

CONTRIBUTION OF THE ISLAMIC EDUCATION IN SOUTHEAST ASIA

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ABSTRACT

Islamic education is the entity of the various thoughts, values, methods, goals and orientations contained in the Qur'an and al-Hadith, is related to all aspects of human life. Absolute value, always up to date in every age, place and community, so religion requires to demand it, but it will also be a social need and in society.

Islam not only commands mankind to learn and develop itself, but also gives many contributions, including: (1). is a clue to a straight path. This includes any media that deals directly with all sorts of clues, including: (a). a good example, which is a model in carrying out a plenary education. (b). Satisfactory thoughts, this will be a reference for all experts in composing, theories about life. (2). Promise and motivation. Encourage everyone to continue working and achieving in life (3). Threat, this will be a control for everyone not to deviate from the real path.

The purpose of the Islamic education should be so designed that every human component or human characteristics according to the Qur'an, they are: the fitrah, body of spirit and mind get the same attention. The method used, and other components of Islamic education system should be colored by the style and vision and potential that is in line with the concept of humanity according to the Qur'an. Second: The concept of man in the Qur'an describes a realistic idealistic goal in the sense that the human concept in the Qur'an has a very noble purpose, which can only be achieved if human beings can optimize their abilities. Third; the Quranic concept of human beings provides an overview of how the Islamic ideology also adds to preparatory planning for life, in the world and life in the afterlife. Islamic education seeks to implement the principles of the Qur'an or in the sense of preparation for life in the afterlife by not forgetting life in the world.

The orientation of Islamic education should be developed and aimed at achieving three integrative and integrated orientations. The three orientations are: Orientation of development to human relationship with Allah which become the source of knowledge, orientation development of the relationship towards social life or society and development orientation towards the mastery of the surrounding nature that has been created by Allah to be excavated, managed and utilized by human for the creation of prosperity and prosperity of life on earth.

The dimension contains the value of increasing the welfare of life in the world, and the dimension that drives people to strive to reach the afterlife by applying and practicing ethical and moral codes. The dimension that integrates the interests of life in the world becomes the deterrent to the negative effects of life's turmoil, as well as the motivator for the creation of Islamic values in human life, both spiritual, social, cultural, economic and ideological.

KEYWORDS: *Islamic Education, Social Environment, Social and Educational Interest, Human Relationship*

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INTRODUCTION

Education is organized to prepare qualified human resources in accordance with the needs of development and the labor market. In addition, it is even more ideal to educate the nation in order to elevate their dignity and dignity as human beings.

In the language of the Qur'an is referred to as the main man (*khairaummah*)¹. For that, then education should be able to provide added value (surplus) in order to achieve the well-being of the welfare. In addition, education in demand to develop behavior, are creative behavior, productive, effective, efficient and dynamic. Also develop an attitude of wisdom, which is attitude that is able to understand the meaning of life and realize its role in the middle of life together to build its society².

Education must be able to educate human beings to be human. The purpose of education is to improve the humanity³. The education is held with the aim to further humanize human beings, so that the human level becomes higher, at least higher than the animals⁴.

Education is a matter of great need for attention and conformity with the situation and conditions and interests and needs. Education is essential for human beings. Through education, human beings can learn to face the universe in order to sustain life. Therefore, the importance of education, Islam places education at a high position in Islamic doctrine⁵. In this case the teaching of religion, especially Islam has been drafted conceptually about the obligation to seek knowledge, with the science of human resources quality will increase and lift up the dignity and degree.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرَفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“O you who have faith! When you are told, ‘Make room,’ in sittings, then does make room; Allah will make room for you. And when you are told, ‘Rise up!’ Do rise up. Allah will raise those of you who have faith and those who have been given knowledge in rank and Allah is well aware of what you do”. (Al-Quran, Al-Mujadilah: 11).

In the Constitution Number 20 Year 2003 on the National Education System article 3 mentioned, that national education aims to the development of potential learners to become human beings who believe and piety to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become citizens democratic and

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¹Muhamad Tholchah Hasan, *Diskursus Islam dan Pendidikan*, (Jakarta : Bina Wiraswasta Insan Indonesia, with the Lembaga Indonesia Adi Daya), p. 27

²Qodri A Azizy, *The Education (Religion) for Building She Social Ethics*, (Semarang: Aneka Ilmu), p. 89

³Ahmad Tafsir, *Philosophy of Islamic Education*, (Bandung: Remaja Rosda Karya, 2006), p. 46

⁴*Ibid.*, p. 130

⁵Hanun Asrohah, *History of the Islam Education*, (Jakarta : Logos Wacana Ilmu, 2001)

responsible. Faith and piety is the core of education.⁶

Islam is a message delivered by Allah SWT to Prophet Muhammad SAW, as a guide (the *hudan*) for all mankind. The guidance is perfect and universal in order to regulate the human responsibility vertically to Allah SWT, and horizontally to himself, society and the universe. The clues also contain a human value system for solving life problems. To realize the value and application, it must be pursued through equity in a transparent manner, one of them through education.

Education in human life functions in developing and actualizing the potential (the *fitrah*) that exist in itself to a more optimal direction.

According to Hadari Nawawi, Man is a possible being, can and should be educated, in accordance with his essence as a creature of Allah SWT, who lives as an individual in togetherness (socialization) in society, and may grow and develop in his limitations⁷.

The statement supports an understanding of the importance of human education. Socialization of religious education in the family is a fundamental thing for the survival of society.

Education has a very important role in all aspects of human life, because education directly affects the development of all aspects of human personality. Education is a process aimed at "humanizing human being", meaning that through education, human beings are expected to develop their potential optimally through language and thinking skills. In the sense of education is defined as "a conscious effort to direct human development which aims to mature human beings, so that they can help themselves.

The differences of views about human concepts resulted in different educational features from the philosophical-psychological aspect. Abdurrahman an-Nahlawi stated that the human view of him would have a powerful impact on the education system⁸. Furthermore Salih Abdullah stated that educational theories would be greatly influenced by the human view of him⁹. If yes, then speaking of Islamic education, then the talk of human concepts includes talking about the purpose of human life according to the Qur'an into something that should not be abandoned. Understanding Islamic education will appear more clearly if first disclosed how the concept of man according to the Qur'an. Understanding Islamic education will appear more clearly if first disclosed how the concept of man according to the Qur'an.

The human concept, philosophically, the human concept in the Qur'an is a universal ideology. He has explained how we perceive and accept certain perceptions of man; on the other hand he has also placed the understanding of the universe as a gift that must be utilized. The position of a caliph, viewed from an ideological context, places humans as part of the macrocosmic reality (nature, social environment). Furthermore, the position demands the creative role of man to manage nature as a material resource in the framework of a productive and innovative mission to create prosperity and prosperity on earth.

⁶Ahmad Tafsir, *the Philosophy, Of.cit.*, p. 156

⁷Hadari Nawawi, *Education in Islam*, (Surabaya : Al Ihlas, 1993), p. 101

⁸Abdurrahman an-Nahlawi, *Ushul at-Tarbiyyah al-Islamiyyah wa Asalibuha*, translate: *Principles and Methodsof the Islam Education*, (Bandung: Diponogoro, 1992). p. 52

⁹Abdurrahman Shaleh Abdullah, *Educational Theory*, translate to Indonesian: M. Arifin, *Teori-teori Pendidikan Berdasarkan al-Qur'an*, (Jakarta : Rineka Cipta, 1994), p. 84.

In addition the human concept in the Qur'an has affirmed the function of the human caliphate as a cultural and social being. According to Musa Asy'arie, basically the task of the human caliphate is the task of culture that has the cirri of creativity in order to always be able to create something new in accordance with the needs of growth and development of society¹⁰. The task of a man's culture according to the Qur'an is how to create prosperity and prosperity of life on earth based on its intellectual capacity and moral guidance. For a '*abd*' and the *caliph* there is no futile action on earth, either in terms of ideational reproduction, nor material reproduction always based on the value of the *uluhiyah*.

For an '*abdullah*' and *khalifah*, must be handled, controlled and managed as a media manifestation of humanitarian duty in prospering the life of the world. This means that the concept of human in the Qur'an as a social creature is the ethos of cultural strategy¹¹, ethos in the sense of basic attitude in doing certain activities believed, lived and practiced consequently, in an effort to create a formulation of life based on Islamic values and morals. However, the concept of humanity in the Qur'an at the functional stage cannot be separated from the context of culture and society, even the linkage of his parents actually gave birth to a basic assumption that human concept itself is the ethos of development strategy of society and society based on Islamic values and morals.

In order to create a format of Islamic culture and Islamic society it seems that it cannot deny the urgency of Islamic education, as the right media to support and assist the task. Because, anyway basically every education system that consists of a set of ideals of society, norms and values and based on certain views of life and culture, so that culture and education are in one part that cannot be separated, they need each other and will determine each other.

Based on the above points, Imam Bawani said that, from a certain point, education is a human effort to humanize human beings. Every effort and work of human result is commonly referred to by the term, culture obviously; culture is the result of cultivation of men by utilizing the potential of creativity, taste and intention. On the basis of this thought, education is actually a culture, because education has a very close relationship with culture and society.¹²

CONTRIBUTION OF THE ISLAMIC EDUCATION IN SOUTHEAST ASIA

After eight years of the establishment of Dar Ulum in 1880 established special institutions teacher, but this institution to adopt western thoughts, and forget the concept of Islamic education initiated by Tohtowi and Ali Mubarak. The emergence of opinions in the field of Islamic civilization began to occur, since the Islamic civilization was contaminated by the influence of Western civilization, it happened during the French war in 1798. The influence that occurred was that, the focus of attention at that time was focused on the study of humanities and social sciences, and greatly ignores the science practical, even stigma at that time that to learn the science of practical enough, to disburse funds for some people. Fortunately, two prominent figures Rifaat Attohtowi and Ali Mubarak can give fresh ideas to the world of education and this idea will become a model and pioneer for the world of education. Unfortunately, the idea of education initiated by these two figures is not written on the books because it is considered that education is a mere art that can change according to the age of the time. This fact is seen in the institution of Dar Ulum, when it was founded in Egypt in 1872, by Tohtowi and Ali Mubarak.

¹⁰Musa Asy'arie, *Manusia Pembentuk Kebudayaan dalam al-Qur'an*, (Yogyakarta : Lembaga Studi Filsafat Islam, 1992). p. 38

¹¹Dawam Rahardjo, *Intellectual, Intelligence and Political Behavior of the Nation, Message of Muslim Scholars*, (Bandung : Mizan 1993). p. 390.

¹² Imam Bawani, *Aspects of the Islamic Education*, (Surabaya : Al-Ikhlash, 1987). p. 24

The influence of western thought on the concept of Islamic education is caused by the following factors:

- The arrival of diplomats to a foreign country that carries the thoughts of the West
- Muslim thinkers of the Muslim Brotherhood are many imprisoned
- Many Arabs practice the provisions of Western law even though in fact Islamic law already exists.

In addition to the above factors, other causes of the lack of the concept of Islamic education should be due to:

- Many educational drafters make the *aqidah* the foundation of education, but they cloud the fundamentals of education.
- There are many books that make the *aqidah* as the basis of education, but the author of the book is a layman of Islamic civilization and Arabic.

The beauty of Islamic civilization and Arabic can be illustrated by the following conditions:

Cannot distinguish definitions that exist in educational nomenclature, such as Islamic Education, religious education, Islamic teaching, Muslim teaching, Islamic teaching, religious teaching, etc.

Because of the inaccuracy of defining the above definition, then there are consider the educational considerations according to IbnKholdun as Islamic education, whereas Islamic education is the reference of Al-Qur'an and Hadith is not the thought of IbnKholdun.

Because many education actors cannot distinguish the definitions that exist in the nomenclature of Islamic education then, they think that the history of Islam as the foundation of Islamic education, or philosophy of Islamic education as the foundation of Islamic education when only two sources of Islamic education that is Al-Qur'an and the Hadith. However majority of practitioners of much education make two foundations that is the basis of history and philosophy, not the Qur'an and the Hadith.

If, the foundation of history is made as the principle of Islamic education alone, then how can education conducted by imam Al-Gazali in the past few years we can still do today, in the verse "actually a young man is who say this is me, and not the one who said that my father".

The challenges to be faced by Islamic education in the future are as follows:

- Muslims in the modern era are heavily influenced by the abundance of information and theories that sometimes they are not able to select which ones are useful to apply and which are not.
- Due to the influence of the globalization era and the information age of many Muslims who hedonism and fantasies without realistic thinking.
- Much modern Muslims are not wise to see the gap that occurs among Muslims, so they are many who take shortcuts to get relative wealth.
- Much Muslims who make advanced countries materially but backward in civilization and morals, as a direction in acting.
- Many among the Muslims who make the community triumphant from the material aspect, as a barometer of

progress when they are dilapidated its spiritual aspects.

The Validity of Islamic Education

Much of the seminars discussing the issue of the Islamic education, but which are used in the seminars are the theories or philosophies of educational experts such as Al-Kindi, Alfarobi, and IbnSina. In their theory it is stated that, a good educational curriculum is education this is so, the method of good education is like this and so, the subject of good material is this is so, the good schools are such and such schools, unwittingly by the seminar participants that the theory and philosophy they expressed was much influenced by Greek thought that sometimes crossed with the main basis of Islamic education, namely the Qur'an and the Sunnah of the Prophet.

It should have the principle that, "a person is perceived to exist because of its truth, and not because of the person of truth it exists", and the essential truth barometer is the Qur'an and the Sunnah of the Prophet.

The Islamic Education and the Muslim Educational Perspectives

Islamic Education

Islamic education is an entity of the various thoughts, values, methods, goals and orientations contained in the Qur'an and the Hadith related to all aspects of human life.

Islamic Education Muslim Perspectives

The Muslim perspective education can be divided into two points:

Muslim Education

Muslim education is a number of character buildings that is oriented to the people of Islam. From this concept, the concept of coaching nature will be relative in accordance with the *locos and tempos*.

Thought of Islamic Education

The thought of Islamic education is a number of opinions, thoughts, theories of jurists, philosophy, Muslim intellectuals directly related to the problems and problems of education.

Acceptability of Islamic Education for Religion, Social and Educational Interest

There are Two Opinions

The first opinion states that Islamic education is not needed; this opinion is revealed because they are anti-Islam, and things will not be discussed.

The second opinion states that it should be distinguished which is really the absolute Islamic education, and which is also the education according to the relative Muslims.

The Islamic Education is the source of the Qur'an and the Hadith, its absolute value, always up to date in every age, place and community, so religion requires demanding it, but it will also be the realm of social needs and the field of education itself.

While education according to Muslims, will be of relative value in terms of place, time and community.

Contribution of Islam to Educational Progress

Islam not only ordered the human race to learn and develop itself, but also contributed many, including:

It is a guide to the right path

This factor includes all media directly related to all sorts of clues, including:

- A good example, which is a model in carrying out a plenary education.
- Satisfying thoughts, this will be a reference for all things in composing, theories about life.

Promise and Motivation

This factor will encourage everyone to continue to work and achieve in life

Threats

This factor will be the control for everyone so as not to deviate from the real path.

Therefore, education as a symptom of life cannot be separated from all other social life phenomena, including culture. The interrelationship, interdependence and mutual relationship between the two is one thing that is not denied. The most important is how to function Islamic education as a formulation to nurture, transform and develop and fabricate Islamic culture and society. In addition, Islamic education is based on the concept of humanity according to the Qur'an should reflect the objective vision of the present and the definitive reality of the ideal reality that will be faced in the future. Of course to internalize all those values in the substance of Islamic education, more concrete efforts are needed to describe them in the objectives of Islamic education.

Discussion about the purpose of education, cannot avoid the need to talk about the purpose of human life, because as expressed by Hasan Langgulung. Education is simply a tool that humans use for their survival either in the sense of being the community's attempt to pass on cultural values from one generation to the next, or in the development of the potentials that exist to the individual in order to be used by himself and so forth by the community to address the environmental constraints.¹³ Education is only a tool that human beings use to preserve their life, so the purpose of education should be based on the purpose of human life.

The struggle of ideas about the purpose of human life is never complete, because the purpose of life, as well as the philosophy and view of life is considered something valuable and The purpose of life according to Islam, can't be separated from the Islamic ideology of man as' *abdullah* and *caliph* in the accumulative meaning, which embodies both ideology will give birth to the perfect human. Shalih Abdulah pointed out that, in Islamic education, education berate efforts to build an individual, who has the quality and role as *thecaliph*, or at least be an individual who is on the road that will lead people to that goal. In other words, the goal of Islamic education is to form a person who can perform its humanitarian function. Entrenched to serve as the direction of life and human life.¹⁴

¹³Hasan Langgulung, *The Fundamentals of Islamic Education*, (Jakarta :Pustaka Al-Husna, 1992).p. 305.

¹⁴Abdurrahman Shaleh Abdullah, *Op.Cit*, p..151

CONCLUSIONS

The awareness that the general goal of education is the formation of human beings based on the Qur'an as a universal Islamic ideology will not be pragmatic, unless it is stated in certain formulas, among them are: *First*; The purpose of Islamic education should be so designed that every human component or human characteristics according to the Qur'an, i.e., fitrah, body of spirit and mind get the same attention. Methods used, and other components of Islamic education system should be colored by the style and vision and potential that is in line with human concepts according to the Qur'an. *Second*: The concept of humankind in al-Qur'an as the goal of Islamic education generally describes realistic idealistic goals in the sense that the human concept in the Qur'an has a very noble purpose, which can only be achieved if human beings can optimize the capabilities that he has. *Third*; the Quran concept of humanity as the goal of Islamic education provides an overview of how the Islamic ideology also adds to the planning in preparation for life in the world and life in the afterlife. Islamic education seeks to implement the principles of the Qur'an or in the sense of preparation for life in the afterlife by not forgetting life in the world.

From the perspective of human concept in the purpose of life according to the Qur'an, the orientation of Islamic education should be developed and aimed at achieving three integrative and integrated orientations. The three orientations are: The orientation of development to human relationship with Allah, which become the source of knowledge, the orientation of development of the relationship toward social life or social and development orientation toward the control of the natural surroundings that have been created by Allah to be explored, managed and utilized by human for the creation of prosperity and prosperity of life on earth.

The purpose of Islamic education should be a model that implies three dimensions, they are: Dimensions that contain the value of increasing the welfare of life in the world, and dimensions containing values that encourage people to strive to achieve a happy life hereafter by applying and practicing ethical and moral codes. A dimension that contains values that can integrate the interests of life in the world, becomes a deterrent to the negative effects of life's volatility, as well as a motivator for the creation of Islamic values in human life, whether spiritual, social, cultural, economic and ideological.

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