

Islamic Education: A Deep Look At Educational Goals In The Digital Age

Muhammad Rijalullah¹, Imam Tabroni², Dede Ahmad Fathoni², Ananta Putri Anggraini⁴

Email: mrijalullah28@gmail.com

Islamic Education, STAI Dr. KH. EZ. Muttaqien, Purwakarta

Jl. Baru, Ciwareng, Kec. Babakancikao, Kabupaten Purwakarta, Jawa Barat 41151, Indonesia

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ABSTRACT

Pondok Pesantren is an educational facility inherited by religious leaders so that it can be developed and used as a means of preaching in conveying Islamic religious education material. Islamic religious education is the foundation so that figures can disseminate Islamic religious education intensively and clearly so that Islamic boarding schools become more developed in improving the quality of students and students. This research is a qualitative and descriptive research (library research), namely research conducted using books, journals, articles, and other documents as sources of data in research. This research is focused on the study of the Implementation of Islamic Religious Education in Islamic Boarding Schools. The Al-Qur'an explains in detail the process and existence of humans as living beings who have potential and intelligence compared to other creatures. Pondok Pesantren as an Islamic Education institution is different from the others. Both in terms of aspects of education or from the aspect of the education system. The difference in terms of the education system can be seen from the teaching and learning process. Based on the data, it can be understood that education in Islamic boarding schools is different from education in public schools. In essence, the integration of public schools with Islamic boarding schools has its own color, as revealed in the results of interviews with students at Islamic boarding schools. they make themselves.

Keywords:

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1. Introduction

Education is the foundation and starting point in the development of educational practices, for example curriculum development, school management and teaching and learning processes. Curriculum and learning have links with education or in the preparation of a curriculum and learning plan refers to education (Sholichah, 2018).

Islamic religious education so that it is easy to understand with various understandings, it must be applied with appropriate education. Islamic religious education at Islamic boarding schools was born in the field of education, giving a new color to the education system, teaching and learning process, school management and learning methods. The existence of a shift in the methods and patterns of teaching students towards students is a process of implementation in the field of education (Duryat, 2021).

Education developed by the Western world has contributed to the development of science in the world, in various practices the pattern of education originating from the West is oriented towards material aspects and generates material benefits for humans. Because it relies on material, something that is not empirical is considered a myth. This causes the human mindset to tend to be materialistic, logical and only mind-oriented. There is another very important side that is not touched by Western education, namely the heart or heart. So that it allows cognitive abilities to occur but morally and spiritually experience emptiness.

This can create opportunities for aggressive, ambitious, and competitive attitudes among human beings, resulting in violence between individuals (Saihu, 2019).

Pondok Pesantren is an educational facility inherited by religious leaders so that it can be developed and used as a means of preaching in conveying Islamic religious education material. Islamic religious education is the foundation so that figures can disseminate Islamic religious education intensively and clearly so that Islamic boarding schools become more developed in improving the quality of students and students (Indra, 2018).

The first teaching in Islam was when Gabriel came to meet the Prophet Muhammad. who was in the cave of Hira. In his teaching Gabriel asked the Prophet. to read and follow what was read to him. Surah al-Alaq verses 1 to 5 is proof that the emergence of Islam is marked by teaching and education as the main foundation after faith, Islam and ihsan. That is contained in the meaning of the verse of the Koran: "Read in (mentioning) the name of your Lord who created. He has created man from a clot of blood. Read, and your Lord is Most Gracious. Who teaches (humans) by means of the word. He taught mankind what he did not know." (Rinnanik, 2018)

The verses of the Koran above at least suggest that there are four main points of discussion, namely first, humans as subjects in reading, paying attention, contemplating, researching with the principle of good intentions which are marked by mentioning the name of God. Second, the object that is read, paid attention to, and contemplated, namely material and the process of creation to become a perfect human. Third, the media in carrying out reading activities and others. And fourth, the motivation and potential possessed by humans, "curiosity". The understanding of the verse above is meaningful if it is associated with factors related to the educational process in the micro sense, namely: educators, students, and educational tools, both material and non-material (Nurhayati, 2020).

Education etymologically comes from the word "paedagogie" from the Greek language, consisting of the word "pais" which means child and "again" which means guiding, so if interpreted, paedagogie means guidance given to children. Education is basically a means to make students as objects that must be developed in practicing Islamic Religious Education Materials. Ki Hajar Dewantara defines education as guiding all the natural forces that exist in children so that they as human beings and as members of society can achieve the highest benefit and happiness. In a broader sense, Ki Hajar Dewantara's expression regarding education can also be defined as a guide, mentor (Suparlan, 2020)

There are several foundations behind the implementation of Islamic religious education in Indonesia, namely the 1945 Constitution in chapter IX article 29 paragraph 2, which reads (a) The State is based on Belief in the One and Only God (b) The State guarantees the independence of each resident to embrace their respective religions and worship according to their religion and belief The implementation of Islamic religious education in Indonesia is included in the national curriculum which is managed by the Ministry of Education. Basically, Islamic religious education was brought by figures (ulama) who spread Islamic teachings and educational materials during the Islamic period into Indonesia.. Then the religious basis, namely the foundations originating from the Islamic religion as stated in the verses of the Qur'an which are the source of Islamic teachings and the hadiths of the Prophet. Described in the Qur'an An Nahl verse 125 which reads

أَعْلَمُ وَهُوَ سَبِيلُهُ عَنِ ضَلَّ بِمَنْ أَعْلَمُ هُوَ رَبُّكَ إِنَّ أَحْسَنَ هِيَ بِأَلْتِي وَجَادِلُهُمُ الْحَسَنَةَ وَالْمَوْعِظَةَ بِالْحِكْمَةِ رَبُّكَ سَبِيلٌ إِلَى أَدْعُ
بِالْمُهْتَدِينَ

In the verse above it is explained that Islamic religious education is part of the means of life guidance for Muslims and non-believers because basically the material for Islamic religious education is based on the Koran and hadith. Islamic boarding schools which are institutionalized in society, especially in rural areas, are one of the oldest Islamic educational institutions in Indonesia. The initial presence of the Boarding School was traditional to study

Islamic religious knowledge as a way of life (tafaqquh fi al-din) in society (Mastuhu, 1994). Because of its uniqueness, C. Geertz as well as Abdurrahman Wahid call it a subculture of Indonesian (especially Javanese) society. During the colonial era, pesantren became the basis for the struggle of indigenous nationalists.

Education as an effort to implement Islamic religious education is an integral part of the orientation of Islamic education. The goal is to shape a person's personality so that he behaves honestly, kindly and responsibly, respects and respects others, is fair, because basically Islamic religious education becomes a new picture for the formation of one's morals, just like the Prophet Muhammad was sent by Allah SWT to perfect human morality and foster it. One of the educational institutions that has been implementing education for a long time is Islamic boarding schools. Pondok Pesantren as one of the sub-systems of National Education which is indigenous to Indonesia, is even seen by many as having special advantages and characteristics in applying Islamic Religious education for students. Such a view seems to originate from the fact that: Islamic boarding schools find it easier to form Religious Religious Education for their students because these educational institutions use a dormitory system that allows them to implement Religious and Educational values based on the Al-Quran and Hadith which were bombed by Ulama and Religious Leaders in the Islamic boarding school (Makmun, 2014). Many studies have been conducted relating to Islamic boarding schools, including (Kurniawan, 2016; 4)

2. Methods

This research is a qualitative and descriptive research (library research), namely research conducted using books, journals, articles, and other document documents as data sources in research. This research is focused on the study of Implementation of Islamic Religious Education in Islamic Boarding Schools. Punaji Setyosari (2010:34) states that qualitative research is research in where researchers in conducting their research use observation techniques, interviews methods or interviews, content analysis, and other data collection methods to present the responses and behavior of the subject. This type of research is often carried out in situations that occur naturally and the researcher pays close attention to the existing social context.

In qualitative research it is not enough for the researcher to just describe the data but he must provide an interpretation or interpretation and in-depth study of each case and follow the progress of the case. The interview method will be the main way of gathering information from these sources. However, apart from interviews, documents that descriptively explain comments and statements from sources related to the implementation of this mentoring will be included in the primary data category.

3. Result and Discussion

The Al-Qur'an explains in detail the process and existence of humans as living beings who have potential and intelligence compared to other creatures. This description of human existence is hinted at by Allah in the Qur'an, Surat an-Nahl/16: 78 as follows:

تَسْكُرُونَ مِنْ عِلْمِكُمْ ۖ وَالْأَفْئِدَةَ وَالْأَبْصَارَ السَّمْعَ لَكُمْ وَجَعَلْ شَيْئًا تَعْلَمُونَ لَا أَمْهَاتِكُمْ يُطَوَّنُ مِنْ أَخْرَجَكُمْ وَاللَّهُ

The content of the Qur'an above explains that Allah created humans through the mother's womb then Allah gave hearing, sight and heart. It is interesting to examine the sequence that Allah created. First Allah created hearing (ears), sight (eyes) and heart. The sequence in al-Sya'rawi's interpretation explains that the sequence is natural (Mutawalli 1963). In real life, when a baby is born, the ear is the first hearing tool to function, although at a later stage, the eye has a sharper response in receiving responses than the ear.

Islamic Religious Education is not far from facilities and tools in receiving Islamic Religious Education materials at Islamic Boarding Schools. Ulama's presentation of Islamic

Religious Education at Islamic Boarding Schools is a productive media for preaching, the public can trust these figures because their understanding of Islamic Religious Education is greater than their own.

Pondok Pesantren as an Islamic Education institution is different from the others. Both in terms of aspects of education or from the aspect of the education system. The difference in terms of the education system can be seen from the teaching and learning process. Which tend to be simple and traditional, even though nowadays there are pesantren that combine education with a modern system. There are several characteristics or characteristics that must be possessed by pesantren as educational institutions and social institutions that are informally involved in community development. Zamakhsari dhofir has five characteristics that cannot be separated from Islamic boarding schools, namely:

- a. Mosque
The mosque is essentially the center of Muslim activities, the function of the mosque in Islamic boarding schools is very central because before the establishment of the boarding house where the students lived, the mosque was also the first place of learning. History has also recorded that the development of pesantren from time to time cannot be separated because of the existence of mosques as a place for ukhrowi and worldly consultations.
- b. Cottage
The word Pondok cannot be separated from Islamic boarding schools, so it is better known as Islamic boarding schools which are places of residence, education and guidance for students.
- c. Kyai
Kyai is a central figure who is used as a role model, with a wealth of knowledge, a wise attitude, charismatic, leadership and fully responsible for the existence of the pesantren.
- d. Students
The term santri is only found in Islamic boarding schools, as a form of term from someone who studies knowledge at Islamic boarding schools, the existence of santri as an object is the same as that of students in schools or other educational institutions. Because the existence of santri is to follow the learning process in Islamic boarding schools.

The pattern of education in Islamic boarding schools is closely related to the typology of Islamic boarding schools which can be seen from the characteristics of Islamic boarding schools. There are several systems and models developed in Islamic boarding schools.

3.1 Education and Teaching System is Traditional

The traditional system is a pattern built from a simple way with simple models and methods, but that simplicity produces effective and productive results so that this method is widely used in the learning process, among the simple learning models and methods that are always used in learning in Islamic boarding schools. boarding schools are as follows:

- a. Sorogan
The Sorogan method means that a kiai teaches his students, who are still small in number, in rotation from one student to another. With the sorogan system, the students come forward one by one to read and describe the contents of the book in front of the teacher or kiai. In turn the pupils repeat and translate word for word exactly what the teacher says
- b. Wetonan
The term weton comes from the Javanese language which means time. It is called that because this model of recitation is carried out at certain times, usually after performing fardlu prayers, it is carried out like an open lecture which is attended by

the santri. Then the Kiai reads, translates, explains, and at the same time reviews the reference books of the Salaf. Included in the meaning of weton is halaqah

c. Bandung

The bandungan method is a learning system carried out by kiyai for his students. A santri does not have to say whether he understands or not, but the santri listens to what is read by the kiyai and the kiyai will read the easy ones with simple explanations. The Three Simple Methods This is the learning system in the pesantren world which cannot be separated from the kiyai, because it concerns, material, time and place of teaching (curriculum) lies with the kiyai. Because the authority of the kiai is more dominant in learning in the world of Islamic boarding schools

Based on the data, it can be understood that education in Islamic boarding schools is different from education in public schools. In essence, the integration of public schools with Islamic boarding schools has its own color, as revealed in the results of interviews with students at Islamic boarding schools. they make it themselves, such as the schedule of student learning activities and extracurricular activities such as reading and writing the Qur'an and language arts.

Education in Islamic boarding schools is an educational institution that integrates general education with religious education. This means that students receive a religion-based education that is oriented towards strengthening character. The importance of character education in Islamic boarding schools, because in public schools students do not receive in-depth religious education. So that Islamic boarding schools are very representative to foster students based on religious character. Based on the results of the interview, it was revealed that Islamic boarding schools have their own advantages in fostering students related to character-based education. Education in Islamic boarding schools is an educational institution that integrates general education with religious education. This means that students receive a religion-based education that is oriented towards strengthening character. The importance of natural character education in Islamic boarding schools, because in public schools students do not get in-depth religious education. So that Islamic boarding schools are very representative to foster students based on religious character.

The Islamic boarding school education system is a unique education, unique because students are required to be perfect individuals, learn and practice even practices that have never been taught in theory, by habituating social life in society and learning to lead personally and the environment.

4. Conclusion

The development of Islamic Religious Education in this Islamic boarding school is so that it is not saturated and there are activities for students, so there are noble morals in this Islamic boarding school, namely piety to Allah, leadership, honesty and translated into several activities in various fields of developing interests and talents, and improving skills such as students are active in holding activities which of course these activities must be integrated with the pesantren environment, many of the students develop their talents, ranging from skills in reading and writing the Koran, giving speeches (muhadoroh), skills in playing artistic instruments (marawis, drumband, tambourine and qosidah), the art of singing, journalists to martial arts. Of course, this must be adjusted to the mandatory activities that have become the rules of the pesantren

The pattern of implementing this classical system is by establishing formal schools, either groups that manage religious lessons or groups that manage lessons that are in the general category or kauni lessons (results of human ijihad) which are of course different from religious teaching that is tauqkifi (directly determined form and form). . The birth of formal types of education such as madrasas and public schools was to fulfill development

requirements, advances in science and technology, or in other words to meet the challenges of the era. These two types of education turned out to be a bridge for Islamic boarding schools that connected them with the national education system, and conversely the two types of formal education also received improvements from non-formal education types.

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