ISLAMIC EDUCATION IN RESPONSE TO THE CHALLENGES OF EDUCATION IN INDONESIA

Achmad Asrori
Universitas Islam Negeri Raden Intan Lampung
Email : achmadasrori@radenintan.ac.id

Sunarto
Universitas Islam Negeri Raden Intan Lampung
Email:sunartonarto099@gmail.com

Abstract

In addition to playing a role in preparing humans to enter the future, education also has a relationship with social transformation, and vice versa, various patterns of the education system describe the patterns, traditions, social culture of the existing society. So what is important to note is that an education system is built to carry out the "community mandate", namely to channel its members to certain positions. From the background of the above problems, it can be formulated as follows: What is the substance of Islamic education in the context of responding to the challenges of the world of education in Indonesia ?; How is the development of Islamic Education in the context of responding to the challenges of the world of education in Indonesia ?; How are the solutions for Islamic education in the context of responding to the challenges of the world of education in Indonesia? The research objectives are; describe the substance of Islamic education in the context of responding to challenges in the world of education in Indonesia; identify developments in Islamic education in the context of responding to challenges in the world of education in Indonesia; exploring alternative Islamic Education Solutions in the context of responding to challenges in the world of education in Indonesia.

This research includes library research (library research), which is research that collects data and information with the help of various materials contained in the literature (books). The data collection method used in this research is the documentation method, namely by searching for and collecting data and books which are the primary and secondary data sources, while the data collected can be in the form of notes, transcripts, books, newspapers, magazines, inscriptions, note-taking. meeting. The data analysis method used in this study is qualitative analysis. The results of the study show that up to now 91.4% of the total madrasah (MI, MTs and MA) in Indonesia are privately owned, while the rest are state-owned. This data implies the high spirit of independence of the Islamic community in implementing madrasa education, which is more driven by religious and preaching spirit, so that it can accommodate a large number of students and simultaneously contribute to the success of the 9 (nine) years compulsory education. However, this religious and preaching spirit has generally not been accompanied by professionalism in madrasa management.
Keywords: *Islamic Education, Education in Indonesia.*

A. Introduction

From a socio logical point of view, education in addition to playing a role in preparing humans to enter the future, it also has a relationship with social transformation, and vice versa. Various patterns of the education system describe the patterns, traditions and social culture of the existing society. So what is important to note is that an education system is built to carry out the "community mandate", namely to channel its members to certain positions.[1]

However, currently the flow of globalization which has penetrated all aspects of life is inevitable. Even with globalization, cosmopolitanism is embraced as a kind of "ideology" and multiculturalism has increasingly become a vision of civilized life. This fact requires that educational strategies through the institutions they contain are able to accommodate changes in global civilization. The direction of this changerefers to things that are imperative or empirical.[2]

In other words, the education Malik Fadjar wanted was education that did not separate intellect and spirituality. Education also basically gives freedom to humans to develop their potentials. On the other hand , he also emphasized that education must be able to meet human physical needs. An important point of thought emphasized by Malik Fadjar is that education must refer to the noble values and culture of a nation. The various challenges mentioned above require that the *Hijrah* be carried out immediately, or leave a situation that is driven by displeasure with the situation, to go to another state in order to achieve this. achieve the good or the better. The problem is how to move, in anti-changing the strategy of developing Islamic education in facing the various challenges mentioned above.

Referring to the background of the problems above, the formulation of this research problem can be put forward in the following question format:
1. What is the substance of Islamic education in the context of responding to challenges in the world of education in Indonesia?
2. How is the development of Islamic Education in the context of responding to the challenges of the world of education in Indonesia?
3. How is the solution for Islamic Education in the context of responding to the challenges of the world of education in Indonesia?

The objectives of this study:

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[1] Sudarwan Danim, *Education System Renewal Agenda,* Cet. Second, (Yogyakarta: Student Library, 2006), p. 4. Humans need help so that they succeed in becoming human, someone can be said to have succeeded in becoming human if they have human values (characteristics), it shows that it is not easy to be human. Because of that since long time ago many humans have failed to become humans. So, the purpose of education is to humanize humans. In order for this goal to be achieved and for the program to be formulated, the characteristics of a human being who has become a human must be clear. See Tafseer Ahmad, *Philosophy of Islamic Education, Integration of Physical, Spiritual and Qalbu, Human Humanizing,* Cet. 1st, Bandung: Youth Rosda Karya , 2006, p. 32; Ahmad D. Marimba, *Introduction to Islamic Education Philosophy,* Bandung: Al-Ma'arif, 1987, p. 19.

[2] A. Malik Fadjar, *Holistic Educational Thought*, (Jakarta; Raja Grafindo Persada, 2005), p.vi.

1. Describe the substance of Islamic education in the context of responding to challenges in the world of education in Indonesia;
2. Identify the development of Islamic Education in the context of responding to challenges in the world of education in Indonesia;
3. Examining alternative Islamic Education Solutions in the context of responding to challenges in the world of education in Indonesia.

Benefits of this research:

1. The theoretical benefit
   a. Deepen and comprehensively study theories that discuss Islamic education.
   b. Produce substantive and formal findings so as to add new insights to Islamic education learning theory. Substantive theory is a theory developed for substantive or empirical purposes in the inquiry of a science such as anthropology, sociology and psychology. whereas formal theory is a theory for formal purposes or conceptually structured in the field of inquiry in a science, for example sociology, for example aggressive behavior , formal organization, socialization.
   c. Add insight into knowledge and understanding in the field of Islamic education.
2. Practical benefits

   The practical benefits of this research are expected to be of:
   a. For managers of educational institutions, this research can be expected to provide input of knowledge and understanding to education managers. the acquisition of such knowledge can be used as a conceptual basis.
   b. For Islamic Religious Education, this study can be used as a reference in memenejemen PAI learning in school, as well as providing knowledge and strategies memenej learning Islamic religious education.
   c. For other researchers, this study can be used as an effort to see the suitability and benefits of various theories of Islamic religious education currently developing. Besides, this research is expected to be an inspiration and can be further developed by other researchers.

B. Theory Basis

Education can be interpreted as guidance or coaching of students. Education can be interpreted narrowly and can also be interpreted broadly. Narrowly, it can be interpreted as guidance givento children until he is an adult.[3] Education can also be interpreted broadly, namely everything related to the process of human development, namely efforts to instill and develop values for students, so that the values contained in education become part of the student's personality, which in turn becomes a person. clever, good, able to live and useful for society.[4]

The definition above contains a broader meaning, which concerns human development and development. However , this understanding is still limited in worldly matters that have not included the religious spiritual aspect as the most

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[3] Ahmad D. Marimba, *Introduction to the Philosophy of Islamic Education,* (Bandung: PT.al-Ma'arif, 1981), p. 3

[4] Natsir Ali, *Fundamentals of Science Teaching,* (Jakarta: Pearl, 1997), h. 23

important part that underlies human development and development in the educational process.

Naquib al attas in this case states that education comes from the word ta 'diib. Indeed, there are other words besides ta 'diib, namely tarbiyah , but tarbiyah emphasizes more on nurturing, bearing, feeding,nourish, add to growth.[5]

Furthermore, Nuqaib stated that the emphasis which includes the `` adab '' which includes charity in education and the educational process is to ensure that knowledge is used properly in society. It is for this reason that the early sages combined knowledge with charity and manners, and regarded the harmonious combination of the three as education.[6]

Likewise, the definition of religious education put forward by Zakiah Daradjat and friends stated:

a. Islamic religious education is a business in the form of guidance and care for students so that after completion they can understand and practice the teachings of Islam and make it a *way of life.*

b. Islamic religious education is education that is carried out based on Islamic teachings.

c. Islamic religious education is education through the teachings of the Islamic religion, which is in the form of guidance and care for students so that later after completing education they can understand, live and practice the teachings of the Islamic religion as a view of their life for the safety and welfare of life. in this world and in the hereafter.[7]

According to Drs. Ahmad D. Marimba: Islamic education is physical, spiritual guidance based on Islamic religious laws towards the formation of the main personality according to Islamic standards. Heoften said the Muslim personality, namely a personality who has Islamic religious values, chooses and decides and acts based on Islamic values,as well as responsible according to Islamic values.[8] Thus, the author argues that in brief it can be argued that Islamic religious education in schools is a conscious effort, through guidance, teaching and or training to prepare students in order to meet their future by making Islamic teachings as their guide and life guide.

Malik Fadjar also said that education is *a necessity of life* , as guidance (*a direction*), as a means of growth, which prepares and opens up and forms life discipline. Education contains a mission for all aspects of the necessities of life and changes occur. There are several strategic things that education can play in resolving world conflicts and violence, namely:

a. Education takes a conservation strategy.

b. Education takes a restoration strategy.

It must be admitted that the roles and responsibilities of teachers in the quality education process are not light. Especially in the context of Islamic

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[5] Muhammad Naquib al attas, *The Concept of Education in Islam,* (Bandung: Mizan, 1984), p. 59

[6] *Ibid*, p. 60

[7] Zakiyah Daradjat, et.all., *Islamic Education,* (Jakarta: Bumi Aksara, 2015), p. 86

[8] H.M Sudiyono, "*Islamic Education Volume I",* (Jakarta: Raneka Cipta, 2015), p. 7-8

education, where all aspects of education in Islam are related to values, which sees teachers not only in mastering learning materials, but also in investing in moral and spiritual values that are assigned to them to be transformed to students. Here the role of the teacher is not only as a teacher, but also as a guide, teacher, coach and creator of students' behavior. The cognitive, affective and psychomotor aspects of students must be the main focus of educators who are targeted by the teacher. These three aspects are the main goal of the teacher in transforming the knowledge and values contained in it.[9]

C. Research Method

This research includes *library research* , which is research that collects data and information with the help of various materials contained in the literature (books).[10] By using a descriptive analysis approach, namely the search in the form of facts, results and ideas of a person's thoughts through searching, analyzing, making interpretations and generalizing the results of the research conducted.[11]

The data studied are in the form of manuscripts or magazines which are sourced from the literature. The procedure of this research is to produce descriptive data in the form of written data after a *concrete analyze* of a text has been carried out.[12]

The data collection method used in this research is the documentation method, namely by searching and collecting data and books which are the source of primary and secondary data as for the data collected.can take the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes and so on.[13] The use of this method for the reason that this kind of research included in the research literature *(library research)*.

The data analysis method used in this study is qualitative analysis. This method is intended that the analysis starts from data and leads to general conclusions. The dataanalysis technique uses content analysis techniques (*content analysis*), namely, research conducted on information documented in recordings, both in images, sound, and writing. The data analysis steps are as follows:
a. Choose and determine the subject to be studied
b. Collecting data in accordance with the subject matter through books and other sources
c. Analyze and clarify
d. Communicate with the theoretical framework used.[14]

D. Research Results And Discussion

There are many definitions of Islamic education, but in essence there are two, namely:

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[9] Malik Fadjar, *Holistika* …, p. 87

[10] Suharsimi Arikunto, *Research Management,* (Jakarta: Rineka Cipta, 1995), p. 310

[11] Munzir , *Educational Research Methodology,* (Jakarta: Rajawali Press, 1999), p. 62.

[12] Steven Adam J. Moleong, *Qualitative Research Methodology,* (Bandung: Youth Rosdakarya, 1999), p. 3.

[13] Suharsimi Arikunto, *Research Procedures,* (Jakarta: Rineka Cipta, 1998), p. 220.

[14] Suharsimi Arikunto, *Research Procedure* …., P. 309.

First, Islamic education is an educational activity organized or founded with the desire and *intention* to embody Islamic teachings and values. In practice in Indonesia, Islamic education can at least be grouped into 5 (five) types, namely: (1) Islamic boarding schools or madrasahs, which according to Law no. 20 of 2003 concerning the National Education System referred to as formal (Islamic) religious education such as Pondok Pesantren/Madrasah Diniyah (Ula, Wustha, 'Ulya, and Ma'had' Ali); (2) Madrasahs and further education such as IAIN/STAIN or State Islamic Universities under the Department of Religion; (3) Early childhood education/kindergarten, school/tertiary education organized by andor under the auspices of Islamic foundations and organizations; (4) Islamic religious studies in schoolsmadrasasuniversities as a subject or subject, andor as a study program; and (5) Islamic education. In its historical reality .

Second, Islamic education is an education system that is developed from and is encouraged or imbued with Islamic teachings and values. In this second sense, Islamic education can include: (1) educators/teachers/lecturers, principals/madrasahs or leaders of tertiary institutions and or other educational personnel who carry out and develop educational activities that are encouraged or imbued with Islamic teachings and values ; and or (2) other educational components, such as objectives, teaching materials/materials, learning tools/media/resources, methods, evaluation, environment/context, management, and others that are motivated or inspired by teachings and values. Islam, or which is uniquely Islamic.

From the two definitions of Islamic education above, the *first* definition emphasizes the institutional aspects and Islamic education programs, and the *second* emphasizes the aspects of the Islamic *spirit* inherent in every educational activity. In this study the author intends to discuss the reconstruction of Islamic education in the context of the *first* meaning , especially in the type of Madrasah education and Islamic religious lessons in schools. Meanwhile, efforts to reposition Islamic education are mainly emphasized on the *second* meaning of Islamic education .

Until now, 91.4% of the total madrasah (MI, MTs and MA) in Indonesia are privately owned, while the rest are state-owned. This data implies the high spirit of independence of the Islamic community in implementing madrasa education, which is more driven by religious and preaching spirit, so that it can accommodate a large number of students and simultaneously contribute to the success of the 9 (nine) years compulsory education. However, the religious and preaching spirit in general has not been accompanied by professionalism in madrasa management, and has not been supported by many internal resources , both in the development of educational programs, learning systems, human resources, financial resources and infrastructure and facilities. adequate, so that most of the educational processes and outcomes still need to be improved.

It's just that if we talk about Islamic education it cannot be separated from Muslims as *actors* and developers. So far, there have been all kinds of negative perceptions of Islamic education, even when some have tried to corner it. It is perceived as "*exclusive*" and seeks to fight for the establishment of an "*Islamic State*" and to enforce Islamic law in Indonesia, and so on. This kind of perception is supported by the fact that recently conflicts in human relations as individuals

or groups and even the nation have escalated high to the level of *violence* , and cases of violence often use religious legitimacy.

This fact implies that there are still many things that need to be rethought in the matter of religious diversity. Does religion have to see other people as enemies, as *others?* Should all these points of difference be treated unkindly , must be fought against, and must be resisted? If attitudes and behaviors like this are prominent in the development of Islamic education in schools and in society, then it is only natural that Islamic education is cornered and placed in a marginal position. Why does someone not try to build a positive attitude that recognizes that other people who are not allied , not sectarian , not of the same religion, are God's people who have the same right to live on this earth of God even though they are different.

Rasulullah taught the principle of social integration to build a civil society. Islam makes reference to values, knowledge and actions for its adherents to ta'aruf/get to know, understand or exchange with other groups in society with different religious, social and cultural backgrounds (QS al-Hujurat: 13). this needs to be transformed back into the framework of educational development forfacing communities that are currently hit by conflict. Religious education has the potential to lead to tolerant or intolerant attitudes, and has the potential to create integration or disintegration in people's lives . This phenomenon will be largely determined by at least: (1) the views of religious theology and the doctrines of its teachings; (2) the attitudes and behavior of its adherents in understanding and living the religion; (3) socio-cultural environment that surrounds ; and (4) the role and influence of religious leaders , including religious teachers, in directing followers.[15]

E. Conclusion

The substance of Islamic Education in the context of responding to challenges in the world of education in Indonesia; Abdullah, M. Amin, (2005), *Religious Education in the Multicultural Era The* birth of Madrasas (as Islamic educational institutions), which were originally driven more by the spirit of religion and da'wah, and were managed in moderation, are currently facing new demands regarding their contribution in responding to various challenges in the world of education, as well as regarding the enforcement of Government Regulation Number 19 of 2005 regarding National Education Standards. In order to face these challenges, madrasah leaders need to carry out reconstruction, especially from a more professional managerial aspect and prioritizing improving the quality of education, being able to provide *quality assurance*, excellent service, and being accountable for their performance to students, parents, and the community. as *stakeholders,* which is the realization of the teachings of Ihsan.

The development of Islamic education in the context of responding to the challenges of the world of education in Indonesia In the context of implementing Islamic Education in schools, it is necessary to reconstruct aspects of the learning methodology, from dogmatic-doctrinal and traditional towards learning that is

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[15] Muhaimin, *Nuansa...,* p . 141

more dynamic-actual and contextual. Implementing this contextual approach requires several basic assets, including: a philosophical approach in understanding religious texts, so as not to lose out on actual and contextual fresh ideas; and the need to understand and be willing to accept some religious mindset.

Islamic Education Solutions in the context of responding to challenges in the world of education in Indonesia; The position of Islamic education is actually clear, but in practice in the field it sometimes undergoes a process of reducing understanding and application, resulting in exclusive attitudes and behaviors and Islamic education is positioned marginal. In order to face these challenges, we need to change our understanding and awareness of the position of Islamic education which at first seemed to be cornered, exclusive and only the duty of religious teachers, towards efforts to make Islamic education the "core" of education. Thus, Islamic education is not only the duty of religious teachers, but is a collective task, and even needs to be developed into school culture.

F.   Recommendations
1. Principals and Principals of Madrasahs are recommended to maintain and integrate the values of Islamic education in responding to the challenges of the world of education in Indonesia.
2. Education managers should reorient back to the vision and mission as well as educational programs in schools that are directed towards Islamic Education learning (IMTAQ) through the manifestation of the morals of students in schools.
3. The managers of education should manage education professionally in realizing the morals of students in schools that can be carried out properly.
4. For other researchers, this research can be developed again to explore other aspects related to Islamic education in response to world education in Indonesia.

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