The Contribution of Philosophy in Reconstructing Islamic Education

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Abstract

The philosophy of Islamic education can be defined as a study of the various problems contained in the dynamics of education based on the Qur'an and al-Hadith as the main source and the opinions of experts as the second source. The philosophy of Islamic education becomes the concept of thinking about education based on Islamic teachings about the nature of human abilities to be fostered and developed and guided to become a Muslim man whose whole personality is imbued with Islamic teachings. By studying Islamic education philosophy means entering a fundamental, systematic, logical, and universal arena of thought derived from Islamic teachings.

Keywords: *Philosophy; Reconstruction; Islamic Education.*

Abstrak

Filsafat pendidikan Islam dapat diartikan sebagai suatu studi tentang berbagai permasalahan yang terkandung dalam dinamika ilmu pendidikan berdasarkan Al-Qur'an dan al-Hadits sebagai sumber utama dan pendapat para ahli sebagai sumber kedua. Filsafat Pendidikan Islam menjadi konsep pemikirannya tentang pendidikan berdasarkan ajaran Islam tentang hakikat kemampuan manusia untuk dibina dan dikembangkan serta dibimbing menjadi manusia muslim yang utuh kepribadiannya dijiwai oleh ajaran Islam. Dengan mempelajari pendidikan Islam Filsafat berarti memasuki hal yang fundamental, sistematis, logis, dan universal arena pemikiran yang bersumber dari ajaran Islam.

Kata Kunci: *Filsafat; Rekontruksi; Pendidikan Islam.*

INTRODUCTION

As a sub-system of national education, Islamic educational institutions, especially madrasah and Aliyah, must immediately reposition themselves in accordance with the spirit of change in this era of globalization (Latief et al., 2021; Maryati et al., 2023). Although it must be honestly admitted, that the challenges faced by madrasas are greater and heavier than those of public schools, especially when associated with the objective reality, where in general Islamic educational institutions face internal problems that have not been resolved until now (Mansir et al., 2023). Therefore, as a subsystem of national education, Islamic education in madrasas must be truly repositioned so that it can carry out the specific objectives that must be achieved, and the achievement of these objectives will support the achievement of the overall national education goals which become its suprasistence (Azizah, 2021).

Education carried out in madrasas is essentially also an effort or process, the search, formation, and development of attitudes and behaviors to seek, develop, maintain, and use science and technological devices or skills for the benefit of humans in accordance with Islamic teachings which are a process of preserving and perfecting Islamic culture that is always developing in a continuous process of cultural transformation on the constant revelation which is a universal value (Mappaenre et al., 2022; Syafi'i et al., 2022). Education held in madrasas is the same as the expected goals in Islamic law, namely the rules of life that have been outlined in Islam, one of which is the creation of religious behavior, namely faith, piety, and morals (Rozi & Yaqin, 2022).

Philosophy thus means a great love for science and knowledge that can realize wisdom. To obtain knowledge and science, humans carry out a thinking process where the object is everything that exists and that does not exist. This process and way of thinking is what is meant by philosophizing. This philosophy is the parent of all human sciences and knowledge. Philosophy is also part of human nature which has a great curiosity (Lubis & Fitri, 2023).

RESEARCH METHODS

This type of research is a literature review, the author seeks references from journal articles that are significant to the case or problem that has been determined. Creswell, John.W. states that a literature review is a resume of written articles from research journals, books, or other documents that mention theories and information both past and present to categorize the literature into themes and documents needed (Habsy, 2017). Data collection in this study by searching for literature both journals and articles that are relevant to the title under study, namely "home visit services". Literature searches were conducted from several websites such as Google Schoolar, Research Gate, Garuda Portal, and other sites. Based on the citations provided, the journal period used in the study covers journal publications and there are at least 20 journals referenced in this study.

RESULTS AND DISCUSSION
The Concept of Islamic Education

In the context of Islamic education discourse, there are several Arabic terms that are commonly used by scholars to define Islamic Education. Although sometimes these terms are distinguished, there are also times when they are considered equivalent, such as al-tarbiyah, al-ta'dib, and al-ta'lim. Sayid Muhammad al-Naquib al-Attas tends to choose the term al-ta'dib as a representation of education, because according to him, alta'dib emphasizes learning specifically for humans, while the terms al-tarbiyah and al-ta'lim can include other creatures such as animals (Ardiansyah et al., 2017; Sassi, 2018; Septoyadi & Akbar, 2023)

To'llama comes from the word 'alima which has undergone changes with the addition of two letters (affixes), namely ta' and a letter similar to the lam fi'il symbolized by tashdid so that it becomes ta'allama. 'Alima means "to know," and from ata five, the word al-ilm (knowledge) is formed. The addition of letters to a root word, in Arabic, can change the meaning of the word, which is referred to as fawa'id al-bab. The addition of ta' and tashdid to the word 'alima so that it becomes ta'allarma also

results in this change, namely mutawwa'ah, which means the trace of an action. Thus, ta'allarma can literally mean "receiving knowledge as a result of instruction." Therefore, "learning," as a translation of ta'allama, can be explained as the acquisition of knowledge as a consequence of learning activities. In other words, learning is an activity that results in a person acquiring knowledge.

Tarbiyah in terms of etymology has a variety of meanings, including education, development, teaching, command, personality development, feeding, parenting, and leading. Fahr al-Razi explains that the term tarbiyah comes from the word abbayani with the meaning of at-tanmiyah, which refers to growth and development. Meanwhile, al-Attas interprets tarbiyah as the act of nurturing, directing, feeding, developing, causing to grow up, guarding, making it successful, and taming(Abduloh et al., 2021; Imamuddin et al., 2020).

Etymologically, ta'dib is a masdar form derived from the verb (addaba) and guru (yuaddibu-ta'diban), which can be interpreted as religious education (sunni) (Mujib, 2022). From this etymological aspect, it can be concluded that ta'dib is related to aspects of personal integrity, morality and ethics. The word ta'dib is the most suitable and appropriate term to describe Islamic education (Sassi, 2018). This perspective is based on the view that the word ta'lim is too limited because it only refers to "teaching" or instruction, while the word tarbiyah is considered too general because it also has the meaning of "growing" as used for animals.

These three terms are commonly associated with education, but upon closer inspection, it becomes clear that they actually have completely different meanings The expression ta'dib is considered the most appropriate because it has a more limited meaning in describing the process of human education, when compared to the term tarbiyah which has a broader meaning, even including additional concepts related to animals (Mujib, 2022).

Islam is a religion that carries teachings about the way of life given by God to mankind through a series of Messengers, starting from Prophet Adam to Prophet Muhammad PBUH. The education received by mankind at the time of the Apostles before the Prophet Muhammad PBUH consisted of principles or principal teachings

that were adapted to the conditions, needs, locations, and certain groups at that time. However, at the time of the Prophet Muhammad PBUH, these teaching principles were adapted to suit the needs of mankind as a whole, applicable to all times and places. This shows that the teachings of Islam brought by the Prophet Muhammad PBUH are the completeness or perfection of the teachings brought by the Prophets before him (Hasanbasri & Roza, 2023; Sopha, 2021).

Definition of Curriculum

The curriculum is a result of the implementation of the curriculum. The curriculum is a set of subjects and educational programs provided by an educational institution that contains a plan of lessons to be given to students in one period of education. The preparation of this set of subjects is adjusted to the circumstances and capabilities of each level of education in organizing this education and the needs of the workforce (Oktavia et al., 2023).

The curriculum is narrowly defined only as the number of subjects that students must take or complete in madrasah/school or college. More broadly, the curriculum is interpreted not limited to subjects only, but broader than that. In addition to being a concept, the guidelines used by teachers in learning activities, the curriculum can be interpreted as a variety of activities carried out in order to achieve goals, starting from the determination or choice of approaches, learning strategies, choice of methods, processes, and evaluation of learning. Positive experiences from learning activities are part of the curriculum concept (Sandholm et al., 2023).

Concept of Constructionism

Reconstructionism is a school of thought that seeks to change existing structures and build a cultural way of life that can provide solutions to problems in the modern world. In principle, reconstructionism is in line with perennialism, which aims to overcome the crisis of modern culture. Both reconstructionism and perennialism consider that the modern age is characterized by a disruption of its social order that leads to destruction, confusion, and obscurity (Lasmawan, 2019).

Reconstructionists believe that saving the world is the shared responsibility of all nations and individuals within the framework of humanity. Therefore, the restoration of healthy intellectual and spiritual aspects can be achieved through an educational process that promotes correct values and norms. It aims to establish a new harmonious world order under the collective supervision of humanity. Reconstructionism emerged as a result of educational leaders' observations of American society, especially Western society in general, which experienced a cultural shock in the thirties due to the Great Depression. The real conditions in modern society were not in line with the ideal expectations of modernity, namely the achievement of freedom, equality and fraternity (Yustikarini, 2023).

In order to return society to its original harmonious state, education is considered an instrument of social reconstruction. This means that educational goals, curriculum, teaching methods, the role of teachers, and school functions are expected to be in line with the circumstances and needs of society. Learners in an education system that adopts reconstructionism are directed to be able to adapt and interact with the society in which they live. Therefore, the focus of this education is on community empowerment. Reconstructionism aims to create a world in which national sovereignty is placed in a mutually supportive relationship with international sovereignty and authority. It also seeks to combine religious teachings with democracy, modern technology, and modern art in a culture that is co-constructed by nations around the world (Listyanto, 2020).

Concept of Globalization

Initially, the term globalization was introduced by Theodore Lavitte in Globalization comes from the term "the globe" in English or "la monde" in French which refers to the meaning of the earth or the world. globalization or mondialization can be explained as the process of making all become one in one earth or world. Many scholars, such as Baylis and Smith, define globalization as the increasing connection between societies so that events that occur in one region increasingly affect individuals and communities in other regions around the world. Simply put, globalization itself

refers to the word global, which is universal or comprehensive. In principle, globalization is an effort to unite the world slowly so that there are no barriers that limit a country or nation to relate to other nations. Globalization is a phenomenon that is innovative, constantly evolving, dynamic, and has a very rapid impact. The world is getting narrower, allowing all information to be easily accessed and found, making distance feel closer, while science is developing rapidly (Babones & Aberg, 2019).

The age of globalization is characterized by the ease with which information can be disseminated to all corners of the world. In a short time, someone in America can receive news from a friend in Indonesia. In addition to the ease of communication, many indicators show that the process of globalization is currently taking place. For example, thousands of people can move across the globe in a short period of time every day, the emergence of technologies such as smartphones and the internet, and the widespread use of the English language.

Reconstruction-Based Islamic Education in the Era of Globalization

Reconstruction-based Islamic education carries a comprehensive approach to forming a generation that is ready to contribute in the ever-evolving era of globalization. In this context, Islamic education not only focuses on religious aspects, but also emphasizes character development and readiness to face global changes (Fandir, 2024; Irfan & Sain, 2024). This approach not only teaches religious knowledge, but also guides in understanding moral and ethical values. Through holistic learning, the resulting generation is expected to not only be intellectually intelligent, but also have high moral integrity.

In addition, this reconstruction-based Islamic education places readiness to face global change as a priority. Students are trained to have adaptation, innovation, and problem-solving skills in order to contribute positively in an ever-changing environment. Reconstructionism-based Islamic education in the era of globalization shows several aspects that include educational goals, the role of educators, curriculum, and learning methods. The following points can be identified from the reconstructionist view of Islamic education (Khasanah et al., 2023).

1. Purpose of Education.
   a. Reconstructionist schools serve as the primary institution for transforming the social, economic and political dynamics of society to meet the challenges of Islamic education.
   b. The task of reconstructionist schools is to develop social "engineers" and purposeful citizens who can change into what Islamic education requires.
   c. The goal of reconstructionist education is to raise learners' awareness of global social, economic, and political problems, while teaching the skills necessary to overcome these challenges.
2. The role of the educator

   Educators in reconstructionism have a central role in helping learners understand and overcome problems in their environment. Educators should provide guidance from an Islamic perspective on these issues, such as using Islamic law in responding to student conflicts or providing an Islamic perspective on the use of social media.
3. Curriculum

   The Islamic Education curriculum in reconstructionism must consider the actual needs of students in the present and the future. The content of the curriculum should include issues of worship, muamalah, fiqh, and their development. Discussion of personal aspects (ahwal syakhsiyah) as well as scientific remedial programs for collective action should also be included in the curriculum. Curriculum development should reflect the spirit of reconstructionism that encourages students to have problem-solving skills for the problems of society.
4. Learning Methods

   The learning methods applied should reflect an active approach and involve students in the learning process. Educators need to use problem-solving methods, needs analysis, and programming for learning improvement. Variations in learning methods are crucial, considering that the science of Islamic Education is not sufficiently conveyed through lectures alone. Educators can apply the "every one is a teacher here" strategy to provide opportunities for each learner to become a teacher to their classmates.

   With this reconstructionism approach, Islamic education is expected to be able

to create a generation that is not only able to face global changes, but also has a deep understanding of Islamic values in that context. Reconstruction-based Islamic education in the era of globalization has several key aspects that need to be considered, as follows: In an effort to achieve unity, reconstruction-based Islamic education aims to create balance and unity among the various parties involved in the Islamic education system. This involves unifying the views, values and goals of Islamic education to form a solid basis for educational progress. Unity also includes cooperation between Islamic education institutions

CONCLUTION

The concept of Islamic education, the school of reconstructionism, and the impact of globalization play an important role in shaping reconstruction-based Islamic education in the era of globalization. Islamic education is not only about the transfer of religious knowledge, but also involves character building, morality, and readiness to face global changes. The reconstructionist approach emphasizes structural changes and the construction of cultural life patterns to overcome the challenges of modern times, while the impact of globalization accelerates the interconnection of the world and demands readiness for change.

Reconstruction-based Islamic education in the era of globalization has the goal of achieving unity, coordinating the improvement of human resources, and focusing on the use of funds. It aims to create a generation that is not only intellectually intelligent but also has high moral integrity, is able to adapt, and make a positive contribution in a changing society. This approach reflects a comprehensive effort to deal with the dynamics of globalization while maintaining the values and principles of Islamic education.

Reconstruction-based Islamic education in the era of globalization integrates concepts and approaches that focus on the formation of a generation that is not only intellectually intelligent but also has a deep understanding of Islamic values, ready to face global changes. This education includes aspects of religion, character development, and readiness to face global changes, and emphasizes holistic learning.

Key aspects of reconstruction-based Islamic education include educational goals, the role of educators, curriculum, and learning methods to support students' adaptation and interaction with the global community.

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