SOLUTION TO ISLAMIC EDUCATION PROBLEMS TRANSITIVE ISLAMIC PERSPECTIVE

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Abstract, Education as a measure of the progress of a nation is always hotly discussed in every condition so that Islamic education is equal and can roll in the world arena. Therefore, it is necessary to have an art that can collaborate various scientific instruments to play a role so as to give birth to scientific sympony (rhythm) to improve the quality of education to give birth to a high civilization in the future.

Keywords: *Solution, Education, Transitive Islam*

A. Introduction

Talking about problems that arise in the world of education, is like unraveling tangled threads that are difficult to find where the ends and where they start. Where it is difficult to return or solve problems about the education. Reform in Indonesia seems to be a dream light that provides many changes in life for this nation, especially in the education sector. However, what happened then was that education in Indonesian soil was increasingly becoming a new problem, namely the birth of ambiguousness in the educational area that continues to run in Indonesia. The ironic condition of education is about the goal setting that the education system wants to achieve. (Hujair A. H. Sanaky, 2008)

In facing the future of developed and developing countries have identified educational problems, each of the problems they find is basically a system framework (a system that shackles the creativity of students or teachers) and methods, what and how the Islamic education they provide is able to play a role effectively and efficient in preparing the young generation in the future. The quality of human resources must be able to empower existing natural and environmental resources. Of course, creativity and critical thinking are the first steps to fix systems and methods in development, so that the young people of the nation have a higher quality of life and life in all fields, not only in the fields of science and technology, but in the fields of mental and morality. one that should not be overlooked. (M. Arifin, 1994)

It is recognized that various modern means and facilities, communication, transportation, and industry for example, have proven to be very beneficial for life. The discovery of aircraft technology has allowed humans to go all over the world in a short time. Advances in television have made it possible for people to view important events in distant places without having to leave the house. The invention of the mobile phone (cellular) has made it possible for us to contact anyone and anywhere. Advances in the field of computers have created internet networks that allow humans to access all information easily, quickly and accurately. (Muhaimin, 2001)

The output of the graduate of the Islamic Education institution in this century should make changes as According to Ansari Yamamah "In fact, Islam is transitive in nature, which actually describes the existence of an outward movement, that is, it is also obligatory to strive to convert other people. can get safety, security, peace, prosperity and even the happiness of living in this world and in the hereafter. The idea of transitive Islam is very important, because Muslims, especially in this global era, are very caught up in understanding their teachings more deeply, so that the virtue of Islam which is actually very broad is stagnant and narrow. because it is only for yourself. (Ansari Yamamah, Analisadaily, 15 Apr 2019)

This reality will certainly have an influence on the values, attitudes and behavior of individual and community life. There are several values, attitudes and behavior of individuals and modern society that are congruent (in line) with Islamic teachings and support the success of nation building. (Dwi Priyanto, 2014) There are also values and attitudes of modernity that are not in line with Islamic teachings and at the same time do not support the success of development. For example, weak religious beliefs, individualistic, materialistic, hedonistic, and so on. Negative values and attitudes will emerge along with other positive values and attitudes, which of course constitute a threat to the realization of the ideals of national development.

B. Discussion

1. Understand the Basic Principles of Islamic Education.

Epistemologically, Islamic education is placed on the basics of Islamic teachings and all cultural instruments. The basics of the formation and development of Islamic education, first and foremost, are the Qur'an and the Sunnah. (Hasan Langgulung, 1980). Basically, Islamic education is only one, namely humanizing humans, or elevating human dignity or human dignity, namely becoming a caliph on earth with the duty and responsibility to prosper life and protect the environment. The educational goals that have been oriented have been very ideal, in fact, because they are too ideal, these goals have never been implemented properly. Educational orientation, as aspired nationally, may in the context of the current era become erratic, or lose orientation, remembering that it is the demand for a pragmatic life pattern in Indonesian society. It should be criticized that globalization does not only have positive effects, with the existing facilities, but the various demands of life caused by it make education disorientation. Education tends to be based on pragmatic needs, or the needs of the job market, so that the spirit of Islamic education as the foundation of culture, morality and social movement is lost. (Musthofa Rembangy, 2010). This is the fault of the Muslim community as well as a weakness in marginalizing "processing" concepts and activities. They are concerned with the result rather than the process which as a result they are trapped in the attitude and behavior of instantism. (Ansari Yamamah, 2019).

The awareness or outlook on life of people towards themselves. This is what has not been done in Islamic education, namely analyzing or the way of life of Muslims and acting to make changes for the better, more clearly changing the system or improving the system in Islamic education itself, whether its management, curriculum administration, educators with students, relations with the community, relationship with the government, relationship with parents, relationship with the environment, and finally the relationship with God. All of this must reflect humanization (nguwongke), towards pupils, students and vice versa. One another does not stand out from each other (dominate) but together for the best human beings. (Mansour Fakih, et. Al, 2000)

Islamic education can bring values and norms of revelation for the benefit of human life on earth, when it is interanized into a person through a consistent and goal-directed educational process. Therefore Islamic education requires concepts which in turn can be developed into tested theories and praxis in the operational field.

If Islamic education has become a scientific and natural science, it will function as a more effective and efficient means of civilizing human beings who breathe Islam. But lately, the result of social changes in various sectors of human life, along with their values, has undergone a shift that has not yet been established. So Islam has to change its operational strategy and tactics. Islamic strategies and tactics must be more effective and efficient, meaning that they are pedagogical, sociological and cultural. It is these choices between general science and religious knowledge that lead Muslims to backwardness and paradoxical decline, because general knowledge is considered something that is outside of Islam and outside of Islam and comes from non-Islam, and is often opposed between religion and religion. science (in this case science). Religion is considered to have nothing to do with science, so science is considered ignorant of religion. That is the description of educational practice and scientific activities in the country today with various negative impacts caused and felt by the community. (Muhaimin, 2006) Whereas according to Ansari Yamamah the two poles of science and religion can be collaborated called Symphony theory (rhythm), one reason is that science basically speaks for the truth and benefit of the universality of humanity, even though the sciences are sourced from text -different texts which are very thick with various sociological dimensions both in the context of anthology, epistemology and axiology. (Ansari Yamamah, 2019).

As Azyumardi Azra explains that Islamic education has several characteristics, namely: First, it emphasizes the search for knowledge, mastery and development on the basis of worship to Allah. Second, recognition of one's potential and ability to develop in a personality, every seeker of knowledge is seen as a creature of God who needs to be respected and supported, so that his potentials can be properly actualized. Third, the practice of knowledge on the basis of responsibility to God and human society. Here, knowledge is not only to be known and developed, but also to be practiced in real life at the same time. Thus there is consistency between what is known and its practice in everyday life. (Azyumardi Azra. 1999)

Education is not just a transfer of knowledge, mental body and intellect development alone, but how the knowledge and experience that has been obtained are practiced in daily behavior. Ki Hajar Dewantara in this case stated that education is an effort that is carried out with full conviction aimed at the safety and happiness of humans. Education is not only a development actor but is often a struggle as well. Education means nurturing life to grow towards progress, it is not allowed to continue yesterday's state. Education is a cultural endeavor,

based on civilization, namely advancing life in order to enhance the human degree. (Abudin Nata, 2001). The world and life that will be faced are different from the world today, for that what will be given to students must show the possible relevance and usefulness in the future.

2. Causes of Tangled Threads in Islamic Education in Indonesia

Islamic education in the era of globalization is currently facing big challenges, especially if it is related to its contribution to the formation of modern civilizations and cultures that are relevant to the development of science and technology (IPTEK). In this dimension, education (Islamic education in particular) experiences a decline in function (functional degradation) because Islamic education is more oriented towards cognitive aspects and is dogmatic inwardly rather than outwardly explorative. This occurs as a result of Islamic education being unable to compete in culture at the global level. (M. Mukti Ali, 1998).

The factors behind the renewal of Islamic education in the modern age can be seen from two factors, namely internal factors in the world of Islamic education and intellectuals and external factors, namely contact between education and the environment. (Armai Arief. 2009).

a. Internal Problems in Education

   1) Power Relations and Orientation of Islamic Education.

The purpose of education is basically only one, namely to humanize humans, or to elevate human dignity, namely to become a caliph on earth with the duty and responsibility to prosper life and protect the environment. The educational goals that have been oriented have been very ideal, in fact, because they are too ideal, these goals have never been implemented properly. Educational orientation, as aspired nationally, may in the context of the current era become erratic, or lose orientation, remembering that it is the demand for a pragmatic life pattern in Indonesian society. It should be criticized that globalization does not only have positive effects, with the existing facilities, but the various demands of life caused by it make education disorientation. Education tends to be based on pragmatic needs, or the needs of the job market, so that the spirit of Islamic education as the foundation of culture, morality and social movement is lost. (Dwi Priyanto, 2014). It should be through the idea of transitive Islam. The goal of Islamic education should not be stagnant, silent and pragmatic, but it must be total production to be able to carry out the tasks of the caliphate in a social context and make others get happiness, security, peace and prosperity when having education.

   2) Curriculum Problems.

The centralistic system is closely related to the authoritarian top-down bureaucracy which gives the impression that the "lower" party must carry out all the wishes of the "above" parties. In a system like this, innovation and reform will not occur. In the field of curriculum, this centralized system also affects educational output. This can be observed from the following phenomena: (1) changes from the stress on memorization and memory about texts from Islamic teachings, as well as mental-spiritual discipline as well as influences from the Middle East, to understanding the purpose of Islamic religious meaning and motivation to achieve Islamic Education learning objectives. (2) changes from textual, normative, and absolutist ways of thinking to historical, empirical, and contextual ways of thinking in understanding and explaining Islamic teachings and values. (3) changes from the pressure of the products or results of Islamic religious thought from the a predecessor to the process or methodology to produce the product. (4) a change from the pattern of developing an Islamic

education curriculum that relies solely on experts in selecting and compiling the content of the Islamic education curriculum to the broad involvement of experts, teachers, students, the community to identify the goals of Islamic Education and ways to achieve them. (Dwi Priyanto, 2014) Whereas the Islamic Education Curriculum must be driven, not merely centralized, so that the spirit of Islamic "movement" shifts from internalistic to communal externalistic that is independent of the social hierarchy and is also able to collaborate each social unit to play its role in the development of social life towards a strong creative, advanced and dignified education in in the midst of modernization. (Ansari Yamamah, 2019).

3) Approach / Learning Method.

The role of the teacher or lecturer is very large in improving the quality of student competence. In teaching, he must be able to generate teacher potential, motivate, provide injections and mobilize students through creative and contextual learning patterns (the current context uses adequate technology). Such learning patterns will support the achievement of superior schools and quality graduates who are ready to compete in the current developments. Students or students are not humans who have no experience. On the other hand, he turns out to have millions of quite diverse experiences. Therefore, even in class, students must be critical in reading the realities of the class, and be ready to criticize them. Starting from this ideal condition, we realize that until now, there are still many students who like to be taught using conservative methods, such as lectures, dictation, because it is simpler and there is no challenge to think. (Dwi Priyanto, 2014).

Currently there are many assumptions that assess teachers as not serious in developing their profession. This can be seen from teachers who do not have teaching preparation and are less interested in teachers in developing their own quality. Teachers are required to be able to develop teaching materials, but currently many teachers are not enthusiastic in carrying out their profession, especially in developing teaching materials. The decrease in teacher productivity is very unfortunate given the many benefits that are obtained from the development of teaching materials. The importance of developing this teaching material is because the teaching material must be in accordance with the demands of the curriculum, student characteristics, and can solve problems in learning. The decline in the quality and productivity of teachers in meeting the demands of developing teaching materials may be due to problems and limitations. This relates to situations experienced by teachers on a daily basis. One way to overcome problems or limitations in developing teaching materials by teachers is to position individuals, in this case the teacher to describe a situation of experience where they feel they can develop teaching materials and where they are not able to develop it. Therefore, it is necessary to have an art that can collaborate various scientific instruments to play a role so as to give birth to scientific sympony (rhythm) to improve quality. (Ansari Yamamah, 2019).

4) Professionalism and Quality of Human Resources

One of the major problems facing the world of education in Indonesia since the New Order era is the inadequate professionalism of teachers and educators. Quantitatively, the number of teachers and other education personnel seems to be sufficient, but in terms of quality and professionalism it still does not meet expectations. Many teachers and education personnel. (Dwi Priyanto, 2014). Teachers are the spearhead of education. As educators, teachers must have certain competencies in order to be able to educate their students properly. According to Law No.14 of 2005 article 10 paragraph 1, the competencies that must be possessed by

teachers include pedagogical competence, personality competence, social competence, and professional competence obtained through professional education. The teacher's job is to convey knowledge. The knowledge that is conveyed by the teacher will be more useful if the delivery is also done through scientific writing because it can not only be enjoyed by students, but also by the wider community. Now the problems faced by education in the teaching force are teacher professionalism, teaching feasibility and teacher welfare. As according to the idea of transitive Islam, one way to maintain the existence of the continuity of self-progress or life is to maintain and develop and maximize reason through education from various academics so that one day it becomes total production to give birth to kamil people. (Ansari Yamamah, 2019)

b. External Problems in Education

Nowadays globalization has started to become an actual problem in education. The problems of globalization in the field of education are mainly related to educational output. As is well known, in the current era of globalization there has been a paradigm shift about the superiority of a country, from a comparative advantage to a competitive advantage. Comparative advantage rests on the wealth of natural resources, while competitive advantage rests on having quality human resources. (Kuntowijoyo, 2001)

The results of a study conducted by Inkeles and Smith in six developing countries (Argentina, Bangladesh, Chile, India, Israel and Nigeria) show that the attitudes or behavior of individuals in the modern era include: (1) openness to new experiences; (2) readiness to accept social changes; (3) efficacy, namely belief in human ability with science and technology to control and regulate their natural environment (as opposed to fatalism); (4) the habit of planning and working on time; (5) oriented towards the future; (6) trust in others without prejudice; (7) tendency to break away from big family ties (individualism); (8) weak religious belief (as a result of growing extreme secularism); (9) actively seeking information and facts through mass media; (10) preference (preferring) to live in the city to pursue advancement, or pursue a career. (Muhaimin, 2003)

In discussions about education, it is often faced with two contradictory educational orientations, one side which emphasizes more on the humanities aspect and the other is more oriented towards mastery of knowledge and hi-tech. Human progress that is fulcrum in the scientific field will forever not give satisfaction to human life, because of that there is a new awareness to return to religious values. As religion is part of the value system, religion will only experience a revitalization process. In the context of revitalizing and transforming religious values is how to reconstruct the role of religion. This role can be carried out, when in religion there are complete value system formulations, namely the totality of the meaning system that applies to all life, both individually and socially. (Fadjar, A. Malik, 1999).

3. Mapping Problems Towards Quality Islamic Education.

The quality of education is something that must be considered and strived to achieve. Because education will be in vain if the quality of the process and graduates are low, the soul will not be awakened if the output of education adds to the burden on the community, family, and country. (Ahmad Baharuddin, 2007)

The first step that should be considered in mapping the problems of Islamic education, must be analyzed from the aspects of strengths, weaknesses, opportunities, and threats. First, Islamic education (pesantren, madrasah, schools characterized by Islam, and higher education institutions) is > 80% managed by the private

sector. In its management, there is more trust and respect for ulama, believing that teachers teach something right, religious calling, worship, sincerity, cheap, people. This is a strength in the management of Islamic education. Second, the weakness is that Islamic education is in a weak position, unprofessional in almost all sectors and components, stress, vacillating between identity, whether joining the public school model or joining the National Education and Religious Affairs Ministry. There is no stable system in developing models of religious education and religious education. Third, the opportunity that in Law No.20 Th. 2003 provided an opportunity or momentum for the development of religious and religious education. Islamic education is recognized as equal to other education. Fourth, the threat that many other educational institutions are more resilient and qualified, science and technology that are developing very rapidly have not been overtaken by Islamic education, Islamic education loses its identity, Islamic education always becomes second-class citizens, uprooted from the cultural roots of its Muslim community. (Mastuhu, 2003).

So, there is no other reason for Muslims (scientists, practitioners of education, intellectuals and Muslim thinkers) not to think about all branches of knowledge, especially science and technology, which is inherited. This is because the negative effects of globalization and the environmental crisis in this new millennium have to be faced by religion which incidentally always educates towards peace, justice and welfare. That is what Islamic education faces, now and in the future. Even though we all know that the internal problems of Islamic Education itself, both institutionally and scientifically, still face classic problems that have not been resolved until now, from problems of management, personnel, sources of funds, to problems of infrastructure and curriculum. The seriousness of the problem resulted in, in addition to the very low quality of Islamic Education, the managers of Islamic Education were no longer able to and or were able to anticipate the challenges of globalization that were so clearly facing them. (Abdul Munir Mulkhan, at.al, 2004)

The treatment of the government and society towards Islamic education is still the same, discriminatory. This attitude has led to the marginalization of Islamic education to this day. The exclusion of Islamic education from competition is actually due to two factors, namely internal and external factors. Internal factors, first, include the management of Islamic education which in general has not been able to carry out effective and quality learning and educational management. This is reflected in being unable to compete with schools under the guidance of the Ministry of National Education (Diknas) which are generally managed in a modern manner. Second, the professional compensation factor for teachers is still very low. Teachers, who are the most important element in teaching and learning activities, are generally weak in mastery of subject matter, especially regarding general subjects, teaching skills, classroom management, and teaching motivation. This occurs because the Islamic education system is not conducive to the development of teacher professional competence. Third, is the leadership factor, meaning that there are not a few madrasah heads who do not have a vision and mission for where education will be taken and developed. The head of a madrasa should be a symbol of excellence in leadership, morals, intellectual and professionalism in a formal educational institution, but it is difficult to find in the field of Islamic education. (Hujair A. H. Sanaky, 2008).

However, the issue of education will never be discussed. This at least is based on the first few reasons, it is the nature of everyone that they want a better education even though they sometimes don't know which is actually better education, because it is nature, so it is their destiny that education will never done. Second, educational theory will always be out of date, because it is based on the needs of society which are always changing at any time and place. Because of this change, society will never be satisfied with the existing educational theory, and thirdly, changes in the outlook on life also affect one's dissatisfaction with the state of education, so that one day someone will be satisfied with the existing education system because it is in accordance with his view of life. , and at other times a person can be influenced by other views of life which in turn change his opinion about education which was previously considered satisfying him. (Muhaimin, 2006)

Innovation or structuring of the function of Islamic education must be carried out, especially in the school education system, which must be pursued continuously, continuously, sustainably, so that its efforts can reach out to the expansion and development of the Islamic education system outside of schools. Institutional and educational personnel should be innovated. Education personnel must have their work ethic and professionalism improved. Improvements in material aspects (curriculum), approaches, and methodologies that are still oriented towards traditional systems, improvements in aspects of education management itself. But the effort to make innovation is not just a patchwork, but must be fundamental and comprehensive, starting from the functions, objectives, methods, strategies, materials (curriculum), educational institutions, and their management. In other words, the arrangement of Islamic education must be comprehensive and comprehensive. (Azyumardi Azra, 2002).

C. Conclusion

Measuring the Problems of Islamic Education with a Transitive Islamic Perspective First, Islamic education is placed on the basics of Islamic teachings and all its cultural instruments. The basics of the first and foremost formation and development of Islamic education are of course the Koran and the Sunnah. Second, Islamic education in the era of globalization is currently facing major challenges, especially if it is related to its contribution to the formation of modern civilization and culture that is relevant to the development of science and technology (science and technology). In this dimension, education (Islamic education in particular) experiences a decline in function (functional degradation) because Islamic education is more oriented to cognitive aspects and is dogmatic inwardly rather than outwardly exploratory, it should have a spirit of "movement". Third, the quality of education is something that must be considered and strived to achieve. Because education will be in vain if the quality of the process and graduates are low, the soul is not built if the output of education adds to the burden on the community, family, and country, it is necessary to call a vocational education called Sympony (rhythm) so that the purpose of Islamic education is to form a higher civilization in the future.

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