allah who allows the two seas to meet and between them there is a barrier. This phenomenon occurred in the Strait of Gibraltar. This evidence confirms that Islam is a religion that is very open to science and knowledge, where the Qur'an provides a grid of knowledge to be researched by Muslim scientists so that they can utilize the reasoning mind that Allah has endowed them with and also gain new knowledge.

وَالْبَحْرِ الْمَسْجُوْرِۙ٦

Meaning: And by the heated seas (in which there is fire). (QS. At-Tur [52] 6).

One of the natural phenomena Allah has described in the Qur'an is the existence of fire at the bottom of the sea that does not go out when exposed to water. This phenomenon was discovered after the Second World War when scientists explored the oceans to find mineral materials that could be utilized. There, they discovered this phenomenon, which is the meaning of this Qur'anic verse that was initially difficult to believe that there was a fire in the water. But this discovery proves again that the Quran is never wrong or mistaken when providing information.

وَهُوَ الَّذِيْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَۗ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ

Meaning: He has created the night, day, sun, and moon. Each circulates on its axis. (QS. Al-Anbiya [21] 33).

وَهُوَ الَّذِيْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَۗ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ

Meaning: So, whoever Allah wills to be guided, He will make his chest broad to accept Islam. Whom He wills to be misguided, He will make his chest narrow and tight as if he were climbing to the sky. Thus, Allah inflicts punishment on those who do not believe. (QS. Al-An'am [6]125).

Before, western scientists traveled to outer space to find out how the solar system circulates and the state of outer space. The Qur'an has already said that the center of the solar system is the sun, and in outer space, there is no such thing as air/oxygen that allows humans to breathe. And both of these things have been proven true by scientists.

From the explanation of the Qur'anic verse above, it can be understood that positivism and post-positivism, currently used as the basis for scientific research methodology, are not new in Islam. The Qur'an has been the foundation for the evolution of science throughout the history of Muslim societies, from ancient times to modern times. Islam initially valued science and provided the enlightenment to transform ignorance into a knowledgeable and civilized society. The sole purpose of the Islamic perspective on science is to uphold the doctrine that has existed since the beginning of Islam. The Qur'an revealed to Prophet Muhammad (PBUH) makes it clear that Allah SWT is the source and origin of human knowledge and that science comes from Him. Then, to avoid being obsessed with relative understanding (subject to change), the creed conveys the origin of the source of knowledge (Irawati et al., 2021).

Several phrases, including an-Nadzr, al-fikr, al-aql, and al-qalb, are used by Allah SWT in the Qur'an to command or inspire humans to investigate, contemplate, and learn something. These terms have definitions that include the concepts of epistemology and scientific methodology. An-nazhr, which means "to see" or "to pay attention to," indicates that, by the Qur'ān, one way to know the truth is by observation. Through seeing, humans can determine the reality of physical and sensory objects (Irawati et al., 2021).

The scientific approach proposed by the Qur'ān is not just an idea or an unfulfilled promise. Scientists have used every scientific technique revealed by the Qur'an. Therefore, there is no denying the validity of the Qur'ānic scientific methods. Simply put, these

techniques and procedures are closely related to the results of the inventiveness of scientists and intellectuals (Irawati et al., 2021).

From the lengthy explanation above, the thoughts of positivism and post-positivism are a way or method we can take as a guide in developing science with or without adjustments. The ideas the positivism and post-positivism groups convey are not new in the Islamic world. The Qur'an has already given a grid or description to humanity and Muslims to search, see, observe, and research a matter, as a form of responsibility Allah has given as a caliph on earth. For this reason, as Muslims, we should be grateful for the blessing of reason that is only given by Allah to humans so that they can make the best use of it for their good.

D. Research Implications and Contributions

1. Research implications

Theoretically, this research enriches the understanding of how these two epistemological paradigms can interact and influence approaches in Islamic education. By integrating positivism, which focuses on empirical data, and postpositivism, which emphasizes the importance of social context and values, this study offers new insights into how these two approaches can be combined to create a more holistic and relevant educational system in Indonesia.

The practical implications include the development of education policies that are more adaptive to Indonesia's social, cultural, and religious challenges. This research suggests implementing an Islamic education model that considers empirical data while respecting the diversity of values and religious interpretations in society. In this regard, the study could drive change in how Islamic education is taught, introducing more inclusive methods sensitive to Indonesia's various cultural and religious aspects.

2. Research Contribution

The primary contribution of this research is the new understanding of how positivism and postpositivism paradigms can be integrated within the context of Islamic education in Indonesia. This study introduces an integration model that has not been widely discussed in the Islamic education literature, allowing educators and policymakers to see the value in both approaches to enhance the quality of education. It also provides insights into how the principles of these two paradigms can be contextually applied to address challenges in Indonesian education, such as social differences, cultural gaps, and diverse religious interpretations.

Moreover, this research contributes to the renewal of Islamic education policies by proposing a more realistic and adaptive integration of theory and practice, which could enrich existing learning models. It opens opportunities for further research to explore deeper and more detailed applications of these paradigms in education across various levels and social contexts.

E. Recommendations for Future Research Directions

Future research could focus on the practical application of the integration model of positivism and postpositivism in specific educational settings, such as Islamic schools or colleges in Indonesia. This will provide a deeper understanding of how the two paradigms can influence teaching methods, curriculum design, and student learning outcomes in real contexts. Future research could investigate how Indonesian policymakers can integrate the findings from this study into national or regional education policies. It would be valuable to identify how integrating the two paradigms can help address religious extremism, social inequality, and cultural diversity in the education system.

F. Conclusion

This research introduces novelty by proposing an integration model between two epistemological paradigms, namely positivism and postpositivism, within the context of Islamic education in Indonesia. While these two paradigms are often discussed separately, this study demonstrates how they can complement each other and provide a more holistic understanding of the Islamic education system.

Positivism and postpositivism are part of philosophical schools with different views on knowledge. Positivism only accepts knowledge in reality and rejects metaphysical knowledge. In contrast, postpositivism accepts both rational and metaphysical knowledge. In the development of science today, these two schools will be chosen by researchers to serve as the procedures to be taken in conducting a study. Sometimes, researchers only use one of the two approaches or use both. The flow of positivism is better known as the quantitative approach, and the flow of postpositivism is called the qualitative approach. The steps in researching a problem proposed by positivism and post-positivism are familiar in Islam. As a reference for Muslims, the Qur'an has provided breakthroughs for humans to study, search, and observe a case to know the truth behind a phenomenon. For this reason, there is no more reason for Muslims, who have only been spectators to the development of science, to contribute their thoughts in researching or discovering new knowledge as a form of their implementation as servants of Allah who are included in the entire alba category.

The integration of these two paradigms (positivism and postpositivism) can make a significant contribution to designing more inclusive and sensitive Islamic education policies that reflect the diversity of Indonesian society. By proposing a more contextual and realistic model, this research offers a new perspective in the development of Islamic education theory and practice in Indonesia that is more responsive to social, cultural, and religious dynamics.

G. References

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