Challenges of Contemporary Islamic Education and the Importance of Classical Islamic Educational Thought

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Abstract

Education in Islam originated during the time of the esteemed prophet Prophet Muhammad. It involved instructing and enlightening companions about the principles of life, which served as an interpretation of the passages of the Qur'an that were revealed by Allah through the angel Gabriel. During that period, Islamic education was primarily focused on the acquisition of literacy skills in reading and writing the Qur'an, along with understanding its inherent significance. Following his demise, his companions, known as the *tabi'in*, undertook the task of Islamic education, making significant enhancements by including pertinent teachings and resources that were tailored to the evolving needs of the Muslim community during that era. During the Umayyad and Abbasid eras, Islamic education experienced significant growth in terms of curriculum, resources, and educational institutions. This was a direct outcome of the Muslims' remarkable advancements in different fields of science. However, in the present period. The issues encountered in Islamic education are becoming ever intricate, both on a worldwide scale and inside individual nations. Therefore, it is imperative to conduct a comprehensive study to assess these problems. This text explores the issues surrounding the difficulties faced by modern Islamic education and the significance of traditional Islamic educational principles. The acquired data is intended for the examination of the bibliography and analysis of the correlation between the two entities.

Keywords: Education, contemporary Islam, meaning of education, classical Islam

INTRODUCTION

Education about Islam is one of the most important things that has contributed to the expansion of Islam to every region of the world. This is something that can be witnessed on a historical level in the process of Islam spreading throughout the country. In light of the fact that this is one of the elements that contributes to the propagation of Islam, Islamic education is a very significant part that is continuously being expanded in all facets of life. In the time of the Prophet Muhammad SAW, the noble messenger of Islam began the process of educating and instructing his friends about the Islamic way of life. This was the beginning of Islamic education. During that historical period, the only content that was included in Islamic education was the reading (*qira'ah*) and writing (*kitabah*) of the Koran, together with the interpretation of its meaning. His friends, the *tabi'in*, continued Islamic education after he passed away. They made a number of adjustments that were more pertinent, including the addition of Islamic education material that was fitted to the expansion of Muslims during that time period. In addition, classical education scholars and professionals were born, and they proceeded to develop Islamic education ideas. These theories are now widely adopted and utilized in Islamic education institutions all over the world, including Indonesia. Nevertheless, on the other side, in the process of the growth of Islamic education, there are also problems that must be faced in each century.

Concerning the issue of Islamic education in the globe, discussions are extremely complicated, and Islamic education will be confronted with a wide variety of challenges that will never stop. There are many different theories and solutions that have evolved from different organizations, such as researchers, specialists, and scholars working in the subject of education. The purpose of this is to get rid of a number of issues that have been plaguing the field of Islamic education. On the other hand, it is possible to argue that each of these hypotheses and solutions is unacceptable. Consequently, problems or problems that do not have a solution continue to be discovered. In light of this, the author endeavors to provide an explanation of the significant meaning of classical Islamic educational thinking and its contribution to the issues that are faced by contemporary Islamic education.

METHOD

Specifically, the literature review approach is utilized in this study. There are a number of activities that are associated with the literature analysis approach. These activities include methods of obtaining data from libraries, reading and taking notes, and maintaining research materials. A framework, concept, or direction for interpreting and categorizing the facts that were gathered in the course of the research that was carried out is another term that is frequently used to refer to this study. This means

that the reference sources (books, journals, magazines) that are referred to should be pertinent and up-to-date (state of the art), and they should also be in agreement with those that are contained in the reference literature. Books and scholarly articles on the subject of educational modernization in Indonesia are included in the body of literature that was examined.

ISLAMIC EDUCATION IN HISTORICAL REVIEW

Historically, it can be seen in the eyes of Muslims that education is the most important thing in the development of the Ummah. This can be found in historical records that the Messenger of Allah taught his friends by building mosques. According to Malkawi, the main values of Islam, namely *tauhīd, tazkiyah*, and *'umrān*, are truly found in mosques (Malkawi 2013), then the Prophet created science council activities to understand the main teachings of Islam and also created study groups, for example *Darul Arqam* where the Prophet created a forum for studying Islam. This shows that the Prophet really paid attention to education. Everything that the Prophet taught was knowledge for his friends, including us as his people. The apostle taught even the smallest things as examples, namely etiquette for entering the bathroom, etiquette for eating and so on. There are also many hadiths that say about the importance of knowledge and also the position of knowledge before the creator, namely God. For the Prophet Muhammad, education was the most important thing in the development of the people, the Prophet once stated to study all scientific disciplines (Thesnaar 2017). This hadith shows his attention to learning, so it is not surprising that we as his people always preserve learning forums.

Changes in learning activities only occurred when Islam arrived. For Muslims, the mosque is the first place of public education. in the mosque too, a place to gain knowledge for friends, both children, teenagers and the elderly, both men and women. These educational activities were then continued by the following generations, namely the khalifahs or better known as *khulafaurrasyidin*. Teaching and education continued to grow and develop during that time, which then continued to be developed in subsequent periods, namely the Umayyads and the Abbasids. This was marked by the emergence of a very large number of schools (madrasas) and science centers (science centers) (An-Nahlawy 1994).

In the following period, classical Islamic thinkers were born who are still used as references by Islamic institutions, from universities to the smallest level, namely preschool. These Islamic thinkers include: Imam Ghazali, Ibn Khaldun, Ibn Sina, Imam Syatibi and others. Meanwhile, from the modern generation, Islamic thinkers such as Hasan Al-Banna, Muhammad Abduh, KH. Ahmad Dahlan, Hamka, and others (Awang and Nuriz 2020).

Muslim scholars and intellectuals had an important role in spreading knowledge and books or scientific works. They have contributed very valuable heritage to the Muslim community from various fields of science. As for the field of Islamic education, their great legacy is in the form of various educational science references or works they have produced which were then adopted by the next generation.

Looking at the current development of Islam, this cannot be separated from the history of Islamic education in the world, especially in Indonesia. The history of the spread of Islam in Indonesia cannot be separated from the educational process at that time. Where the history of Indonesian education is marginal and marginalized (Azra in Burhanudin and Afrianty). At that time, Islamic boarding schools, mosques and *surau* were centers of Islamic education. Which then developed widely in the 19th century.

Islamic Boarding School

According to M. Arifin, Islamic boarding schools are educational institutions that adhere to Islamic religious principles and also serve as social institutions. The presence of these institutions, which are traditional Islamic educational institutions, contributes to the development of the education system located in Indonesia. In its most basic form, an Islamic boarding school can be seen as a dormitory in which students, known as *santri*, reside together for the purpose of studying religion under the direction of kyai, otherwise known as senior religious teachers. The dormitory is located at the Islamic boarding school; it is close to the residence of the Kyai. There is a non-formal education method known as Madrasah Diniyah that is utilized in Islamic boarding schools (M. Arifin 2003).

Surau

"Place of worship" is what the word "*surau*" means in Hawaiian. Originally, a *surau* was a modest structure that was constructed for the purpose of worshipping ancestral spirits. Most *surau*s are constructed on hilltops or other locations that are elevated in comparison to their surroundings. Although *surau* is typically connected with rural culture, some recent advances have shown that it may also be found in urban areas (Azyumardi Azra 1999).

A *surau* is a tiny building that is used for prayer and reading the Koran, as well as imparting the fundamentals of religious knowledge for youngsters, according to the Encyclopedia of Islam. This information was found in relation to the *surau*. According to Ridwan (1994), the definition of *surau* itself has the same connotation as a place of worship or prayer chamber with regard to its intended usage. Several saparuik families from the same kin, kinship line, and also descendants are under the leadership of a single leader who is known as the datuk (tribe head) (Azyumardi Azra

1955). *Surau* was established by a group of individuals as a similar structure to a gadang home (M. Rajab 1969).

The Mosque

There is a significant role for mosques in the practices of worship for Muslims. Mosques serve as places of prayer, places of study for religion, and a variety of other activities for Muslims in Indonesia. They also hold a significant position, not only as a symbol of religion but also as a public building, which places more focus on the function of the space as a public building. Mosques have played a very significant role throughout the long history of Islamic civilization. More specifically, they have served as centers of movement for Muslims in all aspects of contemporary life. The first thing that Rasulullah did after settling down in Medina al-Munawwarah was to construct a mosque (Muhammad Said Ramadhan Al-Buthi 1990).

Educational Philosophy of Islam, Both Traditional and Contemporary Because Islam is such a diverse faith, it encompasses a wide range of scientific disciplines, including both religious sciences and secular sciences. Knowledge is not differentiated in Islam; in fact, Islam believes the two disciplines to be analogous to a coin, which has two sides that are distinct from one another yet cannot be separated from one another. Islamic studies that are founded on revelation, hadith of the Prophet, reason, and historical facts are undergoing rapid development. Some examples of these studies are *aqidah*, hadith, kalam science, *fiqh* science, philosophy, Sufism, *tafsir*, and other Islamic sciences.

Within the realm of general science, it is possible to generally categorize it into three regions. to begin, general knowledge that is characterized by naturalism and uses the universe and physics as the object of study. Some examples of this type of knowledge include biology, physics, astronomy, and other related fields. In the second place, broad information that is organized according to a sociological pattern and focuses on social behavior as the subject of study, such as Anthropology, Sociology, Psychology, and so on. In the third place, there is general knowledge, which is distinguished by philosophical thinking. This includes things like philosophy, art, logic, and so on.

There will, of course, be experts and specialists in the various sectors of science that we will get familiar with as we learn about the various types of science. Therefore, even within the realm of Islamic education, we will also be able to become familiar with the names of a number of well-known scientists from the subject. The aforementioned scientists and specialists have been instrumental in the revitalization of educational systems and ideas, particularly those that are associated with Islamic scholarship.

In this article the author divides Islamic education figures and scientists into two groups, namely: The classic group, namely scientists and figures outside Indonesia, the second is the modern group specifically for Indonesian Islamic scientists. Following are several Islamic scientists in the field of education and their thoughts about education. Classical era educational philosophers include.

Imam Ghazali

Through his various writings, we can draw the meaning of education from Al-Ghazali's perspective. Alavi explains it as an interaction between teacher and student, which takes place gradually, develops and continuously throughout the student's life, the aim of which is to grow harmoniously and ensure all that God has created in the student for his happiness and spiritual benefit (Alavi 2007)

Ibn Sina

Ibn Sina did not clearly define education and training but according to his view, we can say that the essence of education and training from his point of view is: "social and personal planning and activities for the health of the family, the growth of children and decision making about social affairs so that humans achieve happiness in the world and after death" (Science Co-operation Office 1998)

Ibn Khaldun

Education is the most important key for human resource development. It has always been a critical issue for scientists and governments that they continue to study new strategies for further advancement in human aspects. Ibnu Khaldun looked at the case of education and childcare from the perspective of social thought. He investigated the origins of science and education and concluded that they were natural things existing in humanity (Ibn Khaldun 1978). Meanwhile, the modern generation of philosophers, among others

KH. Ahmad Dahlan

According to KH. Ahmad Dahlan, a strategic effort to help Muslims from a static way of thinking to a dynamic one is through education. Education should be positioned at the forefront of the people's development process. (Abdul Munir Mulkhan 1990)

According to Deliar Noer, KH. Ahmad Dahlan had understood the thoughts and ideas of reform when he came from his first Hajj. His thoughts and thoughts were then put into action, first by his efforts to change the direction of prayer to the appropriate Qibla. That's not an easy thing because KH. Ahmad Dahlan had to face local authorities who held to deep-rooted traditions. Apart from that, at the same time KH. Ahmad Dahlan began organizing his friends in Kauman to improve sanitation around the place by volunteering to work to repair and clean gutters and roads (Noer 1990)

Hamka

According to him, education is grouped into two: (1) Physical education, namely education for physical development and perfection. (2) Spiritual education is education for human spiritual development and also its perfection with knowledge and experience based on religion (Fahrizal Rambe 2010).

CHALLENGES OF CONTEMPORARY ISLAMIC EDUCATION

The development of Islamic education in Indonesia, especially in the era of globalization, has a different scale of challenges and opportunities compared to its development in 1990. This is a challenge for teachers, educators, and all educational practitioners not only in curriculum development but also in institutional services. If Islamic education is ready to face it, we believe that the era of globalization will be a stepping stone in the development of Islamic education to increase its existence and to expand its role in the development of Indonesian education.

Education is closely related to globalization and cannot relativize the globalization process. In the era of globalization, Indonesia must reform its education process to create a flexible and comprehensive education system, so that graduates can effectively separate themselves from global democratic society. Therefore, education must be designed in a way that will enable students to increase their potential naturally, be creative and innovative in a learning atmosphere full of freedom, togetherness and responsibility. In addition, education must produce graduates who can understand their society and all the factors that can support success or the obstacles that cause failure in people's lives. One alternative that can be done is to develop education with a global perspective (Rusniati 2015)

Muhaimin in his book entitled Reconstruction of Islamic Education mentions facing various challenges, especially in education. One of them is globalization in culture, ethics and morality as a result of technological developments in transportation and information. In other words, so far religious education has only focused on the 'knowing' and 'doing' aspects, paying no less attention to the 'being' aspect, namely how students apply and practice religious values in everyday life.

In globalization, increasingly high demands on life influence people's tendencies to live materialism, consumerism and hedonism, violence and drug use. For this reason, we cannot reject or be a priori towards all the consequences that go along with the flow of globalization, for example on the pretext that it is westernizing culture and values and is contrary to traditional culture, values and religion. On the contrary, we must try to make the best use of globalization for the nation's social, economic, political and cultural progress through cooperation and use of information and communication technology (Sujarwo 2006)

Globalization causes a rapid and unstoppable flow of varied information. This flow not only influences knowledge but also the values of Islamic education. Increasingly global habits in lifestyle such as costume clothing, eating habits, and recreational activities are becoming increasingly similar, especially among young people. This has implications for social, economic and religious aspects. However, religious values are increasingly being abandoned because they are considered ancient, while those who follow trends are considered modern and sophisticated even though at that time they abandoned religious and moral values.

Globalization requires preparation in the competition of global life. Competition has influences that must be fulfilled by the Indonesian generation, including intellect, tenacity, agility, innovation and so on. In order not to fall into a deep abyss and be ready to face global competition, significant efforts need to be made to save the young generation as the nation's successors.

In preventing the impact of globalization, one way that must be done is through education, especially Islamic education. The strength and decline of a nation is caused by that nation's education. With religious education, it is hoped that students will have good character. Religious education aims to shape human integrity towards an approach to God and happiness in this world and the hereafter. Religious education is also expected to be able to form students' self-awareness as servants of Allah and caliphs on earth. (Yazdekhasti Erfan & Nazari 2015).

There are several positive impacts of globalization on the values of Islamic education, including advances in science and technology due to the rapid flow of globalization, and changes in teaching models and methods in the world of education. Classical teaching is changing to technology-based teaching such as the internet. In the past, teachers wrote with chalk or markers, sometimes drawing simple pictures or inputting sounds and other simple means of learning. But now there are computers and laptops. so that writing, video, sound and images can be combined and become a learning medium.

In the past, when a teacher talked about how forces can change the shape of an object without the help of multimedia, students might not have caught on right away. The teacher will definitely explain with examples. However, listening is not as effective as seeing. reviews the results of previous research on learning through word, visual and verbal stimuli. they found that visual stimuli produced better learning outcomes for tasks such as remembering, recognizing, remembering, and connecting facts to concepts (Razavi 2015)

Apart from the positive impact, globalization has a negative impact on education, including, first, the commercialization of education, the era of globalization threatens the purity of education. Many schools were founded with a business

orientation. John Micklethwait & Adrian Wooldrid tell about business competition that is starting to penetrate the world of education. The presence of educational companies marks a back to the future approach. These companies must prove that they deliver results, not only for students but also shareholders.

The second negative impact is unlimited information in cyberspace. In addition to helping cyberspace help you easily access information, it also has a negative impact on students. There is a lot of negative material waiting on the internet. For example: pornography, hatred, racism, crime, violence, and so on. News of harassment such as pedafolia and sexual harassment can be accessed by anyone, including students. Items such as Viagra, alcohol, and drugs are offered on the internet. This is of course very dangerous and really affects the learning process both at school and at home.

The third negative impact is dependence on communication tools and the internet. Computers and the internet can cause addiction in students or teachers. They become unenthusiastic in the learning process without these tools. To respond to these conditions, educators must be able to take advantage of the positive impacts of globalization and protect children from its negative impacts. With its negative and positive impacts, Islamic education has its own challenges in facing the coming era of globalization.

The Relevance of Classical Thought to the Challenges of Contemporary Islamic Education

If we pay attention to the influence of globalization and the challenges of Indonesian education, of course Islamic education must participate and be involved in going through, finding solutions, and even solving various problems and problems and challenges by involving various kinds of educational strengths.

Based on the results of the explanation above, it can be seen that the relevance of classical Islamic education thinking to the challenges of contemporary Islamic education has a lot of relevance and can even still be applied to Indonesian Islamic education today. These various classical ideas are still applied today in various educational institutions, Islamic boarding schools and madrasas. starting from the smallest level to the largest level.

Even though Islamic education faces quite serious challenges in the era of globalization, it actually makes a significant contribution to the progress of education in Indonesia and this cannot be separated from classical Islamic thinkers who are still applied in various Indonesian Islamic educational institutions. Of all these contributions, there were two major contributions obtained, namely character building and the contribution of the perennial system

Character building.

It cannot be denied that Islamic educational institutions contribute greatly to the formation of students' character, because the Islamic boarding school system implemented by Islamic educational institutions can shape the character of students. Islamic education is to create good and noble human beings, just as the aim of Islamic education is to create "good and true humans" who worship Allah in the true sense, build the structure of their worldly life in accordance with sharia (Islamic law) and use it to defend their beliefs.

Al-Attas' thoughts are similar to Al-Ghazali's in *Ihya Ulumuddin*. The elements that form the goal of education can be seen in the following statement: "Indeed, the result of knowledge is to draw closer to Allah, the Lord of the worlds. And this is real knowledge that develops through teaching and not frozen, stagnant knowledge. Apart from good morals, Islamic education institutions also form a militant character. This character is actually the basic foundation of economic development in Islamic educational institutions. When other educational institutions professionally pay their employees to manage their business units, Islamic educational institutions, such as Islamic boarding schools, assign their students to manage the business units without being paid.

When other educational institutions spend a lot of money on teacher salaries, educational institutions such as Islamic boarding schools only spend a small amount without reducing teachers' rights and welfare. Teachers' teaching orientation is worship without demanding anything big for the institutions they serve. There is a saying in Islamic boarding schools that is "think about what you have given to the Islamic boarding school, not what the Islamic boarding school has given you". Such expressions awaken and shape the militant character of the *santri*.

At that time, both teachers and students will consciously and unconsciously help Islamic educational institutions in the era of globalization where everything is valued in terms of money. The final character formed by Islamic educational institutions is spiritual character. The moral decadence facing the world today such as anarchism, drugs, free sex, etc. will be minimized little by little if every student has a spiritual character. Spiritual character will be formed if students have a Spiritual Quotient (SQ) or also called Spiritual Intelligence.

Spiritual intelligence can make students become complete beings intellectually, emotionally and spiritually. Another definition of spiritual intelligence is the ability to give meaning to worship for every behavior and activity through natural steps and thoughts, for the whole person and having an integralist mindset and the principle of 'only because of Allah'.

Spiritual intelligence to form spiritual leadership character can be trained through: Exercise and also being grateful for receiving all the good fortune that exists.

A leader who has spiritual intelligence can influence and direct his followers/members in a better, more responsible direction and behave according to His conscience and approval.

Perennial System Development

Even though digitalization touches almost all aspects of the globalization era, the traditional Islamic education system has proven capable of producing a superior generation. However, the era of digitalization does not necessarily kill traditional and classical learning. Because traditional and *sorogan* learning provides things that cannot be replaced by digital things in the digital era.

Traditional and *sorogan* learning not only focus on knowledge as an object of study but also on moral and moral messages transferred by traditional learning that cannot be achieved with digital learning or e-learning. Through a perpetual learning system, Islamic education institutions are able to maintain their identity. as a cadre organization and cultural heritage institution. The digital era has proven unable to erode and replace traditional learning.

CONCLUSION

We have never heard of an era or era where education was not a widely discussed topic. This happens in various parts of the world and in every era. Education seems to be a problem that has no end or end. Naturally, education in reality experiences a process of progress and setbacks. This situation is sometimes caused by the role of practitioners in the field of education. When these practitioners actively pay attention to education to improve quality, it is certain that the education there will produce maximum education in various fields. However, if the opposite happens when the practitioner is passive about educational problems, it can result in the world of education not being optimal and even experiencing setbacks. If we discuss education in the Islamic world, we will find Islamic practitioners and scholars in the world of education, both classical and modern. We will find many Islamic figures involved in the world of education who have made huge contributions and have become many references in the field of education. they are known scholars in the field of education.

When Islamic education faces many challenges such as globalization and system renewal in every era, thinkers, scholars and experts in the field of education, both classical and modern, are also born. Classical Islamic thinkers were the main pioneers who became references and references for modern Islamic thinkers, so that there is a connection between them with the same goal, namely to build people who are faithful, pious, just and civilized in accordance with the guidelines of life, namely the Al-Quran and As-Sunnah. . So classical Islamic educational thinking is really

needed in facing various kinds of challenges that have occurred in every era up to our current era.

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