



THE ROLE OF ISLAM EDUCATION IN BUILDING ISLAMIC CIVILIZATION IN INDONESIA

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ABSTRACT

Education has a great influence in building Islamic civilization. Since the development of Islam, education has received top priority for Muslim communities in Indonesia. Islamic education is an ideal education, Islamic education grows and develops in linewith the preaching of Islam carried out by the Prophet Muhammad SAW. The purpose of this study is to provide information to readers about the important role of Islamic education in building Islamic civilization in Indonesia. The research methodology includes a literature study or literature review, where the study is carried out objectively and the data sources are literature books, as well as research journals related to the topic or research variables. The result of this research is to convey the knowledge that Islamic education is education that aims to form a complete Muslim personality by developing every potential that exists, both physical and spiritual potential, and can encourage a harmonious relationship between Allah SWT, humans and the universe.

Keywords: Development, Islamic Education, Islamic Civilization

1. INTRODUCTION

Islam has a significant influence on how people's lives are shaped and colored. Muslims themselves benefit greatly from Islamic education because it allows them to study science and other subjects. Islamic education always has a role in creating an Islamic society that has dimensions of faith and sharia that encourage humans as individuals who have freedom and human rights and self-respect, and the most important of all is that it is open to all civilizations.¹

¹ M. Abu Saad, 'Pendidikan Islam Dan Peranannya Dalam Membangun Dan Mengembangkan Kearifan Sosial', *Khazanah: Jurnal Studi Islam Dan Humaniora*, 1.6 (2015), 1–11 <https://doi.org/10.18592/khazanah.v1i2i2.409>.

There is a connection between Islamic civilization and education. A high-quality civilization is one that is constructed via education, beginning with the development of societal attitudes, which is accomplished through education. Every aspect of life must prioritize the advancement of science. Thus, the advancement of science and education must come first in the construction of civilization. Advanced education is typically found in societies with higher levels of civilization, and vice versa. Those with higher levels of education insist that their people be free from poverty, or at least from stealing. In addition, for better education to be established, community schools, the environment, the role of parents, learning media, and qualified instructors must all promote education.²

To enhance the Islamic educational system and future global trends, a number of actions can be taken. First and foremost, Muslims need to be able to use technology as a weapon of jihad. It implies, Technology should be employed to help Muslims fight to raise the standard of education, not the other way around as a hindrance to original thought and action for advancement. Second, Muslims must constantly develop high-caliber human resources in science and technology while also pursuing Imtaq, or self-improvement toward moral and intellectual integrity and spiritual firmness. Third, the process of modernization necessitates a complete redesign of the Islamic educational system, beginning with the assessment, framework idea, and paradigm. Almost all scholars The Islamic educational system has to.

As explained above, the history of Islamic education is long. The construction of Islamic civilization in Indonesia began with the arrival of traders. They transmitted the teachings of Islam to Islamic education. Then, over time, Colonialism before Indonesian independence faced various problems and shortcomings in various aspects between the old order, the new order, and the reformed order. This question Of course, we need to study it together so that the reader can understand that the history of Islam has also succeeded in playing the role of Islamic education in building civilization Islam in different places, including Indonesia.

METHODS

Desk research or literature review was used in this study. Sources that are objectively researched and cited from literature books and research journals. People who collect data through literature review. This research method involves Library data collection using document processing methods. This writing technique is used as a way of writing related to a research topic or variable. From literary studies. The approach used in this article uses a qualitative approach combined with content analysis techniques, especially for drawing conclusions To objectively and systematically identify certain features of a message.

² Imailda Nur Laila, 'Peran Pendidikan Islam Dalam Membangun Peradaban Islam Di Indonesia', *Wahana Karya Ilmiah Pendidikan*, 7.02 (2023), 70–79 <https://doi.org/10.35706/wkip.v7i02.9281>.

RESULTS AND DISCUSSION

A. The role of Islamic education in Indonesia

1. Understanding

Indonesian Islam is very complex both historically and sociologically in many respects, especially regarding the history and early development of Islam. It must be recognized that the writing of Indonesian history was often initiated by Orientalist groups who tried to minimize the role of Islam, in addition to the efforts of Islamic scholars who wished to present a more honest historical fact. It is true that Islam emerged in Indonesia peacefully, which is different from the spread of Islam in the Middle East, which in some cases involved military occupation of the region. Inner Islam Some things were distributed by merchants and then continued by dai and others Sufi wanderers. Those involved in the first dawah had no inclination In addition to the responsibility of performing selfless duties, their names were just passing through. Since Indonesia has a very large territory and the conditions and circumstances are very different, it is natural that there are different opinions about when and where Islam first arrived in Indonesia.³

The content of subject matter in Islamic education still focuses on objectives which is more orthodox due to errors in understanding the concepts education which is still dichotomous; Namely the distinction between religious education and general (secular) education, even placing the two diametrically. The presence of Islamic education, both institutionally and in terms of values what he wants to achieve is still limited to fulfilling the requirements which are formalities and not as a substantial demand, namely the demand to give birth to human beings active driver of history. Although in some cases there have been changes for the better like, the changes that occur are still very slow, while the movement of society changes running fast, you could even say revolutionary, so here Islamic education is visible always lagging behind and sticking to the more it becomes unclear.⁴

Education It is the support provided for the development of potential and abilities and self-adaptation, which is consciously undertaken to achieve educational goals. So, does the term "Islamic education" relate to Islam, There are various opinions among Islamic education experts on the definition of Islamic education. In it, as stated by Abdullah Iddi and Toto Suharto, Islamic education is the process of guidance and guidance given to a person as far as possible through Islamic teachings so that he or she may grow and develop in accordance with the five expected goals.

³ M.Rasyid, Kasful Anwar US, and Sya'roni Sya'roni, 'Peran Dan Pengaruh Pendidikan Islam Pada Perjuangan Kemerdekaan Indonesia Serta Tokoh-Tokohnya', *Jurnal Budi Pekerti Agama Islam*, 2.5 (2024), 276–83 <https://doi.org/10.61132/jbpai.v2i5.560>.

⁴ Asrori Mukhtarom Asrori, Asep Abdurrohman Asep Abdurrohman, and Ismail Marzuki Ismail Marzuki, 'Peran Pendidikan Islam Di Era Digital', *Surya : Jurnal Pengabdian Kepada Masyarakat*, 5.1 (2023), 17–23 <https://doi.org/10.37150/jsu.v5i1.1940>.

2. Function of Islamic Education

Islamic education has a very important function for fostering and perfecting the child's personality and mentality, because Islamic education has two most important aspects, namely the first aspect which is aimed at the soul or the formation of the child's personality, and secondly, which is aimed at the mind, namely the teaching of the Islamic religion. The first aspect of Islamic education is aimed at the soul or personality formation. This means that through Islamic education, students are given belief in the existence of Allah SWT. The second aspect of Islamic education is aimed at the aspect of the mind (intellectuality), namely the teaching of the Islamic religion itself. This means that belief in Allah SWT, along with all of His creation, will not be perfect if the content and meaning contained in each of His words (His teachings) are not understood and understood correctly. Here students are not only informed about commands and prohibitions, but rather questions of what, why and how along with arguments that can be believed and accepted by reason.⁵

3. Goals of Islamic Education

The aim of Islamic education is for people to have a clear, complete and comprehensive picture of Islam. Interactions within humans influence their appearance, attitudes, behavior and deeds, resulting in good morals. These morals need and must be trained through practice of reading and studying the Qur'an, night prayers, sunnah shoum (fasting), always staying in touch with family and the community. The more often he does the practice, the more his deeds will increase and the easier it will be for him to do good deeds. Apart from that, practice will lead to habits that will eventually become a daily lifestyle.⁶

4. Islamic Education Institutions in Indonesia

a. Formal Education Institutions

Formal education is a form of learning that is carried out in an orderly, structured, tiered manner and with clear requirements. Schools and madrasas are a form of formal education. This school was born from, by and for a society that develops effectively and efficiently. Then the school becomes an educational institution dedicated to educating the younger generation to be responsible. Formal Islamic education institutions in Indonesia, namely: (1) Islamic boarding schools, (2) Madrasas (Ibtidaiyah, Tsanawiyah and Aliyah) and (3) Universities.

b. Non-Formal Education Institutions

Non-formal educational institutions are educational institutions that are organized and structured, although not too rigid, in accordance with existing laws and regulations. Society in general takes non-formal education as one of several concerns for improving the quality of human

⁵ Asiva Noor Rachmayani, *Ilmu Pendidikan Islam (Menuntut Arah Pendidikan Islam Indonesia)*, 2015.

⁶ Sinta Rahmadania, Ajun Junaedi Sitika, and Astuti Darmayanti, 'Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat', *Edumaspul: Jurnal Pendidikan*, 5.2 (2021), 221–26 <https://doi.org/10.33487/edumaspul.v5i2.1978>.

resources in society. In the national education system, the community is asked to be responsible for implementing government programs in the education sector. So it is not surprising that there is a lot of non-formal education in Indonesia, both in terms of types of skills and fields of study, for example; social and religious institutions, mosques, prayer rooms, langgars, and many other educational and social institutions such as learning at mosques, majlis-ta'lim and Al-Qur'an education parks.⁷

B. Development of Islamic Civilization in Indonesia

Islamic civilization in Indonesia is the result of long interactions between Islamic values brought by traders, ulama and religious propagators from the Middle East and India with pre-existing local traditions. Since the arrival of Islam to the archipelago in the 13th century, this religion has not only functioned as a religious teaching but also formed the basis for the formation of cultural, social and political identities in various regions in Indonesia. Geographical factors that influence the diversity of ethnicities and beliefs in this archipelago have formed a unique pluralism and diversity in Islamic civilization in Indonesia. One of the characteristics of Islamic civilization in Indonesia is tolerance between religious believers. Even though the majority of Indonesia's population adheres to Islam, this country is also home to a Christian community, Hindu, Buddhist and Confucian are quite large. This tradition of harmony has been rooted in the history of the archipelago, since the days of Hindu-Buddhist kingdoms such as Majapahit and Srivijaya. Islam in Indonesia has never been imposed as the only religion, but has lived side by side with other beliefs in peace and mutual respect.

The arrival of Islam to Indonesia was attempted peacefully, it can be seen through trade, da'wah, marriage, the teachings of Sufism and tarekat, and arts and learning, all of which supported the rapid process of Islam entering and developing in Indonesia. Indonesia reflects ethnicity, language and culture more than other countries in Southeast Asia. Almost all major religions grew here. Different ethnic groups and populations live in a spirit of great tolerance. Foreign nations who arrived and then lived here, especially Arabs, Persians, Indians, Chinese and Europeans, were welcomed with open arms and quickly integrated with the people of the archipelago as a whole. They are given the opportunity to play a meaningful role in economic, social, political and religious life.⁸

Islamic civilization in the archipelago developed rapidly when the Islamic kingdom was founded. Organizing the Islamic realm will show examples of coordinated assimilation of Islamic qualities. Apart from that, there is nothing wrong if we say that the foundation of the Islamic world will become a solid foundation in the social construction of Muslims. This study may use Samudera Pasai, the oldest Islamic kingdom in the archipelago which was founded from 1267 to 1521. Samudera Pasai was the main area for the beginning of the development of Islam in the western region of the archipelago. It is natural that the mosque founded in this kingdom, the first Islamic

⁷ Nur Laila.

⁸ Oky Oktriyani, Nur Alvisyahri, and Alysya Fauzia, 'Pandangan Muhamadiyah Tentang Islam Moderat Untuk Kemajuan Peradaban Islam Di Indonesia', *Masterpiece: Journal of Islamic Studies and Social Sciences*, 2.3 (2024), 141–53 <https://doi.org/10.62083/5vp99s82>.

kingdom in Indonesia, is also the oldest mosque in the archipelago. Apart from being a place of worship, the mosque also functions as a place of education." Strict guidance in the Islamic world starts from the mosque.

Therefore, building and repairing mosques is a necessity that must be carried out by ministers or even rulers. The mosques during the Samudera Pasai kingdom were built during the time of the main ruler, namely King Malik al-Shalih (1261-1297). Especially with various mosques in all regions in Indonesia. In Ibn Batuthah's notes, his journey across the seas from North Africa in 746/1345 illustrates the extraordinary consideration of the leader of the Samudera Pasai kingdom towards Islam. Ruler Mahmud Malik al-Zahir (1326-1345), son of King Malik al-Shalih, ruler of the three worlds was a devoted man who was full of love and often concentrated on the Koran with Islamic researchers throughout his time.⁹

CONCLUSION

Islamic education has been started since ancient times, Islamic education began to grow and develop starting from the Islamic preaching delivered by the Prophet Muhammad SAW. Islamic education plays a very important role for humans, therefore, by studying, humans can know what is right and wrong, and humans can build Islamic civilization and a developed nation. With Islamic education, you can build and play a role in the progress of Islamic civilization which is carried out by studying Islamic sciences. Therefore, building Islamic civilization must begin with developing the thoughts of Muslims themselves by seeking knowledge through education.

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⁹ Farhan Hidayat, Tansri Rizieq, and Zaini Dahlan, 'Islam Nusantara: Sejarah Peradaban Islam Kontemporer Di', *Januari*, 2 (2024), 92–99.

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