Epistemological Deconstruction of Understanding Material in Islamic Education as the Existence of a Progressive Dynamic Islamic Education Paradigm

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ABSTRACT :
The material in Islamic education experiences permanent decline caused by religious dogmas, so it requires a suitable episteme to balance the classical and modern epistemes. The research method uses qualitative while the data analysis uses data reduction , data presentation *and* conclusion or verification (*conclusion drawing*). Dogma or intuitive knowledge is also the same as the scientific knowledge that modern people excel at.

Keywords: *Deconstruction of Epistemology , Materials in Islamic education, Progressive Dynamic Islamic Education*

INTRODUCTION

Multidisciplinarity in education is increasingly being implemented *massively* in various Islamic educational institutions, it is teaching that collaborates from various sciences both in terms of material substance and methodology and combines scientific disciplines with the aim of multi-cognition and multi-implementation that can be used optimally and responsibly in the world of Islamic education . . The sharpness of the two epistemes, namely intuition and reason within a person, is used optimally, especially in this case Islamic religious education material, sometimes passive, sometimes recollective, even though the types and methods of discovering knowledge are different, the results and goals are the same. Multidisciplinarity in learning is really needed in this sophisticated era, the paradigm of material advances in Islamic education is starting to decrease, one of the paradigm factors for the stagnation of Islamic religious education material is being *exclusive* and *fanatical* . The existing material in Islamic education cannot create *a mindset* of progress, material that only imitates previous styles makes people pessimistic when faced with social life. The material taught should be able to increase knowledge more deeply and *flexibly* , although not all Islamic Religious Education material can be understood freely, there are signs that must be paid attention to, especially in the socialist-fundamentalist realm. One way out of confusion and stagnation is to hone the competence of all elements dynamically in stages, have the will to develop and be willing to upgrade *knowledge* in accordance with current developments. There are two epistemes in understanding Islamic religious education material , namely *First* , intuition is passive, second, *reason* is recollective.

The stigma of stagnating Islamic Religious Education material can be changed with a more *inclusive view* of the truth without breaking through the *normative* doors of Religion, in this way Islamic religious education material runs dynamically so that the stigma disappears slowly by having an awareness that there is no difference between the two sides of science even though the methods and functions are different. One way to understand Islamic religious education material is not only with reason but also *with intuition* . Intellect is a gift from Allah SWT which is *recollective in nature* . You must try to sharpen your thinking skills so that they can be used optimally, so that they can be applied in real life with existing tools, while *intuition* is also a gift from Allah SWT. You must try to

sharpen your intuitive abilities. Sometimes there is *intervention* from Allah SWT directly, in cases where it is very difficult to confirm the truth of scientific facts, the figure of Imam Ghazali strengthens the importance of methods in understanding Islamic religious education material, including *'ainul yaqin* , *'ilmul yaqin* , and *haqqul yaqin* . [1]This sequence has its own stages from only *demonstrative understanding, attitude,* to *own feelings* towards knowledge. In line with this, Al-Jabiri in his work *Naqd al Aql al 'Arabi* (criticism of Arabic reasoning formations) says that to develop knowledge there are three methods that must be used, namely *the bayani, burhānī* and *'irfani methods* . If we examine more deeply the [2]*haqqul yaqin* method and the *'irfani method* , the realm is more intuitive, instinctive, conscience, not reason, these are the methods that need to be developed in the material in Islamic education.

Most of the material in Islamic education can be reasoned with by reason and is *recollective in nature,* while the material in Islamic educational institutions mostly continues previous material, the material in Islamic education which is *a priori* and *exact in nature* is very likely to be developed dynamically. One of the factors that makes Islamic religious material stagnant is the existence of *over-justification* towards religious teachings, this is done so that it is not too far from religious teachings. Islamic religious education material can also be done using an episteme called intuition , where intuition when used becomes intuitive, Intuition has the same knowledge results as reason, most intuition is often associated with myths because there are no *empirical facts* and difficult to account for , while knowledge that is a *posteriori* does not have to use reason because it is in the realm of personal experience such as "feeling", by frequently practicing *(Riadlah)* and sharpening intuition to the maximum the result will be *intervention* from Allah SWT. Many of the current phenomena are the result of knowledge that initially existed only in the form of intuitive truths that can be proven logically and scientifically. This is one of the researchers' interests in understanding the material in Islamic education using two different methods but the results are the same, with the final goal being similarities by using the two epistemes in Finally, we can develop Islamic religious education materials from all Islamic religious knowledge.

Method

research uses qualitative research methods, because the problems relate to observations , [3]relate to social facts in society and religion in society . This data analysis uses data proposed by Miles and Huberman, which includes data reduction , data *display* , and conclusion or verification (*conclusion drawing*).[4]

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[1]Imam Al-Qusyairi, *Risalatul Qusyairiyah* (Surabaya: Risale Gusti, 2001), p. 69
[2] Miska Muhammad Amien, *Islamic Epistemology* (Jakarta: UII Press, 2006), p. 14.
[3]Moleong, LJ, *Qualitative Research Methodology Revised Edition* (Bandung: PT. Teen Rosdakarya, 2011), p. 6
[4]Sugiyono, *Quantitative, Qualitative and R&D Research Methods* (Bandung: Alfabeta, 2009), p. 91

Results
Material Deconstruction in Islamic Education

Islamic education is often categorized as foundational The development of religious knowledge in society must have a strong foundation as the basis for teaching Islam , basic science related to i the science of Aqidah, Fiqh, Morals, and the science of History, the Science of the Qur'an and the Science of Hadith, most of the material comes from *texts* narrated in the form of classical interpretations and ideas. Because the situation, conditions and times are different, it is necessary to reformulate the material in Islamic education, so that Islamic education is able to compete with non- Islamic education, non-Islamic education has gone further with Islamic education. Islamic education must be willing to compete with education outside of Islam but do not injure each other, meaning that the ability to think dialectically continues, so that science can develop. The assumption about material stagnation in Islamic education is increasingly clear, especially in basic Islamic education, especially when physical space or actions give rise to internal conflict . has completed the lack of material in Islamic education. As time goes by, the development of Islamic education makes it necessary to deconstruct the material in Islamic education, even though currently the material in Islamic education has not changed. Among the weaknesses of material in Islamic education according to Towaf (1996) are: [5]*First* , the approach still *tends to be normative* . *Second* , the Islamic Education curriculum minimal competence and information . *Third* , less use of varied methods. *Fourth* , limited facilities and infrastructure. The aim of Islamic education is to create superior, pious people who can implement the contents of the Qur'an and Hadith. This goal will be realized if all parties do not have the will to advance Islamic education, the end result of which is to produce people who are able to compete in a healthy manner. Even though the educational objectives are very dynamic, religious material in Islamic education is able to develop.

The material in Islamic education is considered simple and must be correct (there is no room for error) *mindset* This must be changed with the material in Islamic education largely able to develop without eliminating the vision, mission and principles of *nash* . Religious education is considered old-fashioned, old-fashioned and stagnant by some people, innovation and creativity does not exist in Islamic education which integrates religious knowledge and science . Islamic education is often identified with koko shirts and black caps which are seen as old-fashioned, not just a tribute that is displayed with a religious and religious attitude, now in contrast its substance is more dominantly *scientific* religious . Ziauddin Sardar provides a solution regarding the Islamic education system , efforts need to be made, namely: *first,* Muslims must have the courage to develop a fully articulated contemporary framework. The knowledge framework is able to describe appropriate methods and approaches , in the end can overcome moral and ethical problems in the present. *Second* , there is a need for scientific theories and technology by describing styles and methods of activity scientific and technological and reflects Muslim cultural values and norms. *Third* , it is necessary to create theories that combine traditional and modern systems. The integralistic education system must refer to to the concept of Islamic teachings, for example the concept of tazkiyah al-nafs, monotheism, etc. Apart from that, the system must also be able to meet the multidimensional needs of the Muslim community in the future .[6]

[5] Syaiful Anwar, *The Role of Islamic Religious Education in Shaping Character* , Vol 7 (November 2016), p.178

[6] ZiauddinSardar, *Argument for Islamic Science in Quest for New Science* (Aligarh: Center For Studies On Science, 1984), p. 280-281

Epistemology in Islamic education includes discussions related to the ins and outs of Islamic education knowledge starting from the essence, origins, sources, methods, elements, targets, types and so on . [7]At the *First World Conference on Muslim Education* in Mecca in 1977, it was agreed that sources of knowledge in the Islamic concept were divided into two categories, namely *perennial knowledge* and acquired *knowledge* . Such intuitive knowledge and methods of obtaining it have not received sufficient attention and study.[8]

On the other hand, one must understand multiepistemic formations and able to apply it in Islamic educational institutions, with the aim that people are no longer oriented towards what is seen through the five senses and reason alone but far from it, in this context the five senses and reason will not be optimal and give birth to bad things, the five senses and good reason are used in the realm of the development of Islamic religious knowledge, not in making complex decisions/actions. Multiepistemic is actually two words consisting of the word multi which means many, religion, various, a combination of various and more than one. This word can be seen in the terms multimedia, multi-attribute, multi-skill, multi-dimensional, multi-personality, multi-literacy, multi-academic, multi-method, multi-interpretation, multi-program, multi-image, multi-response and so on, the word has the same meaning which differs in what context it is used, educational, economic, social, cultural or political. Allah gives gifts to His servants - the aim is to help people solve problems in their lives. [9]While the word *epistemic* is taken from the word episteme, this episteme is defined by Aristotle in his book The Liang Gie as an *organized body of rational knowledge with its proper object* , rational knowledge is divided into three , first *practicum* (practical knowledge), second *poietike* (productive knowledge) and third *theoretical* (theoretical knowledge). [10]Harun Nasution said Epistemology is a science that discusses what and how to acquire knowledge . [11]In accordance with some of these definitions, episteme is how all elements in an institution obtain the truth. Because Islamic educational institutions are institutions that act as a forum for instilling Islamic values, basing all their activities on the views of Islamic values.[12]

Multiepistemic used in this case are *bayani, burhānī* and *'irfani* which were initiated by Abid al-Jabiri, this needs to be considered in the world of Islamic education in order to take action or take complex decisions not practically, most people take action on "what" they look not at the "why", resulting in counter-productive results. Abid al-Jabiri is a contemporary thinker from Morocco who makes epistemology a scientific study . Jabiri criticizes Arab reasoning in general, three epistemological structures namely: *bayani* (explanation), *burhani* (demonstration) and *irfani* (gnostic). The thinking [13]system used by Al Jabiri required him to choose the *burhani path* rather than *the bayani* and ' *irfani* paths as the path he considered to be object and relevant for the progress of civilization.[14] The *burhani* path in the world of education can be used for the development of material or related to the learning of Islamic education, but when faced with the problem of an action or decision that is

[7] Rahmat Hidayat, *"Epistemology of Islamic Education: System, Curriculum, Renewal and Efforts to Build an Epistemology of Islamic Education* ," Journal : Almufida 1, no. 1 (July 2016): p. 12.

[8] Yogi Prana Izza, *"Epistemology of Islamic Education (Explaining Islamic Education as a System of Knowledge),"* At-Tuhfah: Islamic Journal 8, no. 1 (2019): p. 1.

[9] Abdul Latief Arung Arafah, Lusi Widiyastuti, Heru Juabdin Sada, Saiful Bahri, *"Multiple Intelligence in the Perspective of Islamic Education,"* Al-Tadzkiyyah: Journal of Islamic Education 12, no. 2 (2021): p. 18.

[10] Junihot M. Simanjuntak, *Philosophy of Science and Theological Reasoning* (Yogyakarta: PBMR ANDI, 2022), p. 69.

[11] Harun Nasution, *Philosophy and Mysticism in Islam* (Jakarta: Bulan Bintang, 1978), p. 10.

[12] Danial Rahman, Abu Rizal Akbar, *"Problematics Faced by Islamic Education Institutions as a Challenge in Improving the Quality of Education,"* Nazzama Journal of Management Education 1, no. 1 (September 2021): p. 2.

[13] Muhammad Abed al-Jabiri, *Formation of Arab Reason: Criticism of Tradition Towards Liberation and Pluralism of Interreligious Discourse, Trans. Imam Khoiri* (Yogyakarta: IRCiSoD, 2003), p. 157-217.

[14] Muhammad Abid al Jabiri, *Takwin Al Aql Al 'Arabi* (Beirut: Markaz al Wahdah al Arabiyah, 2009), p. 555-574.

so complex that it causes injustice to the recipient of the action or decision, then two of the three epistemes it should also be used. *Bayani* system formulation , *burhani* and *'i rfani* if studied from the sociology of education Islam emerged based on cognitive and social guidance , with the *bayani alternative* considered to have failed to provide standard conclusions, pure *'i rfani* - was included in the epistemological map of alternative thought as an empisteme .

Bayani is a method of thinking that emphasizes the authority of the text *(nash)* , not meaning that reason or reason is free to determine its meaning or intent , Episteme Bayani, reason or reason does not have the ability to know without being based on the text.[15] *Irfani* relates to consciousness , feelings , feelings and the human soul are one and the same. *Irfani* is something complicated and complex, so a simple answer cannot be given or based on one aspect about its origins. [16]Meanwhile, *burhani* is based on reality or *al-waqi`*, both natural, social, human and religious realities which are conceptualized, structured and systematized through logical premises or *mantiq* . [17]If studied further, the *burhani episteme* includes the structure of rationalism and epirism through human activities by experiencing five sense observations which have the principle of truth being measured empirically.[18] Rationalism is a basic axiom of human thought that has the ability to "know" ideas, but humans do not create them through experience. This idea already exists in the human mind . Rationalists say that the mind can understand principles, that is, principles must exist . If principles did not "exist" people would not be able to describe them. [19]Meanwhile, empiricism is an understanding based on sensory experience, and this sensory experience is the only source of knowledge. [20]Furthermore, the episteme of *irfani* is knowledge obtained through spiritual exercise where with purity of heart, it is hoped that God will bestow knowledge directly on him.[21] Episteme discussion *irfani* is not only about spiritual cultivation, purity of heart and so on, but also encouraging and guiding humans to always carry out investigations and research collectively using intuition, instinct and conscience. Because of *Irfani* also known as intuition , where the characteristics of intuition include; *zauqi* (rasa), namely through direct experience, *huduri science* , namely the presence of an object within the subject. Henry Bergson considered intuition to be the result of the highest evolution of thought, but personal.[22]

irfani and *Burhani* need to be implemented in Islamic educational institutions, seeing that many people only prioritize the *Burhani episteme* in taking action against students by ignoring the episteme *irfani* which is also important to apply because there are elements of instinct, conscience and intuition that are used, because if only the *spiritual episteme* The one used seems stiff, hard and purely formalist, so it is important to use these two epistemes. Episteme *Irfani* sometimes passive, sometimes recollective, even though the type and method are in the *burhani* episteme in finding something different but the results and goals are the same. Islamic education in this era . People need to collaborate the two epistemes in the classroom or outside the classroom, so that there are no

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[15] Muhammad `Abed Al-Jabiri, *Bunyah Al`Aql Al-Arabi* (Beirut: al-Markaz al-Tsaqafi al- Arabi, 1991), p. 38.

[16] Reynold A. Nicholson, *Mysticism in Islam trans. Bumi Aksara Translation Team* (Jakarta: Bumi Aksara, 1998), p. 7-8.

[17] Amin Abdullah, *Islamic Studies in Higher Individuals Integrative-Interconnective Approach* (Yogyakarta: Student Library, 2006), p. 213.

[18] Makki, *"Epistemology of Islamic Education: Breaking Western Domination of Islamic Education,"* Al-Musannif Journal: Journal of Islamic Education and Teacher Training (Al-Musannif: Journal of Islamic and Personal Education) 1, no. 2 (July 2019): p. 5.

[19] Suriasumantri, J. S, *Science in Perspective* (Jakarta: Indonesian Obor Foundation, 2009), p._.

[20] Good. L, *Dictionary of Philosophy* (Jakarta: PT. Gramedia Pustaka Utama, 2002), p. _.

[21] Zulpa Makiah, "Epistemology of Bayani, Burhani and Irfani in Gaining Knowledge About Mashlahah," *Sharia: Journal of Law and Thought* , 2015, p. 13.

[22] Mulyadhi Kartanegara, *Lifting the Curtain of Ignorance, Introduction to Islamic Epistemology* (Bandung: Mizan, 2003), p. 60-61.

disparities in acting or making decisions. People in acting or making decisions should be able to produce good products for students, because it cannot be denied that students' psychological standards are different. People also understand that they are sensitive to the environment, situations and conditions in Islamic educational institutions, not only with the reason and five senses that are used but also behind the reason and five senses themselves , reason and the five senses are a gift from Allah SWT which are *recollective in nature* and must try to sharpen them. the ability to think so that it can be used optimally, so that it can be applied in real life with existing tools, while behind reason and the five senses *(non-physical)* It is also a gift from Allah SWT that you have to try to sharpen your abilities, sometimes there is *intervention* from Allah SWT directly, in cases where it is very difficult to confirm the truth of scientific facts, the figure of Imam Ghazali strengthens the importance of methods in understanding Islamic Religious Education including *'ainul yaqin* , *'ilmul yaqin* , and *haqqul yaqin* . [23]This sequence has its own stages from only *demonstrative understanding, attitude,* to *own feelings* towards knowledge. In line with this, Al-Jabiri in his work *Takwin al Aql al 'Arabi* (Arabic reasoning formation) says that to develop knowledge there are three epistemes that must be used, namely *the bayani, burhānī* and *'irfani epistemes* . [24]If we examine more deeply the *haqqul yaqin episteme* and the *'irfani episteme* , the realm is more intuitive, instinct, conscience, while the *burhānī realm* is more about *'ainul yaqin* and *'ilmul yaqin.* These are some of the epistemes that need to be developed in the world of Islamic education.

Category PI material in Developing a Progressive Dynamic Paradigm

Understanding Islamic religious education material is different from understanding other materials because Islamic religious education material is related to subject-sensitive narrative ideas , while subject -sensitive narrative ideas themselves allow different points of view , so that Islamic religious education material can be fully understood . material all the background ideas of the narrative of the text . The material in question is an idea or concept that is narrated in the form of sentences where this idea/concept is considered final . Most Islamic religious education materials copy previous ideas/concepts which are purely normative in nature, whereas the episteme that exists within a person is numerous, and can be accounted for, because reason itself can think in such a way, the most important thing is not to violate Islamic norms. Even though reason has limitations, this means that the product of ideas can be criticized anytime and anywhere . Basic or in-depth core PAI material cannot be standardized comprehensively because the material has different meanings, this can be implemented in stages according to the development of cognition. The stages of material in learning experience declination so that cognition cannot develop perfectly, while PAI material is dynamically progressive. Among the materials that can be reconstructed according to the stages of cognition that can be carried out are as follows:

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[23] Al-Qusyairi, *Risalatul Qusyairiyah* (Surabaya: Risale Gusti, 2001), p. 69.
[24] Muhammad Abid al Jabiri, *Takwin Al Aql Al 'Arabi* , p. 555-574.

1. *Basic thinking* (basic material)

   The material contained in Islamic Religious Education is *formalist demonstrative in nature* because the material contains the basics, it does not require in-depth analysis, it is easy to understand concretely, it requires good rhetoric in conveying the material so that the material can be conveyed easily, the most important thing is that it can be known without having to understand, this does not require too much high intelligence, just knowing How to communicate well, the emphasis is on being able to explain and make definitions.

2. *Medium thinking* (medium material)

   Besides the material, you must know one by one, the most important thing is to understand the relationship between one object and another, what is the meaning behind the material, then there is an interaction between *objectivity* and *subjectivity* so that there is material that can be known and understood, in order to convey the material more optimally, interaction or questions and answers are needed to find any points of weakness understanding the material, the emphasis is on being able to argue.

3. *Think deeply* (in-depth core material)

   The content of the material at this stage is more about analyzing in depth slowly, as well as providing guidance to make the material fit the aims and objectives. This material requires deep thinking explore knowledge so that the material develops and can be adapted to developments over time. The ability to criticize external and non-verbal absorption is the emphasis.

The Stigma of Superficial Material in Islamic Education

Negative stigmas towards Islamic educational materials often make someone pessimistic and even fatalistic by assuming a lot of worry if PAI materials are developed. The negative stigma is formed due to an unwillingness to develop and being over-fanatic without seeking the truth of knowledge. Subjectively , sometimes negative stigma arises from oneself or others, and objectively negative stigma also appears dominantly. Many say that Islamic education is old-fashioned, classical, poor, shallow while the people are backward, poor and stupid, of course this stigma comes from *e-Islamic society* , therefore it is necessary that Islamic religious education materials be developed dynamically and progressively , so reason/thinking that can be used is positive in nature, requiring that there be logical, valid results and in accordance with empirical facts. The stigma that says reason is the only tool that produces products (concepts, ideas, exact or non-exact knowledge, etc.) is a wrong stigma, there are also many products without reason that can also be proven validly and in accordance with the facts empirical. Susanti and Hambali said that the product of knowledge from ancestral beliefs is dogmatic, described as having special characteristics, namely the method of knowledge transfer. [25]Knowledge products that originate from the transfer of knowledge are considered dogmas and myths, dogmas and myths assume that there is no basis and cannot be proven scientifically, this is very contrary to the potential bestowed on a person, because knowledge is not only obtained from reason but also from tools. others, which always produce knowledge based on empirical and exact facts, therefore Imam Ghazali strengthens the importance of episteme in understanding Islamic Religious Education material, including *'ainul yaqin* , *'ilmul yaqin* , and *haqqul*

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[25] Susanti Vera1& RYA Hambali, *Rationalism and Empiricism within the Framework of Science,* Ushuluddin Science Research Journal Vol. 1 No. 2 (April 2021), p. 64

yaqin . [26]This sequence has its own stages from only *demonstrative understanding, attitude,* to *own feelings* towards knowledge. In line with this, Al-Jabiri in his work *Naqd al Aql al 'Arabi* (criticism of Arabic reasoning formations) says that to develop knowledge there are three methods that must be used, namely the *bayani, burhānī* and *'irfani methods* . [27]Knowledge is not only obtained from the mind, the stigma that says knowledge is obtained apart from reason/thought is difficult to confirm, it is just dogma, this is contrary to the nature of humanity which has various tools to obtain knowledge. In this case, Susanti et al concluded that knowledge is seen from the way of knowing obtained without explain tools used For get knowledge.
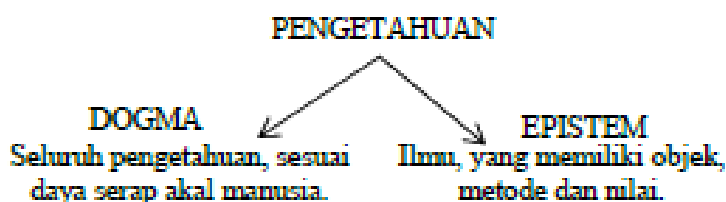

Figure 1. Knowledge Structure[28]

The picture above shows that knowledge is obtained in two ways, it's just that from one perspective to another, the results are the same when viewed from different ways. To gain knowledge not only with episteme but with knowledge which has methods , objects and values but also with domain which contains knowledge with the absorption capacity of the human mind. A detailed explanation of the opposing perceptions of the dogma because dogma is a belief that cannot be disputed or doubted . is right and good. [29]Dogma is synonymous with knowledge that must be believed even though it is not rational, argumentative and cannot be accounted for. This is myth-oriented, while episteme is logically oriented, namely argumentative, rational and accountable. For example, research myths conducted by Ayuati and Mahardika explain that pregnant women are prohibited from eating pineapples . , pineapple is believed to cause fetus and pregnancy abort. [30]The research carried out by Ayuati and Mahardika was seen from a medical-biological perspective and continued that pineapple contains a compound sap that can soften the flesh. The first statement seems to have no rational evidence argument, but in the end there is positive proof, people who have sophisticated intuition who can provide knowledge narratively, people generally call "God's Representative" with the passive clarity of their intuition can explore problems so that knowledge emerges, *this* knowledge is not has no evidence but still cannot be found, even though at the time it could not be confirmed, it seemed only irrational, with the current conditions it made people believe without analyzing the truth of the knowledge, the knowledge narrated was sometimes true and sometimes false, in addition to Ayuati and Mahardika's research as being false . one truth of knowledge in the form of a narrative by *"God's Representative"* so that it can be proven scientifically, positively and rationally . As is the case according to Dr Rana Conway in his book *"What To Eat When You're Pregnant"* first trimester (early pregnancy) risk of miscarriage when pineapple is consumed as much as

[26] Imam Al-Qusyairi, *Risalatul Qusyairiyah* (Surabaya: Risale Gusti, 2001), p. 69

[27] Miska Muhammad Amien, *Islamic Epistemology* (Jakarta: UII Press, 2006), p. 14.

[28]Susanti Vera **,** *Rationalism and Empiricism within the Framework of Science* . Ushuluddin Science Research Journal Vol. 1 No. 2 (April 2021). p.6

[29]National Education Department Language Center, *Big Indonesian Dictionary (KBBI)* (Jakarta: Language Center, 2008), p. 378

[30] Ayuati and Mahardika, *Precautions for Pregnant Women: Things Pregnant Women Cannot and Cannot Do* (Araska: Yogyakarta, 2012), p. 1

7 to 10 whole fruits at a time.. [31]With the example of a problem that a scientist has revealed about the popular fruit "pineapple" . He said there were actually 'thousands of tiny needles' piercing the cell membrane.[32] This indicates that this knowledge can be proven logically, argumentatively. The negative stigma of society has an impact on everything related to Islamic education . Below is the shape seen with a microscope.
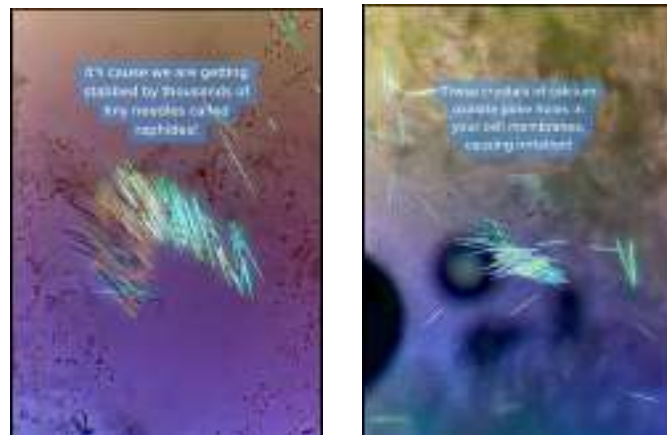
Figure 2. Pineapple with a microscope

Conclusion

   Knowledge is not only obtained from the mind, the stigma that says knowledge is obtained other than reason/thought is difficult to confirm, it is just dogma, this is contrary to the nature of humanity which has various tools to obtain knowledge, showing that knowledge is obtained in two ways, only one and the other. Others experience different points of view, seen from different ways the results are also the same. To gain knowledge not only with episteme , namely knowledge which has methods , objects and values, but also with domain which contains knowledge with the absorption capacity of the human mind. Dogma is synonymous with knowledge that must be believed even though it is not rational, argumentative and cannot be accounted for, this is oriented towards myth, while episteme is logically oriented, namely argumentative, rational and accountable . The research carried out by Ayuati and Mahardika was seen from a medical-biological perspective. He continued that young pineapple sap has compounds that can soften meat , and there is also a kind of small needle in it. The first statement seems to have no rational evidence argument, but in the end there is positivistic proof, people who have sophisticated intuition who can provide knowledge narratively, people generally call "God's Representative" with the passive clarity of their intuition can explore problems so that knowledge emerges, this knowledge *is* not has no evidence but still cannot be found, even though at the time it could not be confirmed, it seemed only irrational, with the current conditions it made people believe without analyzing the truth of the knowledge, the knowledge narrated was sometimes true and sometimes false, in addition to Ayuati and Mahardika's research as being false . one truth of knowledge in the form of a narrative by *"God's Representative"* so that it can be proven scientifically, positively and rationally .

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[31] Research written by Lucia Ventyningrum on 0 June 6 2019 , https://www.k24klik.com/blog/amankah-selai-nanas-nastar-untuk-ibu-hamil/

[32] https://www. dailymail .co.uk/femail/article-12125113/Scientist-reveals-mouth-REALLY-tingles-eat-pineapple.html , accessed 10 October 2023

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