

# The Contextualization of Islamic Education: Reformulation the Essence and Urgency in the Islamic Educators in Information Transformation Era

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DOI : 10.14421/jpi.2017.61.123-146

Received: 25 January 2017

Revised: 24 March 2017

Approved: 9 May 2017

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## **Abstract**

*Education is the way to prepare the next generation with excellence and competitiveness and Islamic education is no exception. Islamic education, which aims to form the perfect man (insan kamil), is faced with complicated problems of globalization era characterized by the transformation of information. Islam must dominate the quality of education, to be both resistant and flexible with the times. To form a solid Islamic education takes various steps. Reconstruction of the essence and urgency of Islamic education is a way to drown out the dichotomy of science, since all sciences, according to Islam, comes from one authority. The concept of pluralism education should be done so that Muslims are not conflicted in the belief monopolistic practices. By understanding and accepting diversity, the nature of tolerance and inclusivity have been more mature so that Muslims are able to exchange thoughts for the future progress. The term "reconstruction" in this paper indicates that there has been existing paradigm used in Islamic education. However, this paradigm must now be designed or renewed so that Islamic education is able to build a democratic, religious, innovative, and ready person to face the challenges of the transformation of great and rapid information.*

**Keywords:** *Islamic Education, Essence and Urgency of Islamic Education, Information Transformation, Islamic Education and Information Transformation*

## **Abstrak**

*Pendidikan adalah cara untuk menyiapkan generasi yang unggul dan memiliki daya saing. Tak terkecuali bagi pendidikan Islam. Pendidikan Islam yang bertujuan untuk membentuk insan kamil dihadapkan pada permasalahan pelik akan derasnya globalisasi yang ditandai dengan era transformasi informasi. Mutu pendidikan Islam*

harus mendominasi, agar bersifat resisten dan fleksibel dengan perkembangan zaman. Untuk membentuk pendidikan Islam yang kokoh diperlukan berbagai macam langkah. Rekonstruksi esensi dan urgensi pendidikan Islam merupakan cara untuk meredam dikotomi ilmu, karena pada hakikatnya semua ilmu menurut Islam bersumber dari satu otoritas. Pendidikan yang berwawasan pluralisme perlu dilakukan agar umat Islam tidak terbentur dalam praktik monopoli keyakinan. Dengan memahami dan menerima keberagaman, maka sifat toleransi dan inklusif semakin matang sehingga umat Islam mampu melakukan tukar pikiran demi kemajuan bersama. Term “rekonstruksi” di dalam paper ini mengindikasikan bahwa sebelumnya telah ada paradigma yang digunakan dalam pendidikan Islam. Hanya saja, paradigma tersebut kini harus dirancang atau diperbaharui kembali agar pendidikan Islam mampu membangun masyarakat yang demokratis, religius, inovatif, dan siap untuk menghadapi tantangan transformasi informasi yang begitu hebat dan pesat.

**Kata Kunci:** *Pendidikan Islam, Esensi dan Urgensi Pendidikan Islam, Transformasi Informasi, Pendidikan Islam dan Transformasi Informasi*

## Introduction

As an agent of change, Islamic education in the atmosphere of modernization and globalization is required maximize its role dynamically and proactively. Its existence is expected to bring about change and contribute significantly to the improvement of the Muslims, both theoretically and practically.

As a process, Islamic Education is not and not only identified and conceptualized on only a process of planting moral values to fend off the negative effects of globalization. But the most important thing is how the moral values that have been inculcated in Islamic education could play a role as a liberating force<sup>1</sup> of the crush of poverty, ignorance and social, cultural and economic backwardness.

Globalization, characterized by the transformation of information, is a challenge and issue that must be addressed and solved in an effort to take advantage of the transformation of information as the media to achieve the interests of the human race on this earth. The presence of information technology and communication technology should be connoted as well conceived as a signal that accelerates the maturing process of Islamic

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<sup>1</sup> Una Kartawisastra, *Strategi Klasifikasi Nilai* (Jakarta: P3P, 1990), 1.

education in meeting the demands of education not only in character, but also adaptable and aware<sup>2</sup> toward the developments in information technology. The developmental process of globalization was initially marked with the progress of information and communication technology.

Contextualization of Islamic Education as one of the formats for education in general, should be understood as an agent of change who has the essence and urgency in a change. Therefore, in a broader perspective, contextualization of Islamic education should be viewed as a variable which indicates the existence of Islamic education and its important role in providing color and values intact and totality to an educational need. Without an ability to provide an adequate education, it will be difficult for any society to achieve progress. Consequently, many education experts argued that "education is the key that opens the door to modernization. To achieve the optimal point of the contextualization of Islamic education itself, the keyword is utilization of all the components, in this case the human and non-human potential engaged in it should be maximized. Chances and opportunities should be made available widely to all components.<sup>3</sup>

Within the framework of the structure of religious people's mindset, the process of transforming information era considered influential on the continuing development of the traditional identity and religious values. The reality can no longer be tolerated by the religious community. Therefore, constructive responses from among thinkers and religious activities of the above phenomenon becomes a necessity. In this way, what actually happened was *prima facie* of religion toward positive dialogue between religious norms with the empirical reality that is always evolving. Nonetheless, it is important to note, that the 'meeting' of Islamic education with empirical reality does not always take the form of dialogical constructive discourse. Instead, what appears is fear myths forming an impression that information transformation era led the Islamic education to an edge position.<sup>4</sup>

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<sup>2</sup> Clifford Geertz, "Modernization in A Moslem Society: The Indonesia Case," *Quest*, 1963, Vol. 39 edition Hadi S, Qamarul, *Membangun Insan Seutuhnya*, Al-Ma'arif, Bandung, 1986.

<sup>3</sup> SM Ismail and et al., *Paradigma Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2002), hlm. 31.

<sup>4</sup> Ali Ashraf, *Crisis Ini Moslem Education* (Jeddah: King Abdul Aziz University, 1398), 31 Also see , Quraish Shihab, *Membumikan Al-Qur'an*, (Bandung: Mizan, 1998), h. 172, Omar

During this time, Islamic education is assumed even conceived less successful in capturing the attitudes and behavior and work together with non-religious education programs. In this frame, the Islamic education less or have not been able even considered to have no relevance clear stand against technological change is happening now or less contextual to the development of information technology. In other words, the Islamic education which is not contextual and cannot be separated from the history that tends to adopt anomalous trend of thinking in addressing modernity marked by the development of information technology. This thinking anomaly of Islamic education is eventually referred to the unpreparedness of Islamic educational institutions in welcoming, responding and anticipating the rapid advancement of technology and information transformation. The factual reality also contributes in exacerbating poor Islamic education in the delivery of qualified outputs (students) and have strong information-based competitiveness.

That the transformation of information is very influential (in this case, a negative effect) on the implementation of Islamic education itself, must be believed to be something a must. Influence may appear in Islamic education will be visible and apparent to the purpose, process, teacher-student relationship, ethic, or other methods. That it should also be recognized, the negative effects arising from the transformation of information (especially in Islamic education) is the emergence of a trend of change for religiosity entity, all of which affects the sustainability of the development of identity, practice, and religious values.<sup>5</sup> Of course, all this cannot go unpunished. Clerical, thinkers, educators, even the authorities should respond constructively to the various problems arising as a result of the influence of the transformation of information.

However, we also must not turn a blind eye that the information age makes it all more transparent. What happens in a part of the world can be quickly known in the other parts of the world. One's relationship with others. Technology and communications becomes closer, simpler, and easier. With

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Mohammad al Thoumy Al-Syaibany, *Filsafat Pendidikan Islam*, translated by Hasan Langgulung, (Jakarta: Bulan Bintang, 1997), p. 22-24.

<sup>5</sup> Abdurrahman An-Nahlawi, *Prinsip-Prinsip Dan Metode Pendidikan Islam*, translated by Dahlan and Soelaiman (Bandung: CV Diponegoro, 2002), 47.

the transformation of information, we can easily get the other knowledge from various media, radio, television, internet, newspapers, magazines, and so forth. Thus, there are many positive things that can be gained by Islamic Education (both system and institutional) to improve quality.

The context of the problems above, certainly not as an attempt to construct Islamic education into education secular, nor make Islamic education allergy or a priori even a fatalist to the times marked by the era of transformation of the information, but how to make Islamic education became solution that is distinctively oriented<sup>6</sup> in response to the transformation of education information and position of Islam as a medium that has the essence and the urgency in building a world civilization. It can be started from efforts to make ***Reformulation of Islamic Educators' Essence and Urgency in Information Transformation Era*** in a frame construction of Islamic education that has a complete formulation of theory and practice. In the perspective of the transformation of information, Islamic education must have a vision, mission, and goals that are contextual to global currents. Indeed, Islamic Education should be able to eliminate barriers and limits to the dichotomous nature of Islamic education that is integrative.

## Contextualization of Islamic Education Reformulation

Islamic education is often perceived as traditional and conservative education. According to the observations Amin Abdullah, most Islamic educations are still using a conventional-traditional pattern, not only those that happened in non-formal education such as *pesantren* (boarding schools), but also in Islamic schools, *madrassa* and colleges. It must therefore be sought new breakthroughs and innovations that are relevant to the times, so that Islamic education into actual-contextual. Thus, if well implemented, Islamic education will be relevant and suitable with the motion of the changes and demands of the times.

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<sup>6</sup> Azyumardi Azra, *Pendidikan Islam; Tradisi Dan Modrnisasi Menuju Milenium Baru* (Jakarta: Logos, 1999) hlm. 53. Azyumardi Azra's point of view represent the various opinions that Islamic education reform can be implemented in the level of material so that the educators are expected to compose lesson plans based on the above formula. Nevertheless, it is still not enough. Reformulation of Islamic education needs to employ discourse construction in philosophical and methodological aspects and the way of delivering and communicating it as well.

Epistemological studies in any area of science cannot be prevented from questioning the contextual construction of the way of thinking and mentality. Meanwhile, a way of thinking is influenced by the changing times encircling movement and the style of life challenges faced by every generation. Historically, Islamic education has experience and culture that it becomes worthwhile to re-value the motion and the dynamics of Islamic education quality. This moving epistemological construction requires the creative, innovative, positive patterns of thought and mentality as implied by Fazlur Rahman. So this active construction will always try and strive to build a new framework of thinking, adaptive to all the times that occur in the vicinity, and are not satisfied with the anomalies inherent in the traditional framework that has been running conventionally and traditionally.

Islamic education is a series of processes of human empowerment towards *taklif* (maturity), either intellectually, mentally and morally, to perform the function of humanity carried-as a servant (*abd*) toward Khaliq and "custodians" (caliph) in the universe. Thus, the primary function of education is to prepare learners (the next generation) with the ability and expertise (skills) necessary to have the ability and readiness to plunge into the community (environment), as the ultimate goal of education. Islamic education is rooted in the values of the Islamic religion in addition to embed or an attitude of life which is imbued with those values.<sup>7</sup>

Islamic education has character and style that is always growing very dynamically. It has been proved in the course of its long history. In the past, the West learn to Islam, meanwhile what happens now is a turning point. In the current history, Islamic education has been left behind. Perhaps if the Islamic education wants progress, then the impersonation way that the West absorb knowledge of Islam, becomes a necessity. Massive transformation of information to knowledge that despite the current era of Islamic education is faced with the issue of globalization is increasingly refract values, norms, and

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<sup>7</sup> Isma'il Raji al-Faruqi, *Islamisasi Pengetahuan*, ed. revisi, Terj. Anas Mahyuddin from Islamization of Knowledge (Bandung: Pustaka, 2004), h.65. This paradigm is derived from postulate that the fundamental principle in Islamic education "not multiply Allah" (tauhid). With this basis, it means deliberating human from authorities other than Allah's authorities. Referring to this basis, the students can develop their personals on their awareness which is fitri and hanif (tends to God's truth).

ethics, all of which are the toughest challenge that must be faced.<sup>8</sup> Shifting values of Islamic adult education is a boomerang in the Islamic world. Individual Muslims are supposed to be ethical, and moral is now a demoralized on what education produces. The moral decadence is the impact of the unsuccessfulness of general education, especially Islamic education. So that the various issues that make opaque Islamic education today faces the need for the reconstruction of Islamic education based modernist-religiosity.

In the perspective of contextualization, educational backwardness of Islam is, one among others- also caused by narrowing of the understanding of Islamic education is only the range of aspects of life hereafter separate the worldly life, or aspect of spiritual life separate from physical life. In other words, Islamic education still separates between reason and revelation, *qouliyah* paragraph and *kauniyah*<sup>9</sup> paragraph and thought and recitation. This constellation eventually causes imbalances paradigm, which is an underdeveloped concept of humanism religious in the world of Islamic education, which is due to Islamic education is more oriented to the concept *abdullah* (human as a slave), rather than as a concept *khalifatullah* (man as vicegerent of Allah) as biodegradable on. Conceptuality as evidenced by the existence of Islamic education if the terms of the institutional as well as from the values that would like to achieve, is still limited to the fulfillment of the demands formality and not as a requirement of a substantial nature, which demands to produce individuals active driving history and players fielding and nimble as a pioneer and manufacturer of Islamic civilization in the future.

Contextualization today shows that Islamic education is in a position between historical determinism and realism. This term indicates that, one side of Islamic education is the piece of the story and the romance of the historical past, in which they (read: Islamic education) proud as ever to have

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<sup>8</sup> Umar A. Jenie, *Paradigma Dan Religiositas Perkembangan Iptek, in Religiusitas Iptek*, cet. 1 (Yogyakarta: t.p., 1998), h. 67.

<sup>9</sup> Mudjia Rahadjo, *Menjejaki Model-Model Pengembangannya*, ed., Quo Vadiss Pendidikan Islam (Malang: Cendikia Paramulya, 2002), h. 20. To avoid dichotomy, Islamic education must be contextual and relevant to life problems as taught al-Qur'an and Sunnah. To contextualization of education with today's problem is strategic and rational choice relevant to the spirit of Islamic doctrine. Islamic education must take modern patterns, but take aside the spiritual values and akhlakul karimah.

thinkers and great scientists, and has a major contribution also to the development of civilization and the science world as well as a transmission for the development of the treasures of the world, but on the other hand they face a reality that Islamic education is not helpless when faced with the realities of modern industrial society and technology. This was supported by the view of some Muslims who were less interested in general sciences and even to the "forbidden". This has an impact on learning in the Islamic education system was still preoccupied with what is by Syed Hossein Nasr,<sup>10</sup> as *bayani* epistemology, or called *hadara an-nass* (the religious culture that merely refers to the text), where education is only struggling with a pile religious texts are mostly talking about the issues of *fiqh* alone, without caring about the swift currents of globalization characterized by the emergence of the information age around it.

All factors of scientific tradition weaknesses among Muslims and the complexity of problems in Islamic education, cause Islamic education in backwardness and theoretically will not be able to provide answers to the demands of liberals and humanization. Therefore, this crisis should not only be seen in the perspective of a negative, but should be seen in the perspective of the dynamics of Islamic science, by reconstructing the paradigm of the old one to be replaced with a new paradigm in accordance with the today's context (needs). By this assumption, it is essential to try an attempt to unravel the problems in the education of Islam, then find a new alternative - reformation- which is certainly more realistic thinking, innovative, decisive and dynamic future.

But at least the construction of the contextualization of Islamic education would be interesting if the response given is to the movement of constructive thinking anyway to answer the reality of the above, and it can be done by, among others: *first*, eliminate the paradigm dichotomy between religious knowledge and general science, science is not value-free, but free to judge, teach religion through the language of science, and do not teach the traditional side, but the rational side. In addition, it should be added again with the use of the senses and the intellect in the object area of science, while

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<sup>10</sup> Seyyed Hossein Nasr, *Islam Dan Nestapa Manusia Modern*, Translated by Anas Mahyuddin (Bandung: Mizan, 2003), h. 27.



revelations provide guidance or guiding sense to color science with faith and spiritual values.

*Second*, changing patterns of Islamic education is indoctrination into participative pattern that provides space and full access to Islamic education institutionally to develop critical thinking, optimistic, dynamic, innovative, and adaptive to the advent of information technology-based knowledge development.

*Third*, change the ideological paradigm into the scientific paradigm which is based on the revelations of Allah. Because, ideological paradigm, because its authority- can bind the freedom of scientific tradition, creative, open and dynamic. Practical ideological paradigm does not provide space to reasoning or free thought responsible argumentative. In fact, the revelations give freedom for the human mind to study, examine, observation, discover, and receive knowledge (*kauniyah* verses)<sup>11</sup> with instructions revelation of Allah SWT. Therefore, in order to materialize the epistemology of Islamic education, the consequences should be based on God's revelation.

*Fourth*, re-harmonize the relation of God and man in the form of education that *teoantroposentris* with pressing point that human beings are the Lord of glory. Fifth, harmonizing between faith and science both of which should not be separated. Sixth, harmonizing between fulfilling spiritual needs (spiritual-*ukhrawi*) to meet the needs of physical (material-worldly). Seventh, to harmonize the revelation by the power of intellectual (thinking, critical and rational).

## **The Essence of Islamic Education in The Era of Information Transformation**

Each substance contains an understanding of the essence, but not every essence implies substance. The substance can be interpreted as forming something or which is basically something. The Each substance contains an understanding of the essence, but not every essence implies substance. The substance can be interpreted as forming something or which is basically

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<sup>11</sup> Kauniyah verses is Allah's verses or His greatness indications. This universe save a million of knowledge and secret. It is impossible to know the knowledge in God's destiny (*sunnatullah*) except by conducting research, observation, invention and development.

something. The essence is the nature of the goods things. The essence of the Islamic education is the education of *Tawheed* (belief) and moral education or moral. To realize God's servant and *caliph al fil ard*,<sup>12</sup> humans must have faith and good morals. Man of faith and morals with all its potential it will be able to use their knowledge for the welfare of mankind. Thus Islamic education is a gradual process in forming the human being based on their potential to comply with the intent its creation and existence. The purpose of human creation is to worship God. While the existence of human beings on earth is to take care of the affairs of the world (*the caliph al fil ard*).

We do not want the progress of science and technology as well as the richness of thought, but to experience inner spiritual poverty and aridity. State Concern and the advanced industrial societies such as Europe and Japan is sufficient to provide a lesson for us to meet future industrialization phase. The Qur'an repeatedly told us to do historical research, with the sayings "*Siru Fil Ardl*" and "*Kana Kaifa Fanzhuru 'Aqibatu ... ..*". almost all civilizations designated by the Qur'an as an object of research and studies are objects that reach the level of physical progress, or the progress of science, but in the moral destruction of faith.

This phenomenon is certainly not to shut down and halt the Islamic education in an effort to respond to the consequences and consistency that arise from the development of information technology. Stigma think that woke certainly should not be a stigma that is upside down, the view that any euphoria development of technologies-especially information-which happens to be something that is not necessarily good for Islam (especially Islamic education), not Islam through education that the construction has a majesty and glory goal, which is none other than creating a Muslim intellectual who is adaptable to the times, but remain firmly uphold the majesty and glory of Islam itself.

In the above context, the essence of Islamic education as proposed by Syed Muhammad Naquib al-Attas is a problem that is always interesting and

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<sup>12</sup> S. Qomarul Hadi, *Membangun Insan Seutuhnya* (Bandung: Al-Ma'arif, 1986), h. 67. The goal of Islamic education is the continuum of big vision contained in God's sayings and Prophet Muhammad's hadith. Referring to these two main sources, Islamic education must pay attention to all life dimensions. It is not only about religious education but also about the social, cultural, economic, political issues and so forth.

important to be studied, for the implementation of Islamic education is now undergoing a process of dichotomy, namely to apply the method and content of western education by adding a few subjects Islam with the method and content of Islamists from classical times that have not been fundamentally modernized.<sup>13</sup> Providing Islamic education has been based and anticipate changing times, but only to maintain and preserve all the heritage that is both classic. Islamic education still become "cultural heritage" which would only serve to care for and maintain ancestral traditions without seeing prospective side appearing in an effort to build a tradition of Islamic education more modern.

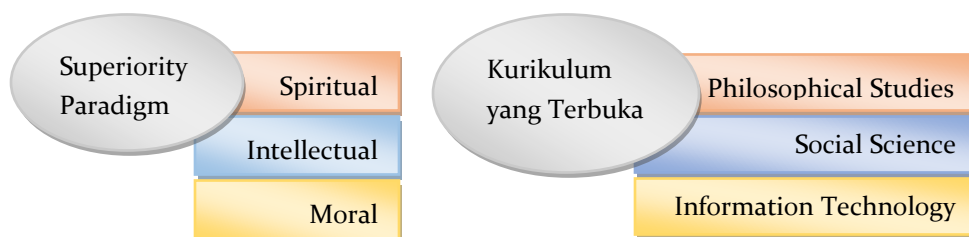
The essence of "Islamic Education", as stated by Syed Muhammad Naquib al-Attas, does not mean physical fixtures and equipment or quasi-physical instruction such as books that taught or external structure of education, but it is what you think Syed Muhammad Naquib al-Attas as "Islamic intellectualism", and for Syed Muhammad Naquib al-Attas this is the essence of Islamic education. Islam Intellectualism is the growth of Islamic thought that is original and adequate, which should provide the criteria for judging the success or failure of a system of Islamic education. Formulation of thought Islamic education should be based on the methods of interpretation and the correct understanding of the Koran, which serves as a guide or an inspiration to all components interested in the advancement of Islamic education and progressive Islamic education, particularly in an effort to accommodate the development of information technology.

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<sup>13</sup> Syed Muhammad al-Naqueib al-Attas, *Konsep Pendidikan Dalam Islam* (Bandung: Mizan, 1987), h. 86. Tesis tersebut di atas tidak berlebihan, karena dibalik kebesaran dan keluasan kapasitas, peran dan fungsi pendidikan Islam itu sendiri, pendidikan Islam belum berani menunjukkan berfikir yang distingtif. Dengan kata lain, pendidikan Islam pada semua jenjang harus mampu menatap dan "menjejakkan" kiprah dan kontribusinya untuk menunjukkan nalar kritis dalam menghadapi modernitas zaman. Sekali lagi, penyelenggaraan pendidikan Islam bukan sekedar merawat "cagar budaya" ajaran-ajaran Islam semata, tetapi yang lebih penting menciptakan output yang memiliki daya saing tinggi dihadapan Bangsaanya sendiri (internal) dan seluruh Bangsa di dunia (eksternal). Kesemuanya itu dibangun oleh fenomenalisme ilmu pengetahuan yang tidak bisa tidak harus diikuti oleh pendidikan Islam. Oleh karena itu ditinjau dari aspek pengamalannya, pendidikan Islam harus berwatak akomodatif kepada tuntutan kemajuan zaman yang tentu saja ruang lingkupnya masih berada pada tataran dan kerangka yang mengacu pada norma-norma ke-Islaman.

From the above context, basically the whole issue of "modernization" in Islamic education, encouraged and guided by the spirit in an effort to make it able to produce Islamic intellectuals creative in all areas of business while maintaining a serious relationship to Islam. Modernization of Islamic education rather than on equipment and physical equipment teaching like the books, but the modernization efforts in the building of Islamic intellectualism. To that end, the formulation of Islamic higher education should be based on the method of correct interpretation of the Qur'an, because the Qur'an should be placed as a point of Islamic intellectualism. True and deep understanding of the Koran which serves as a guide and inspiration for the youth of Islam. In other words, the Qur'an is not Scripture only be viewed as a mere text of the Book of dimensions, but also to be seen from the contextual aspects, which provides the opportunity, space, movement, the Islamic education to improvise and build and show the involvement in the development of technology-based civilization, especially the information.

From what is described above, it appears that the essence of Islamic education is built on some of the concepts as the following figure.



Look at the picture above, then a brief description that what we can see is: (1) Formulation of thought the concept of Islamic higher education to be developed must be built on a solid spiritual paradigm, superior intellectually and morally exalted with al-Qur'an as a reference first and foremost. Paradigm model of this, one might expect that the civilization that they will never turn into a wild and brutal savagery. (2) offer a curriculum that are open to the studies of philosophy, science-social science, and information technology. Islamic education should have been and should build paradigm that emphasizes the role of philosophy as a critical analytical

activity in the generation of ideas that are free. In this case the function of philosophy provides the intellectual tools for theology in their duties "building their worldview based on the Koran" and considers that an important and becomes a necessity to involve the social sciences and information technology in the design of higher education Islam in the future.

We can no longer make a label moreover gives barriers Islamic education on a connotation that is only limited and interpreted in Islamic religious education alone. Islamic education is not only limited to the scope of just talking about monotheism, jurisprudence, dates the Prophet, read the Quran, tafsir, hadith, and others. But the paradigm of Islamic Education should be able to provide color and more global orientation that is built in a comprehensive and integrative. Including building once had the "archeology" of his own thoughts with modifications educational style more constructive to accommodate the development of information transformation that occur, which ultimately could bring awareness and a real contribution.

Information development should serve as an important momentum for Islamic Education in order to maximize the role and functions in an effort to contribute from the thoughts and actions of the facts and problems facing the nation and the world today. This is the answer to the challenges and hopes for a change in stigma and thoughts to the essence of Islamic education is actually desired at this time.

### **Urgency of Islamic Education in the Era of Information Transformation**

Islamic education is a reflection of the future as well as a catalyst for the renewal of a nation. Therefore, the transformation of Islamic education towards improving the quality, efficiency, and effectiveness is a necessity. And become a necessity anyway, that the transformation of the quality, efficiency and effectiveness of Islamic education can not be separated from the process of transformation of information that occurs at this time. The question is: "how urgencitas Islamic education amid swift and rapid transformations that information?". To answer the above questions, it is interesting what is proposed by Kuntowijoyo, that there are five programs for the reinterpretation and re-enacted the urgency of rational empiricism

Islamic education that could be implemented at this time in order to face the modernization and transformation of information.

1. The need for social structural interpretation developed more than individual interpretation as to understand certain provisions in the Qur'an.
2. Changing the way of subjective thought to a way of thinking objectively. Examples of zakat provisions, subjectively, the purpose of zakat is geared to cleansing the soul. However, the objective side of zakat goal is to achieve social welfare.
3. Changing the normative Islam becomes theoretical. If successful, many of which are original disciplines can be developed according to the concepts of the Qur'an.
4. Changing the ahistorical understanding becomes historical. During this time the stories were written in the Quran tends to be ahistorical, but the stories are the ones that we think historically.
5. Formulate formulations of general revelation into specific formulations and empirical. For example, God condemned the circulation gains only rich people only. Specifically, in fact condemns monopoly and oligopoly in the life of political economy.

Kuntowijoyo's opinion above actually contains the implicit meaning of how urgency of Islamic education must always strived to be able to create creative productivity Muslim intellectuals in all fields of intellectual endeavor together with a serious relationship to Islam. Urgency of Islamic education is what is called the "Islamic intellectualism", meaning has meaning a growth of Islamic thought were genuine and adequate that can and should provide the criteria for judging the success and failure of a system of Islamic education. Here the necessary capability and proper method to understand the Qur'an as a point of Islamic intellectualism, because the Qur'an as a guide for mankind (*hudan linnas*).

To reinforce the design of urgency Islamic education, al-Faruqi explained that there are five objectives that should be the real target of the urgency of Islamic education, among others: (1) master the disciplines of modern science, (2) control of the treasures of Islam, (3) determine the relevance of Islam that are specific to each field of modern science, (4) find ways to make creative synthesis between the treasures of Islam with modern

science, and (5) directs Islamic thought to track traffic patterns that lead to the fulfillment of God's design.

Of course, not all Muslims to implement the measures offered by the Al-Faruqi. The most fitting to do it probably is the Institute of Islamic Education (institutional). In this case Sayid Ali Ashraf and Hamid Hasan Bilgrami in their book *The Concept of Islamic University* writes that the main objective urgency of Islamic education that really must be understood is "doing an innovative breakthrough modernist to all branches of science, innovative modernist to book -book teaching and even methods of teaching. But at the same time he also had to maintain the essential openness at the university ". In this position, the power of information into something that can not be refuted. Why? Because there will be ambiguity when we talk about innovation-modernization of Islamic education, but on the other hand, Islamic education "allergic" to the development of information happening nowadays. It takes integral understanding that urgency of Islamic education that was built at the present time is not in the claim as an urgency that "lawlessness".

In the perspective of the transformation of information, education urgencitas Islam should be viewed in a broad perspective. That education Islamic (read: the innovative modernist) ideal future would still have to refer to the Qur'an and the Hadith as a major source of Islamic educational activities, it becomes a necessity that is irrefutable. However, both of these sources remains to be discussed with the circumstances that developed at this time. Without it, urgencitas Islamic education could become irrelevant and unable to answer crucial issues facing Muslims in today's information age transformation. In the context and perspective of function, the era of globalization and transformation of information, urgencitas Islamic education needs to be improved. Demands of globalization and the transformation of the information may not be avoided. In this case, Ziaduddin Sardar proposes a solution to eliminate ambivalence orientation of Islamic education, namely by putting epistemology and theory of modernist Islamic education system into the fundamental properties. To eliminate dikhotomis world system of Islamic education, HAR. Tilaar offer some urgency formulation of Islamic education is expected to be used as an alternative in the face of the transformation of information, among others:

1. In terms of epistemology, the Muslims must have the courage to develop a framework of knowledge present in a fully articulated. This means that a framework of knowledge that is designed and developed to be applicable, not just theoretical only. Framework of knowledge referred to at least be able to describe the methods and the right approach also can help in overcoming the backwardness of Islamic education information.
2. Required theoretical framework of science-based information technology that provides a concrete illustration will be a model and the scientific method in accordance with the wishes and views the world and reflect the values and culture of Muslims.
3. It should be created theories about the education system that combines the best features of traditional systems and modern systems based on information technology. The education system is centrally integral must still refer to the concept of Islamic teachings. In other words, this integrative system must be able to meet the needs of the Muslim community as a multidimensional be assured future.
4. Showing the vision, mission and objectives of Islamic education and a more dynamic, creative and innovative.
5. Displays of Islamic education is more welcoming, airy, as well as a brightener for the emergence of a more modern vitality of life.
6. Showing revivalism of Islamic education is not only oriented to the intensive, but also extrinsic and exoteric, by building and developing the civilization advances in information technology.

Having regard to the above aspects, the urgency of Islamic Education as the embodiment of the values of the Qur'an and hadith should be formulated also for adaptive against the trend of the information age. So it is proper Islamic education of urgency dimension positioned on how to build integrated understanding. Urgency of formulations that can be built and developed are:

First, build synergy understanding of the importance of improving the quality of education, both quantitatively and qualitatively, and continuously so that it can be used as a vehicle to build personal and national character (nation character building) as well as to manage and adapt to the development of globalization through information flow this, the study finally able to grow productively and creatively. Second, Islamic education is a most



valuable asset for the capital to build this nation, and to build these assets, this integration takes the role of media and information technology as the means. Third, Islamic education should be formulated in an effort to develop high-quality Islamic human who is universally recognized.

### **Reformulation of Essence and Urgency of Islamic Education in the Era of Information Transformation**

The developing era of information transformation currently not possible to be denied, because that era is a necessity that must be faced by all parties, including Islamic education. Seeing reality as written above, it takes a constructive solution in order to organize or to reconstruct the entire component of Islamic education. Reformulated or in other words the realignment of Islamic education is not just a modification or patchy, but it requires a reconceptualization and reorientation, so that Islamic education can provide a major contribution to achieving the take-off stage.

Comprehensively, there are some constructive offer which can be used as the best alternative in the formulation of Islamic education in order to have the inclination and ability to compete in the era of information transformation. The constructivism of argumentative-solution-which can be used as the future agenda for Islamic education in an effort to develop education and care are aware of the transformation of information from the aspect of the essence and urgency can be begun from:

*First*, the need to review the future of Islamic education system that is currently running to continue to promote the spirit of the teachings of Islam. The spirit that should be realized in the form of efforts to re articulate religious holy texts of any reality that happens in the spirit of globalization of information transformation. The concept of Islamic education or also called multi-cultural education has begun and should be oriented towards the implementation of Islamic education that has worldwide view. Taking the view that the effort to inculcate the view and understanding of the world to all the components involved in it, with emphasis on the interdependence of culture, humanity and the planet.

*Second*, Islamic Education must begin to emphasize the importance of critical thinking with a substantive focus on things worldwide is increasingly

characterized by interdependence, and aims to develop the knowledge, skills, and attitudes needed to live in a world whose resources increasingly depleted, characterized ethnic diversity, cultural pluralism and interdependence.

*Third*, prepare human resources more mature and armed with a quality comprehensive ability.

*Fourth*, strengthen the role of all elements of Islamic education is, individuals, families, communities, educational institutions and state Islam.

*Fifth*, the need to unify spiritual Islam with science and technology as a strong basis for facing globalization increasingly squeeze, because in the Islamic intellectual tradition, there is a hierarchy and interrelationships between the various disciplines that enable the realization of the unity (oneness) in diversity, not only in the area of faith and religious experience, but also in the world of knowledge. As we know, the discovery of levels and the proper relationship between the various disciplines is an obsession of the prominent Islamic intellectuals, from theologians to philosophers, from Sufi to historians, many of them devote their intellectual energies on the issue of classification of sciences.

*Sixth*, building a network of Islamic education locally, nationally and globally as a form of active communication and sharing of information between countries on the development of Islamic education throughout this hemisphere, so there is no inequality of educational conceptions and views on Islam.

*Seventh*, maintaining the potential local culture in the community as well as bridges of communication by continuously adhere to the spirit of Islam.

Real sustainability of what the authors described above, then in reformulate the essence and urgency of Islamic education in order to become the Islamic education modern and can be a solution to the various problems of life that is currently experienced by the Muslims, the effort of reformulating the beginning of reviewing or even change the essence of Islamic education and the urgency of a "look" of traditional face-conventional into Islamic education with a more modernist performance and can solve various problems faced by Muslims.

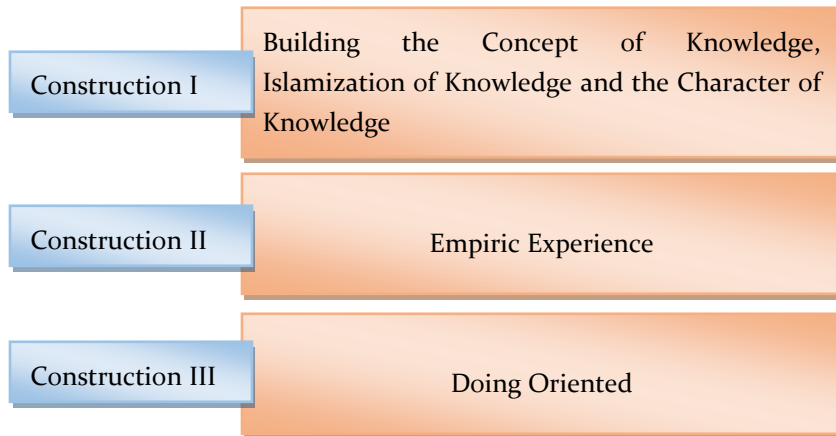
Reformulation of the essence and the urgency must be oriented to building a global vision of Islamic education, modern, flexible and dynamic. It was not an easy matter to do this reformulation, especially regarding the essence and spirit of urgency as Islamic education itself. Because at the same time anyway, Islamic education has an obligation to preserve and instill the values of Islam, while on the other side of Islamic education is essential and urgent also expected to have a strong character-based modernity as the impact of the transformation of information that inevitably must be integrated and implemented in systems, structures, processes, and procedures for Islamic education itself. And of course, must be a culture.

By looking at the map dichotomies concept, as noted above, Hujair AH. Sanaky's opinion ought to be taken into account. He said there are three steps that must be done to reformulate Islamic education as it should be, namely:

1. Islamic educational institutions need to redesign the educational function, by choosing whether:
  - a. The model of education that specialize in religious education alone is in accordance with the changing times,
  - b. Curriculum Model has been integrated between the materials public education and religion
  - c. Model of modern secular education and fill it with Islamic concepts,
  - d. Rejecting any western educational products
  - e. Religious education is not implemented in schools but conducted outside of school.
2. Education shall be directed to two dimensions, namely:
  - a. Dialectic dimension (horizontal), education should be able to develop an understanding of human life in relation with the natural or social environment. People should be able to overcome challenges and obstacles surrounding world through the development of science and technology, and
  - b. Vertical Obedience dimension, education in addition to being a tool to consolidate, preserve natural resources, as well as bridging the understanding of phenomena and mysteries of eternal life with

the almighty creator. Means education must be accompanied by a careful approach.

To avoid friction paradigm and the negative stigma in an effort to reformulate the essence and urgency of Islamic education insightful information transformation, the Islamic education should really implement the measures planned and strategic. These constructive steps are as follows:



1. Building the essence and urgency of Islamic education which is based on a design by considering the concept of science, knowledge and character of Islamization of science in Islamic perspective that does not just rely on the spiritual power that has a harmonious relationship between reason and revelation, interdependence reason with intuition and related value-spiritual values, but also on the basis of the development and the demands of the times. Essensi and urgensitas Islamic education like this, be a beacon of hope in building lives of Muslims are better with an Islamic civilization that is more established and stable. Reformulation Essensi and urgency of Islamic education such as this must be oriented and emphasized on building the totality of which is based on experience and reality (empiricism) and recommends many ways to study nature (rationalism), so that the knowledge acquired to provide a balance between intellect, skill, and spiritual as well morality.

2. Reformulation of the essence and the urgency of Islamic education in addition to the process-based monotheism, also mempriotaskan empirical experience, which of the empirical reality is then observed, studied and researched by relying on methods of observation and experimentation. This step emphasizes that the essence and urgency reformulation of Islamic education should be defined as a process, procedure, method or work in order to achieve new knowledge and not the essence and urgency within the meaning of source or tool to achieve knowledge.
3. Usage charges theological or theological hegemony on the essence and the urgency must be removed such that the Islamic education became independent.
4. The essence and the urgency of Islamic education needs to change the direction of orientation of Islamic education that emphasizes doing, activity and creativity, or working professionals who make Islam more progressive education in response to the development of science and technology. In the process of doing, activity and creativity rests on spiritual values and morality, so in addition to Islamic education is able to explore new science, on the other hand Islamic education also access the spiritual values simultaneously.

It is a necessity, if the essence and urgency reformulation of Islamic education as described above can be implemented optimally, then worries about the transformation of information that can fade the values embodied in Islamic education disappears. On the contrary, the changes resulting from the reformulation of the essence and urgency of Islamic education, will be able to provide color and dynamics that contain high levels of benefit, or at least will bring the formulation of Islamic education that is expected to be an alternative in promoting Islamic education itself.

## **Conclusion**

From the above description, there is an interesting note that needs to be delivered on this occasion that the importance and urgency of formulation of Islamic education. Settling the essence and urgency of Islamic education should be done holistically. Remodeling Islamic education holistically will bring a new paradigm that is contextual and relevant to the changing times.

Therefore, Islamic education must always reform continuously and do not stop to do what is best for the future.

Reformulation of the essence and urgency of Islamic education is necessary, because education, especially Islam has many arising problems. Among others are: a) the quality of education, b) educational equity, and c) the inclusion of cultural Westernization. So there are several alternative formulations of Islamic education that can be applied, such as: a) study, which is based on the text (*nash*) needs to be balanced with in-depth analysis and intelligent of the context and reality, b) teaching of Sufism or the development of emotional and spiritual intelligence is necessary and implementation of Islamic education does not emphasize the aspects of students' cognitive (intellectual), c) Islamic religious education is not only directed towards the establishment of "individual piety" but also to develop the formation of "social piety",

Because it is still considered that the essence and the urgency of Islamic education has not been able to face changes and becomes counter ideas about globalization transformation of information. For example, maintenance of teaching learning patterns that have been regarded as too passive to be immediately abandoned. By doing so, the Islamic education at any time required to always perform a reformulation of thinking about education in order to anticipate any changes that occur. The failure of the contemporary Islamic education in general is caused by factors formulation of the vision and mission that is incompatible with the concept of ideal and empirical conditions. At least this is due to the following four reasons: First, most of which are taught is something that is not relevant to real life, such as the needs and the challenges they will face. Second, Islamic education is more likely focused on teaching (teaching) rather than on learning (learning). Still thickening system maintenance learning teaching is characterized by slow, passive and assume always true to the legacy of the past. Third, the existence of substantial dichotomous view of science (the science of religion and general knowledge). Fourth, our teaching does not prepare our children with the skills of real (real life skills) that are needed in today's modern society. In addition, the contemporary Islamic education (and education in general) typically do not have a correct understanding of the development of children both moral, social, psychological and pedagogical. Islamic education subject

matter is still normative, verbal and textual. Meanwhile, in the majority of our society today is still emerging notion that "religion" and "science" are different entities and cannot be found, both are considered to have an area on their own in terms of both formal object-materials, methods, criteria of truth, the role played by scientists as well as the status of each theory.

Islamic education system is expected to not get stuck in a routine aspect, natural and misguided. So it takes extra work hard and smart in addressing the various changes and developments are always evolving, as well as being proactive and anticipative in its development. In the verses of the Qur'an, it is always reminded that we always compete (competition) in kindness (*fastabiqu al-khairat*), pay attention to what things are going to be implemented tomorrow. This means that any activity of Islamic education should pay attention to the future, have a progressive outlook, and it can be reached, when doing development or improvement of a consciousness and intelligence.

To avoid the model formulation dichotomy, Islamic education should be contextually matched to the problems of life as taught by the Qur'an and Sunnah. Contextualization of education by age issue is a strategic and rational choice that is relevant to the spirit and the spirit of Islamic doctrine. Islamic education must take modern patterns, but does not exclude spiritual values and *akhlakul karimah*.

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