Islamic Education in Public Higher Education and The Islamic Educational Institution in The Spotlight on The Midst Global Challenges

Siti Safriani[1]*

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

*Corresponding Author : Author's Name : **Siti Safriani**, E-mail: safriyaniyani46@gmail.com

ARTICLE INFO	ABSTRACT
Volume: 3	The term Islamic Education is usually understood as an academic subject or course in Public Higher Education (*Pendidikan Agama Islam* in *Perguruan Tinggi Umum*), as well as an institution such as Madrasah, Boarding School, and Islamic Religious College (*Perguruan Tinggi Keagamaan Islam*). Islamic education, both in the sense of an academic subject or course and as an institution has a problem that needs to be resolved in order for the Islamic education in the future has an appeal and even will give maximum contribution to the students or the college students and the community at large. The challenges of globalization today are also must be faced by Islamic education with its all potencies. Therefore in this paper it will be elaborated some problems of Islamic education both as a subject in Public Higher Education (*Pendidikan Agama Islam* in *Perguruan Tinggi Umum*) and as an institution in the midst of today's global challenges, and try to find the solution.
KEYWORD	
Islamic education, global challenges, problem, solution.	

1. Introduction

Islamic education, both in the sense of a academic subject or courses and as an institution has a problem that needs to be resolved in order for the Islamic education in the future has appeal and even giving maximum contribution to the students or the college students and the community at large. The challenges of globalization today are to make Islamic education needs to respond to the readiness of its potential. Therefore in this paper will elaborate on the problems of Islamic education as a subject in Public Higher Education (PAI in PTU) and Islamic education as an institution in the midst of today's global challenges, to find a solution.

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*Siti Safriani** is a Student Candidate of Islamic Religious Education Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 3rd International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2024, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

2. Literature Review

2.1 **The Problematic Of Islamic Education As Academic Subject In PTU and Solutions**
There are some problems that can be associated with PAI in PTU in this paper. First, the weight of Islamic Religious Education (PAI) credits in most of the Public Higher Education (PTU) still in weighs of 2 credits that have not been able to optimize the PAI target/destination in college. It is in the practice of the class is a problem of its own if it is associated with PAI in PTU destination that focuses on the development aspect of the intellectual, moral, and spiritual. On the basis of this reality then the solution is need for development outside the classroom in the form of support activities to achieve the PAI target/destination in PTU in case the addition of credits difficult to realize.

Second, PAI learning in PTU some are still in a class of large/ excessive number of college students in class that are not effective. Though the ratio of the ideal class for Bachelor's Degree generally ranges between 40-45 students per class, but in fact most of the course there is the number of students in one class to 60 students. On the basis of this reality, the solution necessary for effective classroom management and adequate so that classes can take place effectively.

Third, PAI methods/learning strategies in PTU some are still monotonous, so less to make students to participate actively and even saturated. Though, the lecturers are demanded to be able to evoke the spirit of the students in learning. On the basis of this reality, the solution methods CBMA needs to be implemented and developed (How Active Student Learning) in the form of class model variants that could motivate students.

Fourth, the PAI material in PTU partially attributed to problems contextually. It is ultimately less meaningful learning because religions material is basically has to learn in direct contact with daily life, whether in the context of intellectual development as well as real life experience. On the basis of this reality, the solution needs to be developed Multi perspective study as IDI concept (Islam for Discipline) so that the class has been more helpful.

Fifth, some students still consider PAI subjects only as supplement/complement subjects. Among the indicator is some students do not make the PAI book as a must-have handbook. On the basis of this reality then the solution is necessary to strengthen the position of PAI subjects through the assignment of students outside the campus in a variant form of activities that the student has the responsibility to implement.

Sixth, student assessment is not only tied to aspects of learning in the classroom, but PAI lecturers need to investigate the track record of student-related to PAI purposes. For very likely have a portfolio that boasts a student, whether related to the skills and experience of life that reflects aspects of religiosity. Therefore, this is where the necessary assessment that can record tracks/student activities in a comprehensive manner. This can be done by recording daily/weekly regarding student activities undertaken by the students themselves honestly, peer assessment, and reporting student portfolios.

3. Methodology

Independence of a nation can not be separated from society independence (SDM), and the independence of a society can not be separated from the independence of the individual members of the public. While the independence of the community members also can not be separated from the process and experience of educational path. In this context, Islamic education becomes one of the educational experiences that are passed by the majority of Indonesian Muslims.

In the context of today's global challenges, the ideal Islamic education is able to build self-reliance. What is meant here is the attitude of self-reliance in tough, does not always depends on other parties, able to live a life challenge, have entrepreneurial spirit, and courage to compete. The question is whether the Islamic education during this emphasis on aspects such? If Islamic education is already doing so, this profile of Islamic education can give hope for the future in response to the challenges of globalization.

Today people expect to Islamic education in order to make changes in terms of process and the future orientation. In terms of orientation, there are not many Islamic educational institutions yet that give young students to live a better quality of their future through education path now (in Madrasah and boarding schools). Quality of life can be passed if a person has one major capital life, namely independence.

Islamic education normatively already directed that Muslims can develop their potential. But this ideal expectation has not been able to be realized by Islamic educational institutions, practitioners, and also the government. Institutionally the non formal some boarding schools are already doing the debriefing for independence of kids or his students, among examples of boarding schools mentioned here are Sidogiri boarding in Pasuruan, East Java, this boarding involves a lot of his students to engage in concrete in the economic field, such as operating the cooperative optimally and economic empowerment of the people.

What formal Islamic education institutions such as Madrasah and other Islamic schools are? According to the observations of the author of the majority of Islamic education are still a lot of activities that are more likely to touch the religious aspects alone, while other aspects associated with the life skills they have not worked optimally.

Ahead of Islamic education that will survive is that can give people hope for the future, while still struggling in the religious aspect alone without a balanced development of life skills will be abandoned by society. Why is that? Because many people now expect of Islamic education is able to provide spiritual enlightenment and simultaneously performing the functions of empowerment in improving the quality of life, such as not to depend on others, have independent spirit, resilient, and others. If such things are not done by the institution of Islam is by itself the community will leave.

Is an ironic, when someone decades in boarding schools or MI, MTS, MA and PTA graduates turned out afterwards that he can not be independent, fragile soul, not working, not able to live a better life and others. When circumstances becomes our treats, then in fact Islam ever educate education they have a moral responsibility to provide a solution. Indeed, not all boarding schools/PTA graduates as it is, but life skills related to the future of their lives need to be developed. Certainly not an economic problem to be indicators of a person's independence, but the issue was required by every member of intellectuals in the hold of life in the future.

To realize the independence of intellectual's beings in the context of Islamic education, according to the author's solutions is Islamic education needs to optimize the management functions are planning, organizing, actuating, controlling (POAC). These functions are not merely reinforcement into the (internal education) but it must also to orientation to the outside (external education). An example, first, how to design a profile of educational institutions graduates of Islam that formal and informal? Then from the beginning was to do the analysis based on the needs and expectations of society. The draft will be reference to educators and managers. Needs and expectations of society will certainly need to be seen in the context of modern society without losing the aspect of spirituality which is characteristic of Islamic education.

Second, after designing a profile of graduates of Islamic education, organization and coordination need to be done well by the components of Islamic education. This is where the need for division of labor based on competence and performed collaboratively. This is no longer day of "ewuh pakewoh" element when it should not involve a family member, a close friend, because they are incompetent. Professional principle of duty needs to be realized by reference to the safeguards that have been outlined.

Third, in running programs that are well designed, should be done in cooperation with various parties so that implementation runs smoothly. An example boarding school or Madrasah bring an economic practitioner to give enlightenment to the madrasah/boarding components on the purposes of having spirit of independence to make it happen. The author welcomes when the Directorate of Islamic Education the Ministry of Religious Affairs took Ciputra to enlighten/supplies entrepreneurial spirit to the faculty of religion lecturers in Public Higher Education (PTU) and the lecturers in PTAI.

4. Results and Discussion

4.1 Islamic Educational Institution In Spotlight Of Globalization Midst
It is a fact that the people of Indonesia majority are Muslim was not proportional to the condition of Islamic education, which tends to be underestimated, even considered "missed the train". This perception is not really one hundred percent the fault of people who look, but also an error of Muslim intellectual himself in "presenting" the performance of Islamic education.

Indeed normatively, Islamic education concept is ideal, is the effort to develop a wide range of human potential in a variety of things based on the values of Islam. However, the normative concept has not been able to be embodied in the reality of life in the community of the world, including Indonesia, so the logical consequence that happens is Islamic education becomes

scorn of Muslim community in Indonesia, even the people of the world. Institutionally, Islamic education in Indonesia of which is represented by the boarding school (non-formal), madrassah and other Islamic schools (formal). Islamic educational institutions of this kind can survive in Indonesia, even from time to time have increased in terms of quantity, but the quality has not matched the increase. Of course this general fact, do not overlook several Islamic institutions that have been able to compete with "secular" schools/colleges. However, this amount is not proportional to the number of existing Islamic institutions and Muslim population of Indonesia.

Human Resources in Islamic education has an important role in "presenting" Islamic education quality and contain the impression of "teasing" the public as an expression of a sponsor on a television, "the first impression is so tempting, then it's up to you". This expression is true if adopted can raise awareness of how important the working men of skill (education managers, caregivers, teachers, students, vested interests, and others) to achieve a higher quality of Islamic education.
Public scorn against the real Islamic education can not be separated from the quality of human resources and the products of the institutions. Therefore, it is here that needs to be done based on the imaging quality of human resources, education and learning processes, and product education to be proud. In the present context, Islamic education needs to show the product to be proud. Certainly the product is not such products factory/company, but graduates can continue their survival, unable to compete, handy for the family, society, religion, country and nation.

So far, Islamic education is still much more concerned about the sustainability of its institutions rather than thinking about the products, for example, there are several educational institutions of Islam (LPI) which has pegged the cost of education for their students in large nominal, but the graduates produced not get maximum attention. Of course this issue into the public doubts the moral responsibility of Islamic education. It should be recognized that the product LPI graduates has not been much a place in the heart of Indonesia's Muslim population, the opposite happens that students who pass "secular" public schools/PT more proud. Of course this fact is not something that is wrong, because they get something more in terms of the institutions. It is precisely this reality became a whip motivation for Islamic education in order to reflect on and immediately fix the weaknesses found in him.

The tendency of modern society is very rational, that thinking about the future without ignoring the religious life. The question is whether the Islamic education is able to realize the desire of the modern society? Among the future life is desired economic independence and ability. Changes made by the Islamic educational institutions has been more touching internal institutional side, such as building facilities, learning tools, and others, while matters related to the future needs of their students are not yet apparent. This situation is exacerbated by the views of Indonesian society, including the world of work that has not glanced products/graduates of Islamic education. Even some graduates of Islamic educational institutions (madrasah and boarding schools) still get discriminated against.When that happens, who is actually responsible? Certainly not just managers and government alone, but all parties have a responsibility to make Islamic education as an honor, and even love so when we are asked by a friend, where does your child study? We proudly answered my son's school in madrassah X or X Islamic schools, not the other way my child studies only at this school, because the public schools rejected. Such answers can certainly be said to distort the Islamic education.

5. Conclusion

The author is fully aware that someone's un-independency certainly not solely for education in its path, but also nothing to do with the character of the individual concerned. However, on the other hand, one of the main functions of Islamic education is to develop the human potential, it is thus the authors believe that Islamic education is able to realize the independence of human intellectuals as a solution to face the challenges of globalization. Naturally this responsibility should receive the support and attention of the Muslim community and the government as well as one of the stakeholders of Islamic education. Wa Allah A'lam bi al-Shawab.

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