Islamic Education System

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Abstract

Education is a planned, systematic process with clear objectives to be achieved. The importance of educational goals has made this topic the focus of much serious research among experts. Various educational literature continually strives to formulate educational goals, both general and specific, to provide direction and guidance for the implementation of teaching and learning activities. In the context of Islamic education, the system implemented tends to emphasize traditional approaches over more modern or enjoyable methods. This necessitates a deeper examination of the Islamic education system so that its principles can be implemented effectively and relevant to current developments. This study is expected to provide more comprehensive insight into the role of Islamic education in shaping students' character, knowledge, and skills.

Keywords: Islam; Education; System

INTRODUCTION

Culturally, education generally exists within a framework of roles, functions, and goals that remain consistent across societies. Education has always existed as an endeavor aimed at elevating and upholding human dignity through its transmission process, primarily in the form of the transfer of knowledge and values. Through this process, humans are expected to develop intellectually, morally, and spiritually, enabling them to contribute positively to society and civilization.

Currently, there is deep concern regarding the emerging dichotomy between religious and general education. This phenomenon has given rise to the perception that the two types of education operate separately, with distinct systems. These are often referred to as the "religious education system" and the "general education system," with each system being better known for its traditional and modern characteristics.

On the surface, terms like religious faculties and general faculties, religious schools and public schools, often appear, creating the impression of a sharp distinction between the two. This dichotomy even leads to the perception that religious education develops without the support of science and technology (Iptek), while general education exists without the touch of religious values (Abdul Syukur Abu Bakar, 2020).

Recognizing this imbalance, various efforts have begun to integrate religious education and general education. This integration involves not only the curriculum but also pedagogical approaches, human resources, and mutually supportive educational facilities. The goal is for the two systems to complement each other and form a holistic education system.

Formally, the Islamic religious education system has the opportunity to develop dynamically. This development is expected to push the general education system towards a more inclusive direction and integration with the national education system. Thus, religious education will no longer operate in isolation but become a vital part of comprehensive educational development.

Education plays a crucial role in human life, whether through formal, non-formal, or informal education. Formal education, such as schools, provides a systematic learning environment and plays a role in shaping individual character. Non-formal and informal education, on the other hand, support the flexible development of knowledge and skills according to societal needs.

Formal educational institutions offer teaching materials that focus not only on theory but also on relevant research findings. This provides direct benefits to students, as they gain a deeper understanding of science, social life, and moral values that can be applied in everyday life.

In Indonesia, educational institutions emphasize not only general education but also religious education. Given that the majority of Indonesia's population is Muslim, religious education is a crucial part of the national

education system. The government regulates faith-based education through legislation, including the establishment of a curriculum that incorporates Islamic education in formal schools (Abdul Syukur Abu Bakar, 2020).

Islamic education plays a vital role in Muslim society. Islam, as a clear teaching and guide to life, is based on the Quran and Sunnah. It provides moral, ethical, and spiritual guidelines that guide people in their daily lives. Islamic education helps shape a character that is faithful and pious, and capable of facing the challenges of the times.

In Indonesia, Islamic education is implemented at various levels of education. Public schools offer Islamic Religious Education (PAI) as part of the curriculum, while madrasas (Islamic schools) utilize religious education as the primary foundation for all subjects. Furthermore, Islamic boarding schools (pesantren) emphasize education based on classical Islamic texts, so students gain a deep understanding of Islamic teachings.

Islamic education is not only developed in primary and secondary education institutions, but also in universities. Islamic-based universities provide education that integrates modern scientific studies with a foundation in Islamic teachings, enabling graduates to compete intellectually while adhering to Islamic values.

The societal need for faith-based education has encouraged the implementation of educational programs that incorporate Islamic education into the formal curriculum.

This enables students to achieve a balance between general knowledge and religious education, thus developing intelligent individuals with noble character and prepared to face the challenges of modern life.

Thus, the integration of religious education and general education is not merely an academic need, but also a social and cultural one. An education system that successfully combines these two aspects will produce a generation that is not only intellectually competent but also possesses strong moral, spiritual, and ethical values, enabling it to make significant contributions to society and the nation.

METHOD

This research uses a descriptive qualitative approach because it aims to analyze, describe, and understand the phenomenon of Islamic education and its integration with general education in depth. A qualitative approach was chosen because the nature of this research emphasizes understanding the context, meaning, and processes occurring within the Islamic education system in Indonesia, rather than simply quantitative measurements. The descriptive approach allows researchers to describe educational phenomena systematically, factually, and accurately, in accordance with existing realities.

The type of research used was library research. Data was collected through a review of various primary and secondary sources, such as books, journals, scientific articles, laws and regulations, and official documents related to the

Islamic education system in Indonesia. Using this method, researchers were able to obtain a comprehensive picture of the policies, implementation, and development of Islamic education from elementary to higher education levels.

The data collection technique was carried out through several stages. First, data source identification, which involved selecting literature relevant to the research focus, including sources discussing the dichotomy between religious and general knowledge, curriculum integration, and the implementation of Islamic education in schools and madrasas. Second, data collection was conducted through in-depth reading, noting important points, and classifying information according to the research theme. Third, data verification, in which researchers selected literature based on its credibility, accuracy, and relevance to the research problem formulation.

Data analysis was conducted using content analysis techniques. This process included organizing data, categorizing information based on themes, and interpreting the content according to the research objectives. Content analysis enabled researchers to identify patterns, relationships, and implications between Islamic education and general education, as well as to assess the extent to which the integration of the two is implemented in educational practices in Indonesia.

Furthermore, to increase the validity and reliability of the research, the researcher used triangulation of data sources. This was done by comparing and balancing information from various literature sources, ensuring more accurate and unbiased findings. Furthermore, the researcher maintained objectivity by systematically documenting the entire data collection and analysis process.

Using this method, the research is expected to provide a clear and comprehensive picture of the role, function, and implementation of Islamic education in Indonesia, including the challenges and strategies for integration with general education. The results are expected to be useful for developing educational policies and teaching practices in schools, madrasahs, Islamic boarding schools, and Islamic universities.

RESULTS AND DISCUSSION

Understanding Systems

The term system comes from the Greek, systema, which means to collect or unite various things into a whole. Conceptually, a system can be understood as a unit composed of interrelated parts, either working independently or working together to achieve certain goals based on needs. Suroso Abdussalam (2011) defines a system as a complete whole, composed of parts that work individually or collectively to achieve the desired results. A system also includes a group of people who work together according to systematic and structured rules to form a unit that carries out certain functions to achieve goals.

According to Abdul Syukur Abu Bakar (2020), a system is a collection of real or abstract objects consisting of interrelated, interconnected, interdependent, and mutually supportive parts or

components. As a whole, these components come together to achieve specific goals efficiently and effectively. This definition emphasizes the importance of interconnectedness, interdependence, and integration between parts within a system to optimally achieve goals.

Various experts also provide definitions of systems from their respective perspectives. L. James Havery states that a system is a logical and rational procedure for designing a series of interconnected components with the intention of functioning as a whole in an effort to achieve a certain goal.

John Mc Manama explains that a system is a conceptual structure composed of interrelated functions, working as an organic unit to achieve the desired results effectively and efficiently (Suroso Abdussalam, 2011).

CW Churchman defines a system as a set of parts coordinated to achieve a specific set of goals. JC Hinggins emphasizes that a system is a collection of interrelated parts.

Edgar F. Huse and James L. Bowdict added that a system is a series of parts that interact and depend on each other in such a way that changes or influences in one part will affect the whole. A system can also be defined as a collection of real or abstract objects consisting of elements that are interconnected, mutually supportive, and work together to achieve certain goals efficiently and effectively (Novazatni, n.d.).

In addition, a system can be defined as a collection of elements in the form of data, networks, or procedures that are interrelated, either in the form of hardware or software, which interact to achieve certain goals.

From these various definitions, it can be concluded that a system is a structured component that forms an interrelated unit that supports the whole. A system is a combination of parts that work together to achieve desired results based on predetermined needs.

Thus, the system concept emphasizes the importance of integration, interaction, and shared goals of each component, be it humans, procedures, or other elements, so as to form a complete and effective unity in achieving goals.

Characteristics of a System and its Components

A good system has characteristics that enable its sustainability and effectiveness. One of the main characteristics of a system is the presence of components or elements that interact to form a unified whole. These components are not merely separate parts, but rather parts that work together to support the overall goal of the system. These components can be people, devices, information, or processes that are interconnected to achieve specific goals as a unified whole (Efendi, 2023).

System boundaries are another important characteristic of a system. They indicate the system's scope, that is, the boundary that separates the system from the external environment or other systems. With boundaries, the system can be viewed as a distinct entity, making it easier to observe and control its elements. These boundaries determine what is within the system and what is outside it, making it crucial to understand the breadth and scope of

a system (Salman, 2021).

A system receives input from the environment or external sources and then processes it to produce output. Input can be data, energy, raw materials, information, or actions from individuals or other organizations. Output is the result of processing the input, which the system itself or other parties use as feedback. The general system model consists of input, process, and output components, where input is processed to produce output that has utility according to the system's objectives (Hidayat, 2022).

Goals or objectives are also a crucial aspect that every system must have. These goals serve as the reason for the system's existence and the interactions between its components. Without clear goals, the system will not function effectively. These goals serve as benchmarks for the system's success in achieving predetermined outcomes and serve as a guide for its components to contribute to achieving those outcomes (Daulay, 2014).

Control or feedback mechanisms are a hallmark of an effective system. These mechanisms provide information on system performance so that if outputs do not meet expectations, the system can adjust processes or inputs to improve them. This feedback is crucial in system management to ensure the system remains on track to achieve its goals (Efendi, 2023).

The next characteristic is the integration and interdependence between system components. System components are interdependent and interact with each other to achieve a common goal. Changes in one part will affect other parts, making coordination between components crucial for maintaining the function and stability of the system as a whole (Salman, 2021).

Dynamic and adaptive properties are also characteristics of systems. Systems are not static, but rather change and evolve according to the environment and needs. This adaptability is crucial for the system to remain relevant and function optimally amidst internal and external changes (Hidayat, 2022).

Dependence on the environment is another characteristic of systems. Systems exist within a larger environment and influence each other. This environment can be physical, social, or economic. Systems are influenced by their environment, and conversely, systems can also impact the environment in which they exist (Daulay, 2014).

A process is a series of activities that transform input into output according to a desired goal. A system can have a processing unit responsible for transforming input into useful output (Efendi, 2023).

Systems often consist of subsystems, each with a specific role and function. Subsystems work together to support the system's primary objective, and even small systems can be part of a larger system. For example, in organizations, subsystems such as marketing, finance, and operations collaborate to create overall organizational output (Salman, 2021).

Systems Approach in Islamic Education

The systems approach in Islamic education is a way of understanding and designing Islamic education as a unified whole, where each component is interconnected and interacts to achieve the goals of Islamic education. This approach emphasizes that Islamic education is not merely the teaching of religious knowledge, but also encompasses social, cultural, economic, and ever-changing aspects of development. The systems approach in Islamic education involves various elements, such as objectives, curriculum, learning methods, evaluation, and the educational environment, which form an interconnected system. By understanding Islamic education as a system, education can be designed more effectively and in accordance with the demands of the times, without abandoning the basic principles of Islam (Saepuddin Mashuri, 2011).

The systems approach is a way of thinking that views education as a whole consisting of various elements that are interconnected and influence each other. In Islamic education, the systems approach means viewing education as a process involving the relationship between educational goals, curriculum, methods, students, educators, and the educational environment. According to Ludwig von Bertalanffy, the founder of systems theory, a system consists of elements that interact with each other in a complete structure. In the context of Islamic education, the systems approach emphasizes the balance between spiritual, intellectual, and social aspects in the educational process. The systems approach in Islamic education is also influenced by the thoughts of Muslim scholars and philosophers, such as Al-Farabi, Ibn Sina, Al-Ghazali, and Ibn Khaldun, who emphasized that education must encompass spiritual, intellectual, and social aspects simultaneously (Saepuddin Mashuri, 2011).

The systems approach to Islamic education is based on key principles. First, Islamic education is holistic, encompassing academic, spiritual, moral, social, and emotional aspects. Second, there is interdependence between elements, such as the relationship between teachers and students, the curriculum, methods, and evaluation. Third, Islamic education must have a clear goal, namely to develop individuals who are faithful, knowledgeable, and have noble morals. Fourth, education is oriented toward the afterlife and the world, thus preparing students not only for life in this world but also for the afterlife. Fifth, the Islamic education system is adaptive and dynamic, able to adapt to changing times without losing the essence of Islam (Saepuddin Mashuri, 2011).

The components of a systems approach in Islamic education include educational objectives, curriculum, learning methods, evaluation, and educational implementation. The goal of Islamic education is to shape individuals who are faithful, pious, knowledgeable, critical thinkers, have noble character, are independent, and productive. The Islamic education curriculum reflects a balance between religious knowledge and general knowledge, including religious knowledge (diniyah) such as the Qur'an, Hadith, Aqidah,

Morals, Fiqh, and Islamic History; general knowledge such as science, mathematics, technology, social sciences, economics, and language; and applied knowledge such as life skills, entrepreneurship, technology, art, and Islamic culture (Muh. Hasan Marwiji, 2018).

Learning methods in the systems approach are tailored to the needs of the students and the educational environment. Some of the methods used include the ta'lim method (direct teaching through lectures, discussions, and memorization), the tadabbur method (reflective learning through in-depth analysis), the uswah hasanah method (teacher role model), the practice or amaliyah method (direct experience), and the experimental and research methods to encourage critical thinking and inquiry (Muh. Hasan Marwiji, 2018).

Evaluation in Islamic education focuses not only on academic aspects, but also on the moral and spiritual development of students. Academic evaluation is conducted through exams, assignments, and projects; moral and spiritual evaluation through observation of behavior and religious discipline; and social evaluation through participation in community activities and Islamic outreach. This emphasizes that Islamic education assesses students holistically, not just cognitively (Muh. Hasan Marwiji, 2018).

The systems approach can be applied in various educational institutions, from traditional and modern Islamic boarding schools, integrated Islamic schools, Islamic universities, to non-formal education such as religious study groups (Masyarakat Taklim), Islamic study groups (Halaqah), and Islamic courses. This approach emphasizes education as a unified whole involving various interconnected elements, including family and community, to develop students who are intellectually intelligent, morally upright, and possess good life skills (Saepuddin Mashuri, 2011).

Thus, the systems approach in Islamic education allows education to remain relevant to current developments without ignoring Islamic principles, thus producing a generation that contributes to Islamic civilization and the world as a whole.

Model for Formulating an Islamic Education System

The current Islamic education system faces quite complex issues, including the challenges of globalization, reform, and the dynamics of civil society in Indonesia. The main challenge is how to build a new paradigm for Islamic education, encompassing a clear vision, mission, and objectives, supported by a curriculum, management, organization, and learning methods capable of preparing high-quality and moral individuals to face the rapid changes in global society. The necessary changes include the development of an Islamic education system capable of developing high-quality human resources, structuring school-based Islamic education management, and increasing the democratization of Islamic education delivery (Hanton, 2023).

The Islamic education system has several models developed according to educational goals

and needs. The first model is the idealistic Islamic education model. Idealistic education views humans as the most noble of all creatures and seeks to foster broad consensus regarding the primary and highest purpose of human life. This model overhauls the old order and builds a new system of life and culture that aligns with the development of human desires. The primary goal of this model is to develop useful individuals who can overcome the chaos and failures of life. This model prioritizes exploring the Islamic education system from the basic teachings of Islam, namely the Qur'an and Hadith, which are used as major premises in a deductive pattern to be applied to minor premises until a conclusion is reached regarding the Islamic education system (Hanton, 2023).

The second model is pragmatic Islamic education. This model views education as a tool to prepare students for a future life that changes according to the development of human reason. Pragmatic education emphasizes students' ability to adapt to future possibilities in order to survive. Education is seen as fulfilling human needs, both biologically, psychologically, and spiritually (Ali Mubin, 2020). The pragmatic model emphasizes the practical aspects of Islamic education, adopting established contemporary educational systems through a process of adoption, assimilation, or legitimization, as long as they do not conflict with the basic principles of the Qur'an and Sunnah. This system is widely sought after due to its effectiveness and efficiency, and its potential as an alternative to contemporary education (Ali Mubin, 2020).

The third model is democratic humanistic Islamic education. Technological developments and globalization have made life's problems global in scale, while the collapse of authoritarian systems has fueled humanity's desire for true freedom. The democratic humanistic model emphasizes the development of students' creativity and personality, placing humans at the center of education. This education is flexible, participatory, rejects authoritarianism, and optimizes human potential (nature) based on essential and enduring humanistic values (Widodo, 2021).

The fourth model is integralistic humanistic Islamic education. Integralistic education views humans as a complete unity of physical, spiritual, spiritual, intellectual, emotional, spiritual, personal, and social dimensions. This model emphasizes education for the heart as well as education for the brain, to prevent personal, social, cultural, and spiritual disintegration. The goal of this education is to develop holistically balanced individuals, thereby preventing the loss of identity and psychological disorders resulting from solely rational development (Widodo, 2021).

Differences between Islamic Education Systems and Non-Islamic Education Systems

Education is a crucial element in shaping a nation's civilization. Each educational system is built on specific characteristics and philosophical foundations that reflect the values of its society. Islamic and non-Islamic educational systems differ fundamentally in various aspects, including goals, curriculum, learning methods, evaluation,

and concepts of humanity and science. These differences reflect how each system seeks to shape a generation that aligns with the vision and values embraced by its society (Subandi et al., 2024).

The Islamic education system is based on the values of the Qur'an and Hadith, as well as the thoughts of scholars who emphasize the balance between worldly knowledge and the afterlife. This foundation not only shapes students' intellectual capacity but also emphasizes the development of strong character, spirituality, and morality. The Islamic education curriculum is designed to encompass religious knowledge, general knowledge, and practical skills relevant to everyday life. This distinguishes Islamic education from non-Islamic education systems that may be based on the philosophies of humanism, pragmatism, rationalism, or secularism, where the emphasis is placed more on intellectual aspects and skills, without attachment to specific religious teachings (Muhaimin, 2011).

The fundamental differences between these two educational systems are also evident in their educational goals. Islamic education aims to produce individuals who are spiritually, intellectually, and socially balanced, with character based on the values of monotheism and noble morals. Meanwhile, non-Islamic education tends to focus on rationality, secularism, and intellectual and professional achievement. The curriculum and learning methods applied in Islamic education emphasize the integration of religious and worldly aspects, while non-Islamic education emphasizes the achievement of practical skills and academic competencies solely (Azra, 2012).

Evaluation in Islamic education assesses not only cognitive abilities but also the spiritual, moral, and social aspects of students, so that learning does not stop at mastering knowledge but also shapes character and personality. Conversely, non-Islamic education places greater emphasis on assessing students' intellectual, professional, and analytical abilities. By understanding this difference, Muslims have the opportunity to design a more robust education system, relevant to current developments, and rooted in Islamic teachings, thus producing a generation with broad knowledge, noble character, and prepared to face global challenges (Jalaluddin, 2003).

Thus, the fundamental difference between Islamic and non-Islamic education is not merely a difference in curriculum or methods, but also reflects differences in educational philosophy, goals, and orientation. Islamic education emphasizes holistic human development, encompassing spiritual, intellectual, and social dimensions, while non-Islamic education emphasizes intellectual and professional capacity building. Awareness of these differences is key for Islamic education designers to continue developing an education system that is adaptive to changing times, adheres to Islamic principles, and is capable of producing superior generations who contribute to the advancement of the community and nation.

CONCLUSION

Based on the discussion above, it can be concluded that education is a fundamental element in shaping a nation's civilization and character. The Islamic education system emphasizes a balance between worldly and afterlife knowledge, as well as the integration of students' spiritual, moral, social, and intellectual aspects. The systems approach in Islamic education emphasizes that education must be viewed as a unified whole involving various interconnected components, such as educational objectives, curriculum, learning methods, evaluation, and the educational environment.

The Islamic education system has several models, namely the idealistic, pragmatic, democratic humanistic, and integral humanistic models, each of which emphasizes different aspects, ranging from exploring basic Islamic teachings, applying contemporary practical principles, developing students' creativity and personality, to developing a whole person who is balanced physically, spiritually, intellectually, emotionally, and socially. These models demonstrate the flexibility of Islamic education to adapt to current developments without abandoning the basic principles of the Qur'an and Hadith.

Furthermore, Islamic education differs fundamentally from non-Islamic education, particularly in its philosophy, objectives, curriculum, learning methods, and evaluation. Islamic education focuses on developing individuals who are faithful, knowledgeable, and have noble character, while non-Islamic education emphasizes intellectual, professional, and rational development without adhering to any particular religious teaching. Understanding these differences is a crucial foundation for developing a robust Islamic education system that is relevant to current developments and remains rooted in Islamic values.

Overall, the application of a systems approach, diverse educational models, and an awareness of the differences between Islamic and non-Islamic education enable the creation of a holistic, adaptive, and sustainable Islamic education. Such Islamic education not only produces intellectually intelligent students but also students with character and noble morals, ready to contribute to the advancement of the community and nation.

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