AN ABSURDITY IN ISLAMIC EDUCATION

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ABSTRACT

We understand Islam as a whole Muslim's way of life. When we talk about Islam It means we are talking about our life. True, if we talk about Islam So wide meaning Islam has that if we dive deep inside ourselves we will find that our faith does not only face the challenge of livelihood but also the challenge of life.

Education is a humanitarian effort done consciously and rationally in the achievement of the ideals of humanity that will never end and be achieved by only one generation[150]. Therefore, an educational effort is inherently integrated part of history. Consequently, the historical quality of a community and human as whole will be determined by how far the value of education succeeding in to apply in human history. So not surprisingly, the superiority of human civilization in this world is determined by the extent of political will and concern toward education[151]. This point of view constitutes one of Quran interpretation.

There is no doubt, that education as a systemic way to prepare people to maximally play their role in society and adjust to the environment[152]. The current concept of education should cover comprehensive thorough understanding of God, human, environment and society[153]. With education, people will be able to reach the golden age they ever had[154].

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[150] Abdul MunirMulkhan, Muslim Intellectual Paradigm, (New York: Sipress, 1993), p. 64. Compare interpretation of education in pedagogies perspective, which is divided into three study areas, look at the theories of Islamic Education, Ahmad Tafsir and friends.

[151] In an overview of the historical stages expressed by Michael H. Hart in the Hundred Influential People, p. 19-26, explained that the development of civilization of a nation is determined by the literacy of poets. Recorded in the book that the Sumerians was considered the starting point of human civilization, because of their ability to recognize text. So is the next stage, the first known alphabet is the code of Hammurabi, and especially post-renaissance, which is about in the 1300s, education became an important factor for world civilization, with the technology finding as a result of educational.

[152] Nuquib al-Attas, Philosophy and Practice of Islamic Education, (London: Mizan, 2003), cet. To-1, p. 163-166.

[153] Ahmad Tafsir, ed. Theories of Islamic Education, (London: Faculty of Tarbiyah, 2001), p. 107-111.

[154] The most phenomenal glories of education along world civilization, is what Muhammad transmitted to the world civilization. Education of the world civilization which starts from Arab lands is barren, dry and has minimal resources. For more details, see L. Stoddard in the New World of Islam, p. 11-15.

So wide the meanings of the two terms, Islam and education, have that they give a wide understanding about Islamic education. There are at least two views on Islamic education. The first is the Islamic education that is influenced by Islamic teachings and the second is the Islamic education which has already been part of Islam. Hence, this paper mainly discuss about absurdity in Islamic education.

Foreword

Ahmad Tafsir- one of the icons of Islamic education in Indonesia- wrote a book entitled Philosophy of Islamic Education (Filsafat Pendidikan <u>Islami</u>). Regarding the issue raised in the book is important. Tafsir states that educational failure is not measured by employment standards compliance, but more than that how education is able to produce graduates who are noble. Study of philosophy has become the specialty of Ahmad Tafsir, as he stated that the core of education in Indonesia must be faith.

Another interesting thing in the book is the use of the term "Islamic". Sounds simple as it heard but as delivered by prominent Islamic education figure, it should be contemplated and analyzed. It's not so uncommon, for example, we do not find the term Islamic civilization, or Islamic economics and so on. It is as taken for granted that terms like Islamic economics, Islamic civilization, the history of Islam has become an "unnecessary" to discuss again.

Nevertheless there is a philosophical problem from the perspective of Ahmad Tafsir explores the term "Islamic". As if there was something that is not implementative if only uses the term of Islam that resulted in issues of education becomes increasingly difficult to find its solution, especially in Indonesia. He saw the reality of problems in this nation increase its complexity, and Islamic education has not achieved satisfactory results. There needs to be more pressure in terms of terminology.

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Islamic Education in Cross History

Seminar on Islamic education on world level in Islamabad, Pakistan, in 1980 has provided recommendations on education. Education-especially Islamic education should include: (1) maintain a balance of growth and personal development of the students, (2) provide for the growth and development of students in all aspects they have. Includes

spirituality (mind), physical, intelligence, imagination, language, whether individual, collective and wide society in general, (3) generate all the good aspects towards perfection, (4) establish personal, group and society as a whole to be obedient and pious to Allah[155].

Discussing history means discussing periodization. The step is a way to simplify the analysis and draw lessons from these historical facts, although it will depend on how the perspective and point of view of people who classify. For example, on the history of Islam, Marshall G. S. Hodgson divides Islamic history into three periods, the first classical period. This period starts from the birth of Islam (670's AD) until the collapse of the absolute government tradition (945 M). Second is the middle period, which began in the mid-tenth century until the mid-fifteenth century (1503 AD), when the progress of the Western world balanced with the progress of the East and the growth of international civilization. And the third is modern civilization, which is the period starting from the fifteenth century, when Islam kingdom represented by three major kingdoms in the Persian Safavid, Mughal India, and Turkey (Ottoman) in Turkey until today[156].

On the other hand, Harun Nasution divides the history of Islam to the three periods with different characteristics. The first period is started in the classical period 650 to 1250 AD, from the birth of Islam until the destruction of Baghdad's Islamic. The second is the middle period from the 1250s until 1800 AD, since Baghdad was destroyed until the emergence of reform ideas in Egypt. And the third is modern period, beginning in 1800 until now[157]. Periodization and arguments of each classification are sometimes different, giving rise to misinterpretation, For example, the misinterpretation on the history of the existence of Islamic madrasas as educational institutions. In many perspectives, it is considered that madrasas Nidzamiyah in 1064 became the first institution attended, as delivered by Michael Stanton, Syalabi Ahmad, Munir ud-Din Ahmad, and George Makdisi. In more recent studies, such as those conducted by Richard Bulliet, suggests the existence of older madrasas in Nishapur, Iran. In the year 1009/400 there was madrasah waliayah in Persia growing two centuries before Madrasah Nizhamiyyah, the oldest is Miyan Dahiya founded by Abu Ishaq Ibrahim ibn Mahmud in Nishapur. The opinion is supported by educational historian of Islam, Naji Ma'ruf, which states that in Khurasan madrasah has established 165 years before the emergence of Islamic Madrasah Nidzamiyyah. Or on the opinion of the existence of

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[155] Pupuh Fathurahman,*Keunggulan pendidikan pesantren Alternatif Sistem Pendidikan TerpaduAbad XXI,* (Bandung, Tunas Nusantara, 2000), p 95.

[156] The Venture of Islam; Conscience and History in a World Civilization, (Chicago: The University of Chicago Press, 1977), vol 1-3

[157] Islam ditinjau dari Berbagai Aspeknya, Chapter I (Jakarta; UI Press, 1985, fifth publishing, p 5-91

Madrasah Sa'idiyah during Ahud Sultan al-Ghaznavids (998-1030) which has been established way earlier[158].

Historical stage subjectivity affects on another domain, which is education. One of which is delivered by Majid 'Arsan al-Kailani dividing Periodization of Islamic education theory to six phases[159]: 1) Phase Quran and Sunnah, 2) phase of the first century Hijriyah, 3) Phase second century Hijriyah, 4) phase around the third and fourth century Hijriyah, 5) Phase Hijriyah fifth century, 6) Phase sixth and seventh century Hijriyah. On the other hand, Suwendi divides historical periods of Islamic education on ; 1) Period Rasullullah, 2) four caliphs, 3) the Umayyads and 4) Abbasid dynasty[160]. What is presented by Al-Kailani is the development of Islamic education theory, where the main source of educational theory Islam is the Quran and Sunnah, and the next phase of the century in which the glorious Islamic civilization is achived. While Suwendi sees Periodization of the historical context of education, it is closer the link to the history of Islamic civilization.

The debate about the Periodization of the history of Islamic education becomes difficult to find common ground, moreover, if this condition continues to be linked with the period when the Prophet was present in the midst of society. Then it is according to Hasan Langgulung that an understanding of the education system as a whole pattern of the process of education in formal institutions, agencies and organizations that move knowledge and cultural heritage and the history of humanity that affect the growth of social, spiritual and intellectual is hard to find. He added that then used education system can not be separated from other systems, such as political systems, financial systems and other systems[161].

The obscurity affects on Islamic education emerges, so it is difficult for us to identify it, especially distinguishing Islamic education and dakwah of Islam. When the Prophet Muhammad preached a lot of things to his friends that began in the early days of his treatise, that context can be a domain of education and dakwah. That is, education can not necessarily claim that the process carried by the Messenger an education process, because at that moment, the bigger things- in Azra term- are the spread and cultivation of fundamentals of Islamic belief and worship. And that understanding is the one which is much closer to the term dakwah.

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[158] Pendidikan Islam, (Jakarta: Logos, 2000), second printing, p viii
[159] Al-Kailani, *al-Nadhariyah al-Tarbiyah al-Islamiyyah*, Beirut: Daar Ibnu Katsir, t.t.
[160] Sejarah dan Pemikiran Pendidikan Islam, (Jakarta: Raja Grafindo Persada, 2004) p. 7.
[161] Pendidikan Islam menghadapi Abad ke-21 (Jakarta: Pustaka al-Husna, 19998) first printing, p 4-5.

Education and Science Education

Term of education has been and will always be defined differently by various perspectives. Viewpoints on terminology are often influenced by the worldview (Weltanschauung) of each perspective. In pedagogy perspective[162], education can be understood in three areas of understandings. The first is in the sense of the vast education, when education is parted as the reality of human life. Life is education and vice versa education is life itself. The second is education in the limited broad sense, when education parted as a human quality improvement program. And the third is education in a narrow sense, ie when the education is parted as limited to formal activities in the school.

Thus, through education, it is believed that the change of each individual can be done. Furthermore, if each individual has been changed for the better, then it will drive the change in the surrounding environment, and finally a change in a wider scale and macro. And conversely, individuals which can not be changed towards the better; then it will be difficult to find a good community.

It has been a general opinion that education is the most design activities which affect a person's behavior changes and a society. Education is a model of the most effective social engineering to prepare a form of the "future", the "future" society that has a quality of life. In Mulkhan Munir perspective[163], there are two important issues of mutual assembled in improving the quality of human beings and society, namely education and culture. On the one hand, the development and preservation of culture takes place in the educational process which requires engineering education. Meanwhile, the development of education also requires a cultural system as root and supporting sustainability education. In addition, the development of culture requires creative freedom, while the educational needs stability.

Education is a systemic way in preparing an individual to play a role and to adapt to their environment[164]. The existing concept of education should be able to overshadow a thorough understanding of God, man, nature, environment and the community[165]. With education, the community will be able to reach a golden age[166].

However differences in definitions of terminology about education, as mentioned above, necessitates a true education system. According Mastuhu (Mastuhu,

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[162] Ahmad Tafsir, *ed, Teori-teori Pendidikan Islam,* Fakultas Tarbiyah: Bandung, 2001, p. iii.

[163] Munir Mulkhan, *Paradigma Intelektual Muslim,* (Yogyakarga: Sipress, 1993), p. 28.

[164] Nuquib al-Attas, *Filsafat dan Praktik Pendidikan Islam,* (Bandung: Mizan, 2003), p. 163-166.

[165] Al-Baghdadi dalam Ahmad Tafsir, ed. *Teori-teori Pendidikan Islam,* (Bandung: Fakultas Tarbiyah, 2001), p. 107-111.

[166] A glory of educational factors in the civilization of the world, the most phenomenal is what Muhammad had bequeathed to the world civilization. Education for the world civilization started from Arab land barren, dry and minimal resources. More details see L. Stoddard in the New World of Islam, p. 11-15.

Conference Proceedings
Annual International Conference on Islamic Studies (AICIS XII)
المؤتمر السنوي الدولي الثاني عشر للدراسات الاسلامية

AICIS

1994, p 19), the education system including at least two elements: first, organic matter, namely educational actors: leaders, teachers, students and administrators. Second, inorganic elements, namely: the purpose, philosophy and values, curriculum and learning resources, the process of teaching and learning activities, enrollment and education, educational technology, funds, facilities, evaluation and other related regulations in managing the education system. In conclusion, in the described education system by Mastuhu, there are goals, methods, materials and evaluation of education.

If we refer that education is a system, it is essential to meet the scientific qualifications of philosophical sciences, the ontological, epistemological and axiological of education itself. Understanding education as a science indirectly will make the education itself in the box or the domain of science. That is, in the sense that education is not going to reach all things related to life. It will interact with other disciplines.

Islamic education; Textual meanings

Islam must be believed—at least by its believer—as complete and universal teachings[167]. Namely, that Islam is a gift from God which has been perfected even as the teaching for all beings and nature, not the exception. Similarly, Islam is a comprehensive entity, not partial. That means heeding the one hand, to plant the other hand, as the recognition of H.A.R Gibb, who is cited by Natsir[168], "Islam is indeed much more than a system of theology, if is complete civilization." Therefore, Islam, can not afford but to socialize as well as possible to the various circles with a variety of methods, one of them with an education.

Islam gives a very high attention to education; one of the most prominent proves is about the first verse revealed to the Prophet Muhammad as a miracle is 'iqra'. Read command to the messenger of God session gives many interpretations, one of which is that by reading a lot of things that have been created by God for man, man will be able to achieve the maximum degree of humanity. And education is a medium to be able read.

The terms of education have different equivalent terms in Arabic perspective. Dedeng Rosidin has reviewed a variety of perspectives on the roots of education in Islam. He concluded there are five terms that often describe the meaning of education itself, which are;

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[167] Q.S. al-Maidah, 5: 3, *"...Pada hari ini telah Kusempurnakan untuk kamu agamamu, dan telah Kucukupkan kepadamu ni'mat-Ku, dan telah Kuridhai Islam itu jadi agama bagimu. Maka, barangsiapa terpaksa karena kelaparan tanpa sengaja berbuat dosa, sesungguhnya Allah Maha Pengampun lagi Maha Penyayang".* Dan Q.S. al-Anbiya, 21: 107 *"Dan tiadalah Kami mengutus Kamu, melainkan untuk (menjadi) rahmatan bagi semesta alam".*

[168] M. Natsir, *Capita Selecta,* (Jakarta: Bulan Bintang, 1973) third printing, p. 15.

1. Tarbiyah used to develop, maintain, maintain, administer, provide knowledge, hints, guide, improve, and perfect for students, good body, mind, soul potential, feelings and so on, thus forming the perfection of human nature, to live independently and attain pleasure happiness.

2. Ta'lim used for the acquisition of knowledge, understanding and its practice that benefits the next world, more precisely the term used for teaching.

3. Tadris used for the purpose of preparing students to read, learn and assess their own and practice it in everyday life in the pleasure of Allah.

4. Tahdzib used for the purpose of fostering moral, improved behavior, conscience development, education motivation on Islamic principles, to achieve a Muslim which are noble, well-behaved and clean conscience.

5. Ta'dib used for planting, cultivating and strengthening of morals in children with Shari'ah of God so they would be well behaved, clean heart, faith, good deeds, pious to Allah[169].

Education recognized the most effective way to internalize the values of faith. Thus, the aim of Islamic education should be appropriate and in line with the Quran as the basis for the motion and measures of Islam as Kailani suggests. He details the educational goals of Islam according to the Quran, as follows[170]:

1. So that people know the creator, then the knowledge is intended to establish a relationship between the two, on the foundation creator and creatures (Surah al-Anbiya 21:25, adz-Dzariyat 51:56). Stated educational goals by al-Kailani are universal goals, which are attached to the teachings of every prophet and messenger who was sent. Theological perspective, deep understanding that human beings have an attachment to the One of the most high-in this case-is the divine influence behavior and life on earth. If only humans get happiness, surely he believes that what he had essentially comes from the Creator and vice versa.

2. Developing human behavior as being personal, and change the orientation towards the orientation based, related to and in accordance with the orientation of the teachings of Islam (Surah al-A'la 87: 14-17). Education is done to be able to develop the potential of humans as theist being toward a better person. With good personal, people will have life orientation accordance with the teachings of Islam, that is, in that what is done on this earth in order to prepare them for life in the hereafter.

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[169] Dedeng Rosidin, *Akar-akar Pendidikan dalam Quran dan Hadits* (Bandung; Pustaka Umat, 2003) p. 203-204

[170] Majid 'Arsan al-Kailani, *al-Nadhariyah al-Tarbiyah al-Islamiyyah,* (Beirut: Daar Ibnu Katsir, tt), p. 24-26.

Conference Proceedings
Annual International Conference on Islamic Studies (AICIS XII)
المؤتمر السنوي الدولي الثاني عشر للدراسات الإسلامية

AICIS

3. To familiarize oneself to face the necessities of life which are material (Surat al-Mulk 67: 15 and al-Anbiyaa 21: 80). Life requires the fulfillment of human life; no man can live well, and behave in accordance with the teachings of the God, without the fulfillment of the material. Thus, Islam never teaches its believer to abandon the material. Pursued education provides an understanding, that the fulfillment of the material to life is something that can not be negotiable, merely as a vehicle and a media servitude to God. Therefore, all that is done by humans would be accountable before God.

4. To provide opportunities for the creation of livelihood based on the Muslim faith and Islamic law (al-Anfaal 8: 71-74). Education is required to explore the Islamic order of life that can be decoded by all human nature. As an example, the Hijrah in the Prophet time is a way to educate people in the realization of his faith in God and His Prophet. So with exploration through education to realize that Muslims are living in the shade of God.

5. To direct Muslims to carry Islamic treatise throughout nature (Surah at-Tawbah 9:33). Life will not be as free from rivalry and competition. Through education, people are required to have the mental toughness to be able to socialize and then internalize the values that are believed to all mankind. The challenge will present itself, Islamic educational goals embodied therein.

6. To instill faith with understanding and common human integrity (Surah al-Mu'minun 23: 52). Islamic education does not only demand a strong belief of Muslim, not exclusive and realistic looking at the reality of life. That human are different individuals and have the same rights in the presence of his Lord, is an important concern of Islamic education. With it, it will wake the harmony between human lives on earth.

Meanwhile, according to M. Natsir, the purpose of education in Islam is the realization of temporal and spiritual leadership that leads to perfection and full humanness with the real sense. Therefore, Natsir likened educational purposes with the goal of life. The purpose of life itself is to serve ourselves to Allah (Surat adh-Dzariyat, 51:56). Furthermore, to be able to serve themselves servants certainly not easy, life is a major tool to be possessed (Surat al-Fatir, 35:28). Then he added pursuits are not limited to the East-West dichotomization, black or white, depending on the presence or absence of the properties and the seeds of genius in human beings, which makes them worthy to be a servant to realize the goal of education as well as the purpose of life[171]. Achmadi[172] explained that the goal of Islamic education should start from the *Risalah Islamiyah*, which treatise aimed at maintaining and improving the human dignity. Happiness leads

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[171] M. Natsir, *Capita Selecta,* (Bulan Bintang: Jakarta, cet III, 1973, p. 77-85.
[172] Achmadi, *Ideologi Pendidikan Islam,* (Yogyakarta: Pustaka Pelajar, 2005), p. 27-28.

man to live in this world and the hereafter and to realize rahmatan lil'alamin. Hence the Islamic education according to him is all efforts to maintain and develop human nature and human resources at its disposal towards the formation of perfect human being (insan kamil) in accordance with Islamic norms.

Therefore, added Achmadi, the main source of Islamic education of the Quran, in relation to different anthropological and sociological conditions, needs to have a function as follows[173]:

1. To develop appropriate and correct insight about human identity, the natural surroundings and the greatness of the Divine, in order to grow the ability to read (analysis) of natural phenomena and life and understanding the laws contained therein. With these capabilities creativity and productivity will foster as the implementation of self-identification with God "Creator".

2. To free people from all elements that can be degrading to human dignity (human nature), whether it comes from within themselves and from outside. Which inside themselves are rigidity, dogmatic, individuals cult, superstition and the toughest, shirk. Against the elements of this, man must continue to purify himself (an-Nafsi tazkiyatun). While what are coming from outside are circumstances and conditions, both culturally and structurally to the freedom of people in the developing realization and self-actualization. To eliminate or minimize these elements from the outside must be systematic and strategic efforts of all elements of society, especially the government. With the minimum proficiency level of the elements opens the way to optimize for self-realization and self-actualization that leads individuals and communities to live more wisely and responsibly.

3. To develop science to sustain and promote both individual and social life. To develop knowledge in a given signal by the Koran, as mentioned in the first point above, should be initiated by understanding natural phenomena and life with empirical approach, so knowing His laws (law of Allah).

In simpler language, to explain what Islamic education means, Ahmad Tafsir[174] defines education as limited to influence of someone to other done consciously. Effect of one self, the environment, is not included in the study, they are only considered as a mere influence. Understanding the diversity of education, and even seemed different, recognized by it is due to two things: First, many types of activities that can be referred to as educational activities. Second, the extent fostered by the educational aspects.

Therefore, in his book Ahmad Tafsir reveals much understanding of education and Islamic education from many experts. This clearly illustrates how difficult it is to

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[173] *Ibid,* p. 36-37.
[174] Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam,* (Bandung: Rosda Karya, 1992) cet I, p. 25-33.

Conference Proceedings
Annual International Conference on Islamic Studies (AICIS XII)
المؤتمر السنوي الدولي الثاني عشر للدراسات الاسلامية

AICIS

establish a sense of Islamic education. However, her Islamic education is the guidance given by someone to someone that he develops optimally in accordance with the teachings of Islam. In short, Islamic education is guidance to someone that he be a Muslim as good as possible.

According to Azra, there are at least four characteristics of Islamic education: first that Islamic education emphasizes scientific inquiry, mastery and development on the basis of worship to Allah. The process is a continuous process, and in principle that lasts a lifetime. This is better known now with long term life education. Second, that Islamic education emphasizes moral values, Thus, the values of honesty, tawadhu, to honor an important source of knowledge for a grip. The third is about the recognition of the characteristics of the potential and ability to thrive in a personality. And the last one is about the practice of science on the basis of responsibility to God and society[175].

Islamic Education in Indonesia

Pesantren Tradition as A Form Of Acculturation With Islamic

According Dzamaksai Dhofir, traditional Islam is Islam which is still firmly attached to the minds of scholars fiqh experts (Islamic jurisprudence), hadith, tafsir, monotheism, (Islamic theology) and Sufism which lived between the seventh century to the thirteenth century . But this does not mean that traditional Islam today remains fettered by forms of thought and aspiration created by scholars in the centuries. It's true, from the thirteenth century until the late nineteenth century the official formulation of the traditional Islam experienced few profound changes. The process of change has spawned a force "expansion" that channeled in various forms of activity.

Greetz Cliffrod characterizes Javanese Muslim society into three groups: students, priyai, and abangan. Now Greetz thesis is widely criticized by people. However it still demonstrates competence as a reference to a wide range of analyzes of the pesantren. It is not exaggerated to say that the "pesantren tradition" revealed by Dhofir little too much in-depth study of the results of the thesis by Greetz. In particular a model Islamic society is framed as Greetz students in the community "modern". Students belonging and connoted by "kaum sarungan" and gentry of the palace, could be seen incorporated in the culture of modern students. A student could highlight a strong Islamic character, but the attitude and manner of her or his social life more or less typical of the community of Keraton. In addition, many students are wearing a tie, jacket and pants. All pieces of those must not be separated from historical factors.

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[175] Pendidikan Islam, (Jakarta: Logos, 2000), second publishing, p. 10.

Culture Acculturation

Demand of the relevance of pesantren education to reality era forces figures of Pesantren, primarily from the modernist, to conduct comparative studies of the cultural system pesantren with contemporary culture (read: foreign culture). But the vision that they use sometimes is less in accordance with the tradition of pesantren. Pesantren is scientifically examined from the standpoint of culture-empirical-realistic, while pesantren culture is culture-historical-Conventional. When the difference in vision like this is used to analyze trends in schools it will result in the antithesis, not synthesis.

Pesantren tradition is one of Islamic social setting, which recognizes the difference between "fates" of human intellectual approach to the problems revealed in the empirical world. Pesantren culture is a form of cultural acculturation Indonesia with Islam. The harmony, the pesantren tradition, can not be found in other Islamic countries except Indonesia.

Islamic practices in such local cultural season had been revealed by Simon Van Den Berg in his foreword to the English translation of the book Tahafud Al-Tahafud by Ibn Rush. Van Den Berg writes, "maybe it can be said that Saint Marry is built on Minerva (the Roman goddess of wisdom and athena greek goddess are the same) is the epitome of European culture. But it should not be forgotten that the mosque was built on the Greek temple. "Dr. Nur Kholis Madjid criticized Van Den Berg's postulate as too exaggerated. Furthermore, Cak Nur explained, mosques are also given on the Greek temple was very absurd. But Cak Nur still recognizes the element of truth in that Van Den Berg's Postulate even only on historical boundaries.

Within these limits, the pesantren tradition also includes local symbol of Islamic culture as defined by Van den Berg, obly on different geographical contexts. Because he is a European, of course, Van den Berg chose the Greeks and Romans as a symbol of acculturation, in accordance with geographical backgrounds where Van den Berg lives. While pesantren tradition that developed over the elements of Islam and Javanese culture, has Indonesia biographical background according to the place where the pesantren exist. Although different geographical contexts, traditions acculturation in pesantren have the same determination with European cultural symbol of Van den Berg, which equally affected and affects the ways to implement the teachings of Islam.

Cultural Acculturation can occur due to impulse of Islam universalism. Besides negative impact, impulse universalism also brings much positive influence. In intellectual and cultural history of the development of the local against the teachings of Islam has become a new thing. It happened because the Muslim scholars increasingly intense study and selection of the things that could have positive and negative, to make choices which are worth taking and which must be discarded.

Conference Proceedings
Annual International Conference on Islamic Studies (AICIS XII)
المؤتمر السنوي الدولي الثاني عشر للدراسات الإسلامية

AICIS

Geertz Cliffort sees Javanese culture acculturation with Islamic teachings as a positive phenomenon in order to connect these two civilizations. In this matter, Geertz chose sunan Kalijaga, Geertz writes, "..... As a real symbol and tangible idea, Sunan Kalijaga met Javanese Hindu and Java Islam, and therein lies its appeal. Just as well for us and also for others, whatever actually happened, he was seen as a position between two high civilization, two historical epics, and two major religions, namely; Hindualisme and Buddhism Majapahit in which he grew up there and Mataram Islam. "

It seems that the influence of the local culture in a certain person's religious expression is a necessity, as recognized by Ibn Chaldun in his famous, "*Mukaddimah*", he explained about how local culture affects constellation application of religious teachings. Ibn Chaldun started with language starts from the division of the globe into seven climatologic regions with the influence of each in the character of the occupants. Ibn Chaldun presented theories on the influence of the state of the air of a region against the morality and behavior of local people.

Looking at these provisions, we can judge that the arrival of Islam always lead or transfer form (transformation) socio-cultural journey towards the better. But at the same time its arrival is not necessarily destructive or cut a society from its past alone, but also to help preserve anything, which is good and true from the past, and can be maintained in the universal teachings of Islam.

The development of the post-modern students gets much intellectual attentions. The spotlight primarily addressed to students of the educational future orientation. There are pesantrens in which its students take formal education policy, while still teaching the classical books. Is the education system such that able to make students to adapt to the realities of contemporary without forgetting the tradition of pesantren? Polemic widened when education leaders participate on consultation, contribute opinions about the need for pesantren "plus" education, which is an Islamic educational institution preparing students for skilled (meaning ready to work) as well as science and moral integrity that can be accounted. The concept was widely adopted by the pesantren.

Implementation of pesantren "plus" is a rational and anticipated step, reckoning lately there are many parents expect the reality in the world of education that are not profitable for their children. On one hand, parents undertake religion so that they can educate children to be obedient human to religious teachings. On the other hand, the demands of the working world wants pragmatic-oriented education system free from religious interference and focused entirely on the skills (psychomotor). The problem now is which one should be the priority.

With pesantren "plus", the problems can be solved. However, the pesantren should not be hasty and rush to introduce common type of joint education and religion,

between the pragmatic and normative. Because should the wrong step be taken it can remodel pesantren tradition, so that the "defenders of" traditional Islamic education in running a long tradition are well established and entrenched in society. Zamakhsyari Dhofir said pesantren can not just let them go with the flow despite changes in it in a non introduced tradition such as general education schools, really pesantren do have to remain concerned about the original purpose of tafaqquh fiddin institutions. At least, pesantren must reinforce the vision of education without doing the fact that exists otherwise pesantren will oscillate between pragmatic and normative priority. Should the pragmatic priority win then pesantren will only be a transit point to their students. Attending in to pesantren for school sake, after school going home, or move to another pesantren to continue school. Here the value of schools does not change as a rented place, needed if necessary, and released after the purpose is over.

Madrasah

In the world map of education in Indonesia, the madrasah is not something that indegenius (genuine Indonesian). As indicated by the word "madrasah" itself is derived from language Arab. Literally word "madrasah" means equivalent to the Indonesian word meaning "sekolah" which is also not the native Indonesian word. In this sense, madrasah describes the process of learning in non-formal schools are no different. Only in the cultural realm, the madrasah has specific connotations. At the institute, students gain religious instruction and religious teaching, so that in use the word madrasah school known as "religious school".

From existing sources, it is known that the growth and development of madrasah in Indonesia affected quite strongly by the Islamic tradition in the modern Middle East who has taught religious sciences and general sciences. Before the 20th century, tradition of Islam does not recognize term madrasah; what were there at that time was teaching the Quran and religious lectures in mosques, schools, *surau*, or Islamic *langgar*. The terms became a new phenomenon at the beginning of the 20th century when, in some areas, especially in Java and Sumatra, established madrasah. In colonial times the development of madrasah in Indonesia was also a response to policy and politics in the Dutch East Indies government. In a simpler language it can be said that madrasah, in certain limits, is a Dutch institutional school that loaded by religious teachings.

During the development, the original madrasah system is a refinement of Islamic education in the *surau, langgar*, mosques, or other places are like, eventually divided into two kinds, namely (1) the special Islamic education and religious instruction (Madrasah Diniyah) and (2) that in addition to providing Islamic education and religious instruction also studied general subjects. For a basic level called Islamic elementary

Conference Proceedings
Annual International Conference on Islamic Studies (AICIS XII)
المؤتمر السنوي الدولي الثاني عشر للدراسات الإسلامية

AICIS

schools, junior secondary level called for MadrasahTsanawiyah, and for upper middle grade called Madrasah Aliyah.

In the madrasah, it is not easy to manage. a variety of strategies, vision, mission, objectives, and the potential that exists in society should be developed. There are many things to consider to achieve all that.

Madrasah is the school plus, in the sense that public schools plus religious school. With this plus value, madrasah is expected to compete with other schools. To get there, madrasah has development acceleration in determining expected superior value. Development acceleration in determining expected superior value are:

1. The cause of development of madrasah is understood and made something that is fought by all the madrasah academists
2. Loyalty and integrity of the madrasah is strong enough
3. There is the ability to work hard and smart or professional
4. Primordialism can be reduced as low as possible
5. Solidarity shared by all parties
6. Able to deal with thoughts, feelings and common problems
7. Honest, open, brave, and focused
8. Know and be adaptive of dynamic society demands

Asides from Islamic schools as discussed above, the hallmark of Islamic education in Indonesia is the Islamic university that has distinctive. The distinct of the university affects on the educational dimension.

No	Institutional Format	Direction of Academic Development	Academic Product Pressure
1	Universitas Islam Negeri (UIN)	Integrating Religious Studies with general science and technology (Islamization of knowledge)	Muslim scientists in the fields of non-religious with a thorough insight into the religious, and the religious scholars who have insight into general knowledge and broad technology.
2	Insititut Agama Islam Negeri (IAIN)	Islamic studies in various fields of traditional exegesis, hadith, fiqh, ushuludin, Islamic history, etc., using the approaches of critical and objective.	The scholars and Islamic thinkers who explore the issues of doctrine and manifestation of Islamic teachings in the context of the development of a

No	Institutional Format	Direction of Academic Development	Academic Product Pressure
			changing society.
3	Akademi/Sekolah Tinggi Agama Islam Negeri (STAIN)	Education and training in the field of religious profession that promotes maturity by mastering the skills and ethics of Islamic knowledge sufficient	Professional religious personnel as religious teachers, religious judges, preachers, etc. Islamic banking practitioners.

According to Muhtar Affandi, there are three macro academic challenges for the world of higher education of Islam in Indonesia. First, higher education must respond to the needs of Islamic integration with the tradition of modern Islamic studies in the field of the science and technology. The issue of separation between religious and general science has never been resolved academically the second is concerned with the problem of Islamic studies (Islamic Studies) itself. Namely that the development of Islamic studies is not the domain of Muslims in the Middle East alone, these studies have become domain of all Muslims. Hence, the positive response and being responsible both theologically and scientifically are important to be presented. And the third challenge is related to national development, especially human resource development[176].

Closing

Based on the discussion on the paper above, the author concludes, that:

1. Education can not necessarily claim that the process carried by the Messenger is an education process because, at that moment, the greater things are the preaching and planting the basics of Islamic belief and worship. Understanding that is closer to the term "dakwah".

2. Education is a system, it is essential to meet the scientific qualifications of philosophical sciences, the ontological, epistemological and axiological of education itself. Understanding education as a science, indirectly will make the education itself in the box or the domain of science. This means that education in that meaning is not going to achieve all things related to life. It will interact with other disciplines.

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[176] Membedah Diskursus Pendidikan Islam (Jakarta; Kalimah, 2001) p. 125-129.

3. Education is recognized the most effective way to internalize the values of faith. Thus, the aim of Islamic education should be appropriate and in line with the Quran as the basis for the motion and move the teachings of Islam.

4. Pesantren tradition is one of the Islamic social settings, which acknowledge the difference between "fate" of human intellectual approach to the problems discovered in empirical world. Pesantren tradition is a form of cultural acculturation Indonesia of Indonesia with Islam. The harmony of the acculturation by pesantren can not be found in other Islamic countries except in Indonesia.

5. Madrasah is a plus school, in the sense of general school plus religious school. With the plus it is expected that madrasah compete with other schooling arena. To get there, madrasah has development acceleration of madrasah in determining expected superior value.

6. There are two things to be concerned by the managers of the Islamic university; the First Islamic higher education should be able to address the integration of Islamic studies with a modern tradition in the field of the science and technology, especially in addressing the issue of separation between religion and science general knowledge never being resolved academically. The second is the study of issues related to Islam (Islamic Studies) itself.