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***ISLAMIC EDUCATION  
FACES GLOBAL CHALLENGES***

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*Prosiding*  
*THE 1<sup>ST</sup> UPI INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION*  
*ISLAMIC EDUCATION*  
*FACES GLOBAL CHALLENGES*  
Bandung, 26 September 2016

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*Editors:*  
Prof. Dr. H. Abdul Somad, M.Pd.  
Prof. Dr. H. Makhmud Syafe'i, M.Ag., M. Pd.I.  
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Alqaprint Jatinangor  
Prodi IPAI dan DPU  
Fakultas Pendidikan Ilmu Pengetahuan Sosial  
Universitas Pendidikan Indonesia

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**UNIVERSITAS PENDIDIKAN INDONESIA**



## PENGANTAR

### REKTOR UNIVERSITAS PENDIDIKAN INDONESIA

**Prof. H. Furqon, M.A., Ph.D.**

**S**eminar Internasional Pendidikan Islam merupakan kegiatan yang sangat penting mengingat di satu sisi, Pendidikan Agama diyakini memiliki fungsi yang sangat strategis dan krusial dalam upaya membangun moral bangsa (Shindunata, 2000: 216), dan di sisi lain, kenyataan bahwa tantangan yang kian kompleks telah membawa pengaruh negatif dan kontra-produktif bagi tercapainya tujuan Pendidikan Agama.

Penguatan Pendidikan Agama dalam Sistem Pendidikan Nasional, terutama di Sekolah dan Perguruan Tinggi Umum, harus terus diupayakan mengingat masih banyaknya kelemahan-kelemahan yang dirasakan, mulai dari minimnya jumlah jam belajar Agama, kurang meratanya jumlah guru-dosen Pendidikan Agama, kurangnya pengembangan kurikulum Pendidikan Agama, terlalu umumnya pembahasan materi, kurangnya hasil-hasil penelitian dalam Pendidikan Agama, kurangnya inovasi-inovasi metode pengajaran dalam Pendidikan Agama, sampai kepada faktor dana dan politik pendidikan.

Abd A'la (2002) misalnya menengarai ada dua kelemahan Pendidikan Agama. *Pertama*, dari aspek isi materi, di mana pembahasan Pendidikan Agama terlalu memfokuskan pada persoalan-persoalan agama yang bersifat ritual-formal serta aqidah/teologi yang terkesan eksklusif. *Kedua*, dari aspek penilaian yang hanya bersifat *karikatif* (penilaian yang didasarkan kepada belas kasih, siapa saja yang telah mengikuti pelajaran/mata kuliah Pendidikan Agama, ia dianggap telah memahaminya).

Pendidikan Agama yang lebih menekankan aspek ritual-formal dan penilaian karikatif (simbolis) ini, menurut Abd A'la, alih-alih dapat mencetak peserta didik yang mampu menciptakan kedamaian hidup, keadilan, persamaan kemanusiaan dan nilai-nilai sejenis yang menjadi risalah agama-agama besar, tetapi sebaliknya, justru yang muncul adalah sikap dan perilaku yang mencerminkan kedzaliman, ketidakadilan, dan kekerasan. Sementara menurut Haidar Bagir (2003), kelemahan yang menyebabkan kegagalan Pendidikan Agama adalah karena ia hanya terfokus pada aspek kognisi (intelektual-pengetahuan) semata, sehingga ukuran keberhasilan peserta didik hanya dinilai ketika mampu menghafal, menguasai materi, bukan bagaimana nilai-nilai pendidikan agama, seperti nilai keadilan, *tasamuh* (toleransi), dan silaturrahi, dihayati (afektif) dan kemudian diamalkan.

Pentingnya reafirmasi peranan Pendidikan Agama di sekolah dan bangku kuliah ini juga mengingat derasnya tantangan global yang menghadang generasi bangsa ini. Arus

globalisasi terutama di bidang *telekomunikasi dan transportasi* telah banyak mengubah kepribadian bangsa ini. Globalisasi seakan telah menjelma menjadi “agama” baru yang menawarkan cara pandang (*world view*) dan cara hidup (*way of life*) baru. Kapitalisme, sekularisme, materialisme, konsumerisme, individualisme, dan hedonisme. Efek-efek negatif dari isme-isme itu seperti monopoli, keserakahan, kesenjangan, ketidakadilan, fokus pada materi (duniawi), penyalahgunaan narkoba, pornografi, pornoaksi, dan pergaulan bebas, kini mewabah di tengah-tengah kehidupan bangsa kita.

Mencermati berbagai fenomena di masyarakat sekarang ini dan tantangan global yang menghadang, kita harus terus berupaya merevitalisasi peran penting Pendidikan Agama dalam Sistem Pendidikan Nasional. Dengan Pendidikan Agama diharapkan peserta didik akan memiliki kepribadian yang utama, karena tujuan Pendidikan Agama itu sendiri adalah untuk membentuk *insan kamil* (manusia sempurna).

Penyelenggaraan kegiatan Seminar Internasional Pendidikan Islam ini adalah salah satu ikhtiar merevitalisasi Pendidikan Agama (Islam) dan upaya menyiapkan generasi bangsa yang unggul dan berakhlak mulia. Dengan seminar ini diharapkan teori-teori, konsep-konsep, model-model pembelajaran, dan kebijakan-kebijakan strategis baru terkait Pendidikan Agama Islam dapat dihasilkan untuk menghadapi tantangan, baik lokal, nasional, maupun global. Prosiding ini berisi kumpulan tulisan para presenter dalam acara seminar internasional tersebut. Selamat membaca. [ ]

## PENGANTAR EDITORIAL

*Bismillahirrahmanirrahim,*

Puji syukur ke hadirat Ilahi Rabb, *Seminar Internasional Pendidikan Islam* yang digelar untuk pertama kalinya di Universitas Pendidikan Indonesia atas kerja sama Departemen Pendidikan Umum (DPU) FPIPS UPI, Program Studi Ilmu Pendidikan Agama Islam (Prodi IPAI) FPIPS UPI, dan Dewan Pimpinan Pusat Asosiasi Dosen Pendidikan Agama Islam Seluruh Indonesia (DPP ADPISI) telah terlaksana dengan baik pada 26 September 2016. Sebagai bentuk pertanggungjawaban akademik dan dalam rangka menyebarluaskan gagasan yang telah dipresentasikan oleh beragam pakar Pendidikan Islam pada kegiatan tersebut, kami persembahkan *Prosiding Seminar Internasional Pendidikan Islam I*.

Prosiding ini memuat lima puluh judul artikel. Tiga artikel pertama merupakan artikel utama yang kami ambil dari makalah pembicara kunci. Diawali dengan tulisan Prof. H. Furqon, M.A., Ph.D., Rektor Universitas Pendidikan Indonesia, selaku *Keynote Speaker* yang mengkaji tentang pedagogi spiritual, dilanjut dengan pemikiran Prof. Dr. Azyumardi Azra, M.A. yang termuat dalam artikel dengan judul *Islamic Higher Education and Reintegration of Sciences (Responding Challenges of Globalization)*, dan pemikiran Dr. Fahad bin Matar Alshahrani, M.A. yang mengkaji tentang prinsip-prinsip dasar yang harus dibentuk dalam membangun peradaban dan pendidikan Islam di era global. Kedua pemikir ini merupakan pembicara tamu dalam seminar ini.

Artikel selanjutnya disusun secara alfabetis yang merupakan pemikiran-pemikiran dari para pemakalah terpilih. Artikel-artikel tersebut ada yang ditulis dalam bahasa Inggris, bahasa Arab, dan juga bahasa Indonesia. Secara garis besar, artikel-artikel tersebut memuat lima tema besar yaitu ; 1) Tantangan dan Peluang Pendidikan dan Pembelajaran PAI di Perguruan Tinggi/Sekolah; 2) Model-Model Pendidikan dan Pembelajaran PAI di Perguruan Tinggi/Sekolah; 3) Kebijakan-Kebijakan Strategis terkait Pendidikan dan Pembelajaran PAI di Perguruan Tinggi/Sekolah; 4) Kontribusi Pendidikan dan Pembelajaran PAI di Perguruan Tinggi/Sekolah dalam Konteks Negara Kesatuan Republik Indonesia; dan 5) Konsep/Teori Pendidikan Islam Berdasarkan AlQuran dan Hadis.

Semoga semua tulisan yang termuat dalam prosiding ini bisa berkontribusi dalam upaya membangun Pendidikan Islam yang adaptif dan siap dalam menghadapi tantangan global.

*Editor,*



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**ISLAMIC EDUCATION IN PUBLIC HIGHER EDUCATION AND THE ISLAMIC  
EDUCATIONAL INSTITUTION IN THE SPOTLIGHT ON THE MIDST  
GLOBAL CHALLENGES  
(Problem and Solution)**

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**ABSTRACT**

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.

**ABSTRAK**

Istilah pendidikan Islam biasanya dipahami sebagai mata pelajaran di sekolah atau mata kuliah di Perguruan Tinggi Umum (PTU), dan juga sebagai suatu institusi seperti madrasah, pesantren, dan Perguruan Tinggi Keagamaan Islam (PTKI). Pendidikan Islam, baik dalam arti sebagai mata pelajaran atau mata kuliah maupun sebagai suatu institusi memiliki problem yang perlu dicarikan solusinya agar ke depan pendidikan Islam memiliki daya tarik dan bahkan memberikan kontribusi maksimal kepada anak didik atau mahasiswa dan masyarakat pada umumnya. Tantangan globalisasi saat ini juga menjadikan pendidikan Islam perlu merespon dengan kesiapan potensi yang dimiliki. Oleh karena itu dalam tulisan ini akan diuraikan lebih lanjut mengenai problematika pendidikan Islam sebagai mata kuliah di Perguruan Tinggi Umum (PAI di PTU) dan juga pendidikan Islam sebagai institusi di tengah tantangan globalisasi saat ini, untuk dicarikan solusinya.

**Kata kunci:** Pendidikan Islam, tantangan global, problematika, solusi

**A. 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.

## **B. THE PROBLEMATIC OF ISLAMIC EDUCATION AS ACADEMIC SUBJECT IN PTU AND SOLUTIONS**

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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), madrasah 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.

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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.

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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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# Islamic Education in Public Higher Education

*by* Turhan Yani

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**ISLAMIC EDUCATION IN PUBLIC HIGHER EDUCATION AND THE ISLAMIC  
EDUCATIONAL INSTITUTION IN THE SPOTLIGHT ON THE MIDST  
GLOBAL CHALLENGES  
(Problem and Solution)**

**Muhammad Turhan Yani**  
State University of Surabaya  
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**ABSTRACT**

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.

**ABSTRAK**

Istilah pendidikan Islam biasanya dipahami sebagai mata pelajaran di sekolah atau mata kuliah di Perguruan Tinggi Umum (PTU), dan juga sebagai suatu institusi seperti madrasah, pesantren, dan Perguruan Tinggi Keagamaan Islam (PTKI). Pendidikan Islam, baik dalam arti sebagai mata pelajaran atau mata kuliah maupun sebagai suatu institusi memiliki problem yang perlu dicarikan solusinya agar ke depan pendidikan Islam memiliki daya tarik dan bahkan memberikan kontribusi maksimal kepada anak didik atau mahasiswa dan masyarakat pada umumnya. Tantangan globalisasi saat ini juga menjadikan pendidikan Islam perlu merespon dengan kesiapan potensi yang dimiliki. Oleh karena itu dalam tulisan ini akan diuraikan lebih lanjut mengenai problematika pendidikan Islam sebagai mata kuliah di Perguruan Tinggi Umum (PAI di PTU) dan juga pendidikan Islam sebagai institusi di tengah tantangan globalisasi saat ini, untuk dicarikan solusinya.

**Kata kunci:** Pendidikan Islam, tantangan global, problematika, solusi

**A. 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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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.

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