

THE MODERATE SIDE OF ISLAMIC EDUCATION IN THE ARCHIPELAGO

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Abstract

Islamic education emerged and developed since Islam began to enter Indonesia brought by wandering Sufis or traders from the Middle East. In the spread of Islam in various regions of Indonesia, simply includes Islamic education through Islamic da'wah that is delivered. The purpose of writing this paper is to offer an idea about the metamorphosis of Islamic education in the archipelago. That metamorphosis occurs in two aspects of Islamic education, namely institutional and learning. The institutional metamorphosis of Islamic education is a study of the dynamics of the development of Islamic boarding schools, madrasah schools, and Islamic Religious Higher Education in Indonesia. While the metamorphosis of learning occurs in three domains, namely experimental science, integration of scholars and scientists, and initiating authentic Islamic Education Management.

The findings suggest that pesantren can play a significant role in promoting moderation in education by incorporating diverse perspectives, encouraging critical thinking, and nurturing empathy. This study contributes to the ongoing debate on the role of religious education in promoting social harmony and highlights the potential of pesantren as a model for moderating education in diverse.

Keyword : moderat, archipelago, Islamic Education

A. INTRODUCTION

Islamic education emerged and developed since Islam began to enter Indonesia brought by wandering Sufis or traders from the Middle East. In the spread of Islam in various regions of Indonesia, simply includes Islamic education through Islamic da'wah delivered. The strengthening of Islam in various areas has become a way of life and part of the community's identity through Islamic education. Then Islamic education becomes a structured effort that is carried out to realize Islamic values through a knowledge transfer process carried out in educational institutions. The implementation of Islamic education in the form of institutions is dynamic. Its development is influenced by the progress and changes of society. So that in its implementation, Islamic education has undergone various modernizations. Both in terms of education concept, system used, and management

The phenomenon of the emergence of new models of Islamic educational institutions in Indonesia in the last decade is interesting to observe. Starting from the rapid development of Integrated Islamic Schools (especially SIT), the skyrocketing quality of

madrasas (especially Insan Cindekia), the spread of boarding schools (especially Muhammadiyah Boarding School [MBS]), to the establishment of schools and madrasas and even universities in Islamic boarding schools. This phenomenon seems to answer Yudian Wahyudi's critique who asks, Why can seminaries (a kind of church) in America grow to become Harvard, while pesantren do not? The establishment of Hasyim Asyari University which has a milestone in the history of the Tebu Ireng Jombang Islamic boarding school in East Java, is a sign of the rise of Indonesian Islamic education as was the case in America at that time.

Seeing the growing phenomenon of Islamic educational institutions, whether they realize it or not, internally there has been a large-scale change in the learning paradigm. The change in the learning paradigm includes at least two things. First, the importance of scientific experiments. The main cause of the decline of Islamic education today is the loss of the experimental-based research tradition as in the heyday of Islam in the XIII century. Second, reinterpreting the interpretation of Ulama and Scientists or Doctors as heirs of the Prophets.

B. RESEARCH METHODE

This study employs a qualitative research approach to explore the aspects of moderation in Islamic education in Nusantara, specifically in Indonesian Islamic boarding schools (pesantren). According to Creswell (2013), qualitative research is suitable for exploring complex social phenomena, such as the nuances of moderation in Islamic education. The research design involves a case study of several pesantren in Indonesia, which are renowned for their significant role in shaping the country's Islamic education landscape¹.

Data collection methods include in-depth interviews with pesantren leaders, teachers, and students, as well as observations of classroom activities and focus group discussions. These methods allow for a rich and detailed understanding of the ways in which pesantren

¹ Azra, A. (2004). *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulamā' in the Seventeenth and Eighteenth Centuries*. University of Hawaii Press. P.24

promote moderation in Islamic education². The study also draws on relevant literature on Islamic education, moderation, and pluralism to contextualize the findings³.

Thematic analysis is used to identify patterns and themes in the data, with a focus on understanding how pesantren promote moderation in Islamic education. The analysis is guided by a framework that considers the cognitive, affective, and psychomotor aspects of moderation, including the development of critical thinking, empathy, and social cohesion. To ensure the validity and reliability of the research findings, the study employs several strategies, including triangulation of data sources, member checking, and peer debriefing⁴.

C. RESULT AND DISCUSSION

Metamorphosis of Islamic Education in the Archipelago

The metamorphosis of Islamic education institutions in the archipelago is the development of Islamic boarding schools that open madrasas, schools, and even higher education. Socio-cultural dynamics in Indonesia have brought pesantren to experience significant changes without abandoning the noble values (core teachings of Islam) that they adhere to. Karel A. Steenbrink proposed a thesis that Pesantren would turn into Madrasahs and Schools. Up to this point, the existence of pesantren as a traditional educational institution still exists in modern times.

Recent developments show that Islamic boarding schools are undergoing a "metamorphosis" as well as inspiring the birth of Integrated Islamic Schools, Full Day Schools and moreover Boarding Schools. The last three forms of Islamic educational institutions are a turning point in the development of Islamic boarding schools. It is called a turning point because basically integrated Islamic schools are public schools that increase the content of religious lessons, while Islamic boarding schools are religious education that includes general lessons. The first Islamic educational institution was the house of a certain friend, the most famous of which was Dâr al Arqâm.

² Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Sage Publications p.34

³ Hefner, R. W. (2000). *Civil Islam: Muslims and Democratization in Indonesia*. Princeton University Press. P 52

⁴ Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. Sage Publications. P 16

After the Islamic community is formed, then Islamic education is carried out in the mosque⁵. Therefore, Tibawi said that the mosques, became the first schools in Islam. Researchers in the history of Islamic education state that formal Islamic education began to form along with the birth of madrasas. Fazlur Rahman mentioned that Islamic educational institutions before madrasas were kuttah, halaqah, library and baitul hikmah⁶.

Pesantren is one of the Islamic educational institutions that was born in accordance with the typical Indonesian culture. The pattern of development of Islamic boarding schools is exactly the same as the pattern of the entry of Islam into the archipelago, starting from kuttah, halaqah, mosques, to Islamic boarding schools. However, until now historians have not agreed on when the birth of Islamic boarding schools in Indonesia. Tolkah Hasan and Barizi explain that there are two different opinions. First, pesantren emerged in the XVI century of Masehi marked by classical Javanese works, such as Serat Cebolek and Serat Centini. Second, pesantren emerged in the XVIII century of Masehi marked by the emergence of "perdikan" villages. This polemic is one of the focuses of the study of this paper as well as an introduction to modern boarding schools. According to Zamachsyari Dhofier, since the end of the 15th century Islam has replaced Hinduism, even in the 16th century Java was practically Islamized with the establishment of the Demak kingdom.

Under the influence of Islam, the Javanese religious education system was taken over and replaced with Islamic values and teachings. At that time, the Javanese religious education system was Pawiyatan. Other sources refer to this system as Padepokan. These two terms have the same meaning, namely Paguron (college). This institution is in the form of a dormitory with a teacher's house (Begawan) as its place, so that students and teachers live in one house for 24 hours. The sciences studied include philosophy, nature, art, literature, and so on.

Based on various opinions supported by the data above, the author agrees that pesantren first appeared in the 16th century along with the establishment of the Demak

⁵ Dr. Abdul Gaffar, M.Pd.I, The Development of Islamic Thought on Multipel Perspcctives, Institut Agama Islam Al-Khairat, Pamekasan, 2020, p. 10

⁶ Lannuria et-al, Masjid Sebagai Pusat Pendidikan Islam Masa Klasik, Jurnal Review Pendidikan dan Pengajaran, vol. 6, nomor 3

kingdom. Karel A. Steenbrink mapped the changes in modern pesantren into three, namely: Pesantren (modern), Madrasah and Schools. In the contemporary context, the Steenbrink plot corresponds to the emergence of the Integrated Isam School (as the development of Salafi boarding schools), full day schools as the development of Integrated Islamic Schools and boarding schools as a 'transhistorical' synthesis of modern pesantren.

Zamakhsari Dhofier identified elements of the pesantren as kyai, santri, classical books and mosques. Of the four elements, the Kyai becomes the central figure in the entire dynamics of the pesantren, starting from the priest praying, leading the prayer, being a teacher, asking for blessings, pesantren policies and so on. Furthermore, santri are students who study in Islamic boarding schools and live together or live together with the Kyai's house or a complex with the Kyai's house. The yellow book in pesantren refers to the study of 18 classic books by medieval scholars, namely when Islam experienced a decline⁷. This book is studied by students under the direct guidance of Kyai through the wetonan and bandongan systems, but there is no clear and definite time limit. The last element, the mosque is a place of worship together, but is also often used as a place for students to study including the practices of 'tareqat' in it.

In the context of modern pesantren, other elements of pesantren are subject matter, curriculum and management of pesantren, in addition to a shift in the roles of the four elements above. The subject matter or curriculum in modern pesantren is not only the yellow book, but also the 'white book' or 'red book' which contains general knowledge. Modern boarding school management uses modern management that implements a functional and professional division of labor system. If you refer to the opinion of Zamakhsari Dhofier above, then there are no more pure pesantren. This is because there are almost no pesantren that only have one building, where Kyai and Santri live together. Pesantrens have now separated Kyai and Santri, although they are still in the same complex between a dormitory, mosque, Kyai's house and a hall where they study the yellow book.

The development of the latest pesantren shows a symptom of "urbanization of the Sufis", especially in big cities. Many dormitories and even student boarding houses are packaged into "semi boarding schools". This means that the dormitory is not only a place

⁷ Zamakhsyari Dhofier, *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kiyai*, LPES, Jakarta, 1994, p.65

to live for students, but also many spiritual activities, such as; Yasinan (reading Yaasin's letter) every Friday night, tausiah by religious leaders, group study between dorm residents and so on. On the other hand, recently, boarding schools are booming, which are actually public schools. That is, the modern phenomenon of public schools shows the direction of a shift from secular to religious. Whether intentional or not, boarding schools that originally existed only in classical Britain have taken the inspiration of the Pesantren education pattern and applied it to the development of public schools.

Outside the context of the development of Islamic boarding schools, the government schools established by the Dutch colonialists continued and thrived after independence. This school was originally widely referred to as a colonial school, secular school, western school and other similar names. Along with political developments in the field of education, there was an initiative to provide religious lessons and teachers of the same religion in public schools, at least two hours of lessons per week. In its development, there have been efforts to convergence between pesantren and public or secular schools. This form of convergence is now known as the madrasa. The development of madrasas reached its peak in the early 20th century.

The development of madrasas can be seen from two sides. First, madrasas from Islamic boarding schools. Second, madrasas born outside the pesantren, such as socio-religious organizations. Therefore, madrasas are the fruit of the convergence between traditionalism and modernism, but on the other hand, madrasas are the 'conservatism' of modern schools. At the beginning of the 20th century, a renewal or modernist movement emerged with a new zeal for returning to the Qur'an and Sunnah. This spirit has implications for the rejection of the Shafi'i Madzhab, including the practice of tariqat in it because it is considered heresy.

In general, the idea of renewal is always born from Muslim figures who later formed Islamic organizations and from here were born Islamic schools. Therefore, schools in this context can be seen from two sides, namely public schools that hold religious lessons for at least 2 hours every week and schools with Islamic characteristics (plus schools) which are established by figures or individuals, including socio-religious organizations by adding sufficient hours of religious lessons.

Historically, schools have adhered to the governor's school system formed by the Dutch colonialists, so they are different from pesantren and madrasas. The school curriculum is a combination of religious knowledge and general science, but has a larger content of general knowledge. The learning method is classical, while the tiers consist of three levels: Elementary School, Junior High School and Senior High School. Integrated Islamic Schools and Boarding Schools According to Mujidin as quoted by Maknain in his dissertation, the Integrated Islamic Schools, which have now formed a network of Integrated Islamic Schools [JSIT] based in Jakarta, have strong Qur'ani and Nabawi 29 historical roots and learn from the application of Islam by Islamic scholars. ulama as a whole and has not been contaminated by secularism or other Western perspectives.

Integrated Islamic Schools emerged in the 1990's starting from a serious discussion (ijtihad) by a group of people (Eri Masruri, Mujidin, Sukamto, Muhaimin, Sunardi Syahuri, etc.) who realized the need for transformation of Islamic education. As a result, in 1993 TKIT was established in Yogyakarta and rapidly developed into SDIT, SMPIT and SMAIT in other big cities. The author predicts that this development will continue to advance into the Integrated Islamic College (STAIT), the Integrated Islamic Institute (IAIT) and the Integrated Islamic University (UIT). It is possible that at this university students can complete the undergraduate program in less than seven semesters (unless there are other restrictive regulations).

Full day School is an educational program that provides a longer academic time than general education programs. Usually, this program is mostly held at the PAUD level (TK/RA, KB and TPA) between 08.00-14.30 WIB. Another program that is similar to full day is half day, which is the addition of part-time learning, between 08.00-11.00 WIB. This program comes from European countries (with the main factor being career women), such as in America with the term kindegarten which was later adopted into Indonesia by integrated Islamic schools or better known as TKIT.

In its development, the full day school program was adopted not only at the PAUD level, but also at elementary, junior high and even high school levels. However, the full day program at these educational institutions is still dominated by the Integrated Islamic School, so there are many SDIT, SMPIT, SMAIT popping up. Boarding school is an

educational institution where students not only study, but also live and live together in the institution. Historically, boarding schools have referred to classic British boarding schools. The term boarding school in several different countries, United Kingdom (colledge), United States (private school), Malaysia (college) and so on. Elements or components of boarding school consist of physical and non-physical. The physical components consist of: worship facilities, study rooms and dormitories. While the non-physical components are in the form of activity programs that are neatly arranged, all the rules that have been determined along with the accompanying sanctions and quality-oriented education (academic quality, teachers, elective programs, management, facilities, etc.). Therefore, the author argues that Boarding school is the "Islamic boarding school" of Europe (Classical Britain).

As pesantren also have different names or designations (dayah/rangang in Aceh and surau in Minangkabau), so do boarding schools (United Kingdom colledge, American private school and Malaysian college). However, considering that various academic programs at boarding schools have been arranged rigidly and orderly and systematically, unlike in Islamic boarding schools, boarding schools can be developed into accelerated programs, for example, at the elementary school level, which is supposed to be 6 years at a boarding school, it is only 5 years.

Based on the historical analysis above, it can be concluded that the development of modern pesantren is pesantren, madrasah, schools, integrated Islamic schools, full day schools and boarding schools. Each stage of development has its own style or nature. Modern Islamic boarding schools are more theological-transcendental which are spiritually very positive. While madrasahs are more convergent-synthetic and reactive-dynamic, even cooperative with Western culture. The schools are more innovative-progressive and competitive. Pesantren University Recent phenomena show the amazing metamorphosis of pesantren, namely the establishment of Islamic Higher Education, whether in the form of high schools, institutes, and even universities.

According to Mujamil Qomar's records, in 2007 there were no less than 131 Islamic Religious Universities established by Islamic boarding schools. If this phenomenon is related to the history of Harvard in America, which was also a "pesantren" for pastors, then

this archipelago has amazing educational prospects. However, it seems that the scientific culture of higher education managed by Islamic boarding schools is increasingly "fading". This is because higher education in Islamic boarding schools seems to be following the development of general higher education outside the pesantren or under the management of Ristekdikti. As an example, when a pesantren opens a university (Unhasy, for example), the faculties and general study must be under the shelter of Ristekdikti. Consequently, seventy percent of the material in this faculty is teaching general science. Therefore, even though the pesantren has a good scientific spirit, it must run aground on juridical regulations, so that the Higher Establishment in the pesantren will lose its identity.

D. Metamorphosis of Nusantara Islamic Education Learning Paradigm

Observing the metamorphosis of Islamic educational institutions above, this should have implications for a radical change in the learning paradigm. In this case, the author proposes several learning paradigms that can balance the metamorphosis of the archipelago's Islamic educational institutions, as stated in the following discussions:

1. Experimental sciences in Islamic education

Since the Islamic world left scientific experiments in the XIII century with the main figure Al-Ghazali, since then Islamic education has begun to retreat from the civilization of the times and continues to down until now. Most of the research results in the field of Islamic education are stagnant in the normative area of the Divine textually, not yet reaching the contextual scientific reality. In other words, it is still rare for researches in the field of Islamic education in experimental sciences and in contact with modern science in an interdisciplinary and transdisciplinary manner.

However, this does not mean clearing up the pattern of classical Islamic education learning, especially pesantren. There are still many treasures of classical Islamic education learning that can be actualized into the context of modern learning. Two of them are the *bandongan* or *sorogan* method and the practice of *tariqat*.

First, the *sorogan* method in the pesantren education system. Many people admit that learning Arabic (*nahwu shorof*) is very difficult. However, there is no santri who cannot read the yellow book even though it is only 2-3 years old. On the other hand, even though

Muhammadiyah schools, for example from elementary to university, have Arabic lessons, there are still many who cannot read the yellow book. This proves that the bandongan or sorogan method is very effective in eradicating illiteracy or illiteracy. However, this method should not only be applied in learning the yellow book, but also "white books", such as mathematics, physics, chemistry, and so on. Therefore, in Islamic education broadly, the bandongan method will dominate general subjects.

Second, the practice of tariqat. In the context of modern pesantren, the practice of tariqat is different from tariqat in Sufism. Tariqat here emphasizes more on the process of internalizing values, including the material that has been studied by students to themselves so that they take root and become ingrained and ingrained (Javanese: mbalung sumsum). The general form of this tariqat practice is mujahadah, dhikr or wirid, sunnah fasting, night prayer, and so on. Therefore, science learning (mathematics, physics, chemistry, and so on) must be carried out using the sorogan method and laboratory practices such as mujahadah or tariqat practices.

Therefore, there will be 'science clerics' and 'ustadz of mathematics', physics, chemistry, and others. If this learning pattern is turned on in the pesantren education system, surely the weaknesses in the field of science can be reduced. In more detail, here are some aspects of the metamorphosis of the learning paradigm in the body of Islamic education in Indonesia:

- a. Hisab-ru'yat and astronomy, between seeing the moon and stepping on the month of Hisab and ru'yat (the science of astronomy) in determining the beginning and end of Ramadan have become a long and endless debate among Muslims. This debate is often clouded by the mixing of sociological cultural elements with organizational political elements. Certain religious organizations, politically and ideologically, seem to believe in the truth of hisab and or ru'yat more than the truth of the Qur'an and al-hadith itself. On the other hand, the American NASA team has developed a vision to not only see the moon as Muslims do, but more than that, namely to land on the moon. In other words, while the Islamic world is still debating about the method of "peeking" at the moon, the Western world has succeeded in "treading on" the moon. In fact, the history of astronomy that developed in the Islamic world is much older than the science of

astronomy that developed in the Western world. Although Muslim scientists have realized that there is a possibility to combine astronomy and astronomy, until now they have not shown significant progress.

- b. Fiqh of purification and bottled water Another phenomenon that indicates the backwardness of Islamic education is the study of purification fiqh. Until now, the fiqh of purification still refers to classical books which divide water into 4 types, namely mutlaq water, musta'mal, water mixed with unclean and unclean water itself. There is even an anecdote in the world of Islamic boarding schools (traditional Islamic education), that a santri cannot be called a real santri if he is not gudigen (a kind of skin disease). That is, one of the practices of water fiqh in Islamic education is to make the students suffer from skin diseases due to lack of cleanliness in purification.

On the other hand, the world of modern science has made tremendous progress in the field of water utilization technology. Just for example, research conducted by Emoto states that water is alive and can respond to what humans tell it. It is said that water that is read with positive words will react well and have the potential to cure disease. Given that our brain consists of 74.5% fluid, positive thoughts will have implications for improving health, and vice versa.

In the context of nationalism, Indonesia has an extraordinary wealth of clean mountain springs. However, until now most of the clean water sources have been used by foreign companies, so they have not provided welfare for Indonesian citizens, who are predominantly Muslim. The most recent finding from this research in the water sector is the bottled water business which has recently mushroomed throughout Indonesia with various brands of each. This has not been added to the annual routine phenomenon in several areas, where during the dry season there is a drought and when the rainy season comes, there are flash floods. The fiqh of purification that Muslims have studied so far is like anti-reality when faced with these phenomena.

- c. Apples, between Newton's law and the law of halal and haram. In classical Sufi history, it is told that a pious young man found a floating apple when he crossed a river. Because he was on a long trip and an empty stomach, the young man immediately ate the apple. When the apple was eaten in half, suddenly his consciousness arose and questioned the

halalness of the apple. Finally, look for the downstream of the river near which there is an apple tree. On the way, the young man found an apple orchard and he believed that the apple he ate came from one of the trees in the garden. At the end of the story, the apple that the young man has eaten is lawful if he is willing to marry the daughter of the owner of the apple orchard. An important lesson from this story is how a Muslim youth keeps himself from purity, including food that must be halal. If the story above is compared with the history of Western scientists, Sir Isaac Newton (1643-1727) in the process of discovering newton's law which also comes from a falling apple, of course the results will be very different. Newton relates two facts that are equally widely known, namely the fall of an apple and the orbit or rotation of the moon. With his creative imagination, Newton concluded that falling down was caused by the earth's gravity. The two "fallen apples" stories from two different sources above show very different results. Apples that fall on Muslim earth find the law of halal or haram, while apples that fall on "secular" earth find Newton's law with earth's gravity. This shows how Islamic education has experienced extraordinary backwardness since it left critical, creative and innovative thinking, including experimental sciences.

2. Scholars, Scientists and Doctors as Heirs of the Prophets and Apostles

In the Islamic world, ulama (Ulamâ', singular 'Âlim) are people who are experts in Islamic religious knowledge. In the world of education, people who are experts in certain sciences are called scientists. Therefore, Islamic education should be able to give birth to scholars and scientists at the same time. Legally formally, a person is called a scholar and or scientist if he has written and defended a dissertation so that he obtains a doctoral degree. In other words, doctors in Islamic education are scholars as well as scientists themselves. However, Islam which has teachings so that its people seek knowledge as high as possible actually has very few scholars and scientists or doctors. Indonesia as a country with the largest Muslim population in the world, only has 98 doctors per one million population. In comparison, Japan, with its Muslim minority population, has 6,438 doctors per one million popula

In a hadith it is stated that scholars (scientists and doctors) are the inheritors of the Prophets. As is known, that Muslims are required to believe in at least 25 Prophets and

Apostles. If you look closely, the Prophets and Apostles have different knowledge. For example, Prophet Isa AS has a medical science which is characterized by the miracle of bringing the dead to life. Prophet Dawud AS has the knowledge of metal casting engineering (engineer) which is characterized by the miracle of making clothes from iron. Prophet Noah AS has the science of shipping which is characterized by making a large ship. Prophet Musa AS has a technical knowledge of building water (bridges) which is characterized by the ability to split the sea and walk on it. Prophet Sulaiman AS has the science of communication which is characterized by the ability to talk to animals. And so on, so that each Prophet and Apostle has its own different knowledge so that it becomes a miracle for him. If the scholars and scientists or doctors are the inheritors of the Prophets and Apostles, then the scholars and scientists or doctors should also inherit various sciences like the miracles of the prophets and apostles, namely medicine, metal casting, shipping, bridges, communications and so on. . In other words, Muslims are in dire need of scholars and scientists or doctors in the fields of medicine, metal casting, shipping, bridges, communications and so on. According to Yudian Wahyudi, Indonesia needs doctors (ulama and scientists) to succeed 25 prophets and apostles, each with 10,000 people per one million population.

Based on the above thought, the task of Islamic education should not only produce scholars and scientists or doctors in the field of Islam (in a narrow sense), but must be able to produce doctors who master the fields of natural sciences, such as medicine, metal casting, shipping, bridges, communications and so on. If currently the number of doctors in Indonesia is only 98 people per one million population, while the need is 10,000 for each field of science (in all there are at least 25 sciences: 25,000 per one million population), then Indonesia still needs 24,902 doctors. If the Ministry of Religion currently has a 5000 doctoral program, then this need will only be fulfilled within the next 20 years (if the program runs smoothly).

The unavoidable consequence is that Islamic education (including STAIN, IAIN and UIN), must open the Faculty of Medicine (to inherit the knowledge of Prophet Musa AS), the Faculty of Engineering (as the inheritor of the knowledge of Prophet Noah AS and Prophet Musa), the Faculty of Communication (as the inheritor of the knowledge of

Prophet Noah AS and Prophet Musa) heir to the knowledge of Prophet Sulaiman AS), and so on. This is where the integration of science becomes the next demand that cannot be avoided. By learning from the history of the prophets, it can be concluded that medical science, metal casting, shipping, bridges, communication and so on are not secular sciences as they have been understood, but the knowledge of the prophets is none other than the science of religion itself.

3. Initiating Authentic Education Management.

So far, educational institutions are managed like industrial, corporate and/or banking management. As a result, teachers and lecturers are too busy with learning administration matters, not scientific development. Just for example, teachers and lecturers must enter the office/campus/school on time, make lesson plans, prepare SAP, make Lecturer Workload reports (BKD) do student attendance and so on. On the other hand, lecturers must carry out research and community service, both of which cannot be carried out on campus.

So far, management education is defined as a specification of management science in general. In other words, Islamic Education Management is the implementation or application of management science into the Islamic education system. From this definition, it is clear that Islamic Education Management is a cannibal imitation of non-educational management. Management of Islamic Education is increasingly seen as having no identity when various definitions of management are generally adopted raw into Islamic Education. As an example, Maryoto defines Islamic Education Management as the art and science of managing Islamic education resources to achieve goals effectively and efficiently. Another definition says that Islamic education management is a process of planning, organizing, directing and controlling Islamic Education resources to achieve goals effectively and efficiently.

These definitions of Islamic Education Management are clearly an adoption and adaptation not to say an imitation of industrial management in general. Consequently, Islamic educational institutions will be treated like industrial institutions. This is clearly not in accordance with the values of humanism, where humans are treated as "raw materials" to be processed into certain products. Ironically, the product is strictly standardized, so it has the same name, brand and quality.

This clearly negates humans as students who differ from one human to another. The unique nature of each student will not develop well in Islamic educational institutions that are managed with the management model that has been running so far. Therefore, a typical and authentic Islamic Education Management model is needed and different from management in general. Islamic education resources, such as: students, educators and education staff (including administrative staff), curriculum or educational programs, facilities/infrastructure, financial costs, information, teaching and learning process or education implementation, environment, outputs and outcomes and others -other, must be managed differently from the management of merchandise in general. Of course, about what and how the distinctive and authentic form of Islamic Education Management can not be described here. However, it can be emphasized that the authentic Islamic Education Management has become a critical issue in the discourse of Islamic education itself. In fact, the typical Islamic Education Management has become an urgent demand at this time, is something that cannot be negotiated anymore

E. Conclusion

Changes in Islamic educational institutions, both classical and modern, ranging from homes, mosques, Islamic boarding schools, schools to boarding schools and Islamic universities are a metamorphosis of Islamic educational institutions in the archipelago. Furthermore, this metamorphosis demands a fundamental change in the paradigm of Islamic education learning. The paradigm shift (sorogan, bandogan, to experimental sciences, integration of scientists and scholars and pioneers of authentic Islamic Education Management) is then referred to as the metamorphosis of Islamic Education learning.

Although institutionally Islamic education in the archipelago has been able to maintain its existence, it must be admitted that it has a fundamental weakness, namely the mastery of science and technology. If it does not immediately metamorphose itself, then Islamic education will only produce scholars but a 'scientific crisis'. Therefore, the heroic dynamics of the Islamic institutional metamorphosis of Islamic education must be followed by the metamorphosis of the learning paradigm. This can be done by developing scientific experiments, integrating scientists and scholars and initiating an authentic Islamic

Education Management. So that Islamic Religious Education still exists in the world arena.

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