

REORIENTATION OF ISLAMIC EDUCATION: SYNERGIZING TARBIYAH AND DAKWAH TO ANSWER SOCIAL PROBLEMS

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Abstract

Islamic education is often claimed to fail in improving the character of the nation. This is due to the increasing number of social cases that occur and all of them are rooted in the decline of moral quality and character of the nation. In fact, there are still many Islamic education institutions that emphasize their tarbiyah aspects without compensating for the quality of their preaching. Whereas Islamic scholarship in nature does not recognize the existence of scientific dichotomy, as is the majority of western scientific products. Muslim thinkers themselves have offered many concepts of scientific integration, such as the *thariqah al-ankabut* theory of Amin Abdullah. This article aims to explore the reorientation of Islamic education to synergize the aspects of tarbiyah and da'wah as an alternative answer to various social problems. This article used a qualitative library research with the hope that a more comprehensive synthesis of thought will be produced on how important the reorientation of Islamic education is. This article concludes that social problems must be overcome from the root, namely the quality of faith that manifests in character in community life. Therefore, Islamic education must be integrative, so there must be harmonious synergy between tarbiyah orientation and da'wah. This is so that the output of Islamic education is truly capable of animating and authenticating the unity of Islamic scholarship which is integrated in all aspects of life. Good cooperation is needed among all stakeholders to realize the reorientation of Islamic education, due to the increasing diversity of social problems.

Keywords: Reorientation, Islamic Education, Tarbiyah, Da'wah

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ملخص

بيان التعليم الإسلامي زعم غالباً بفشله في تحسين الشخصية الوطنية. ويرجع ذلك إلى تزايد القضايا الاجتماعية ، وكلها بسبب انخفاض الأخلاق والشخصية الوطنية في المجتمع. والحقيقة هي أنه لا يزال هناك العديد من مؤسسات التعليم الإسلامي التي تؤكد على جوانبها في التربية دون تعويض عن جودة دعوتها على الرغم من أن العلوم الإسلامية بطبيعتها الحال ليست مألوفة مع الثنائية العلمية ، مثل غالبية المنتجات العلمية الغربية. لقد قدم المفكرون المسلمون العديد من مفاهيم التكامل العلمي ، مثل نظرية طريقة "العنكبوت" لأمين عبد الله. تهدف هذه المقالة إلى استكشاف إعادة توجيه التعليم الإسلامي من خلال الجهود الرامية إلى توحيد جوانب التربية والدعوة كإجابة بديلة للمشاكل الاجتماعية المختلفة التي حدثت مؤخراً. تم تجميع هذا المقال باستخدام منهج البحث النوعي للمكتبة على أمل أن ينتج توليفة أكثر تفصيلاً حول أهمية إعادة توجيه التعليم الإسلامي. وتخلص هذه المقالة إلى أنه لا بد من التغلب على المشاكل الاجتماعية ابتداءً من الجذور ، وهي نوعية الإيمان التي تتجلى في الأخلاق وطبيعة الحياة في المجتمع. لذا ، يجب أن يكون التعليم الإسلامي متكاملًا حتى لا بد أن يكون هناك تآزر متناغم بين اتجاه التربية والدعوة. ويهدف هذا إلى أن يكون إنتاج التربية الإسلامية قادراً حقاً على تحفيز الوحدة العلمية الإسلامية وتأكيداتها ، وهي مجتمعة في جميع جوانب الحياة. هناك حاجة إلى تعاون جيد بين جميع أصحاب المصلحة لتحقيق إعادة توجيه التعليم الإسلامي ، وذلك بسبب تزايد حدوث المشاكل الاجتماعية المتنوعة اليوم.

مفتاح الكلمات: إعادة التوجيه ، التربية الإسلامية ، التربية ، الدعوة

Abstrak

Pendidikan Islam sering diklaim gagal dalam memperbaiki karakter bangsa. Hal ini dikarenakan semakin banyaknya kasus-kasus sosial yang terjadi dan kesemuanya berakar dari merosotnya kualitas moral serta akhlak dan karakter bangsa. Faktanya memang masih banyak lembaga pendidikan Islam yang lebih menekankan aspek tarbiyahnya tanpa mengimbangi dengan kualitas dakwahnya. Padahal keilmuan Islam secara fitrah tidak mengenal adanya dikotomi keilmuan, sebagaimana mayoritas produk keilmuan bangsa barat. Para pemikir muslim sendiri telah banyak menawarkan konsep integrasi keilmuan ini, seperti teori *thariqah al-ankabut* Amin Abdullah. Artikel ini bertujuan mengeksplorasi reorientasi pendidikan Islam melalui upaya mensinergikan aspek tarbiyah dan dakwah sebagai alternatif jawaban atas berbagai problematika sosial kemasyarakatan yang sering terjadi belakangan ini. Artikel ini disusun dengan menggunakan pendekatan kualitatif berjenis *library research* dengan harapan akan dihasilkan sintesa pemikiran yang lebih komprehensif mengenai betapa pentingnya reorientasi pendidikan Islam. Artikel ini berkesimpulan bahwa problem sosial kemasyarakatan memang harus diatasi dimulai dari akarnya, yaitu kualitas

keimanan yang termanifestasi ke dalam akhlak dan juga karakter dalam hidup bermasyarakat. Karena itu, pendidikan Islam harus bersifat integratif, sehingga harus ada sinergi yang harmonis antara orientasi tarbiyah dan dakwah. Hal ini dimaksudkan agar output dari pendidikan Islam benar-benar mampu menjiwai dan mensifati kesatuan keilmuan Islam yang berpadu dalam seluruh aspek kehidupan. Diperlukan kerja sama yang baik di antara semua *stake holders* untuk mewujudkan reorientasi pendidikan Islam ini, dikarenakan semakin beragamnya problem sosial kemasyarakatan yang marak terjadi.

Kata Kunci: Reorientasi, Pendidikan Islam, Tarbiyah, Dakwah

Introduction

Islamic education always faces complex problems and never ends. Lately it has been mentioned about the inability of Islamic education to overcome the social problems that occur in Indonesia. Various cases of moral degradation and social problems become things that are claimed to be the failure of Islamic education. In fact, such a problem is not due to the failure of Islamic education alone. However, Islamic education itself seems to lose its main vision and mission which indeed should lead to moral improvement so that all these problems will not occur.

Islam is theologically a blessing for humans and the universe. The position is on the perfection of Islam itself. Islam has universal values that regulate all aspects of human life, ranging from small problems to big problems, from individual problems to community problems. The idea of the integration of religious science and general science is not a new phenomenon in the Islamic epistemological literature. Originally, Islam did not dictate between religion and general science. In Islam, science is one of the intermediaries to stabilize and strengthen faith. Faith will only increase and strengthen, if accompanied by knowledge. However, in this era of globalization there was a separation between general science and religious science.

However, the dichotomy of science results in the decline and backwardness of Muslims in various aspects of life. The dichotomy of science inhibits the acceleration of modification in the Islamic world. Therefore, Islamic education as a national education subsystem needs also to make a paradigm shift in education. The process of paradigm change that leads to changes in the education system must be carried out in a planned manner with strategic steps. One of the figures in Indonesia who persistently raised the issue of the dichotomy of general science and religion is Amin Abdullah.

He mentioned that Islam must be placed in two dimensions, namely normativity and historicity. The aspect of normativity is emphasized on the revelation in the form of religious texts, while the historicity side lies in understanding and how people or groups of people interpret the rules of religion which are their choices which then become their daily activities.

Integration comes from English, *integrate*, which means integrating, and combining.¹ The idea of the integration or Islamization of science carried out by Muslim intellectuals today cannot be separated from the totality of religious awareness amidst the hilarity of the global world which is required by the advancement of knowledge and technology, with a belief that Muslims will advance to match the westerners.² In of Islam, science is one of the intermediaries to stabilize and strengthen faith. Faith will only increase and strengthen, if accompanied by knowledge. Albert Einstein said that "knowledge without religion is blind, and religion without knowledge is paralyzed".³

Meanwhile, religious studies are often considered unscientific by science, and religion itself views science as a truth that does not have to be followed because it does not come from God. From this assumption then came the distinction between general science and religion. This is what is meant by dichotomy of knowledge between religion and science. This view occurs because the mindset of closure is between religion as a source of truth that stands alone and science as a source of truth that also stands alone. This polarization is the basis for the occurrence of scientific dichotomy.⁴

In Indonesia, the issue of dichotomy or the separation of general and religious sciences has begun in the Dutch colonial era. Against Islamic education, the Netherlands tends to inhibit and hinder because it is considered as one of the factors that will threaten the sustainability of the government. Barriers and obstacles made by the Netherlands include: can dissolve schools that have no permits or are not liked or called Wilde School Ordonantie or wild school ordinances. Beside that it also issued an ordinance

¹ Jhon M. Echols dan Hassan Shadily, *Kamus Inggris Indonesia* (Jakarta: Gramedia, 2007), 326.

² Abudin Nata, *Integrasi Ilmu Agama dan Ilmu Umum* (Jakarta: RajaGrafindo Persada, 2005), 146.

³ Jujun S. Suriasumantri, *Ilmu Dalam Prespektif* (Jakarta: Yayasan Obor Indonesia, 1999), 3.

⁴ Alim Roswantoro, *Islam, Agama – Agama, dan Nilai Kemanusiaan: Festsschirft Untuk M, Amin Abdullah* (Yogyakarta: CISForm UIN Sunan Kalijaga, 2013), 9.

which prohibited the contents of which prohibited teachers, clerics or ulamas from teaching if they did not have a permit.⁵

The Dutch government also applies the principle of coordination, which is a principle that forces schools to be west-oriented and obstructs the adjustment of education to conditions in Indonesia. Thus every school is forced to become an agent of western culture and used as a tool for Christian missionaries. They followed these principles and patterns because they did not want indigenous people to be smart and did not want Islam to advance. Because if the people are smart and Islam is advanced, their power is threatened, the profits are threatened by their trade, and their mission is to threaten to spread even Christianity throughout Indonesia.⁶

As a result of arbitrariness the Netherlands arose a sense of antipathy for anything that came from the Netherlands, including in terms of education. Islamic boarding school as the oldest educational institution in Indonesia develops its own educational method - and rejects things from the Netherlands. Learning methods that are common at that time use the sorogan or bondongan method. Generally this kind of pesantren is "sterile" from general science. This pattern is called salaf or traditional hut. The scientific concentration that develops in pesantren generally includes no less than 12 kinds of disciplines; *nahwu sharf, balaqah, tauhid, fiqh, qawaid, fiqiyah, tafsir, hadith, muthalah al-hadithah, tasawuf, and mantiq*.⁷

As a result of Dutch action until now the phenomenon of the dichotomy of science or the separation of science can still be seen in education in Indonesia, namely the existence of public schools or public universities under the Ministry of National Education and religious schools or religious colleges under the Ministry of Religion. In the community, there are terms of general science and religion, general teachers and religious teachers. Even Islamic Higher Education Institutions such as the IAIN also apply the dichotomy of science. Instituted in IAIN, 90% of the subject matter is science - religious science.

A.Hasjmy, a governor of Aceh in 1960s said: "deepen the religious knowledge of Islam, study in depth all areas of science, because all knowledge is knowledge of Islam, both called al-Ulumul naqilah and al - ulumul aqliyah, both the so-called social sciences and exact sciences. Then, Darussalam cannot accept opinions of those who say that this is "Islamic knowledg " and that is "general science". So, there came a term like this: this

⁵ Abudin Nata, *Kapita Selektta Pendidikan Islam* (Bandung: Angkasa, 2003), 17.

⁶ Ibid, 20 – 21.

⁷ Yasmadi, *Modernisasi Pesantren: Kritik Nurcholish Madjid Terhadap Pendidikan Islam* (Jakarta: Ciputat Press, 2002), 68.

is an Islamic school and this is a public school. Darussalam in a radical way has buried a "myth" that has haunted the minds of some Indonesians, namely the belief that there is a gap between "religion" and "knowledge". Therefore, there will also be a deep gap between people who choose the same field of knowledge, namely a tragedy that has delayed the Indonesian nation."⁸

The same thing was also said by Soekarno, in his letter to Ahmad Hasan in 1936: "news of the establishment of the pesantren, it was very happy for my heart. If only I could give a little suggestion: let it be added with a lot of "western knowledge" that would be given to the pesantren students. Generally, I regret very much, that we have Islamic scholars, it is still very lacking in the knowledge of modern science ... I know you have a pesantren, open university, but it would be nice, if western science is added there. For God's sake "Islamic science" is not just the knowledge of the Qur'an and the hadith. "Islamic science is the knowledge of Qur'an and hadith plus general knowledge."⁹

Thus, the dichotomy of science results in the decline and backwardness of Muslims in various aspects of life. The dichotomy of science inhibits the acceleration of modification in the Islamic world. Muslims who only rely on Islamic religion in solving the problems make it less able to face the challenges of the times, and seize opportunities in global competition. On the contrary, general knowledge which is not based on religion causes misuse of science and technology for purposes that destroy humanity, especially in the fields of culture, politics, economics and morals.¹⁰

From the description above, it can be said that the integration of science with religion to release the world and humans from global threats and greed of people who master science and technology. Integration is also important to rediscover their own identity, to lift them from adversity, to spread rahmatan lil'alam. And what is integrated is not only the intention to carry out religious orders, but includes all the ontological, epistemological and axiological aspects of science and technology itself.¹¹

Therefore, the writer can conclude that science is one of the intermediaries to stabilize and strengthen faith. With science we can understand the power of Allah, so that it makes our faith increase. However, in relation to Islamic education, the dichotomy of science results in the decline and backwardness of Muslims in various aspects of life. Muslims

⁸ Karel A. Steenbrink, *Pesantren Madrasah Sekolah: Pendidikan Islam Dalam Kurun Modern* (Jakarta: Pustaka LP3ES, 1994), 224 – 225.

⁹ Ibid, 227.

¹⁰ Abudin Nata, *Kapita Selekta Pendidikan Islam*, 6.

¹¹ Bustanuddin Agus, *Integrasi Sains dan Agama* (Jakarta: UI-Press, 2013), 305.

who only rely on Islamic religion in solving the problems make it less able to face the challenges of the times, and seize opportunities in global competition. On the contrary, general knowledge which is not based on religion causes misuse of science and technology for purposes that destroy humanity, especially in the fields of culture, politics, economics and morals.

From this description, the writer is interested in analyzing how important it is to reorient Islamic education which has been too much in the field of tarbiyah so that it forgets the role of the da'wah. Therefore, efforts need to be made to synergize tarbiyah and da'wah to answer the social problems that often occur lately. This article is compiled with qualitative methods of library research by utilizing literature and scientific publications, to form a concrete synthesis in finding answers to existing problems.

Thariqat al-Ankabut as an Alternative Solution to Scientific Dichotomy

One of the figures in Indonesia who persistently raised the issue of the dichotomy of general science and religion is Prof. Dr. M. Amin Abdullah. Amin Abdullah said that Islam must be placed in two dimensions, namely normativity and historicity. The aspect of normativity is emphasized on the revelation in the form of religious texts, while the historicity side lies in understanding and how people or groups of people interpret the rules of religion which are their choices which then become their daily activities.¹²

Amin Abdullah argued that the normative and historical aspects were lame. Generally, teaching which is normative - textual Islamic religious sciences is apart from the development of science and technology, social sciences, law and humanities. According to Amin Abdullah, the relationship between religion and general science does not have to be face-to-face and dichotomous. Like a coin with two surfaces. The relationship between the two coins cannot be separated, but can be clearly distinguished.¹³

Amin Abdullah stressed in his book entitled *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif – Interkonektif*, that the pattern of interreligious and scientific connections between non-religious sciences in a metaphorical manner - similar to "spider webs", where the different disciplines are interconnected and interact actively - dynamically. The pattern of relations between various disciplines and scientific methods is integrative - interconnective.¹⁴

¹² Amin Abdullah, *Studi Agama: Normativ atau Historisitas* (Yogyakarta: Pelajar, 2004), 7.

¹³ Ibid, 8.

¹⁴ Amin Abdullah, *Islamic Studies: Dalam Paradigma Integrasi – Interkoneksi (Sebuah Ontologi)* (Yogyakarta: Suka Press, 2007), 107.

According to Amin, Islamic studies integration - interconnection is the study of Islamic sciences, both the object of discussion and methodological orientation and reviewing one of the scientific fields by utilizing other scientific fields and seeing interrelationships between various disciplines to bring together religious sciences with general sciences. The purpose of integration - interconnection is to understand complex human life in an integrated and comprehensive manner. Expectations of this integration-interconnection manifest a noble human being.¹⁵ There is in the word of God in QS. Al-Mujadilah: 11)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ
 انشُرُوا فَا تَشُرُوا بِرَفْعِ اللَّهِ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
 “O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.”

In Amin Abdullah's view, scientific integration has difficulties, namely the difficulty of integrating Islamic and general studies which sometimes do not get along with each other because they both want to defeat each other. Therefore, interconnection efforts are needed that are wiser. Interconnection according to Amin Abdullah is an attempt to understand the complexity of the life phenomena faced by humans. Thus, any building of any knowledge, whether religious knowledge (Islam, Christianity, Buddhism, etc.), social sciences, humanities, or nature, cannot stand alone. So, cooperation, mutual greeting, mutual need, mutual correction, and mutual connection between scientific disciplines are needed.¹⁶

Amin Abdullah created Spider Theory/Thariqah al-Ankabut in developing academic Islamic Studies at universities. The picture below was designed by Amin Abdullah to illustrate the relationship of spider theory which is *teantripoentric-integralistic*.

¹⁵ Ibid, 53.

¹⁶ Ibid, 51 – 52.



In the spider web, it is illustrated that the visibility and horizon of integralistic science are so wide. The broken line in the picture above shows empty space in every scientific field that allows other fields of science to enter. There is a central area, namely the Qur'an and sunnah as the scientific core which is at the central point. The next section is a variety of approaches and methodologies. The methodology and approach are used to interpret the al-Qur'an and sunnah which are interpreted as new (hermeneutic). In the next section, there are general sciences which are further development of religious science. Furthermore, relevant religious knowledge is applied according to the times, the sciences are connected with various issues that are developing. Issues that depart from the development of socio-cultural conditions occupy the outermost layer. The scientific cores in the form of al-Qur'an and sunnah which occupy the central point of the spider web are also called *hadlaratun-nash*, religion and general science called *hadlaratul-ilm*, and contemporary knowledge based on the conditions of development is called *hadlaratul-falsafah*.

Hadlaratun al-nash (a religious culture that merely refers to the text) in combination with hadlaratul-ilm (science and technology), without contemporary humanistic know-how at all is also dangerous, because if not careful, it will be easily carried away towards the movement of radicalism fundamentalism. Hadlaratun al-nash (relying solemnly on text) is no longer able to stand alone, apart from *hadlaratul-falsafah* (ethics) and vice versa. *Hadlaratul-ilm* (the culture of science), which is the empirical sciences that

produce science and technology, will have no "character" in favor of human life and the environment, if guided by a strong *hadlratul-falsafah* (ethical - emancipatory culture). Likewise, *hadlratul-falsafah* (philosophical culture) will feel dry, if it is not related to religious issues contained in the culture of text and more - if away from the problems posed and faced by *Hadlratul-ilm* (the culture of science empirical - technical).¹⁷

So, if mastered well, the knowledge is expected to be the birth of a human figure who is religious (islam) who is skilled in handling and analyzing issues that touch the humanitarian and religious problems of the modern and post-modern era. At the same time they are skilled in the life of traditional and modern sectors because of mastering one of the basic sciences and skills that can sustain the life of the information era - globalization.¹⁸

However, until now the assumption in the wider community said that "religion" and "science" were two unconvincing ethics. Both have their own regions - themselves, separate from one another, both in terms of formal objects - material, scientific methods and the status of their respective theories to the institutions that administer them. In other words, scientists do not care about religion regardless of knowledge. As a result, humans are marginalized from the content of spirituality - morality and alienation from the aspects of life that sustain their lives. That is a picture of educational practices and scientific activities in the country today with various negative impacts caused by the wider community. Therefore, the incorrect assumption needs to be corrected and corrected.

The writer can conclude that in the concept of integration of science according to Amin Abdullah or with the name of the concept of the spider web as an answer to the problems that occur in Indonesia regarding the scientific phenomenon that occurs. In the concept of the spiderweb created by Amin Abdullah, it is intended to illustrate the scientific relationship with other scholarship which is teantripocentric-integralistic. So, in the scientific mastery, it is expected that it will create a religious person who is skilled and clever at handling the issues he is experiencing.

What happened so far was a sharp dichotomy between general science and religious science. Both seem to have their own territory - alone and separate from each other. This also has implications for the education model in Indonesia that separates the two types of scholarship. Science - general science is developed in public universities, while religious sciences

¹⁷ Ibid, 402 – 403.

¹⁸ Amin Abdullah, *Islamic Studies di Perguruan Tinggi, Pendekatan Integratif Interkoneksi* (Yogyakarta: Pustaka Pelajar, 2012), 106.

are developed in religious colleges. This far enough distance then makes these two scientific fields experience an unhealthy growth process, and bring negative impacts on the development of social, cultural, economic, political and religious life in Indonesia.¹⁹

In addition to the sharp dichotomy between these two sciences, the challenge that must be faced by society today is the increasingly rapid development of the times. Amin Abdullah offers an integrative - interconnected paradigm which is the answer to the above problem. The integrative - interconnected scientific paradigm was built in response to the problems of society today due to many emerging humanitarian issues. The basic assumption built by this paradigm is understanding the complexity of the life phenomena faced by humans.²⁰

Thus, the scientific reintegration program and its implications in the academic teaching and learning process will in turn eliminate dichotomy between science - general sciences and religious sciences. This is important to provide an Islamic moral foundation for the development of science and technology. So, cooperation, mutual greeting, mutual needing, mutual correction, and mutual connection between scientific disciplines is needed.²¹

From the explanation above, the writer can conclude that the relevance of the paradigm of scientific integration of Amin Abdullah for Islamic scholarship in Indonesia is the existence of a relationship from all sciences, both religious knowledge and general science. Thus, in the teaching and learning process there is no scientific separation. This is very important to provide supplies to students so that there is no moral degradation that occurs when there is no balance between science and religious knowledge.

The Concept of Reorientation of Islamic Education

In Islam, the aim of education is to make students as human as servants to their Khaliq and able to build the world, and manage the universe according to the concept set by Allah SWT in Surah Az - Zariyat verse 56²² which means: "And I have not created the jinn and the men except that they should serve Me." In an effort to reorient Islamic education, it must first identify the orientation of Islamic education and educational orientation followed by Islamic education which is considered less strategic. This action

¹⁹ Ibid, 92 – 94.

²⁰ Ibid, 370.

²¹ Amin Abdullah, *Menyatukan Kembali Ilmu – Ilmu Agama dan Umum: Upaya Memepertemukan Epistemologi Islam dan Umum* (Yogyakarta: Sunan Kalijaga Press, 2003), 100.

²² M. Quraisy Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1994), 172-173.

is useful in offering a new orientation to Islamic education. Identification of a number of orientations from Islamic education that have been experienced up to now, among others: goal-oriented so that the entire process of education and media activities are directed to cognitive achievement, materialistic oriented so that consideration in education always refers to job opportunities, and oriented quality of input so that it always recruits smart new students for advanced Islamic education institutions.

According to Mastuhu, if you are aware of the challenges of globalization in the way of life, then it must redefine educational orientation.²³ The principles that want to be developed in this new paradigm of Islamic education is that there is no dichotomy between science and religion, teaching religion with the language of science and not only teaching the traditional side but the rational side.²⁴ Djohar considered that the orientation of education had been directed towards goals, but the evaluation of the results did not measure the success of the goals, so that students did not get anything from the education process. If the orientation is to educational goals, educators should implement learning tailored to educational goals, which include learning strategies, learning approaches, as well as learning methods adopted adapted to educational goals, and the learning environment is conditioned in accordance with educational goals.

Therefore, it needs thought, reflection, and study to refine the orientation of Islamic education so that Islamic education is able to facilitate the formation of Islamic civilization that soothes the community, namely:

1. Theopocentric orientation

Islamic education must be directed towards equilibrium in establishing relations with God (*hablun minallah*) and relationships with humans (*hablun minannas*). Attempts to establish a relationship with God are intended to perfect faith, improve the quality of worship, and strengthen the level of devotion to Allah Almighty. While the effort to establish relations with humans is intended to enhance social interaction, build social awareness, realize social solidarity, and form social conformity.

The orientation of Islamic education on the balance of relations with God and human relations must be followed up operationally through the curriculum and strategies of learning. Islamic education curriculum must facilitate and present material that leads to the

²³ Mastuhu, *Memberdayakan Sistem Pendidikan Islam Strategi Budaya Menuju Masyarakat Akademik* (Jakarta: Logos Wacana Ilmu, 1999), 46.

²⁴ ²⁴ Ibid, 15.

improvement of faith, the improvement of the quality of worship, and the strengthening of laughter in Allah Almighty. Besides the material that equips students in pursuing social life both intellectual formation and strengthening skills or life skills.

Likewise, the learning strategy must also facilitate the strengthening of these two types of relationships, which are played by educators. This is where the teacher / cleric / lecturer / cleric plays a very decisive role in realizing the balance of the two types of relationships.²⁵

2. Oriented to the glory of the world and the happiness of the hereafter

Islamic education should be designed by equipping students through internalization of understanding about modern science and technology. Through the development of this modern science and technology, students are able to achieve academic achievement, find and formulate various theories, find new technologies, make good things and the country.

On the other hand, students in Islamic education institutions must be equipped with motivation and stimulus that leads to efforts to strengthen knowledge, efforts to enrich virtues, avoid immorality, and other positive efforts that produce benefits for themselves and others. The point is that students must be cultivated by many charities, both individual charity and social charity. Conversely, students must be cultivated away from immorality or crime. Both types of civilization are intended as an investment in happiness in the afterlife.

3. Strengthening and actualization of epistemology and methodology in developing Islamic civilization independently

Epistemology is a philosophy that is specifically tasked with studying and developing knowledge, which includes the origin of knowledge, the basis of knowledge, sources of knowledge, limits of knowledge, and kinds of knowledge. While the methodology is the science that specifically discusses the method of knowledge.

The emphasis on mastering epistemology is very different from the emphasis on mastering ontology and axiology, although its activities are as a philosophical subsystem and cannot be separated. The emphasis on mastery of ontology results in mastering a number of knowledge as objects so as to foster a passive condition. Emphasizing the mastery of axiology causes sensitivity to be prone to conflict and hostility. Then the emphasis on epistemological mastery fosters and awakens the dynamics of thought, the

²⁵ Mulyadhi Kartanegara, *Nalar Religius Memahami Hakekat Tuhan, Alam, dan Manusia* (Jakarta: Erlangga, 2007), 66.

dynamics of science and technology, and the dynamics of culture. The emphasis of epistemology mastery certainly has an impact on the emphasis on mastering the methodology. So the emphasis on mastering the epistemology and methodology and the actualization that makes the progress of Islamic civilization.

Therefore, the process of Islamic education should be designed to provide mastery and actualization of the epistemology and methodology. Strengthening both not only affects the progress of Islamic education itself, but also energizes Islamic education as an effective channel in advancing Islamic civilization.²⁶

1. Prioritizing the quality of education

Islamic education must prioritize the quality of education so that it can meet the expectations of parents, government, graduated users, and the community. Prioritizing on quality is not just expressed or expected, but there must be real efforts that lead to the formation of quality education.

2. Strengthen the achievement of spiritual, intellectual, charitable, skill and moral excellence

The domain of measurement of the results of the process of Islamic education cannot only rely on the taxonomy of bloom, namely cognitive, affective, and psychomotor abilities. Bloom taxonomy consisting of three domains is considered inadequate to measure the results of Islamic education, so that five domains are used in an integrated manner, namely spiritual, intellectual, skillful, and moral (moral).

With these five domains, the end result of the process of Islamic education leads to the formation of the main Muslim personality. Islamic educators as national education also need to make a paradigm shift in education, so that at least education will affect the change of society and can provide an optimal contribution to the transformation process towards the realization of civil society. The process of paradigm change that leads to changes in the education system must be carried out in a planned manner with strategic steps, namely identifying various problems that hinder the implementation of education and formulating steps to reform education and formulating reform measures that are more strategic and practical so that they can be implemented in more operational. These steps must be carried out in a planned, systematic, and touching all aspects, anticipating the changes that occur, able to enrich the formation of human resources who are

²⁶ Abdul Munir Mulkan, *Paradigma Intelektual Muslim Pengantar Filsafat Pendidikan Islam dan Dakwah* (Yogyakarta: Sipsess, 1993), 56.

intelligent and have innovative abilities and are able to improve human quality.²⁷

In addition, Islamic education institutions are not able to fulfill the needs of Muslims in facing the challenges of the modern world and the challenges of Indonesian society and nation in all fields. So, to face and lead to civil society, the concept of Islamic education and its participation is essential in empowering Muslims. An education renewal effort can only be directed effectively if it is based on several strategies and steps, as follows:

1. Reorientation of the philosophical basis and theoretical framework of education. The great educational philosophy can only be developed on the basis of assumptions that are strong and clear about the essence of humans such as the purpose of human life in the world as individuals and as members of society, relations with the environment and the universe, and relationships with the Creator.²⁸

Related to this, the basic concept of renewal of Islamic education is the formulation of philosophical and theoretical concepts of education based on basic assumptions about humans and their relationship to the environment and according to Islamic teachings. The basic concepts of philosophy and theoretical Islamic education must be placed in the context of the civil society. If it is separated from the context of civil society, then education becomes irrelevant to the needs of Muslims in the condition of the community (civil society).

So, the needs of the people today are to realize and improve the quality of Muslim people towards civil society. For this reason, Muslims in Indonesia are prepared and must be freed from their ignorance of their position and role in the life of civil society in the context of national and state life. Islamic education must be able to improve the quality of its people in the direction of civil society. If not Muslims will be left behind in civil society, that is the ideal society aspired by this nation.²⁹

So the main need faced by Muslims is the improvement of the quality of their human resources in placing themselves and playing their role in the civil society community by mastering science and technology which are increasingly growing rapidly. Therefore, only those who master modern science and technology can process natural wealth that God has created for humans and are used by humans as caliphs on earth.

²⁷ Hujair A.H. Sanaky, *Paradigma Pendidikan Islam, Membangun Masyarakat Madani Indonesia* (Yogyakarta: Safiria Insania Press, 2003), 126.

²⁸ Siswanto, "Reorientasi Pendidikan Islam (memperkokoh Wacana Masyarakat Madani)", *Jurnal Tadris*, Vol. 5, No. 1 (2010), 153 – 154.

²⁹ Ibid, 155.

On the basis of this concept, the philosophical and theoretical concepts of Islamic education are developed as principles that underlie their implementation in the context of the civil society environment. So education is relevant to the conditions and socio-cultural characteristics of the community. Therefore, to anticipate changes towards civil society, Islamic education must be designed to answer these changes. The proposed changes include: (a) education must lead to the integrity between religion and general science not to give birth to a gap between religion and science not religion, (b) education towards attaining attitudes and behaviors of "tolerance", wide-ranging in various ways and fields. Especially tolerant in differences of opinion and interpretation of Islamic teachings without releasing the opinions or principles that are believed, (c) education that is able to foster the ability to be self-sufficient and independent in life.³⁰

2. Vision and mission of Islamic education. This is an elaboration or specification of the Islamic mission itself, which is to establish the human beings who function to realize rahmatan li al-alam. In addition, the vision and mission also need to be adjusted to the background, local conditions, and based on the values of Islamic teachings and cultural values.³¹
3. Islamic education strategy. Development of Islamic education and education in Indonesia uses at least four basic strategies, namely:
 - a. Equal opportunity to get education.
 - b. Education relevance.
 - c. Improving the quality of education.
 - d. Educational efficiency.³²
4. Reorientation of the objectives of Islamic education. The aim of Islamic education is expected to be more antipathy and touching the needs of society, meaning that Islamic education must strive to build a whole and comprehensive human and society in all aspects of a cultured and civilized life that is reflected in the devout and faithful, democratic and independent, knowledgeable, skilled, ethic working and doing good deeds, personality and good character, as well as being competitive and

³⁰ Ibid, 156.

³¹ Ibid, 157.

³² Hujair A.H. Sanaky, *Paradigma Pendidikan Islam, Membangun Masyarakat Madani Indonesia*, 145 – 146.

cooperative in the global era and thinking locally in obtaining happiness in the world and the hereafter.³³

5. Reorientation of Islamic education curriculum. Curriculum design must be oriented to several things, including:
 - a. Studying Islam as a knowledge, it is hoped that Muslim behavior can be formed which has commitment, loyalty, and dedication to the teachings of Islam and at the same time as scientists, researchers, critical observers for the development of Islamic scholarship that has the ability to innovate and are ready to accept and face the challenges of changing times.³⁴
 - b. Reorientation of the methodology of Islamic education. It must be acknowledged that the methodology of Islamic education today is still limited to the socialization of values with a rote approach and only bequeaths a number of material religious teachings that are believed to be true to be conveyed to students without providing opportunities for students to be addressed critically, correcting, evaluating, and commenting.

The target of learning process is emphasized on the assimilation of learning and needs to reduce the portion of teachers by activating participants to find and conduct their own learning activities. So the concept of the methodology built is learning not teaching.³⁵

Such is the reorientation of Islamic education that we need in order to build the Islamic civilization that provide enlightenment for the development of human thought and provide harmony for the sovereignty of their lives. The presentation of Islamic education is able to facilitate the formation of Islamic civilization that soothes the community, namely: theopocentric orientation, oriented to world glory and afterlife happiness, strengthening mastery and epistemology and methodalization actualization in developing Islamic civilization independently, prioritizing the quality of education, and strengthening the achievement of spiritual excellence, intellectual, charitable, skillful, moral (moral). So that in the orientation of Islamic educators this can be said as a new direction in achieving educational goals. In addition, the quality of education can be said to be good if it has reached the specified criteria.

³³ Siswanto, "Reorientasi Pendidikan Islam (memperkokoh Wacana Masyarakat Madani)", *Jurnal Tadris*, Vol. 5, No. 1 (2010), 158.

³⁴ Siswanto, "Reorientasi Pendidikan Islam (memperkokoh Wacana Masyarakat Madani)", *Jurnal Tadris*, Vol. 5, No. 1 (2010), 159.

³⁵ *Ibid*, 160.

In relation to the reorientation of Islamic education with learning, it is expected to be more anticipatory and touching the needs of society, meaning that Islamic education must strive to build a whole and comprehensive human and society in all aspects of a cultured and civilized life which is reflected in the devout and faithful, democratic and independent human beings. knowledgeable, skilled, have good work and good deeds, personality and good character, and are competitive and cooperative in the global era and local thinking in obtaining happiness in the world and the hereafter.

Synergizing the Tarbiyah and Da'wah as an Answer to the Social Problems of the Community

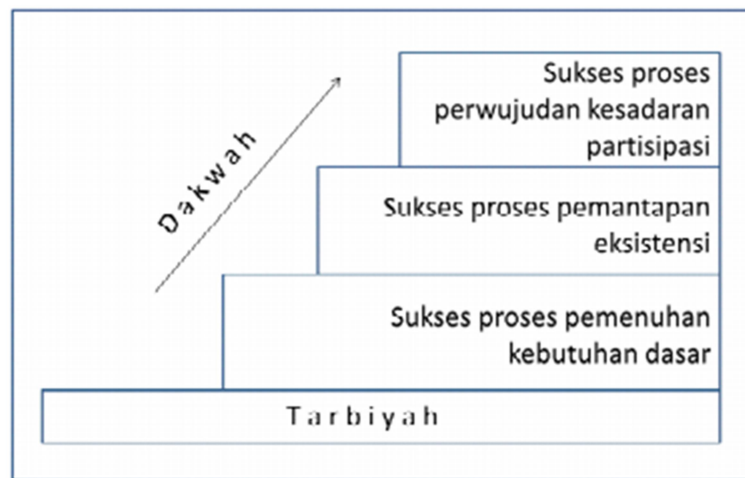
In Muslim societies, the word da'wah as both a concept and an activity is often identified with tarbiyah (education), with the reason that there is an element of education in da'wah, and in education there is an element of da'wah. Conceptually, the two terms should not be separated, in the sense that both should be able to go hand in hand, although it should still have its own area. Roughly speaking, it can be said that education is done in the area of "basic", while the da'wah, the area is in the advanced level. Along with the "basic" area of work, education in essence is preparing humans, or making humans to be ready, both physically, mentally, and in his mind, to entering productive times. Then it is not considered complete by the education process if people are not ready to enter productive period. Similarly, education cannot be assessed successful if people are not ready to enter their productive period. Here it is about time, not age, because education is not about age, because there is adult education. It also becomes a misguided, if there are people who are already ready to enter the productive period, but still not move from the education process. Of course this is a mistake in life.

After education completes the "tasks", it should be for then da'wah to bigan its role. Territory of preaching is humans who enter productive periods, and of course just finished with the preparation period. Therefore, it not is wrong to conclude that the target is people who are of greater age. Unlike education all the potential, ability, and talent, da'wah is still in process of being rained, cultivated, in the area of da'wah, talent, creativity, ability (persevering, exploring, adapting, etc.) ready to go and take action.

In practice, da'wah can be in the form of activities, talks, programs, in actual or artificial forms, speech or writing, actions or attitudes, etc., which leads a person, community, tradition and culture, even a nation, to achieve success in life. All forms of da'wah activities must be carried out in accordance with the position, expertise, profession, and ability (subjective

and objective) and available facilities. So parents, relatives, friends, community leaders, colleagues, all professionals, etc., can be assessed as carrying out da'wah activities if they help deliver anyone (the target of da'wah) to achieve life success or increase life success.³⁶

There are so many theories, models, and methods of da'wah, but the point of this study only reveals one thing, which is actually an important element, but is often missed from da'wah activities, namely basic human life, which gradually includes: fulfillment of basic needs, stabilizing existence, and the realization of participation awareness. In relation to the three basic stages, then conceptually, da'wah also consists of three stages, which can be called: 1). Successful basic needs fulfillment process, 2). Successful existence stabilization process, and 3). Successful realization of participation awareness process. The three stages of da'wah can be more simply described in the form of the image below:



Gambar 1: Tiga Tahapan Dakwah

The three stages of da'wah as described are already certainly not clear cut, but by not considering it, the activity which is then called da'wah will fail, and may be counterproductive. With the conceptual framework described above, students and educators, students and lecturers, researchers and scientists will be able to take on more roles, with lessons, experience, and knowledge. In the context of the development of science, the three stages of basic human fulfillment are precisely the orientation and goals of science, even scientific activities as a whole are da'wah. Whereas in the context of da'wah, scientific activities have naturally delivered to achieve life success as

³⁶ Asep Shodiqin, "Membingkai "Episteme" Ilmu Dakwah", *Jurnal Ilmu Dakwah*, Vol. 5 No. 2 Edisi Juli-Desember 2011, 450.

intended by da'wah. Thus, it is understood that between da'wah and the work of science can actually meet, and not difficult to unite, even the work of science can be at the same time a mission.³⁷

From the explanation above, the writer can conclude that between tarbiyah and da'wah is a concept that cannot be separated. Between da'wah and tarbiyah is an important activity for life and as an important teaching in Islamic religion. So, both of these two concepts should not be divided. Because in its relevance, education is never separated from the elements of da'wah, or vice versa. Essentially, education is a place to train and grow - develop the skills that are owned for future provision. Whereas da'wah is a human who has potential and ability in various fields in life.

Conclusion

The idea of the integration of religious science and general science is not a new phenomenon in the Islamic epistemological literature. Originally, Islam did not dictate between religion and general science. In the view of Islam, science is one of the intermediaries to stabilize and strengthen faith. Faith will only increase and strengthen, if accompanied by knowledge. However, in this era of globalization there was a separation between general science and religious science. Amin Abdullah as a figure who popularized the term spider theory states that Islam must be placed in two dimensions, namely normativity and historicity. The aspect of normativity is emphasized on the revelation in the form of religious texts, while the historicity side lies in understanding and how people or groups of people interpret the rules of religion which are their choices which then become their daily activities.

The scientific integration program and its implications in the academic teaching and learning process will in turn eliminate dichotomy between general sciences and religious sciences. This is important to provide an Islamic moral foundation for the development of science and technology. So, cooperation, mutual greeting, mutual needing, mutual correction, and mutual connection between scientific disciplines are needed. Of course this will change the majority mindset of stakeholders that Islamic education only concentrates on the tarbiyah realm. Even though the truth between the tarbiyah realm and da'wah is a unity that is not separate, as the scientific dichotomy is actually just an illusion.

Islamic education does have a clear vision and mission that is to improve character or morals. Thus, it is only natural for people to have more

³⁷ Mohammad Muslih, "Pendidikan Islam Dalam Konteks Dakwah dan Thalabul 'Ilmi," *Jurnal At-Ta'dib*, Vol. 11, No. 2, Desember 2016, 190 -193.

expectations for Islamic education to overcome the social problems of this nation. That is why it is important to reorient Islamic education by synergizing the tarbiyah side and its da'wah. This should continue to be pursued given the current social problems that increasingly attack the realm of national character. Not many Islamic education practitioners understand the vision of this noble mission, therefore it is important to cooperate with all stake holders as a concrete step to realize this reorientation of Islamic education.

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