

THE PHENOMENON OF ISLAMIC EDUCATION IN MUSLIMS COUNTRIE

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ABSTRACT

The aims of this research is to find out the phenomenon of Islamic education in Muslim countries. In general, Islamic education is education that is oriented towards the teachings of the Qur'an and the hadith of the Prophet saw. Islamic education is not only taught in the formal legal system which is carried out regularly but becomes a teaching that must be implemented in social life. In Muslim countries, Islamic Education is used as a formal education that must be completed based on government regulations. It is undeniable that Islamic education in Muslim countries has adopted a system of modernity so that Islamic education is oriented towards fulfilling physical needs. However, with this modernity, Islamic Education takes on a role as a practical function in realizing Islamic teachings as the absolute truth of Allah SWT.

Keywords: Phenomenon, Islamic, Education, Countrie, Muslims



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INTRODUCTION

Islamic education is an Islamic discipline that has its own charm to study. Islamic education is a hot subject that is always discussed among educators because it is an object that must be fulfilled in life. The first verse revealed by Allah swt certainly implies the obligation to fulfill the elements of education which cannot be separated from the needs of human life. The word *اقرأ* is a description of the phenomenon of education in classical times and today which is implemented in various aspects so that human life can be better. Islamic education seeks to maintain all aspects of human life, including spiritual, intellectual, imaginative and scientific, both individually and in groups towards goodness and the attainment of perfection in life. The perfection in question is how to be able to place himself in a relationship with God, a relationship with the universe and relationships with fellow human beings.

The process developed in Islamic education contains spiritual, moral, worship, *muamalah* elements related to aspects of human life that can be implemented in their lives

so that they do not go wrong with the intention that the goals to be achieved in Islamic education are to be able to awaken people and have integrity and balance worldly life and the hereafter. When connected with students, it is intended that Islamic educators are able to direct them to prepare provisions for the life of the world and the hereafter but do not ignore social aspects. Students are expected to be able to become human beings who are pious, ideal, and have a national perspective. To achieve this goal, Islamic education is no longer merely pedagogically oriented but requires integrity in advancing an educational system that is oriented towards technological progress. Talking about modern Arab countries, synonymous with the Middle East, even the Middle East as countries that are members of the Arab League. But there are also those who argue that the Middle East is non-African Arab countries plus Iran and Israel. So that includes the Middle East in this case are the Arab countries located in North Africa, Egypt, Libya, Morocco, and Algeria. (Ahmad Caezi, 2006:23).

By the end of the 19th century, Islam had made a change (tajdid) in the shape of the condition of the Arab people. The term modern or contemporary opposes modern Arab renewal since the time of struggle, starting with Napoleon Bonaparte's invasion of Egypt in 1798, until the formation and establishment of independent countries in the name of nationalism. This started since the collapse of the Ottoman caliphate in Istanbul, until now. (Montgomery Watt. 1972:130).

The Arab States region had left the administrative power of the Ottoman caliphate. In general, countries separated themselves due to the influence of the political independence of imperialist countries. The initial separation was a means for the emergence of Arab nationalism, because it was a form of liberation from religious ties and turned into nationalism. They made alterations, falsifications, and a dubious attitude towards the teachings of Muslims. The transition of Islamic principles, when the Muslims in Arabia were divided by the colonialists into a separate country. (Abul A'la Al-Maududi, 1990:71).

The aim of the colonialists was none other than that Muslims were not given the opportunity to study a system that had just been introduced by them. For example, they are not given the opportunity to exercise *ijtihad* in the matter of forming a state or they are closed with reproaches to review it using the rules of *ushul fiqh* and the law of *tasvri' al-Islamiy*. So that there were many reforms in Islamic thought, especially in Arabic. (Husain Muhammad Haikal., 1996:113).

The historical boundaries of modern Arabic thought, from 1798 to contemporary Arabia, are not known for certain. It's just that most Arab thinkers themselves consider

contemporary time (mu'ashirah) to have started since the defeat of the Arabs by Israel in 1967, because that defeat was a defining point in the history of modern Arab politics and thought. Thus, the Arabs at that time had begun to show their awareness so they had to criticize (naqd-dzati) for example what happened in Algeria, Islamic life began to dim somewhat during French colonialism and the religious awareness that occurred in Algeria strengthened again in 1967. (Muhsin Mahdi 1971: 65).

This tendency is colored by the fact that many girls have started wearing the hijab as a sharia dress taught in their religion. This is a countercurrent from the late Colonial period, when the French tried to distance local women from wearing the hijab. This is one example of a country whose ideas have been formatted by the colonialists, this momentum also occurs in other Arab countries such as Egypt, Morocco, Saudi Arabia. (Mahmud Abbas Al-Aqqad., 1998:64).

The reform of Arab thought was marked by the emergence of Islamic thinkers Jamaluddin Al-Afgani and Muhammad Abduh with their concept al-sivasah al-ummah which was elaborated with two terms al-shura. They reasoned that if Arab countries were to achieve progress, they needed to carry out a revolution so that there would be no colonization by the West and Europe. in the end the Ottoman government collapsed in the hands of the invaders, and finally the secular nationalist government by Kemal Ataturk was established. (Riza Shibud, Drs. et al, 1996:97) As for what pushed Arab thought to hold al-ishlah due to the many influences of Greek philosophy, diversity has been offered by Muslims in Arabia, the intervention of colonial thought greatly influenced the souls of Muslims. (Ali Izzat, Bigiovitc, 1994:179).

From the view above, a statement can be drawn that the development of Islamic political thought in Arab countries began with the collapse of the Ottoman caliphate which was later replaced by a secular government. This is due to the entry of colonialists in Arab countries, and the peak when the Arabs realized that they were defeated, so that today's Arab thinkers carry out al-ishlah al-fikr (thought reform) in various typologies. (Nurcholish Madjid., 1994: 36).

The education system in Islamic countries is still far from being ambivalent. The nature of the ambivalence in question is that the model of implementing religious education experiences inequality, where on the one hand the religious education implemented in public schools is only complementary, while the implementation of education carried out in the Islamic Education system does not develop mastery of scientific disciplines and skills. There is an assumption that has developed so far that the

mastery of scientific disciplines and skills is only the work of the general education system (suwito, 2005)

RESEARCH METHODS

This study uses a qualitative type by explaining the Islamic schema that occurs in modern Arab countries by revealing the phenomenology of culture, politics and government. While the scope of the type of research used is by describing the pattern of depiction of empirical facts according to the appropriate arguments, then an analysis is carried out to draw an analytic conclusion.

The data collected through library research is taken from books related to the material presented so that it doesn't get out of the discussion. While the data analysis used through a qualitative approach aims to analyze the problems under study in order to connect other facts so that the arguments presented can be right on target while the quantitative data are presented to strengthen the qualitative data analysis.

RESULTS AND DISCUSSION

Islamic Revival Modernism is a national historical phenomenon that regenerates the spirit of faith, through thoughts and ideas about change. This revival also brings tests for Muslims so that it encourages them to look for the causes of the fall and humiliation that befell them. So moving from this awareness, they find a new awareness. This movement revived the spirit of Faith towards a revolution called al-Tsaurah. When the Ottoman government was in the hands of the invaders, Muslims were faced with a system that was different from Islamic principles, both in the state administration system and in the economic system. The colonialists' offers to the Islamic Ummah were very contradictory to classical Islamic teachings. It's just that the Muslim community at that time only responded as long as it did not conflict with the teachings of the Qur'an and Sunnah. (Crossley, Michael and Keith Watson, 2003).

The defeat of the Arab countries by the Israelites in 1967 can be said to be the beginning of the discourse of modern Arabism. The collapse of the caliphate system by the colonialists was inseparable from the important role of Zionism and Israel. thus leading to a form of rationalism. As a result, the Arabs changed their perspective on the socio-culture they faced. Israel's crushing blow made the Arabs ask about their shortcomings. Even though they have the ability to be relied upon both in terms of human resources and defense equipment. (Andy Green, eds, 2006).

The awakening that was discussed by the Arab nation after the humiliation caused by colonialism is a separate motivation that is echoed by the Islamic Ummah. Islamic organizations have begun to emerge in order to fight colonialism. The Arab nations have begun to raise their awareness that Islam is the true teaching and must be practiced. In order to realize its greatness, it is necessary to form social activities that can educate the younger generation to become successors in the revival. Mosques must be prospered so that the message of Islam can be spread according to its purpose. In the political field, Islamic politics was developed so that Muslims had the spirit of jihad. (A. Marianne Larsen, 2010).

To realize the revival, Muslims must have brilliant thoughts so that the ideas produced can be responded to by the colonialists. The Islamic lifestyle must be echoed in order to avoid European and Western lifestyle tendencies. So the step that must be taken is to introduce the Arab people's perspective on their own culture through the teachings they have. In the last two decades, this problem has become a hot issue and received a positive response. In its development, the issue of modernity has become an important agenda in shaping the civilization of contemporary Arab thought so that it can give birth to a typology of contemporary Arabic thought. The typology in question is, (UNESCO Institute for Statistics, 2012).

1. Transformational typology. That is a typology that can represent Arab thinkers who radically propose the process of transforming Muslim Arab society from traditional patriarchal culture to a rational and scientific society. This typology is commonly called social transformation in which they reject religious perspectives and mystical tendencies that are not based on practical reason and consider past religions and traditions to be no longer relevant to today's demands. This group was first represented by Arab thinkers from Christian circles such as; Shibli Shumayl, Farah Antun and Salamah Musa Later, it is currently continued by thinkers who are mostly oriented towards Marxism such as Thayvib Tayzini, Abdullah Laroui and Mahdi Amil, besides there are other liberal thinkers such as Fuad Zakariyya, Adonis, Zaki Nadjib Mahmud, Adil Daher and Qustantine Zurayq.

2. Reformist typology. That is a typology that requires reform with various new interpretations that are more lively and more in line with the demands of the times. Specifically, this group is divided into two tendencies, namely the tendency of reconstructive thinkers, by looking at tradition from a rebuilding perspective ('adah bunivat minjadid), meaning that the traditions of a society (religion) are still alive and can continue to be accepted, so it must be rebuilt anew. . This is done like;, Jamaluddin al-Afghani, and

Muhammad Abduh. In the present era, it can be found in reformist thinkers such as Hassan Hanafi, Muhammad Imarah, Muharmad Ahmad Khalafalah, Hasan Saab and Muhammed Nuwayhi. This group differs from the traditionalist group, which emphasizes the "restatement" method. The second trend is the emergence of reformistic thinking using deconstructive methods. That is a method based on a new phenomenon for contemporary Arab thinkers. Because these thinkers were heavily influenced by the French "post" structuralist movement and several other postmodernism figures, such as Levis Straus, Derrida, Foucoult. The thinkers at the forefront of this group are Mohammed Arkoun and Mohammed Abid Jabiri. Both of these reformistic typological tendencies have the same goals and ideals that differ only in their methods.

3. The totalistic ideal typology, namely a typology which views that idealists towards Islamic teachings must be totalistic so that the results achieved can be more perfect. This group is very committed to the religious aspects of Islamic culture. The project of this type is to revive Islam as a religion, culture and civilization. They reject foreign intervention that comes from the West because according to them Islam itself is very perfect which can regulate the order of social, political, economic life etc. This group wants to return to Islamic teachings, namely the Koran and hadith as a way of life so that they can find the path of truth. Method of approach to turats. Traditionalists can be equated, but the difference between them is that this group does not deny modernity, because what has been produced by modernity through science and technology is nothing more than what was achieved by Muslims in the era of the greatness of Islam in ancient times. These thinkers are represented by Hasan al-Banna, Sayyid Qutb, Said Hawwa.

From some of the typologies above, one can see a picture of Islam in Arab countries in general, and in particular the movement of the discourse of the thoughts of Muslims in the Arab nation. This phenomenon can be said to be a crisis of political thought in Arab countries (*azmat al-fikr al-siyasiy fi aalam al-arabiy*), as many Arab Islamic thinkers have written about today. They say that the collapse of the Islamic government has been replaced by a secular state government and many adopted the colonial state government system. The government that used to be godly, has now been replaced by a godless government. "commentary Hassan al-Banna released by Abdu Rahman in an article." And there are many more Islamic ideologies that have been replaced by Western ideologies, such as liberalism, capitalism, socialism and Western-style democracy. All of these are crises that hit the Arab countries today.

However, the phenomenon of realizing peaceful Arab Countries will not be realized if the unity between them is not carried out. The emergence of sects among them will open up opportunities for colonialism to enter, which can colonize the minds and bodies of Muslims. So to realize these pure ideals, it is necessary to unite voices to realize the independence of a nation due to liberalism and capitalism pioneered by democracy in the West. However, Islam is a religion that conforms to circumstances so that the ideas raised can be abstracted between absolutism and relative reality. The ideas raised can be abstracted in sharia teachings and doctrines so that their universal values are illustrated. In Islamic teachings that reality is material and situational events that surround human life. Meanwhile, religiosity is a psychic belief in absolute doctrines, and historical endeavors are attempts to bring reality closer to doctrines, contextualize faith in the most ideal form of reality, and then strive continuously for truth to develop religion towards the point of ideal perfection.

The State of Medina is a regional reality with an international perspective so that it can be an example for other countries, especially Middle Eastern countries. This country has transcended the realities of its time, because its inhabitants believe that they are part of the chain of the previous Islamic community led by the Apostles. Psychologically, Medina has also transcended its regional reality, because its inhabitants have been actively involved in international conflicts with the Persians and Romans, especially in economic, political and religious conflicts. The State of Medina with its conditions turned out to be able to strengthen the Arab world and all of humanity as a bias and a means of integration. The causal factor is because the Arabs have a divine mission.

Education in Muslim countries applies a religious education system, this is because Islam was born in the Arabian Peninsula and was first spread in that region. The education system in Muslim countries has a distinctive feature, namely that Islamic studies is part of the education system in addition to scientific and social studies and the government provides free education to all levels of education so that students' interest in learning is higher and it prioritizes quality. (Yael Navaro Yashin, 2002).

It's just that the educational model applied is found to be similar to the education system in Indonesia which regulates the education level system starting from the level of early childhood education, middle class education, and education at tertiary institutions. The pattern of education in Islamic countries makes it very easy for people to access education because schools are provided free of charge, starting from public schools and private schools. The educational model places more emphasis on the religious field

considering that the majority of the population is Muslim. In the learning process in class, the men's room is separated from the women's room as a feature of the applied Islamic education system.

The Islamic education system in Türkiye is certainly different from that implemented in other Islamic countries. Türkiye tends to be somewhat modern and liberal in implementing the Islamic education system. The pattern of renewal of Islamic education in Turkey is carried out in three aspects, namely the *first* pattern of renewal of Islamic education which is oriented towards modern education. This orientation refers to the Western system which has succeeded in advancing education in the science and technology sector. Of course this understanding was adopted by Turkey in the education system because the success of the West cannot be separated from the progress of Islam in the classical era which is now controlled by the West. Both are oriented towards the purification of Islam. This orientation wants to restore the purity of Islam as a teaching revealed by Allah SWT without any elements of religious dualism. This understanding considers that the weakness of Islam is due to negligence in accommodating various understandings that have emerged without filtering so that the main foundation of the faith can be crippled through misguided understanding. The *third* is oriented towards Nationalism. This orientation assumes that the glory of nationalism can be achieved if it is carried out independently without the interference of other nations. This understanding assumes that local culture and foreign culture must be united so that the strength of Muslims can be maintained based on the conditions that occur.

Islamic education implemented in Egypt can be said to be very advanced because the interest of Muslims is very high to continue their education in that country. The government removed the financing system in education so that students were not burdened with the study budget because everything was borne by the government. It is on the basis of this motivation that the spirit of learning is getting higher. The Islamic education model is managed based on the curriculum of the Ministry of Education. The issues raised in theological-based educational materials focus on studying the verses of the Qur'an and the Hadith of the Prophet.

CONCLUSION

Before the discourse of Arab thought was divided, it eventually formed nationalism. At first they were united, but when they were colonized, they were divided, and almost all of their colonial thoughts had been adopted. Their forms of resistance in terms of western

thought, both liberal, capitalist and western-style democracy, have all been filtered out by the Arabs because they are from various countries in the Middle East region and are aware of their oppression. On the other hand, the Arab countries did not want to be said to be left behind by generations, so they carried out a very in-depth evaluation to harmonize the two sides of knowledge, namely classical knowledge attained by Muslims and modern knowledge through science and technology as seen today.

SUGGESTION

Thanks are extended to the Academy of Education journal (AoEJ) for publishing this article so that this paper can be used as a recommendation in the study of Islamic education in Muslim countries. Suggestions and criticism will be improved in the future for the perfection of this paper.

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