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Deconstruction Of Modern Orientalism: Challenges And Strategies For The Reconstruction Of Islamic Education

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Abstract

The development of globalization and the dominance of the Western paradigm in the world of education presents new challenges for Islamic education, especially in the form of the dichotomy of science, the secularization of education, and the weakening of the integration of spiritual values in the learning process. Modern Orientalism not only influenced the academic study of Islam, but also formed an educational mindset that separated religious and general science. This condition has an impact on the emergence of moral crises, low social awareness, and the weak ability of students to integrate Islamic values with the development of science and technology. This research aims to analyze the influence of modern orientalism on Islamic education and formulate a strategy for the reconstruction of Islamic education that is relevant to the needs of contemporary society. The research uses a qualitative approach with the type of literature research through the analysis of various national literature that discusses orientalism, Islamic education, scientific integration, and educational reconstruction. Data analysis techniques are carried out descriptive-analytical and content analysis to find relationships between concepts and produce conceptual synthesis. The results of the study show that Islamic education needs to be reconstructed through the strengthening of Islamic epistemology, the integration of science and spirituality, the development of integrative curriculum, and the application of dialogical and contextual learning models. The use of digital technology is also an important strategy in improving the quality of Islamic education without abandoning the values of monotheism and morals. In conclusion, the reconstruction of Islamic education must be carried out in an integrative, adaptive, and moral-spiritual manner in order to be able to produce a generation of

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Muslims who are critical, moderate, competitive, and still adhere to the basic values of Islam in the modern era.

Keywords: modern orientalism, Islamic education, educational reconstruction, integration of knowledge, spirituality.

INTRODUCTION

The socio-religious reality in Indonesia is currently facing major challenges due to the flow of globalization and the accelerating development of technology. These changes have an influence on people's mindsets, lifestyles, and perspectives, including in the world of Islamic education. Modernization that develops without being balanced by the strengthening of spiritual values often gives rise to materialistic, individualistic tendencies, and declining moral awareness among the younger generation. This condition is inseparable from the influence of the secularization of thought that develops through the dominance of the Western paradigm in various fields of science and education.

In the development of academic studies, modern orientalism no longer only discusses the study of Eastern languages and cultures, but also develops into a scientific approach that influences the way of understanding Islam. Some orientalist approaches use historical-critical methods in studying the Qur'an, Hadith, and Islamic history, thus giving rise to debate among Muslim intellectuals. On the one hand, these methods contribute to the development of scientific research, but on the other hand, they can give rise to an understanding that ignores the sacred dimensions of Islamic teachings if applied without a strong Islamic epistemological foundation. Research on orientalism has so far focused more on aspects of Islamic history, culture, and thought in general, while studies that specifically discuss the influence of modern orientalism on the reconstruction of contemporary Islamic education are still relatively limited. Therefore, a more in-depth study is needed on the relationship between modern orientalism and the direction of the development of Islamic education in the era of globalization.

Based on these conditions, Islamic education needs to be reconstructed in order to be able to answer the challenges of the times without losing its identity and basic values. The reconstruction of Islamic education is not only related to curriculum reform, but also to strengthen the scientific paradigm that integrates science, spirituality, and morals. Islamic education is expected to be able to form a generation that has academic ability, is critical of global developments, and still adheres to the values of monotheism. Therefore, an integrative and

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adaptive educational strategy is needed so that Islamic educational institutions are able to face the development of modernity in a balanced manner.

This research aims to analyze modern orientalism on the development of Islamic education as well as formulate educational reconstruction strategies that are relevant to the needs of contemporary society. The deconstruction in this study is interpreted as an effort to criticize and dismantle the dominance of the orientalist paradigm that affects the perspective of Islamic education, especially in the aspects of epistemology and curriculum development. This article argues that the reconstruction of Islamic education needs to begin with the re-strengthening of the Islamic scientific paradigm based on spiritual values and the integration of knowledge.

LITERATURE REVIEW

The concept of orientalism was originally understood as a Western academic tradition that studied the language, culture, and religion of Eastern peoples. In its development, orientalism is not only a scientific study, but is also seen as part of the construction of Western knowledge of Islam and the Eastern world. Modern Orientalism today develops through various academic approaches, such as social analysis, anthropology, and historical-critical methods of understanding Islamic teachings. Some studies have shown that this approach tends to use a secular perspective that separates religion from the public sphere and the social life of the community.

The manifestation of orientalism in Islamic education can be seen in the separation between religious science and general science in the learning system. This pattern gives rise to a dichotomy of science that causes Islamic education to often focus on certain aspects without a balanced integration between spirituality and mastery of science. In addition, the approach of textual criticism to the Qur'an and Hadith that has developed in some orientalist studies has also influenced the way some people view the authority of Islamic sources. Edward Said's research explains that orientalism is a form of Western knowledge construction of the East that often gives birth to dominance relations in the social, cultural, and educational fields. Meanwhile, some contemporary research shows that the influence of modern orientalism has also influenced the paradigm of Islamic education through a secular and historical-critical approach to understanding Islamic teachings. If not balanced with the adequate strengthening of Islamic epistemology, this condition can give rise to identity crises and skepticism among the Muslim generation.

The concept of Islamic education is a process of human formation that includes the dimensions of tarbiyah (coaching), ta'lim (teaching), and ta'dib (the formation of adab) based on

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Islamic values. Islamic education is not only oriented to the transfer of knowledge, but also to the formation of character, spirituality, and social responsibility of students. In practice, Islamic education in Indonesia still faces challenges in the form of predominance of learning that focuses on cognitive aspects and has not fully integrated affective aspects and social skills. Previous research has shown that Islamic education that only emphasizes theoretical aspects tends to be less effective in shaping the character of students as a whole. Therefore, Islamic education needs to be understood as a *worldview* that integrates science, morals, and divine values in human life.

The implementation of ideal Islamic education still faces various obstacles, especially in adapting the development of science and technology to spiritual values. Modernization of education is often more oriented towards the development of learning facilities and technologies, while the strengthening of educational methodologies and values has not been optimally developed. This condition causes Islamic education to be considered not fully able to answer various contemporary social challenges, such as moral crises, social injustice, and environmental damage. Several studies also show that the low integration between religious education and modern science is one of the factors that hinders the development of Islamic education that is adaptive to the changing times. Therefore, it is necessary to strengthen the capacity of educators and update learning approaches so that Islamic education is more relevant to the needs of today's generation.

The concept of reconstruction in Islamic education is understood as an effort to rearrange the education system to be more responsive to the development of the times and the needs of modern society. The reconstruction of Islamic education includes curriculum integration, strengthening spirituality in the development of science, and the application of a more dialogical and inclusive learning model. The approach aims to reduce the dichotomy of science by placing religious values as an ethical foundation in the educational process. Wahyu Sihab in his research shows that the integrative education model has the potential to build a balance between mastery of modern science and the formation of students' religious character. Thus, the reconstruction of Islamic education is expected to be able to build an adaptive education system without abandoning the basic principles of Islamic teachings.

The implementation of Islamic education reconstruction in practice still faces various challenges, such as resistance to change, limited education policies, and lack of collaboration between educational institutions. Some educational institutions still maintain a conventional learning pattern so that the process of integrating knowledge and updating methodologies runs slowly. In addition, the flow of globalization and liberalization of education is also a challenge in

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maintaining Islamic values in the midst of the development of modernity. Several studies show that the success of Islamic education reconstruction is greatly influenced by policy support, the quality of human resources, and the ability of educational institutions to develop learning innovations. Therefore, cooperation between the government, academics, and education practitioners is needed in realizing an integrative and sustainable Islamic education system.

METHOD

The focus choice in this study is the dynamics of Islamic education in Indonesia in dealing with the influence of modern orientalism, especially related to the dichotomy of science, secularization of education, and the moral crisis of students in the digital era. This study focuses on how the paradigm of modern orientalism influences the perspective of science and the development of the Islamic education curriculum. The phenomena studied include the separation between religious and general sciences, the weak integration of spiritual values in learning, and the challenges of Islamic education in the face of modernization. The research was conducted conceptually through the analysis of various national literature that discusses orientalism, Islamic education, and educational reconstruction in Indonesia to obtain a comprehensive picture of the direction of contemporary Islamic education reform.

This research uses a qualitative approach with the type of literature research. The research data is in the form of secondary data sourced from national journal articles, academic books, and scientific documents related to modern orientalism and Islamic education. The literature study approach was chosen because it is able to help researchers understand, review, and synthesize various relevant thoughts and research results systematically so as to produce a more comprehensive understanding of the reconstruction strategy of Islamic education in the modern era.

The sources of information in this study include the thoughts of Islamic education experts, social researchers, as well as various research results that discuss modern orientalism, the integration of science, and the reconstruction of Islamic education. The literature analyzed includes a discussion of the influence of secular paradigms on Islamic education, the moral challenges of the younger generation, and an integrative education model that combines science and spiritual values. This information is used to understand the pattern of the relationship between the development of modern thought and changes in the Islamic education system in Indonesia.

The research process is carried out through several stages. The first stage is the

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identification and collection of literature relevant to keywords such as "modern orientalism", "reconstruction of Islamic education", "integration of knowledge", and "Islamic worldview". The second stage is the organization of data based on the main themes related to orientalism, Islamic education, and educational reconstruction. The third stage is carried out through a critical analysis of the relationship between concepts and previous research results. The last stage is the preparation of a synthesis to produce a conceptual picture of the reconstruction strategy of Islamic education that is relevant to the challenges of the modern era.

The data analysis techniques used are descriptive-analytical analysis and content analysis. Data is analyzed through the process of data reduction, categorization of themes, presentation of data in the form of narratives and tables, and systematic drawing of conclusions. The researcher conducted a critical reading of various literature sources to find similarities, differences, and connections between the ideas of modern orientalism and the reconstruction of Islamic education. The analysis is then used to formulate an Islamic education strategy that is more integrative, adaptive, and oriented towards strengthening spiritual values and scientific development.

RESULT AND DISCUSSION

1. The Challenges of Islamic Education in the Face of Modern Orientalism

The results of the literature review show that there is a relationship between the development of modern orientalism and the dynamics of Islamic education, especially in the emergence of the dichotomy of science and the tendency to secularize education. Various studies explain that religious education that is more oriented towards cognitive aspects has not been fully able to form an integration between students' knowledge, morals, and social behavior. This condition can be seen from the emergence of various social problems among students, such as violence, narcotics abuse, and low awareness of social ethics. These findings suggest that an educational approach that separates spiritual values from the reality of daily life is related to the weakening of the internalization of religious values in students' lives.

Theoretically, this finding is related to Edward Said's thinking about orientalism as a construction of Western knowledge of the Eastern world. In the context of Islamic education, modern orientalism is not only understood as an academic study of the East, but also related to the development of an educational paradigm that separates religion from the social and scientific dimensions. This condition has led to Islamic education often being positioned only as normative and ritual learning, while modern science is understood separately from the

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value of spirituality. Therefore, the main challenge of Islamic education today is to rebuild the integration between revelation, science, and social reality in a balanced manner.

Literature review and document analysis also show that the learning process of Islamic education in some educational institutions is still dominated by a dogmatic approach and lacks dialogism. Some educators have difficulty in connecting Islamic material with the development of modern science and technology, so learning often takes place textually and theoretically. This condition causes students to lack space to develop critical, reflective, and contextual thinking skills in understanding Islamic teachings. These findings show that the limited integration between religious science and science is one of the important challenges in the reconstruction of Islamic education in the modern era.

The results of this study also show an increase in awareness about the importance of strengthening Islamic epistemology in facing the challenges of modernity. The Islamic education model that is one-way and too oriented to memorization is considered less relevant to the needs of students in the digital era which requires the ability to think critically, reflectively, and collaboratively. Therefore, Islamic education needs to develop a more dialogical, inclusive, and integrative learning model in order to be able to form a Muslim generation that has a balance between mastery of science, spirituality, and social responsibility. This approach can also support the formation of a moderate, tolerant, and open attitude in the life of a multicultural society.

2. Islamic Education Reconstruction Strategy

The results of various studies show that several Islamic universities in Indonesia have begun to implement a model of science integration through the integration of Islamic curriculum with modern science. The model is directed to build a balance between mastery of science, strengthening spirituality, and character formation of students. The reconstruction of Islamic education is carried out by placing the values of monotheism and Islamic ethics as the foundation in the development of science and technology. This integrative approach shows that Islamic education is not only oriented to academic mastery, but also to the formation of moral awareness and social responsibility of students.

The summary of the results of the study shows that the reconstruction of Islamic education is not only related to the addition of religious materials, but also concerns the strengthening of the educational paradigm that places the values of revelation and Islamic ethics as the basis for the development of science. The reconstruction is directed at curriculum integration, educational spiritualization, and the development of more contextual learning.

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However, its implementation still faces various obstacles, such as limited human resources, lack of integrative literature, and the readiness of educational institutions to adapt to technological developments and social changes. This condition shows that the reconstruction of Islamic education requires a continuous process and involves various parties collaboratively.

In addition, the use of digital technology in Islamic education is also one of the important strategies in facing the challenges of the modern era. Various studies show that the use of digital media, interactive learning platforms, and artificial intelligence-based technology can increase students' interest in learning when balanced with strengthening ethical and spiritual values. In this context, Islamic education needs to develop a critical-appreciative approach, which is open to the development of modern science and technology without abandoning the basic principles of Islamic teachings. Thus, Islamic education is expected to be able to form a generation that excels in mastering science while having strong moral and spiritual integrity.

The implications of the results of this study show the need to strengthen the curriculum in Islamic educational institutions, both at the school, pesantren, and university levels. Curriculum development does not only focus on cognitive aspects, but also needs to pay attention to the integration of spiritual values, digital literacy, and strengthening the character of students. In addition, educators need to be given training on the use of digital technology, innovative learning methods, and critical literacy development in order to be able to guide students to face increasingly complex information flows in the digital era. Thus, Islamic education can play a more adaptive role in answering the challenges of globalization and the development of modern technology.

The next step that can be taken is to build cross-disciplinary collaboration between Islamic education academics, sharia scholars, and technology experts in formulating Islamic education models that are relevant to the development of the digital era. Islamic educational institutions also need to develop contextual learning strategies that connect Islamic teachings with various contemporary issues, such as climate change, digital ethics, social inequality, and information technology developments. In addition, strengthening the Islamic worldview through the thoughts of figures such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi can be one of the foundations in building an integrative, adaptive, and still oriented Islamic education based on monotheistic values.

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CONCLUSION

The main findings of this study show that the reconstruction of Islamic education in Indonesia is closely related to efforts to deconstruct the modern orientalism paradigm which is still internalized in the educational system and mindset. This research shows that the integration of digital technology and the strengthening of the value of manners through the spiritualization of education are two important aspects in building a generation of Muslims who have intellectual abilities as well as moral integrity. Islamic education can no longer be understood only as a process of normative inheritance of religious values, but also as a means of developing civilization that is able to adapt to social dynamics and technological developments without abandoning the basic values of Islam.

The contribution of this research lies in strengthening the idea of an integrative Islamic education model that combines the development of science, technology, and spirituality in one holistic educational framework. This research also provides conceptual implications for the development of Islamic education policies so as not to be trapped in the dichotomy between religious science and general science. The limitation of this study lies in the use of data sources that still focus on digital literature in the last five years so that it has not fully described the condition of Islamic education in various regions with diverse social and cultural characteristics.

FUTURE DIRECTION

Research on the reconstruction of Islamic education in the modern era still has wide opportunities to be developed, especially in the form of empirical research on various Islamic educational institutions in Indonesia. The next study can be directed at the implementation of an integrative education model that combines science, technology, and spiritual values in the learning process in a more applicative manner. In addition, future research can also examine the effectiveness of the use of digital technology and artificial intelligence in supporting character strengthening, critical literacy, and moral formation of students in the Islamic education environment.

The development of subsequent research is also important to see how the reconstruction strategy of Islamic education is applied to various different social and cultural contexts, such as Islamic boarding schools, madrasas, integrated Islamic schools, and Islamic universities. Thus, the results of the research are expected to be able to make a more comprehensive contribution to the development of Islamic education policies and models that are adaptive, integrative, and relevant to the challenges of modern society without abandoning the basic values of Islamic

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