



WHAT A SHOCKING ISLAMIC EDUCATION (BETWEEN REALITY AND EXPECTATIONS)

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ABSTRACT

This article talks about education now and the future, which cannot be separated from historical nostalgia about Islam and the peak of its civilization in the past. The method uses library research and data from books, journals, and others. So, in this case, before the power of science raised the spirits of Westerners (renaissance), al-Siba'i said that Islam had experienced its golden age, while a dark, confined Europe. It reads a terrible condition, where Islam is busy with scientific studies so that it gives birth to a civilization that has a very high value, unlike the Western world, which closes rationality and relies on the mystical. If it can be said, Islam is currently still shackled or "hasn't moved on" to historical romanticism in the past, in the sense that it still uses "old clothes" because it has had a long history of questioning world civilization and influential scholars. Then forgetting today's reality, Islam is powerless against the currents of modernism. Therefore, it is deemed necessary to photograph educational problems regarding ontology, epistemology, and axiology aspects.

Keywords: Islamic education; education root

1. INTRODUCTION

Before discussing the issue of education in terms of ontology, epistemology, and axiology aspects, the author needs to present an introductory article or brief description first of the historical traces of Islamic education in the past about educational problems that occur and emerge non-stop today.

As a reality in world history, Islamic education civilization provides an overview of the dynamics of change resulting from socio-cultural changes in Muslim society from time to time.

Judging from the development of educational institutions, curriculum and learning methods, and the change in evaluation procedures. This illustrates how Islam's attention to the search for an ideal model or education system is applied from time to time. So, talking about the problems of Islamic education today, it is not wrong to look back at the spirit of knowledge of Muslim philosophers in the past as comparison material. Below are some things that can be compared to past Islamic education with the conditions of modern education today.

Education curriculum; Islamic education experts agree to call the curriculum is *al-maddah* because the curriculum is identical to subjects according to level, including religious sciences, namely *fiqh*, *hadith*, *interpretation*, and *da'wah* rhetoric. Thus, calling the classical curriculum cannot be understood as the same as the modern curriculum used today. The modern curriculum, as contained in today's national education guidelines, was designed by the government with several changes from year to year. This has caused most of them to be unprepared with the new policies, where the previous policies had not yet been completed. Coupled with conditions that require survival, the government in this case is continuing to make improvements—or it can be called, it is continuing to tidy up education issues.

Methods and subjects; The classical period—calling times of the Prophet Muhammad, Muslim society was fostered by strengthening lessons that contained the basics of religious and scientific *aqliyah*, *aqidah* and morals, physical or health development through dictation, *iqra'*, *imla'*, and memorization methods. Not only that, the historical record exemplary and question-answer be the superior methods in the classical period which became the record of his educational success. This is different from the condition, new methods are born in the hope that the goals of Islamic education can be achieved. Seeing the increasingly complex educational problems requires innovations to answer these problems.

Educational institutions; Various Islamic educational institutions in the classical period, one of these are:

Kuttab; learn about the science of religion/study in the field of religion.

Palace schools; learn about social science and culture.

Masjid; as a place of worship and *halaqah*.

Library; scientists study science more deeply or spend time studying in the library. Thus, there is an interaction between one knowledge seeker with other scientists from various scientific fields. Through the establishment of large libraries containing thousands of volumes, calling Westerners to visit and even stay to study and translate books (Huzain, 2018). The development of science was followed by the expansion of libraries spread across Spain with a fantastic number. Hasyim Asy'ari said that the Canterbury Church library—the center of the wealthiest libraries in the Western world—could not exceed the number of volumes in the Islamic world. Through this information, it is clear that Baghdad and Cordova are centers of science and culture that have contributed greatly to the civilization of the Islamic world.

Madrasas and pesantren; these educational facility were created as a form of unification of education carried out in masjids with a more structured pattern (availability of study rooms and resting dormitories or residences). The formation of madrasas/pesantren was based on the consideration that more and more people wanted to learn—other reasons; namely the capacity of the masjid and the crowds of students so that it interferes with the specialness of worship.

University; the transfer of religious knowledge was also recorded by Obaid (t.d., 28-29), through establishing major universities over several centuries, the university in Baghdad, Cairo University, Cordova University, and many others. Among the most famous to this day is Cairo University in Egypt—+10 centuries-old with 12 thousand alumni.

From this, it is clear that Islam shows the Western world that education is not only for Muslims but for all human beings, including non-Muslims. That is, Islam shows a tolerant attitude; impartially. Through the literature produced by Muslim scholars, they influenced and paved the way for the Western world to explore information and carry out innovations, seek scientific experiments, explore discoveries through various studies, and formulate theories generated through search efforts.

2) METHODS

This research is library research because the data used in the research came from library materials, namely books, journals, scientific articles, previous research results, and others sources that support this research. The steps the researcher analyzes, include:

- a. Identifying research about the expectation of Islamic education problems
- b. Describe educational problems in ontology, epistemology, and axiology aspects
- c. Last, compiling the overall clarification results after getting a description of this, “What A Shocking Islamic Education: Between Reality and Expectations.

3) RESULTS AND DISCUSSION

The Problems of Islamic Education: A Study of Ontology, Epistemology, and Axiology

Islam is termed a civilizational religion in direct contact with the philosophy family, seen as the heyday of Islam in the classical century, marked by the birth of Muslim thinkers or scholars. The role of classical education is not trivial to influence Islamic civilization now, which has become the mecca or mirror of education in modern times (Affandi, 2020). The scope of Islamic education philosophy is a matter of the objectives of Islamic education, educators and students, curriculum and methodology, and learning environment.

a. Problems of Islamic Education Ontology

Departing from the question, “What?” become the starting point for knowing problems in education. The object of the study of Islamic education is never separated from the normative foundation, namely al-Quran, thus giving birth to the concept of education that is universal. The study of Islamic education always looks at the controversy between the reality in the field and the objectives, so it needs to be divided into 3 (three) main problems, namely:

- 1) Foundational problems; it discusses the nature of humans, science, morals, and others originating from the phenomenon of qauliyah and kauniyah.
- 2) Structural problems; seen from the demographic structure of the region, located in cities, suburbs, remote villages, or hinterlands. Looking at the problem from the economic structure, inequality often occurs in the social strata of the rich, middle, and poor or career/non-career families. In addition, looking at the structure of the child's mental development, categorized as childhood and adulthood, it is also seen from the level of education, there are elementary, middle, and high levels.

- 3) Operational problems; in direct contact with the components of Islamic education, including educational objectives, educators and students, educational staff, and educational tools—curriculum, administration, facilities/infrastructure, media, and evaluation sources).

b. Problems of Islamic Education Epistemology

Departing from the question, “How?” be a basis for seeing the efforts or ways that are carried out. Speaking at the level of Islamic education, the scope discussed is the objectives of Islamic education, curriculum, materials and delivery methods, educators and students, educational facilities and tools, and the approach to Islamic education.

- 1) Philosophy problems; epistemological studies include questions about “What are the objectives, curriculum, and materials of Islamic education?”
- 2) Actual problems; the basic question that “What is the method of Islamic education, educators and students?”
- 3) Additional problems; who see the problem through the question “How are the facilities and infrastructure, tools and approaches in Islamic education?” (Ilham, 2020).

It is certain that if this epistemological approach is applied to the learning process in Islamic educational institutions, it will give birth to researchers, developers, thinkers, and others because epistemology is process-oriented. However, problems still arise in educational practice, including:

- 1) Islamic education is labeled as a traditional-conservative education model. It is reasonable to see the use of learning methodologies that are less attractive or tend to be less attractive so that students are only required to memorize texts rather than seeing the gap between theory and reality on social issues in society.
- 2) Islamic education has not been able to concern itself with changing cognitive religious knowledge into “meaningful or valuable”.

How is a nation—say, Indonesia—towards a promising future? This can be answered by looking at the results of the nation's upbringing of its own “biological child”. Thus, in the context of education, it always changes according to times, therefore education is designed in such a way to

follow the rhythm of development. If not? Of course, education is only running in place—over time, it declines.

The issue of education is a delicate matter. Why? According to Rosmiaty Azis, wrong education or termed “misparenting” can lead to the failure of life forever (Aziz, 2003). It is the author’s opinion that no one wants himself, his posterity, or their generation to be weak. So, it is true that the sentence that says that education is great power in life. Furthermore, according to Langgulung, education is like gardening. Learners as seeds, educators as gardeners, and education as a gardening process. Seeds that are cared for with a good process by gardeners, will produce superior seeds and bring benefits, and vice versa.

c. The Problem of Islamic Education Axiology

Departing from the question, “What are the benefits?” become the basis for viewing educational problems through the axiological dimension, including:

- 1) Islamic education has not been oriented to students who can survive or be printed following the times.
- 2) Educators are preoccupied with technical matters, namely functional allowances and certification.

In some of the problems above, the author tries to describe several things, namely:

- a) Choose knowledge (religious and general); related to the discussion about the backwardness of Islamic education, it cannot be separated from a narrow mindset, meaning that humans understand Islamic education to be limited to ukhrawi life and separate it from worldly life. This perspective is known as a dichotomy, which causes a separate paradigm between general concepts and religious perspectives. Each party feels that the “self” is right, without a clear common ground, so that the assumption arises that scientists are out of religion, or that religionists are considered old-fashioned, which gives rise to scientific arrogance.
- b) The missing ideal teacher; in fact, all students’ time is filled by learning (eg, full-day school) (Langgulung, 2008). However, why do learning outcomes seem to have not been seen

optimally in students? What's wrong with education? Even often see negative news about educators and students, both on social media or even television at home. Ahmad Tafsir considered that this was due to the depletion of faith and excessive admiration for the progress of Western science and technology. It is undeniable, the things created by the West have made life easier. Because this admiration makes Muslims no longer able to choose or use the filter. Finally, the term, “anything from the West is good.” This influence then eroded Muslims from their cultural roots and shifted the dignity and position of the teacher. On the other hand, the journey of a teacher’s position from time to time is constantly evolving. In the past, when socio-cultural life had not been dominated by materialist things, the public’s view was quite positive about the position and profession of teachers. They are selfless, sincere devotees of knowledge, and do not ignore excessive material demands. Nowadays, when people’s lives are dominated by material things and the measure of a person's success is judged more by economic status, it seems difficult for us to present a teacher like in the past.

- c) The education system and curriculum are still improving; the management that oversees Islamic education has not produced maximum results because the effort has not been fully given—it is still continuously being addressed. Ridho Ramadhon, et al. (2021, 166), said that "one of the successes of the process is that it is controlled." The curriculum presented in schools today is still limited to cognitive theory and ritual practice. Whereas Islamic education hopes that PAI subjects can be applied in everyday life, not only as rituals but as a lifestyle that shapes morals.
- d) The colonial mindset; the author discovers a new concept that it is no longer a question of the separation of general science and religious knowledge, but the emergence of a new form of colonization, namely a mindset that is “poisoned” by a self-formed culture (new colonialization in culture). That mindset changes to learning to get a job, no longer at the level of intellectual improvement, moral/psychic improvement, and others. So, nowadays, children tend to ask, “After graduating, what can you do? Or how much is the salary?” and courses that do not offer a clear answer, will not be in demand. Not only that, instant culture—wanting to be fast-paced—tends to be in demand so that religious material (tends to be theoretical) taught in educational institutions are less attractive. Therefore, religious teachings need to be explained contextually so that Islam is felt in their daily lives.

- e) Technological influence; teaching and learning in the 21st century has the potential to be a golden age in education. The question is, how ready are teachers to help students develop and exist? In line with this, ‘Ali bin Abi Talib once said, “Teach your children according to their times, because they live differently from yours.” (Getteng, 2018). In this regard, generally, students have access to various advanced technologies. The fact is that they can no longer escape from the grip of technological tools, so the internet is no longer taboo. How teachers in the 21st century must educate students according to their times is their duty and responsibility as an educator. Of course, the technology that is present today has a positive impact, namely, it is facilitative (provides convenience). However, it becomes a problem when it is not followed by the human ability to accept and filter so that social disorders arise that have an impact on the problem of the moral decadence of young people.
- f) The sudden COVID-19 pandemic; the emergence of COVID-19 in early 2020, affected many things including the education sector. This sudden condition creates several problems in the management of education, including the change of offline learning to online, where some parties are not ready for this very fast change. Finally, a problem arises in the world of education—especially in Islamic education—which is referred to as loss of learning.

It looks simple, its impact on children because online learning makes them forget their responsibilities as students at school. The fact is that children only want to carry out their duties when they are under the supervision of the educator so that after learning is complete, they are free to do whatever they want and are uncontrollable by their parents at home. The religious teachings learned at school are no longer applied when they return. Seeing the importance of home education, there needs to be great support from parents so that the development of education is helped.

Another problem that arises from students is difficulty in understanding the teaching material because they do not apply good knowledge of manners (Al-Zarnuji, 2009). Today, students look for other activities while studying as a “distraction” for their boredom. Therefore, learning while lying down, eating and drinking, or traveling is a form of adab that lacks knowledge—su’ul adab. It can be read that the goals of Islamic education are not maximally achieved.

Alternative Solutions to The Problems of Islamic Education

1) Maximizing Islamic Education through 3 (Three) Educational Environment

Educational problems—specifically in the realm of Islamic education, illustrate that this problem cannot be separated from 3 (three) scopes, namely home, school, and the environment. Big and wide problems may occur, caused by disharmony in the relationship between the 3 education chains. So, finding solutions from each scope is necessary, not just one scope—like schools, because there is connected side by side, not stand-alone, let alone run independently.

The core problem of Islamic education today is the education system that has not been able to print successful intelligence in students. There are many factors, one of which is the curriculum that still needs to be improved, the quality of educators, facilities in place of learning, parents at home, and the learning system that still focuses on memorization and one-way learning (teacher center). Thus, it is formed in children the nature of “fear of being wrong”, avoiding risks, fear of taking the initiative “maybe later ...”, so that they are not ready to face the challenges of changing times.

Sometimes, the rebellious nature of students appears, because of the unacceptable concept of education that makes them stressed. Problems arising from the 3 (three) scopes above, if not addressed as early as possible, the problem will continue. Several solutions are offered by the author in dealing with the problems of Islamic education today and in the future, including are:

- a) Environmental creation; the environment is something very important in the educational process. Teaching morals, not only through words or delivery alone but needs to create a controlled environment (conditioning). Even this method will not work optimally if it is not accompanied by an example so that directly or indirectly it will become part of the child's soul. If you look carefully, the reality in social life, the younger generation is not ignorant of religious teachings but their mentality is still easily swayed, so it is easy to fall into the trap. Therefore, it needs supervision from parents, educators in schools, and support from the surrounding environment.
- b) Habituation; in this case, it should not be “forced”, for example, prayer, fasting, and other worship services. Interestingly, Imam Zarkasyi conveyed through his parable that, “Someone who has never preached in public, then he preaches. So, of course, his heart pounded,

sweated, and trembled all over his body. There is no reason, but just not used to it.” (Zarkasyi, 1995).

2) Mapping the Problems of Islamic Education through 3 (Three) Areas of Educational Philosophy

Previously, the problem of Islamic education has been described through 3 (three) realms of educational philosophy: ontology, epistemology, and axiology. For this reason, in this section the author offers solutions to the complex problems of Islamic education from several kinds of literature that can be the mecca of current solutions, including are:

- a) Reconstruction of the curriculum is still “sky”, meaning that it needs to be “grounded” or lowered so that it is in direct contact with empirical problems in the field. That way, the knowledge taught is truly following the reality and conditions that occur in society. In addition, the curriculum which groups general subjects and religion “has not been” able to produce a complete Islamization of science, only the Islamization of the curriculum.
- b) Involvement of 4 (four) educator competencies, namely pedagogic, professional, personal, and social. Through this involvement, educators are expected to be able to find methods that are expected to support Islamic education learning.
- c) Education-based on al-Quran and hadith as a reference for studying science and technology. Nearly one-eighth of the verses—750 verses—in the holy book command the use of reason or reason, study nature, and humans, along with their reflections. In line with that, the hadith of the Prophet, instructing people to study knowledge from any source and anywhere, even says, "Seek Knowledge as far as China"—in fact, a non-Muslim country—is deliberately mentioned because of its contribution to the inventor of the first paper. Without realizing it, it became a way for Muslim scholars to print and record the books they had written.
- d) Ethical values in the application of Islamic education. The meaning of this sentence can be understood in the following ways:
 1. Worship value; education practitioners in all their thought processes are considered as worship.
 2. Ihsan value; education is developed to do good for others.

3. Future value; Education is strived to prepare a generation that can survive with life in the future.
4. Grace value; education is always a blessing and benefit for humans on earth.
5. Da'wah value; education application is a form of Islamic broadcasting.

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