



THE EXISTENCE OF ISLAMIC EDUCATION AND IDEOLOGICAL REINFORCEMENTS

ABDUL AZIZ BIN MUSTAMIN ¹, DARMAWATI ²

¹ abdulazizm@iainbengkulu.ac.id

¹ Institut Agama Islam Negeri Bengkulu

² Institut Agama Islam Negeri Parepare

Abstract: The Existence of Islamic Education and Ideological Reinforcements

The dynamics of the long history of Islamic schools, either directly or indirectly, greatly influence the flow of thought patterns in Islamic education. There are Islamic thoughts characterized by kalam, fiqh and Sufism. The kalam-style Islamic school, for example, has been able to ensure that its educational thinking tends to be rational and philosophical in seeing social reality and phenomena. We can see this in the religious and rational style of Islamic education represented by the Ikhwan al-Shafa. Likewise with the Islamic school which is characterized by fiqh and Sufism, its influence on Islamic education can be seen in the conservative and pragmatic stream of Islamic education. This type of educational thinking was represented by Al-Ghazali and Ibn Khaldun, and its influence can now be felt in Islamic boarding schools and madrasas in the country. This research uses literature study method to synthesize new thoughts from the phenomena that occur in Islamic education in Indonesia. The results of this study are that Islamic education in Indonesia has a major role in the philosophical approach of implementing religious life in schools and communities.

Keywords: Islamic Education; Religion; Ideological Reinforcements

Abstrak: Eksistensi Pendidikan Islam dan Penguatan Ideologis

Dinamika sejarah panjang pesantren, baik secara langsung maupun tidak langsung, sangat mempengaruhi aliran pola pikir dalam pendidikan Islam. Ada pemikiran Islam yang bercirikan kalam, fiqh dan tasawuf. Pesantren ala kalam, misalnya, telah mampu memastikan bahwa pemikiran pendidikannya cenderung rasional dan filosofis dalam melihat realitas dan fenomena sosial. Kita bisa melihat ini dalam gaya pendidikan Islam religius dan rasional yang diwakili oleh Ikhwan al-Shafa. Begitu pula dengan pesantren yang bercirikan fikih dan tasawuf, pengaruhnya terhadap pendidikan Islam dapat dilihat pada aliran pendidikan Islam yang konservatif dan pragmatis. Jenis pemikiran pendidikan ini diwakili oleh Al-Ghazali dan Ibn Khaldun, dan pengaruhnya sekarang dapat dirasakan di pesantren dan madrasah di tanah air. Penelitian ini menggunakan metode studi literatur untuk mensintesis pemikiran baru dari fenomena yang terjadi dalam pendidikan Islam di Indonesia. Hasil dari penelitian ini adalah bahwa pendidikan Islam di Indonesia memiliki peran utama dalam pendekatan filosofis dalam penyelenggaraan kehidupan beragama di sekolah dan masyarakat..

Kata Kunci: Pendidikan Islam; Agama; Penguatan Ideologis

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A. INTRODUCTION

In an effort to reconstruct the awakening of a society, state, and even human civilization, the existence of ideology is an important aspect that determines the rise and formation of this civilization. Currently, the life of Muslims in various countries is being plagued by the ideology of capitalism and socialism-communism, including Indonesia. In addition, various fundamental problems experienced by the world of education include problems of globalization, democratization and liberalization (Sewang & Halik, 2019). The global ideological infiltration in the world of Islamic education is part of the epistemological struggle to survive in the contemporary era.

The era of globalization has become a reality that must be faced by the people and nation of Indonesia. It is an open secret that Islamic education is at a level of decline despite the very rapid progress in education (Usri, 2019). In the name of modernization, the Western education system has been widely absorbed and used in formal educational institutions in Islamic countries, including Indonesia, without paying attention to its original virtues (Akhiruddin, 2015). The acceptance of the Western education system without being selective can reduce the authenticity of the Islamic education system.

For all human beings, education is an important issue in life and life. Education has always been the foundation of hope for developing individuals and society (Halik, 2016). Education is a vehicle, a means, and a process, as well as a means of transferring people's inheritance from ancestors to grandchildren and from parents to children (Aly & Suparta, 2003; M. Yusuf & Sterkens, 2015; M. Y. Yusuf, 2015). Education becomes an instrument in maintaining the

continuity of culture and local wisdom, and becomes a 'fortress' against the existence of Islamic ideology which is important to be preserved and defended.

Islamic education is inevitably involved in it and is required to be able to make a significant contribution. It is a top priority to implement because until now the Muslim community is very backward in the field of education. Thus, one of the targets that must be pursued as much as possible is the revitalization of the implementation of education for Muslims in ways that are in accordance with the values and motives of Islamic teachings so that they do not go wrong with the implementation of Western education. To respond to this, it is necessary to formulate an educational system that is rooted in Islamic values, principles and goals (Bahroni, 2014; Jaffar & Musa, 2013; Mahmudi, 2019; Muhammedi, 2016; Mursalin & Ibnu Katsir, 2010; Sholihah, 2012; Yaacob et al., 2008)

Based on the description above, the main problem in this study is how the direction and orientation of Islamic education in Indonesia in the midst of global ideological hegemony and how the dominant global ideology penetrates the world of Islamic education.

B. METHODS

This research uses library research method, which is research conducted using literature, either in the form of books, notes, or reports of previous research results (Melfianora, 2019). This type of research is descriptive with historical characteristics, namely an attempt to make systematic, factual and accurate descriptions of the facts and characteristics of a particular population or area, historically because it has historical dimensions, chronological processes of interaction and penetration between global ideologies and Islamic ideology in Indonesia. The data sources in this study consist of primary and secondary data sources. Primary data sources include literature that is directly related to the research subject, the field of Islamic education history, Islamic education science, Islamic education philosophy, the Islamic education system in Indonesia, while

secondary data sources are supporting literature both in the form of Indonesian history in general, history of general education, documents state, education regulation, and so on. The method of managing data is done by editing, Classifying, Verifying, Analyzing, and Concluding stages. Then, the data analysis was carried out descriptively, which is a research that tries to describe a symptom, an event, an event that is happening now. The approach used to write this paper is based on the thoughts made by the Ikhwan Al Shafa (Kurniawan, 2019).

C.RESULTS AND DISCUSSION

Islamic education is physical and spiritual guidance towards the formation of the main personality according to Islamic standards. In another sense, Islamic education is a form of the main personality, namely the Muslim personality. A personality who has Islamic religious values, chooses and decides and acts based on Islamic values, and is responsible according to Islamic values. Islamic education is education that aims to shape individuals into self-patterned beings, having a high degree according to God's standards and the content of education is to realize the goals of Allah's teachings (Abdullah Idi, 2014; Hidayat et al., 2019).

Islamic education is an educational system that can give a person the ability to lead his life, in accordance with Islamic ideals, because Islamic values have inspired his personality (Halik, 2016). Islamic education when viewed from the point of view of the cultural life of mankind is none other than one of the means of cultivating (enculturation) of human society itself. Islamic education is the process of guiding and directing the growth and development of students to become adult humans (Abdulla et al., 2013; Mustonah, 2016; Paramitha & Anggara, 2018; Plowman & Stephen, 2005; Schopfer & Forman, 2016; Wilson et al., 2013).

Meanwhile, according to Zakiah Daradjat, Islamic education is a form of mental attitude improvement that will be manifested in deeds, both for one's own needs and for others, and is not only theoretical but also practical, and is a collaboration between faith education and charity education (Daradjat, 2001).

Karel Steenbrink, stated that the existence of Islamic education in Indonesia is quite varied. Steenbrink categorizes this education into three types, namely Islamic education based on Islamic boarding schools, madrasah and schools. These three types of education are expected to become "capital" in an effort to integrate science as a didactic-methodological paradigm. This is because an integral (interdisciplinary) scientific development will be able to answer the dichotomous impression in Islamic education institutions so far (Steenbrink, 1986)

On the other hand, there also emerged a type of out-of-school education for Muslim children with the pesantrenisasi model and TPA (Taman Pendidikan al-Qur'an). Pesantrenisasi education as a type of Islamic education emerges as the strength of Islamic education, although it is carried out incidentally in every month of Ramadan, it is planned and programmed by schools. But unfortunately this education model has not been followed up and evaluated for the effectiveness and efficiency of the process, both from the curriculum and materials, methods, instructors, implementation time and organization.

A striking development in the 90's was the emergence of elite Muslim schools known as "Islamic schools". These schools began to declare themselves formally and were recognized by many Muslims as "excellent schools" or "superior Islamic schools". These schools can be said to be Islamic "elite schools", for a number of reasons (Azra, 2005)

The first reason is that these schools are elite academically, in some cases only the best students can be accepted by these schools through competitive selection. The only teachers who teach in these schools are those who meet the acceptable requirements and go through competitive selection. The schools are

managed with good management by having a variety of educational facilities that are much better and more complete, such as libraries, laboratories, workshops, computer rooms, mosques and sports facilities. All of this makes students in these schools much better off academically when compared to other Islamic schools and even with public schools that are managed by the government.

From the development of these schools, the government, in this case the Ministry of Religion and Islamic education experts, began to believe that the quality of madrasah education could be improved, meaning that the quality education offered by madrasahs could be "bought" by Muslim parents. It seems that there must be a quick and careful correction of the Islamic education programs that are being carried out, so that the difference between Islamic education and general education in the configuration of national education can be narrowed.

This means that in terms of quality, Islamic education must have a wide and balanced opportunity with the people who live in Indonesia. If you want Islamic education to be able to compete with other education, of course the problems of vision, mission, objectives, functions, methods, materials and curriculum, orientation, management and organization of Islamic education must be corrected, revised and even adapted. Islamic education will be an education that attracts students without reducing the teaching principles from the main sources of Islam, namely al-Qur'an and Hadith.

If the problem is carried out properly, planned and programmed, Islamic education will be more solid in empowering Muslims in Indonesia and ready to face the challenges of globalization and the challenges of reform in various fields of life in the form of educational democracy, building work ethic, professionalism, emotional capacity and morality. in order to build a better, more advanced, peaceful, just and more prosperous future, so as to create a new, friendly Indonesian society.

In an effort to find alternative patterns or models of Islamic education in Indonesia, the development of Islamic education should focus or be oriented towards the vision and mission, flexibility, relevance of education in schools (formal) and education outside of schools (non formal). This means that the flexibility of the system and the cooperation between the forms of Islamic education institutions will give birth to new alternative models today and in the future. In an effort to find an "alternative model of Islamic education" that will be tailored to the needs of the Indonesian people, at least three approaches are offered as alternative patterns of Islamic education, namely:

1. A systemic approach, namely changes must be made to the entire system in existing formal Islamic education institutions, in the sense that there is a total change.
2. Supplementary approach, namely by adding a number of educational packages aimed at broadening the understanding and appreciation of Islamic teachings more adequately. This step is done in a popular term is "patchwork".
3. A complementary approach, namely by changing the curriculum slightly radically to suit it in an integrated manner. This means that for the current conditions, changes in the Islamic education curriculum must be oriented towards competences, namely knowledge competencies, skills, competency competencies (certain abilities), socio-cultural competences, and divine spiritual competences (Abdullah Idi, 2014; Bakhri, 2015; Fadhli, 2017; Katuuk, 2014; Muhammedi, 2016; Nurmadiyah, 2016)

Islamic education in Indonesia is a legacy of Islamic civilization and at the same time an asset for the development of national education, as well as a historical mandate to be maintained and developed by Muslims from time to time. In line with the process of spreading Islam in Indonesia, Islamic education has started to grow even though it is still individual. Therefore, Islamic education in Indonesia is started by religious leaders by approaching the community

persuasively and providing an understanding of the basics of the Islamic religion that utilizes mosque, surau, and langgar institutions. and religious insight. However, the special institutionalization for the implementation of education for Muslims in Indonesia only happened with the establishment of Islamic boarding schools.

Islamic education in Indonesia has been going on since the entry of Islam to Indonesia. In the early stages of Islamic education starting from personal and collective contacts between the preacher (educator) and his students. After the Muslim community was formed in an area, of course they built a place of worship, in this case a mosque. In accordance with the incessant reform of Islamic thought proclaimed by Muslim reformers in various countries as well as the echoes of this reform in Indonesia. In this case, ideas for reforming education in Indonesia began to emerge at the beginning of the twentieth century, due to the fact that many people were dissatisfied with the education system prevailing at that time. Therefore, there are several aspects that need to be updated, namely in terms of content, methods, systems and management (Truna & Ropi, 2002)

Admittedly or not, the education system currently running in Indonesia is indeed a secular-materialistic education system. If it is said that the national education system still inherits the colonial education system, then this secular-materialistic character is foremost (Jamaluddin, 2013), which is evident in the loss of Islamic values in all educational processes. Materialistic education provides students with a basis of thought that is all measurable materially and denies non-material things. Whether we realize it or not, there is a growing opinion that the results of education must be able to return the investment that has been invested. The return can be in the form of a university title, position, wealth, or anything equivalent to the material value that has been issued. Religion is placed in a very individual position. Islamic syara 'law is considered inappropriate or does not need to be used as a standard for evaluating attitudes and actions.

The material-secularistic education system is actually only a mere part of the system of social and state life which is also secular. In a secular system, Islamic rules, views and values are never deliberately used to organize various fields, including the field of education. Islamic religion, like religion in the Western sense, is only placed in individual affairs with its god. Thus, in the midst of this secularistic system various forms of order were born that were far from religious values. Namely a capitalistic economic order, opportunistic political behavior, hedonistic culture, egotistical and individualistic social life, syncretistic religious attitudes, and a materialistic educational paradigm (Halik, 2016)

D. CONCLUSION

The challenges of Islamic education today are far different from the challenges of Islamic education, such as those in classical and medieval times. Both internally and externally, the challenges of Islamic education in classical and medieval times were quite formidable, but psychologically and ideologically they were easier to overcome. Internally, Muslims during the classical period were still fresh. Their period of life with the source of Islamic teachings, namely the Koran and the Sunnah, is still close, and the spirit of militancy in fighting for the advancement of Islam is still very strong. While externally, Muslims have not faced a serious threat from other countries, given the condition of other countries (Europe and the West) which have not yet risen and developed as they are now.

The existence of a dichotomy between religious education (Islam) and general education which has not been bridged so far in real terms means that the position of religious education has always been a complement to other courses / subjects in general education institutions. Efforts to place it into the realm of analysis need to be realized immediately considering that it was rarely done before. The entry of a Western-style methodology system must also receive special attention so as not to produce "secular" students and lose Islamic ethical values

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