

## Reformation of Islamic Education in Indonesia

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### Abstrak

Kajian ini mengkaji sistem pendidikan Islam yang terus menjadi perbincangan menarik di kalangan praktisi pendidikan. Hal ini merupakan bentuk kepedulian dan kepedulian masyarakat terhadap kondisi obyektif lembaga pendidikan Islam saat ini, khususnya di Indonesia. Jenis penelitian ini adalah penelitian kepustakaan, yaitu penelitian yang bersumber dari bahan pustaka dengan menggunakan pendekatan kualitatif. Dalam hal ini, peneliti menggali beberapa data primer dan sekunder dengan langkah-langkah sebagai berikut: membaca dan mempelajari data primer secara mendalam seperti buku, jurnal, artikel, tesis, tesis, dan disertasi yang berkaitan dengan pembahasan reformasi pendidikan Islam di Indonesia. Hasil penelitian ini mengungkapkan bahwa perjalanan panjang pendidikan Islam telah memberikan berbagai bentuk model pendidikan Islam di Indonesia. Dalam hal ini, pendidikan Islam juga turut serta dalam pembaruan sistem pendidikan di Indonesia. Jadi, dapat dikatakan bahwa pendidikan Islam di Indonesia memiliki dampak yang signifikan dalam hal gejolak pembaruan dan perubahan arah pendidikan di Indonesia, baik dalam ranah ideologis maupun praktis. Dengan demikian, perjalanan panjang pendidikan Islam di Indonesia merupakan wujud dari reformasi pendidikan Islam dan merupakan motor penggerak dan penentu arah reformasi pendidikan Islam di Indonesia. Sehingga dapat disimpulkan bahwa reformasi pendidikan Islam di Indonesia dapat menunjukkan betapa dinamisnya perjalanan pendidikan Islam di Indonesia. Hal ini dapat dilihat dari berbagai model pendidikan Islam yang ada dalam dunia pendidikan di Indonesia.

**Kata Kunci:** *Indonesia, Reformasi, Pendidikan Islam.*

### Abstract

*This study examines the Islamic education system, which continues to be an exciting discussion among education practitioners. This is a form of public concern and concern for the current objective condition of Islamic educational institutions, especially in Indonesia. This is library research, namely research sourced from library materials using a qualitative approach. In this case, the researcher explored several primary and secondary data with the following steps: reading and studying in-depth primary data such as books, journals, articles, theses, theses, and dissertations related to the discussion of Islamic education reform in Indonesia. The results of this study reveal that the long journey of Islamic education has provided various forms of Islamic education models in Indonesia. In this case, Islamic education also participates in the renewal of the education system in Indonesia. So, it can be said that Islamic education in Indonesia has a significant impact in terms of the turmoil of renewal and changes in the direction of education in Indonesia, both in the ideological and practical realms. Thus, the long journey of Islamic education in Indonesia is a manifestation of the reform of Islamic education and is the driving force and determinant of the direction of reforming Islamic education in Indonesia. So, it can be concluded that the reform of Islamic education in Indonesia can show how dynamic the journey of Islamic education in Indonesia is. This can be seen from the many different models of Islamic education that exist in the world of education in Indonesia.*

**Keywords:** *Language Attitude, Turn-Taking, Talk Show.*

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## INTRODUCTION

Islamic education as a system and its development continues to be an exciting discussion among educational practitioners. This is more than a manifestation of the people's concern and concern for the current objective condition of Islamic educational institutions (Kopnina, 2020). Although, until now, there is still no complete agreement on the limits of Islamic education, it can be concluded that institutionally what is meant here are educational institutions that are under the auspices of the ministry of religion, such as madrasas, boarding schools, and Islamic religious colleges (Abrori & Hadi, 2020). Meanwhile, in substance, it is an educational institution that does not just make efforts to transform knowledge but is far more complex and more important than that, namely, changing the values contained in Islamic teachings and forming a person who is in harmony with these values (Meyer & Norman, 2020).

As a system, Islamic education is founded on Islamic teachings expressed in the Qur'an, Hadith, and a collection of cultures. In addition to the objective of Islam's introduction, the objective of Islamic education is to develop personal servants of Allah (Sabila et al., 2020). They always dread Allah, become kaffah Muslims, and can have a happy life on earth and in the afterlife. In contrast to ordinary education, Islamic education has its own peculiarities, and hence has a unique significance for the people. As a responsibility to God and society, Islamic education promotes the pursuit of knowledge, mastery, and development, the acknowledgment of one's potential, and the ability to create a personality and scientific experience (Nuryana, 2022).

However, the actual condition of Islamic education today is far from what is called quality education. This is seen from its role, which is considered less able to create a balanced resource between intellectual, emotional, and spiritual. The perfect human or *Insan Kamil* who can answer the challenges of the times, which has been the goal of Islamic education, has not yet been achieved in its totality (Liu & Hallinger, 2018). This is all because existing Islamic education is still faced with dichotomous problems in its education system (Hanafi, 2019). This is more clearly seen when entering the era of globalization, an era where the world seems without boundaries (Bahrowi, 2022). In this era, Muslims in the world in general, in Indonesia in particular, is in a very unfavorable position and tend to succumb to the pressures of globalization. This powerlessness seems to arise because the basic structure of the Indonesian human resource empowerment system through formal, non-formal, and informal education approaches is very dichotomous (Alshbili & Elamer, 2020);(Mahfud, 2020).

Although since ten years ago, there has been a national agreement in the field of education that children from madrasas and Islamic boarding schools can continue or move to the general education path and are open to entering public universities such as the University of Indonesia, UGM, IPB, ITB, etc. But in reality, most students from these universities come from public high schools (SMU), and only a very few come from madrasas or Islamic boarding schools. Indeed, recently there have been many postgraduate program

participants in various public universities, followed by undergraduate graduates from Islamic religious universities, but in quantity, it is not balanced (Anam, 2022).

On the other hand, most religious college students are madrasah and Islamic boarding school alumni, only a few are high school alumni. Although, since the opening of various general study programs at religious universities, many students from high school have started studying at Islamic universities, such as UIN Sharif Hidayatullah, UIN Sunan Kalijaga, UIN Malang, and so on, the quantity has not been encouraging (Juhaeni et al., 2021). For this reason, this paper will describe the reform of Islamic education in Indonesia.

## **METHOD**

The type of this research is included in library research research, for that what is carried out is an exploration of a number of data, both primary and secondary data. The data collection method in this research is the collection of books, articles, journals, and opinions that reveal and examine the Islamic Education Reform in Indonesia. Furthermore, deductive and inductive analysis is carried out. After the data related to Islamic Education Reform in Indonesia had been collected, the researchers revealed it through research with the descriptive-analytical method (Syahrir, 2018). The data that has been analyzed is then presented using a deductive method that departs from a general theory to arrive at a conclusion that answers the research problem's formulation.

## **RESULTS AND DISCUSSION**

### **1. Islamic Education Reform in Indonesia**

The year 1998 was the starting point for the emergence of education reform in Indonesia. At the same time this year, the economic, social and political crisis hit the Indonesian people and nation. This crisis requires a strenuous effort to improve or to achieve a better life situation, we know it as reform. Emil Salim emphasized the meaning of reform for change by looking at future needs. Din Syamsudin, as quoted by Tilaar, emphasizes returning to the original form. In this case, reform is an attempt to comprehensively reform a system of life in the political, economic, and legal aspects and education, particularly Islamic education (Suyadi et al., 2020).

Since the beginning of the 20th century, the Muslim community in Indonesia has carried out reforms (renewals). This reform was pioneered by pioneers of Minangkabau Islamic education reformers, such as Sheikh Abdullah Ahmad, Zainudin Labai El-Yunus and others, also in the form of Islamic organizations such as Jamiat Khair, Al-Irsyad, Persyarikatan Ulama, Muhammadiyah, Persatuan Islam (PERSIS), and Nahdatul Ulama in other areas (Hamami, 2021). However, this change has a truly pragmatic motivation, namely how to balance the rapidly growing public education solely oriented to fulfilling the needs of colonialism. Following the considerations and rapid changes of the times, with the process of technological development by the users of applied science, based on massive product expansion using machine power to target a broad market for both producer and consumer goods, through a specialized workforce with the division of labor, all accompanied by increasing urbanization, known as the era of industrialization and globalization.

Therefore, we need higher education institutions that function not only to develop the nation's culture by eliminating positive external elements for the improvement and development of our own culture but also to function as watchdogs or the conscience of a nation. This means that higher education (education) must be able to spur workforce development by creating an independent, professional, high work ethic, highly competitive, and responsive workforce to technological changes.

## **2. Overview of the Islamic Education Orientation in Indonesia**

Education is the beauty of the teaching and learning process with its human approach (man-centered), not just moving the brain from heads or transferring machines to hands, and vice versa. Education is more than that, education makes humans able to conquer the future and conquer themselves with their thinking power, dhikr, and creativity. From the community's point of view, education is a socialization process promoting values, knowledge, and skills in life. Sociologist Emile Durkheim, in his work *Education and Sociology*, as quoted by Saefudin, stated that education is a product of society itself, which can live consistently in overcoming future threats and challenges. So, education must be future-oriented and futuristic (Rosyad, 2020). Meanwhile, from the individual's point of view, education is a developmental process, namely the development of potential that is owned to the fullest and is realized in a concrete form, in the sense that development creates something new and valuable for future life.

As quoted by Adi Sasono, Abdurrahman al-Bani describes that education includes three factors that must be done gradually.

- a. Keeping and caring for children.
- b. Develop children's potential and talents according to their respective interests/skills.
- c. Directing children's potential and talents to achieve societal perfection (Fatkhurrahman & Zuber, 2022).

In educational studies, the term "Islamic education" is generally understood as a characteristic, namely the type of education with a religious background. It can also be described that education can form "humans who are intellectually superior, rich in charity, and graceful in morals". According to its ideals, Islamic education projects itself to produce "Insan Kamil", namely humans who are perfect in all respects, even though it is believed that only the Prophet Muhammad SAW has achieved the quality. Islamic education is carried out on the wheel of such ideals and as an alternative for human guidance so that it does not develop into a divided personality, split of character, and not a lame personality.

## **3. The Problems of Today's Islamic Education System**

As we know, people in Indonesia and throughout the world are always dissatisfied with the results obtained by universities. Society always demands more than what is produced by universities. This is because changes in society and universities are becoming faster. The problems of Islamic education include the following.

- a. The use of classical Islamic thought, namely thinking as a product of society hundreds of years ago, is far different from the social status in which Islamic education must play a role. As a result, every Islamic material is placed in a curriculum structure that does not provide opportunities for developing critical and creative power with appropriate methods and is

widely studied in modern thinking. For example, the formulation of the objectives of each field of study is emphasized more as professional education rather than the development of knowledge in the repetition of the “know, memorize, and practice” formulation in all faculties and departments within the IAIN (Liu & Hallinger, 2018).

- b. The systematics of majors in various faculties at IAIN and other Islamic Higher Education (PTAI), for example, also lacks a theoretical basis and relevance to the objective world of the ummah.
- c. Problems related to the objective situation of Islamic education, namely the existence of a conceptual crisis. The conceptual crisis regarding the definition or limitation of the sciences within the Islamic education system itself, or in the context of Indonesia, is the national education system. The conceptual crisis in question is the division of sciences in Islam, namely the separation of profane sciences (worldly sciences) with sacred sciences (religious sciences). In the history of the famous historical accident (accident history). At that time, the knowledge developed by ra'yu (rational) experts was opposed by the fuqaha. The ra'yu experts spearheaded by the mu'tazilah figures suffered defeat and were eliminated.
- d. The institutional crisis is caused by the dichotomy between educational institutions that emphasizes one aspect of the existing sciences, whether religious or general sciences. For example, with the dualism of the education system, religious education is represented by madrasas and Islamic boarding schools with public education, at the university level, there are IAIN with public universities.
- e. Islamic education is a methodological and pedagogic crisis. A. Mukti Ali, at the beginning of his tenure as Minister of Religion of the Republic of Indonesia, realized how weak the methodology of Islam in general and IAIN, in particular (Basuki, 2018). Nowadays, there is an increasing trend among Islamic institutions that what is happening is that the institution is a teaching process rather than a learning process, an educational process. The teaching process only fills the cognitive/intellectual aspects. Still, it does not serve the elements of personal/character formation, so education is no longer understood as a long-life education process. Issues like this become very relevant today, called the era of postmodernism (postmodernism), a period in which globalization has resulted in more dislocation of social chaos or displacement, many people are excluded and alienated, and so on. People with strong personalities and character will be more resilient in facing globalization or its negative impacts.
- f. Orientation Crisis. Islamic educational institutions or education systems are generally more oriented towards the past than the future. Therefore, students do not imagine the challenges of the future.
- g. Still too dependent on the pattern of education outlined by the government, namely education to support development programs.
- h. Lack of funds so that Islamic education is oriented to all consumers and is also dictated by employment determining institutions.
- i. The national education system is still unstable.



- j. The development of culture and the rapid change of society so that the world of education is increasingly powerless and competent with the rate of change in society and the development of civilization.
- k. Public appreciation of Islamic educational institutions that are not encouraging enough and psychological barriers stemming from the powerlessness of Islamic education in fulfilling the logic of competition.
- l. The existence of social stratification based on all worldly measures and causing people to compete to attack their favorite schools or educational institutions by ignoring the ideological aspects hidden behind them.
- m. There is a tendency for mismanagement, for example, unhealthy competition between leaders and closed leadership.

#### **4. Several Alternatives Towards Reforming the Thought and Practice of the Islamic Education System**

- a. The rearrangement of the Islamic education system is not enough to do with just a modification or patchwork. Such efforts require reconstruction, reconceptualization, and reorientation, including the following. It takes a concept that clears up the essential ambivalence of Islamic education philosophy, goals, methods, and curriculum. The use of educational theory from Western philosophy while still making Islamic teachings a source of the curriculum will face demands for relevance that cannot be avoided.
- b. Reformulation; reformulate the Islamic sciences. This problem is not simple; it is not only a conceptual problem but also an issue that is sometimes loaded with ideology. Moh. Shobari explained that there was an ideological process towards Islam because he considered Islamic sciences (religious sciences) the highest knowledge. This attitude causes the exact sciences to be neglected (Azizi et al., 2021).
- c. Developing an attitude of cultural acceptance that is aware of change will create an education system that is more oriented towards the future (future-oriented), not just past-oriented.
- d. Institutional reconstruction. IAIN might be better off imitating al-Azhar because it is time for IAIN to develop general faculties. This kind of idea has been put forward from an early age and now UIN Jakarta, UIN Yogyakarta, UIN Malang, UIN Bandung, and UIN Riau have achieved this idea (Nugraha & Rohayani, 2016).
- e. Redefining the meaning of education. Following the opinion of Naquib Al Attas that the process of Islamic education that we take is better using the term ta'dib than tarbiyah. Because ta'dib contains a process of inculturation and a civilizing process. Not only the intellectualization process, but because ta'dib is a truly cultured human, has character, and has character. Tarbiyah only emphasizes the intellectual and cognitive aspects, so it is lame (Abrori & Hadi, 2020).
- f. There must be a new approach in the educational process itself. Education must be understood as a continuous and balanced process.
- g. Fostering the spirit of scientific inquiry (spirit of scientific research) and the spirit of curiosity in students.

In this regard, A.M. Saefudin et al. explained that in increasing quality human resources, it is necessary to carry out positivity, development, and improvement of the following eight things to improve our readiness to meet future challenges.

- a. Readability of the life that is being lived.
- b. Responsiveness to problems that arise.
- c. Personal integration (eliminating the split of personality).
- d. Integration of insights (eliminating the dichotomy of views).
- e. The ability to preserve nature.
- f. Ability to describe the mission of Islam.
- g. Cosmopolitan orientation.
- h. Input science, technology, and methodology (Mas' ud et al., 2019).

## CONCLUSION

Seeing such conditions, innovation, reform, or renewal of this Islamic education model must be immediately carried out and pursued as much as possible sustainably and sustainably. The innovation is not only on the institutional side but also on the professionalism of the educators, the curriculum, and the methodology used, and no less important is the education management itself. Therefore, an urgent effort must be made to reunite religion and science. And this is a challenging task for Islamic educational institutions that should lead at the front. Science only lives and can develop and provide benefits in the context of religion. On the other hand, faith will only guide its people in modern life if it uses science.

In summary, Islamic education must improve itself in terms of Instilling religious values in students and guiding their social role to stem external cultural values that lead to dehumanization. Second, Islamic education must be able to invest religious ideas and ideas combined with science and technology to students to realize the worldly culture and religious culture in an integrative way. Third, Islamic education must be able to integrate general science and religion into one insight that is based on the concept of monotheism. Fourth, Islamic education must be able to deal with social developments and changes driven by science and technology as well as solutions. Fifth, Islamic educational institutions should develop both religious knowledge and general knowledge in an integrated manner. Sixth, Islamic education must instill students' positive attitudes towards work ethic, people and nature, and social and national responsibility.

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