

Analysis Study Of Modernization And Problems In Islamic Education

Rian Anugrah Firmanto ¹

¹ STAI Ma'arif Sarolangun

Kasful Anwar US ²

² UIN STS Jambi

³ As'ad Isma ³

³ UIN STS Jambi

Corresponding author : Faiq090693@gmail.com

Abstract

The modernization of islamic Education continues to be pursued, but these efforts are still faced with endless problems, so an effort is needed, including starting with an effective and efficient approach, goals and steps to advance Islamic Education so that it can compete in the world. the current era of globalization. the concept of modernizing Islamic education includes thoughts about modernizing goals, curricula and institutions of Islamic Education. The goal of Islamic education today is to have a balance, namely happiness in the world and the hereafter, as well as increasing capabilities in the field of science and technology. The Islamic Education Curriculum needs to be included in the field of science and technology so that superior human resources will be created not only in the field of religion but also in science and technology. Islamic Education Institutions also need to be managed in a professional and directed manner in order to achieve satisfactory results in developing the potential of students. The concept of modernization of education is still relevant to the concept of Islamic Education contained in the Al-Qur'an and Hadith. It can be seen from the similarity in the formulation of the goals of Islamic Education, namely that they both pay attention to two things, namely the happiness of the world and also the hereafter at the same time. Besides that, it is also related to the characteristics of Islamic education, the concept of Islamic Education contained in the Qur'an equally pays attention to the mastery of science and technology. Problems that are a challenge for Islamic educational



institutions in improving quality include: public skepticism towards Islamic educational institutions, weak institutional vision and mission, overloaded curricula, low competitiveness of graduates of educational institutions and inadequate infrastructure.

Keywords: Modernization, Problems, Islamic Education

INTRODUCTION

An idea about the modernization program of Islamic education cannot be separated from the ideas and programs of Islamic modernization . The basic framework behind the "modernization" of Islam as a whole is the "modernization" of Islamic thought and institutions as a way for the rise of Muslims in modern times. Therefore, Islamic thought and institutions including education must be modernized, in simple terms it must be adapted to the framework of "modernity", maintaining "traditional" Islamic institutions will only prolong the sorrow of the helplessness of Muslims in facing the progress of the modern world. On one side, education is seen as a modernization variable. In this context education is considered an absolute requirement and condition for the community to carry out modernization or development programs and goals. Without education it is difficult for any society to progress. Because of that many education experts are of the view that education is the key that opens the door towards modernization (Rozak, 2003: 55).

But on the other hand, education is often considered an object of modernization. That's why education must be renewed or modernized, so that it can fulfill the expectations and functions assigned to it. Education in a modern society or a society that is moving towards modernity in time functions to provide links between students and their changing socio-cultural environment (Abdullah, 2015: 329).

RESULTS AND DISCUSSION

Definition of Modernization of Islamic Education

Etymologically modernization comes from the word modern, in the sense of renewal. In western society "modernization" means thoughts, currents, movements, and attempts to change old ideas, customs, institutions and so on, so that all of these can be adapted to new opinions and conditions arising from advances in modern science and technology. Renewal is actually



more of an effort or effort to improve the situation, both in terms of ways, concepts, and a series of good methods set in order to deliver a better situation (Nizar, 2013: 91-92).

In the rules and discussion in Arabic, modernization is translated into *tajdid*. Modernization or renewal also means the process of shifting mental attitudes and mentality as members of society to be able to live according to the demands of today's life. Another definition of modernization was put forward by According to Wibert E. Moore, Modernization is a total transformation of shared life in the field of technology and social organization from the traditional towards economic and political patterns preceded by stable Western countries (Minarti, 2011 : 350-351).

Everett M. Rogers in " *Modernization Among Peasants: The 10 Impacts of Communication* " states that modernization is a process in which individuals change from traditional ways of life to lifestyles that are more complex and technologically advanced and rapidly changing (Saebani. 2012: 7).

According to Arifin, Islamic education is guidance for spiritual and physical growth according to Islamic teachings with the wisdom of directing, training, nurturing and supervising the application of all Islamic teachings (Arifin, 2012: 55). According to Tafsir, Islamic education must be able to develop the quality of its education in order to meet the ever-changing needs of society. Islamic educational institutions must be able to prepare human resources that are more reliable and have competence to live together in a modern society. From these several definitions, it can be understood that the notion of Modernization of Islamic Education is an action effort towards improvement from the previous conditions in Islamic Education through a process that has certain and measurable stages and times (Tafsir, 2012: 88)

Background and Problems of Islamic Education

According to Ibn Taimiyah, in general reforms in Islam arise due to: (1) cultivating superstition among Muslims, (2) stagnation or the closing of the door of *ijtihad* is considered to have made Muslims ignorant, (3) the disintegration of the unity of the Muslim community makes it difficult to build and progress, (4) contact between the West and Islam has made Muslims aware of setbacks. Patterns of renewal in Islam, especially in education, take place as: (1). Groups that are oriented towards Western modern education patterns, (2). G move renewal of Islamic education that is oriented towards pure Islamic sources, and (3). Renewal of education that is oriented towards nationalism (Saebani. 2012: 17)



Period of Islamic Education in Indonesia

Islamic education in Indonesia before 1900 was still *balaqab* (non-classical). According to *ittifaq* (agreement) the classical Islamic boarding schools which still exist today were born around the early 1900's . Since Islam entered Indonesia, of course, the interaction between Middle Easterners and Indonesians, especially those who are Muslim, has improved. It was proven that many Indonesian Muslim leaders who founded Islamic boarding schools had alumni from Mecca. Indonesia's interaction with Makkah brings a new color to Islamic education in Indonesia. For example, the Tebuireng Jombang Islamic boarding school in East Java was founded by KH Hasyim Asy'ari in 1899, schools produced by Muhammadiyah were heavily influenced by its founder KH Ahmad Dahlan, al-Mushtafawiyah Islamic boarding school New South Tapanulli founded by Shaykh Mustafa Husein in 1913 and so on (Rivai & Pure, 2009: 106).

It seems that classical Islamic education institutions until 1930 only taught religious subjects, except for a small number of them who taught general subjects, such as the Tebuireng pesantren under the leadership of KH Ilyas (1929) included the following subjects in the curriculum, namely: (1) reading and write Latin letters, (2) Indonesian, (3) Indonesian geography and history, (4) arithmetic. Starting from 1931, Indonesian Islamic educational institutions entered a new color which Mahmud Yunus called the year in which the modernization of Islamic education in Indonesia began.

The previously established educational institutions only interacted with Middle Eastern people, both those who came to Indonesia to spread Islam and Indonesians to study in Makkah. Normal Islam (Mu'allimin Islamiyah College) which was founded by the Association of Islamic Religious Teachers (PGAI) in Padang in 1931 is a modern educational institution that has had a lot of influence on the development of "modern" Islamic education in Indonesia. In fact, educational institutions starting in 1931 have taught a lot of general knowledge. And the first Islamic educational institution to include general education into the school curriculum was al-Jami'ah Islamiyah in Sungayang Batu Sangkar. In addition to general knowledge as updates in this period, in some ways there are also other updates. In the field of methodology, for example, Mahmud Yunus has implemented *tariqab al-mubasyirab* in learning Arabic, and the teaching methodology for each field of study varies greatly (Schermerhorn, tt: 17-18).

The evaluation has become a tool to measure student success. This means that at this time, especially Islamic educational institutions that follow the pattern of Mahmud Yunus, the level or class is determined by evaluation, not based on the student's year of seniority. The



presence of modern Islamic educational institutions, both Islamic boarding schools and non-Islamic boarding schools, has received different responses. Those who are fanatical about traditionalism in Islamic boarding schools accuse this modern educational institution of being a general educational institution, because they do not study the yellow books as a basis for knowledge. As for those who responded positively, they saw it from the perspective of job vacancies. They think this update is a step forward and relevant to the demands of the times. Furthermore, Imam Zarkasyi said, the effect of reform at this time on society, namely the wider Islamic insight of Muslims, a more rational mindset, alumni of pesantren can continue their education at universities both at home and abroad.

Islamic Education Institute

Islamic boarding schools or Islamic boarding schools are educational institutions consisting of a teacher-leader, generally a hadji, who is called a kyai, and groups of male students numbering from three to thousands of people, called santri. Traditionally, to some degree, the santri live in huts that resemble monastic dormitories, where they take care of themselves from cooking to washing their own clothes. Almost all of the main buildings of the pesantren, except today, are located outside the city, usually consisting of a mosque, a cleric's house and a series of santri boarding houses. Teaching itself is carried out without coercion, students are not forced to attend recitations conducted by the kyai, because students can remain in the Islamic boarding school as long as they can support themselves. Therefore the level of mastery of the students is very dependent on the individual students themselves. Individuals who are active will get satisfactory results, on the other hand there are many students who do not bring meaningful knowledge.

Based on this description, pesantren are educational institutions that are very open, religious educational institutions that are open to anyone who is thirsty for religious knowledge, without ties who want to deepen religious knowledge. Pesantren is an educational institution that is very unique and does not exist outside of Indonesia.

Pesantren is an original Islamic teaching tradition that was born from Indonesia's own distinctive Islamic tradition. Islamic boarding schools started in Java and expanded beyond Java, including the Malacca peninsula. The main reason for establishing pesantren is to transmit traditional Islam as contained in the classic books written by great scholars centuries ago. These classic books are known in the pesantren tradition as the yellow books, which represent the



yellow color of the book's paper. In fact, not much is known about the detailed history of the origins of the pesantren because of the lack of information detailing when the institution first appeared. In various chapters, although the pesantren is described as in Serat Centini, it is less accurate as a source because it does not mention pesantren directly. The educational institutions there are only called Paguron or Padepokan (Ahmad, 2010: 200).

Some experts actually see pesantren as the result of the adoption of the Kutab education system which developed in the classical Islamic tradition, starting from the Umayyad dynasty onwards. Where is the kutab education model contained in the medieval Islamic tradition, in the Islamic-Indonesian tradition then popularized by the name "Pondok Pesantren" namely an Islamic educational institution in which there is a kyai (educator) who teaches and educates the students (students) through mosque facilities. used as a place to organize the education, is also equipped with accommodation facilities for students who mostly come from outside the region. The initial characteristics of the pesantren are; 1) There are kyai as teachers, 2) there are students as students, 3) there is a mosque as a learning facility, 4) there is a boarding school for students (Majid, 2013: 3).

However, there is still a paradox about the origin of the pesantren. In terms of form, it can indeed be seen as a typical Indonesian institution, which is different from other traditional Islamic education, but on the other hand, the Kitab kuning tradition that characterizes pesantren is clearly not Indonesia-oriented but Mecca-oriented as the center of Islam (Muhajir, 2000: 138-139).

CONCLUSION

The Islamic education system in Indonesia since 1900 has been largely classical in nature. Modernization (the development of a curriculum that includes general knowledge and methodological advantages to achieve the same goal) of Islamic education in Indonesia began in 1931. At that time, the influence of Darul Ulum (Mahmud Yunus) was very large. The Islamic education curriculum since the inclusion of general knowledge has brought positive results in employment and the understanding of Indonesian Muslims towards Islam. The renewal movement that led to the birth of religious organizations was initially religious in nature but with the conditions of society at that time it transformed into political activities demanding Indonesian independence and this was felt to have received a significant influence from thinkers on Islamic reformers, both at the national and international levels. Islamic educational institutions, both



Islamic boarding schools and surau, at the beginning were still carried out with a traditional system, without the absence of classical, after the attack from Muslim reformers, they gradually received a good response and there are still some Islamic educational institutions that still carry out the tradition.

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