

# Reconciliation of Bloom's Taxonomy and Framework of Islamic Sciences Philosophy: Concepts of al-Jabiri, Khaled M. Abou El Fadl and Soroush

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## Abstract

Islamic education that is independent of one's existence without combining it with other sciences, will not contribute to character building. Therefore, reconciliation is needed to optimize student learning outcomes. The purpose of this paper is to make a dialogue between religious knowledge (Islam) and general science. The study of religion uses the concepts of al-Jabiri, Khaled, and Soroush, while the general science that is explored is the bloom taxonomy. This study uses a library research approach which is analyzed using a philosophy of science framework approach, namely epistemology, axiology, and ontology. The findings in this study are, firstly that the taxonomic domains cannot be separated from the concept of religion (Islam) according to al-Jabiri, such as cognitive integrated with Burhani, affective integrated with Irfani, and motorbike integrated with Bayani. Secondly, Khaled's concept in the bloom taxonomy is a triadic process in terms of author (principal, policymakers), reader (teacher, parent, child), and text (bloom taxonomy). Thirdly, the Soroush concept in the bloom taxonomy shows a tug of war with the concept of qabdh wa bast religion. So that it contributes merging one domain with another and one action can develop several aspects of child development in the domain of children's education.

## Keywords

Bloom's Taxonomy, Philosophy of Science

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## Introduction

Philosophy of science functions as an investigator regarding the characteristics of scientific knowledge and a means to obtain knowledge. It is inseparable from the philosophy of knowledge or epistemology which describes human empiricism, logic, or methodology. To know the framework of the philosophy of science in Islamic studies, philosophy of science perspective is important in the scientific work area. One form of science cannot be separated from other areas, for example, religion is an integral part of cultural and social problems. Bloom's taxonomy is still used in Islamic educational institutions containing cognitive, affective, and psychomotor domains. Bloom explained that the taxonomy aims to optimize students' learning outcomes. Cognitive domain attitudes refer to the ability of students when faced with new learning tasks, while affective domain attitudes focus on learning motivation. The adjustment in the learning process is related to media, time, and motivation. It means that Bloom's taxonomy which is derived from western education influences Islamic education. However, many Islamic education institutions are currently experiencing epistemological problems because the actualization of Islamic education tends to prioritize the implementation of western education based on educational philosophy with an epistemological approach which is in contrast to Islamic teachings (Qomar, 2006). The understanding of religion is believed only a closed doctrine and dogma that cannot be criticized. It is complicated to modify or update Islamic knowledge in terms of theory or method. Religious adherents, generally, who are anti-critic will be offended by showing disliking attitudes towards groups with a different point of view. As matter of fact, independent Islamic education of one's existence without a combination of other sciences will not contribute to character building. Here, reconciliation serves as complementary from various disciplinary views. The links to reconcile Bloom's taxonomy with Islamic philosophy are epistemology, axiology, and ontology. The process of reconstructing the philosophical framework of science explored on Islamic epistemology is inspired by al-Jabiri, Islamic axiology by Khaled M. Abou El-Fadl, and Ontology by Abdul Karim Soroush. Epistemology describes the process of gaining knowledge. Axiology explains the value associated with the benefits of knowledge, while Ontology is what we want to understand about the theory of existence. These three domains will help people to understand the essence of science. Bloom's Taxonomy which is coupled with Islamic philosophy can formulate the learning process that can build the nation's character, especially for early childhood, starting from learning models, learning methods, and learning evaluations. Scientific contemporary *ijtihad* in combining Bloom's taxonomy and Islamic philosophy aims at linking one field or discussion to another so that the concepts of integration and interconnection can be realized. Islamic philosophy in this case is Islamic education cover philosophy, education, law, and *fiqh*. Each field of knowledge is the potential to have *ijtihad*. The focus in this discussion is the epistemology of the interconnectedness of one subject with others to make sure the results of current *ijtihad* on all kinds of scientific aspects combination can do. For the world of education as well as of Islam education, it cannot be separated from the competencies that are used as learning objectives or what is known as Bloom's taxonomy, i.e. to develop students' abilities must involve cognitive, psychomotor, and affective aspects. During this period, the discussion of Bloom's taxonomy and the philosophy of Islamic science is growing very rapidly. Recent studies on Bloom's taxonomy analysis present that Ibnu Sina's thoughts have a relationship with Bloom's taxonomy in Islamic education, especially in the semiotic step of learning (Kharisma, 2020). Actualization of learning outcomes can be measured using Bloom's taxonomy, not only in the cognitive domain but also in the affective and psychomotor aspects (Deby, 2018). Regarding al-Jabiri's philosophical thinking, it is revealed that there are three Arabic logics including Bayani, Irfani, and Burhani. Bayani is pure Arabic logical reasoning because it was motivated by cognitive factors to interpret religious texts. Irfani became an alternative epistemology for Bayani in giving a convincing conclusion, while Burhani is based on rationality. Of the three, there is an identification of the level, which is dominated by Bayani so that classical texts and authorities are superior and destroy creative-productive or poor concepts and theories (Faisol, 2010). Siregar added that Islamic science currently obtains a fragmentary nature and is not updated or adjusted with current issues, therefore it is necessary to realize an integrative-interconnective scientific epistemology. In detail, the main problem of this study is on the extent to which Islamic epistemology in bloom taxonomy according to al-Jabiri, Islamic axiology in bloom taxonomy from Khaled M. Abou El Fadl's point of view, and Islamic ontology in bloom taxonomy in Abdul Karim

Soroush's perspective. The contribution of this paper is to review the contemporary era of Islamic education thinking involving Bloom's taxonomy and Islamic philosophy which have contributed to building the nation's character.

## Research Method

This study employed a qualitative approach in the format of library research (Creswell, 2015). This work used data sources from books or journals in the field of Islamic philosophy of science (al-Jabiri, Khaled M. Abou El Fadl and Soroush) as well as Bloom's taxonomy. This data is collected, then displayed, reduced, and constructed (Sugiyono, 2018) to become a concept that combines religious science and general science. The religious sciences were explored using the concepts of al-Jabiri, Khaled, and Soroush, while the general knowledge with Bloom's taxonomy. Those dialogues or discussions were analyzed using content analysis (Moleong, 2014) with the approach to the philosophy of science framework, namely epistemology, axiology, and ontology.

## The History of Bloom Taxonomy

The originator of the taxonomy is Benjamin Samuel Bloom, an educational psychologist in the early 1950s. The development of Bloom's taxonomy was due to the evaluation of learning outcomes in schools where many students argued that evaluation was only seen from memorization. Bloom explained that it was the lowest level of thinking ability. In 1956, Bloom and his colleagues introduced the concept of thinking ability called Bloom's taxonomy. Bloom's taxonomy is a hierarchical structure that identifies skills from low to a high level. Students can master three areas (Husamah, Yuni, 2018):

### Cognitive domain

Cognitive serve as a person's ability to process and use information by thinking or using intellectual abilities and it is the basis of Bloom's taxonomy. Thinking is an important element in education that requires the ability to use reason to organize concepts and ideas systematically. The ability to think is the main agenda in the education system. Thinking skills include information processing skills, argumentative skills, new finding skills, creative thinking skills, and evaluation skills. Factors that affect the thinking process are cognitive abilities and memory, past experiences, age and habits, children's attitudes such as motivation, pressure, interest, belief, self-confidence, regulating emotions, perseverance, retention of subject matter. The cognitive domain consists of knowledge, understanding, application, analysis, synthesis, and evaluation.

### Affective domain

Affective refers to the role of feelings and attitudes in the learning process. Most people think to consider learning as an intellectual or mental function. However, learning is not just a cognitive (mental) function. Humans can also study attitudes, behaviors, and physical skills. The affective area involves feelings, emotions, and attitudes.

### Psychomotor domain

Psychomotor deal with a physical skill using muscle movement. it includes physical movement, coordination, and use of motor skill areas. The development of this skill requires practice which is measured in terms of speed, accuracy, distance, procedure, or technique in the execution. The taxonomy aims to determine the diversity of learning aspects arranged hierarchically from the simplest to the most complex. Bloom's taxonomy is gradually being revised. The old Bloom's taxonomy is as follows (Gora): The revision of Bloom's taxonomic theory was carried out in 1999 by Dr. Lorin Anderson, a former student of Bloom. This revision corrected some of the shortcomings, such as "knowing what (thought content) and knowing how (procedures to problem-solving). The revision of Bloom's taxonomy was done because he saw contemporary developments regarding education. The intersection fields included psycho-education, neurosciences, education, and socio-culture.

**Table 1**  
The Old Bloom's Taxonomy

<b>Proficiency</b>	<b>Description</b>	<b>Keywords</b>
Knowledge	Memorizing information	Recognizing, describing, naming, marking, recognizing, generating, following
Understanding/ Comprehension	Understanding information, describing concepts	Summarizing, modifying, defending, describing, interpreting, giving examples
Application	Using information or concepts in new situations	Building, making, constructing, demonstrating, predicting, preparing
Analysis	Breaking information or concepts for deeper understanding	Comparing, solving, differentiating, selecting, separating
Synthesis	Putting ideas together to form something new	Classifying, generalizing, rebuilding
Evaluation	Making a valuable assessment	Appreciating, criticizing, judging, justifying, debating, supporting

The contemporary aspect is seen in the field of meta-analysis, neuroscience which shows the corporation between the brain during the thinking process so that it can lead to metacognition. The first point in cognition is shifting knowledge in which terminology knowledge consists of factual knowledge, conceptual knowledge, procedural knowledge, and metacognitive knowledge. This section describes the changes to Bloom's taxonomy:

**Table 2.**  
Bloom's Taxonomy Changes

<b>Traditional Bloom's Taxonomy</b>	<b>Revision of Bloom's Taxonomy</b>
knowledge	remember
comprehension	understand
apply	apply
analysis	analyze
synthesis	evaluate
evaluation	create

The three domains are not mutually exclusive. None of the three classifications of behavior and goals can be isolated from the others because almost all learning activities involve more than one domain. Students think, experience feelings, and move in certain ways at the same time. Psychomotor behavior specifically contains elements of cognitive and affective behavior. Psychomotor behavioral movement is connected and affects student learning and cognitive performance (Begam, 2018). Each of these domains serves as a valuable reference point for the development and attainment of a balance in the range and scope of educational objectives in the curriculum to accommodate various learning areas. The purpose of Islamic education is to direct and guide people, specifically students, so that they can become human beings who believe and fear Allah SWT, as well as it tries to enhance understanding, appreciation, and application of Islamic teachings so that students can become virtuous Muslims in life as a whole, and a loyal person who will die in an Islamic state, as explained (Ghulayani, 1952): Education is to instill noble character among generations and to water it with instructions and advice to develop behavior that produces virtue, kindness, and love of work that is useful for the homeland. To achieve the goals of Islamic education, according to Amin Abdullah quoted by Bektı, there are three stages, namely: 1) building cognitive aspects by transferring as much religious knowledge as possible to students; 2) affective aspects with the process of internalizing religious values in

religious education so that those are integrated into students' attitudes, as a follow-up from the cognitive aspect; 3) the psychomotor aspect by emphasizing students' ability to be able to grow their motivation so that they can move, carry out and obey with the basic religious values that have been internalized through the affective aspect (Bekti, 2017). Meanwhile, the scope of Islamic education includes harmony, synchronization, and balance between human relations to Allah SWT, others, and themselves, as well as other creatures and environment.

## Results and Discussion

### Islamic Epistemology in Bloom's Taxonomy according to Al-Jabiri

Islamic philosophy is an interesting foundation when juxtaposed with Bloom's taxonomy. Between Islamic philosophy and Bloom's taxonomy, there seems to be an imbalance, but both of them will be supporting one another if they are grafted together. The key of Bloom's taxonomy in the epistemological concept was the dialog from al-Jabiri's perspective. The prologue in delivering the dialogue begins with the reality that appears in the world of education. As an example, the condition of early childhood education institutions that many teachers still ignore the indicators of cognitive, affective, and psychomotor development proposed by Bloom during their teaching-learning process. The core in optimizing children's development is by prioritizing cognitive, affective, and psychomotor domains. When the learning steps in early childhood are carried out separately, the obtained results will not be optimal. Not only that, another reason is usually related to the Islamic values in early childhood institutions that consider the Bloom's domains are not from Muslim scholars. A value will be meaningful if there is an awareness not to separate Islam and science. Islamic education is better known as the introduction and deepening of the doctrine that makes it inclusive. The scientific building of the religious sciences (in this case is Islam) is still rarely discussed by the philosophy of science since Islamic religious knowledge is arranged from the thoughts of Muslim scholars while philosophy is mostly non-Muslims. Regarding Islamic education in Indonesia, many teachers and parents assume that the epistemology of a religion should be dogmatic as a rational point of view. Only a few of religious education (Islam) institution in early childhood that adopts an Islamic science-based learning system like Islamic Montessori in Budi Mulia. Montessori is a western learning concept that is connected to Islam. We try to review Islamic domains so that it strengthens or opens the discourse that western and Islamic values have beneficial aspects of equality and usefulness. That benefit is commonly known as value. The equivalent of the word cognitive is knowing, so that cognitive is defined as the ability to develop the ability of reason. Knowledge is more inclined to competence in understanding the material from low to a high level. The understanding process refers to comprehend the material. Applying refers to the ability to practice the material in new conditions. Action is applying a higher level of thinking competence. The process of analyzing is more on describing the material in several components or being able to relate the material to one another. It means that the level of analyzing is higher than applying. Synthesizing refers to the competence to combine concepts in forming new patterns that require creativity. Evaluating is the ability to give an opinion on the material for a particular purpose. The domains are revealed by taking the concept from Al-Jabiri's thoughts on Bayani, Irfani and Burhani. Bayani is a distinctively Arabic thought that emphasizes the authority of the text (nas). What is meant by Burhani here are things that come into contact with reason. The cognitive domain is inseparable from al-Jabiri's thinking in terms of Burhani, which as humans are instructed to always think and humans are given perfection in the form of reason instead of other creatures. "al-insan al-hayawanu an-nathiq" makes the basis that humans are able to think with the advantages given. The Burhani process in early childhood education in the cognitive domain can be given through empirical reality or experience. In other words, science is obtained from the research results, trials and experiments both social and logical in the laboratory or the real world. Empirical processes can build knowledge that is inseparable from cognitive because it is related to the development of reason. The mind or cognition becomes the source of knowledge and the eye of the heart to decide whether something is right or wrong. In Islam, people with knowledge means having a high degree, as mentioned: "...Surely Allah will raise those who believe among you and those who are given knowledge by degree ..." (QS. Al-Mujadilah [58]: 11) This knowledge is gained through reason to avoid setbacks (Abid, 2009). Therefore, early childhood cognitive aspects should be developed so that they can use science proportionally. To avoid the liberal nature of children, it is necessary to develop cognitive aspects utilizing Burhani concepts by conveying religious values as much as possible to children. The second concept of

al-Jabiri's thought is Irfani knowledge from spiritual fostering with a pure heart. As explained by Prof. Amin Abdullah that Irfani is considered as a humanistic dimension (humanity/value) which includes direct (experience), intuition, qalb (heart), and conscience, which are so important to be developed among children. In the world of early childhood education, knowledge is not only obtained by reason but also requires the sensitivity of conscience to grow a life harmony between mind and heart. The heart has a cognitive function that fosters creativity (thinking), an emotional function that delivers a sense of power (calm), and a cognitive function that present initiative (effort). Ghazali emphasized that the mind and heart with truth orientation will lead to one essential human goal, namely recognizing and knowing God (Ahmad, 2015; Khan, Arshad, & Khan, 2018). An example of an educational institution in an affective domain based on the concept of Irfani is internalizing the religious values that have been understood in daily attitudes as a form of cognitive behavior. Affective relates to feelings, attitudes, values. The affective domain is divided into five levels, namely receiving or attending. The affective domain in the taxonomy includes five things, recognition, response, reward, organization, and character. For example, in children's learning, there is cognitive and affective development such as prayer explanation where children are given insight into the procedures for carrying out prayers. After this insight is in the cognitive domain, children are encouraged to pray at a predetermined time, this is called *kasab* (effort) or the practice of an experience. The third concept of al-Jabiri's thought is *burhanias* a thinking model based on others' logical coherence instead of text or experience (Amin, 2016). In the psychomotor domain, at this stage children are able to grow self-motivation to move and match the truth of basic religious values that have been internalized through affective aspects. From these 3 things, a triadic pattern of Bayani, Irfani and Burhani will be obtained. The way to connect those three by using the bloom taxonomy circle commonly known as *ta'wil al-'ilmi*, while reintegrating scientific epistemology *ishadarat an-nas*, *hadarat al-'ilmi* and *hadarat al-falsafah*. From these three, it can be explained that what is called *ashadarat an-nas* is Bayani which is mapped in the cognitive bloom taxonomy, *hadarat al-'ilmi* is Burhani or psychomotor bloom taxonomy and *hadarat al-falsafah* is Irfani referring to affective bloom taxonomy. This knowledge is explored by integrating those domains in an integrative-interconnective manner. Implicitly, early childhood education institutions cannot only focus on one of the triadic in order to produce individual social problems solver. Cognitive only cannot absorb something deeply and the five senses will fail to think about something, but if the two domains synergize, an epistemology will emerge. The triadic is globally associated with Islamic early childhood education. The learning process of religion subject in early childhood tends to be dogmatic in the scope of ritual and memorization without any interconnection or integration. Religious education should be taught in multi and interdisciplinary ways. Integration-based learning is similar to value-based learning. The step-in interconnection integration learning brings children to learn science and to have practical activities, not just limited to rituals that only abort obligations, but more emphasis on beneficial life values for children's daily lives, for instance, how children learn about 'love' both for family and friends as well as fellow human beings regardless of religious and ethnic differences, or, broadly, towards all God's creatures, animals, plants and environment. At the level of loving animals and plants, for example, it is very multidisciplinary if it is related to how to 'take care' in the cognitive, affective, and psychomotor domains, not only religious and moral norms. With values-based religious learning, children will learn about honesty, independence, discipline, respect, and so on. When Bloom's taxonomic epistemology in al-Jabiri's concept can be applied, it means it can be applied in conjunction with other theories, such as the German *Bildung* theory stating that school learning should be raised from the nation's social problems, such as intolerance, environmental pollution, honesty and so on. If the nation's social problems are narrowed, it will bring up values that need to be instilled from an early age to developed positive character among students. Besides *Bildung's* theory, this can also be related to contextual learning, i.e learning will be better if it is contextualized with children's daily problems, and even we believe that many other theories are in line with this concept. Religious learning based on al-Jabiri's thinking is very important to be applied so that religious learning is not just dominated by the level of planting dogma that is usually rigid and boring.

### **Islamic Axiology in Bloom's Taxonomy according to Khaled M. Abou El Fadl**

The axiology reviewed to the bloom taxonomy gives a picture of how values are contained in the cognitive, affective, and psychomotor domains. The dialogue values refer to Khaled's perspective

of which in understanding God's command (Divine instruction) is inevitably from "text" (Kitabah; qauliyah), the state of the text must have various multi-interpretations by the reader so that it needs an intermediary in understanding the "language". The meaning in the language is determined by the author as well as by each reader (Khaled, 2004). Amin Abdullah explained in his lecture that the 'author' is the 'fatwa maker', while the intended readers are scientists from other disciplines, such as psychology, medicine, sociologists, historians, linguists, and so on. The text in this case refers to Quran and sunnah, there must be a balance and negotiation between the three in determining religious fatwas and no one dominates one of them. We draw more specifically in the field of early childhood education with the concept of Bloom's taxonomy. The intent of the author is the principal or policy owner, readers consisting of teachers, parents, and students while the text is the domain of Bloom's taxonomy (cognitive, affective and psychomotor). It tries to reveal how the values are internalized by authors and readers, for example how school principals or policymakers make policies or decisions on texts (Bloom taxonomy) to understand the value of Bloom taxonomy so that it can be jointly applied in educational institutions by teachers, people old and even children. This value is expected to make educational goals more optimal. Related to the reality of texts understanding in the early childhood education environment. Policymakers are very creative in using text (Bloom's taxonomy) as a tool that allows them to go beyond the text itself, while at the same time they respect and uphold the sanctity and value of a text. This is what at least gave birth to an authoritarian attitude and authoritarianism in Islam. Through Khaled's thinking, authoritarianism and authoritarianism can be avoided by paying attention to balance, text negotiation, as well as author and reader understanding. Khaled tries to explore the idea of how a person represents the voice of God without thinking of himself as God, or at least without wanting to be seen as God. Balance and negotiation between the author, the reader, and the text must be maintained because the dominance of one party will lead to an intellectual stalemate. To determine the meaning or instructions of God's will, according to Khaled, the text and the reader must carry out a process of negotiation and construction. Meaning is the result of interaction between the author, the text, and the reader. The meaning must be through a balanced process of negotiation, construction, and interactive dynamics. As the author or fatwa maker, in this case, the principal or policymakers, 5 conditions must be fulfilled including honesty, sincerity, thoroughness, rationality, and self-control so that value exploration ideas can be accounted for or their credibility can be trusted by the public. The axiological impact of Khaled's perspective in the domain of Bloom's taxonomy can be done by testing and integrating values in the world of early childhood education. This value is to describe goodness that aims to foster the child's personality aligning with the educational goals listed in the National education system. The purpose of national education is to develop the potential of students to become those who believe and fear of God Almighty, as well as to produce pious, healthy, knowledgeable, capable, creative, independent, democratic, and responsible citizens. The keywords of Islamic axiology in Bloom's taxonomy are *tasamuh* and *aqliyah*. *Tasamuh* means tolerance for different text comprehension results, so there is no need to favor each other's interpretations and denies other interpretations. Meanwhile, *aqliyah* indicates a positive thinking process that all interpretations are correct for their respective beliefs. The process of Islamic axiology in Bloom's taxonomy has been passed after the epistemological phase as part of the action process. It shows the extent to which the cognitive, affective, and psychomotor domains play a role in Khaled's axiology. The process of understanding the cognitive aspect is included in the domain of children's cognitive development. The affective domain is included in the aspect of religious moral development, and social emotion, while the psychomotor domain involves the physical motor development aspect. The principal makes a schedule of activities for children in the child's cognitive, affective, and psychomotor development. These activities can be done during the learning process or class outings. The policy is carried out by the author or school principal. As a reader or teacher, it deals with how to interpret the meaning of the text, of course, by understanding the will of the policymaker. Teachers, parents, and children also perform this policy. An example in learning applications is that teachers make plans according to their respective domains listed in Bloom's taxonomy. Planning is made periodically and adjusted to the age of the child due to the achievement of children's development based on the integration of aspects of understanding values. The level of achievement of children's development is disaggregated from the age of 0-2 years; 2-4 years old; 4-6 years. After the domain aspect of Bloom's taxonomy is included in a learning plan, the next step is the implementation that must be in accordance with the plan until the last step of the evaluation.



## Islamic Ontology in Bloom's Taxonomy from Abdul Karim Soroush Karim's Perspective

Ontology can be interpreted with a varied reality. The ontology dimension is formulated with educational science related to Bloom's taxonomy mixed with the maqashid sharia component of the Soroush concept. The step is unification by integrating various dimensions into a whole that is in harmony with the maqashid sharia, although Bloom's taxonomy does not come from the internal ideas of the Muslims. Judging from the ontology or the essence of Bloom's taxonomy, based on Islamic studies, it will result in the terms of knowledge, charity, and morality. The knowledge can be obtained through a cognitive-based learning process. The affective domain is related to morals, while the psychomotor is close to charity. The application of the Bloom taxonomy is of course for the benefit or maqasid of sharia of which this Bloom taxonomy is used as an educational goal. It urges stakeholders in early childhood education institutions to take advantage of knowledge. Every understanding of knowledge will accommodate the negotiation process for being expanded or narrowed. The wider the knowledge, in this case, is Bloom's taxonomy, the deeper the understanding. On the contrary, the smaller the knowledge of Bloom's taxonomy, the narrower the understanding will be gained. The terms of expansion and narrowing are *qabdhwa bast* agama. The theory has three principles (Soroush, 1998). In addition, we link the concept of *qabdhwa bast* with Bloom's taxonomy. The first is the principle of coherence and correspondence. The purpose of this pillar is that the understanding of religion is carried out in the context of human knowledge and adapts to the collection of human knowledge. Rationalism is a philosophical understanding which emphasizes reasoning as the most important tool in obtaining knowledge and testing knowledge. This rationality is combined with the other aspects. The combination of empiricism must be synergized with another domain, such as marriage (rationalism and empiricism), interpretation (fiqh and sociology). The context in early childhood education about Bloom's taxonomy is in line with religious teachings and the three domains cannot be separated, e.g. cognitive thinking and observation are needed. Here, it is explained that the children's cognitive process given by the teacher aims at bringing religious knowledge (Islam) and general science or Bloom's taxonomy mutually. This process is a scientific effort of the Qur'an. The theory of reduction and development is used to solve problems in religious understanding that require affective religion and morality. The unification of religious knowledge with general knowledge is obtained from the result of text understanding to present spiritual values in studying religion. In early childhood education, activities in schools cannot refer to one aspect of development only, but it must synchronize with the others. From the cognitive and affective processes, meaning emerges in daily activities dealing with the psychomotor aspects, or charity domain. Through this meaning process, changes will occur. When children begin to join a school, there must be an improvement whether significant or not. The essence of the school's existence is to provide children development to be more mature individuals. The concept of *qobdu* is closely related to Quran: God takes, and He gives abundantly, and to Him you will be brought back). Fundamentally, this meaning is humanism which relies on the strength of the heart and does not dichotomy of reason and revelation. So, the meaning is free of claim or tyranny, or anything else.

### Closing

The dialogue between the concept of religion (Islam) and general science has an orientation to knowledge development. The period has created various dynamics so that in decision making is not necessarily referring textual to the classical text where it provides an epistemological boundary space. The value that can be taken from the dialogue process has meaning in the text and context so as to increase the spirituality of the reader. Taxonomic domains cannot be separated from the concept of Islam, according to al-Jabiri, such as combining cognitive with Burhani, affective combining with Irfan, and psychomotor joined with Bayani. Similarly, Khaled's concept in Bloom's taxonomy is a triadic process in terms of, reader and text. The author, in this case, is that the principal and policymakers, readers are associated with teachers, parents and children while the text refers to Bloom's taxonomy itself. Policymakers need cognitive reasoning in understanding the text. Teachers as readers need an attitude to understand the author's wishes. Both of them need action in the psychomotor domain so that educational goals can be achieved. So, it needs

a clear understanding of language to avoid stagnation. Soroush's concept dialogue in Bloom's taxonomy is a negotiation with the concept of qabdhwa bast religion. The principle of coherence cannot but be separated since all domains are interrelated. One action can simultaneously develop several aspects of child development.

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