

ISLAMIC EDUCATION TOWARD THE ERA OF SOCIAL CHANGE: EFFORT IN ENHANCING THE QUALITY

By:
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Abstract

The current social change demands Islamic education to be able to follow the flow of that change. Islamic education which considered by the majority as a “slow responds education in anticipating social changes” needs more professional management. Therefore, it is not only needed to preserve its existence, but also it needs consideration, future anticipation, and reorganization of all aspects. In behalf of making alternative solution, this article aims for observing within the problems of Islamic education in one aspect, and its relation to the social chance in another aspect. Finally, found the thing that must be realized frequently is send the meaning to education, and also its correlation with the future. It is also essential to think of how as a process it (education) shows its efficiency and able to produce output effectively.

Keywords: Social chance, Islamic Education, system, curriculum, administration

Introduction

Since their early existence, human beings had educated themselves within life. The concept and actualization keep changing and growing based on social demand on particular era. The current social change demands Islamic education to be able to follow the flow of that change. Islamic education which considered by the majority as a “slow responds education in anticipating social changes” needs more professional management. Therefore, it is not only needed to preserve its existence, but also it needs consideration, future anticipation, and reorganization of all aspects.

By uncovering the current problem encountered by Islamic education today, it is expected to reveal the alternative solutions. It is more applicative if people paid more attention upon previous experience and research, and combines them to the concepts and theories offered by the experts. However, to some extent all of us are warned that Islamic education is in the middle of the war to fight for its future among the daily life of modern society today, especially in my beloved and proud country, Indonesia.

Education and Social Change

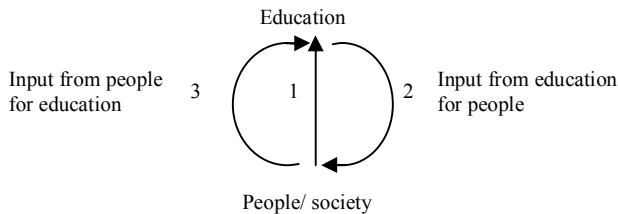
Social change always happens and owns reciprocal relationship with a number of aspects in life. In a constellation of social change, basically education has no

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independent function, whether it has full function upon its connection to other aspects of life. Therefore, this connection becomes the permanent one and turn to be the law of alteration and social development.¹ The correlation between social change and development upon education might be described as follows:

1. The change of physical, social, political, and economical environment will determine or lead to the transformation of human's concept about life.
2. The transformation of human's concept of life will determine their concept of education.
3. The alteration of human's concept in education will change the concept of education's objective.
4. The change of concept about the objective of education will modify the contents, materials, structures, levels, organizations, and also types of education.
5. The modification of concept and the objective of education is an impact which is determine by or as an effort of adjustment toward environmental change and the objective of human's life.²

Actually, education as a system equally existed and interacted with people within social system so that social change will influence toward education. On the other hand, education will give function as the innovation and modernization upon social change. Fagerlind and Saha (1999) described the relation between the people education in the following figure:



This figure explained that: education is a product of people (1), however, it influences the people by emerging a number of changes (2), furthermore, it also influencing education (3).³

Based on the figure, it is clear that education, including Islamic education, is demanded to be able to make an adaptation toward any social change. It means that ideas and process of change intended to be translated by Islamic education into real program. If this assignment can be well implemented, it is not only capable to give the meaning upon changes, but also be able to plan those changes. On contrary, if it fails, it will trap in turmoil of that change itself.

¹ Imam Barnadib (2001), *Pemikiran Tentang Pendidikan Baru*, Yogyakarta: Andi Offset, p. 90.

² Tim Dosen IKIP Malang (2001), *Pengantar Dasar-Dasar Kependidikan*, Surabaya: Usaha Nasional, p. 76.

³ Complete explanation can be seen in: Ingemar Fagerlind and Lawrence J. Saha (1999), *Education and Nation Development, A Comparative Perspective*, New York: Pergamon Press, p. 33.

Problems of Islamic Education

The relation between Islamic Education with social life is not linear; it has more complex nature. Therefore, the occurred problem in Islamic education tends to be complex, as well. This problem is related to the components in Islamic education as a system. According to writer's opinion, problem of Islamic education also becomes an obstacle upon its existence can be categorized into three aspects, there are: aspects of education, aspects of curriculum, and aspects of administration.

1. Islamic Educational System

There are two educational systems in the world of Islamic education: traditional and modern.⁴ Traditional education generally associated with an education of boarding school. Modern education categorized as an education who takes a form of conventional school. Traditional education fosters the development of individuals in holistic manner based on ability and interest of each individual. Anyone is free to choose types of education that suit his/her condition. Individual service in this system earned proper portion. Aspect of consciousness and intrinsic motivation more dominate than enforcement and extrinsic motivation. The aspect of consciousness and this type of education can be seen within the education of boarding school. In the system of conventional school which often considered as a model for modern education, it was found the facts that the intended modern education was not entirely applied. In this conventional system, all students equally treated, while the individual distinctions are having less attention. Students are "force" to learn the same subjects due to educational consideration. The coming of renewal by introducing credit systems (SKS) in a number of lessons put a closer look toward credited "packages."

Both systems also have different perspectives. The system of boarding school is extremely conducive for the development of intellectual and emotional aspects, cognitive and affective, and also the balance of knowledge and good deeds. In reality, the system of conventional school put more emphasize upon intellectual enhancement and cognitive skills. In actual application, affective aspects are barely reachable. This type of education is going to produce more output which own sufficient intellectual capacity, however, it fails to shape personality that connects the totality. The system of conventional school is often identified with Western Educational System which appreciates intellectuality in excessive ways. As a matter of fact, Islamic education is frequently considered as a replication of Western Educational System by embedding new labels to it, and no surprise that Islamic Educational Institutions from the primary until the university levels emerge with western style⁵.

⁴ Rosnani Hashim, Saheed Ahmad Rufai and Mohd Roslan Mohd Nor (2011), "Traditional Islamic Education in Asia and Africa: A Comparative Study of Malaysia's Pondok, Indonesia's Pesantren and Nigeria's Traditional Madrasah," *World Journal of Islamic History and Civilization*, Vol. 1, no. 2, pp: 94-107.

⁵ for details see: Mohammed El-Mubarak (2000), "The Characteristic of Islamic Education", *Muslim Education Quarterly*, vol. 1, No. 2, 2000, pp. 2-15.

The system of boarding schools today transformed itself into the system of conventional school. Moreover, the fundamental factor of this matter actually is not about the system, because it has role as only a device. Of this reality, eventually comes up a basic question: Does Islamic education today able to produce individuals with ideal outputs within its own educational perspectives?

2. Curriculum of Islamic Education

Curriculum is usually the description about a number of well-organized subjects (lessons) as a “package” which must be given to students in certain amount of time. The change of curriculum is nothing more than increasing, reducing, or replacing the old subjects with the new ones. According to new opinions, curriculum is not only a list of subjects given to students in merely certain amount of time. Ronald C. Doll (2000) argued: curriculum is the entire experience given to students under school’s supervision.⁶ Saylor and Alexander (2001) concluded: curriculum is a program from school delivered to the students.⁷ Those previous statements described of how large the definition of curriculum. It is not only limited to several subjects, but also the whole program that lead students to achieve the objective of education so that it requires appropriate plan and order. The plan and development of curriculum must be directed to formulate the general and well-integrated program in order to encourage students to grow effectively based on their interests. Old paradigms about curriculum as previously applied by a number of Islamic Educational Institutions tend to direct and develop students’ intellectual aspects superficially. Personality development in holistic manner seemed unable to be applied properly; as a result, the expected output in education is out of reach. Education which only emphasize upon intellectual aspects in limited scope, will threaten students to experience the following situations:

- a. Direct them to become the workforce in the consumer world.
- b. Arising intellectualism, an output which boasted intelligence.
- c. Emerging nobility is a sort of willingness and obsession in becoming civil servants and own zero entrepreneurship.
- d. Depend too much to certificates and under certain circumstances try to have them improperly.

3. The System of Administration within Islamic Education

Social change actually delivers bigger demand toward education. Consequently, education is fully loaded while its ability and the available resources are limited. This reality reinforces the existence of accurate administration system. Basically, educational administration has an orientation to efficiency and effective education in terms of how the education able to perceive its objective efficiently or how it becomes productive.

⁶ Ronald C. Doll (2000), *Curriculum Improvement Decision Making and Process*, vol. 3, Boston: Allyn and Bacon, Inc., p. 22.

⁷ Saylor and Alexander (2001), *Curriculum Planning For Better Teaching and Learning*, New York: Holt Rinehart Winston, p. 4.

At the present, according to the observation from Engkoswara (1998), the product of our education, including the Islamic one are relatively low. This condition described that the current process of education so far less efficient, low achievement, and has no effective goal in achieving targets maximally.⁸ The efficiency of education can be measured from high and low learning enthusiasm, working spirits, and the utilization of smallest resources in producing maximum outcomes. The effective education can be seen through its quality and quantity outputs and its relevance knowledge that suit with the people's needs.

Administration system is only a device, but it has significant meaning because it is one of the instrumentals of output which participate to determine the process of education to achieve the objective. Therefore, organizing the administration in education requires extensive and deep analysis based on values and culture.⁹ Islamic Educational Institutions expected to be compatible with the current new ways of thinking, and able to select values need to be preserved (converted), and also capable to determine some created aspects. Without those efforts, it is warn that the Islamic education remains static, old-fashioned, and out of date. On the application, there are a number of emerging problems relate to the system of Islamic education, such as:

- a. Imbalance in many educational activities in one side, and the dead-end situation on the other side, as a result of education planning which often neglect flexibility, integrity, and future prosperity.
- b. Low working spirits and slow response of educational service occurred because lack of fostering and guiding attitudes, whether in a form of *pre-service training* or *in-service training*, and make educational workforces show no meaningful improvement. It is all because of the unclear *job-description*.
- c. It is obvious that Islamic Educational Institutions place no full consideration to the existence and the adequacy of learning resources, learning media, and libraries. The allocation of funds for learning resources, learning media, books, services, maintenance and utilization is below satisfactory level, or even worst. As a result, the learning atmosphere, especially in the universities is miserable.
- d. There is an obstacle caused by communication problem. Weakness in this field probably because of inefficient structure or lack of *human relation*.

Consideration for Further Thoughts

Islamic education as one of the aspects in social life is absolutely forbidden to take defensive attitude in terms of only survives to the present reality. It must be dynamic by keeping endless (eternal) values. As a transformer, it will be able to present a solid value and still relevance with the existing social change.

⁸ Engkoswara (1998), *Dasar-Dasar Administrasi Pendidikan*, Jakarta: P2LPTK Depdikbud, p. 4.

⁹ Mohd Abbas Abdul Razak (2011), "Globalization and its Impact on Education and Culture," *World Journal of Islamic History and Civilization*, Vol.1 no.1, pp: 59-69.

To some extent, the thing that must be realized frequently is send the meaning to education, and also its correlation with the future. It is also essential to think of how as a process it (education) shows its efficiency and able to produce output effectively. Islamic education needs to consider the following points:

1. The process of social change will go continually and constantly. Within this wave of change, accommodative educational service is far away from relevancy. Therefore, an innovative Islamic education should be established and put emphasize upon participation and anticipation.
2. Genuinely, Islamic education is an attempt to foster students to become independent adults and own holistic personality. An ideal human according to Islam, at least he or she at owns a balance between faith, good deeds, and knowledge. In order to be able to achieve those three things, human needs effective and efficient educational outcomes and systems. Islamic education today which still considers intellectual development in superficial ways absolutely required long term tests in order to produce ideal outputs.
3. A number of achievements in many aspects of life of the people and rapid social alteration affect the greater and stronger demand of efficiency and effective things in Islamic education. Therefore, it needs to:
 - a. Fostering and growing the learning motivation and enthusiasm both for student and teachers.
 - b. Increasing the availability of the services of learning resources and I.T.-based learning media, especially libraries. Libraries as tiny vein and dry out should be given special attention.
 - c. Creating and developing working spirits in the entire working units within fresh and fun learning atmosphere.
 - d. Enhancing knowledge and skills of teachers and clerks with ***pre-service training, in-service training***, and also improving guidance and supervision.
 - e. Increasing working productivities by organizing effective management, positive supervision, creating ***human relationship***, and always alert to submit sufficient reward, and if necessary give an incentive as stimulus.

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