

JESLR
Journal Of Educational Science Learning And Research

Journal homepage :https://jurnal.asrypersadaquality.com/index.php/JournalESLR

LOOKING AT THE BASIS AND ORIENTATION OF ISLAMIC RELIGIOUS EDUCATION

Isna Aswaladani S.Pdi

SD Negeri 050653 Bukit Lawang

aswaladanii@gmail.com

ABSTRACT

Islamic education is a part of the Islamic religion itself, therefore Islamic education should not run away from the meaning of Islam which aims to seek spiritual and material success in life. Therefore, the basis used in Islamic education is the arguments of the Qur'an and hadith which contain global or detailed information about Islamic education. In addition, other provisions are also used which in the history of Islamic education have been tested for their substance. Islamic education has two main orientations, namely first, serving Allah as the khaliq and understanding oneself as a khalifa on earth. This orientation is useful for designing students' beliefs so that they remain framed in Islamic values and morality. Second, educating by understanding the nature of students, at this limit, not only Islamic education material is urgent but the method and learning process are also important.

ARTICLE INFO

Article History:
Received 2 Jan 2024
Revised 3 Jan 2024
Accepted 29 Jan 2024
Available online 30 Jan 2024

Keywords:

Values, Basis, Orientation of Islamic Religious Education.

***To cite this paper (in APA style): Isna Aswaladani S.Pdi* Journal Of Educational Science Learning And Research**

INTRODUCTION

Religious education is often identified as moral education. This is because the desired end result of diversity is to be able to elevate the morality of its adherents and distance them from traits that are not commendable according to common standards for humans. Thus, the most substantial mission of religious education is to engineer humans to produce humans who have high morality. People who have higher religious education will certainly have higher morality.But what is thought is not always in accordance with the assumptions that are developing. Because there are still negative thoughts that discredit religious education as a whole is not able to elevate andengineering perfect morality, even more extreme is that religious education often becomes a trigger for violence and war.

If you look at it from the perspective of what it is, then anxiety will take over, but if understood objectively, then this assessment seems very subjective. Apart from providing future direction, education actually has a dialectical relationship with social and community transformation, In this case, Islam as a religion is the most prepared to face the transformation. Therefore, this article tries to describe the basis and orientation of Islamic Religious Education, whether it is indeed basically and oriented to tolerate all forms of anxiety or whether the anxiety does indeed arise because of other aspects.

Islamic education In Indonesian, religious education comes from two words, namely education and religion. The word education comes from the word educate with the prefix "pe" and the suffix "kan", which means actions, ways, things. While the meaning of educating itself is to maintain and provide training (teachings or leadership) regarding morals and intelligence. MJS Poerwadarminto,(2000: 8) There are two starting points in the above understanding, namely, morals and intelligence, morals are related to the behavior and attitude patterns of students, while intelligence is related to the mastery of learning materials. Compare this understanding with the understanding of education in the English word, namely education which comes from the Latin word "educare" which means process, producing and developing, referring to the physical and material in nature. In this definition section, it can be seen that secularism is something that is within the domain of Western education, which only prioritizes intellectual intelligence and ignores other types of intelligence.

Islam as a system of values and morals follows the flow of Allah SWT's will contained in its two main sources, the Qur'an and the hadith, so the system of values or moral systems that are used as a frame of reference become the main reference in the outward and inward behavior of every follower. Therefore, Islamic education must be based on the moral principles mentioned in the revelations and existing texts as references. This is in line with what was mentioned by Abul 'Ala Maududi who stated that the Islamic moral system has

perfect characteristics, namely the standard and purpose of morals is the pleasure of Allah SWT. Morals in Islam are comprehensive and regulate all aspects of human life, the system of life is based on the norm of welfare. Syed M. Al-Nuquib (1998: 78). Al-Atas slamic education by definition cannot escape from Islam itself as the moral foundation and its entire structure. Therefore, Islamic education fundamentally regulates life and the process of human engineering to produce humans as expected by the Islamic religion. Thus, Islamic education in principle is an effort to instill a student's awareness of divinity for the sake of his worldly and hereafter interests.Islam contains moral teachings, lots of guidance regarding education, in this case Islam can even be said to be a religion of education. Muhammad Quthub in his book says that in the Qur'an there seem to be many demands regarding education, these demands have a certain influence on a person's soul, if someone has lived it and felt it then they will definitely have a way of behaving,think and feel. He will be closer to truth and piety, will become a more sensitive and more humane person. The authors differ in defining the concept of Islamic Religious Education, but substantially all of the definitions above cover what has been described above, for example (1) Umar Muhammad Al-Taumy Al-Syaebani, said that Islamic Education is an effort to change individual behavior in their personal lives, their society, and their lives with the surrounding environment, through the educational process, this change is based on Islamic values; (2) Zakiah Daradjat said that Islamic Religious Education is an effort to foster and educate students so that they can always understand Islamic teachings in their entirety, internalize the goals of Islamic Religious Education and can practice them as a way of life (3) Tayar Yusuf said that Islamic Religious Education is a consciousness of the older generation to transfer experience, knowledge, skills and abilities to the younger generation so that they will become humans who are pious to Allah SWT; and (4) A. Tafsir, said that Islamic Religious Education is guidance given by one person to another so that they develop optimally in accordance with Islamic teachings.

RESEARCH METHODS

This type of research is quantitative research. Quantitative research is research that emphasizes statistical data (Emzir, 2013). According to Sugiyono (2016:7) quantitative research methods can be interpreted as research methods based on the philosophy of positivism, used to research certain populations or samples. Sampling techniques are generally carried out randomly, data collection uses research instruments, data analysis is quantitative/statistical in nature with the aim of testing the established hypothesis. The purpose of collecting qualitative data in this study is to prove, strengthen, deepen, expand, weaken and invalidate previously obtained quantitative data.

Data collection technique

Data collection is an important step in research activities. This aims to obtain data objectively and accurately according to research needs. The collected data will then be analyzed based on theoretical basis references, so that the results are useful for hypotheses or in making a decision. The data collection technique used in this study was carried out with the following steps:

RESULTS AND DISCUSSION

Basic Concepts of Islamic Education

In Arabic, there are at least three words that are often used to describe the meaning of religious education, namely the words tarbiyah, ta'lim, and ta'dib. These three concepts are purely concepts that developed in the Islamic world and are still widely discussed today. Historically, the concept of Ta'lim was written and described at length by Abd al-Fattah (1977), the concept of Ta'dib was written and explained by Muhammad Naquib Alatas (1984), and the concept of Tarbiyah was written and explained by Abdurrahman al-Nahlawi (1988: 8).

From the three developing concepts, there are various opinions. There are authors who say one word is broader than the others, while others have the opposite opinion. For example, what was said by Al-Atas quoted by Hasan Langgulung who said that the word Ta'lim means teaching, while the word tarbiyah means education which is broader in scope than the word Ta'lim because some countries use the word tarbiyah which means maintaining, defending, and so on more than using the word Ta'lim".

Orientation of Islamic Education

This first orientation is usually useful for smoothing the way for today's human problems, namely less harmonious relations with others and weak appreciation of moral teachings. This can happen because of beliefs that are misunderstood by humans themselves or originate from teachings that were previously wrong, not with an orientation to elevate humanity but more towards political and economic orientation.

Belief is the most important element of all human action. Belief is something that can mobilize all human potential to act. Belief is the first orientation in humans that is used to justify all of their actions. Because of this, Jenny Teichman in her work Social Ethics: A Student's Guide says that all actions and the way people act are influenced by beliefs about what is good and evil,

1. Educating humans in order to develop the basic completeness and potential of the natural nature of students optimally to achieve intellectual maturity (intellectual ability) and emotional maturity (emotional maturity). In this orientation will suggest a proportional and proportionate operational design. In the sense that the ideal conception of Islamic Religious Education must be able to be implemented within a

professional management framework starting from planning, strategy, method, and evaluation.

2. Education as believed is an effort to fulfill the needs of children, satisfy their interests, respect their personality, and always give them the opportunity to develop well. After that the child is able to adapt to a good environment. To achieve this goal, it is not only good material that needs to be presented to students, but also good methods and strategies need to be presented so that the material can be internalized in the students. Good material that is not accompanied by good presentation will make the work in vain. The teacher is not the main factor because the main factor lies in the students, namely the extent to which students are able to present their skills, understanding and habits.

Referring to the second orientation, namely the nature of students, then what is substantial is that in Islamic Religious Education, it is very necessary to understand students as a whole. Because every student must have a different nature. This is in accordance with the expression that says that students are not like the teeth of a comb that are the same, but are whole figures who are independent and different from each other in various ways.2 For this reason, the presentation of Islamic educational materials must be adapted to the character and personality of the students, which are very distinctive and unique.

So far, the presentation of Islamic Religious Education materials tends to ignore the nature of students, and always prioritizes the content of the material and the content of the material rather than the process and methodology that prioritizes the nature of humanity. The aspect of strengthening thinking (formalistic) has resulted in students becoming rigid and closed in social interactions. Simultaneous and continuous constructive and innovative efforts in the context of the success of Islamic Religious Education are efforts that must absolutely exist to find an epistemological framework and methodology of Islamic Religious Education that is relevant to change and development to distance ourselves from ending the sustainability of the traditional and conventional

CONCLUSION

Islamic education is a part of the Islamic religion itself, therefore Islamic education should not run away from the meaning of Islam itself which aims to seek spiritual and material success in life. Therefore the basis used in Islamic education is the arguments of the Qur'an and hadith which contain globally or in detail about Islamic education. In addition, other provisions are also used which in the history of Islamic education have been tested for their substance.

Islamic education has two main orientations, namely first, serving Allah as the khaliq and understanding oneself as a khalifa on earth. This orientation is useful for designing students' beliefs so that they remain framed in Islamic values and morality. Second,

educating by understanding the nature of students, at this limit, not only Islamic education materials are urgent but learning methods and processes are also important

REFERENCES

A. Qodri Azizy, *Education (Religion) to build Social Ethics* Semarang: Aneka Ilmu, 2002.

Abd al-Fattah Jalal, *Min Ushul al-Tarbiyah fi al-Islam* Egypt: al-Markaz al-Duwali li al-Ta"lim, 1977

Abd al-Rahman al-Nahlawi*, Ushul Tarbiyah al-Islamiyah wa Asalibuha* Syria: Dar al-Fikr, 1988

Abdul Majid, S. Ag and Dian Andayani, S. Pd., *Competency-Based Islamic Religious Education*, Bandung: PT. Remaja Rosdakarya, 2004.

Abu Ahmadi, *Special Methods of Islamic Religious Education*, Bandung: CV. Armico, 1986.

Ahmad Barizi and Syamsul Arifin, *Educational Paradigm Based on Pluralism and Democracy* Malang: UMM Prss, 2001.

Jenny Teichman*, Social Ethic: A Student's Guide translated by* A. Sudiarja SJ (3rd ed.; Yogyakarta: Kanisius, 2003.

Jerome Karabel and A.H. Halsey (ed), *Power and Ideology in Education* New York: Oxford University Press, 1977

M. Qhutub, *National Education System, Translated by: Salman Harun* Bandung: PT Al-Ma"aruf 1984.

Ma'ruf Mushtafa Zuraiq*, Success in Educating Children: Creating a Morally and Spiritually Intelligent Generation, translated by* Badruddin Jakarta: Serambi, 2003.

MJS Poerwadarminto, *General Dictionary of the Indonesian Language*, Jakarta: Balai Pustaka, 1976 5th ed.

Muhammad Munir *al-Marasy, al-Tarbiyah al-Islamiyah Cairo*: „Alam al-Kutub, 1977.

Muhammad Naquib Alatas, *Concept of Education in Islam, Concept of Islamic Education*, trans. Haidar Bagir Bandung: Mizan, 1984.

Syed Hoosen Nasr, *Islamic Life and Thought* London: George Allen and Unwin, 1981.

Syed M. Al-Nuquib Al-Atas, *The Concept of Education in Islam*, Bandung: Al-Mizan, 1984.

Zakiah Daradjat, *Islamic Education Science*, Jakarta: Bumi Aksara, 2000