



مؤتمر الدولي للتربية الاسلامية

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Muhammad Turhan Yani

as **Presenter**

In the First UPI International Conference on Islamic Education with the theme
"Islamic Education Faces Global Challenges" in Universitas Pendidikan Indonesia,
Bandung, September 26th, 2016.



Rector of UPI Bandung,

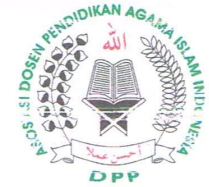
Furqan
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PANITIA SEMINAR INTERNASIONAL
DEPARTEMEN PENDIDIKAN UMUM DAN PRODI IPAI
Bekerja sama dengan
DPP ASOSIASI DOSEN PENDIDIKAN AGAMA ISLAM
“PENDIDIKAN ISLAM MENGHADAPI TANTANGAN GLOBAL”



Nomor : 10/PAN/SU/VIII/2016
Lampiran : *Brosur dan Jadwal Seminar*
Perihal : Undangan untuk mengirimkan
peserta dan atau pemakalah

Bandung, 29 Agustus 2016

Kepada Yth.
Rektor

Di
Riau

Assalamualaikum Wr. Wb.

Teriring do'a, semoga kita senantiasa berada dalam lindungan Allah SWT. dan selalu sukses dalam melaksanakan tugas sehari-hari. Aamiin.

Melalui surat ini, kami panitia mengundang Bapak/Ibu Dosen/Guru/Mahasiswa/Pemerhati Pendidikan untuk berpartisipasi dalam kegiatan Seminar Internasional & Lokakarya Pendidikan Islam dengan tema “Islam Menghadapi Tantangan Global” yang akan dilaksanakan pada:

Hari : Senin
Tanggal : 26 September 2016
Pukul : 07.00 – 16.00. WIB.
Tempat : Balai Pertemuan Universitas Pendidikan Indonesia Bandung
Jl. Dr. Setiabudhi No. 229 Bandung
Tema : *Pendidikan Islam Menghadapi Tantangan Global*

Informasi lebih lanjut terdapat dalam brosur (terlampir). Atas perhatian dan partisipasinya, kami ucapkan terima kasih.

Wassalamualaikum Wr. Wb.

Ketua Panitia,

Prof. Dr. H. M. Abdul Somad, M.Pd

Sekretaris,

Cucu Surahman, M.A., M.Ag.

***ISLAMIC EDUCATION
FACES GLOBAL CHALLENGES***

Prosiding
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Bandung, 26 September 2016

Editors:
Prof. Dr. H. Abdul Somad, M.Pd.
Prof. Dr. H. Makhmud Syafe'i, M.Ag., M. Pd.I.
Dr. H. Aam Abdussalam, M.Pd.
Dr. H. Syahidin, M.Pd.
Saepul Anwar, S. Pd.I., M.Ag.
Agus Fakhruddin, S.Pd. M.Pd.
Cucu Surahman, S.Th.I, M.Ag, M.A.

Diterbitkan atas kerja sama
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Prodi IPAI dan DPU
Fakultas Pendidikan Ilmu Pengetahuan Sosial
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ALQAPRINT JATINANGOR

Prodi IPAI dan DPU

Fakultas Pendidikan Ilmu Pengetahuan Sosial

UNIVERSITAS PENDIDIKAN INDONESIA

PENGANTAR

REKTOR UNIVERSITAS PENDIDIKAN INDONESIA

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

Seminar 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 kezaliman, 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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Bandung, 26 September 2016

DAFTAR ISI

| | |
|--|----------------|
| Pengantar Rektor Universitas Pendidikan Indonesia | v |
| Kata Pengantar | vii |
| Daftar Isi | x |
| • KE ARAH PENGEMBANGAN PEDAGOGI SPIRITUAL Prof. H. Furqon, M.A., Ph.D. | 1 – 10 |
| • ISLAMIC HIGHER EDUCATION AND REINTEGRATION OF SCIENCES: RESPONDING CHALLENGES OF GLOBALIZATION Prof. Dr. Azyumardi Azra, CBE..... | 11 – 20 |
| • AL-TAHSHIN AL-FIKRI WA AL-TSAQAFI LI AL-MUJTAMA'AT AL- ISLAMIYYAH WA ATSARIHI Dr. Fahad bin Matar Alshahrani | 21 – 28 |
| • TAFSIR TARBAWI: (PENDEKATAN PAEDAGOGIS DAN BAYANI TERHADAP AYAT AL-QURAN AL-KARIM) Aam Abdussalam..... | 29 – 38 |
| • MODEL ISLAMIC FULL DAY SCHOOL (BEST PRACTICE DI SD ISLAM IBNU SINA BANDUNG) Abas Asyafah | 39 – 48 |
| • AT-TASHAWWUR AL-ISLAMY LI AL-WUJUD WA WADZIFATIHI FI AL- TARBIYYAH AL-ISLAMIYYAH Abbas Manshur Tamam | 49 – 56 |
| • PENDIDIKAN KARAKTER RELIGIUS MELALUI PEMBIASAAN DZIKIR (SEBUAH MODEL PENDIDIKAN PADA THARIQAT TIJANIYAH) Aceng Kosasih..... | 57 – 61 |
| • PENDIDIKAN SIKAP SPIRITUAL PESERTA DIDIK Ade Imelda Frimayanti..... | 63 – 68 |

- NILAI-NILAI KARAKTER DALAM KEBIJAKAN NASIONAL
PENGELOLAAN GURU (TELAAH PADA UNDANG-UNDANG NO. 14
TAHUN 2005 TENTANG GURU DAN DOSEN)
Agus Fakhruddin..... 69 – 75
- *DAUR AT-TARBIYYAH AL-ISLAMIYYAH FI AT-TA’ZIZY AL-WASATHIYYAH
AL-ISLAMIYYAH*
Andy Hadiyanto..... 77 – 84
- PENGARUH MODEL FAHM AL-QURAN PADA PERKULIAHAN PAI
TERHADAP PENINGKATAN SIKAP RELIGIUS MAHASISWA
Ani Nur Aeni..... 85 – 94
- FENOMENA MUNCULNYA SEKOLAH ELIT MUSLIM
DI KOTA PONTIANAK
Baidhillah Riyadhi dan Nelly Mujahidah 95 – 103
- *ISLAMIC EDUCATION LEARNING DESIGN BASED
ON “SISTEM AMONG”*
**Bayu Iqbal Anshari, Meisa Yutika, Moh. Dede,
dan Ridha Eka Rahayu..... 105 – 114**
- *TRANSFER OF KNOWLEDGE IN ISLAM: A STUDY OF LABIB AL-SA’ID’S
EFFORTS IN PRESERVING THE QUR’ĀN*
Cucu Surahman..... 115 – 120
- PASANG SURUT HUBUNGAN ANTAR AGAMA; INSPIRASI
UNTUK MEMBANGUN HARMONISME MUSLIM DAN NON-MUSLIM
Dewi Anggraeni dan Gumilar Irfanullah..... 121 – 131
- *AVEROES: A STUDY OF THE INFLUENCE OF HIS THOUGHTS
ON RENAISSANCE*
Edi Suresman..... 133 – 138
- MODUL MATA KULIAH PENDIDIKAN AGAMA ISLAM
BERBASIS KERANGKA KUALIFIKASI NASIONAL INDONESIA
DI PERGURUAN TINGGI
Eka Kurniawati 139 – 144
- *AL-ADALAH WA AL-DHABT LI AR-RAWY FI MANDHUR AL-JARH
WA AL-TA’DIL*
Elan Sumarna 145 – 150
- *LEARNING MODEL OF RELIGIOUS TOLERANCE
(A STUDY OF THE INCREASE OF LIFE COHESION FOR STUDENTS)*
Endis Firdaus dan Munawar Rahmat..... 151 – 155
- TAUHIDULLAH DALAM PERSPEKTIF TASAWUF
Fahrudin..... 157 – 163

| | |
|---|------------------|
| • PEMBELAJARAN PAI DENGAN NLP (<i>NEURO-LINGUISTIC PROGRAMING</i>) SEBAGAI <i>BEST PRACTISE</i> PERCEPATAN REVOLUSI MENTAL DI INDONESIA | |
| Helmawati | 165 – 170 |
| • PENDIDIKAN AQIDAH UNTUK ANAK: PAKET PERMAINAN INTERAKTIFALIF AQIDAH UNTUK ANAK | |
| Imas Eva Nurviati | 171 – 175 |
| • STUDI EFEKTIVITAS MODEL PEMBELAJARAN MORAL <i>THREE IN ONE</i> LICKONA UNTUK MENINGKATKAN AKHLAK MULIA SISWA SD | |
| M. Abdul Somad dan Munawar Rahmat | 177 – 181 |
| • IJTIHAD RASUL SAW (UPAYA MENELUSURI ASAL-USUL SUNNAH SEBAGAI SUMBER DA DALIL HUKUM ISLAM) | |
| Makhmud Syafe’i | 183 – 189 |
| • PENDIDIKAN KARAKTER ANTI KEKERASAN PADA SISWA SEKOLAH MENENGAH ATAS MELALUI OPTIMALISASI PROGRAM KEGIATAN PENDIDIKAN AGAMA ISLAM DI SEKOLAH | |
| Mokh. Iman Firmansyah | 191 – 195 |
| • PEMBENTUKAN PERILAKU PROSOSIAL PESERTA DIDIK | |
| Mualimin | 197 – 202 |
| • <i>ISLAMIC EDUCATION IN PUBLIC HIGHER EDUCATION AND THE ISLAMIC EDUCATIONAL INSTITUTION IN THE SPOTLIGHT ON THE MIDST GLOBAL CHALLENGES; PROBLEMATIC AND SOLUTION</i> | |
| Muhammad Yani Turhan | 203 – 208 |
| • PERAN MATA PELAJARAN PENDIDIKAN AGAMA ISLAM DALAM MEMBANGUN KARAKTER PESERTA DIDIK DI SMP LABORATORIUM UPI | |
| Mulyana Abdullah | 209 – 214 |
| • STUDI MODEL PEMBELAJARAN “TIPOLOGI MAZHAB” DALAM PERKULIAHAN SEMINAR PAI UNTUK MENINGKATKAN PEMAHAMAN DAN TOLERANSI SE AGAMA PADA MAHASISWA UPI. | |
| Munawar Rahmat | 215 – 221 |
| • STUDI TEMATIK AL-QURAN TENTANG MAKNA <i>KHALIFAH FIL ARDHI</i> DAN IMPLIKASINYA TERHADAP PENDIDIKAN | |
| Munawar Rahmat dan Fahrudin | 223 – 229 |
| • <i>THE QUEST FOR ISLAMIC EDUCATION REFORM: EDUCATIONAL IDEAS AND LESSONS FROM NURCHOLISH MADJID</i> | |
| Mushlihin. | 231 – 235 |

| | | |
|---|---|-----------|
| • | PROSES BELAJAR MENGAJAR PAI BERNUANSA BIMBINGAN DAN KONSELING N. Fathurrohman | 237 – 243 |
| • | PESANTREN <i>MANHAJ SALAFI</i> : MODEL BARU SISTEM PENDIDIKAN ISLAM Nurhasanah Bakhtiar | 245 – 250 |
| • | KONSEP <i>ŪLUL ‘ILMI</i> DALAM AL-QURAN DAN IMPLIKASINYA TERHADAP TEORI PENDIDIKAN ISLAM (STUDI ANALISIS TERHADAP SEPULUH <i>TAFSIR MU‘TABAROH</i>) Nurti Budiyan | 251 – 257 |
| • | INTEGRASI PENDIDIKAN KARAKTER (PENDIKAR) KE DALAM MATA KULIAH PENDIDIKAN AGAMA UNIVERSITAS TANJUNGPURA PONTIANAK Riadi Budiman | 259 – 263 |
| • | KONSEP PENDIDIKAN EKOLOGIS SYEH MUHAMMAD ARSYAD AL-BANJARI Rihlah Nur Aulia | 265 – 272 |
| • | KAJIAN KONSEPTUAL TENTANG HAKEKAT DAN TUJUAN PAI PADA PENDIDIKAN TINGGI DI INDONESIA: PERSPEKTIF PENDIDIKAN ISLAM, PENDIDIKAN AGAMA, DAN PENDIDIKAN UMUM Saepul Anwar | 273 – 277 |
| • | PENDIDIKAN MULTIKULTURAL DALAM TINJAUAN ISLAM Sari Narulita dan Sarotul Musabbihah | 279 – 285 |
| • | PERAN PENDIDIKAN PRA NIKAH DALAM MENGANTISIPASI TANTANGAN GLOBAL DI KALANGAN MAHASISWA Shohib Khoiri dan Yedi Purwanto | 287 – 292 |
| • | MADRASAH (<i>PROTOTYPE AND MODEL OF CHARACTER EDUCATION</i>) Supa’at | 293 – 306 |
| • | PERAN PAI DALAM MENGHADAPI TANTANGAN RADIKALISME DI PTU Supian Ramli dan K. A. Rahman | 307 – 312 |
| • | <i>ISLAMIC BASED TEACHER EDUCATION</i> Syahidin | 313 – 319 |
| • | PENERAPAN SANKSI DALAM PERSPEKTIF PENDIDIKAN ISLAM DAN GURU BERPRESTASI Syihabuddin | 321 – 334 |

| | | |
|---|---|-----------|
| • | MODEL PEMBELAJARAN <i>TADZKIROH</i> UNTUK MENANAMKAN NILAI IMAN DAN TAQWA DALAM PEMBELAJARAN PAI DI SEKOLAH DASAR Tedi Supriyadi | 335 – 340 |
| • | PROBLEMATIKA PENGEMBANGAN WAKAF DI INDONESIA Wawan Hermawan | 341 – 345 |
| • | URGENSI MENANAMKAN POLA PENDIDIKAN EKONOMI YANG DIPERKUAT NILAI-NILAI SYARIAH Wening Estiningsih, Lindiawatie, dan Anita Ria | 347 – 352 |
| • | PEMBUDAYAAN TRADISI MEMBACA ALQURAN PADA ANAK-ANAK DI MASYARAKAT BALAI GURAH KABUPATEN AGAM SUMATERA BARAT Wirdanengsih | 353 – 363 |
| • | KONTRIBUSI TEKNOLOGI INFORMASI DALAM PENGEMBANGAN DAKWAH DI KALANGAN MAHASISWA ITB Yedi Purwanto | 365 – 371 |
| • | MAKNA FILSAFAT DALAM PERSPEKTIF ISLAM DAN IMPLIKASINYA TERHADAP PENDIDIKAN UMUM Yoyo Zakaria Ansori | 372 – 376 |
| • | PENYELENGGARAAN PERKULIAHAN PENDIDIKAN AGAMA ISLAM (PAI) DI PERGURUAN TINGGI UMUM (PTU) DALAM PERSPEKTIF STANDAR NASIONAL PENDIDIKAN TINGGI (SNPT) Yusuf Hanafi | 377 – 389 |

INDEKS PENULIS

1. Aam Abdussalam — 29
2. Abas Asyafah — 39
3. Abbas Manshur Tamam — 49
4. Aceng Kosasih — 57
5. Ade Imelda Frimayanti — 63
6. Agus Fakhrudin — 69
7. Andy Hadiyanto — 77
8. Ani Nur Aeni — 85
9. Anita Ria — 347
10. Azyumardi Azra, Prof., Dr., CBE — 11
11. Baidhillah Riyadhi — 95
12. Bayu Iqbal Anshari — 105
13. Cucu Surahman — 115
14. Dewi Anggraeni — 121
15. Edi Suresman — 133
16. Eka Kurniawati — 139
17. Elan Sumarna — 145
18. Endis Firdaus — 151
19. Fahad bin Matar Alshahrani, Dr. — 21
20. Fahrudin — 157, 223
21. Furqon, Prof., M.A., Ph.D. — 1
22. Gumilar Irfanullah — 121
23. Helmawati — 165
24. Imas Eva Nurviati — 171
25. K. A. Rahman — 307
26. Lindiawatie — 347
27. M. Abdul Somad — 177
28. Makhmud Syafe'i — 183
29. Meisa Yutika — 105
30. Moh. Dede — 105
31. Mokh. Iman Firmansyah — 191
32. Mualimin — 197
33. Muhammad Yani Turhan — 203
34. Mulyana Abdullah — 209
35. Munawar Rahmat — 151, 215, 223
36. Mushlihin — 231
37. N. Fathurrohman — 237
38. Nelly Mujahidah — 95
39. Nurhasanah Bakhtiar — 245
40. Nurti Budiyanti — 251
41. Riadi Budiman — 259
42. Ridha Eka Rahayu — 105
43. Rihlah Nur Aulia — 265
44. Saepul Anwar — 273
45. Sari Narulita — 279
46. Sarotul Musabbihah — 279
47. Shohib Khoiri — 287
48. Supa'at — 293
49. Supian Ramli — 307
50. Syahidin — 313
51. Syihabuddin — 321
52. Tedi Supriyadi — 335
53. Wawan Hermawan — 341
54. Wening Estiningsih — 347
55. Wirdanengsih — 353
56. Yedi Purwanto — 287, 365
57. Yoyo Zakaria Ansori — 372
58. Yusuf Hanafi — 377

**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

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.

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C. PROBLEMS OF THE ISLAMIC EDUCATIONAL INSTITUTION AND SOLUTIONS

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.

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Fourth, after all the program is run, it is necessary to evaluate both short-term evaluation (during the educational process is still in progress) and long term (after the students pass) whether they can move better survival or become lazy and unemployed. On the basis of this evaluation it is necessary to re planning on Islamic education process that makes them so.

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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), 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

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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.

E. 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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Islamic Education in Public Higher Education

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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.

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A. INTRODUCTION

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