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PARADIGM IN ISLAMIC EDUCATION (ISLAMIC EDUCATION THOUGHT ANALYSIS STUDY)

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ABSTRACT

Paradigm is a person's view of himself and the environment that can influence thinking, wrong, and behavior. Where this paradigm is closely related to the principles that determine the various kinds of human views of the world. The instruction is intended to make a climate in the educating and learning measure with the goal that understudies are dynamic in building up their capability to have character, otherworldly information, discretion, insight, and respectable ethics. For this reason, Islamic education can create human dignity, noble character and noble character. Islamic education supports creating warmth to change and augmenting his potential in doing his obligations as abid and caliph with duty and currently improving the quality of Islamic education is being discussed by many people related to government efforts to

align Islamic education with general education at all levels. Education. This is stipulated in Law No. 20/2003 on the national education system which is willing to declare education as one of the national education sub-systems that has the right to receive equal treatment and equal to general education.

Keyword : Paradigm, Islamic Education, Abid, Caliph.

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A. INTRODUCTION

Obedience which is included in a person's character, habits in having a noble character, seeking proficiency in oneself, in society, and others are learning that exists in Islam. In order to support their duties as social beings, character strengthening is the first step in religious learning. So that Islamic religious learning focuses on being able to master, live, and apply Islamic religious values (Achmadi, 1992)

Allah SWT also confirmed this explanation in QS. Ali Imran / 3: 110, namely:

You are the best people who were born to humans, ordered the ma'ruf, and prevented evil, and believe in Allah. If the People of the Book were believers, of course it would be better for them, some of them are believers, and most of them are wicked people (Ministry of Religion of the Republic of Indonesia, 2006).

In this verse, it can be seen that ordering to do good, restraining from doing bad, and basing monotheism to do these actions are the characteristics of a good Muslim. Educators are required to master the nature of getting spiritual instructions in order to carry out Islamic religious learning. That there are 4 phases of signs from Allah to someone, namely impulse, religion, five senses, and reason mentioned by H.M Quraish shihab (Shihab, 1997).

Educators can use Islamic religious learning strategies and methods by taking these phases as directions. Then Islamic religious learning aims to foster the ability that is in a person to the maximum extent possible. Learning in Islamic education is expected to make students have a strong will to look for new things that will support them in growing

their interests (Logar et al, 2017). Harun Nasution argued that in a person's body there are three abilities. The first faculty is physical, such as feeling, feeling, hearing, and moving. The second ability, namely the mind that is in the heart. And the last one is the ability to think (Nasution, 1979)

Quraish Shihab argues that Allah has given humans four abilities, namely:

1. Physical strength, this ability makes our organ systems function.
2. Life force, where a person can sustain life in the face of challenges and make it the ability to adapt to the environment.
3. The power of reason, which can have science and technology in thinking
4. The power of the heart, which comes from the heart to feel beauty, do good deeds, enjoyment to trust Allah. 4 This ability will give birth to power that is not realized and appears suddenly (Shihab, 2000).

Guidance and self-strength have a big role in the learning of faith in human growth. Learning of faith does not only examine writings related to religion, but also there are perspectives, culture, and efforts so that learning can be inherited (Sahrodi, 2008). Islamic normative teachings are combined with people's habits in learning the Islamic faith, so that people can adapt well.

B. METHOD

Qualitative approaches and procedures for literature research are used in this study. Information retrieval is obtained from books and journals to obtain references. Furthermore, the information that has been obtained is analyzed and described by the researcher to provide relevant explanations and theories.

C. DISCUSSION

1. Islamic Education Paradigm

Having a general nature, walking continuously for mutual respect between humans is the meaning of education. Each community will carry out education with the viewpoint of life it has. The foundation and goals of education itself are philosophical normative, which refers to attitudes and loyalty. The essence of an

education is so that students learn something, learn it from someone and for a reason (Biesta, 2015). Paradigm will give birth to a mindset in humans as a reference for their stance, resulting in individual judgments and ensuring the methods a person uses to face reality.

The educational paradigm is divided into three, namely:

1) Holistic Paradigm

The holistic paradigm means that humans can know who they are and what they want to achieve through their environment and spiritual values. The purpose of this holistic education is that it can help someone to improve their talents from their experiences related to the environment and be packaged in an educational atmosphere that is exciting, fun, and democratic. He is not mentally depressed, acquires social skills, learns with his preferred method, and can develop character and control his emotions. Students are expected to be their real selves.

2) Humanistic Paradigm

The humanistic paradigm is education that directs to respect or view humans as "humans", namely humanizing other humans, and Allah has created His creatures with an irreversible order. Humans are social beings who will continue to interact with other humans and must maintain, carry on, and develop their lives because we live in the world, must interact. In life, humans are asked to always choose as a dilemma. Humans also have destructive and constructive abilities. And as God's creation, humans are obliged to do what He has commanded.

Respect for oneself, respect for others such as respecting oneself, knowing and exercising their rights and obligations, utilizing their abilities, are the goals of humanistic education. Humans are also responsible for themselves, their families, society, and their nation. Humanist education will foster social and moral characteristics to live together.

3) Pluralism Paradigm

The meaning of the plural paradigm is that humans are seen as independent creatures, and are free to do what they want. So that what

humans do is very difficult to predict, because everyone has thoughts that are not always the same. This understanding makes the quality that a person does take priority over the amount of something he does.

In the pluralism paradigm, humans are creatures that have two characteristics, namely, as creatures who always need other people and have the awareness to believe in themselves. The community will see what happens with their own judgments, so that a heterogeneous society will be created.

2. Adjustment of Islamic Education to Transportation of the Conservative Trust System of the Community

Islamic education informs students about a religion that can be trusted and perfect. This education also provides space for local culture and traditions that are in tune with Islam. Local wisdom is the result of human efforts that emerge from past stories and can be accepted by many people. Islamic education has a goal from the religious side to teach Islamic teachings, and from the other side to provide motivation to continue to create something new.

Education in general is a stage for interacting and adapting to something that is fixed and related to the past. Education will have an impact on a person to become a strong person with internal and external processes, so that individuals can become pioneers to create new things. Education has a perspective that emphasizes that culture and all aspects of human life are born from the beginning of human creation to nothing, and in that process there is a conversation about the experience of his caliphate on earth with normative teachings (revelation) that are forever in history (Susanto, 2009). From this explanation, efforts to foster a spirit of culture and human civilization make education a very large role.

- a. Religion is an important component of culture. Religion also has the ability to direct its followers to carry out what has become their obligation. Religion in sociology is defined as the inner inner self that will influence someone to do something
- b. Belief systems, ideas concerning beliefs and people's views on divinity, and statues.

- c. The system of rituals, activities and actions of people who worship God, and statues.
- d. Equipment in rituals are generally used for a kind of worship to god, statues and others.
- e. There is an integrity in the belief to perform (religious ceremonies) (Koentjaraningrat, 1987).

In humans, of course, there are aspects that are inherent, namely Religion. Where each individual has a perspective on belief and obedience. Implementing religion in humans will form a lifestyle (life style) in various dimensions. For this reason, Harun Nasution, introduced 4 characteristics regarding religion, namely :

- a. Believing that the power of magic exists, this belief can arise in people who are not religiously strong and can worship that power to be able to provide assistance.
- b. The seriousness of the community towards the power of ghoib which can make their life prosperous in the world and in the hereafter. and it holds an association to the mystical state.
- c. sentimental response is a platform for routine worship.
- d. Understand the existence of what is holy, such as holy books and places of worship (Nasution, 1979).

From this orientation, there are 2 perspectives of human life which are emphasized by Nurcholis Madjid regarding religion, namely:

- a. The divine perspective, which is to instill devotion to Allah
- b. Human spirituality, where there is an increase in the nature of fellow human beings, advancing good values, and there is an increase in the value of holiness (Madjid, 2000).

From the two perspectives of religious values, Islamic education can develop optimally. The function of Islamic education is to keep mankind away from ignorance where it is incompatible with the character of human nature itself. In carrying out activities that are to replace and change previous conditions that can hinder change, the community must be brave in order to advance life. (Hasan, 1986). These obstacles are due to the binding of popular culture which many determine

reactivity and innovation. For this reason, Islamic education should be based and driven for high faith and commitment to Islamic education (Roqib, 2009).

Islam is a humanist and modern religion, this religion is in agreement with the acceleration and dynamics of knowledge. As for Islamic education, it is transformative. Where transformative is a process of scientific transformation to transform humans into adults by considering the principles of humanization and liberalization. The goal carried out by our Prophet Muhammad SAW is to free society from mental weakness and keep away from despotism. Therefore, through learning, the process of creating the mentality and culture of a society can be carried out. (Zamroni, 2003).

The role of Islamic education is a big hope for the community, which is to always protect these sacred values and urge students to be active in the midst of global life. Based on the description above, the macro objectives of Islamic learning for the development of human character are described, namely:

- a. Secure human nature by committing monotheism to Allah SWT.
- b. can increase practice and be able to carry out the obligation of caliphate in the world.
- c. and straighten human nature deeds (Muchsini and G Abdul, 2009).

Islam is like a religion that is universally outlined in that the lifestyle of a person in the midst of a public is obliged to have good character and to be able to share grace for the lives of other human beings. It is this grace that can make buildings repairable. *Rahmatan lil alamin* is the key word for idealism in Islamic teachings, which should be used by every adherent in constructing the pattern of life for citizens and the state amidst this pluralism. Comparisons are not used as a barrier, Islamic education continues to face special changes and innovations as a result of conceptual creativity that was tried by historical actors at the time, it is impossible if changes are to be realized without reconstruction (Khun, 1970).

Islamic education when viewed in general, this education has two ways of increasing the mindset, such as ideas which have conventional and rational characteristics. This method can have an impact on global life. The conventional way

of thinking is very limited, there is no transition, and can predict that human value is a form of progress. As for the rational way of thinking more to scientific thinking, differences can be accepted, and there is responsibility. From this context, both of them influenced the emergence of forms of Islamic education thought (Al-Attas, 1980). Even though there are differences between Islamic thought, the concept of Islamic education must be pursued in a conventional, not rational manner. With the concept of Islam rub'biyah, the concept of Islam that links education can be suggested, where there are 3 areas, namely: knowledge, choice and action (Al-Attas, 1979)

The arrival of Islamic education among the public shares a new "style" for interpretation in managing good values. Islamic learning is like a holistic learning thought that is accommodated by all world thoughts that are "tied" into Islamic tauhid. The purpose of Islamic education is to change morals to be good and prevent damage to character by implementing Islamic education to the community.

D. CONCLUSION

Islamic education is a change in people's lives that leads to better education and character and character with civilized rules and is based on the holy book al-Qur 'an and as-Sunnah. The existence of this education will change the morals according to the correct belief. This education also emphasizes ourselves so that we have good morals and our ability to carry out our duties as abid and caliph, so we are encouraged to do our duties with a sense of responsibility.

Islam is like a religion that is universally outlined in that the lifestyle of a person in the midst of a public is obliged to have good character and to be able to share grace for the lives of other human beings. The function of Islamic education is to keep mankind away from ignorance where it is incompatible with the character of human nature itself. The purpose of Islamic education is to change morals to be good and prevent damage to character by implementing Islamic education to the community.

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