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Principles Of Thinking In Terms Of System Objectives, System Boundaries And System Structure For System Thinking In Islamic Education

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Abstract

In this article, the author tries to raise the issue of the principles of systematic thinking within the framework of the purpose of the system, the limitations of the system, and the structure of the system for systematic thinking in Islamic education. The author's interest in exploring this theme is to delve deeper into the principles of systematic thinking reviewed from the purpose of the system, the limitations, and the structure of the system for systematic thinking in Islamic education. Subsequently, in this study, the author uses a literature review method. The results of this study show that, in principle, every system always consists of four elements: an object that can be a part, an element, or a variable; attributes that determine the quality or characteristics of the ownership of the system and its object; internal relationships between the objects within it and the environment; and the place where the system is located. The limitations of the system can be physical or conceptual. The limitations of the structure of Islamic education systems in Indonesia are greatly limited by several factors, including the development of science and technology, the development of society, the development of the economy, the development of Islamic politics, the development of religion, and the growing culture of society. The system must be interconnected between one component and another component.

Keywords: Systems Thinking, Islamic Education

Abstrak

Dalam artikel ini, penulis mencoba mengangkat permasalahan mengenai prinsip-prinsip berpikir sistem dalam kerangka tujuan sistem, batasan sistem dan struktur sistem untuk berpikir sistem dalam pendidikan Islam. Ketertarikan penulis mengkaji tema ini adalah untuk melihat lebih dalam prinsip-prinsip berpikir sistem ditinjau dari tujuan sistem serta batasan dan struktur sistem untuk berpikir sistem dalam pendidikan Islam. Selanjutnya dalam penelitian ini penulis menggunakan metode penelitian kepustakaan. Dan hasil penelitian ini menunjukkan bahwa pada prinsipnya setiap sistem selalu terdiri dari empat unsur: Objek yang dapat berupa bagian, elemen atau variabel, Atribut yang menentukan kualitas atau sifat kepemilikan sistem dan objeknya, Hubungan Internal, antara benda-benda yang ada di dalamnya dan lingkungan, tempat dimana sistem itu berada. Batasan sistem dapat bersifat fisik atau konseptual. Batasan struktur sistem pendidikan Islam di Indonesia sangat dibatasi oleh beberapa faktor antara lain: Perkembangan ilmu pengetahuan dan teknologi, perkembangan masyarakat, perkembangan ekonomi, perkembangan politik Islam, perkembangan agama dan berkembangnya kebudayaan masyarakat. Sistem ini harus saling berhubungan antara satu komponen dengan komponen lainnya.

Kata Kunci: *Berpikir Sistem, Pendidikan Islam*

INTRODUCTION

Education is a humanizing process that takes place in society and within the family environment that has noble character. The principles of education can be interpreted as the primary source that serves as the basis for action in order to achieve the humanizing and humanizing process that occurs in the family and societal environments that have culture, in achieving systematic thinking in achieving the goals of education in this context, education is in line with the times' demands.

Islamic education in instilling moral values, faith, and noble character in personal and societal life. Islamic education is an effort to develop Islamic values that are embedded in the primary source that serves as the basis for action in order to achieve behavioral change, both in the family and societal environments, as well as in national life (Afida, 2016).

Islamic education is a mediator so that Islamic teachings can be accepted by society. Given the importance of Islamic education, systematic thinking becomes very strategic in understanding system limitations, system structure, administration, and the ability to evaluate the system of Islamic education (Baridwan, 2015).

RESEARCH METHOD

The preparation of this paper uses a qualitative approach. As for the method used, it is a literature study or library research, which will review previous findings related to the analysis of the accreditation system of Islamic education. The preparation of the paper uses secondary data from previous findings or reviews that are cited according to scientific norms. The data analysis method used in the research is descriptive qualitative analysis that aims to analyze the main problems that exist.

RESEARCH DISCUSSION

A. Principle of thinking within a goal-oriented system

System Thinking: Coping With 21st Century Problems, by John Boardman and Brian Sauser. System Thinking in Islamic education is greatly influenced by several components, including: 1) Components of the system are interconnected with one another., 2) A whole without separating its forming components, 3) Together in achieving a goal, 4) Having input and output, 5) There is a process that changes input into output, 6) There are rules, 7) There are smaller subsystems, 8) There is differentiation between subsystems, 9) There is the same goal, even though it starts differently²

A system is a unity of interconnected parts that cannot be separated from one another. For example, like a bicycle, it has system components such as a motor and chain. All of these elements can function if they come together as one unity. In another example, a country consists of various districts, cities, and villages. All of these elements are driven by the society within them, and the entire element becomes a country. In the principle of system thinking, every system always consists of four elements: 1) Object, which can be a part, element, or variable, 2) Attributes, which determine the quality or nature of the system and its object, 3) Internal Relationships between objects within it, and Environment, where the system is located.

After exploring the topic discussed here, it can be concluded that: Thinking is an influential mental activity that helps in formulating or solving problems, making decisions, or fulfilling desires or interests. Therefore, thinking systems are greatly influenced by an individual's intelligence and experience in understanding and solving problems. The structure of the education system in Islam is affected by the development of society. However, the structure of the education system in Islam is not limited because it is believed that the Qur'an and Hadith are unlimited sources of law. Although they may appear to be periodic in a textual sense, in principle, the Qur'an and Hadith are applicable without time

limits. This requires deeper understanding of both sources of Islamic teachings, thus making Islamic education open to the development of scientific knowledge.

The limitations of the system affect the framework of the goals of Islamic education. The limitations of the system can be obtained by: (a) recording all components that are meaningful to the system and are within its limitations, and if it relates to outside the system, it is called the environment of the system. (b) distinguishing between its inputs and outputs by recording all categories that enter or exit the environment of the system. The limitations of the system can be physical or conceptual. For example, a building, a clock, and other equipment are physical limitations, while groups or school residents can be conceptual limitations. Thinking systems in Islamic education cannot be done freely without limitations. Islamic education does not desire a liberal thinking system without control in the Islamic scientific system. Thinking through *ijtihad* can become one of the sources of empowering Islamic education for the needs of generating new ideas and developing new literacy in the advancement of science, technology, and this certainly requires scientific breakthroughs to support the development of Islamic education. Islamic education has several components, namely teachers, students, environment, learning materials, learning methods, and systems. (Irjus & Zaenal, 2020).

The following characteristics can distinguish a system from another system: a) Purpose (goal): Every system has a purpose (goal), whether it is just one or possibly many, and the purpose between one system and another system is different. This purpose is what drives the system to work. Without a clear purpose, the system becomes aimless and uncontrolled, b) Components (component): Activities or processes within a system that transform inputs into semi-finished forms (outputs). These components can be subsystems of a system, c) Interface (interface): The place where components or systems and their environments meet or interact, d) Boundary (boundary): A representation of an element or factor that is included within the system and outside the system, e) Environment (environment): Everything outside the system, providing assumptions, constraints, and inputs to a system, the value of which can be determined at a certain time, but the exact value cannot be determined with certainty.

B. System boundaries in Islamic Education

A system has certain boundaries to distinguish its components from one another. With system boundaries, it is easier to identify the elements that are part of the system's components, such as system boundaries, environmental systems, environmental elements, and subsystems. According to Claggett & Karahanna, the system boundary is defined as follows: 1) List all the components that form the system and give it boundaries. Everything

inside these boundaries is called a system, and everything external to the system is called the system's environment, 2) Note all the flows crossing the system boundary. Flows from the environment into the system are called inputs (input), and flows from within the system to the outside system are called outputs (output), and 3) Make a list of all the elements that contribute to the specific purpose of the system and include them in the system boundaries (if not included). System boundaries can be physical or conceptual. Like an alarm clock, like the border. They are clear and physical, and social group boundaries are not always physical. (Claggett & Karahanna, 2018)).

A system is a unity that cannot be divided into independent parts/elements. Each part/element is also tied to other parts/elements. Interactions in one element will become interactions throughout the system. This means that the influence in one part will have an influence on the system as a whole. Hidayatno (2016) explains that system boundaries are dynamic capabilities according to the perspective used, which means that each component in the system can become a sub-system and a system can become a sub-system and a wider system. This capability is often referred to as helicopter view.

C. System structure in Islamic Education

System structure is the elements that form a system, and system processes explain how each system element achieves system goals. A system consists of several subsystems or smaller parts, or are called elements or components (Haines, 1998). The development of a systematic education system is a fundamental hope for improving the current Islamic education system. Therefore, with the development of an education system that adopts new things, it is necessary and to pay attention that this is in line with the basic concepts of Islamic education, namely the Koran and Sunnah, because it opens up a new dialectic to oneself. Education. Because education not only teaches a lot of knowledge, but also teaches how to organize and discover knowledge. 1) To find out the limitations of the systemic thinking structure in Islamic education. 2) To find out the structural factors of systemic thinking in Islamic education. Community Development The development of Islamic communities (Islamic Community Development) is a form of da'wah with the target of increasingly empowering the potential that exists in society. Implementationally, achieving this target requires established theoretical support, a conceptual and operational tool that can be applied.

Economic development This period of economic life has become the standard of individual and collective living of a country. A country's superiority is measured based on its level of economic progress. The measure of the degree of success has become very materialistic. Therefore, economics has become very important for the life of a nation. It is

a form of da'wah with the target of increasingly empowering the potential that exists in society. Implementationally, achieving this target requires established theoretical support, a conceptual and operational tool that can be applied. Firstly, development targets need to be clarified, what factors exist in society and are deemed capable of improving the quality of life and welfare, after that what the strategy is, who the perpetrators should be, how to achieve it and what is needed to facilitate that achievement.

If we focus on the mechanical and technical devices of this development, it seems that this program still requires effort and hard work from experts, researchers and scientists in the relevant fields to carry out intensive studies, especially by utilizing theories that have been widely developed in the past. other social science disciplines (doing Iqibas). For example, there are many relevant sciences from basic sciences such as sociology and psychology as well as other social sciences such as economics, politics and humanities. Economic development: In this period, economic life has become the standard of individual and collective life of a country. A country's superiority is measured based on its level of economic progress.

The measure of the degree of success has become very materialistic, therefore economics has become very important for the life of a nation. However, economics experts as great as Marshal state that life in this world is controlled by two great forces, the economy of faith (religion), only economic forces have a stronger influence than religion. The glorious Islamic civilization of the past would not have been possible without support. economic power and economic science. Now we need to combine the two forces of human life as stated by Marshall to be united in building an Islamic economic mindset and discipline within the framework of socio-cultural and political development. Development of Islamic Politics

Development of Religion and Community Culture The arrival of Islam to Indonesia was not in a cultural vacuum. There is a local culture that has developed in Indonesian society. This gives birth to cultural acculturation between Islamic teachings and the culture of the local community.

CONCLUSION

After exploring the studies discussed here, it can be concluded that: Systems thinking is influential in terms of system goals. This is because thinking is a mental activity to help formulate or solve a problem, make a decision, or fulfill curiosity. Therefore, as a mental activity, systemic thinking is greatly influenced by a person's intelligence and experience in solving and understanding a problem. The structure of the system influences the framework of the goals of Islamic education. The system can change at any time according to societal

developments. However, the structure of the Islamic education system is not limited because it is believed that the Al-Qur'an and Hadith are timeless sources of law, even though textually they show periodic law, in principle the Al-Qur'an and Hadith are valid without time limits. This requires intelligence to understand more deeply these two sources of Islamic teachings. So that Islamic education, apart from continuing to refer to these two sources, is also open to the development of science.

System boundaries influence the framework of the goals of Islamic education. System boundaries associated with its boundaries can be obtained by: (a), recording all components related to the system and in accordance with its boundaries, and if it is related to outside the system it means it is called the system environment. (b), differentiate between input and output by recording all categories that enter or leave the system environment. System boundaries can be physical or conceptual. For example, buildings, clocks and other equipment, while conceptual can be groups or school members. Systematic thinking in Islamic education cannot be done freely without limits. Islamic education does not require a liberal thinking system without control in the Islamic scientific system. The way of thinking through *ijtihad* can be a source of educational empowerment for the need for new ideas and the development of new literacy in the advancement of science and technology. This is of course done with scientific breakthroughs to support the development of Islamic education. Islamic education has several components, namely, educators, students, environment, learning materials, learning methods and systems used in the learning process.

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