

Development of Islamic Religious Education in a Multicultural Society

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Abstract

Islamic religious education in society is very important. Through education and teaching, it has an impact on good morals. Religious teachings are not merely rituals but also the actualization of religious teachings and values in everyday life. This paper aims to determine and discuss the development of Islamic religious education in society. The writing method is a literature review with a descriptive and exploratory approach. It can be concluded that the development/instillation of Islamic religious education values in society in an effort to improve the quality of faith includes (1) religious/faith education; (2) religious education that will be taught to children to build a young generation that is committed and accustomed to carrying out worship such as prayer, fasting, reading the Qur'an, and (3) moral education.

Keywords : Development, Islamic Religious Education, Society

INTRODUCTION

Various violent incidents often occur today, such as: fights between teenagers triggered by small things resulting in death. Likewise, motorcycle gangs commit acts of violence, assault, robbery, and so on, robberies that are very disturbing to society. This incident raises questions about what role religious education plays. Moh Solikodin Djaelani, 'The Role of Islamic Religious Education in the Family and Society', Islam in shaping the mindset and behavior of students, the general public, and the nation. The discourse of education in Islam remains relevant and interesting. In fact, the world of education is a world that is never free from criticism and academic debate, even educational issues have never been resolved. throughout the history of human life. This is because one of the uniqueness of humans when compared to the lives of other creatures, is never free from the noble values that are aspired to. Islam as a religion that places education in a very important position. As Malik Fajar once acknowledged, that the relationship between Islam and education is like two sides of a coin, meaning that Islam and education have a philosophical relationship. very fundamental. Islam and education, in accordance with its function as the best means to teach good things, which benefit many parties in accordance with its commands and prohibitions.

Education cannot be separated from family, school and community life. Based on

the opinion expressed by Saat ini, that education plays a very important role in human life, without education, humans are powerless. Basically, education is an effort made by parents or the older generation to prepare children or the younger generation to be able to live in the future independently and be able to carry out tasks in their lives in a better way. This paper aims to find out: (1) how important Islamic religious education is (2) How is the development of Islamic religious education in society. The writing method uses literature studies, with a descriptive exploratory approach.

DISCUSSION

A. Islamic education

In Arabic there are three words that indicate the meaning of education, namely tarbiyah, ta'lim, and ta'dib. According to the language of mu'jam, the Arabic word al-Tarbiyah has three linguistic forms, namely: (1) *Rabba yarbu* tarbiyah which means adding (zad) and developing (nama). This means that education is a process of growth and developing what is in the student both physically, psychologically, socially and spiritually. (2) *Rabba yuribi* Tarbiyah, which means growing (nasya'a) and becoming big or mature (tarara'a), means that education is an effort to make students grow and mature physically, psychologically, socially and spiritually. (3) *Rabba Yoruba* tarbiyah which means to increase (ashlaha), master

affairs, maintain, care for, fulfill, feed, maintain, owning, managing, and maintaining its continuity and existence. This means that education is an effort to nurture, care for, care for, improve, and organize the lives of students so that they live better lives. The term tarbiyah means education, derived from the word "Rabba," which means to educate. In the Qur'an, this word is used in the words of Allah (QS. Al-Isra/17:24) which means: " *And humble yourself towards them both with love and say: "My Lord, have mercy on them both, for they both brought me up when I was a child."*

Tarbiyah is defined as the transformation of knowledge from educators to students, so that they have a high attitude and enthusiasm in understanding and realizing their lives. The term ta'lim is mashdar, which comes from the word 'allama. According to some experts, the term ta'lim is translated as teaching. As Allah says in the Qur'an (QS al-Alaq/96:1-5) which mean: " *Read it by (saying) the name of your God who created. He created man from a clot of blood. Read, and your Lord is Merciful. The one who teaches (man) with the pen. He teaches people what they do not know."*

The word 'allama in the verse above contains the meaning "to give". knowing" or providing knowledge and does not contain the meaning of personality guidance. Meanwhile, the word ta'dib is a mashdar language form of the word 'addaba which means to provide manners, educate. Saying the work of Addaba can be interpreted as educating which is more focused on improving moral character. Manners in life are often interpreted as politeness that reflects personality. Its relationship with Islamic education has been put forward by Syed Naquib Al-Attas who said that the term ta'dib is a term that is considered appropriate to show the meaning of Islamic education, Abrasyi provides the understanding that Islamic education Prepares humans to live a perfect and happy life, love their homeland, be

physically strong, have perfect morals, be orderly in their thoughts, be refined in their feelings, be skilled in their work, and be sweet in their speech both orally and in writing. According to Zakiah Daradjat, Islamic education is education through Islamic religious teachings in the form of guidance and care for students so that after completing their education they can understand, appreciate, and practice Islamic teachings in their entirety, and make these Islamic teachings a way of life for the sake of safety and well-being in this world and the hereafter. Meanwhile, in terms of terminology, Muhaimin argues that Islamic religious education means efforts to educate the Islamic religion or Islamic teachings along with Its values become a person's outlook on life and attitude. The aim of Islamic religious education activities is to help individuals or groups of students instill and/or cultivate Islamic teachings and values as a way of life.

Islam, in terms *Islamic Studies*, simply defined as an effort to study matters related to the Islamic religion and Islamic educational methods, which not only transforms knowledge but also improves and elevates morals. From the several definitions presented in the images above, it can be concluded that there are similarities, namely both contain the following meanings: first, there is an effort and process of planting something (education) continuously. Second, there is a reciprocal relationship between the first person (adults, teachers, educators) and the second person, namely participants and students. and third is good morals as the ultimate goal.

B. The Importance of Islamic Religious Education

Islamic education makes it easier for humans to learn and practice actualizing all their potential, both physical (bodily) and non-physical (spiritual), whose profile is described by Allah in the Koran as the figure of ulil albab, as a perfect Muslim, namely a person who is

faithful, knowledgeable, and always productive in carrying out good deeds in accordance with Islamic teachings. Therefore, in an effort to reconstruct Islamic education, we need to pay attention to the principles of Islamic education which include: (1) Islamic education is part of the Islamic life system; (2) Islamic education is something integrated; (3) Islamic education is a lifelong process; (4) Islamic education takes place through a dynamic process; (5) Islamic education is implemented by providing more moral messages to students. Yahya stated that Islamic religious education is guidance, education that aims to invite children to understand, appreciate and practice the teachings of their religion which is done by providing understanding, habituation, role models, creating a religious atmosphere so that the child appears as a person who believes and is pious to Allah SWT.

C. The Role of Islamic Religious Education in Society

The quality of a society is determined by the quality of education of its members. One way to improve the knowledge and skills of community members is to improve the quality of the community's knowledge itself. Society is the third educational institution after education in the family and school environments. In other words, the qualities of perfection that Allah SWT has bestowed upon humans, these efforts are carried out without any personal interests except for worshipping Allah alone. The length of education is considered to have a significant influence on the formation of a person's competitiveness. The higher a person's level of education, the greater the opportunity for someone to improve their quality, and the lower the level of education, the more difficult it will be to grow a person's abilities and competitiveness. Education must be based on the development of cultured, civilized, and independent people, pious, moral and ethical, knowledgeable and skilled,

innovative and competitive. The role of Islamic education in the process of change that needs to be carried out is the first reorientation of the basic philosophical and theoretical framework of education that is solid so that it has a direction. Of course, both the formulation of the mission and vision of education must be based on the values of the teachings. Islam and cultural values or based on core beliefs and core values, Islamic educational institutions are required to formulate missions and visions at both the macro and micro regional levels and their implementation strategy policies. Third, formulate Wahyuddin, 'The Function of Islamic Education in Human Life and Livelihood (Humans Who Have Nature/Potential and As Creatures Who Must Be Educated/Educated).

The basic strategies of Islamic education are equal opportunity to obtain education, relevance, improvement of educational quality, and efficiency. The four goals of education are reoriented. The above description demonstrates the vital importance of Islamic education in human life.

Islamic education has 3 (three) stages of activities, namely: recitation (reading the verses of God), tazkiyah (purifying the soul) and ta'limul kitab wa sunnah (teaching the Bible and wisdom). Islamic religious education in society has a function and role as a guide in life, a helper in difficulties, an inner calmer, and a moral controller. According to Al-Syaibani, one of the purposes of Islamic Education is related to society, including community behavior, individual behavior in society, changes in community life, enriching community experience.

Meanwhile, according to Al-Barsyi, the ultimate goal of Islamic education is to become moral development. The author's opinion is in accordance with the opinion of Djamaludin and Aly who said that Islamic religious education has several functions, including preparing the younger generation to take on roles in society in the future, moving

values to maintain community unity, transferring knowledge related to the role of parents from generation to generation to the younger generation and educating children to do good in the world. In addition, Islamic religious education has an important role in forming and realizing a civil society, namely First, instilling a comprehensive understanding of Islam so that students are able to know Islamic knowledge and practice it with awareness to practice it. According to H. Jalaluddin, there are several functions of religion in society, including: (1) Educational function (education); (2) rescue function; (3) peace function; (4) social control function, and (5) sublimative function (which is a change in emotions, not only religious but also worldly (Zainudin, 2018). Human endeavors can be carried out as long as they do not conflict with religious norms and with sincere intentions. Therefore, in-depth religious education in the community environment plays a very important role in social and state life to improve the morals of the nation and state.

CONCLUSION

Islamic Religious Education can be defined as a conscious, systematic, and continuous effort to develop racial and religious potential, instill character traits, and provide skills in accordance with the objectives of Islamic Religious Education. Education certainly has a significant influence on social life, improving the quality of faith, encompassing aqidah (faith), worship, and moral education. The implementation of Islamic education holds a crucial and strategic position in realizing a prosperous, just, and prosperous social situation and condition. Considering the increasingly eroded character and religious values of a nation, which are being eroded by the younger generation, Jalaluddin argues that the results of Islamic Education will foster a calm soul, intelligent mind, strong physique, and abundant good deeds, as well as an educational function (education), a salvation function, a peace

function, a social control function, and a sublimative function (emotional change).

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