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Construction of Islamic education in the education system in Indonesia

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Construction of Islamic education in the education system in Indonesia

Hayati, Z.A. Tabrani & Syahril

Serambi Mekkah University, Banda Aceh, Indonesia

Saifullah Idris & Ramzi Murziqin

Ar-Raniry State Islamic University, Banda Aceh, Indonesia

ABSTRACT: This article aims to map the implementation of Islamic education in Indonesia in realizing the generation of a nation of superior quality without ignoring the national education system. The approach used in this discussion is qualitative by using descriptive methods. The data were analyzed using the inductive method. Islamic education in Indonesia has a legitimate need to exist to meet the educational needs of Muslims. The Islamic system of educational institutions has a strong foundation on which to develop. However, the problem is more complicated when compared with general education. Most Islamic educational institutions are considered less able to meet learners' needs, so many people think that Islamic education is second-class and not a suitable alternative to general education. Conceptually speaking, the integration of Islamic education into learning refers to the understanding that any knowledge is a means to God, provided humans realize early on that life in the world requires it to attain the afterlife.

1 INTRODUCTION

Islam views humans as God's creatures who have a certain uniqueness and special features. As one of God's creatures, the characteristics of human existence must be sought concerning the Creator and other creatures of God (Djumana, 1995: 54). The education process is an inseparable series of human creation processes. In order to understand the nature of education, an understanding of human nature is needed (Muhaimin, 2004: 27). Langeveld (in Pratiwi, 2010: 1) states that humans are "animal educandum" – creatures that need to be educated.

One of the teachings of Islam is to oblige its people to carry out education to attain better provisions and direction in life. Education is conscious guidance by educators to guide the physical and spiritual development of the educated towards a better personality, which essentially leads to the formation of an ideal human being. The ideal human is a perfectly moral man. What appears and is in line with the apostolic mission of the Prophet Muhammad is to perfect the noble character. Islam is a universal religion that teaches mankind about various aspects of life, both worldly and *ukhrawi* (in the afterlife).

The essence of education is the formation of humans in the direction they aspire to. By seeing the current reality, with the increasingly slack Islamic values and Eastern customs that become the identity of our country – for example, the increasing number of people who take actions that deviate from religious rules – problems of education are among the problems that need to be overcome or at least minimized. Therefore, the Islamic education system is very much needed and must be reconstructed in the process of implementing learning. The Indonesian nation is a religious nation; this attitude of religious life has been possessed by the Indonesian people since time immemorial. The beliefs of the ancestors of our nations came in the form of animism and dynamism that developed in Indonesian society, later converting to

Hinduism and Buddhism to Indonesia, accompanied by the entry of Islam, and later the entry of Christianity prove that Indonesian society is a religious society.

The two education systems in Indonesia – the National Education System and Islamic Education – at the beginning of the independence period were often considered to be in conflict, and they developed separately from each other. National Education, at first, could only be reached by the upper classes of society. In contrast, Islamic Education grew and developed independently among the people and had deep roots in the community (Tabrani, 2014).

In accordance with the aspirations of the nation, the problem that we need to discuss is how to implement religious education so that it is more useful in realizing a generation of people of superior quality, outwardly and inwardly, capable of high life in *aqliyah* and *aqidah* and weighted in *amaliyah* and *muamalah* behavior, so that these qualities survive in the current dynamic of sociocultural change.

2 METHOD

The approach used in this discussion is qualitative and uses descriptive methods. This discussion also explores ideas related to the topic of study and is supported by data or information obtained from literature sources. The authors chose and philosophically study materials related to the study material. The method used to analyze the data in this discussion is the inductive method of thinking that moves from specific facts and events to draw general conclusions.

3 RESEARCH AND DISCUSSION

3.1 *Integration of Islamic education curriculum in learning*

According to Sanusi (1987: 11), integration refers to a unified whole, not divided or divorced. Integration includes the needs or completeness of members who form a unity with a close, harmonious, and intimate relationship between the members of that unit.

In the conceptual level, the integration of Islamic education in learning refers to the understanding that any knowledge is a means to God if humans realize early on that life in the world requires it to attain the afterlife. In the end, all kinds of knowledge that provide good in the world and the hereafter are important to learn. Al-Ghazali stressed the need for humans to scale education priorities by placing religious knowledge in the most important position (Asrorum Ni'am Sholeh, 2006).

The Islamic education curriculum is still faced with difficulties in integrating the two poles of the dualistic scientific paradigm. On the one hand, it must deal with "secular subjects" and on the other hand with "religious subjects." Subjects that are considered secular usually consist of general scientific matters such as mathematics, physics, biology, medicine, sociology, economics, politics, botany, zoology, and so on. Religious subjects consist of types of knowledge related to revelation such as the Qur'an, al-Hadith, Fiqh, Theology, Sufism, and others. From the dichotomy above, the general education curriculum and Islamic education curriculum are still in their respective regions, so the learning process is partial and fragmented between the science of divine revelation and the natural sciences.

Ideally, there is no need for ambivalence and dichotomy problems in educational orientation. Understanding the integration of Islamic values in learning is implicit in the Qur'an and does not contradict science and religion. The Qur'an states that science, including that relating to human life, is an integral part of religion. Science teaches humans about how to manage nature, carry out various processes, and produce something for the needs of life. Meanwhile, religion teaches humans about the value system.

In implementing Islamic education in schools, we can refer to the references offered by Bagir et al. in Sauri (2009: 11), dividing them into four levels of implementation: conceptual, institutional, operational, and architectural levels.

At the conceptual level, Yusoff and Hamzah (2015: 119–132) explained that the integration of value education could be realized through the formulation of vision, mission, goals, and school

programs (school strategic plans). Institutionally, integration can be realized through the formation of an institutional culture that reflects a blend of values and learning. At the operational level, according to Steinbach and Afroozeh (2016), curriculum design and extracurricular activities must be formulated in such a way that the fundamental values of religion and sciences are coherently integrated. Architecturally, integration can be realized through the formation of a physical and science-based physical environment and *imtaq*, such as complete religious facilities, adequate laboratory facilities, and libraries that provide religious books and general science in full.

3.2 *The actualization of the integration of Islamic education in the Indonesian education system*

The most important basis of education in Indonesia is the national philosophical theory of Pancasila as well as the 1945 Constitution. Basic education indirectly requires us to carry out a national education process that is consistent in moving toward the achievement of the final goal: the formation of fully qualified Indonesian people who develop and grow on a balanced life pattern between *lahiriyah* and *bathiniyyah*. The road to that goal is none other than through an educational process that is oriented toward a three-way relationship: the relationship of students with their Lord, with their communities, and with their natural surroundings (Daulay, 2007: 210).

In Indonesia, the problems of Islamic education are more complicated than those of general education. For example, from a small manual device that can be used for madrasah diniyah, we have not been able to meet these needs. As a result, most Islamic educational institutions are considered less able to meet needs, and many people think that Islamic education is a second-class education and cannot be a viable alternative to general education. This perception is caused by several factors, as explained by Ismail (2007: 173–174) and Tabrani (2014).

First, there are internal barriers: 1) the absence of a standardized curriculum as a borderline to other education systems; 2) the lack of a standard teaching methodology; and 3) the absence of reliable measuring tools in assessing educational outcomes.

Second, there are external obstacles: 1) the Islamic education system still depends on the education patterns outlined by the government, namely education to support development; 2) lack of funds and facilities, so that Islamic education is oriented to the tastes of consumers and helps the marginal; 3) the national education system is still unstable; 4) cultural development mean that Islamic education is increasingly powerless to compete with the pace of change in society; 5) public appreciation of Islamic educational institutions have not been encouraging; 6) social factors based on materialistic measures cause people to race to favorite educational institutions, without regard to their ideological aspects; and 7) mismanagement tendencies lead to such as unhealthy competition between leaders and closed leadership (Tabrani, 2014: 250–270).

Although Islamic education cannot compete with general education in Indonesia, its presence is still welcomed. Educational institutions under the Ministry of National Education cannot accommodate all students who need education. Islamic education institutions – mostly in rural areas – offer relatively inexpensive tuition fees. Some people still feel attached to Islamic education or feel obliged to provide religious education for their children. And finally, certain regions do not have public education institutions that can be reached by the community. In this way, Islamic education has indeed become a necessary alternative for some.

To develop the thoughts and feelings of students undergoing religious education, it is necessary to design a dynamic curriculum model in substance/material that mobilizes educators and students politically, as explained by Tabrani (2013). In such a system:

- a. Substance/subject matter is more focused on the problems of today's sociocultural life and perspectives toward the future, which encourages students' interest and attention to conceptualize the goals and values inherent to God's guidance.
- b. Education must be able to create a dialogical community situation that contains interdependence between God and students.
- c. Students in the teaching-learning process must actively engage in dialogical communication with educators, peers, and natural surroundings. The curriculum model outlined above does require a critical formulation of the existing religious education curriculum that is implemented based on an approach oriented to the efficiency and effectiveness of teaching and learning.

Muhaimin (2009: 106) and Tabrani (2014b: 211–234) mapped the four problem areas in Islamic education. First, the dichotomy of science led to the problem of Islamization of science (education). Second, the quality of Islamic religious education in schools and public tertiary institutions is insufficiently strong. In principle, this problem concerns the internal and external problems of Islamic religious education. Another aspect is the narrow understanding of religion teachers/lecturers of the essence of Islamic teachings; the design and preparation of Islamic Religious Education materials which are not quite right; the conventional-traditional methodology; and so on. The third problem concerns efforts to build Islamic education in an integrated manner to develop Indonesian people as a whole. The fourth problem concerns the exploration of philosophical concepts of Islamic education as well as the thoughts of Islamic education figures from the classical period to the modern period, from within or outside the country (Tabrani, 2014: 250–270; 2013b).

Of the four categories of problems of Islamic education as described above, the problem of integration of Islamic education in the national education system falls into the first category, namely the problem of the dichotomy of science. It has been mentioned earlier that Islamic education that has taken place since the entry of Islam into Indonesia, and it is an inseparable part of the national education system, both explicitly and implicitly.

4 CONCLUSION

Education is a cultural process to improve human dignity and status, lasting throughout life and carried out in the family, school, and community. Therefore, education is a shared responsibility between family, community, and government.

Education is the process of achieving objectives and managing needs in an integrated and harmonious system. Thus the religious education strategy in all educational environments is not only tasked with motivating life and eliminating the negative impacts of development but also must be able to internalize the absolute values of God into a whole person who is able to filter and select, as well as serve as an antidote to the negative impacts from within and from outside the national development process. For this purpose, religious education is directed at the formation of Indonesian people with Pancasila identity and personality, conducive religious morality, and personal persistence and determination in facing the ups and downs of national development.

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