CONTEMPORARY ISLAMIC EDUCATION: Historical Background, Challenges, and Strategies for Reform Efforts

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Abstrct: This research begins with the problem of the historical background, challenges, and strategies for increasing reform efforts in contemporary Islamic education, with the aim of research to extrapolate the historical background, challenges, and strategies for increasing reform efforts in contemporary Islamic education. While this research can provide theoretical contributions and practical contributions. Where the theoretical contribution can be used as a new paradigm for subsequent researchers to conduct studies on Contemporary Islamic Education: Historical Background, Challenges, and Strategies for Increasing Reform Efforts is very relevant and representative to be realised today, where this discipline is always up-to-date, actual, developing and updating in every era and generation. Furthermore, this research is a *library research* by examining various literatures related to "Contemporary Islamic Education: Historical Background, Challenges, and Strategies for Improving Reform Efforts", prioritising literature written by classical and contemporary Islamic education experts. While the methods that will be used in this research are descriptive and analytical. These two methods are not presented *separately,* but are actualised in an *integrated manner*. The descriptive method is used, because the description will provide a general illustration of the problem to be examined, then from the data it will be held a comprehensive interpretation. While the analysis method is used to look critically at various problems behind the problem in question. As for the data processing procedure, *Content Analysis* is used. Looking at the explanation above, the research findings are the historical background of contemporary Islamic education, especially in our country Indonesia, at the beginning, it was still carried out traditionally and the curriculum was not yet compiled as it is today. Both education in surau and pesantren. This is a challenge for this nation that must be faced by the world of education more specifically to Islamic education institutions and managers. Islamic educational institutions should be the spearhead in building the Indonesian human paradigm, because it is education that is able to give birth to good and right intellectuals in building and colouring our civilisation. There are several strategies and efforts in overcoming the challenges of contemporary Islamic education, namely first, the vision and orientation of Islamic education, second, learning strategies, third, the integration of religious and general sciences, fourth, the role of morals.

Keywords: Historical; Contemporary; Islamic Education; Reform.

INTRODUCTION

Islamic education today is faced with various developments that require changes and improvements so that it is able to make adjustments to these changes. The development of science and technology (IPTEK) is a challenge for

Islamic education, especially in facing the era of globalisation that has been able to systematise the distance and time between various countries in the exchange of information and knowledge, especially in the field of Islamic education. The development of science and technology has given birth to various media that can be used to develop Islamic education. If in the classical era, Islamic education could only reach the target of local communities with relatively low quality, with the existence of multi-media, especially the internet, Islamic education could take place with unlimited reach, very short time, and higher quality. (Nizar, 2002).

Islamic education experts are required to use and develop updated educational media so that Islamic education can compete with general education which has recently experienced a significant leap that is very encouraging. This will happen, if the leaders and educators in various Islamic educational institutions begin to improve the quality of education and performance. If not, then the ideal of improving the quality of Islamic education is just a dream.

While the concept of education in Islam is "*long life education*" or in the language of the Hadith of the Apostle "from the mother's lap to the *grave*". (Mudyahardjo, 2004). This term means that in the early stages, especially before entering school, the role of parents, especially mothers, is very crucial and decisive, considering that it is at this age of toddlers that parents play an important role in instilling Islamic values to children. Unfortunately, parents are not the only educators at home, there are other educators whose role is sometimes even more dominant than parents, which in the West is called the idiot box or television.

Further impact of television on the development of children under five as stated by (Solomon et al., 1981) can lead to "*a dominant voice in our lives and a major agent of socialisation in the lives of our children*". Of course, the role of parents does not stop here, parental involvement is also needed in the next phases when children begin to enter school age, both primary and secondary levels. Even before puberty, between the ages of twelve and eighteen, children undergo a very critical episode where the success or failure of the child's future career depends on this period. Robert Havinghurst, an American psychologist, refers to this period as the "*developmental task*" or the process of children's development towards adulthood. (Bangerter et al., 2001).

It is further emphasised that this period of developmental tasks when related to the cultural aspects of the lives of Muslim children, especially those who live in non-Muslim countries or in Islamic countries but in big cities, can be imagined the situation they face. They never or rarely see positive attitudes towards Islam, whether in the family, at school or in society. In such a situation it is certainly the responsibility of parents to instil moral values, various experiences of Islamic life which in turn will lead to the internalisation of the mission of the Qur'an and al-Sunnah. This role of parents will greatly assist the child in entering a functional life as a mature Muslim and as an active member of the Islamic community. If the child shows signs of a negative attitude towards Islam due to influences from the school, society or due to carelessness and negligence of the

parents, this will result in the child's rejection of Islamic life and will fail to integrate into the Islamic community. It is therefore the duty of parents in particular and primarily to organise appropriate strategies in order to help the process of forming the child's personality specifically in this developmental task period.

In this context, parents must have a broad knowledge base and sufficient religious knowledge to avoid strategic mistakes in educating their children. On the other hand, parents allocate sufficient time to provide opportunities for children to interact and absorb Islamic attitudes in their daily behaviour. The problem is that factually not all parents have qualified knowledge insights, especially in the field of child pedagogics and basic Islamic values. (Herbart et al., 1968). In this situation, parents need to take concrete steps in an effort to lead their children to the gate of a bright, healthy and religious future in the context of contemporary Islamic education.

While globalisation in a general sense can be understood as the domination of large and giant businesses over the international commercial and financial system that we follow. It is also understood as the shaping of the tastes of citizens globally, which we also enjoy today. The rows of "*fast food*" sales bear witness to such an interpretation. Our tastes are determined by the market, not the market. This fact alone is enough to prove the strength of such domination. Another definition of globalisation is the commercial domination and control of the financial system in relations between countries, which now determines the relationship between countries.

Based on this term, it can be understood that the phenomenon of globalisation also poses many threats to human life. In the Indonesian context, for example, some of the threats of globalisation are the increasingly unstoppable expansion of capital, investment expansion, global production and marketing processes. (Sudarsono, 2020).

This threat will have a direct effect because through the determination of government policies for the process of marginalising the oppressed and marginalised, such as: workers, farmers, suburbanites, teachers, students, education, local communities. It is clear to us that some of the "primary" needs of the people have been circumcised by the elimination or reduction of subsidies; whereas we know that a decent life, work, natural resources, education are the obligations of the state to implement as contained in the basic law and the philosophy of Pancasila. Looking at the explanation above, there are three problems that make researchers interested in discussing contemporary Islamic education, namely the historical background of contemporary Islamic education, the challenges of contemporary Islamic education, and strategies for improving contemporary Islamic education.

METHODS

This research was prepared based on *library research* by examining various literatures related to "Contemporary Islamic Education: the historical background of contemporary Islamic education, the challenges of contemporary Islamic education, and strategies for improving contemporary Islamic

education.", prioritising literature written by contemporary Islamic education experts. This term is used by researchers as a primary source, as well as secondary sources. Thus, the research is intended to provide a description and exploration of the study of contemporary Islamic education with comprehensive literature information. Then the data is analysed, so that the focus of the study is clear. The methods used in this research are descriptive and analytical. These two methods are not presented *separately,* but are actualised in an *integrated manner. The descriptive* method is used, because the description will provide a general illustration of the problems to be examined, then from the data a comprehensive interpretation will be held. Meanwhile, the analysis method is used to look critically at the various problems behind the problem in question. While the data processing procedure, Content Analysis is used. This is of course the author conducts an analysis of the validity of the instrument or data to be measured, through a process of data processing stages so that the data is ready to be interpreted and concluded.

RESULT AND DISCUSSION
A. Historical Background of Contemporary Islamic Education

The history of the development of Islamic education began when Islam entered Indonesia, which is approximately in the twelfth century AD. (Yunus, 2001). One of the statements that is difficult to deny, that Islam has a very large influence on the formation of the culture and traditions of Indonesian society to this day. The existence of Islam in Indonesia has greatly influenced the cultural culture of the majority Muslim community, and the largest in the world is proof that Islam is very influential, especially in fostering society through education that already exists on the coast, especially in Aceh and the Malacca Strait.

Since Islam began to enter Aceh (1290 AD) education and teaching began to be born and grow very fertile. Especially after the establishment of the Islamic kingdom in Pasai and many Islamic scholars who founded Islamic boarding schools such as Tengku di Geuredong, Tengku Cut Maplam, and Tengku Cut Maplam. (Yunus, 2001).

The development of Islamic education in Indonesia at the beginning was still carried out traditionally and the curriculum was not yet organised as it is today. Both education in surau and pesantren. The modernisation of Islamic education admittedly did not originate among Muslims themselves, but was introduced by the Dutch colonial administration in the early 19th century. The modernisation programme of Islamic education has its roots in the "modernisation" of Islamic thought and institutions as a whole. In other words, the modernisation of Islamic education cannot be separated from the idea and programme of Islamic modernisation. The basic framework behind the modernisation of Islam as a whole is that the modernisation of Islamic thought and institutions is a requirement for the revival of Muslims in modern times. (Azra, 1999).

Modernism in Western society means thoughts, flows, movements and efforts to change old ideas, customs, institutions, and so on, to be adapted to the new atmosphere brought about by the advancement of modern science and

technology. (Nasution, 1982). Modernisation is also known as reformasi, which means changes to a system that has existed at one time. The Indonesian language has always used the words modern, modernisation and modernism, as found in "modern schools in Islam" and "Islam and modernisation". (Tabrani, 2013). The term modern or modernisation refers to something new or changes that occur in the pattern and order of human life. This term emerged from western society which implies thoughts, flows, movements, and efforts to change the notions of customs, old institutions, and so on, to be adapted to the new atmosphere caused by advances in modern science and technology. The main aim of modernisation was to adapt the teachings of Catholicism and Protestantism to modern science. From this modernisation, secularism emerged in the West. (Ghazali & Abd Djaliel, 2005)..

Modern scientific and technological advances entered the Islamic world, especially after the opening of the 19th century AD, which in Islamic history is seen as the beginning of the Modern Period. (Ghazali & Abd Djaliel, 2005).. In the early 20th century Indonesian Muslims experienced several changes in the form of revival, religion, change and enlightenment. In general, this period is often called the Age of Movement or the era of National Awakening, which was coloured by a frenetic atmosphere full of upheaval. (Ali, 2006). Among the motivations was the drive to expel the colonisers. Although there was a strong urge to fight colonialism, Muslims realised that it was not possible to fight the colonisers only by traditional means.

Muslims realised that real change was needed. Indonesian Muslims realised that it was necessary to re-examine the teachings of Islam which eventually led Muslims to fight Western imperialism. Qodri Azizy et al. (2005) explains that it takes extra effort from the Muslims. Qodri Azizy et al. (2005) explain that extra hard efforts are needed from Muslims to catch up, among others, by trying to improve the quality and quantity of human resources carried out simultaneously with the target of mastery of religious sciences and general sciences in answering the challenges of change and problems in various aspects of life. To modern man Islam does not provide a set of solutions to the problems they face, but a selection of very different directions. (Gauhar, 1982).

Education modernisation in Indonesia is better known as reform. Emil Salim who is quoted by Siswadi, (2007) emphasises the meaning of reform for change by looking at future needs. Since the early 20th century, Muslim communities in Indonesia have modernised. This modernisation was pioneered by pioneering figures of Minangkabau Islamic education reformers, such as Sheikh Abdullah Ahmad, Zainudin Labai El-Yunus and others, as well as in the form of Islamic organisations such as Jamiat Khair, Al-Irsyad, Persyarikatan Ulama, Muhammadiyah, Persatuan Islam (PERSIS), and Nahdatul Ulama in other regions. (Asrohah, 1999). However, the change had a truly pragmatic motivation, namely how to compensate for the rapidly growing public education that was solely oriented towards fulfilling the needs of colonialism. (Ma'arif, 1991).

B. The Challenge of Contemporary Islamic Education

Muhammad Tholchah Hasan suggested that the challenges of Islamic education that must be faced are ignorance, moral depravity, and loss of Muslim character. (Muchsin & Wahid, 2021).

Islam and Islamic education advocate positive change in any circumstances so as to lead to progress and improvement. Such an understanding needs to be fostered in the way of thinking of managers of educational institutions and students. By expanding horizons and forming a tolerant attitude towards various changes without losing grip and stance, because the changes that occur is sunnatullah. The intention is that managers of educational institutions and students can adjust and remain effective in struggling in the midst of social change and life, without losing commitment and piety.

Improving educational institutions from various directions and angles must be done correctly, precisely and quickly by looking and looking at the future. the sustainability and existence of Islamic educational institutions in the midst of global competition that is not in sight anymore but has been running in the midst of our lives. Are we still and want to maintain a system that is not professional and democratic by considering humans as non-humans.

Developing the education sector will never be completed as long as human civilisation exists. Because if a nation finishes dealing with one educational problem, a new problem will grow in that civilisation. This happens because the demands of the times are always changing. Therefore, the education process is not only about preparing students to be able to live in today's society, but they must also be prepared to live in an era that is increasingly difficult to predict its characteristics, because the development of society is full of discontinuity.

The potential of educational institutions owned by Muslims, both in the form of madrasas and schools and universities, has not yet become an optiomal force. Therefore, Islamic education is still far from the hope of carrying out the functions of positional allocation in the macro required by society today. The picture of the current crisis can be understood that society must face various kinds of challenges.

The challenges of this nation automatically become challenges that must be faced by the world of education more specifically to the institutions and managers of Islamic education. Islamic educational institutions should be the spearhead in building the Indonesian human paradigm, because it is education that is able to give birth to good and true intellectuals in building and colouring our civilisation. But it seems that our education has not built a full intellectual, because Islamic education in Indonesia is currently experiencing intellectual deadlock, the indications are: a). the lack of renewal efforts in Islamic education, the practice of Islamic education so far still maintains an old culture that does not do much creative, innovative and critical thinking on issues and problems that exist and actual, b). learning models that still emphasise the verbalistic intellectualism approach and put aside the urgency of interactive education and communication between teachers and students, c). the orientation of Islamic education focuses

more on the formation of human beings as abdun not on their nature as caliphs on earth.

C. Contemporary Islamic Education Improvement Strategies

The development of world society in general has entered the information society which is a continuation of modern society with its rational, future-oriented characteristics. From this situation, the existence of another nation's society becomes one, both in the social, cultural, economic and other fields. There are several strategies and efforts in overcoming challenges, namely first, the vision and orientation of Islamic education, second, learning strategies, third, the integration of religious and general sciences, fourth, the role of morals. (Jalaluddin, 1991).

1. Vision and Orientation of Islamic Education

The development of science and technology in the era of globalisation has an impact on the environment and society. Various developments and advances in science and technology such as advances in communication technology, information, and other cultural elements will be easily known by the community. This is a challenge for Islamic education. This trend must be overcome by the world of education to achieve a vision of development that is not outdated. In this case, education must be able to produce productive human beings who can be used as a vision of education. The vision must be clear, easy to understand and can be realised and forward-looking.

Abuddin Nata quotes Muchtar Buchori's opinion which states the characteristics of a productive human being:

a. A human being who accepts himself sincerely with all his strengths and weaknesses;
b. Humans who accept their environment sincerely;
c. Humans who are sensitive to the needs of their times;
d. Humans who feel able to work or work and feel familiar with and master the work methods contained in their various fields of work. (Nata, 2012).

2. Learning Strategy

To conduct learning activities that refer to the realisation of a learning community, and produce creative, independent and productive humans, students must first be given adequate basic knowledge, especially language, arithmetic, and other basic sciences.

In this learner-orientated learning process, teaching and learning activities in order to obtain information are mostly carried out by students and students. In this way, students are trained to be productive.

3. Integration of Religious and General Sciences

The integration of general and religious disciplines needs to be done without sacrificing the specialisation that characterises modern society. The idea of integration between general and religious sciences further led to the concept of Islamisation of knowledge. Islamisation of knowledge can answer the problem that has been felt in the world of education, namely the dualism between general science and religious science. To

overcome this, Kuntowijoyo provides a solution:

a. By including Islamic subjects as an integral part of the existing curriculum system. For example, by making Islamic studies compulsory from the primary level up to a certain level;

b. By offering elective subjects in Islamic studies. After receiving these Islamic subjects, students are required to choose Islamic studies freely. Such as tafsir, hadith, fiqh, Islamic history. This method is widely used in universities;

c. Integration between religious and general sciences. This method offers courses such as Philosophy of Science to provide a philosophical background to all the general subjects taught. The main aim is to give these subjects a religious flavour and then integrate them into Islamic scholarship. Such a method would be limited as the level of integration would only be at a philosophical level;

d. Integrating all disciplines into an Islamic curriculum framework. Of course, this method violates the established disciplinary standardisation as it has been known so far, and in its institutional implications, it can be seen as a violation of the Islamic curriculum. (Kuntowijoyo, 1991).

4. The Role of Morals

The development of modern life that is materialistic and hedonistic with all the consequences that are currently starting to hit the world of education needs to be balanced with the application of Sufism. The existence of forgery of certificates by unscrupulous school principals, the acceptance of students with low grades with pelican money, the provision of loads usually to students who are not accompanied by an increase in the quality of education is the result of globalisation that has hit the world of education. If the world of education alone is in this state, then which other institutions can be used as a place to put hope for the future.

The state of education is exacerbated by the circulation of illegal drugs in schools. The safest and easiest course of action for schools is to expel students who are clearly involved in drug abuse.

Another alternative that needs to be developed in overcoming these problems is to practice moral teachings. Moral teachings need to be presented through all fields of study taught at school.

5. Contribution of Islamic Education in Building Civil Society

In simple terms, Islamic education can be interpreted as a conscious effort made systematically to form students in accordance with the demands of Islam. Abuddin Nata argues that theoretically Islamic education has a very large role in shaping society. This can be explained as follows:

a. In terms of its objectives, Islamic education has objectives related to the development of a civilised society. Athiyah al-Abrasyi said that ethical and moral education is the soul and purpose of true Islamic education without ruling out Islamic education, reason or other practical sciences. (al-Abrasyi, 1974).

b. By its nature, Islamic education does not separate teaching and education. Teaching usually means filling a child's brain with knowledge while education is fostering personality or attitude;

c. Viewed from the educator of Islamic education requires that a teacher in addition to having a deep and broad knowledge of the knowledge he will teach, must also be able to convey his knowledge effectively and efficiently and have noble character;

d. In terms of teaching methods, Islamic education takes ways of conveying education in accordance with the knowledge to be taught, the students who are given the teaching that is delivered takes place in accordance with the available facilities;

e. In terms of its target, Islamic education is intended for all human beings without discriminating against their gender;

f. In terms of its environment, Islamic education uses the entire educational environment ranging from the household environment, the community to schools or universities.

From this, it is clear that what is meant by civil society is a civilised society. It is a society where all aspects of life are based on universal divine values, such as honesty, democracy, humanity, partnership and sincerity. Such a society can be achieved through Islamic education, because Islamic education with its aspects is based on noble and universal values.

CONCLUSIONS

The historical background of contemporary Islamic education, especially in our country Indonesia, at the beginning was still carried out traditionally and the curriculum was not yet organised as it is today. Both education in surau and pesantren. This is a challenge for this nation that must be faced by the world of education, more specifically to Islamic education institutions and managers. Islamic educational institutions should be the spearhead in building the Indonesian human paradigm, because it is education that is able to give birth to good and right intellectuals in building and colouring our civilisation. There are several strategies and efforts in overcoming the challenges of contemporary Islamic education, namely first, the vision and orientation of Islamic education, second, learning strategies, third, the integration of religious and general sciences, fourth, the role of morals.

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