

THE UNIQUENESS OF ISLAMIC EDUCATION IN INDONESIA

Dindin Jamaluddin

Doctor of Islamic Education in Faculty of Education and Teaching
State Islamic University Sunan Gunung Djati Bandung
Jl. AH. Nasution No. 105, Cipadung, Kota Bandung, Jawa Barat, 40614
Email: din2jamaluddin@uinsgd.ac.id

ABSTRACT

Islamic education, the oldest education system in Indonesia which is admitted and appreciated for its contribution to the nation building, emerged together with the arrival of Islam to Indonesia, even before the Dutch's occupation. Afterward, it took its own path, independent of government, clung to its own way and opened to change in that tradition. Islamic religious education institutions called pesantren Initially used the Arabic language as teaching media. When the desire to develop a system of public education for all people at the turn of the 20th century grew, several prominents thought to look for possibilities to engage in the development of Islamic education. Among the prominent Muslim scholars are K.H. Ahmad Dahlan and K.H. Hashim Asy'ari who initiated to establish Islamic modern schools called madrasahs in many areas. Education in Islamic Schools has become a tool of struggle to achieve independence and freedom in Indonesia. Pesantren which is a model of Islamic education indoctrinated his students to believe that colonialism was a wrong and and they are created differently not to invade one another but to live in harmony. That's why Dutch colonial government refused to subsidize the model of Islamic education in schools because it was considered of no use and will threaten the authority and dignity of the Dutch government.

Key Words: Uniqueness Of Islamic, Indonesia.

INTRODUCTION

Indonesia is the largest Muslim country in the world. Various religious expressions appear in any region of Indonesia with harmony though there are also some conflicts between the people but it is not due to the religions but due to political disputes using religions as a tool to measure or to get power. Muslim people settle from Sabang to Mareuke, west to east. In any place of Indonesia, the Muslim is available there. Interaction between Islamic doctrine and Indonesian culture itself since Islam arrived, grew, which leads to Islamic education characteristic. (Djumhur, 1976)

According to Ma'arif (2007), the current Islamic education in Indonesia is still poor and unwell-done. It is seemingly left behind in some aspects compared to the progress education in western countries and is quite hard to be much better than and to equalize the past Islamic education by the time Muslims

reached their golden age and the highest level in civilization, culture, science and art. This is because many Muslims prefer adopting education system running in west to redefining and developing the existing educations inherited by the past Muslims scholars.

The Islamic education, however, is acknowledged and appreciated for its contribution to the nation development as whole. For example, one of well-known and oldest Islamic educations Indonesia has is pesantren. The growth of Islam from the time it emerged and the education it applied for the long period of time are strongly interrelated and influential each other not only in religious affair but also in empowering people in societal and political sectors. Qomar (...) argued pesantren was the only one educational institution belongs to native Indonesian that gives a great contribution to create literacy and cultural literacy to society. This is why experts on Islamic studies within and outside Indonesia admitted that the existing modern and classical Islamic boarding schools nationwide are rooted from the pesantren.

There are various views on how Islam developed and attracted people whose religions at the time were Buddha and Hindu. Yunus clarified in (Hasbullah, 2001) supporting points for the progressive spreading of Islam as follows:

1. Islam is open-minded, easy performing its rules, and is easy followed by all of communities. It's simple enough to embrace Islam but bearing two witnesses
2. Islam has a few duties and obligation for Muslim
3. Islam propagation is done gradually
4. Islam propagation is done in wise ways
5. Islam is delivered by easy understandable saying for low and high classes

The arrival and development of Islam is historically and sociologically complicated, in particular, at the beginning of its coming. There are two different points of view concerning this matter, the old and the current views. The former argued that Islam came to Indonesia in 17th century, while the later said in 7th century (A. Mustofa, Abdullah, 1998). It's almost certain, however, all historians agreed about the earliest region to which Islam came is Aceh (Taufik Abdullah, 1983).

There are also some theories which explain how Islam comes to Indonesia. In Mumuh Muhsin's view of Islam in Indonesia comes from five places.

1. Islam in Indonesia comes from the Indian continent. Pijnapel, a graduate of Leiden, relates Islam in Indonesia with Gujarat and Malabar. The gravestones found in Ocean Pasai and Gresik are the arguments That Islam comes to Indonesia in 15th century.
2. Bengel. Fatimi is one of the prominent figures who believes the Gravestone in Learn, east Java, in the 11th century gravestones is Earlier than other though there is a difference of the between Bengel of the Hanafi madhhab and the archipelago of Hanafi.
3. Corromandel Beach. This theory is founded by Morrison argued that the two places is stil in Hindu and Islamic influence comes to Indonesia in the 13th century. This theory was initiated by Morrison,

who considers that the two places above, are still in Hindu domination period.

4. Arnold and Crawford think Arabia is the origin of Islam in Indonesia and it comes in the 6th and 7th century. Arnold and Crawford considers Arabia is the early origins of Islam in the archipelago.
5. That theory states Islam in Indonesia comes from Egypt Because of madhhab connection. It differs a little with theory of Niemann de Hollander That the which states Islam in Indonesia comes from Hadramaut. This theory finds its place in Muslims' perspective in Indonesia. It also implies That Islam Came to Indonesia in the 1st century of Hijriyah.

Islamic education has a long history. in the broadest sense, Islamic education developed along with the emergence of Islam itself. in the context of Arab society, where Islam was born and was first developed, the arrival of Islam complete with educational efforts - not to mention the system – was a major transformation. That was because pre-Islamic Arab society basically has no formal education system.

In the early development of Islam, of course, systematic formal education has not been established. Education that takes place can be said generally informal, and even this has more to do with the Islamic da'wah efforts, deployment, and planting the basics of Islamic belief and worship. In regard to that educational process, it could be understood why Islam at first took place at a particular Sahabah's house, the most famous is the Dar al-Arqam. But when the Islamic community has been formed, then education was held at the mosque. Educational process at both sites was conducted in halaqah, learning circle.

Formal Islamic education emerged later with the rise of the madrasah. Traditional Islamic education historian, such as ud-Din Munir Ahmed, George Makdisi, Ahmad Syalabi and Michael Stanton assume, that the first madrasa founded by Vizier Nizam al-Mulk in 1064; madrasah was later known as Madrasah Nizam al-Mulk. but more recent studies, such as those done Richard Bulliet reveals the existence of older madrassas in the region Nishapur, Iran. in 400/1009 there are madrassas in the region of Persia, who developed two centuries before the Madrasah Nizhamiyyah; the oldest is Miyan Dahiya madrasa founded by Abu Ishaq Ibrahim ibn Mahmud in Nashapur (Azra, 2000).

As demands for the strengthening of information and knowledge stream that marks modern society, educational institutions in the global future in the administration of its functions should be able to teach how to obtain information and process information to students, both those who come from affluent families and the under privileged. Abdurrahman (1999) confirmed that madrasah and Islamic school Indonesia always made innovation to survive and maintain their existence. In this connection, at least two issues that should receive serious attention, namely the problem of teaching methods and problems of education system.

About teaching methods, until now the main source of information for the students are teachers or lecturers. It is believed, these circumstances can not be maintained in the future. we must have a library as a source of information and teachers or lecturers to teach the students proficiency in the use of

information resources and proficiency in processing the information gathered. only information that is processed properly will produce knowledge, and only processed information with a good knowledge will produce wisdom . Without intelligence process, all information will remain piled like a jungle of information that means nothing (Suwandi, 2008)

The new model school should consistently countering educational model based on a culture that considered to be less supportive to the development of education so as to eliminate stagnation in education. instead of giving the material in the book to his students, in this model of education as teachers must teach their students how to find, filter, and process information for the achievement of educational goals.

In this new millennium era, there is a new educational model, namely fullday school. This new model requires students to be in school and learn all day, that's why this model is called the fullday school. At first sight such a model school is similar to the pesantren model of education. According to Mujib and Mudzakkir (2006), pesantren mostly consists of mosque and dormitory in which students dwell. Only if the boarding process of learning takes place day and night and the students are required to lodgings in boarding school dormitory while in full day school students are not required to stay in a dormitory.

Fullday school is considered necessary in Indonesia, especially in big cities or metropolises because parents are busy working on average until the afternoon and when their children come home from school and find their parents are not home then it is very risky to let them alone be trapped in a wrong place. With a full day school then the parents could easily breathe and calm while at work knowing their children are learning in school.

Application of schools with full day school system on a large scale conducted early last year. DISPENDIK reasoned that this full day school system would be able to reduce the naughty students. The reason, almost all parents in the metropolis both father and mother worked. If a child comes home and no parents at home so he would be without supervision. In the end, they will fall into delinquency.

PROBLEMS AND RESEARCH QUESTIONS

Eventhough it satisfies the need both the students' education and the parents' concern, the fullday school is not without problems. Implementation is not always successful, especially in primary schools, mostly students are aged between 5-12 years, which are, psychologically, easily bored. In the normal model school they usually get bored easily, not to mention if they should be in school all day. This was later expanded to the matter of how strong their ability to absorb lessons in fullday school. Because a lot of burden that they should receive lessons every day, then it is very likely the children are not absorbing all the lessons they receive on a day in fullday school. Thus, the questions would be: how is it to make it possible to have a full day school as well as students who can absorpt the lessons optimally? How can this be done evenly by all the fullday schools? What are the roles of goverments in this process?

METHODOLOGY

To address the research question, I will conduct a quantitative study. I will use “action research” to measure, evaluate and improve the full day school students’ ability to absorb the lessons. I will use real teaching and joyfull teaching to improve the students ability in absorbing the lessons. Real teaching requires teachers to teach by doing the real thing instead of just giving the material in the book. For example the teacher can explain the buying and selling process by bringing students into the market. Joyfull teaching requires teachers to create joyfull classroom atmosphere and the learning process to become fun by all means.

Action research is concerned equally with changing individuals, on the one hand, and, on the other, the culture of the groups, institutions and societies to which they belong. The culture of a group can be defined in terms of the characteristic substance and forms of the language and discourses, activities and practices, and social relationships and organization which constitute the interactions of the group. (Kemmis and McTaggart 1992: 16)

SIGNIFICANCE OF STUDY

Pesantren and *madrasah* are the oldest and outstanding Islamic education pioneering the education in Indonesia as a whole. Both of them are strongly interrelated to the current education. The term *pesantren* itself as well as the *mengaji* are derived from Indian instead of Arabic. It also has historical relation the pre-Islamic education existing during the kingdom of Buddha and Hindu. So it is very easy to understand why such educational model is very close to the people of Indonesia. And In the late 19th and early 20th century, many prominent reformers began to introduce a new system of the *Madrasah* in Islamic education.

Primary education in Indonesia is constantly changing seeking a better form and system. Full day school emerges due to the needs of urban parents who don’t have time to be with their children during the day. However, this school model has its challenge, namely the lack of concentration of the students due to the long school hours. Hopefully, this study can alleviate the problems faced by both the teachers and the students with using the real teaching and joyfull teaching to reduce the students boredom.

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