Reconstruction of the Islamic Education Paradigm as an Effort for Social Transformation in the Information Age

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Abstract

This era of disruption is interpreted as how human life is heavily influenced by materialism, digitalism, and new capitalism to become a tremendous force. This study uses a cross-disciplinary strategy that integrates broad educational pedagogy and its implications in social life. This study uses two types of data sources: primary data and secondary data. From this study, it can be seen that social transformation is something that cannot be avoided in society. So that social values in society have changed. Previously, people expected everything to be modern with the help of technology. Now modern society feels sadness and loses the meaning of life, thus requiring a transformation to return to running a more humanistic community-based social system, especially in information and disruption.

Keywords: Information Age, Islamic Education, Social Transformation.

A. INTRODUCTION

In the 20th century, especially after the Dutch government established public schools specifically used as colonialist cadres, a steep gap began to emerge (Abdullah, 2017). The opening is related to the learning process of Islamic education, where the national education minister regulates the portion taught in public schools. Both in public and private schools ranging from primary education to tertiary education. Events like this lead to the emergence of a scientific dichotomy in educational thinkers (Ahamer, 2013). Some educational leaders think that general science is only focused on the intellectual realm of students. At the same time, the science of religion is more focused on the spiritual realm (Adams & Bell, 2016). To the extent that the terminology occurs in public campuses and religious colleges or public schools and religious schools. Given the dichotomy between general education and religious education, a new thought is needed to combine the two (Alexander, 2016).

In addition, the factors of domestic problems do not want to lose, the corruption that is entrenched and continues for generations such as amoeba which is rooted to the bottom corners, the character of the nation's children is worrying, a failure in food security causes poverty, ignorance is caused by a lack of literacy discourse that loses
will technology that leads to euphoria, health, the impact of the emergence of new disease variants that cannot be handled due to the lack of health experts is a complicated and tangled problem for us to unravel from where the real root of the problem is (Buntu, 2013). These problems all give a negative existence, resulting in the collapse of the foundations of this nation (Feener, 2012).

So far, the discourse of Islamic education has a normative-theological nuance with little neglect of the socio-historical dimension (Foran, 2019). Conceptually, Islamic education has been transformed into "normal science," which is well established, established, and free from criticism (Fourie & Loe, 2016). If Islamic education has expanded the scope of its discourse, the hope for a paradigm shift will be difficult to realize (Hamid, 2017). Islamic education, which only emphasizes the normative-theological dimension, will also not solve empirical-sociological problems in contemporary society (Hinnebusch, 2012). Therefore, a critical pedagogic touch is needed in the discourse of Islamic education so that the vocabulary of Islamic education is more comprehensive, including social and humanitarian issues (Khan, Gilani & Nawaz, 2012). By connecting and having a dialogue with Islamic education with critical pedagogy, it is hoped that what is called a living Islamic education can be realized, an alive Islamic education which contains the content of "language of critique" and "language of possibility" which affects the social dimension in society (Lee, 2013).

Critical pedagogy has a fundamental view that education is politics. In that sense, all educational activities are social and have social consequences and qualities (Mirakhor, Ng & Ibrahim, 2015). For example, in the context of education policy, it always has implications for the accommodation of the interests of one group and the marginalization of the interests of other groups (Naqvi, 2013). In the pedagogical context, the way the teacher/teacher and the choice of knowledge are taught all have social implications (Sahin, 2018). The way teachers teach has a contribution in shaping students to be active or passive beings. If the teacher acts as a narrative teacher, students will likely become passive beings. Because the teacher will dominate the class by giving few opportunities for students to ask questions and express opinions (Shah & Cardozo, 2014), be a learning process as an imposition and a knowledgeable person to those who are considered uninformed. Knowledge is deemed instant and not a joint construction between teachers and students, lecturers, and students (Stromquist & Monkman, 2014).

The choice of knowledge taught also has a contribution to the formation of student subjectivity. Knowledge into three types: technical knowledge, practical knowledge, and emancipatory knowledge (Syed & Metcalfe, 2017). Suppose specialized knowledge is chosen to be taught. In that case, the consequence is that knowledge will be separated from the process of its formation. The learning process also presupposes the existence of a teacher who acts as a transmitter of knowledge. In contrast, students act as passive consumers (Subandi, 2012).
This position allows the teacher to determine, manage and control students. If practical knowledge is chosen to be taught, it will help students analyze the categories and assumptions that makeup reality. The experimental knowledge model for education implies that knowledge is not conveyed through imposition but is mediated through dialogue (Veilleux, 2016). They are encouraged to explore and articulate their values and understand and evaluate them in the context of everyday life. However, this knowledge model fails to develop a form of analysis that allows students to identify the relationship between knowledge and power, mainly how power and dominant ideology produce a set of meanings, understandings, and practices that support and perpetuate structural dominance. Them, and at the same time prevent the emergence of critical communities.

If emancipatory knowledge is chosen to be taught, it will help students understand social reality based on dialectical relations of power. The argument is that truth is shaped by competition between paradigms, where each paradigm carries its agenda, interests, values, and ideology. Therefore, the learning process aims to critique knowledge and demystify the ideological interests behind the construction of social reality and then take action to create a reality formation based on the principles of democracy and justice. Emancipatory knowledge encourages students to understand texts and social reality as objects of knowledge, but how that understanding is used as a basis for social transformation.

The explanation above further emphasizes that all educational activities have social consequences and quality and contribute to shaping students' subjectivity, namely their perspective on the world. The subjectivity of students is strongly influenced by what happens around them, what is read and studied, the school environment where they learn, the social environment in which they interact, the family environment where they live, the social system that regulates public life, the mass media and television that general supply information, and other entities that help shape and influence individual consciousness.

B. METHOD

This research is interesting qualitative research for investigative researchers who provide descriptive data of personal, written, or verbal behavior. This study uses a cross-disciplinary strategy that integrates broad educational pedagogy and its implications in social life. This study uses two types of data sources: primary data. The primary data in the field investigation is the initial data collected directly by the informants, who in this case are Islamic Religious Education teachers. This research contains data from literature studies and secondary data, data collection in the form of current documents, and the influence of relevant research identified by the
researcher. Researchers use data collection techniques to monitor or study how changes in the educational paradigm can directly impact society.

C. RESULT AND DISCUSSION

Critical Consciousness

Subjects who are critically aware are called critically conscious beings, not just people who have awareness or price de conscience. Everyone has understanding, but not everyone can see social life critically. Everyone can live 'in the world, but not everyone can 'together' in the world. The words "at" and "together" have different meanings. Living 'in the world means that it is only at the survival stage. It can only exist but has not been able to give meaning to its existence as a human being and has not been able to actively participate in the process of creating and re-creating the history of the world's life. This is a sign of the degradation of critical human faculties.

On the other hand, humans who can 'be with the world have been able to act as subjects whose lives are not only for survival but also to contribute to the creation of a better and more human life history. Humans who live 'together in the world can transcend boundary situations, namely social conditions that hinder individual development, and boundary action, namely the limitations of individuals, to take steps to overcome limited problems. The ability to transcend boundary-situation and boundary-action is a sign of critical consciousness in humans.

Critical awareness helps individuals not be trapped in false consciousness, namely a state of mind that accepts the existing form of society as an ideal, standard, and inevitable form. If reality is understood as something that is an ongoing process and never reaches the stage of perfection, then construction and reconstruction must always be carried out without ever stopping. In other words, the process of demythologizing reality is an activity that is carried out continuously to not fall into the trap of false consciousness.

Critical awareness is very much needed in the social world. Along with the development of technology and media, which gives rise to instrumental reason, people's critical thinking is increasingly being degraded. The globalization of technology and media allows people's control not to be carried out through physical and coercion but through subtle and sophisticated forms of power. People are not aware that they are controlled and even assume that such conditions are expected. Our society today, for example, finds it difficult to distinguish between needs and wants. The process of developing critical awareness can be done through an educational and pedagogical process that relies on three stages, namely (a) naming, asking something: what is the problem?; (b) reflecting, the process of finding the
root of the problem with the questions: why is it happening?; (c) acting, the process of seeking social benefits and broad impacts.

**The Essence of Transformative Islamic Education**

Along with advances in information and technology, especially when faced with globalization, Indonesia's world faces severe challenges. According to him, with the current globalization, education in Indonesia is faced with enormous challenges. Preparing the nation's next generation of character is a vital need because good character is not formed automatically. This is done to prepare for global challenges and the nation's competitiveness.

Education is a very effective medium in shaping and building attitudes and thoughts, and human personality. The weakness of the education system by a community group will have implications for backwardness, which will affect harmony in public relations in general.

Education is a guide in the life of the growth of children. The purpose of education is to guide all the natural forces that exist in children so that as individuals and members of society, they can achieve the highest safety and happiness. This is where Ki Hadjar Dewantara strongly emphasizes national education that a person is educated to grow as a person and as part of a nation.

In this case, Islamic education is interpreted to develop, motivate and invite people to be more advanced based on high values and noble life until a perfect person is formed, whether related to reason, feeling, or deed.

Islamic education has a long history. In a significant sense, Islamic education developed along with the emergence of Islam itself. Within the framework of Arab society, where pre-Islamic Arab culture did not have a formal education system. Therefore, Islam first developed, and the presence of Islam complete with educational efforts, not to mention the system is a significant transformation.

In-depth, the process of guidance and direction to create a perfect human being; spiritual and physical; ethics and skills, feelings and reasoning so that they are ready to live an ideal life anytime and anywhere based on Islamic teachings. According to this understanding, Islamic education provides a good experience of human existence. Humans in Islamic education are guided and treated to become complete people just as humans think about body and soul elements in Islamic education itself.

Because one of the functions of education is to transform values, it is very much a consideration in determining the fundamental values that will be converted to students. In the context of Islamic education, the values in question are Islamic.
The general purpose of universal education is to realize the maturity of the subject (student). The maturity achieved by students is normative, namely in the form of individual maturity, which includes physical maturity and spiritual maturity. According to Islam itself, the purpose of education is the realization of kaffah Muslims, namely Muslims who are physically healthy and strong, whose minds are intelligent and clever, their hearts are filled with faith in Allah.

Education is also in the form of ideal conditions found in students who want to be achieved by education. For example, students become people who believe and fear God Almighty and master the science, technology, language, and skills needed to support their success in society. In addition, the purpose of Islamic education is to realize a Muslim personality whose all aspects carry out and reflect the teachings of Islam revealed by Allah SWT. Not just instructions that need to be known but need to be applied in all dimensions of human life. Therefore, Islamic education as a means of actualizing education is intended to transfer knowledge to students to understand Islamic teachings.

Contest of Islamic Education in the Context of Social Transformation

Education has an essential role in human life. Given the importance of education for human life, Islam, as a rahmatan lil alamin, pays serious attention to the development of education for human survival. Teaching and learning become a severe concern along with the growth and development of the times. So education and learning must be directed to the achievement of educational goals, namely learning to know, learning to do, learning to be, and learning to live together.

Epistemologically, Islamic education is placed on the values of Islamic teachings and all of its cultural devices. The foundations for the preparation and development of Islamic education are, first and foremost, of course, the Qur’an and Sunnah. Then the basis was expanded in the scholars’ understanding in the form of words, actions, and attitudes of the companions and Ijtihad.

Islamic education is recognized for its existence in the Education System, which is divided into three things. First, Islamic education as an institution, the presence of Islamic educational institutions is explicitly recognized. Second, Islamic Education as a subject views Religious Education as one of the lessons that must be given at the elementary level to college. Third, Islamic education as a value, namely the discovery of Islamic values in the Education System.

There are five fundamental values of Islam in the archipelago (1) We understand Muslims as a collective identity for anyone who considers himself a Muslim who believes in Allah SWT as the only God and Prophet Muhammad SAW as Allah’s Apostle (messenger) regardless of differences in interpretation of Islam. . Regarding the difference in interpretation, we are of the view that it is a matter of the individual concerned with his God, which the state or other parties should not
intervene, (2) We reject all forms of hatred, whether in the form of speech, writing and actions against ethnicity, gender, disability, religion, sect, religious understanding of any kind because it is against the essential values of Islam. We fight for the elementary values of Islam that do not discriminate between humans based on ethnicity, gender, race, disability, understanding of religion, and so on, (3) Anything that contradicts the principles of human rights (HAM) has the potential to counter the elements of the value of Islam that we believe in, (4) Various things that are contrary to the principles of democracy and local wisdom in the archipelago have the potential to conflict with the essential values of Islam that we believe in, (5) Various things that are contrary to Pancasila and the basic principles of Islam. Indonesianness, then the ability is also contrary to the values of Islamic teachings that we believe in.

It should be realized that any values that will be conveyed by Islamic education cannot be separated from the role of topology, which is the core of religion. Therefore, if there is a desire to reconstruct Islamic education in terms of the values conveyed in the era of pluralism, then this field of theology will immediately receive attention. Any understanding of theology, including Islam, is still struggling with the issue of truth claims for itself so that the values generated by other parties outside of their religion are wrong.

The Qur'an also contains values that are a reference in Islamic education. This value consists of three main pillars, namely: (1) the value of \textit{I'tiqodiyah}, this value is related to the value of \textit{'aqidah} (faith) as previously explained that the elaboration of this creed is commonly called the pillars of faith, namely regarding faith in Allah, angels, Apostle, the apocalypse is not destiny. (2) \textit{Khuluqiyah} values, \textit{Khuluqiyah} values are related to moral, moral, and ethical values. And (3) the value of \textit{Amaliyah}, the value of \textit{amaliyah} contained in social values, namely: Equality, Unity in Diversity, Democracy, Transparency, and Participation.

The position of the Qur'an as the primary source of Islamic education can be understood from the verse of the Qur'an itself. Establishing the Qur'an as the epistemological principle of the fundamental values of Islamic education is not only seen as truth based on faith and piety alone. However, it also because can be expressed in history or human experience. As a guide, he maintains his purity and authenticity (Surah Ar-Ra'du: 9), the Qur'an has no doubts about it (Surah Al-Baqarah: 2), and the validity contained in these fundamental values can be accepted by human reason and, both in the development of educational and socio-cultural dimensions.

There are various functions of religion in society, including (1) Educational function; functions so that the personality of its adherents becomes better and better, and gets used to things that are good and right according to religious teachings. Therefore, spiritual teachings legally have "order and forbid" rules that must be obeyed, (2) the
function of the savior; humans always expect safety wherever humans are, religion protects the life of the world and the hereafter, (3) the position of peace; In addition to safety, humans also expect ease through religious guidance. Because to achieve inner peace and peace with oneself, fellow human beings, the universe, and Allah SWT, spiritual direction is needed, (4) Social Control Function; Religion makes its adherents more responsive to social problems such as humanity, disobedience, justice, misery, and prosperity. This responsive nature also has an impact on a person’s personality not to be silent watching the mistakes that affect existing life, (5) the Function of Fostering a Sense of Solidarity; to build a strong brotherhood in order to produce a stunning community life, there is a need for a sense of solidarity that is created seriously and sincerely, (6) the Function of Renewal; with this function, religion should continue to be an agent of change in the principles of values and decency for the life of society, nation and state because religious teachings can change the life of an individual or group into a new life, (7) Creative Functions; to invite religious people to work that is useful and creative not only for themselves but also for others around them, it is necessary to support and advance the function of renewal, (8) Sublimative Function (emotional change); Religious norms legalize all human endeavors, not only those of a religious nature, but also of a worldly nature as long as they do not conflict with religious teachings and are based on sincere intentions. Therefore, religious education in the community plays an essential role in social life and in improving the morale of the nation and state.

Social transformation is a process of changing society from an agrarian society to an industrial organization. According to Emile Durkheim, a French sociologist and the originator of structuralism-functionalism (S/F), an agricultural community is referred to as a homogeneous society, and its members carry out relatively the same activities that the division of labor becomes very simple. In addition, these communities have values, ideas, aspirations, or life goals that are also relatively the same.

Social transformation can happen intentionally, and the community desires it. For example, development is programmed so that a previously unpleasant atmosphere becomes pleasant. Poverty is turned into prosperity, and agricultural culture is changed into an industrial civilization. With this deliberate transformation planned, management becomes more evident because it can be programmed and see the changes.

Indirect transformation can occur due to influences from outside the community or within the community itself, such as entering new technology. Looking at the term social transformation shows a change, the process of different social characteristics in a particular time. This process contains three essential parts, namely: (1) Difference is the most critical aspect in the transformation process, (2) The concept of character or identity which is a reference in a transformation process, if it is said that something is different, it must be clear the difference what things, social,
economic or application characteristics of something, (3) Transformation is always related to the change of society from a more superficial society to more modern society because the transformation process is always monumental which is tied to all different representatives.

D. CONCLUSION

Social transformation is something that cannot be avoided in society. So that social values in society have changed. Previously, people expected everything to be modern with the help of technology; now, modern society feels sadness and loses the meaning of life, thus requiring a transformation to return to running a more humanistic community-based social system, especially in the era of information and disruption. The role of Islamic education is very beneficial for the continuity and progress of the community's life itself. The education process is one of the effective ways to build a fair society. Islam also teaches that in life and all its aspects, including managing education and carrying out social change, it must be intended to serve Allah.

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