Communication Strategy in the Development of Islamic Education in Al-Afifiyah Kopo Learning Park, Bandung City

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Abstrak

Penelitian ini dilatarbelakangi oleh banyaknya para remaja dan anak-anak yang kurangnya minat dalam pendidikan Islam yang mengakibatkan lembaga pendidikan Islam taman belajar Al-Afifiyah menjadi sunyi dari kegiatan, salah satunya diligkungan taman belajar Al-Afifiyah masyarakat yang berada di taman belajar Al-Afifiyah banyak anak anak yang putus sekolah, para remaja yang penganguran orangtua yang tidak mendidik secara benar. Penelitian ini bertujuan menganalisis strategi komunikasi dalam pengembangan pendidikan Islam di Taman Belajar Al-Afifiyah Kopo Kota Bandung. Penelitian ini mengunakan teori strategi komunikasi Fred R David, dengan metode pendekatan deskriptif kualitatif. Teknik pengumpulan data dalam penelitian ini dengan cara observasi, wawancara dan dokumentasi, Teknik analisis data yang digunakan yaitu reduksi data, penyajian data, dan penarikan kesimpulan, pada penelititan ini terdapat tiga informan untuk memperoleh data. Hasil penelitian ini yaitu strategi komunikasi yang dilakukan pengasuh taman belajar Al-Afifiyah Kecamatan Babakan Ciparay Kelurahan Cirangrang Kota Bandung adalah komunikasi antar pribadi dengan menggunakan metode komunikasi persuasif dan (*repetition).* Hambatan komunikasi pengasuh taman belajar Al-Afifiyah dalam upaya pengembangan dalam pendidikan Islam di taman belajar Al-Afifiyah adalah hambatan manusiaqi psiko-sosial.
Kata kunci: Strategi, Komunikasi, Pengembangan Pendidikan Islam

Abstract

This research is motivated by the large number of teenagers and children who lack interest in Islamic education, which has resulted in the Islamic education institution of the Al-Afifiyah learning center being quiet from activities, one of which is the environment of the Al-Afifiyah learning park. Many people who are in the Al-Afifiyah learning park are children who drop out of school, teenagers who are unemployed, and parents who do not educate properly. This study aims to analyze communication strategies in the development of Islamic education in the Al-Afifiyah Kopo Learning Park, Bandung City. This study uses Fred R. David's communication strategy theory with a qualitative descriptive approach method. Data collection techniques in this study were observation, interviews, and documentation. The data analysis techniques used were data reduction, data presentation, and drawing conclusions. In this study, there were three informants to obtain data from. The results of this study show that the communication strategy used by caregivers at the Al-Afifiyah Learning Park in Babakan Ciparay District, Cirangrang Village, and Bandung City is interpersonal communication using persuasive communication methods (repetition). Barriers to

communication between caregivers of the Al-Afifiyah Learning Center in efforts to develop Islamic education in the Al-Afifiyah Learning Center are psycho-social human barriers..

Keywords: Strategy, Communication, Development of Islamic Education

Introduction

Communication is one of the surefire ways to build a good network, especially in marketing educational service products, so it requires maximum communication for the community in general. Communication is a process, while the process in everyday life is "something that is ongoing." so that in building communication in educational institutions, it ranks first. At this time, the importance of education is increasingly recognized by society in general. Islamic education must be able to adapt to the developments and demands of the times at this time. Islamic education has presented itself as education that is flexible, responsive, in accordance with the times, future-oriented, balanced, superior quality-oriented, fair, democratic, dynamic, and so on. (Fauzian, 2019).

In accordance with its nature and character, Islamic education continues to experience innovation from time to time, starting from the simplest systems and institutions such as home education, surau, langgar, mosques, ta'lim assemblies, Islamic boarding schools, and madrasas, to the modern college. Islamic education innovation also occurs in almost all of its aspects, such as curriculum, teaching and learning processes, teaching staff, infrastructure, management, and so on. Through these innovations, Islamic education in Indonesia is now very diverse, both in terms of type, level, quality, institutions, and so on. This progress has occurred because of the hard work of Muslims through its founding and managing figures. Uhbiyati explained that in the history and development of society, education has always been a concern in order to advance the lives of the nation's generation in line with the demands of the times and its people.

Education develops from the simple (primitive), which takes place in an era where humans are still within the scope of a life that is completely simple. Its objectives are also very limited to survival (survival against natural threats). Education in this era focuses on the skills required to create tools to search for and process the results obtained into materials based on needs.(Uhbiyati, 1991).

Education is aimed not only at skills but at developing theoretical and practical abilities based on scientific concepts. Such conceptual abilities are centered on the development of human intelligence itself. Therefore, the thinking power factor becomes the driving force for other forces to create an increasingly advanced civilization and culture.

Wahid (2007) states that education plays a decisive role in the existence and development of society because education is an effort to preserve, transfer, and transform cultural values in all aspects and types to the next generation. Likewise, the role of Islamic education among Muslims is a manifestation of the ideals of Islamic life to preserve, transfer, instill (internalize), and transform religious cultural values that aspire to continue to function and develop in society from time to time. In line with the demands of the times, the importance of the role of Islamic education is very influential for Muslims because many people are complacent with increasingly sophisticated technology. Sophisticated technology makes it difficult for humans to perform an activity and observe their surroundings.

In this era, there are also many western cultures that influence the mindset of mankind, especially teenagers. As an example, we can see that there are many people who are Muslim but do not comply with what is prescribed by Islam, such as the number of people who wear clothes but do not cover their genitals and show disgrace to

the public. All of this will not run smoothly if there is no fundamental power of faith in the younger generation. So for this reason, the importance of Islamic education for the younger generation is to realize the ideals of an Islamic society in accordance with the commands of Allah SWT.

Islamic education is a system that allows a person to direct their life according to Islamic ideology. With that, Islamic education is an activity carried out to form human beings who have Islamic personality characteristics, have the ability to face the challenges of the times, and are meaningful for themselves, others, and the surrounding environment (Firdaus & Fauzian, 2018). The purpose of education is contained in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, Article 3, which states that:"National education functions to develop capabilities and shape dignified national character and civilization in the context of educating the nation's life. It aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." Therefore, it is time for education in Indonesia to be under the umbrella of one ministry so that it becomes a one-roof education system. The dualism of the education system has split the face of national education into two: first, general education, which has a distinctive character and is under the auspices of the Ministry of Education and Culture. Second, religious education, which also has a distinctive character and is under the auspices of the Ministry of Religion, It is these two faces of education that have colored education in Indonesia since the colonial era until now. The dichotomy of the education system is rooted in historical continuity, both in the history of Muslims in particular and in the history of the Indonesian people in general. Preliminary research found problems

regarding Islamic education and a lack of knowledge related to current developments before finally entering the Al-Afifiyah Kopo Learning Park, Bandung City, where there are characters whose associations are very deviant and far from religion, such as drunkenness, theft, and other deviant characters because they live on the streets. There are also those caused by a broken home or a lack of attention from family and those closest to them. Islamic education is an important teaching tool to form Islamic character and patterns of thinking in a person. Islamic education contains religious values because its teachings are guided by the Qur'an and Sunnah.

It is on this important basis that Islamic education and deviant ways of thinking need encouragement and motivation from those closest to them and others to prepare a society that is literate about education and the very significant changes of the times and can return to the path that is ready to face the changing times together. and is expected to believe in Allah (SWT). This encouragement is provided through the appropriate teaching and communication strategies in order to change their mindset, which they had previously considered to be somewhat unimportant, and change their way of thinking to the importance of Islamic education and the very significant changes in the times.Until in the end, through this approach, not a few chose to become students at the Al-Afifiyah Kopo Learning Center in Bandung City and started studying, and people who initially stopped going to school, were unemployed, street children, and so on, began to enter the Learning Center. Al-Afifiyah Kopo Bandung City, until finally they understand little by little how important science is and the developments of the times they are facing. Because the process of communication in the development of Islamic education was seen by the researcher, the researcher is interested in analyzing more deeply how changes in students and the

influence of Islamic education exist in the Al-Afifiyah Kopo learning park, Bandung City. Therefore, the researcher raised the title "Communication Strategy for the Development of Islamic Education in the Al-Afifiyah Kopo Learning Park, Bandung City." Method The approach used in this research is a qualitative one. The researcher chose this approach to use a qualitative approach to the experience of researchers, where this method can be used to find and understand what is hidden behind phenomena that are sometimes difficult to understand satisfactorily. (Sugiono, 2016). In a research approach using several theories, first, Badan and Taylor (1975) define the "qualitative method" as a research procedure that produces descriptive data in the form of written words from people and observable behavior; second, Krik and Miller (1986) define qualitative research as: "certain traditions in the social sciences that are fundamentally dependent on human knowledge in their own area relate to these people in their language." The researcher used a descriptive method approach in the form of written words from observable data about people or behavior in preparing this research. descriptive research is a form of research aimed at describing existing phenomena, both natural and human-engineered. (Moleong, 2013).

Al-Afifiyah Learning Park opened on April 17, 2007, behind the Kopo Elok complex in the Cirangrang sub-district, Rt05 Rw04, Babakan Ciparay District, Bandung City, West Java Province.Starting from the KH initiative Wahyul Afif Al-Ghafiqi and his wife, Mrs. Hj. Evi Afifah, see that the behavior of children and adolescents around their residence is very far from positive activities and Islamic religious rules. departing from the KH initiative. Wahyul Afifi Al-Ghafiqi and Mrs. Hj. Evi Afifah develop Islamic education with patience and a communication strategy that they have built. Starting from a phenomenon of community life that is worrying, especially

the behavior of adolescents who tend to deviate from social, ethical, and especially religious norms, moved by some of these phenomena and strengthened by the hadith of the Prophet, which means "the best human being is that which is beneficial to fellow creatures."

Therefore, he took the initiative to invite children and youth in the area around where he lives to participate in Islamic education. At first, there were several obstacles, so it was very difficult to get them to recite the Koran or study religious knowledge, but over time, they gradually began to be interested in Islamic education at the Al-Afifiyah Learning Park.

Results and Discussion
Overview of the Al-Afifiyah Learning Park

Al Afifiyah Learning Park was established on April 17, 2007, starting from the initiative of KH Wahyul Afif Al Ghafiqi and Mrs. Hj Evi Afifah, who saw that the behavior of children and adolescents around their residence was very far from positive activities and Islamic religious rules. Therefore, KH Wahyul Afif and Mrs. Evi took the initiative to introduce the importance of Islamic education. At first, there were several obstacles, so it was very difficult to persuade the community to go deeper regarding Islamic education, but over time, gradually, children and youth began to be interested in and explore knowledge at the Al Afifiyah Learning Park.

When it was first established, the number of students and santri who took part in religious activities was very small, but with the patience of the husband and wife, the result was good. The number of people participating in the activity is increasing day by day. Many of the residents of the Cirangrang sub-district came from various neighborhood associations and took part in activities at the Al Afifiyah Learning Park.

Departing from the initiative of KH Wahyul Afif and Mrs. Evi and patiently

continuing to develop Islamic education activities at the Al Afifiyah Learning Center, finally, up until now, there are approximately 400 people participating in these activities. Of the congregation, some were residents around the Al Afifiyah Learning Park, and some were from outside the urban village or outside the city.

Starting from a phenomenon of public life that is worrying, especially the behavior of adolescents who tend to deviate from social, ethical, and especially religious norms, This is caused by several factors, among others.

1) Environmental Conditions are in the middle of the City

Living a free lifestyle has become commonplace in the lives of big cities like Bandung.Under the pretext of being privacy-friendly, many urban communities legalize their free lifestyles, including teenagers in the Kopo Cirangrang area. This is reflected in the behavior of people who are not bound by religious rules, such as never worshiping, drinking, fighting among teenagers, consuming illegal drugs, and carrying out activities that have no benefit.

2) Economic Factors

The economic factor is one of the factors that causes a person to take action to deviate from the existing rules. One of them is the economic gap between the rich and the poor, which easily creates social jealousy, which can lead to vandalism, theft, and robbery. This situation is what happened in the Cirangrang Kopo area and is one of the causes of the moral decay of society.

3) Family Environment Factors

An inharmonious family environment causes a person to lack direct guidance and affection from his parents. Deviant behavior will emerge as a result of parents who are selfish rather than children, allowing them to easily fall into promiscuity.

moved by several of these factors and strengthened by the hadith of the apostle, which means "the best human being is one that benefits all creatures." KH Wahyul Afif

and Mrs. Evi have a moral responsibility to find alternative solutions to problems in an organized and systematic way through Islamic education activities. so that this desire can be realized with the establishment of the Al-Afifiyah Learning Park.

"Because Islamic education has clear instructions in QS Al-A'laq: 1-5," he said as the leader of the Al Afifiyah Learning Park.And the prophet's hadith, which serves as the foundation and strengthens our desire to establish a "learning park."The concept used in the Al Afifiyah Learning Park is the concept of kinship. The learning park is a place and a comfortable home for the community, especially children and adolescents, to carry out Islamic education activities.

Islamic Education Communication Strategy in the Al-Afifiyah Kopo Learning Park, Bandung City

Communication is the study of the human effort involved in conveying the contents of statements to other humans.Lukiati said that etymologically, communication comes from the Latin, namely cum, a preposition that means with or together with, and the word unit is a number that means one. These two words form the noun "communion," which in English is called "communion," which means togetherness, union, partnership, combination, association, and relationship. Because to communicate requires effort and work, the word is made into the verb communicate, which means sharing something with someone, exchanging, talking about something with someone, giving something to someone, conversing, exchanging ideas, connecting, and making friends (Lukiati, 2009). So communication means notification of speech, conversation, exchange of thoughts, or relationships.

Littlejhon (1999:8). Communication is difficult to define. The word is abstract and, like most terms, possesses numerous meanings (communication is difficult to

define). The word "communication" is abstract and, like most terms, has many meanings.

The difficulty in defining the word "communication" for both academic and research purposes is due to the fact that the verb "to communicate" is very well established in a very general vocabulary, and therefore it is not easy to grasp. That's why it is for scientific purposes. The word "communication" is one of the most frequently used words in conversation, both in English and Indonesian. Scholars have made various attempts to define communication, but building a single definition of communication has proven impossible and perhaps not very useful.

making important breakthroughs in his efforts to provide clarification of the meaning of communication. He clarifies the many theories of communication based on their properties. Dance proposes a number of basic elements that are used to differentiate communication. A communication strategy is a design made to change human behavior on a larger scale through the transfer of new ideas.

Middleton in Cangara makes a definition by stating that a communication strategy is the best combination of all communication elements ranging from communicators, messages, channels (media), recipients, and influences (effects) designed to achieve optimal communication goals (Cangara, 2013).

According to Arni, the communication strategy allows an act of communication to be carried out for communication targets designed as targets for change. In a marketing communication strategy, the main target is how to make people aware that they need a product, service, or value, and when attention has been built, the most important target is for people to be loyal to buying that product, service, or value (Arni, 2004).

The strategy for developing education certainly requires superior activities and routine activities. so that these activities provide an attraction for the surrounding community. The good thing is that this activity can be followed by all groups—not only children or teenagers, but adults and parents must also be able to participate. Because there is more population in an Islamic education location, the education includes both developed education and other things such as facilities in the education that will follow over time.

The communication process for the development of Islamic education at Al-Afifiyah Learning Center conveys a goal more than just conveying thoughts, ideas, and intentions orally or in writing, depending on the method used.

First, a message is conveyed to a person or group of people about new things that they know. Or it can be called communication (informative communication).

Second, a process of influencing a person's attitudes, views, or behavior in the form of persuading and inviting activities so that he is able to do it with his own awareness. Or it can be called communication (persuasive communication).

Third, communication that contains threats or sanctions of a coercive nature so that people who are targeted do something compulsorily for fear of the consequences Or it can be called instructive or coercive communication (instructive or coercive communication).

With Islamic education at the Al-Afifiyah Learning Center, all the community members and students in the Al-Afifiyah Learning Center environment will automatically form the character of students or teenagers in the environment around the Al-Afifiyah Learning Center. There will be very significant changes. (Dera Sanjaya teaches at Al-Afifiyah Learning Center.)

Kiyai's method of delivering the material is not boring; it is very adaptable to the students, or santri, as well as to mothers, children, etc. so that every lesson can enter

and be well received by each student or santri. What's also interesting about Pak Ustad's da'wah method is that he always inserts humor in Sundanese with Javanese tones (Teh Ade is a teacher and old student at the Al Afifiyah Learning Center).

Kiyai always delivers material according to what we need, which is in line with current developments. Especially for me, as I frequently accompany him to the Nahdlatul Ulama student taklim assembly (Ristanti tea for the MT congregation. Cassava Chips).

The planning for Islamic education activities to be carried out at the Al Afifiyah Learning Park is in accordance with the objectives to be carried out, namely educating a generation that is smart, independent, religious, and loves religion, all of which must go through good educational planning and a gradual approach to the situation of youth or targeted youth and regional conditions in the Kopo Cirangrang area.

As mentioned above, the goals to be achieved must be supportive and contribute towards achieving these educational goals. The intended action is to convey God's message to humans so that they can believe in and practice Islamic aqeedah and sharia in order to obtain happiness in this world and in the hereafter and to receive the pleasure of Allah.

After determining the objectives of Islamic education, the next step is to determine learning objectives. In this case, the targets for Islamic education by the Al Afifiyah Learning Center are children, youth, and the community because the condition of the community before the establishment of the Al Afifiyah Learning Park was very apprehensive.

Based on the planning described above, the final step is to determine the method that is most tailored to the educational goals. In the implementation of learning, KH Wahyul Afif at the Al Afifiyah Learning Park uses the discussion method, giving good advice, and the method of telling stories about struggles that will inspire students to achieve their goals. Although in carrying out these activities there were several obstacles, such as insults and suspicion by the community if the teachings conveyed deviated from actual religious teachings, However, as Islamic education activities progress and results are achieved, the community begins to trust and support every religious activity carried out at the Al Afifiyah Learning Park.

Communication methods for the development of Islamic education in the Al-Afifiyah Learning Park. In the process of developing Islamic education at the Al-Afifiyah Learning Park using several strategies or methods that were built, because people should invite us, we are given signs, namely methods for developing Islamic education.

As explained in the Koran in Surah Al-Alaq verses 1–5, it explains the creation of humans and the importance of science. Muslims and Muslim women are required to seek knowledge from the cradle to the grave. So education plays an important role in helping humanity meet and answer the challenges of changing times.

So Islamic education must begin to improve itself. If not, Islamic education will be left behind. Islamic education should emphasize the development of knowledge through an integrated combination of the demands of society, the world of work, training, and formal schooling, so that the education system will be able to produce graduates who have high ability and flexibility to adapt to the rapidly changing demands of society.

So education is required to be able to take into account and anticipate social, economic, political, and state developments, because this is a special concern for students and the community who are in the Al-Afifiyah Learning Park and who are able to be in the midst of the times.

In order to realize the students, sangris, and community members who are in the Al-Afifiyah Learning Park, there are methods of

communication in Islamic education in this era, namely:

Education must build on the principle of equality between the education sector and other sectors. The education system must always work together with other systems to realize the aspirations of students and the community living in the Al-Afifiyah Learning Park. Education is not something that is exclusive and separate from society and its social system; education is an open system that always interacts with society and its environment.

Education is a vehicle for community empowerment by prioritizing the creation and maintenance of influential sources, such as families, schools, mass media, and the business world. The principle of community empowerment with all social institutions in it, especially institutions that are attached to the function of educating the nation's next generation. Such as Islamic boarding schools, families, and various youth organizations, are empowered to be able to develop educational functions properly and become an integrated part of education.

The principle of independence in education and the principle of equity according to citizens individually and collectively have the ability to compete and at the same time the ability to work together. In the conditions of a pluralistic society, the principles of tolerance and consensus are needed. For this reason, education is a vehicle for community empowerment by prioritizing the dynamic creation and maintenance of these resources(Fauzian, 2020).

Methods of educational planning, education is always required to be responsive to changes that occur and make normatively appropriate efforts in accordance with the ideals of the students and the people who are in the Al-Afifiyah Learning Park. Thus, education is always progressive, not resistant to change, so that it is able to control and anticipate the direction of change. The principle of reconstructionism, that the condition of society always requires fundamental changes. So education must be able to produce the products needed by these changes. Reconstructionist views criticize the pragmatic view as a view that is suitable for relatively stable conditions. The problem-solving approach is more present-oriented, while the reconstructionist approach is more future-oriented while remaining grounded in current conditions.

The principle of student-oriented education. In providing educational services, the general and specific characteristics of students must be taken into consideration. Educational services for children age groups are different from adolescents and adults, including differences in services for groups of children with physical and mental disabilities, including educational approaches for children in remote areas cannot be equated with children in urban areas.

The principle of multicultural education. The education system must understand that the society it serves is plural, so that pluralism must be a reference in developing education and education can utilize these differences as a source of positive and constructive dynamics. Education with global principles, meaning that education must play a role and must prepare students in the constellation of a global society.

1. Obstacles faced in the development of Islamic education in the Al-Afifiyah Kopo Learning Park, Bandung City.

Based on the results of direct interviews with informants, it was obtained information on cases of obstacles in the communication of the development of Islamic education in the Al-Afifiyah Learning Park as follows:

a. Based on the results of interviews with informants, information was obtained that why interest in learning in the Al-Afifiyah Learning Park environment was very lacking, this was caused by several factors, namely due to lack of attention from parents of students/students,

parents who were busy with work or because of internal conflicts in the family, which results in children being reluctant to learn and preferring to do things that are considered to provide forbidden peace which is a wrong factor towards promiscuity.

b. The second is communication constraints in the development of Islamic education, the lack of motivation from parents in learning, due to family disharmony which results in children lacking motivation in positive terms. And many parents want their children to reduce the burden on parents which results in no motivation for children to study.

c. The three obstacles in communicating the development of Islamic education at the Al-Afifiyah Learning Center are related to funding, because the Learning Center has to spend funds every month to pay for all needs such as paying rent, electricity, and so on with a lot of needs but the income for needs is very far in comparison.3. Solusi dalam strategi komunikasi pengembangan pendidikan Islam di Taman Belajar Al-Afifiyah.

The solutions offered by the Al-Afifiyah Learning Park in order to overcome these obstacles are

a. In these constraints can be overcome by providing learning methods that are not boring and even often change methods. The books that are taught are the same, the books that are taught are delivered in a contemporary manner, the originals are read but

then they are given lectures that are contextual with today's conditions, we still use classical references but we bring them at this time. So that he can withdraw present konisi now.

b. The solution to dealing with the obstacles of students/students who lack motivation from their parents. In self-study activities, individual motivation is manifested in the form of resilience or strength in learning, seriousness in listening, and as long as the child still has the determination to learn Al-Afifiyah Learning Park ready to help as well as in learning or materials.

c. In the midst of funding constraints so far, although there is rarely any assistance from the government, here also to anticipate a lack of funding in the development of Islamic education, the Al-Afifiyah Cooperative is held. The existence of cooperatives in the process of developing Islamic education is always helped, not only for Islamic education here, but the people who participate in cooperative activities are greatly helped because we can borrow money quickly without interest for very sudden needs such as sick families and so on.

Critical Analysis of Communication Strategies Developed in the Al-Afifiyah Kopo Learning Park, Bandung City

In discussing this research, the science of communication is one of the surefire ways in developing Islamic education, in the advancement of civilization that humanity has achieved today, of course, it cannot be separated from the role of education. For this reason, here the role of communication science is very vital to continue to introduce

students/santri and the community in the Al-Afifiyah Learning Park, so a communication strategy is needed for the development of Islamic education in the times.

Currently, the importance of education is increasingly recognized. Islamic education must be able to adapt to the developments and demands of the times. Islamic education has presented itself as education that is flexible, responsive, in accordance with the times, future-oriented, balanced, superior quality-oriented, fair, democratic, dynamic and so on.

With this, it has been realized that education is a process of producing quality future generations of the nation. In Indonesia, a country where the majority of the population is Muslim, although currently there are still some problems related to education, especially Islamic education. The following will describe the problems of Islamic education that occur today.

1. System orientation approach

In the midst of a crisis wave of cultural values due to the influence of science and technology which has an impact on social change. Islamic education today is faced with challenges that are far more severe than the challenges faced at the beginning of the spread of Islam. The challenge is in the form of the emergence of aspirations and ideals of human beings who are all multi-interested with multiple dimensions of values with simplistic and very complex life demands. As a result of increasing demand, humans are also increasingly complex, their psychological life is increasingly difficult, so that the human soul needs to be given the breath of religion.

2. The influence of advanced science and technology.

According to Arifin, as we know that the positive impact of technological progress so far has been facilitating.(Arifin, 2009). Facilitate the life of people who are busy every day with various increasingly complicated problems. The negative impact of modern technology has begun to appear before our eyes. In principle, it has the power to weaken the spiritual mental power or soul that is growing and developing in various forms of appearance and styles. The new problem that must be solved by Islamic education in particular is being able to balance science and technology and imtak, and directing traditional values to the individual or social.

Therefore, with the problems above, we already know how important Islamic education is. With that Islamic education must have a target in improving the quality of the curriculum in every path, type and level of education so as to provide meaningful meaning for the provision of students' lives in the future, both with regard to cultural values and local wisdom, manners, life skills (soft skills) and entrepreneurial spirit, science and technology, sports and arts, the environment, as well as other aspects that form the character of the life of the nation and state.

To meet and respond to the challenges of changing times, Islamic education must begin to improve itself. If not, Islamic education will be left behind in global competition. Islamic education should emphasize the development of knowledge through an integrated combination of the demands of society, the world of work, training, and formal schooling, so that the education system will be able to produce graduates who have high ability and flexibility to adapt to the rapidly changing demands of society.

Based on the views above, it can be concluded that the new paradigm of Islamic education referred to here is a continuous thought that must be developed through education to reclaim the leadership of science and technology, as in the golden age of the past. The search for a new paradigm in Islamic education starts from the human concept, the Islamic view of science and technology, and formulates the concept or system of Islamic education as a whole.

Conclusion

The strategy for developing education certainly requires superior activities and routine activities. so that these activities provide an attraction for the surrounding community. required communication strategy. First, informative communication Second, persuasive communication Third, instructive or coercive communication The communication process is still adapted to the situations and conditions that occur in society. The communication process is also adjusted to Allah's word in Surah An-Nahl verse 125, which states, "call people to the way of your Lord through wisdom, good lessons, and argue or discuss in a good way."

Communication constraints that become obstacles to the development of Islamic education, namely, a free environment that attracts greater attention than ongoing communication such as an invitation not to study, which eventually lapses into promiscuity There is a lack of awareness in each of them of how important education is, the environment that already has customs is more busy working than seeking education, and parents who pay less attention to their children's education tend not to care about their education, making a child less interested or interested in the world of education. There are obstacles for children who really want to learn, but from an economic standpoint, it is not possible to get an education.

The solution to these constraints can be overcome, including by providing learning methods that are not boring; it is recommended to change methods frequently. Individual motivation is manifested in self-learning activities as resilience or strength in learning, seriousness in listening, and as long as the child still has the determination to learn Al-Afifiyah Learning Park.the problem of lack of funding in the development of Islamic education, hold the Al-Afifiyah Cooperative. With the existence of cooperatives in the process of developing Islamic education, Santri children are always helped, especially in their education.

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