

CONTEMPORARY EDUCATION OF ISLAMIC TEACHERS: POLITICAL DYNAMICS BETWEEN COUNTRY AND EDUCATION

Miftakhul Ilmi Suwignya Putra*

Abstract

This article discusses the dynamics of contemporary Islamic education. The goal of Islamic education is to provide human resources based on Islamic values and in accordance with the spirit of Islam. The methods of education and instruction should also be designed to achieve the goal. Any methodology that is not oriented towards achieving the goal will certainly be avoided. Thus, Islamic education is not merely transfer of knowledge, but whether the science given can change attitudes. Within this framework, intensive monitoring should be done by society, including government (state), towards learners' behaviors. The next step is realizing it so that necessary education and curriculum programs are harmonious and sustainable. Islamic higher education institutions should be self-evident and transform themselves to meet the challenges of increasingly competitive and complex era. Islamic universities are considered not marketable anymore in facing global competition. Contemporary education must adjust with the recent technological developments. For that reason, it is necessary to develop an education system with global perspective in order to produce output from higher quality educational institutions, so that they are confident in facing global competition, and put forward interdisciplinary method interconnectedly.

Keywords: Education, Islamic Teachers, Contemporary Period, Political Dynamics

ملخص

يتناول هذا البحث الحديث عن ديناميكية التربية الإسلامية في العصر الحاضر. تهدف التربية الإسلامية إلى بناء الموارد البشرية التي تتخلق بالأخلاق الكريمة الموافقة لروح الإسلام. ولا بد من تخطيط طريقة التربية والتعليم

* Universitas Pesantren Tinggi Darul Ulum (Unipdu) Jombang email: mifta.unipdu@gmail.com

لتحقيق هذا الهدف. وكل الطريقة التي لا تعتمد على تحقيق الهدف لا بد من اجتنابها. فلهذا، فإن التربية الإسلامية لا تهدف إلى نقل المعلومات فقط، وإنما تهتم بمدى تأثير تلك المعلومات في السلوك أم لا. من أجل ذلك، نحتاج إلى المراقبة المكثفة من جميع طبقات المجتمع، ومن ذلك الحكومة، تجاه سلوك الطلاب والطالبات، هل يتفق مع تعاليم الإسلام المتعلقة بالحياة وقيمه أم لا. والخطوة التالية هي تطبيق تلك الطريقة، فلهذا نحتاج إلى الطريقة التربوية والمنهج المتسقة مع الهدف السابق وذات استمرارية. لا بد للجامعات الإسلامية أن تقوم بإصلاح الذات والتحول لمواجهة تقلبات العصر المليئة بالتنافس والمعوقات المجمع. وتعتبر الجامعات الإسلامية غير قابلة للتسويق في مواجهة التنافس الدولي. فالتعليم والعصري يجب أن يتعايش مع تطور الزمان والتكنولوجيا، فلهذا ينبغي أن نقوم بتطوير نظام التعليم على مستوى عالمي حتى يتخرج في هذه الجامعات الخريجون المتفوقون وتصبح هذه الجامعات جامعات متقدمة، وذات ثقة بالنفس تجاه التنافس الدولي، ويفضل أن تستخدم هذه الجامعات طريقة متعددة التخصصات ومتعدد الترابط. والتربية العصرية لا بد أن توافق مع التطور الزمني والتكنولوجيا. فلهذا لا بد من تطوير نظام التربية ذات الثقافة الواسعة حتى تصدر المتخرجين الممتازين واثقين بأنفسهم في مواجهة التنافس الدولي، ويفضلون منهج متعدد التخصصات ومتعدد الترابط.

مفتاح الكلمات : التربية، مدرس الدراسات الإسلامية، العصر الحاضر، تقلبات السياسة

Abstrak

Artikel ini membahas tentang dinamika pendidikan Islam di masa kontemporer. Tujuan pendidikan Islam adalah menciptakan SDM yang berkepribadian Islami berdasarkan nilai-nilai Islam serta sesuai dengan ruh dan nafas Islam. Metode pendidikan dan pengajarannya juga harus dirancang untuk mencapai tujuan tersebut. Setiap metodologi yang tidak berorientasi pada tercapainya tujuan tersebut tentu akan dihindarkan. Jadi, pendidikan Islam bukan semata-mata melakukan *transfer of knowledge*, tetapi memperhatikan apakah ilmu pengetahuan yang diberikan itu dapat mengubah sikap atau tidak. Dalam kerangka ini, diperlukan monitoring yang intensif oleh seluruh lapisan masyarakat, termasuk pemerintah (negara), terhadap perilaku peserta didik, sejauh mana mereka terikat dengan konsepsi-konsepsi Islam berkenaan dengan kehidupan dan nilai-nilainya. Rangkaian selanjutnya adalah tahap merealisasikannya sehingga dibutuhkan program pendidikan dan kurikulum yang selaras, serasi, dan berkesinambungan dengan tujuan di atas. lembaga pendidikan tinggi Islam harus berbena diri dan melakukan transformasi untuk menjawab tantangan zaman yang semakin kompetitif dan kompleks. Perguruan tinggi Islam dianggap tidak *marketable* lagi dalam menghadapi persaingan global. Pendidikan kontemporer harus menyesuaikan perkembangan zaman dan perkembangan teknologi. Untuk itu perlu dilakukan pengembangan sistem pendidikan yang berwawasan global agar menghasilkan *output* dari lembaga pendidikan yang lebih bermutu, supaya mereka percaya diri dalam menghadapi persaingan global, dan mengedepankan metode interdisipliner, interkoneksi.

Kata Kunci: Pendidikan, Guru Agama Islam, Masa Kontemporer, Dinamika Politik

Introduction

Education and politics, practically theoretically, cannot be separated from one another, because politics itself can produce a policy. The success of education can produce future generations who are honest and trustworthy that will eventually create qualified politicians. Therefore, there is no longer corruption, collusion and nepotism. The dynamics of the development of Islamic education is a logical consequence of the development of Islamic thought itself. In Islam, there are two patterns of thinking: traditional and rational.¹

In developing the quality of contemporary education, there are some notes that need attention. First, education is increasingly required to produce qualified learders. Second, in the perspective of workforce, the orientation to the real ability (what one can do) is shown by good education graduates. Third, as the impact of globalization, the quality of education of a community is not only measured based on internal criteria but also must be compared with the quality of education of other communities. Finally, as a religious society, the expected education should also be able to instill the Islamic character (piety, modesty, patience, courage, wisdom and so on).

It is true that Islamic education as a discipline is not yet rapidly developed compared to other areas of Islamic studies.² Given the wide field of study covered by Islamic education, this paper focuses more on the issues of Islamic education that took place in the reform era (perhaps even post-reform) by of course not ignoring the issues of Islamic education that occurred before the reforms era, such as those associated with the ups and downs of the long history of Islamic education.

One of the issues is the image of Islamic Higher Education. During this time, the condition of Islamic Higher Education, until the end of the second millennium has always been considered as a "second class" educational institution that not only has no competitiveness, but also not marketable. This is characterized, for example, by the decrease of prospective students entering this type of higher education institution. Abuddin Nata wrote that until 2005 the condition of Islamic universities under the Ministry of Religion such as IAIN (State Islamic Institute) has not been fully considered parallel to the General College under the Ministry of National Education (now Ministry of Education

¹ Muhammad Syamsul Hadi, "Pendidikan Islam Dalam Dinamika Gerakan Islam Kontemporer: Rekonstruksi Pendidikan Pesantren dan Neo-Modernis", *Didaktika Religia* Volume 3, No. 2, 2015, 104.

² see Abuddin Nata, *Tokoh-tokoh Pembaruan Pendidikan Islam di Indonesia* (Jakarta: Raja Grafindo Persada, 2005), vi.

and Culture). Graduates of Islamic Higher Education still have limited opportunities in entering the work field caused by the scope of expertise it possesses, namely only the science of Islam.³ This fact makes the stakeholders of Islamic religious colleges worried.

In order to understand the position of Islamic education in the midst of the spirit of national education reform, it is necessary to see the meaning and role of Islamic education in the life of Indonesian society. Similarly, to find a new paradigm of Islamic education should start from the existence of Islamic education in the history of national and state life. Therefore, in digging the noble values that exist in Islamic education must be honest and precise in determining the position, function and role of Islamic education in Indonesian society today.

4

The contemporary issues of education in Indonesia today are numerous. Contemporary means current, modern or something similar to the current conditions. So the contemporary issue of education according to the author is the issues related to the education world that is not bound by the rules of the past, and developed according to the present. One of the contemporary issues of education in Indonesia is "Commercialization of Education".

The dynamics of Islamic education in this country can be described briefly from before to post-reform. Afterwards, it is revealed how the transformation of Islamic education is more focused on renewal of epistemological thinking, institutional, and educational issues, such as ideal teacher versus fraud committed by teachers in the implementation of national examinations. For teachers, teaching is the main activity. Therefore, they deserve to be called teachers, because there is transfer of knowledge to students. By teaching others, science will never run out, but it is more dynamic, progressive, and productive. This is where the great position of a teacher. Therefore, it is the teacher's duty to study the various methods and theories of learning in order to teach effectively and efficiently. Learning becomes a key word in improving the quality of education in this country.⁵

³ Ibid., 392.

⁴ That is why the idea of converting Islamic higher education institutions, such as STAIN and IAIN, into a university is necessary for Muslims to align themselves with public universities whose fields of science are more widespread and marketable in society. This became apparent after IAIN Jakarta metamorphosed into UIN Jakarta through Presidential Decree No. 031 dated May 20, 2002 on Amendment of IAIN Syarif Hidayatullah Jakarta to UIN Syarif Hidayatullah Jakarta. See <http://www.uinjkt.ac.id/index.php/about-uin.html>.

⁵ Jamal Ma'mur Asmani, *7 Tips Aplikasi Pakem; Menciptakan Metode Pembelajaran yang Efektif dan Berkualitas* (Yogyakarta: DIVA Press, 2011), 17.

Role of Politics and State on Islamic Education

Politics has a very significant role to the development of education in Indonesia; every development of education is supervised by the local government as set forth in article 59 paragraph 1, regarding the evaluation of the manager, unit, department, level and type of education. In that article the local government conducts supervision and evaluation of the education unit.⁶

Similarly, education in pesantren with the label of modern boarding school that has alumni in elite top political office, government assistance to build buildings and other equipment is then very easy. Recognition from the public is good enough to the education taught by the boarding school that can graduate the alumni into the big people in the country. Thus, if there is one Islamic boarding school or general school that is not developed, it is one of the effects of government political policy that still need some improvement on various sides. Yusuf in a study published in *al-Murobbi* journal says:

Nevertheless, all these changes did not remove the pesantren from its cultural roots. In general pesantren still has functions as: (1) Educational institutions that transfer the religious sciences (*tafaqquh fi addin*) and Islamic values (Islamic values). (2) Religious institutions that exercise social control. (3) Religious institutions that conduct social engineering. The different types of pesantren above only affect the form of actualization of these roles. While the form of integration made by modern pesantren is an effort to maintain the existence and role of pesantren in helping educate the community.⁷

Politics became vital in the development of education in Indonesia. Before the New Order era, many Islamic schools were founded by social organization. Nahdatul Ulama has educational institutions of elementary school, while Muhammadiyah has educational institutions of SD up to college and some other political organizations that have Islamic schools.

This nation politics has penetrated the various fields in the country. One of them is the field of Islamic education through several organizations of Islamic parties that teach love towards the homeland with the foundation of a hadith about the State. So, love towards the homeland in fighting against colonialism is

⁶ Some educational institutions, such as public schools and Islamic schools, have been provided with School Operational Assistance (Bantuan Operasional Sekolah or BOS) since 2009 to primary or junior high schools, as well as Junior High Schools / equivalent. Department of Education and Culture, *Panduan Bantuan Operasional Sekolah (BOS)* (Jakarta: Departemen Pendidikan dan Kebudayaan, 2010), 59.

⁷ M. Yusuf, "Dinamika Integrasi Pesantren dan Sekolah Dalam Pendidikan Kontemporer di Indonesia", *Jurnal al-Murobbi* Volume 3, No. 2, January 2017, 187.

as of the faith. Pancasila as the foundation of the State of Indonesia is one of the symbols of the State which already has aspects of special faith for Islamic education, where Islamic education must be convinced and believe that God is one God no god but God. Faith and piety have the most important element in the goal of Islamic religious education.

Someone will be good if he understands his religion. This Islamic education becomes an important role to change the behavior of learners through pesantren based on Al-Qur'an and As-Sunah to form human beings who have good character intelligence, because this institution in addition to teaching the cognitive aspect also educates students to be human being who cautious or penetrated on affective and psychomotor aspects.

Relations between Politics and Education

Education and politics are two important elements in the socio-political system of a state. Although education and politics plays as two important elements in the socio-political system, they are often studied separately. Of course this is not appropriate because education and politics should be hand in hand in the process of forming the characters of society. Moreover, they mutually support and complement each other.

Educational institutions and processes play an important role in shaping the political behavior of society so that it brings a huge impact on the characteristics of education. This means that there is a close and dynamic relationship between education and politics. The relationship is an empirical reality that has occurred since the beginning of the development of human civilization and they become the attention of scientists. A clear picture of the linkage between education and politics can be traced in the Islamic world, where the history of Islamic civilization is marked by the sincerity of ulama and umara in observing the issue of education as an effort to strengthen the socio-political position of the group and its followers. Political institutions also colored the education. Educational institutions are one of the political constellations. The role played by mosques and madrasas in strengthening the political power of the rulers can be seen in history. On the other hand, the reliance on the power of the rulers economically makes the institution in line with the prevailing political nuances. Islamic educational institutions that became the spoke person of political messages, according to Rashid is a Nizhamiyah madrasah in Baghdad.⁸

⁸ The Nizhamiyah Madrasah was founded by the rulers of Bani Saljuk, Nizham Al-Mulk, a prime minister of Alp Arselan and Malik Shah In the year 457 H, half a century after the founding of Al-Azhar University in Cairo. The famous Saljuks are very fanatical towards the Sunni school. Nizhamiyya madrasah was established in every city in Iraq and Khurasan, to erode the ideology of Zaidiyah syi'ah developed by earlier

The above quotation confirms that the relationship between politics and education in Islam is so closed. The development of educational activities is heavily influenced by the rulers and the rulers need the support of educational institutions to justify and maintain their power. This is understandable because the aim of the Islamic government is "to uphold truth and justice. That goal cannot be achieved except by implementing the Shari'ah. Shari'ah will not work if people do not understand the teachings of Islam".⁹

In addition to religious factors that the Islamic religion is very upholding educational activities, the attention of Islamic leaders to the issue of education is driven by the large role of educational institutions in the delivery of political missions. Education is often used as media to instill state ideology. Sjalabi noted that the Khalifah Al-Makmun politicized the Munazharah assembly in order to spread Mu'tazilah as the official mazab of the country at that time through the inquisition incident, ie the investigation or interrogation (Al-Mihna) against the scholars and important officials.¹⁰ They are asked whether the Quran is Qadim or Hadith through the inquisition of the ulama. The pillars of the institution of education and the development of science are indirectly forced to accept the Mu'tazilah, the official ideology of the ruler.

Islamic education is not only meritorious to produce militant fighters in expanding political maps, but also scholars who have succeeded in building a law-conscious society. Along with the expansion of political maps and the increase of Islam, there is also the development of educational institutions in number and variety. In Islamic history it is noted that the first educational center that emerged was the house of Arqam Ibn Abi Arqam, i.e, when the

Buwaih dynasties and in order to block the Islamic ideology propagated by the Fatimid dynasty in Egypt. In addition, the aim of the establishment of a madrasah by Nizham Al-Mulk is to print the bureaucrats who will occupy the state post, or at least, through the institution will be born citizens who understand the values adopted by the government. In short, the Nizhamiyah madrasa is an instrument of political policy, one of its main functions is to instill a state doktrin that reinforces the kingdom. Patronage Nizam Al-Mulk deals not only with financial issues and the procurement of facilities, but also the curriculum and position of "professorship", professors. He concludes from the analysis of the case of the Nizhamiyah madrasah as follows: "The political position in Islam is as important as education, without political authority, the Islamic Shari'ah is difficult even impossible to uphold, power is a means to defend the syiar of Islam, education moves in an effort to awaken the people to run the shari'ah, the people will not understand the shari'ah without education, if the politics (power) protect from above, then education to reform through the downstream".

⁹ In the period of Mecca, the house of Arqam Ibn Abi Arqam served as the first educational institution in a simple form, in which the prophet taught his companions. In the Medina period, educational activities centered on mosques. In that period the Caliph Umar Ibn Khattab ordered Abu Musa Al-Ash'ari for each tribe to establish a mosque to expand the network of Islamic education. The Umayyad caliphs, both in Damascus and in Spain, were instrumental in establishing the horizon of Islamic education.

¹⁰ When viewed from the side of aqidah, inquisisi is an attempt to purify the public view. For the Mu'tazilites, the Qur'an is Qadim is a kafir because that is why one has made the Qadim two. Kufri is to be removed from the view of the Muslims. State officials and scholars who say that Qadim Quran should be removed, because they are among the pagans.

Prophet was in Mecca.¹¹ Furthermore, during the Umayyad period, the institutions of Islamic education have been more varied with the birth of Kuttab¹² and made the royal houses as a place of learning.

Rasyid concluded that the rulers of Islam are always directly involved in the issue of education. Firstly, since Islam is a totalitarian religion, it encompasses all aspects of a Muslim's life from eating and drinking, household procedures, social affairs, to worship, all governed by shari'ah. Secondly, because of political motivation, political and religious causes are difficult to be separated in Islam.¹³

Islamic Education in Indonesia

In its long history, the existence of Islamic education often has to deal with the state. That is, the government's political policy on Islamic education could be less conducive. Islamic education then received considerable attention after the Law of the Republic of Indonesia no. 2 of 1989 on the National Education System and further reinforced by the Law of the Republic of Indonesia no. 20 of 2003 on National Education System.¹⁴ The last legislation is clearly felt stronger that the government recognizes the existence of various Islamic educational institutions, ranging from kindergarten to tertiary education. However, the more normative acknowledgment of the government is still considered unequal in term of allocation of education funds to educational

¹¹ In the Mecca period educational centers were focused on mosques. The first mosque was the Quba mosque. In this mosque is held learning circles (Halaqah) as in the mosque of the Prophet in Mirbad Medina. To support the process of education and teaching in this mosque, then built al-Suffah (kind of porch). In Al-Suffah this Prophet gave a lesson to his companions and trained some of them to become teachers who were able to teach different lessons. Among the friends trained in Al-Suffah are Abu Abdullah Ibnu Rowahah, Ubadah Ibn Shamit, and Abu Ubaidah Ibn Jarrah ".

¹² Kuttab, according to Al-Thibawi, was a phenomenon that developed in the early 8th century AD at the end of the Umayyad rule. Kuttab serves as a small children's educational center, established to avoid them from soiling the mosque.

¹³ In the study of philosophy, there is one figure who often talks about education, namely Plato; The relationship of education and politics as expressed by Plato School is one aspect of life associated with political institutions. He explained that every culture maintains control over education over elite groups that are constantly in control of political, economic, religious and educational power. Plato describes a dynamic relationship between educational activity and political activity. Both as if two sides of a coin, cannot be separated. Plato's analysis has laid fundamentals for the study of political and educational relationships among scientists, the interrelationship between education and politics can occur through three aspects: group attitude, unemployment, and political role of scholars (According to Plato, "Philosophers have supreme authority, intermediate-educated supervisors act as military and police forces, and those who supply the country's economic needs place the lowest status among all. Education must be carefully adjusted with system reproduction; the lower classes are educated to be obedient and convinced by the political myths that their status is formed by natural causes; the poet should only describe a commendable manner, the knowledge of alternative forms of society is carefully suppressed, except in the very limited circle of the ruling elite ".

¹⁴ *Undang-Undang Sistem Pendidikan Nasional (UU RI No. 2 Th. 1989) dan Peraturan Pelaksanaannya*, cetakan ketiga (Jakarta: Sinar Grafika, 1999); lihat juga *Undang-Undang Reublik Indonesia No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional (SISDIKNAS)* (Bandung: Citra Umbara, 2003).

institutions under the Ministry of Religious Affairs compared to those under the Ministry of National Education.¹⁵

When viewed from the political policy of Indonesian government education, the reality of Islamic education can be mapped into four periods, namely: the political policy of the government during the pre-independence period, the Old Order, the New Order, and the reformation.¹⁶ This article will only describe the characteristics of Islamic education in the fourth period or the period of reform. This period is marked by the growing discourse of democracy. As an example, it can be seen from the disappearance of various rules which are considered very stifling the freedom of the students in doing various creativities. They can design various programs according to the developing aspirations. However, it must be admitted that there are still a number of policies that have been implemented by the previous order which is not completely deleted. The centralization of education as in the case of curriculum, examination, accreditation, budget, and various other rules has not been much different from that applied by the New Order government.¹⁷

Overall, it can be said that Islamic education, throughout its history, has always been marginalized in the past. Therefore, political will be required from the government and the maximum effort of the Muslims themselves, especially from the figures of Islamic education, to make the renewal of Islam, both in terms of its scientific epistemology and its institutional without excluding the educational components Other Islam, such as goals, curriculum, teaching methodology, education personnel (teachers and lecturers), and management.

Renewal of Islamic Education Sciences

The standard scientific discipline (natural science, social sciences, and the humanities) is considered necessary to place Islamic ethics which is the source of the universal values of the Qur'an and the hadith of the Prophet to animate the whole field of scholarship. This view becomes visible when viewed from the side of the theory of social change better known as shifting paradigm, which is a theory that explains that almost all types of science, both natural sciences and social sciences, even religious sciences, always experience what is called shifting paradigm. What is meant by shifting paradigm here is a shift in the cluster of scientific thinking that allows the changes, shifts, repairs, re-regulation, *nasikh-mansukh*, and refinement of the design of scientific

¹⁵ Azyumardi Azra, "Masalah dan Kebijakan Pendidikan Islam di Era Otonomi Daerah", Paper, presented at National Conference on Management Education at Hotel Indonesia, Jakarta, 8-10 August 2002, 1.

¹⁶ Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia* (Jakarta: Prenada Media, 2003), 11.

¹⁷ *Ibid.*, 20.

epistemology.¹⁸ That way, the effort to integrate the science of religion and general science in an educational institution as a whole is not something taboo.

Integrating the science of religion and general science in the dynamics of Islamic education is interpreted by Azyumardi Azra as an effort to provide an understanding that basically the whole science is derived from Almighty God, while the effort of enrichment and development of both is a manifestation of worship.¹⁹

Perhaps the decline of Islamic education is more due to the dichotomous view of general science and the science of religion. However, Islam does not recognize the dichotomy. This view is in line with the word of God in QS al-'Alaq / 96: 1-5, which explains that everything that is done should begin by calling on the name of God, for this is the key, whether a work has a spiritual spirit or not. Then God firmly says that He has taught man what he does not know. Here God does not distinguish that what he teaches is the science of religion or of the general sciences. Thus, it is understood that the origin of science, both religious knowledge and general science, must come from one source of God. That is, if Muslims want to advance Islamic education, then the dichotomy of religion science and general science should be abandoned, because it will bring decline for Muslims.

Institutional Reform of Islamic Education

As the times progressed, the needs of the community for education became a matter that must be met by educational institutions. Included in this case is the ability of Islamic education institutions to respond to the needs of the community proportionally. Today there have been many reforms in educational institutions. For example, Pondok Pesantren Lirboyo which is known for its strong *salafiy* style, has tried to develop its institution. Transformation is done quite significantly by reforming leadership patterns, learning methods, and the development of more complex institutions from time to time.²⁰

Every academician needs to be aware of the common sense among educational stakeholders that lectures at overseas colleges are easier, overseas college graduates are more marketable in getting jobs, college courses at home are more "difficult" because of the many irrelevant courses, and domestic college graduates have difficulty getting jobs.

¹⁸ M. Amin Abdullah, *Studi Agama: Normativitas atau Historisitas?*, (Yogyakarta: Pustaka Pelajar, 1996), 102.

¹⁹ Azyumardi Azra, "Integrasi Ilmu Agama dan Ilmu Umum: Gagasan dan Solusi", Paper, presented at the Studium General event at IAIN Alauddin Makassar, August 25, 2004, 2.

²⁰ Mochamad Arif Faizin, "Transformasi Manajemen Pendidikan Pesantren Salafiyah Di Jawa Timur Studi Kualitatif Di Pesantren Lirboyo Kediri", *Empirisma* Volume 24, No. 2, 2015, 253.

Therefore, Islamic higher education institutions must be self-transcendent and transformed to meet the challenges of an increasingly competitive and complex era. Islamic universities are considered not marketable anymore in facing global competition. This may be due to the expansion of general higher education which has received more attention from the government than religious higher education.²¹

UIN is the answer to the phenomenon, although not a few Muslims who oppose it because it is considered to weaken the Islamic education itself. The existence of a naqli foundation that confirms that both general science and theology are derived from the One God, it is time for the Islamic education institution to get serious attention, not only from the government, but also from the Muslims themselves.

For that reason, perhaps it is necessary to positively accept Suwito's inaugural professorship speech that critical attitudes and / or dissatisfaction in the education world is necessary because this attitude will be able to produce new decisions or actions that are deemed to be able to overcome the problems emerging. Because it involves life, then a new decision or action cannot be considered final.²² There can be no final decision that causes the world of education to be stagnant let alone old-fashioned. This is probably what A. Malik Fadjar calls "big dreams" that should be the obsession of all academics. Thus, the obsession for STAIN and IAIN to be UIN must continue to be done because it is proven that UIN status is more marketable. Moreover, Islamic educational institutions at the level of pesantren also have open themselves to compromise general sciences significantly.

Contemporary Issues in Education

Various educational issues, including Islamic education, can be described as follows:

1. Teachers and Lecturers Act

The Teachers and Lecturers Act in December 2005 is intended to improve education in Indonesia through the improvement of teachers and lecturers. This law is required to encourage the improvement of the quality of teachers and lecturers, including the protection of their professions and welfare.²³ When Law Number 14 Year 2005 regarding the Teachers and

²¹ It is already familiar to the religious university community that the budget provided by the government to finance IAIN throughout Indonesia is still less than the cost provided by the government for a public college, for example, Hasanuddin University.

²² Suwito, "Pendidikan yang Memberdayakan", *Pidato Pengukuhan Guru Besar Sejarah Pemikiran dan Pendidikan Islam*, 24.

²³ See "Undang-undang Guru Disahkan", *Harian KOMPAS*, 7 December 2005, 12.

Lecturers was signed, teachers and lecturers expect many to the government to immediately make a Government Regulation governing the subject of accreditation, certification, qualifications, benefits and others, so that this Act is effective and beneficial for teachers and lecturers as well as to give positive implications for education as a whole.

The government gives a ten-year period, starting from 2007, for teachers to meet the requirements of certification of the educational profession by having a bachelor's degree and passing the certification test.²⁴ This clause makes the Faculty of Tarbiyah and Teacher Training in IAIN and UIN become extraordinary busy because they have to implement the program which becomes the implication of the Law on Teachers and Lecturers. To facilitate prospective teachers and teachers, the Faculty of Tarbiyah and Teacher perform provide various programs such as: PAIS Teacher Improvement Program in School, Teacher Quality Improvement Program RA / MI, Teacher Qualification Improvement Program RA / MI / PAIS through Program Dual Mode System, PAIS Teachers Improvement Program at School to Regular Graduate Level, and Non-PAI Teacher RA / MI Qualification Upgrading Program.

Meanwhile, to certify PAI teachers and madrasah teachers, the Faculty of Tarbiyah and Teacher Training are given various activities such as: Portfolio Teacher Certification, Teacher Education Certification, Teacher Teachers Certification, Teacher Competency Improvement, and the latest is Teacher Professional Education Project (PPG) for one year.

Faculty of Tarbiyah and Teacher became the busiest faculty because of its position as LPTK (Educational Institute for Education Personnel). This affects the welfare of lecturers, not only to lecturers of the Faculty of Tarbiyah and Teacher Training but also to a number of lecturers from other faculties. However, a number of programs related to qualifying and the Dual Mode System (DMS) need to be criticized. This program is indeed a consequence of the Law No. 20 of 2003 on National Education System and Law No. 14 of 2005 on Teachers and Lecturers, but in its implementation many things are not in line with educational theories.

Teacher Upgrade Project with all its variants, although implemented well, in fact the program is implemented with a minimalist format. For educational people who understand the theories of learning will certainly

²⁴ See "UU Guru dan Dosen: Diberi Waktu 10 Tahun Dapatkan Sertifikasi", *Harian MEDIA INDONESIA*, 7 December 2005, 1.

criticize the minimalist model, but this is the empirical reality of the nation's education, especially if linked to Eastern Indonesia.²⁵

2. Ideal teachers and National Exam Fraud

Faculty of Tarbiyah and Teacher Training as Educational Institution Education should ideally be able to produce educators with high intellectual quality and applicative moral commitment. If not, then this nation will face the reality of two categorization of teachers, namely moral teachers and immoral teachers. The alumni of the Faculty of Tarbiyah and Teacher should be a good model of behavior for the environment in which they work.

A moral teacher is a teacher who holds honesty in every social interaction. The honesty of a teacher will break other honesty and a teacher's dishonesty will drag other dishonesty so it is very dangerous for learners, because honesty values taught by his parents at home are different from the honesty that prevails in school. In the last two years there has been a great deal of fraud committed by teachers and even institutional schools when national exams are held. The duties of the Faculty of Tarbiyah and Teacher Training are likely to be heavier because their products may be superior generations, but they must enter and join an educational environment that has been contaminated with a systemic evil conspiracy.²⁶

²⁵ Learning is one of the determinants of whether or not graduates are produced by an education system. Learning is like the heart of the educational process. Good learning tends to produce graduates with good learning results as well, and vice versa. However, the reality of educational learning outcomes in Indonesia is still considered less good. Most students have not been able to reach the ideal / optimal potential it has. Therefore, there needs to be changes in the learning process that has been going on for so long. True education is one indicator of a developed and modern country. Because education is a creator of a nation, the creator of the nation and the nation. A formidable, reliable and competitive generation is born from a good educational and learning process. A good educational and learning process joins the groundwork in applicable and applicable learning theories. Applicative that the theory of learning should be practiced in the class. It is not just discourse, discourse and slogans that have no effect on the learning process. There is a belief that the learning theory should be applicable in all situations, places, periods and stages of the learning process. The learning process is not a static, but dynamic activity. Dynamics is packaged in theories and approaches of learning. The theory and learning approach that allows one can adapt and apply all forms of science to students. With the variety of theories and approaches used in the learning process, it will provide greater possibilities for the success rate of the learning process. See, Jamal Ma'mur Asmani, 7 Tips Aplikasi Pakem., 18

²⁶ From the study of the Center for Policy Research, Balitbang Depdiknas of 12 high school which is considered achievement spread in several provinces in Indonesia, achievement achieved by school achievement is quite relief. The first indicator, SMU NEM achieves annually in rank 1, 2, or 3 at the provincial level of the school location. NEM spans from 47.99 to 64.27. Approximately 81.2% of the average NEM junior students (now returning to junior high or junior high) are accepted at high school achievers are 6.5 and above. Secondly, most high school teachers have a Bachelor's degree, only a few SMUs with some S2, Bachelor or D3, even high school teachers. Thirdly, most high school achievers have good facilities and infrastructures, such as large enough land, parking lot, sports field, playground or other type of activities, classroom, laboratory, library, principal room, teachers room, TU room, aids in Physics, Biology, Mathematics and various electronic equipment such as video, TV, tape-recorder, sound system in language lab, computer device as learning media. Fourth, all high school teachers excel in composing the lesson units.

Curriculum Problems

Curriculum is guiding instruction (direction & guidance) and should also be able to occupy the role of an anticipatory tool that can predict the future.²⁷ The centralistic system is closely linked to the authoritarian lower-level bureaucracy that impressed the "bottom" side to carry out all the "upper" side. In such systems innovation and renewal will not appear. In the field of curriculum this centralistic system also affects the output of education. Tilaar mentions a centralized curriculum, the management of a controlled system from above has resulted in the output of human robot education. In addition to the centralized curriculum, there are also some criticisms of educational practice with regard to the curriculum's fullness that the curriculum is overloaded. This also affects the quality of education. Children are overloaded with subjects.²⁸

In its historical reality, the development of Islamic Education curriculum underwent paradigm changes, although the previous paradigm was retained. This can be observed from the following phenomena: (1) the change of the emphasis on memorization and the memory of texts from the teachings of Islam, as well as the mental-spiritual discipline as well as the influence of the Middle East, to understanding the purpose of meaning and motivation of Islam to achieve learning objectives of Islamic Education. (2) the change of the textual, normative, and absolutist way of thinking to the historical, empirical, and contextual way of thinking in understanding and explaining Islamic doctrines and values. (3) The change from the pressure of the product or the outcome of Islamic religious thought from the its predecessor to the process or methodology so as to produce the product. (4) Changes in the pattern of curriculum development of Islamic education which rely solely on the experts in selecting and compiling the contents of the Islamic education curriculum towards the wide involvement of experts, teachers, learners, the community to identify the objectives of Islamic Education and the means of achieving it.²⁹

Approach / Learning Method

The role of teachers or lecturers is very significant in improving the quality of student competence. In teaching, he must be able to generate potential teachers, motivate through creative and contextual learning patterns (current

Implementation of teaching and learning activities include: intra and extracurricular. Teachers generally convey material with a variety of methods including: lectures, questions, answers, discussions, simulations, recitations, reading assignments in libraries, laboratory labs, and the use of other learning media.

²⁷ Subandijah, *Pengembangan dan Inovasi Kurikulum* (Jakarta: Raja Grafindo Persada, 1996), 3.

²⁸ Haidar Putra Daulay, *Pendidikan Islam: Dalam Sistem Pendidikan Nasional di Indonesia* (Jakarta: Kencana, 2004), 205-208

²⁹ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi* (Jakarta: Raja Grafindo Persada, 2007), 11.

context using appropriate technology). Such learning pattern will support the achievement of excellent schools and the quality of graduates who are ready to compete in the current development. Learning is the process of organizing learning activities. In other words, learning is an effort to create a conducive condition that is to generate effective learning activities among students. It should be realized that the success of the learning process is not determined by the method or procedure used, not the old or modern learning, nor the conventional or progressive teaching. Everything is important but not a final consideration, because it deals only with "tools" rather than "goals". The main condition of learning is "outcome", and results are only a result of the "process". This process determines the outcome. Meanwhile, another meaning of learning is the process of interaction of learners with educators and learning resources in a learning environment that includes teachers and students who exchange information.³⁰

Students are not people without experience. Instead, they have millions of diverse experiences. Therefore, even students in class must be critical to read the reality of the class, and ready to criticize it. Starting from the ideal conditions, we realize, until now many students still love to be taught with conservative methods, such as lectures because it is more simple and no challenge to think.

Professionalism and Quality of Human Resources

One of the major problems in Indonesian education since the New Order era is the inadequate professionalism of teachers and educators. Quantitatively, the number of teachers and other education personnel seems to be sufficient, but the quality and professionalism still do not meet expectations. Many teachers and education personnel are still unqualified, underqualified, and mismatch, so they are not or less able to present and conduct a truly qualitative education.³¹

Conclusion

From this article it can be concluded that in essence contemporary education must adjust the development of the times and technology. To do that is to develop an educational system with global point of view to produce output (graduates) from higher quality educational institutions, so they are confident in facing global competition, and put forward interdisciplinary method,

³⁰ Anis Fauzi, Rifyal Ahmad Lugowi, *Pembelajaran Mikro; Suatu Konsep dan Aplikasi* (Jakarta: Diadit Media, 2009), 8.

³¹ Musthofa Rembangy, *Pendidikan Transformatif: Pergulatan Kritis Merumuskan Pendidikan di Tengah Pusaran Arus Globalisasi* (Yogyakarta: Teras, 2010), 28.

interconnectivity. The new paradigm unifies, not merely combines God's revelation and the invention of the human mind (integralistic holistic sciences).

After Islamic universities, such as IAIN and STAIN are converted to UIN, then the challenge of course is even greater. Therefore, to make Islamic higher education to survive and competitive, it is necessary to continuously: 1) enlighten the community that education is a shared responsibility; 2) make people aware that education is an investment; and 3) building character education that can prepare future learners with integrity of integrity honesty in him.

REFERENCES

- Abdullah, M. Amin. *Studi Agama: Normativitas atau Historisitas?*. Yogyakarta: Pustaka Pelajar, 1996.
- Asmani, Jamal Ma'mur. *7 Tips Aplikasi Pakem; Menciptakan Metode Pembelajaran yang Efektif dan Berkualitas*. Yogyakarta: DIVA Press, 2011.
- Azra, Azyumardi. "Masalah dan Kebijakan Pendidikan Islam di Era Otonomi Daerah", *Makalah*, dipresentasikan pada Konferensi Nasional Manajemen Pendidikan di Hotel Indonesia, Jakarta, 8–10 Agustus 2002.
- ". "Integrasi Ilmu Agama dan Ilmu Umum: Gagasan dan Solusi", *Makalah*, disampaikan pada acara Studium General di IAIN Alauddin Makassar, 25 Agustus 2004.
- Daulay, Haidar Putra. *Pendidikan Islam: Dalam Sistem Pendidikan Nasional di Indonesia*. Jakarta: Kencana, 2004.
- Depertemen Pendidikan dan Kebudayaan, *Panduan Bantuan Oprasional Sekolah (BOS)*. Jakarta: Depertemen Pendidikan dan Kebudayaan, 2010.
- Fauzi, Anis dan Rifyal Ahmad Lugowi. *Pembelajaran Mikro; Suatu Konsep dan Aplikasi*. Jakarta: Diadit Media, 2009.
- Faizin, Mochamad Arif. "Transformasi Manajemen Pendidikan Pesantren Salafiyah Di Jawa Timur Studi Kualitatif Di Pesantren Lirboyo Kediri", *Jurnal Empirisma* Volume 24, No. 2 Tahun 2015.
- Hadi, Muhammad Syamsul. "Pendidikan Islam Dalam Dinamika Gerakan Islam Kontemporer: Rekonstruksi Pendidikan Pesantren dan Neo-Modernis", *Jurnal Didaktika Religia* Volume 3, No. 2 Tahun 2015.
- <http://www.uinjkt.ac.id/index.php/tentang-uin.html>.
- Muhaimin. *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*. Jakarta: Raja Grafindo Persada, 2007.
- Nata, Abuddin. *Tokoh-tokoh Pembaruan Pendidikan Islam di Indonesia*. Jakarta: Raja Grafindo Persada, 2005
- ". *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*. Jakarta: Prenada Media, 2003.
- Rembangy, Musthofa. *Pendidikan Transformatif: Pergulatan Kritis Merumuskan Pendidikan di Tengah Pusaran Arus Globalisasi*. Yogyakarta: Teras, 2010.
- Subandijah, *Pengembangan dan Inovasi Kurikulum*. Jakarta: Raja Grafindo Persada, 1996.
- Sukmara, Dian. *Implementasi Life Skill dalam KTSP; Melalui Model Manajemen Potensial Qodrati*. Bandung: Mughni Sejahtera, 2007.
- Suwito, "Pendidikan yang Memberdayakan", *Pidato Pengukuhan Guru Besar Sejarah Pemikiran dan Pendidikan Islam*.

Undang-Undang Sistem Pendidikan Nasional (UU RI No. 2 Th. 1989) dan Peraturan Pelaksanaannya, cetakan ketiga. Jakarta: Sinar Grafika, 1999.

Undang-Undang Rebulik Indonesia No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional (SISDIKNAS). Bandung: Citra Umbara, 2003.

“Undang-undang Guru Disahkan”, *Harian KOMPAS*, 7 Desember 2005.

“UU Guru dan Dosen: Diberi Waktu 10 Tahun Dapatkan Sertifikasi”, *Harian MEDIA INDONESIA*, 7 Desember 2005.

Yusuf, M. “Dinamika Integrasi Pesantren dan Sekolah Dalam Pendidikan Kontemporer di Indonesia”, *Jurnal al-Murobbi* Volume 3, Nomor 2, Januari 2017.