



THE PARADIGM OF ISLAMIC EDUCATION: EFFORTS TO STRENGTHEN MODERATE ISLAMIC CHARACTER

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Abstract

This article delves into the Islamic education paradigm and the cultivation of moderate Islamic character in response to radicalism challenges and to uphold international harmony. Employing a literature review methodology, it draws on similar studies from various articles. Educational paradigms have undergone significant evolution across different contexts, requiring cooperative and competitive stances. The globalization era has spurred conflicts and hegemony struggles among these paradigms, influencing the education system's ethos and conceptual framework. Neil Postman recognizes paradigms as narratives shaping human history and future trajectories. Islamic education, aligned with human nature, holds paramount importance in fulfilling existential roles before Allah. It serves as a cornerstone in Indonesian society, shaping moral conduct and nurturing belief in Allah. Given prevalent societal tensions, particularly interfaith and intergroup conflicts, a comprehensive study of Islamic Education Paradigms is crucial to fortify moderate Islamic values and uphold global harmony. Various paradigms like Formist, Mechanistic, and Organic offer distinct approaches with significant implications. Fostering moderate Islamic behavior entails embracing diversity, utilizing competent resources, and collaborating with parents and conducive environments to instill moderate attitudes in children. In conclusion, comprehending and addressing educational paradigms are pivotal in promoting moderate Islamic values and fostering societal harmony amidst diversit..

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INTRODUCTION

مقدمة

The education paradigm has evolved in every milieu/environment, necessitating a cooperative as well as competitive attitude. Indeed, nowadays, the diversity of educational paradigms experiences a tug-of-war of interests, conflicts, and even hegemony with one another according to the nature of the globalization era (Priatna, 2004). Paradigms significantly influence the education system itself. They are the spirit and conceptual framework of an education system. Neil Postman acknowledges that without clear paradigms, education is like losing 'gods' to worship. For him, paradigms are narrative mediums that will never cease to create the history and future of humanity. Education paradigms become a certainty as a way of thinking or a comprehensive perspective underlying the design of an education system (Priatna, 2004). Narrow and misguided paradigms often lead to social problems, such as a tendency to easily blame others who disagree with them.

According to Islamic beliefs, education aligned with human nature is crucial for fulfilling human functions, roles, and existential essence before Allah SWT (Afida, 2016). Islamic religious education plays a significant role in this regard, evident from three perspectives. Firstly, it serves as the cornerstone within families, molding children's behavior, moral compass, and understanding of right and wrong. Secondly, it cultivates individuals who have faith in and obedience to Allah SWT. Lastly, it serves as the primary pillar in fostering moral education for the broader development of Indonesian society. (Rahmadania et al., 2021). The importance of this role feels so urgent considering the many frictions that have occurred among religious communities, groups, and factions lately. One of the apparent issues is the deliberate persecution by a group of people against another group deemed different and deviant from the understanding of the group and the teachings of the religion they adhere to (Pujayanti & Soeskandi, 2018). This certainly does not reflect a moderate attitude as taught by religion and the Pancasila ideology.

Based on the background above, the study of the Islamic Education Paradigm as an effort to strengthen moderate Islamic character is important to be conducted in order to counter radicalism and maintain harmony among the Indonesian nation specifically and the world in general.

METHOD



Research Design

The research will adopt a qualitative approach, specifically a literature review method. This approach is suitable for exploring and analyzing various perspectives and expert opinions on moderate Islam within the realm of Islamic education. The subjects of this study are the literature sources related to moderate Islam, including books, articles, proceedings, journals, and other relevant publications.

Data Collection Technique

The data collection technique involves systematic searching and retrieval of literature sources from academic databases, libraries, online repositories, and other credible sources. Keywords such as "moderate Islam," "Islamic education," "paradigm," and related terms will be used to ensure comprehensive coverage of relevant literature.

Data and Data Sources

The primary data sources are scholarly works that discuss moderate Islam from the perspective of Islamic education. These include theoretical frameworks, empirical studies, case analyses, and expert opinions. The data collected will encompass various aspects of moderate Islamic character, educational paradigms, and efforts to strengthen them.

Data Analysis

Data analysis will involve systematic categorization, synthesis, and interpretation of the collected literature. Themes, patterns, and key findings related to the paradigm of Islamic education and its role in fostering moderate Islamic character will be identified and analyzed. The analysis will focus on exploring the underlying principles, approaches, and strategies proposed in the literature to strengthen moderate Islamic character through educational initiatives.

RESULT | نتائج

The Islamic education paradigm is a way of viewing and understanding Islamic education, and from this perspective we observe and understand the problems faced by Islamic education and look for ways to overcome these problems. The research results show that Islamic education has great potential in forming moderate character through a holistic approach that integrates spiritual, moral and social values. Education that focuses on an inclusive, tolerant and balanced understanding of religious teachings and the context of modern life is very necessary. The following are various paradigms of Islamic religious education that can be used as moderation.

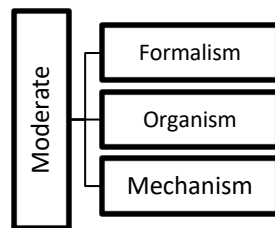


Figure 1. The Islamic education paradigm

These three paradigms can be interpreted in the integration of Islamic values and the modern context, inclusive curriculum development, the role of teachers and the educational environment.

DISCUSSION | مناقشة

Terminology of Islamic Education Paradigm

The term "paradigm" originates from the Greek language, from the words "para" (beside, alongside) and "deiknynai" (to show; meaning: model, example, archetype, ideal) (Bagus, 1996). Meanwhile, in English, the word "paradigm" means "type of something, model, pattern" (Priatna, 2004). In Indonesian, Paradigma translates to model in the theory of science (KBBI, 2023).

According to Ismail, a paradigm is a way of viewing or thinking about something (Priatna, 2004). Terminologically, a paradigm signifies a total review of a problem; a total outlook, not just a problem in isolation (Priatna, 2004). It is interpreted as a viewpoint or perspective for assessing the world and its surroundings, which represents a general description or perspective of various complex real-world issues. The term "paradigm" became popular due to the thinking of Thomas Kuhn in his book "The Structure of Scientific Revolutions" when explaining the revolution of science. Kuhn explains that science evolves from its early formative stages. After entering the formative stage, science acquires knowledge and then develops into a paradigm (Kuhn, 2012).

At this stage, a scientific theory is recognized as truth and serves as a reference for society in formulating questions and ways to answer them. It is at this point that a theory is placed as a paradigm, namely a fundamental view of what constitutes the subject matter of a branch of science. Kuhn's view stating that science develops revolutionarily opposes the opinion of scientists who believe that science develops cumulatively (Kuhn, 2012).

In line with societal changes, what is believed to be truth undergoes upheaval until it experiences anomalies because the old paradigm can no longer address emerging issues.

Consequently, a crisis arises because the validity of the old paradigm can no longer be maintained. This is when what Kuhn refers to as the period of scientific revolution occurs. During the scientific revolution, the assumptions and fundamental principles of the prevailing paradigm are no longer considered relevant for formulating questions and providing answers to phenomena or life. After a revolution, a new theory will be found, and this marks the beginning of a new paradigm.

According to Muhammad Iqbal, education is not merely a simple and mechanistic process of teaching and learning, but it encompasses everything that influences individual and societal life, ensuring the continuity of cultural life and collective existence by establishing intelligent and creative development. This educational process includes integral self-development to lead humans to the perfection of their humanity without being limited by the formal transformation of knowledge within academic environments. Ultimately, education in the broader sense encompasses the resolution of human problems in general and guides humans toward their noble life goals (Solikin & Anwar, 2005).

Individually, the education paradigm constructed by Iqbal is essentially an effort to perfect oneself. Socially, it is an effort to lead humanity as a whole to the ability to solve the evolving problems of the time and collectively guide humans toward their life goals, making human life profoundly meaningful (Afida, 2016).

As for the understanding of Islamic Religious Education according to M. Yusuf al-Qardhawi, it is the education of the whole human being; their intellect and heart; their spiritual and physical being; their morals and skills. Therefore, Islamic religious education prepares humans to live in any condition, whether in times of peace or war, and prepares them to face society with all its virtues and vices; its sweetness and bitterness (Anekasari, 2015).

The Islamic education paradigm strongly opposes liberal or conservative education patterns. Students are not targets of investment to be exploited for their future outcomes. Additionally, Islamic education is not a platform for indoctrination to legitimize and perpetuate social, political, and economic structures of oppression (Afida, 2016). When the above statements are related to the field of Islamic education studies, the term "Islamic education paradigm" is widely used in the same sense as educational ideology, conceptual educational schemes, or educational value systems based on Islamic teachings. Thus, whatever term is used, all refer to the same evidence as a comprehensive way of thinking or conceptual framework underlying the design of an educational system (Priatna, 2004).

In conclusion, the Islamic education paradigm is a way of viewing and understanding Islamic education, and from this perspective, we observe and understand the issues faced in Islamic education and seek ways to address these problems.

Various Paradigms of Islamic Education

a. Formist Paradigm (dichotomous)

Life aspects are seen very simplistically, namely dichotomously or discretely. Everything is viewed from two opposing sides such as male and female, existence and non-existence, round and not round, religious education and general education (non-religious). Based on historical observation, according to Azra, this dichotomous understanding emerged when the Islamic community experienced very long colonialism and underwent backwardness and disintegration in all aspects of societal life (Muhaimin, 2004). The clash of the Islamic community with Western progress resulted in a gap between Western-supporting intellectuals and scholars who only knew

religion and were ignorant of worldly matters. Before the collapse of Mu'tazilah, this also occurred where those who studied secular knowledge were considered reprehensible or even forbidden because it was seen as subversive knowledge that challenged the stability of Sunni doctrine (Muhaimin, 2004).

b. Mechanistic Paradigm

The Mechanistic Paradigm holds the view that life consists of various aspects. This paradigm regards education as the instillation and development of a set of life values, each moving and functioning according to its own function. It is like a machine consisting of several components or elements that are interrelated and each performs its own function, and they can consult with each other effectively (Muhaimin, 2004). This paradigm is developed in general schools or universities that do not have a distinct Islamic character. In their curriculum, a set of subjects or sciences is provided, one of which is religious education, which is only given 2 hours of class per week and is positioned as a general basic course to shape a religious personality. The implication is that Islamic religious education depends on the will, ability, and political will of its founders, especially in building relationships with other subjects (Muhaimin, 2004).

c. Organismic Paradigm

This paradigm views Islamic education as a unity or system consisting of complex components that seek to develop an Islamic perspective, which is manifested in Islamic attitudes and life skills. It emphasizes the importance of a framework of thought built from fundamental doctrines and values contained in the Quran and Sunnah as primary sources, then being willing to accept contributions from scholars' thoughts and considering their historical context (Muhaimin, 2004). This paradigm is pioneered and developed in the madrasah education system that has an Islamic character. Madrasah policies seek to accommodate three interests: 1) as a means of nurturing Islamic life practices, 2) as a means of developing intelligent, knowledgeable, personality-rich, and productive citizens equal to the school system, and 3) being able to respond to future demands by producing individuals who are ready to face the era of globalization and reform (Muhaimin, 2004).

Moderate Islamic Character Development

The concept of moderate Islam itself refers to the exemplary behavior and strategies carried out by the Wali Songo in spreading Islamic preaching in the Nusantara archipelago. According to Cholid, moderate behavior (tawassuth) emphasizes ways of life in upholding justice and behaving uprightly in the midst of coexistence (Hidayati et al., 2022). According to Anita, such preaching methods have made Islam easily accepted and spread throughout Java Island, as evidenced by its success until today (Hidayati et al., 2022).

In the field of education, the cultivation of moderate attitudes can be achieved through teaching acceptance of existing differences within the nation in the form of diversity in Indonesia, consisting of various elements such as race, social class, ethnicity, culture, and religion (Hidayati et al., 2022). Through education, children can be taught about the diversity present in Indonesia, which consists of multiple ethnicities and cultures, thus multicultural education serves as a bridge to convey the message that society can live peacefully side by side without conflict (Hidayati et al., 2022). Introducing diversity of this kind is important to instill from an early age.

Efforts to combat radicalism and promote moderation can involve institutions inviting knowledgeable speakers to address technology-related issues. These discussions aim to prevent the spread of radical content through children's use of technology, including gaming, Instagram,

YouTube videos, and other platforms. (Hidayati et al., 2022).

In addition to the above efforts, educational institutions can collaborate and synergize positively with parents in cultivating moderate attitudes and countering radicalism. Activities by institutions can be scheduled regularly (for example, once a month) while also providing reports on the children's progress during learning (Hidayati et al., 2022). This is necessary because a good environment also impacts children's behavior (Anwar, 2021) as cited in (Hidayati et al., 2022).

CONCLUSSION

خاتمة

The Islamic education paradigm provides a framework for understanding and addressing challenges within Islamic education. It influences the education system by shaping its spirit and conceptual framework. Various paradigms exist, including formism, mechanism, and organism paradigms. Strengthening this paradigm involves promoting acceptance of diversity, such as pluralism in Indonesia. The Islamic education paradigm holds potential for fostering moderate Islamic character through holistic approaches that integrate spiritual, moral, and social values, along with inclusive curriculum development and teacher involvement. Further research is necessary to assess the practical implementation of this paradigm across different educational contexts.

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