

Proceedings of the International Conference on Islamic Education
"Strengthening Educational Institutions in Advancing The Moderate, Inclusive, and Disability-
Friendly Islamic Education"
Faculty of Tarbiyah and Teaching Training
State Islamic University (UIN) Maulana Malik Ibrahim Malang
November 10th, 2023
P-ISSN 2477-3638 / E-ISSN 2613-9804
Volume: 8 Year 2023

A NEW PARADIGM OF ISLAMIC EDUCATION ON LOCAL AND GLOBAL PERSPECTIVE

Holikul Mubin

UIN Maulana Malik Ibrahim Malang, Indonesia, telp. +6287-76709-0391

E-mail: kholikulmuhibbin@gmail.com

Abstract. Problems related to Islamic education still exist for study. Islamic education issues such as lack of competition, dualism of education, quality of learning, and new paradigms or new ideas of Islamic education based on local and global perspectives are very interesting to examine. This study aims to determine local and global perspectives on the paradigm of Islamic education. This research uses qualitative research methods with a literature study approach. Based on the data that the researchers found, the new paradigm of Islamic education is defined as a new idea that continues to be developed through the Islamic education system by collaborating the use of science and technology but cannot be separated from the fundamental concepts, namely the Qur'an and Hadith and related to perspective, the local perspective views that the new paradigm of Islamic education has a positive impact on the development of science, technology and also the character of students, while the global (western) perspective states that Islamic education must continue to improve and improve the existing education system for the advancement of Islamic education itself, to achieve the goals of Islamic education.

Keywords: *Paradigm; Islamic Education; Local and Global Perspectives*

A. INTRODUCTION

Problems related to Islamic education are an interesting topic of study. Problems of Islamic education such as new paradigms or new ideas of Islamic education still exist in academic studies (Bashori, 2017). The form of these problems such as the community's perspective on Islamic education is still unable to compete with other general education, as well as the emergence of various new issues related to the weakness of Islamic education such as lack of criticism, curriculum dualism, and declining learning quality (Sholeh, 2020). In this regard, coupled with the development of an increasingly complex era, Islamic education continues to strive to upgrade itself. It is increasingly open to the advancement of science and technology as a means to improve the quality of education, so that the development of Islamic education, also affects the emergence of a new paradigm of Islamic education. The paradigm of Islamic education views the concept of Islamic education design as a whole. In contrast, the new paradigm of Islamic education is a concept of Islamic education that collaborates with the advancement of science and technology, innovation, creativity, and various new ideas and thoughts related to the Islamic education system (Sanaky, 2017). However, the

collaboration with various disciplines does not cause Islamic education to come out of the basic concept of Islamic education, namely the implementation of educational values derived from the Qur'an and Hadith. The implementation of these values in Islamic education is inseparable from the objectives of Islamic education listed in the Qur'an surah (Al-Baqarah: 30)(Bashori, 2017).

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

30. (Remember) when your Lord said to the angels, "I will make caliph) on earth." They said, "Are You going to make people corrupt and shed blood there, while we pray to praise You and purify Your name?" He said, "Verily I know what ye know not."

The verse implicitly states that the true purpose of man's creation is to become a human being who is aware of his duties and responsibilities on earth. From the Islamic perspective, the duty and responsibility of man on earth is to worship Allah Almighty, according to the word of Allah in surah Ad-Dzariyat:56.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

It means "I did not create jinns and men except to serve Me" (Q:S Ad-Dzariyat; 56).

Based on the description of the two verses above, Islamic education optimizes all aspects to achieve the goals of Islamic education itself. There are several other specific goals of Islamic education such as becoming a person who believes and is devoted to God Almighty, has a noble character, knowledgeable, physically and spiritually healthy, creative, innovative, independent, and becomes a responsible citizen and balances knowledge of the world and the Hereafter(Nadialista Kurniawan, 2021).

Back again to the new paradigm of Islamic education. The existence of innovation, creativity, and collaboration in science and technology in building education. Given the growing transformation of Islamic education, it will certainly bring up various perspectives, both from local and global circles. Various previous studies such as research conducted by Rangkuti et al on Islamic education and socio-culture (Rangkuti et al., 2021), research conducted by Nur Kholis related to the paradigm of Islamic education in the National Education System (Kholis & Lecturers, 2014), research conducted by Muhaimin et al on the paradigm of Islamic education as an effort to streamline Islamic religious education in schools (Muhaimin, 2012), and several other studies have discussed the new paradigm of Islamic education, but previous research was still limited to definitions and very few studies discussed local and global perspectives on the paradigm of Islamic education. Therefore, this study was made to find out local and global perspectives on the paradigm of Islamic education, what indicators are used as a reference in seeing Islamic education, and whether it will bring up a positive perspective or vice versa. The purpose of this research is as a form of exploration to find out local and global perspectives on the new paradigm of Islamic education so that the information can be used as a basis for continuing to evaluate and improve to improve the quality of Islamic education of course.

B. METHODS

The method used in this study is a qualitative research method, using a literature study approach. According to Denzin and Lincoln, qualitative research is defined as research with a natural background that aims to describe various phenomena that occur, with qualitative methods such as

interviews, observations, and documentation (Sidiq et al., 2019). Literature study is a data collection technique by searching, reading, collecting, and comparing data obtained through various sources such as books and journals where the data has relevance to the problems that the researcher raises (Habsy, 2017). The data is then processed, analyzed, and added a little description. The form of method implementation with this approach is that researchers collect the latest research journals that researchers consider relevant to the data that researchers need. Furthermore, researchers read, analyze, and compare the information presented in the journal which researchers then take to complete and fulfill the research data.

C. RESULTS AND DISCUSSION

1. Definition of a New Paradigm of Islamic Education

Before discussing the new paradigm of Islamic education, it is necessary to first know the definition of the paradigm, the educational paradigm, and then the new paradigm of Islamic education. A paradigm is defined as a method or way of view or method of thinking about a problem (Rosyad & Maarif, 2020). The educational paradigm is defined as a way of asking, answering, and solving problems within the scope or field of education (Simatupang & Yuhertiana, 2021). In another sense, the educational paradigm is defined as a comprehensive view of the education system. Furthermore, related to the understanding of the new paradigm of Islamic education, the new paradigm of Islamic education is interpreted as a concept of new thoughts and ideas that are continuously developed through educational institutions, to balance and catch up in the mastery of science and technology (Mahfud, 1970). The concept of the paradigm of Islamic education is inseparable from the basic concept, which is sourced from the Qur'an and Hadith. Islamic education is required to continue to be selective and follow the times so that Islamic education is also an education that is growing and more advanced, of course.

Based on the definition that has been described, it can be concluded that the new paradigm of Islamic education is a new way of looking at various concepts and systems of Islamic education, ranging from the learning system, curriculum, Sarpras, educators, and educators, and various components that make up the education system. Islamic education must be able to transform education towards progress and development. One example of the application of the new paradigm of Islamic education can be seen in the *Islamic Boarding School* (MAN Insan Cendekia) collaborating between Islamic education and general knowledge so that students can collaborate with both disciplines. In Indonesia, there have been many new concepts of Islamic education, just how to manage the education well.

2. Purpose or Orientation of Islamic Education Paradigm

The transformation of the old educational paradigm into a new educational paradigm certainly has an orientation or goal that has been considered. In the paradigm of Islamic education, the new orientation of Islamic education will be described as follows. *First* The transformation of education that tends to be centralized towards decentralized brings benefits to Islamic education which is increasingly diverse and complex. *Second-down* policies become bottom-up, and partial education policies become holistic (Jalal & Supriadi, 2001). *Third* Education was originally designed with the growth of economics, politics, security, and assembly technology towards education that emphasizes unity, humanity and religion, creativity, productivity, and awareness of the law (Sazli Rais, Shopian

Hidayatulloh, 2017). *Fourth* Transformation of value conformism education methodology towards education using the methodology of developing science and utilizing science and technology, Transition of a close, isolationistic educational pattern to an open and flexible educational pattern(Zawawi, 2023). Based on this presentation, the transformation of the old paradigm into a new paradigm of Islamic education is aimed at adapting to the development of the era progress accompanied by optimism to advance Islamic education amid the current globalization and modernization, so that Islamic education can continue to exist and get better of course. With the new paradigm of Islamic education, it will certainly bring up perspectives, both from local and global circles.

3. Local Perspectives on the New Paradigm of Islamic Education

The new paradigm of Islamic education with various updates and innovations certainly raises various perspectives from local circles (communities). The emergence of Islamic education by combining the concept of formal education with pesantren (MAN) makes people fall more in love with Islamic education. Given that in an all-digital era, character education is one of the important considerations of parents in directing the right education for their students. Character education seeks to shape participants to behave by ethical and religious values(Sukma, 2021). In addition, the purpose of character education also forms students to have good morals, morals, and manners (Tsoraya et al., 2023). In this regard, Islamic education offers the right solution to the dilemma felt by parents. Therefore, people's views on Islamic education need to be preserved and developed.

In addition to providing good moral and ethical education, the new transformation of Islamic education that collaborates Islamic-based education with general knowledge can be managed well. Not only superior in the fields of religion, ethics, and morals but academically also not inferior. Based on survey results from several media, it is proven that high school level schools are equivalent to the best value ranking in Indonesia held by MAN Insan Cendekia Serpong. In addition, there is also one of the most famous popes, namely the popes Gontor Darussalam. The two Islamic educational institutions show that the existence of Islamic education has been very developed and advanced.

In addition to reflecting in terms of the learning system, statistics of achievement and value contained in Islamic education, in terms of quantity, Islamic education continues to develop from year to year, starting from madrasah ibtidaiyah, madrasah tsanawiah, madrasah Aliyah, and Islamic boarding schools. Central statistics data shows that in the period 2020 to 2023, there was a very significant increase, in Islamic educational institutions from RA (Rauatul Atfal) to MA (Madrasah Aliyah) increased by 15.8% (Hakim & Khotimah, 2023). Meanwhile, Islamic boarding schools increased by 12,076 institutional units. The percentage increase in Islamic educational institutions over the past three years shows that the community's need for Islamic educational institutions is getting higher, this certainly gives a positive image of Islamic educational institutions themselves.

Based on the explanation above, it can be concluded that local people, especially Indonesian citizens in general, view Islamic educational institutions as a necessity and certainly bring enormous benefits to the benefit and future of their students, so it is not uncommon to see in the field that many parents choose madsaras and ponpes as places to study knowledge.

4. Global Perspective on the New Paradigm of Islamic Education

Islamic education according to an international perspective still needs to improve and continue to upgrade the quality of education. This phenomenon can be seen in the progress of the increasingly advanced Western education system (Sembiring, 2020). This can be observed through various Western education systems adopted by the Islamic education system such as learning methods, facilities and infrastructure, curriculum, and educational facilities (Hasanuddin, 2008). Apart from the education system, judging from the list of the world's best campuses, World University Ranking 2022 shows that the best campus goals 1-5 are still held by international public campuses. Although several international Islamic campuses are included in the world's 500 best campuses, in terms of stratification, the top rank is still held by general international campuses in the Western world.

In addition to the education system, campus, and other aspects of progress, in terms of social aspects, the number of applicants entering public campuses is greater than on Islamic campuses. This phenomenon can be seen from a small example of life, when given a choice between wanting to enter the UIN or UI campus or other overseas campuses, most enthusiasts will choose UI, this can be seen from the number of enthusiasts for each campus. Likewise in the international world when faced with the choice between Harvard and al-Azhar, most will choose Harvard. Although the same international standard and the best education in the world, the psychological and social individuals will automatically want it. The data shows that Islamic education must continue to improve and upgrade itself to provide confidence in the international world that Islamic campuses in the world are no less competitive with other international standard campuses. As implemented by the campus of AL-Azhar University and Malaysia Islamic International University (UIIM). The existence of these two international Islamic campuses provides a way for other Islamic campuses to continue to improve and improve the quality of education.

Based on the presentation of data and the explanation of the rationality of life above, it can be concluded that the new paradigm of Islamic education from a global perspective or an international perspective does not view Islamic education as bad, not good, not superior and unable to compete with other campuses, but in the international world a good education system is still dominated by public campus campuses and the existence of the Islamic education system must continue to improve for the sake of progress and The success of the Islamic education system in the future.

D. CONCLUSION

The new paradigm of Islamic education is an interesting topic to be studied, considering the existence of Islamic education continues to transform and innovate the Islamic education system itself. The new paradigm of Islamic education is a new concept where there is a collaboration in the use of technology and the openness of Islamic education to various advances brought by globalization and modernization, but the basic concepts of Islamic education contained in the Qur'an and Hadith remain the main guidelines of the Islamic education system. The transformation of the old educational paradigm into a new educational paradigm in Islam is certainly inseparable from the purpose of Islamic education to continue to improve the quality of Islamic education itself. Then turn to local and global perspectives on the new paradigm of Islamic education, which is as follows. *First*, the local perspective views Islamic education with various innovations, creativity, and new ideas as making a positive contribution to students, especially in the development of science, and spiritual morality. *Both* global and international perspectives view that Islamic education still has to continue to improve and improve the quality of education, Islamic education with all innovations and new

creations is the first step to catching up with the medieval period which previously experienced a decline. Although according to the global perspective Islamic education is still under other general international education systems, it is necessary to know that the progress of the Western scientific system cannot be separated from the contribution of Islamic scientists in the previous era, this is the basis for continuing to develop and advance Islamic education such as Al-Azhar University and UIIM.

ACKNOWLEDGMENTS

With the completion of this research article, the author expresses a cry of gratitude to the parties related to writing this research article, the author's first gratitude is conveyed to the lecturer who teaches the author's course Mrs. Devi Pramitha, M.Pd.I as a lecturer in the author's course who has provided guidance and motivation in the preparation of this research article, thanks to the two authors who so far are still strong and can complete their responsibilities well.

REFERENCES

- Bashori. (2017). Pradigma of Islamic Education (Islam Values in Learning). *Research Journal*, 11(1), 141.
- Habsy, B. A. (2017). The art of understanding qualitative research in guidance and counseling: a literature study. *Andi Matappa Journal of Counseling*, 1(2), 90–100.
- Hakim, A., & Khotimah, C. (2023). *Overview of Indonesian Education Data 2022-2023*. 1–84.
- Hasanuddin, H. (2008). The dominance of Western civilization in Islamic education. *Lentera Pendidikan : Journal of Tarbiyah and Teacher Training*, 11(2), 258–269. <https://doi.org/10.24252/lp.2008v11n2a10>
- Jalal, F., & Supriadi, D. (2001). Education reform in the context of regional autonomy. (No Title).
- Imam safe'i (2020) Looking at the Face of Islamic Education. Link: <https://kemenag.go.id/opini/menatap-wajah-pendidikan-islam-ye9yzd#:~:text=Saat%20ini%2C%20pendidikan%20Islam%20memiliki%20350.059%20lembaga%2C%2029.335.506,swata%20yang%20dalam%20pengelolaannya%20sepenuhnya%20dilaksanakan%20oleh%20masyarakat.>
- Kholis, N., & Lecturer. (2014). THE PARADIGM OF ISLAMIC EDUCATION IN THE 2003 NATIONAL EDUCATION LAW. *Implementation Science*, 39(1), 1–15. <http://dx.doi.org/10.1016/j.biochi.2015.03.025><http://dx.doi.org/10.1038/nature10402><http://dx.doi.org/10.1038/nature21059><http://journal.stainkudus.ac.id/index.php/equilibrium/article/view/1268/1127><http://dx.doi.org/10.1038/nrmicro2577>
- Mahfud, M. (1970). Islamic Education Paradigm and Teacher Professionalism in Responding to Global Challenges. *INSANIA: Journal of Educational Alternative Thought*, 14(1), 3–18. <https://doi.org/10.24090/insania.v14i1.315>
- Muhaimin, P. P. I. (2012). Efforts to Streamline Islamic Education in Schools. In *Bandung: PT Rosda karya*.
- Nadialista Kurniawan, R. A. (2021). THE PURPOSE OF ISLAMIC EDUCATION. *Industry and Higher Education*, 3(1), 1689–1699. <http://journal.unilak.ac.id/index.php/JIEB/article/view/3845><http://dspace.uc.ac.id/handle/123456789/1288>
- Rangkuti, S. S., Sirait, S., & Soehadha, M. (2021). Accommodation of Islamic Education Responding to Local Culture. *Al-Tahrir: Journal of Islamic Thought*, 21(1), 135–157. <https://doi.org/10.21154/altahrir.v21i1.2837>
- Rosyad, A. M., & Maarif, M. A. (2020). The paradigm of democratic education and Islamic education in facing the challenges of globalization in Indonesia. *Nazhruna: Journal of Islamic Education*,

- 3(1), 75–99. <https://doi.org/10.31538/nzh.v3i1.491>
- Sanaky, H. A. (2017). A New Paradigm of Islamic Education. *Journal of Research*, 11(1), 5–15.
- Sazli Rais, Shopian Hidayatulloh, H. T. (2017). A New Paradigm of Islamic Education. *Journal of Research*, 11(1), 55–64.
- Sembiring, I. M. S. (2020). World Islamic Education Conference. *Al-Ikhtibar: Journal of Educational Sciences*, 7(1), 723–736. <https://doi.org/10.32505/ikhtibar.v7i1.611>
- Sholeh, S. (2020). CONTEMPORARY ISSUES OF ISLAMIC EDUCATION RENEWAL Slamet. *Journal of Wahana Karya Ilmiah_Pascasarjana (S2) PAI Unsika Vol.*, 4(2), 722–736.
- Sidiq, U., Choiri, M., & Mujahideen, A. (2019). Qualitative research methods in the field of education. *Journal of Chemical Information and Modeling*, 53(9), 1–228.
- Simatupang, E., & Yuhertiana, I. (2021). Independent Learning Independent Campus to the Paradigm Change in Higher Education: A Literature Review. *Journal of Business, Management, and Economics*, 2(2), 30–38. <https://doi.org/10.47747/jbme.v2i2.230>
- Sukma, H. H. (2021). Character education in elementary school children in the early digital era. *Proceedings of the National Seminar on the 41st Anniversary of Utp Surakarta*, 1(01), 85–92. <https://doi.org/10.36728/semnasutp.v1i01.13>
- Tsoraya, N. D., Khasanah, I. A., Asbari, M., & Purwanto, A. (2023). The Importance of Character Education to Student Morality in the Digital Age Society. *Literacy: Journal of Educational Management*, 1(01), 7–12.
- Zawawi, I. G. M. R. F. M. N. K. A. A. (2023). Dynamics of Islamic religious education at PTU. *Books*.