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## Integrating Islamic Education Based Value: Response to Global Challenges and Socio-Environment

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# Integrating Islamic Education Based Value: Response to Global Challenges and Socio-Environment

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**Abstract:** Difficult problems from time to time are increasingly complex. Today's millennial generation faces various problems, ranging from the issue of moral decline, to the increasing number of liberal and even radical understandings, to the abuse of social media. All of this cannot be denied due to the inability of Islamic education to instill moral values in religious language, as well as the values of national character. At least that is the concentration of Islamic thinkers. That is why this article will discuss about the face of global challenges, it is necessary to seek value-based integrative Islamic education. This short article was written using a qualitative type library research approach. As a godly country, Indonesia places religious education, including Islamic education into the curriculum at every level of education. However, this shows the very strategic role of Islamic education, which should also be accompanied by moderate contextual understanding. The emergence of Amin Abdullah's concept of scientific integration is more or less capable of being an alternative in solving today's millennial problems. Coupled with the existence of value-based Islamic scholarly treasures, it has increasingly spurred efforts to deliver the nation's next generation to be able to compete in this information era. Of course the effort to integrate value-based Islamic education requires support and correction from various parties so that they are truly able to be solutions to global problems and challenges that are always dynamic.

**Keywords:** Integrative Islamic Education, Value, Millennial Generation.

## 1. Introduction

Today's millennial generation is facing very complex problems. How not, besides there are many phenomena such as moral degradation in the social realm of the community, they also find various choices difficult in looking at the integrity of a religious teaching. Islamic organizations that were once dominated by Nahatul Ulama and Muhammadiyah, are now increasing in number. The two organizations are accepted by most Indonesians because of their inclusiveness of understanding. But today, the nation's next generation is faced with mass organizations, some of which are considered very militant in carrying out extreme ideals, for example calling for the obligation to change the ideology of this nation (Pancasila) into the Islamic Caliphate system [1].

Fealy and White even viewed that the increasing number of Islamic organizations, the implementation of sharia rules in addition to the laws of the country in various regions, as well as the increasing number of movements to introduce stricter dressings (read: syar'i - using veils for example), is evidence of the dynamic of the community. Islam today [2]. The bravery of these militant groups acting in the public area is allegedly caused by two factors. First is because the modernization process has peaked at a critical stage. This is marked by the materialization of today's life, the marginalization of spirituality, and the more superior values of rationality. The second is due to the passage of the New Order era, where now the pattern of decentralization and democracy is the main system of this country [3]. Thus, more free space is opened for the emergence of various extreme mass organizations [4].

The combination of these two factors further strengthens the reason why there have been more and more movements in Islamic organizations. In this context there are many alternatives that the militants convey in an effort to resolve the country's multi-dimensional crisis [5]. For the record, besides HTI which has an international network, there are also many Indonesian Islamic organizations

that often show their actions in public spaces. Call it the Islamic Defenders Front (FPI), Laskar Jihad (LJ) and the Indonesian Mujahidin Council (MMI). Their actions which according to some people are labeled as religious extremism, of course will grab the public's attention because it seems different from the mainstream of Islamic organizations namely NU and Muhammadiyah [6]. In addition to a positive tone, there are also radical movements that often appear in public areas such as the rise of terrorism. That's why it's important to discuss how the role of Islamic education is to direct millennial generations to face increasingly global challenges.

The challenge of Islamic education today, especially in the country of Indonesia is how to implement religious values on students as a whole. The point is that students not only master knowledge, but have the qualities of faith, piety and noble character. Because the aim of Islamic education is to form people who have harmonious and balanced personalities; not only in the fields of religion and science, but also in the fields of skills and morals. Al-Abrasyi explained that the aspect of moral education as the goal of Islamic education is the main key to human success in carrying out the tasks of life [7]. Good education, can be seen from the existence of clear learning goals as an important element in the process of teaching and learning activities, creating individuals of God's servants who always fear Him and can achieve a happy life in the world and the hereafter.

## 2. Method

This article was prepared using qualitative methods of type library research taking into account the urgency of scientific synthesis from various perspectives. By exploring various literatures relevant to the topic, it is hoped that later the concept of value-based integrative Islamic education will be able to contribute significantly, especially in responding to the global challenges faced by millennials. The progress of science and technology today is very fast indeed. The phenomenon faced by millennials is very diverse. Call it ranging from terrorism, religious radicalism, cases of uncontrolled use of social media, cyber crime, or also morality issues become homework for the stakeholders of this country's policy, especially in the field of Islamic education. However, Islamic education has a big responsibility in instilling moral values in karimah or also known as national character education. Therefore, the mission of integrating value-based Islamic education is indeed worth fighting for.

## 3. Results

Islamic education and Islamic religious education often confuse many parties, especially lay people. For example, Islamic religious education materials in schools are often called Islamic education. Whereas the right term is Islamic religious education. Both are like two different things but in one unified whole. However, we should clarify that two terms in order to have a holistic view of the very concept.

### 3.1 *Observing the Strategic Position of Islamic Education*

There are at least two types of coverage of Islamic education[8]:

- 1) Education in Islam or Islamic education, namely education that is conceived and developed from the fundamental teachings and values contained in two fundamental sources of the teachings of Islam, the Qur'an and Sunna. In the first sense, Islamic education can be in the form of thought or theory of education that bases itself on or is developed from these fundamental sources.
- 2) Islamic education is an effort to teach and practice Islamic principles and values which will later become part of a person's attitude and behavior. In the second sense Islamic education can be formulated as:
  - a) All activities carried out by a particular person or institution to help a person or group of learners in developing Islamic teachings and values;

- b) All phenomena or events of encounter between two or more people whose impact is embedded and / or the growth of Islamic teachings and values on one or several parties [9].

To clarify the discussion, it is worth listening to the Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education. What is meant by religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least through subjects / lectures on all paths, levels, and types of education. Meanwhile religious education is education that prepares students to carry out roles that demand mastery of knowledge about religious teachings and / or become experts in religion and practice their religious teachings [10].

This picture of rich Islamic education is then manifested in compulsory learning material at every level of education in Indonesia, from basic education to higher education. This is also a manifestation of the first precepts of Pancasila which emphasize that Indonesia is a country with faith, not an atheist state. By looking at this matter, theoretically Islamic education does have a very strategic role in instilling various values of life that are religious and humanist to students. Unlike a secular state that separates religious interests from world affairs, religion is given a strategic position in the public domain through a policy of religious education as a compulsory subject at all levels of education [11].

Seeing the strategic position of Islamic education in the constellation of Indonesian government, Islamic religious education should be used to instill moderate Islamic understanding. This moderate understanding will be more appropriate for some basic concepts of faith. This is because radical movements arise because of extreme understanding of the important points of Islamic teachings. Planting a moderate mindset will be more easily accustomed through activities that involve the behavior of students, rather than always being oriented to cognitive aspects.

For example, Nasaruddin Umar made a simple analogy regarding the understanding of Surat al-Tawbah verse five [12] which means more or less the following: "when the Haram months are finished, then kill the idolaters wherever you find them, and arrest them. Hang on to them and see the reconnaissance. if they repent and establish prayers and pay zakat, then give them freedom to walk. Verily Allah is Forgiving, Most Merciful. "Without understanding the asab al-nuzul of this verse, it is certain that those who read it will misinterpret and understand this verse.

Furthermore, Umar identified eight Islamic concepts that need to be reinterpreted in the context of moderate meaning, namely on the concepts of jihad, qital, apostasy, scribes, kafir dhimmi, kafir harbi, darussalam, and darul harbi. These eight concepts often ignite extreme actions. The attempt to interpret Islam in a moderate way does not mean that it is a barrier to faith, but rather an effort to restore the reputation of Islam as a religion full of love, peace, tolerance, respect for human rights and emancipation. On the contrary, radical Islam in its interpretation emphasizes textual meaning and ignores the socio-historical realm of the al-Qur'an [13]. By understanding textually, the meaning of the text in the Koran is understood as a fixed formula, which closes the possibility of "change" or other meaning. Text interpretation is considered universal in any context. More fundamentally, a radical will not see the dynamics of historical sociological circumstances surrounding the text. Syarif Hidayatullah gave an interesting explanation that the pattern of understanding and diversity of "radical religions" always refers to the Qur'an, because their reading is too narrow and normative. They only make the Qur'an as a reading that is taken for granted, which is received directly and as is, does not need to be accompanied by critical and historical readings. That will be very dangerous because they keep a distance from social reality [14].

In the same context, Abdullah Saeed gave an example of interpreting the text relating to apostasy. When understood textually, arguments in the form of hadith that read, "man baddala dinahu faqtuluhu" (which can be seen textually as an order to kill anyone who changes religion), then it will

lead to legal consequences in the form of execution of apostates. In this case, Abdullah Saeed and Hassan Saeed argued that although apostasy was still considered a sin, the sentence could not be applied because it was contrary to the basic principles of Islam which recognized religious diversity and prohibited conversion by force. "Islam is not a religion that is determined to persecute all those who do not believe, or who leave it for one reason or another. Acknowledging the diversity of Islam or religion, even though it does not approve the forms of religion which it considers as coming from non-revelative sources." [15]

To avoid textual understanding, Abdullah Saeed emphasized the importance of contextual understanding by considering the socio-historical context when the text was revealed [16]. Indirectly, this explanation in principle affirms Fazlur Rahman's view. Fazlur Rahman develops contextual understanding as a double movement (a combination of inductive and deductive thinking). Fazlur Rahman offers an understanding of the Koran by taking two steps: First, understanding the meaning of the Al-Quran statement, by examining the situation or historical problem in which the answers and answers to the Qur'an appear. The second step of this first movement is a general statement of a specific answer that has a general social moral purpose, which can be extracted from certain verses in the light of the historical background also often expressed by the verse itself [17].

Contextualization of meaning was also exemplified by Chirzin. jihad will still find the actualization of the context even though it does not have to be radically interpreted as holy war. In the Indonesian context, the actualization of jihad can be an activity that is amar ma'ruf nahi munkar (ordering good and forbidding evil) in every room, especially politics, economics, and law. Jihad today is at least interpreted as an agenda for continuing reform in various fields of life. Both jihad in the socio-cultural, economic, political and legal fields, with jihad like uncompromising hell against corruption, collusion and nepotism (KKN) [18].

### *3.2 The Main Mission of the Integration of Islamic Sciences*

A Muslim philosopher once composed the epistemological construction of Islamic scholarship. He was Abid al-Jabiri who put forward the epistemological ideas of bayani, burhani, and irfani [19]. The three are indeed in one family, but the implementation is never in line. Bayani's texture always seems dominant, forming the mainstream of Islamic thought that has developed to this day. As a result, the Islamic religious mindset becomes rigid and the methodology of classical fiqh proposals seems more favored than natural science, reason, and intuition. Whereas the main weakness of Bayani's epistemology is when he must deal with religious texts that are owned by communities, cultures, nations or other religious communities. In dealing with other religious communities, the style of argument thinking religious textual-bayani models usually takes a dogmatic, defensive, apologetic, and polemical mental attitude.

This mindset borrows the term Muhammad Arkun, which raises the attitude of religious thought. As a result, only because of differences in the theoretical framework, methodology, epistemology and variation and depth of literature used, Muslims are easily apostate-apostate and even disbelieve in disbelief [20].

Throughout the history of science in this world, general science and religious science have stood alone and have strong epistemological sources, so of course there will be problems when scientific integration efforts are carried out, especially in Islamic frameworks. The estuary of the integrative-interconnective approach is to make Islamic scholarship experience the process of objectification where the knowledge is felt by non-Muslims as something natural (naturally), not as a religious act. However, in terms of those who have an act, they can still consider it a religious act, including charity, so that Islam can be a blessing for everyone [21].

In Amin Abdullah's view, scientific integration has difficulties, namely the difficulty of integrating between Islamic studies and the general, which sometimes do not get along with each other because they want to defeat each other. Therefore, a wiser and prudent interconnection effort is needed. In terms of interconnection, according to Amin Abdullah, it cannot stand alone, requiring mutual correction and interconnectedness between disciplines [22].

The integrative-interconnective approach is not a destructive approach. General and Islamic scientific approaches can actually be divided into three features, namely parallel, linear and circular [23]. The integrative-interconnective approach is an approach that seeks to respect each other, because general science and religion are aware of each other's limitations in solving human problems. This will give birth to a collaboration, at least understanding the approach and the process and procedure between the two sciences [24]. The theory of Amin Abdullah's spider webs is a very interesting topic of discussion because it is considered to represent the mission of Islamic education. The scientific buildings raised are theanthropocentric-integralistic.

### *3.3 Value-Based Integrative Islamic Education Responds to Global Challenges*

During this time, Islamic education is still seen as not realizing how the role should be, namely internalizing moral values. On the practical side, Islamic education is held in a very formal form. This is undeniable given the need for the State to require Islamic religious education curricula at all levels of education. Moreover, the assessment that Islamic education is too normative is still inherent in everyone's mind. Islamic education is considered still concerned with the cognitive domain, when in fact what is more important is how to instill meaning and value to students [25].

Islamic education that is identified with the textual discussion of Allah's revelation (in Abid al-Jabiri is referred to as bayan epistemology; in Amin Abdullah's view is known as hadara al-nas [26]) seems to be something that must be immediately reformed. Haidar Bagir's sharper criticism was made, where he mentioned that Islamic education had failed to shape morality [27]. Though education should be the heart and backbone of the nation's future [28].

If it is drawn into a wider domain, this aspect of education will of course be the main key of all efforts to overcome today's global problems [29], including one of the quality maturation processes of human life [30]. Good quality of life is a reflection of understanding the noble values of life. From this correlation it should be understood that Islamic education must be value-based, in addition to its scientific integration mission as discussed earlier.

One scope of the study of philosophy is the field of axiology. In the field of axiology, philosophical thinking is directed at the issue of value, both in aesthetic, moral and religious contexts [31]. Meanwhile, values are often interpreted as a belief that is the basis of one's consideration in doing something [32]. Thus, the value of helping someone to identify whether a behavior is good or not, may or may not, right or wrong, so that it can be a guideline in behaving in social life as individual beings and social beings.

In Islam, that everything contained above this world certainly contains value, the value that is already given by Allah SWT to His creation. And who can determine whether something has a value or not, depends on the human being as mu'abbid, khalifah fil ardh and arah immarah fil ardh. Because humans as subjects above this world, all values must refer to ethics. If we look at the purpose of Allah SWT to create human beings in this world is to be servants who are always serving Him, that is the servants who behave well to Him, namely servants who are ethical. In harmony with what was stated by Muhmidayeli that human purpose was morality [33].

Everything that is created by Allah SWT has good or noble values, and is beneficial to mankind. There is no creation of Allah in this world that has no value or is not good, it all depends on the people themselves. The main value broadcast by the apostles is about monotheism. Monotheistic human beings can also be said to be our human beings, or complete human beings. The higher the

value of one's faith and good deeds, the more noble he is with Allah SWT. So there are many meanings in the verse, including humans must always create the best things in their lives. On the side of Allah SWT every goodness will be judged as good deeds, even though the good deeds done by humans are like the smallest things in the world, can be read in the Word of God Surah al-Zalzalah verse 7.

#### 4. Discussion

Islamic education does have a strategic role. Therefore, Islamic education materials taught at all levels must be conveyed with moderate meaning. Submission of moderate Islam requires two supporting efforts. First is the reinterpretation of key concepts in Islam (which are often understood textually and radically) by paying attention to their contextuality in accordance with conditions in Indonesia. Second is always disseminating these moderate Islamic ideas in every educational activity that promotes moral values. In fact in the past the social humanities approach in Islamic Studies already has an example, call it an approach in comparative religion which was initiated by A. Mukti Ali like "religio-scientific or scientific-cum doctrine or" religious science," [34] which is an attempt to understand the symptoms of religion through historical, archaeological, philosophical, sociological, phenomenological, typological approaches without forgetting the normative aspects. The hope, with modern scientific approach, the doctrine in Islamic teachings is still maintained and does not experience relativity. The science does not stand alone (separated entities), let alone arrogant standing firmly as a single (single entity). The current level of humanitarian civilization which is marked by the progress of information technology advancement and sophistication, does not provide other alternatives for scientific entities except embrace and greet each other, whether at the philosophical, material, strategic or methodological level. That is what Amin Abdullah meant by an integrative-interconnective approach. If the integration process is not possible, then using the interconnection approach can be the choice [35]. This needs to be done to avoid the alienation of Islamic sciences from the global scientific community.

Thus it is very clear that the approach of Islamic scientific integration is very important to be pursued. This is done with full consideration and maturation of concepts that must be comprehensively understood. Islam is an extremely complete religion, where all true knowledge is already in the Koran. That is why all scientific studies must be adapted to the revelations of God listed in the Qur'an, and the sunnah of the Prophet of course. The essence of value in Islam is something that brings benefits to humans, nature, and obtains the pleasure of Allah SWT, which can be explained extensively in the context of Islam. The placement of the highest value position is from God, also adopted by the idealistic philosis about the existence of a value hierarchy. According to these idealists, spiritual values are higher than material values. Idealists rank religious values in a high position, because according to them these values will help us realize our highest goal, unification with the spiritual order [36].

The problem that often arises in the context of value education (or in the language of the education curriculum in Indonesia is character education) is the direction of learning that is more directed to learning and memorizing these values. As a consequence, of course the education mission that emphasizes the realm of behavior is not achieved. Whereas value education should be directed more at how to shape an educational environment that is full of noble values. Thus, it is expected that the values taught will be more relevant and on target. Millennials are faced with complex contemporary problems. The issues of moral degradation, religious radicalism, acts of terrorism, and abuse of technology are serious problems that must be addressed wisely and wisely. Efforts to respond to these problems are of course not enough just by providing adequate religious insight, but also must be optimized by instilling the values of the noble character of the Nation which is of course very relevant to the moral values of Islam in the view of Islam. Therefore, value-based integrative Islamic education is very important to be implemented in all levels of education.

## 5. Conclusion

The current outbreak of contemporary problems places the millennial generation in difficult situations and conventions. Along with the development of the era in the information age, as it is now, more or less force policy makers to take immediate steps, especially in the field of education. Islamic education itself theoretically has a very strategic position in inculcating moral values, or in formal language is a noble character. This is because Indonesia is a country with faith, not an atheist country. So that the contents of the religious curriculum are always included in every level of education available. The issues of moral degradation, radical ideologies, and the problem of the abuse of technology are a global problem for today's young generation. Therefore the authors propose an idea of value-based integrative Islamic education. This is so that Islamic education is not only complacent to playing in the realm of cognition, but also the affection and psychomotor domains. However, Islamic education must be interpreted integrally, not partially. That is, Islamic education is also still and will always be associated with other sciences such as natural and social knowledge. In addition, the contextual approach is also very important in understanding integrative Islamic education. The noble values of the Indonesian character in accordance with the concept of akhlakul karimah in Islam should be developed by means of habituation which involves all learning activities.

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