

REACTUALIZATION OF THE ISLAMIC EDUCATION SYSTEM IN RESPONDING TO THE CHALLENGES OF THE WORLD OF EDUCATION

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ABSTRACT

Islamic education is a system that involves all components of education that are interrelated in an integrated manner to achieve the goals of Islamic education. As a system, Islamic education consists of components that are functionally interrelated. If there is good cooperation between the components, the system will run or work optimally. For this reason, the preparation of planning and development of Islamic education needs to use a systems approach. The Islamic education system must be based on three main foundations, namely: a religious basis, a philosophical basis, and a scientific basis. The third base should be the main basis for the formulation of various components of education, including the formulation and development of the curriculum, as well as the management of institutions and the future of Islamic education.

Key Words: Islamic Education System, Fundamentals and Objectives of Islamic Education.

A. INTRODUCTION

The progress and backwardness of a nation or country is closely related to education. This is recognized by Muhaimin, according to him, education is indeed the key to progress, the better the quality of education held by a society/nation, the better the quality of a society/nation will be. He also cited Fazlur Rahman, who stated that every reform and renewal of Islam must begin with education.³Therefore, observers and developers of Islamic education are constantly discussing this issue.

Khursid Ahmad, for example, as quoted by Muhaimin also, stated that "all of the problem that confronts the Muslim world today, so the educational problem is the most challenging. The future of the Muslim world will depend upon the way it responds to this challenge." This statement underscores that the future of Muslims in Indonesia also depends on how Muslims respond to and solve educational problems that develop in Indonesia, especially in the context of developing the Islamic education system in the future.⁴

Until now, the Indonesian nation is facing various formidable challenges, especially in the context of education. These include: globalization and its impact on various aspects of life including education, the low quality of education, the increasing unemployment rate for school/madrasah and university graduates, and so on.

In addition, in the introduction to the book "Quo Vadis Islamic Education", Imam Suprayogo⁵stated that there was a paradigmatic error or the Indonesian nation's perspective on the Islamic education system, both regarding Islamic educational institutions and the curriculum, so that in addition to forming a dichotomous paradigm of thinking towards science, at an advanced level, it has resulted in a limited understanding of Islamic knowledge, as well as the development of a dichotomy of organizing education, namely between general education and religious education.

B. METHODOLOGY

This research uses descriptive analytical method by describing critically andanalytically every data and information obtained from the research subject. In addition, this method is used in carrying out research, based on problems this research focuses onIslamic education system in responding to the challenges of the world of education.Data collection techniques are the most strategic step inresearch, because the purpose of the research itself is to find and obtain data. The type of data to be collected in this study consists of primary data and secondary data. Primary data in the form of data sources that directly provide data to researchers, in the form of information that is directly recorded by researchers who come from educators, lecturers, students and heads of study programs who may know in detail about the problem being studied.

³Muhaimin, *Reconstruction of Islamic Education*, Jakarta: Rajawali Pers, 2009, p. 73.

⁴*Ibid.*, p. 74.

⁵Mudjia Rahardjo (Ed.), *Quo Vadis of Islamic Education, Reading the Reality of Islamic, Social and Religious Education*, Malang: UIN-Malang Press, 2006, p.14

C. DISCUSSION

I. System Concepts in Islamic Educational Thought

System comes from Greek; *sistema*, which means “a whole made up of parts.”⁶Eti Rochaety et al. Expressing various opinions of experts about the meaning of the system as follows:⁷

1. The system is a set of interrelated elements to achieve a goal (A. Rapoport, 1997)
2. The system is a group of elements that are integrated to achieve a goal (Raymond McLeod, 2001).
3. The system is a collection of interrelated elements that form a single unit in an effort to achieve a goal (Budi Sutedjo, 2002).

Thus, the system is a combination of components that are organized as a unit with a view to achieving the goals set. Thus, the system has a number of components, each component has a different function, but between components one with another has a relationship and works together to achieve desired goal or outcome.

The characteristics of the system are that it has a purpose, the function of each component, the linkage of one component to another, there is a link or cooperation, a transformation process, feedback, and an area.⁸

The results issued by the system or subsystem will be used as input by other systems or subsystems and processed further. SD/MI graduates will be processed and processed in SLTP/MTs. SLTP/MTs graduates will be processed and processed in SLTA/MA, and so on. Graduates of PT/PTAI are also still in the process of their profession or world.

It can be understood that a system has subsystems and each subsystem is a system as well, so that in a system there is not only a series of processes that have interrelationships between systems. Furthermore, information on the work of a system can be used as input for the transformation of other systems as well. For this reason, the preparation of planning and development of Islamic education needs to use a systems approach, because it has at least two benefits: (1) the preparation of a systematic Islamic education plan as a tool to analyze, identify, and solve problems as needed, and (2) systematic planning has good predictability and control so that the desired results can be achieved optimally.⁹

The practical steps for implementing the systems approach are as follows:

1. Identifying problems based on needs
2. Determine the terms and alternative solutions
3. Choose a solution strategy based on alternative solutions that are considered relevant and most effective.
4. Implement the chosen solution strategy

⁶Bashori Muchsin & Abdul Wahid, *Contemporary Islamic Education*, Bandung: Refika Aditama, 2009, p. 7.

⁷Eti Rochaety et al., *Education Management Information System*, Jakarta: Bumi Aksara, 2006, p. 2-3.

⁸Muhaimin at. al., *Paradigm of Islamic Education Efforts to Make Islamic Religious Education Effective in Schools*, Bandung: Rosdakarya Youth, 2004, p. 160.

⁹Muhaimin at. al., *Ibid.*, p. 64.

5. Evaluating the implementation of activities to determine the extent to which the effectiveness of the use of the selected strategy can solve the problem.¹⁰

Furthermore, the development of the Islamic education system is closely related to the model paradigm of the Muslims themselves. Historically-sociologically, according to Muhaimin at. al., at least three paradigms have emerged that influence the development of the Islamic education system, as follows:¹¹

1. Formism Paradigm

In this paradigm, aspects of life are viewed very simply, and the key word is dichotomy. Everything is only seen from two opposite sides, such as: STAIN/IAIN/UIN and Non-STAIN/IAIN/UIN, Madrasah and Non-Madrasah, religious and non-religious education or religious education and general education, and so on. The dichotomous paradigm has been manifested in the historical reality of Islamic education. Although Islam has never distinguished between the religious sciences and the general (worldly) sciences, however, in its historical reality, supremacy has been given more to the religious sciences (al-ulum al-diniyah). Before the destruction of Mu'tazilah theology during the caliph al-Ma'mun (198-218 H/813-833 AD), studying general sciences was in the madrasa curriculum,

2. Mechanism Paradigm

The mechanism paradigm views life as consisting of various aspects, and education is seen as the cultivation and development of a set of life values, each of which moves and runs according to its function, like a machine consisting of several components, each of which performs its own function, and between one another can consult each other or not. The phenomenon of learning development in schools or public universities seems to be very varied, in the sense that some are quite satisfied with the horizontal-lateral (independent) relationship pattern, some develop a lateral-sequential relationship pattern, and some are obsessed with developing a vertical-linear relationship pattern. . all that,

3. Organism Paradigm

The term "organism" can mean living things (plants, animals, and bacteria) and can also mean a unit consisting of complex parts. In the second sense, the organismal paradigm departs from the view that Islamic education is a unit or as a system (consisting of various complex components) that seeks to develop an Islamic view/spirit of life (weltanschauung), which is manifested in Islamic life attitudes and life skills.

In this paradigm, the Islamic education system is built from fundamental doctrines and fundamental values contained and contained in the Qur'an and al-Sunnah as the main sources, then willing to accept contributions of thought from experts by considering the historical context. Therefore, religious/divine/reveal values are positioned as the main source for other aspects of life. Through such efforts, the Islamic education system is expected to be able to integrate the values of science and religious ethical values, and be able to give birth to human beings who master science and technology, have spiritual maturity, and at the same time live in values. religion.

¹⁰Ibid., p. 165-67.

¹¹Ibid., p. 39-47.

2. Fundamentals and Objectives of Islamic Education

Before describing the basic types of Islamic education, it is necessary to first explain what is meant by the term "basic". This is important because the use of the term "basic" often overlaps with the terms "source", and "principle/principle", without a clear argument. Abuddin Nata explains the different meanings of these terms as follows:

- a. **Source** are materials or materials that can be used as the main capital for the preparation of Islamic education.¹² Sources of Islamic education are generally divided into two: first, primary sources (al-Quran and al-Sunnah); and second, secondary sources (words, attitudes, and actions of the companions of the Prophet Muhammad, history, thoughts of philosophers, al-mashlahat al-mursalah (benefits of the ummah or commonly defined as laws, regulations or laws that are not explicitly stated in the Qur'an). -Quran and al-Sunnah, but deemed necessary for the benefit of the people), and 'urf (customs or traditions that are considered good by the community and do not conflict with the provisions of the texts of the Koran and al-Sunnah).¹³
- b. **Principles** is something that must exist in an activity and at the same time be a feature of that thing. The principles of Islamic education are the main values that are firmly held and used as a reference in carrying out educational activities, so that they feel the difference with education outside of Islam, both in terms of progress and benefits for society. So, the word "principle" describes as an operational basis or basis for action. Abuddin Nata explained that there are 14 principles of Islamic education.¹⁴
- c. **Basis** is something on which something stands firmly. The basis of Islamic education is the conceptual basis. Thus, the basics of Islamic education are all things that are conceptual, thoughts and ideas that underlie and underlie Islamic education.¹⁵

Furthermore, Abuddin Nata divides the basis of Islamic education into three parts,¹⁶ that is:

a. Religious Basis

Religious basis is the basis derived from religious teachings. The essence of religious teachings is the formation of noble character that is based on a harmonious relationship between humans and God, as well as between humans and humans. The purpose of religion is to maintain the soul (hifzhu al-nafs), maintain religion (hifzhu al-din), maintain the mind (hifzhu al-'aql), maintain offspring (hifzhu al-nasl), and maintain property (hifzhu al-nasl). -maal).

b. Basic Philosophy

The basis of philosophy is the basis that is excavated from the results of speculative, in-depth, systematic, radical and universal thoughts on various matters which are then used as the basis for formulating the concept of an Islamic education system. The philosophical basis provides the basis for the formulation of

¹²Abuddin Nata, Islamic Education, Jakarta: Kencana, 2010, p. 86.

¹³Ibid., p. 75 – 85.

¹⁴For the principles of Islamic education see Abuddin Nata, Ibid., p. 101 – 118.

¹⁵Ibid., p. 90.

¹⁶Ibid., p. 91-98.

the vision, mission, goals, and various other aspects of education. In Islamic philosophy, there are discussions about issues of divinity, the universe, humans, society, science, and morality.¹⁷

c. Basic Science

The basis of science is the basis of the use value or benefits contained in every science for the sake of the formulation and development of ideas about the Islamic education system. Basic knowledge provides input for the preparation of various components of education. The basis of this science consists of: psychology, social and cultural sciences, economics, political science, and administrative science,¹⁸

3. Islamic Education Goals

There are many formulations of the goals of Islamic education put forward by Islamic education experts with various expressions or terms, but they generally agree that the general goal (some call it the ultimate goal) of Islamic education is the realization of the perfect Muslim human (kaffah), who pious, obey Allah's commands and stay away from His prohibitions. The perfect Muslim man, Ahmad Tafsir, has the following characteristics:¹⁹

- a. Have a healthy, strong, and skilled body
- b. Have a smart and clever mind, which is characterized by being able to think and solve problems philosophically and scientifically.
- c. Have a heart and soul that is devoted to Allah SWT, which is marked by obeying Allah's commands and staying away from His prohibitions, and always doing good deeds.

Furthermore, Abuddin Nata divided the goals of Islamic education into seven levels, namely:²⁰

1. universal Islamic education goals
2. national Islamic education goals
3. the goals of institutional Islamic education
4. the purpose of Islamic education at the level of study program (curriculum)
5. the goals of Islamic education at the subject level
6. the purpose of Islamic education at the subject level
7. the purpose of Islamic education at the sub-topic level.

The formulation of the goals of universal Islamic education can be referred to the results of the world congress on Islamic education as follows:

¹⁷Mahfud, SA, Mujib, A., Kurniawan, MA, & Yunita, Y. (2015). Multiethnic-Based Islamic Religious Education Learning. Depublish.

¹⁸Abuddin Nata, Ibid., p. 99.

¹⁹Ahmad Tafsir, Education in Islamic Perspective, (Bandung: Rosdakarya Youth, 2005), p. 50.

²⁰Abuddin Nata, Ibid., p. 61–65.

“Education should aim at the balanced growth of total personality of man through the training of man's spirit, intellect the rational self, feeling and bodily sense. Education should therefore cater for the growth of man in all its aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, both individual and collectively, and motivate all these aspects toward goodness and attainment of perfection. The ultimate aim of education lies in the realization of complete submission to Allah on the individual level, the community and humanity at large.”

This means that education must be aimed at creating a balance for the growth of the human personality as a whole, by training the soul, mind, feelings, and human body. Thus, education must strive for the growth of all human potential, both spiritual, intellectual, imaginative, physical, scientific (science), and language, both individually and in groups, and encourage the growth of all these aspects in order to achieve goodness. and perfection. The ultimate goal of education lies in the implementation of full devotion to God, both at the individual, group, and human level in the broadest sense.

"Forming human beings who are faithful, pious, have noble character, have personality, have science and technology, skills, are physically and mentally healthy, have a sense of art, and are responsible for society, nation and state."

4. Islamic Education Curriculum and Activities

The word "curriculum" comes from the Greek language which was originally used in the field of sports, namely currere which means running distance, which must be taken in running activities from start to finish. This understanding is then applied in the field of education. In Arabic, for the term "curriculum" the word manhaj is used, which is a bright path, or a bright path that is traversed by humans in the field of life. In the context of education, curriculum means a clear path that is traversed by educators/teachers with students to develop knowledge, skills, attitudes and values.²¹

The definition of curriculum put forward by experts seems to be very varied. But from these several definitions, according to Muhaimin, a common thread can be drawn that on the one hand there is an emphasis on the content of the lesson or course, and on the other hand it places more emphasis on the process or learning experience.²²

In Law Number 20 of 2003 concerning the National Education System Article 1 paragraph (1) it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state. Furthermore, Article 1 paragraph (2) states that national education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values ... and so on. This important concept has even been developed into the first pillar in learning as shown in the following table:

²¹Muhaimin, Development of Islamic Religious Education Curriculum in Schools, Madrasas, and Universities, (Jakarta: Rajawali Pers, 2009), p. 1.

²²Ibid., pp.2-5.

| UNESCO | INDONESIA |
|-------------------------------------|--|
| 1. <i>Learning to know</i> | 1. Learn to have faith and fear God Almighty |
| 2. <i>Learning to do</i> | 2. Learn to understand and live |
| 3. <i>Learning to be</i> | 3. Learn to be able to implement and act effectively |
| 4. <i>Learning to live together</i> | 4. Learn to live together and be useful to others |

Paying attention to these learning pillars, every educator/teacher (any field) in schools/madrasas must direct students' learning towards learning to have faith and fear of God Almighty, in addition to learning to know, to do, to be, and to learn. to live together. This underlines the need to integrate faith and piety (imtaq) with science and technology. This integration can be done through integration with subject matter, the learning process in choosing teaching materials, and integration in choosing learning media.²³

According to Muhaimin,²⁴ the integration of imtaq with learning materials is an effort to integrate religious concepts or teachings into the material (theories, concepts) that are being studied by students or taught by educators/teachers. This can be done in several ways, namely: First, philosophical integration, ie if the functional objectives of general subjects are the same as the functional objectives of religious subjects. For example: Islam teaches the need for a healthy life, while health science also does the same. Mathematics teaches accuracy and honesty, Islam also teaches so. Second, integration is carried out because the concept of religion is opposite to the concept of general knowledge. For example, a biology teacher teaches the theory of evolution that humans came from apes (referring to Darwin's theory), while the PAI teacher taught that humans were created from Adam who came from the ground. PAI teachers teach bank interest is haram, while economics teacher teaches bank interest is permissible.

D. CONCLUSION

Islamic education is a system that involves all components of education that are interrelated in an integrated manner to achieve the goals of Islamic education. As a system, Islamic education consists of components that are functionally related to each other. If there is good cooperation between the components, the system will run or work optimally and optimally. For this reason, the preparation of planning and development of Islamic education needs to use a systems approach.

The Islamic education system must be based on three main bases, namely: a religious basis, a philosophical basis, and a scientific basis. These three basics must be used as the main basis for the formulation of various components of education, including the formulation and development of the curriculum, as well as the institutions and management of Islamic education in the future.

²³Muhaimin1, Op. Cit., p. 43.

²⁴Ibid., p. 43-44.

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