THE RELEVANCE OF CLASSICAL ISLAMIC EDUCATION AMIDST THE CHALLENGES OF MODERNIZATION

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Abstract: Classical Islamic education is an educational system that developed during the heyday of Islamic civilization, which emphasizes the importance of religious understanding, mastery of science, and morals. Although Islamic education has undergone major changes along with the emergence of the modernization era, the principles contained in classical Islamic education still have a strong relevance in facing the challenges of the times. Modernization, with all its technological impacts, secularization, globalization, and social change, presents challenges to the traditional Islamic education system. However, values such as moral integrity, spiritual awareness, and holistic learning remain paramount in shaping the character of responsible and ethical people. This article discusses how classical Islamic education can remain relevant in the midst of the times, by integrating religious and scientific values, as well as the ability to adapt to technological advances and the demands of globalization. This approach is expected to produce an education that is balanced between the spiritual depth and intellectual skills needed by future generations.

INTRODUCTION

Classical Islamic education refers to the education system that developed during the heyday of Islamic civilization, with the aim of producing individuals who are not only intellectually intelligent, but also good in their morals and firm in their faith. This system includes the teaching of religion, both in the fields of fiqh, tafsir, hadith, as well as the mastery of worldly sciences, such as mathematics, astronomy, and medicine, which are imbued with Islamic values. In the past, this Islamic education was very effective in shaping generations with high moral integrity and character.(Novriadi Cibro & Arsyad, 2024)

However, along with the times and the rapid development of technology, classical Islamic education faces great challenges in maintaining its relevance. Modernization, which includes social change, culture and technological advances, has

had a significant impact, both on people's lives in general and on the education system. One of the impacts is the emergence of a gap between the tradition of Islamic education that focuses on the study of texts and oral methods with the demands of a more dynamic and technology-based era.(Tasya Avionia & Syahidin Syahidin, 2024)

The challenges of globalization, secularization, and the development of increasingly sophisticated science demand that Islamic education be able to adapt without sacrificing the basic principles of religious teachings. This is where the relevance of classical Islamic education is tested.(Mudzakkir dkk., 2024) Classical Islamic education can not only be a moral bulwark in the face of the times, but also has the potential to make a major contribution in creating a holistic and balanced education between spiritual, ethical and intellectual aspects.

Therefore, it is important to analyze how classical Islamic education can remain relevant amidst the challenges of modernization. This article aims to explore the importance of classical Islamic education in facing global challenges and technological advancements, as well as how the principles of such education can be adapted to form a generation that is not only intelligent in science, but also noble and adheres to Islamic values in daily life.

RESEARCH METHODS

This research uses qualitative descriptive research. Qualitative research is a research implementation procedure in which descriptive data is used in the form of written words from people or actors who are being observed. Qualitative itself means something related to the quality, value or meaning contained in a fact, all three of which are expressed through linguistics, language and also words.(Fadli, 2021) This research is a library research. According to George in Patrisius Istiarto Djiwandono, library research or better known as a literature study is research that focuses on finding sources or expert opinions on a matter related to the research being conducted. It can also be said that literature study is an assessment of sources that are generally found in libraries that have something to do with the variables raised in a study.

This research uses two data sources, namely primary data sources and secondary data sources. According to Bagja Waluya, primary data sources are data or information obtained directly from the main source. Meanwhile, secondary data sources are a term

for data or information obtained from a second party or not the first party, whether it comes from people or records in the form of books, reports, bulletins, or magazines which are documentation in nature. The data analysis technique used in this research is the data analysis technique popularized by Miles and Huberman quoted from Manik, where the analysis is carried out continuously and interactively until it reaches the saturation point, the data analysis referred to is descriptive data analysis. It means describing the library data that has a relationship with the research context.

RESULTS AND DISCUSSION

Classical Islamic Education

Islamic education experts used the term al-maddah to refer to the curriculum in classical times because, at the time, the term was more closely associated with a set of subjects that students at a particular level were required to take. Religious sciences dominate the curriculum in formal institutions with the subjects of hadith, tafsir, fiqh, preaching rhetoric.(Yetti dkk., 2024) The classical Islamic education curriculum referred to here cannot be understood as a modern education curriculum. In modern education curriculum, such as the national education curriculum in Indonesia, is determined by the government with certain standards consisting of several components: objectives, content, organization and strategy.(Rudwi Hantoro dkk., 2022) The classical Islamic education curriculum is divided into several stages as follows:

1. Islamic Education during the Period of the Prophet and Khulafaurrasyidin

   According to Zuhairini, the Prophet's teachings during the time of Mecca included the following:

   a. Religious education, which entails reading only in the name of Allah and not linking Allah with the names of idols because Allah is the Greatest and Most Gracious and idols ought to be destroyed.

   b. The study of the creation of the universe and the creation of man from a clot of blood is known as aqliyah and ilmiyah education. Those who study and investigate these topics will learn things from Allah that they were previously unaware of. One needs to read a lot and write it down in order to understand this.

   c. Character and akhlaq education in line with the lessons found in the Qur'an-Hadith.

d. Health and physical education, specifically focusing on physical fitness and hygiene, as well as the cleanliness of clothing, surroundings, and food.

2. Islamic Education during the Umayyad Period

The characteristics of Islamic education during the Umayyad period, namely the opening of the kalam discourse that developed in the midst of society. According to Langgulung, the period of Islamic revival was marked by the reign of the four khulafa al-rashidin shura, they succeeded in restoring the authority of Islam in the midst of Muslims themselves and in the midst of other nations at that time.(Luthfi dkk., 2023) This effort was continued during the Umayyad period although the system of government was inherited, because the caliph appointed people in this case the crown prince to replace his position later. This Umayyad period lasted for approximately ninety years between 40-132 H or 661-750 M with the center of government in Damascus.(Yafi dkk., 2023) The characteristics of the style of Islamic education during the Umayyad period are:

a. Arabic.
b. Trying to reinforce the basics of Islam that has just emerged.
c. Prioritizing the naqliyah sciences and language.
d. Showing attention to written material as a medium of communication.
e. Paving the way for the teaching of foreign languages.
f. Using surau (kuttab) and mosques.

3. Islamic Education during the Abbasid Period

During the Abbasid dynasty, Islamic educational institutions had begun to be classified according to the age level of students.(Daulay dkk., 2023) Including:

a. Kuttâb

This Kuttâb is a continuation of the previous kuttâb educational institution, but there is an expansion of the material in accordance with the development of science at that time.(Imron dkk., 2022)

b. Palace schools

This school was held in the royal palace. The lessons given were the same as those given in the kuttâb, but added with social and cultural sciences to continue to the next level of education, or to study in the caliph's government.(Kibtiyah,

2022)

c. Mosque

The mosque, specifically the Suffah Educational Institution, which is located next to the Prophet's mosque, serves as both a place of worship and an educational establishment. The mosque as an educational institution evolved with more diverse teaching models and resources during the Abbasid era, particularly during the reign of Harun al-Rashid.He recognized that the mosque could be used for education in addition to worship (Fathiha, 2021). The most well-known mosque at the time was the al-Mansur Mosque, along with other mosques that served as educational hubs for Muslims worldwide.

d. Bookstores

Because of the high appreciation of science, making the establishment of bookstores, book copyists and book distributors in major Islamic cities such as Baghdad, Cordova, Cairo, Damascus. Many scientists spend their time studying science through bookstores.

e. Madrasah

According to Makdisi, the emergence of madrasahs is characterized by three stages, namely the mosque stage, the khan mosque stage, and the madrasah stage. The mosque stage mainly took place in the eighth and ninth centuries. The mosque referred to in this context is an ordinary mosque (college mosque) which functions in addition to being a place of worship for Muslims as well as an educational institution.(Arka, 2023)

Values in Classical Islamic Education

1. The Quran

The Quran is the main life guide for Muslims, the main concepts contained in it not only focus on aspects of faith (aqidah), but also regulate the way of life (sharia) in line with the spiritual and moral values taught by Islam. In a study, it was explained that the Quran is not just a holy book, but a source of solutions for Muslims in everyday life, because the Qur'an regulates various practical aspects of life, such as muamalah (economic transactions) and morals (manners), which provide guidance for Muslims in socializing with each other and creating a just and harmonious society.(Rizadiliyawati & Agustiar, 2024)

In the context of Islamic religious education, religious education is an integral part of worship in Islam, because religious education not only conveys knowledge about Islamic teachings, but also shapes the character and morals of individuals in accordance with Islamic law. Therefore, Islamic knowledge is not only a necessity, but also a means to enhance one's spiritual and moral development. According to Imam Ali, "Education is the light that Allah has given to His servants to guide them in the right direction"(Asiyah, 2021). For this reason, understanding and implementing the teachings of the Quran in religious education is an important foundation for developing the character and morality of Muslims.

2. Hadith

Hadith are all actions, words, and deeds performed by the Prophet Muhammad SAW. The recognition referred to here is the event or treatment of others that the Prophet saw or appeared to the Prophet, and he made the event or action take place when he intervened. Sunnah has an important position as a source of interpretation of the Qur'an.(Rudwi Hantoro dkk., 2022) Abdurrahman An-Nahlawi explains that the Sunnah has two main benefits in the context of education, First, the Sunnah interprets the Islamic education system described in the Qur'an. Second, the Sunnah provides detailed explanations of topics that are not explained in the Qur'an, as well as risk assessments of teaching methods that can be applied in daily practice. The Sunnah also covers aqidah (belief) and shari'ah (Islamic law). The Sunnah serves as a guide to improve people's lives in all aspects and transform them into leaders and teachers.(Ansori dkk., 2024)

The Hadith or Sunnah is therefore the second most important foundation of Muslim identity. The Sunnah is constantly looking for new opportunities, so ijtihad is needed to understand the Sunnah, especially the Sunnah related to education. The purpose of classical Islamic education is to instill faith in oneself as a servant of Allah and as a community that has social responsibility to others.(Kurniawati & Anshory, 2024)

In a philosophical context, Islamic education aims to internalize Islamic values will lead to three measures of human relations as a leader in this world:

1) Building a balanced, harmonious relationship with God.
2) Fostering harmonious, equal and in line interactions with society.

3) Improving the ability to explore, manage, and utilize the universe that God has created for the welfare of individuals, communities, and fellow humans with the aim of serving Him, as well as with a harmonious relationship attitude.

Modernization

Modernization is the root word of "modern" which in Latin is called "modernus" formed from the words "modo" and "ernus". Modo means "way", while ernus is a word that refers to the present time period. Modernization can be interpreted as a process towards a modern society or today's society. It can also be interpreted as a form of change in traditional society towards a more modern society.(Hassan, 2021) So it can be concluded that modernization is a form of change in traditional society towards self-renewal with an effort to obtain the characteristics found in modern society.

Lely Noormindhawati explains that modernization can be seen from the characteristics of society, among others:

a. The attitude of the people is more open, more ready to accept new things and make changes faster so that the change itself will take place quickly.

b. Actions taken tend to be based on their own choices.

c. The life of the people tends to be more individualistic.

d. Achievements are more valued in material terms.

e. Mobility within the society is higher

f. Career-oriented and self-actualization.

However, when it comes to education, modernization is a form of scientific and technological advancement that is taking place on a large scale in the Western world. Coupled with other factors such as political and social. So that education also cannot be separated from the influence of renewal, especially in Islamic educational thought, which begins with the emergence of renewal of Islamic educational thought in Egypt, Turkey, India, and others.(Siti Soleha & Lina Pusvisasari, 2024)

The idea of modernization in Islamic thought comes from the idea of wanting to "modernize" Islamic thought and institutions as a whole. So that the "modernization" that occurs in Islamic education is inseparable from the revival of the idea of an Islamic modernization program, which is the basic framework behind the "modernization" of Islamic education thought and institutions, which is a prerequisite for the revival of

Muslims in modern times.(Ichsan dkk., 2020) Therefore, Islamic education must undergo modernization, or simply be renewed in accordance with "modernity". Maintaining "traditional" Islamic institutional thinking will prolong Muslims' helplessness in the face of progress in the modern world. In order to realize the modernization of Islamic education, the first problem must be to remove the dichotomy in education. This problem is a classic problem where there is a dichotomy in the dualism of science, namely religious science and general science waiting to be resolved, both at the philosophical-pragmatic level and up to the level of departmental techniques.(Ilyas & Tobroni, 2024)

In the development of Islamic education, every effort is made towards integration between religious science and general science, so that there is no longer a gap between the two. Because in the view of Islam, knowledge is only one, that is knowledge that comes from Allah SWT. Likewise, Soekarno who saw a nondichotomy for the dualism of Islamic education and general education.

Islamic Education Faces Modernization

Modernization is a situation where something goes better than before. Modernization is a situation where it involves changes in the social system that are ongoing in nature (immament). Once social change occurs in one area, it will trigger changes in other areas, for this reason, modernization theory tends to view that the process of change occurs due to internal factors (internal resources), not factors from outside (external resources).(Akrim, 2022)

In relation to education, modernization in education becomes a complex multi-dimensional process, and is aimed not only at improving the weaknesses of education, furthermore, modernization of education is also aimed at formulating new goals, visions, missions, whose orientation is always rooted in the needs and changes that occur in society.(Syamsul Aripin & Nana Meily Nurdiansyah, 2022) This effort will continue throughout the ages, because modernization will lead technological developments to global competition, which means effectiveness and efficiency are the most important choices in its implementation.

Modernization is needed in Islamic education so that Islamic education can keep up with the times so that the main purpose of Islamic education itself can be achieved while still following the values of Islam itself.(Dayusman, 2023) In the face of

modernization that occurs in Islamic education, Islamic educational institutions can do several things, namely:

a. Always maintain the values and principles and characteristics of Islamic education by continuing to direct learning for the success of Islamic education.

b. Islamic educational institutions must make innovations related to the learning curriculum. Where learning in Islamic educational institutions must be able to meet the needs of students in learning general knowledge and religious knowledge.

c. Islamic educational institutions must innovate in learning methods.

d. Islamic educational institutions must further improve discipline.

e. Islamic educational institutions must provide tuition fees that are not too high but of high quality so that students from all walks of life can experience education in these Islamic educational institutions but with quality that is not inferior to general education institutions.

f. Islamic educational institutions must be able to produce intellectual generations but still in accordance with the needs of society.

g. Islamic educational institutions must be able to produce graduates who do not think of themselves, are disciplined, honest, and pious to Allah SWT.

CONCLUSIONS AND RECOMMENDATION

Classical Islamic education still has a very important relevance in the midst of modernization challenges. Despite challenges from technological advances, globalization, and secularization, the basic principles of Islamic education such as character building, integration of religious and worldly knowledge, and balance between the worldly and the hereafter remain an important foundation in producing a generation that is intelligent, noble, and able to face the challenges of the times. To remain relevant, classical Islamic education needs to adapt to the times, including the utilization of technology and curriculum updates to create a more holistic and contextual education with the needs of modern society.

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