THE CHALLENGE OF ISLAMIC EDUCATION AND HOW TO CHANGE

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ABSTRACT

The realignment of the Islamic education system is not just modification or patchwork. Still, it requires reconstruction, reconciliation, and reorientation so that Islamic education can make a significant contribution to the achievement of the take-off stage. In this paper, the author tries to offer several solutive arguments as well as to become a plan for Islamic education. First, it needs a review of the Islamic education system that is currently running while still promoting the spirit of Islamic teachings. The vision is manifest in the form of an attempt to re-dialogue religious texts against every reality that occurs. Second, prepare more mature and quality human resources armed with comprehensive capabilities. Third, reaffirming the role of all elements in education, namely, individuals, families, communities, educational institutions, and the state. Fourth, to unite Islamic spirituality with science and technology as a strong basis for increasingly pressing challenges, Islamic intellectual tradition, is a hierarchy and interconnection between various scientific disciplines that enable the realization of unity (oneness) in diversity, not just in the realm of faith and religious experience, but also in the world of knowledge.

Keywords: *Islamic education, the challenge of change*

INTRODUCTION

Correspondingly, the development of the world community in general and Indonesian society, in particular, has entered the information society, which is a continuation of modern society with its characteristics that are rational, future-oriented, open, respecting time, creative, independent and innovative. Whereas information society is reviewed by mastery of information technology, being able to compete, being curious, imaginative, ready to turn challenges into opportunities, and mastering various methods of solving problems. (Nata, 2003: 77) In the information society, the role of electronic media plays an important role and even determine the style of life that will affect the mentality and personality of the community. In the information age, the only survivors can survive.

Globalization, as a result of progress in the field of information, has a universal influence, including the environment and society. The public will quickly know various developments and advances in science and technology, such as advances in communication technology, information, and other cultural elements. The world of education must anticipate this trend if you want to place knowledge as an agent of development and development that is not out of date. In this context, experience, as stated by Jusuf Amir Faisal, to prepare human resources not only as recipients of global information flows, but also provide provisions for them to process, adjust and develop everything through the information flow, namely creative, and productive human beings. (Faisal, 1995: 131) Creative and productive human beings must be

made into an educational vision, including Islamic education, because such people are coveted for their presence individually, socially, and nationally.

Education, in essence, is an effort to pass on values that will be a helper and guide of humanity in living life, and at the same time to improve the fate and civilization of humanity. Without education, it believes that humans are no different from past generations of humans when compared to their backwardness, both the quality of life and the process of designing their future. In the extreme, it can even, that the back and forth or excellent or bad civilization of a society, a nation, will be determined by how the education carried out by the nation's community.

Projections of the existence and reality of education, especially Islamic culture, indeed cannot be separating from the past educational process. Islamic school in the early period (the time of the Prophet PBUH), for example, it appears that the effort to inherit values is directed to the fulfillment of human needs to be free from the shackles of heretical creeds adopted by a group of Quraysh. The new idea brought in the education of the Prophet to internalize the values of faith, both individual and collective, to destroy all the jahiliyyah beliefs that existed at that time and considering very auspicious because gradually the form of polytheism, and make monotheism as a moral foundation in human life. (Sanaky, 1997: 212)

Educational development tends to reflect the conditions or needs of the community. Regarding the quality of education in Indonesia, including Islamic teaching, there is a fundamental and general assumption, namely education in Indonesia does not meet current expectations. (Mochtar, 2008: 4-5) The condition of education received a lack of encouragement and judged to have retardation, which led to the weaknesses they experienced.

Seeing this reality, Islamic education in Indonesia needs to get serious attention by efforts to rebuild weaknesses, especially regarding their quality. This necessity, of course, by looking at the relevance and role in the education efforts of the Indonesian nation, which is predominantly Muslim, so that there needs to be a breakthrough such as a change in model and its implementation strategy in dealing with the changing times.

Talking about change can undoubtedly be imagined the occurrence of positive to negative or vice versa from negative to positive, but it is all not easy, of course, will get obstacles and challenges. To find the ideal concept of Islamic education, it is a moral responsibility for every Muslim expert to build Islamic theory as a paradigm of education. Islam, as an educational model, has different characteristics from other models that underlie educational concepts.

THE PARADIGM OF CRITICAL EDUCATION IN ISLAMIC EDUCATION

The application of the education paradigm in the realm of the teaching and learning process is an essential requirement in achieving the desired educational goals. As explained earlier, the critical education paradigm shares many similarities with the Islamic education paradigm. Islamic education does not necessarily reject any ideas originating from outside Islam. In this case, Islamic culture is not a paradigm that must be contrasted with the secular education paradigm. The critical education paradigm is the paradigm initiated by non-Muslim thinkers, who do not overemphasize aspects of spirituality and faith as the foundation, or in other words, the critical education paradigm is included in the secular education paradigm. However, the learning process that exists in critical education can be used as a methodological reference for Islamic culture in formulating a humanist learning process and can be a means that can support the achievement of educational goals

The Islamic education paradigm, also strongly opposes the pattern of liberal or conservative education, which Freire calls the "bank style" education pattern. In the model of

Islamic learning, students are not investment suggestions that will be reaping in the future. Design of education to given the standard of Islamic culture, to legitimize and perpetuate an oppressive socio-political and economic structure. However, one thing that needs to be underlining, Islamic education in this discussion, quoting from one of the limitations of Islamic culture, according to Hasan Langgulung, is the education of Muslims and education among Muslims.

Based on the similarity of the principles of learning, Muslim educators can make the patterns of knowledge that exist in the paradigm of critical education as a learning model that will be applied in Islamic culture. According to Omar Muhammad al-Toumy al-Saybany, the method of learning in Islam has several prominent general features, namely:

1. The integration of methods, in terms of objectives tools, with the spirit of teachings and the noble character of Islam.
2. Islamic learning methods are flexible and can accept changes and adjustments according to conditions and atmosphere and follow the nature of students. To accept differences according to the learning of a particular subject, as differences in the level of ability and maturity of students.
3. The method of learning in Islam earnestly seeks to link between theory and practice or between science and charity.
4. They were throwing out ways to take shortcuts in the learning process.
5. Emphasize the freedom of students to discuss, debate, dialogue within the limits of politeness, and mutual respect. Learners have absolute freedom to express opinions in front of educators and to differ from educators in ideas and thoughts if he has correct evidence and reinforces his stand.

According to Prof. Omar Muhammad al-Toumy al-Saybany, related to the characteristics of the Islamic learning method. Learning methods in Islam have several objectives, namely:

1. They are helping students develop their knowledge, experience, skills, and attitudes.
2. Familiarize students with understanding, healthy thinking, paying attention correctly, observing correctly, being patient, diligent, and conscientious in studying, and encouraging to have the right opinion and be able to throw it boldly and freely.
3. It is creating an atmosphere that is conducive to the learning process.

From the explanation of the characteristics and objectives of the Islamic teaching method above, we can draw a red thread between the learning process in the critical education paradigm and the Islamic education paradigm. As in critical education, in an Islamic school in the learning process, students and educators are both positioned as subjects which together become active actors, while the object of learning is the science that will be studied together.

With the application of the critical education paradigm, we can take inspiration and reference in developing Islamic education. The reality of Muslims today is in a period of decline, due to an error in the Islamic education system. Therefore, the reconstruction of the educational paradigm in Islam, especially in the area of the method of application, is a necessity in advancing Islamic education and civilization.

METHOD IN THE PROCESS OF LEARNING ISLAM

According to Ahmad Syafi'i Ma'arif, the Eastern world, especially Islam, has long been locked in spiritualism, and the Muslim world has also been "sterile" from significant dynamics. Has a long left the Islamic world in decline to build a new civilization that is far better, according to Muhammad Iqbal, the Muslim world and the West need to connect by marrying "reasoning" and "love." Marriage of these two aspects will give birth to the reasoning that contains the contents of spirituality or enlightened thinking.

The combination of "reasoning" (intellectual) and "love" (spirituality) is essential in the world of education, as the beginning of the formation of a new world in Islam. In this case, the application of learning methods in Islam that has been carrying out in Islamic education can gift the contents contained with the learning method in the critical education paradigm. According to Omar Muhammad al-Toumy al-Saybany, there are five conventional methods found in the Islamic learning process, namely:

1. Conclusion (deductive) method
2. Comparison method (analogy)
3. Lecture method
4. Discussion method
5. The small group method (*halaqah*)

We can combine these five learning methods with critical education patterns, which Paulo Freire calls the functional learning method, which consists of three main stages, namely:

1. The codification and decoding stages, namely the elementary education stage in the "theoretical context" and "concrete context." This stage is very similar to the steps of drawing conclusions, comparisons, and lectures in the learning method proposed by Omar Muhammad al-Toumy al-Saybany. Codification and decoding methods are stages in the learning process that direct the ability of students to be able to make theoretical conclusions and can make it happen by making comparisons between the findings of the theories obtained as references in the scientific framework. It is also in line with the paradigm of Islamic education adopted by Murtadha Mutahari, that the learning process is a stage to deliver students to be able to make their own decisions directly and be able to make decisions about which is good and acceptable. This stage is expecting to train the independence of Muslim students to be independent in developing the knowledge obtained from their teacher. In Muslim societies, there is no more ignorance and blind bigotry that has been exploiting so far and has led to the decline of Muslims.

2. The stage of cultural discussion is advanced in the problematic unit of small working groups. The discussion method and small group that was initiated by Omar Muhammad al-Toumy al-Saybany could be giving critical content contained in the stages of the Paulo Freire cultural discussion. So that from this stage can be produced the problem-solving ability of Muslim students. So that in the context of Muslim society which today is filling with various problems, it can be immediately resolved with the birth of a young generation of Muslims. They have been educating to solve life's challenges faced by Muslims today.

3. The stage of cultural activities, which is the actual praxis stage, in which every action of students both individually and in groups, can be a direct part of reality. Omar Muhammad al-Toumy al-Saybany does not explain this stage, and this stage can be included in the Islamic learning method so that students or young generations of Islam can make practical efforts in improving the conditions of Muslims that occur today. The weakness of Islamic education that happens today is the failure of Islamic Islamic education in giving birth to Muslim "practitioners" who are ready to make constructive changes in their society.

ISLAM AND THE CHALLENGE OF CHANGE

Islamic education, which means an effort to transfer Islamic cultural values to the younger generation, is still faced with dichotomous problems in the education system. Muslim culture is even observing and concluded to be trapped in setbacks, defeats, underdevelopment, helplessness, division, and poverty, as is experienced by most Muslim

countries and societies compared to non-Muslims. Education, it is given the frills of Islam, is also considered to connote setbacks and backwardness, although now gradually, many of the Islamic educational institutions have shown progress. The view is very influential on the Islamic education system because the institution always in the position or second row in the constellation of the education system in Indonesia, even though the National Education System Law states that Islamic education is a sub-system of national culture. But the title of backwardness and setbacks remain attached to it, even Islamic education is not infrequently considered only for the benefit of disadvantaged people.

The reality of Islamic education, in general, is indeed recognized to be experiencing setbacks and underdevelopment, although lately, it has gradually begun to achieve progress. Proven by the increasing number of Islamic educational institutions and several models of education offered. But the reality of the challenges it faces is still involved, so it demands innovative steps that are expecting to meet as soon as possible. Islamic education is urgent to innovate not only about curriculum and management tools but also operational strategies and tactics so that they are effective and efficient in a pedagogical, sociological, and cultural sense. (Arifin, 1991: 3) Mukti Ali, as quoted by Sanaky, projects that the weaknesses of Islamic education today caused by factors such as weaknesses in the mastery of systems and methods, language as a tool to enrich perceptions and sharpness of interpretation, weaknesses in institutions, as well as the ability of science and technology.

This reality, a constructive solution, is needed to reorganize all components of Islamic education. The realignment of the Islamic education system is not just modification or patchwork. Still, it requires reconstruction, reconciliation, and reorientation so that Islamic culture can make a significant contribution to the achievement of the take-off stage. In this paper, the author tries to offer several solutive arguments as well as to become a plan for Islamic education. First, it needs a review of the Islamic education system that is currently running while still promoting the spirit of Islamic teachings. The vision is the manifestation in the form of an attempt to re-dialogue religious texts against every reality that occurs. Second, prepare more quality human resources armed with comprehensive capabilities. Third, reaffirming the role of all elements in education, namely, individuals, families, communities, educational institutions, and the state. Fourth, to unite Islamic spirituality with science and technology as a strong basis for facing increasingly pressing challenges. Because Islamic intellectual tradition, there is a hierarchy and interconnection between various scientific disciplines that enable the realization of unity (oneness) in diversity, not just in the realm of faith and religious experience, but also in the world of knowledge.

Finding the right level and relationship between various disciplines is the obsession of prominent Islamic intellectuals, from theologians to philosophers, from Sufis to historians, many of whom devote their intellectual energy to the problem of the classification of science. Fifth, build education networks from local, national, and global scale as a form of active communication and information sharing between countries about the development of Islamic education in all parts of the world, so there is no imbalance in the conception of Islamic teaching. Sixth, maintain the local cultural potential of the community as well as a bridge of cultural communication while still holding on to the Islamic spirit. Islamic education must begin to improve itself by developing strategies to be able to meet and be able to answer the challenges of these changes; if not, then Islamic education will be left behind in the global competition. So in developing strategies to solve the problems of change, at least one must pay attention to several characteristics, namely: [a] Islamic education should be more oriented or "more emphasis on the effort of learning [learning] rather than teaching [teaching]." [b] Islamic school can be "organized in a more flexible structure

CONCLUSION

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