

Renewal in Islamic Religious Education

Nur Muh. Sultan^{1*}, Saepudin Mashuri² & Kamaruddin Kamaruddin³

¹ Islamic Religious Education Study Program State Islamic University Datokarama Palu, Indonesia

² State Islamic University Datokarama Palu, Indonesia

³ State Islamic University Datokarama Palu, Indonesia

*Corresponding Author: Nur Muh. Sultan E-mail beb4y43661@gmail.com

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ABSTRACT

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Reformer, competent organizational and personal

Research objectives: 1. To find out the renewal of Islamic education. 2. To find out the conditions for becoming a reformer. library research methodology, the main result is that the renewal of Islamic religious education can be carried out if the person doing it is competent (expert/expert) and the main conclusion is that there are two paths to renewing Islamic religious education: organizational and personal.

1. Introduction

In the fourth paragraph of the Preamble to the 1945 Constitution, it is stated that ,enrich the life of a nation. In the fourth paragraph, it shows that education can provide enlightenment for all citizens of a nation. From the beginning, every citizen of a nation or the smallest scope, namely the community, naturally supports government programs about the importance of education being developed and developed, so that a society that understands the urgency is created. education. This is also contained in the national education law number 20 of 2003, in article 6, concerning the national education system states every citizen is responsible for the continuity of the implementation of education.

This shows that the implementation of education is not only the government as the executor but also the community as a supporter of the program who is also taking part in the program. In a country, progress can also be seen from the quality of education, therefore education has an important role for the citizens of a country.

In the professional field, in this case educators, have a very significant role in the teaching and learning process. Likewise with the renewal of Islamic religious education which is something that must be done to provide brightness of insight, at least generate enthusiasm to further accelerate the intellectual expansion of human knowledge.

However, renewal is sometimes slightly different from religious blasphemy, thus causing stagnation in the renewal of Islamic religious education. So through this discussion, the author tries to pull the red threads to position the problem and hopefully these frictions can be resolved.

2. Literature Review

The renewal of the Islamic education system is something that is carried out effectively, efficiently and productively towards progress. The renewal in question is renewal in education, namely a change that is new and deliberately

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attempted to achieve certain goals in education. Educational renewal includes 4 aspects namely; renewal in the aspect of educational goals, renewal in the curriculum aspect, reform in the educator aspect, and renewal in the student aspect.

3. Methodology

3.1 Types and Research Approaches

This research includes library research, which is research that utilizes library resources to obtain research data. Nadya Mayangsari (2023) states that literature study is a research method that is carried out by collecting, studying, and analyzing references or sources obtained in writing or in written form such as books, journals, articles, documents, and other sources of information that are significant to the topic/title to be studied. And Nadya Mayangsari (2023) The purpose of literature study research is to better understand the topic under study, evaluate previous research, and find contradictions or gaps in research to form the basis for further research.

3.2 Data Types and Sources

The sources of this literature are classified into two categories, as written in the *Student Research Skills material, namely primary sources and secondary sources and the details are as follows:

1. The primary source, namely the primary data source used by the author is
 - a) Primary sources are direct testimony, documents, sayings or other evidence that provide insight about a particular person or event.
 - b) They are often made during the time period being studied but may also be produced later by eyewitnesses or participants.
 - c) Primary sources are available in their original format in libraries, museums, archives, and also reproduced online in library databases, books, and on university, government, and museum websites.

2. Secondary sources, namely in the form of written documents such as books, e-books, transcripts, newspapers, magazines, and various kinds of laws and regulations that apply in Indonesia. Secondary sources interpret historical events by examining primary sources and usually other secondary sources, such as books and journal articles.

3.3 Data Collection Techniques .

In this study, the researcher used the documentation method, which is a data collection technique through written records, especially in the form of archives and includes books on opinions, theories, propositions, concepts, or laws related to research problems.

3.4 Data analysis techniques.

The first type of qualitative data analysis was put forward by DQLab al powered learning, in Miles and Huberman, where both of them agree that the stages for conducting qualitative data analysis are divided into three, namely:

- a) Reduction. At this stage the data will be simplified to fit the needs. A lot of data will make it difficult for researchers to get information quickly.
- b) Data displays. After eliminating irrelevant data, the next step is presenting the data in a neater and systematic form, so that information will be easier to obtain.
- c) Conclusion drawing. This stage is the last stage, namely drawing conclusions based on data that has been compiled in a neater form

4. Results and Discussion

4.1 Renewal of Islamic Education.

Entering the middle of the 20th century AD, the Islamic world rose to liberate its country from Western colonialists. During this period, thoughts of renewal in Islam began to emerge.

In the historical study of Muslims, especially in the 19th and 20th centuries at Annur Islamic University, some background was found for the renewal of Islamic education in that century, namely:

- a) The internal condition of the world of Islamic education at that time, including the condition of Muslims in general.
- b) The occurrence of contact between Islam and the West.

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The first background: It can be studied from the intellectual history and Islamic education from the early to medieval times of Islam. The existence of Islamic educational institutions is in line with the emergence of Islam itself. These institutions developed like kuttab and mosques. If we take the notion that kuttab is a basic educational institution that teaches reading, arithmetic and the basics of religion. The mosque is an educational institution since the earliest times of Islam.

Second background: The renewal of Islamic education, as already mentioned, is the culmination of intellectual turmoil that has been pent up so far. In the Middle Ages, actually a number of Muslim thinkers appeared who keenly saw the scientific crisis of the Islamic world, but they were submerged under the mainstream which still wanted stability.

As for the Indonesian context, the renewal of Islamic education according to Annur Islamic University in Karel A Steenbrink is motivated by:

- a) The desire factor to return to the Al-Qur'an and Al-Hadith
- b) The factor of the spirit of nationalism in the fight against the invaders
- c) Factors strengthen the basis of social, economic, cultural and political movements
- d) Factors of renewal of Islamic education in Indonesia.

As for the figures and their organizations as reformers of Islamic education, they are. KH Ahmad Dahlan, Sheikh Ahmad Surkati, KH Hasyim Asy'ari and Ahmad Hasan. On the other hand Azyumardi Azra also put forward the idea of modernizing Islamic education. The assumption is that maintaining "traditional" Islamic institutional thinking will only prolong the suffering of the Muslims against their powerlessness in dealing with the progress of the modern world. This means, the Islamic education system must be able to provide scientific disciplines that can help its graduates to be able to live in society properly. It is hoped that the graduates who are created can play an active role and be open-minded towards the dynamics and changing times.

4.2 Terms of mujaddid.

Reconstructing renewal or mujaddid Rasulullah SAW said that a faithful mujaddid will appear once in a hundred years. Regarding the hadith about the mujaddid found in the Sunan of Abu Daud, namely: "Indeed, Allah sends to this nation at the end of every hundred years someone who renews his religion" (HR . Abu Daud). and Amien Nurhakim (2019) submitted A mujaddid of course must have special conditions as mentioned by Ibn Ziyâd in the book Ghayah Talkhis al-Murad fî Fatawa Ibn Ziyâd, namely: "Among the conditions of a mujaddid is to exceed a hundred years, help the sunnah and his kalam, master all branches of knowledge, and he is single according to the famous opinion in the hadith according to the majority of scholars." and also like qiyas from the conditions of being mujtahid. Such is the condition of being a reformer that shows a person who is an expert in his field.

5. Conclusion

Renewal of Islamic religious education through channels, namely, organization, the path of personality or character of a person. The requirement to become a mujaddid, must be an expert in his field (scientific). Funding: "This study received no external funding.

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