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Islamic Religious Education in the Development of Educational Civilization in Indonesia

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Abstract
This study aims to determine and understand the essence of Islamic religious learning in the development of educational civilization in Indonesia. This study uses a qualitative research method with a literature review approach. The researcher analyzed data by reviewing various sources from books, journals, and scientific articles regarding fiqh learning methods in Madrasahs. An in-depth analysis of Islamic religious learning in the development of educational civilization in Indonesia through various sources of books, journals, and scientific articles reveals that civilization in Indonesia is influenced by education in Indonesia. This research is very useful for every individual in understanding Islamic religious learning, which can influence the development of educational civilization in Indonesia.

Keywords: Islamic Religious Learning, Islamic Religious Education, Educational Civilization

INTRODUCTION

Humans have potential that is innate, through education and teaching humans can develop their potential. With education, humans can become human beings or living beings who have dignity and civilization. The essence of education is the process of transferring values, knowledge, and skills from the older generation to the younger generation so that the younger generation is able to live by adapting to the environment. Education is a universal activity in human life (Amin, A, 2017). Education is a conscious effort carried out by the government through guidance, teaching, and/or training activities, which take place in schools and outside of school throughout life, to prepare students to be able to play a role in various living environments appropriately in the future (Nurfuadi, N., and Farihah, 2018). Meanwhile, learning is a process of teaching and learning activities carried out by teachers and students in certain situations to achieve the goals that have been created (Kosasih, N., and Sumarna, D, 2013). The process of learning religious education is carried out by prioritizing exemplary behavior and the habituation of noble morals and the practice of religious teachings (Ministry of Religion of the Republic of Indonesia).

This learning process is carried out through extracurricular and intracurricular activities. The extracurricular learning process in religious education deepens, strengthens, and provides a foundation for learning, expanding, and developing intracurricular activities, both face-to-face and non-face-to-face. This is because the learning process requires not only knowledge but also the ability to apply that knowledge in daily life.

Islamic religious education is a conscious and planned effort to prepare students to recognize, understand, internalize, and believe in the teachings of Islam. Islamic religious education is a conscious effort to prepare students to understand Islamic teachings (knowing), be skilled at practicing Islamic teachings (doing), and practice Islamic teachings in their daily lives (Amin, A, 2015). This is because the essence of Islamic education is not only focused on the cognitive or knowledge domain, but also on the skills and affective domains. Islamic religious education is a conscious and planned effort to guide, direct, and foster students to develop a core personality in accordance with the values of Islamic teachings (Amin, A, 2018). In Islamic education, students are expected to be able to implement knowledge and skills in everyday life.

Islamic Religious Education (PAI) is one of the subjects that includes lessons on understanding, internalizing, and applying the material taught in daily life (Syamsuri, 2020).

A nation's civilization must begin with improving the mentality of the nation's generation, starting from the most basic aspects, namely through education (Syafrizal, 2020). Without education, civilization will not be able to change, let alone advance. This is because education is the foundation and primary capital for humans to view and navigate the world. Islam has established values and principles that enable humans to live in the world (Mukhliso, 2020). Within Islam, there are religious values. Religious values are values related to God Almighty. A person demonstrates these values through their words and actions (Suryani, 2020). Indonesian society is highly religious. This is demonstrated by the use of religious teachings as guidelines for daily activities (Muhid, A, 2018). Indonesian society is known as a religious society because the instilling and strengthening of the nation's moral values is inseparable from the religious values embraced by the community (Chotimah, C, 2016).

Based on the background and literature review described, learning and education have different focuses yet are interconnected. Education focuses more on developing students' awareness and personality, as well as transferring knowledge and skills, while learning focuses more on transferring knowledge to students. Therefore, researchers are interested in studying the essence of Islamic religious learning in the development of educational civilization in Indonesia.

RESEARCH METHODS

This study uses a qualitative research method. Qualitative research aims to obtain a valid picture of a phenomenon or event that serves as the focus of observation. In this study, the researcher used a literature review. In this section, an assessment of the concepts and theories used is conducted based on available literature, particularly from articles published in various scientific journals. The literature review serves to develop concepts or theories that serve as the basis for the study in the research (V. Wiratna Sujarweni, 2014). The journals, books, and articles used are journals or articles on fiqh learning methods used in Madrasahs. Data analysis conducted focused on the importance of teachers understanding and implementing fiqh learning methods in Madrasahs. In addition, this study will also discuss which fiqh learning methods can be applied in the learning process in Madrasahs. Therefore, further data analysis will be conducted by reviewing various sources from books, journals, articles, and so on that can assist this research. In content analysis, researchers will carry out the process of selecting, comparing, combining, sorting various definitions, until they find the relevant ones (Adrian, Y. P, 2019).

RESULT AND DISCUSSION

Islamic Religious Education according to Puskur functions to: (1) Instill Islamic teachings as a guideline for achieving happiness in life in this world and the hereafter; (2) Develop faith and piety to Allah SWT and noble morals of students as optimally as possible, which have been instilled in the family environment; (3) Mental adjustment of students to the physical and social environment through Islamic religious education; (4) Correction of mistakes, weaknesses of students in belief, practice of Islamic teachings in daily life; (5) Prevention of students from negative things of foreign culture that they will face every day; (6) Teaching about religious knowledge in general (real and non-real world), its systems and functions; (7) Channeling students to deepen religious education to higher educational institutions (Ministry of National Education, 2015). As an educational institution based on religious values, Islamic education is not only required for the transfer of knowledge, but also

the transfer of (Islamic) values (Alimni, 2017). Islamic Religious Education aims to foster and enhance faith by providing and nurturing students with knowledge, appreciation, practice, and experience of Islam, enabling them to become Muslims who continually develop in their faith, devotion to Allah SWT, and noble character in their personal, social, national, and state lives.

Islamic Religious Education (PAI) does not simply teach material/concepts for students to simply understand, but rather emphasizes appreciation and practice in everyday life (Fachri, M, 2014). This is because Islamic religious education materials inherently require both appreciation and practice. From a phenomenological perspective, experiencing religion involves engaging in a discourse about the subject's awareness of the phenomena that enable one to grasp the eidos or essence of religion (Pandor, P, 2013). Practice in Islamic religious learning is the application or practice of what is learned. Religious practice is defined as fulfilling various religious obligations, carrying out or fulfilling religious teachings by children. Practice can be interpreted as worship (Aqsho, M, 2017). Examples of practices in Islamic religious learning include prayer, fasting, reading the Quran, and so on.

Civilization, derived from adab, means refined character; good morals (akhlakul karimah); politeness; and politeness, for example, used in the expression "That child knows adab" (Prasetyo, Z, 2014). Civilization can be used to express the progress of a person's standard of living, both morally and materially, for example, a civilized nation. That is, civilization can be interpreted as a reflection of progress (intelligence, culture) both physically and mentally.

The key to the advancement of civilization lies in education, as it is education that can disrupt civilization itself. According to Hujair A.H. Sanaky, in human history, there has been almost no group of people who have not used education as a tool for civilizing and improving their quality, even in underdeveloped (primitive) societies. Therefore, the more advanced a nation's education is, the higher its civilization will be; conversely, if education declines, civilization will be destroyed. In education, teachers play a crucial role. With the existence of teachers, a human civilization emerged, recorded and written in the form of inscriptions, where the role of teachers in the development of human civilization is extraordinary (Hendriyanto, A, 2014). It is difficult to imagine that without teachers, human civilization would still be at an ancient level where natural laws still apply. In the past, education was intended to educate students to grow good morals as an investment in human character (Rahmawati, F, 2018).

Technological progress and development that have succeeded in making the world seem smaller have had a huge influence on the norms and value systems of society, human behavior, organizations, family structures, social mobility, government policies, and so on (Susanti, S, 2016). Essentially, human attitudes and behavior have evolved over time. Attitude is defined as a learned tendency to respond to an object or class of objects consistently, whether in a state of like or dislike (Alifiana, Y.2018). Therefore, it is necessary to understand and internalize moral values and religious teachings, which can be done through learning Islam. As a religion As a mercy for all beings, committed to realizing a harmonious civilization, the focus of Islamic education is to transfigure the original messages and values of Islam into social reality to create a community that is compassionate and mutually peaceful (Zain, H, 2014).

Article 3 of the National Education System Law (Government of the Republic of Indonesia, 2003) emphasizes that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation. It aims to develop the potential of students to become people who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Being devoted to God Almighty means protecting oneself from the punishment of God Almighty, or can be interpreted as carrying out God Almighty's

commands by carrying out all His commands and avoiding all His prohibitions. Being noble means having good character and morals ingrained in oneself. Being competent, creative, and independent can is a crucial component for realizing the progress and development of educational civilization. The education system in Indonesia, as is well known, has not undergone significant changes from the past until now and appears static (Alimni, 2017). Throughout its history, throughout the world, education has essentially had two goals: helping people become intelligent and smart, and helping them become good people (Dalyono, 2017).

CONCLUSION

Based on the results of the literature analysis conducted, it is concluded that we must recognize that Islam is a universal religion, suitable for all nations in all cultures and civilizations. The concept of Islam is not only aimed at the appreciation of the teachings of Tauhid (theology) alone, but also a large part of the social, political, educational, cultural, and modern scientific order. Learning Islamic Religious Education in the formation of Muslim personality of students has a positive impact on religious behavior, discipline, and respect for others. Therefore, the development of educational civilization in Indonesia can be understood through Islamic religious learning. This aims to realize the essence of education to build civilized Indonesian people and society, who have an identity based on national culture. Furthermore, the goal of education is to be able to guide children to become complete human beings who are independent and can be responsible for themselves and their environment.

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