

CHARACTERISTICS OF THE ISLAMIC EDUCATION MODEL OF NUSANTARA

Duwi Miyanto

Wahid Hasyim University Semarang

Corresponding author: mardiyahsiti888@gmail.com

Abstract

In this discussion only focus on the Character of The Model of Islamic Education Nusantara, in it discusses the model of education. This refers to science by ordering reading as the basis of science. The command to "read" in the verse is called twice the request to the Prophet (s), and then the command to all his people. Reading is a means to learn and the key to science, both etymologically in the form of reading the letters written in books, and terminology that is reading in a broad sense, meaning reading the universe (ayatul-kaun). This type of study approach uses a hermeneutic approach that is an approach that seeks to interpret symbols in the form of text or concrete objects to find meaning and meaning. Hermeneutics is one of the approaches that uses linguistic logic. That is to make an explanation and understanding by using the "meaning of the word" and then the meaning of language as the basic material. This approach is called linguistics which is a method to interpret facts, data and symptoms. In this context, the study in question is an attempt to interpret the texts of the literature relevant to the theme of the study, by expressing or quoting the statements of a text, then interpreting them according to the mindset built. Data collection method through library research is a pure research/ research. In data analysis using content analysis method, the collected data is then analyzed by content analysis method. To explore what the Islamic Education Model of Nusantara is related to its characteristics. The findings in this study are the idea of The Islamic Education Model of Nusantara to evoke the spirit of Islam, developing educational objectives, teacher aspects, aspects of learners, materials delivered, educational tools used and environmental aspects, moderate attitudes (al-wasathiyah) in education.

INTRODUCTION

Universally the thinking about education has undergone significant development over time. But before studying more broadly we first understand the meaning of education. In the language of education called Tarbiyah derived from the word Raba-Yarbu meaning To Increase and Develop; Rabiya yarba meaning Grow, develop and the word Rabba –Yarubbu meaning (improve, organize, maintain, pay attention). Ar-Raghib al-Ashfahani /d. 502 AD argues ar-Rabb can mean Tarbiyah which means to cultivate behavior after behavior gradually to the limit of

perfection. According to him in tarbiyah contains dimensions: 1. Maintaining and nurturing children, 2. Developing talents and potentials of children according to their peculiarities, 3. Directing potentials and talents in order to achieve goodness and perfection.

While Islamic education is a process of individual and social arrangement that can cause a person to submit and obey Islam and apply it perfectly in the lives of individuals and communities. Means we can understand, in education has the goal of realizing a human being who believes and pious and knowledgeable and skilled.

Based on the history of educational development is divided into: 1. The initial period since the time of the prophet Muhammad in da'wah, the 2nd. The classical period, after Khulafaur Rasyidin, ibn Qutaibah; abu Said Shahnun and Muhamad Shahnun, Ibn Masarrah, Ibn Maskawih, Ibn Sina, Al-Ghazali, the 3rd modern period al – Thahthawi, M. Abduh, Rasyid Ridha, Hasan al-Banna, Ismail al-faruqi; etc. The above educational figures each have interconnected paradigms, there are even so-called figures of educational renewal in Egypt century - 19 AD namely: M.Abduh, Muhamad ali Pasya, al-Tahtawi, Hasan al-Banna.¹ Also included are figures from the Indonesian archipelago Sheikh an-Nawawi al-Bantani, Sheikh Muhammad at-Terma.

A learning model that exists in Islamic Education Nusantara. starting with reading there needs to be a set of ideas, interpretations that are well established and systematically arranged. Dr. Jones argues that the model played an important role in the development of a theory. Because the main function of the model is a basic concept that organizes a set of rules used to describe the existing system.²

The character that exists in an education is the purpose of education, aspects of educators, learners, educational materials, tools or media used in education and the environment.

In this case the islamic education model of Nusantara, we can give an example of pesantren the reason because modernization in pesantren is the same as improving the condition of the people as a whole because there are students who come from various pesantren graduates. Pesantren can be a center of science, if the teaching system in the boarding school can be

¹ Sofiuiddin. Pusaka Kebangsaan:Sinergitas islam dan Indonesia, PT. Rineka Cipta. Jakarta. 1997. hlm.28

² Siti Baroroh, Pengantar Teori Filsafat, Jakarta: PT. Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1985, hlm. 1-2

improved; the sciences taught are expanded so that new sciences can enter and even if Islam can be renewed and improved starting from this pesantren.

METHODS

The type of research that will be used by researchers is qualitative research, namely carrying out a research process that aims to obtain descriptive results and data. It is hoped that the data found, whether in the form of written statements or other things. In this research, researchers collected data by reading, writing, editing, clarifying, reducing and presenting data obtained from library research taken from primary data and secondary data.

RESULTS

1) Objectives Of Nusantara Islamic Education:

Meanwhile, Islam Nusantara is also known for its Sufistic Islam, it can be seen in the work of Alwi Shihab, *Akar Sufism in Indonesia* (2009) and the book Miftah Arifin, *Sufi Nusantara: Biography, Intellectual Works and Sufism Thought* (2013). Of course, Islam Nusantara is not only Sufism, but all aspects of Islamic teachings, such as fiqh, tawhid, al-Qur'an, al-Hadith, etc. Nusantara scholars and their works have also been listed succinctly by Nicholas Heer (2008) under the title *A Concise Handlist of Jawi Authors and Their Works*. Among the nusantara scholars known as Ahlussunah wal jamaah was Sheikh Ihsan ibn Muhammad Dahlan al-Jamfasi al-Kadiri with the title of the book *Irsyad al-Ikhwan fi Bayan Ahkam Syurb al-Qahwah wa al-Dukhan*, and Siraj al-Talibin fi Syarh Minhaj al-Abidin; Muhammad As'ad ibn Hafid al-Jawi, *an-Nubzah al-Saniyah fi al-Qawaid al-Nahwiyah* (1304/1886); Muhammad Sa'id ibn Muhammad Tahir Riau, *Book of 'Iqd al-Jawhar fi Mawlid al-Nabi al-Azhar* (1327/1909); Muhammad ibn Salih ibn 'Umar al-Samarani, *Hadith al-Mi'raj*, etc. Other well-known scholars are also well recorded, such as Hamzah al-Fansuri al-Jawi, Sheikh an-Nawawi al-Bantani al-Jawi, Sheikh Abd ar-Rauf al-Singkili al-Jawi, Abd al-Samad al-Falimbani al-Jawi, Kiai Bisri Mustofa with *Tafsir Pegon*, al-Ibriz,

KH. Ahmad Rifa'i in the book of *Riayat al-Himmat* there are 67 books of Arabic writing in Javanese script stored in the Dutch Library, there is also Kiai Sholeh Darat ibn 'Umar al-

Samarani which there are only 15 books in Arabic javanese when there are 30 writings, and others.³ Here it takes islamic folology study tool.

Islam Nusantara, recognized or not, is still considered a peripheral Islam by orientalis. Although the rebuttal to such assumptions has also been done by Islamologists, such as A.H. Johns. Even Johns (1965) once researched the work of The Sufism nusantara cleric Tuhfatul Mursalah ila ruh an-nabi in a copy of Javanese language and script, titled The Gift Addressed to the Spirit of the Prophet. The works of nusantara scholars in the local language for the spread of Islam is one of the advantages and peculiarities of Islam Nusantara, apart from its moderate understanding. Moderation is by way of accommodation of local traditions in the understanding of Islam, such as tahlilan, muludan, alms of the sea, mitoni, etc. which has been only owned by traditional Indonesian Islam. The tradition of Islam Nusantara that has developed is also developing in Middle Eastern countries, such as Morocco, Yemen and surrounding areas. Then followed also in Malaysia, Thailand with aswaja teachings.⁴

Moderation of Islam Nusantara can be seen not only in its development through cultural acculturation alone, but also when early Islam entered the Archipelago through a process of peaceful co-ordination that lasted for centuries. There was not much military conquest, political upheaval, or coercion of power structures and norms of society from abroad (Ahmad Ibrahim, et al.: 2). Through Islam Nusantara there is no need for military movements, violence, oppression, or other forms of radicalism, as developed by certain Islamic organizations that are on the rise in recent times. According to Gus Yasin in the International seminar Kiai Maemoen Zubeir Sang Kyai Bangsa, Anchor of National Politics in 2020, said that it is time for Islam Nusantara to appear with polite, peaceful preaching without any violence this is the ideal of almahum. KH. Maemoen Zubeir.⁵

³ Kuliah dengan Dr.Abdul Djamil, MA, "*Filologi Islam Nusantara*", pada hari minggu 7 Maret 2021 pukul 8.00 sampai selesai dengan daring Zoom

⁴ Ustadz Bukhari, M.S.I mewakili Thailand, dalam Seminar Internasional, "*Aswaja*", dengan narumber dari Malaysia, Thailand dan Indonesia Pada tanggal 9 Maret 2021 di Universitas Undaris Kabupaten Semarang pukul 13.00- 15.00.

⁵ Webinar Internasional, *Gus Yasin dalam Gagasan Pahlawan Nasional Hadhratusysyaikh KH. Maemoen Zubair Sang Kyai Bangsa, Jangkar Politik Kebangsaan*, Kamis 17 Desember 2020 M/2 Jumadil Ula 1442 H pukul 9.00 sampai selesai.

Similarly, the indigenosization of Wahid Islam is very appropriate for Islam Nusantara. One of the islamic heritage of Nusantara, in addition to pesantren is ancient manuscripts (manuscripts). This ancient manuscript can be another characteristic of Islam Nusantara, especially in the aspects of language and script. Pegon and Jawi have never been used by Muslims anywhere, except the archipelago. Therefore, if there is an ancient manuscript in Javanese with Arabic script in the library of Germany, The Netherlands, France, Italy, etc., it can be ascertained that the manuscript comes from the Archipelago. (see Henri Chamberl-Loir and Oman Fathurrahman (1999), *Manuscript Collection: Guide to The Collection of Indonesian Manuscripts worldwide*).

As for the domestic, various manuscript catalogs from regions such as Buton, Yogyakarta, West Java, Aceh, etc. In particular, there is a book about the *Directory of Editions of Naskah Nusantara* (1999). The study of the ancient manuscript is currently growing rapidly, not only in public universities (UI, UGM, UNPAD, etc.) but also institutions of the Ministry of Religious Affairs (R&D, UIN, IAIN, etc.). In fact, some pesantren and the royal family as the owners of the ancient manuscripts have been involved in becoming researchers, reviewers, and professional manuscript keepers. The reviewer of nusantara manuscript even called his study by the name of nusantara philology. The study of manuscripts in the Archipelago can not be equated with philology in Europe, the West, or Latin where the origin of philology developed. Similarly, the study of Nusantara manuscripts cannot be equated with the study of philology in Arabia (tahqiq science).

Therefore, Nusantara has its own peculiarities, including manuscripts in the region. The study of manuscripts in large areas of scope, such as Java, Malay or Batak, also gave rise to its own philology, so was born Javanese philology, Malay philology, and Batak philology. The study of such manuscripts, especially Islamic religious texts, reminds the author of Wahid's idea of pesantren as a subculture and indigenosization of Islam. Pesantren as the heritage of Islam Nusantara today also has a great contribution to the dynamics of philology Nusantara, because in pesantren also has its own peculiarities that are different from Javanese philology.

It is better if there needs to be a study of pesantren philology. Moreover, when associated with the indigenosization of Islam from Wahid, the more complete the study of Islam Nusantara.

Departing from these records, it may be, "Why Islam Nusantara", both from the historical side and for the current interests, can be abbreviated as follows:

1. The teachings of Islam Nusantara, both in the field of jurisprudence (law), tawhid (theology), or Sufism (sufism) have been partially adapted to the local script and language. Although for some books still use Arabic, although the substance is based on locality, such as the work of Kyai Jampers Kediri.
2. Islamic practices of the Archipelago, such as tahlilan, seven months, muludan, bedug / kentongan can actually contribute to harmony, balance of life in society. This balance becomes one of the characters of Islam Nusantara, from the past and present or in the future.
3. Customs that stick to Islamic shari'a can prove a tolerant, moderate, and respecting practice of indigenous life, so that the teachings of Ahlus sunnah wal jamaah can be applied. Such a good tradition needs to be maintained, and it is permissible to take on a new tradition again, if really it is better than the previous tradition.
4. Manuscripts (handwritten notes) on Islamic religion, both chronicles, sagas, primbon, and jurisprudence, etc. since the 18th/20th century is philological evidence that Islam Nusantara has developed and practiced in the past by scholars and society, especially in the pesantren community.
5. The tradition of Islam Nusantara, it turns out that there is also a similarity with the practice of Islamic tradition in some Middle Eastern countries, such as Morocco and Yemen, so that Islam Nusantara in terms of practice is not a monopoly nu or Indonesian Muslims alone, because the Network of Islam Nusantara in the world is important to anticipate global politics that impressed part of global terrorism.
6. The character of Islam Nusantara, as mentioned before, is not excessive if it can be a guideline for thinking and acting to understand the teachings of Islam today, so as to avoid radical thoughts and actions that lead to physical violence, and damage to nature.
7. NU as an organization that was born to control the traditions of the nusantara scholars, especially when its golden, Walisongo, it is important to keep control and reaffirm about

Islam Nusantara, which always put forward tolerant, moderate, peaceful and humanize people.⁶

In the early history of the Islamic education process of the Apostle's time began with the decline of Islam to the prophet Muhammad and the process of culture (entered into human culture so that ditrima and integrated with human culture). That time lasted since the prophet Muhammad got a revelation until and received the appointment as an Apostle, until complete with perfect finally the teachings of Islam became the cultural heritage of Muslims. There is a role of the prophet Muhammad in the process of Islamic education starting from a small scope that is his family and friends. He educated his people gradually, beginning with stealth. He first invited his wife Khadija to believe, and accepted the guidance of Allah, then started by his adopted son Ali ibn Abi Talib, and Zaid ibn Harithah. Then continued to his close friend who had long been hanging out with him Abu Bakr as-Siddiq who immediately accepted his invitation. Then slowly the invitation was delivered widely and still limited to the Quraysh.⁷ Actually the essence of Islamic teachings at that time was the teaching of Tawhid. The implementation of tawhid education was given by the prophet to his people in a wise way. Namely by demanding the mind to obtain and accept the understanding of Tawhid taught and at the same time he gave direct awareness through real deeds and examples of the implementation of the teaching without any element of coercion.

Types of Islamic Education Model Characters:

1. **Boarding school education;** first developed by Ki Hadjar Dewantara in 1889-1959 with the development of pesantren as a national education, then on May 2 was proclaimed as a national education day. With learning in the form of pesantren. Then there is the term "Ing ngarso sung tulodo, Ing madyo mangun karso, Tut wuri handayani". Furthermore, the development of pesantren learning was continued by Islamic leaders such as Abdurrahman

⁶ Mahrus eL-Mawa, teman Belajar Mahasiswa Pasca Sarjana STAINU Jakarta dan IAIN Syekh Nurjati Cirebon, Jakarta, 10 April 2015.

⁷ Abdul Munir Mulkhan, MA, "*Islam Kebudayaan Multikultural*", Jakarta: Raja Grafindo Peersada, 1992, hlm. 19

Wahid, A.Hasyim Muzadi; if you want to advance the people starting from building pesantren education.⁸

2. **Integrative Education** is an educational program for different children organized together with normal children in the school education path. Like SLB schools, there is a Law 1945 article 31 paragraph 1 and Law Number 20 of 2003 on the National Education System, that the State provides full assurance to children with special needs to obtain quality educational services. He has the same rights as other children. In Indonesia there are three: SLB, SDLB, integrated education. SLB for children with visual impairment / visual impairment, deafness / hearing, deafness / obstacles piker and intelligence, deafness / physical, motor, deafness / emotional barriers, behavior, multiple deafness / compound barriers. It is not surprising that many regular or public schools object to receiving children with special needs.⁹
3. **Inclusive Education**, oriented towards changing the system to accommodate children in all circumstances. Inclusiveness is an effort to realize a friendly life, a school that is friendly in learning by respecting basic human rights, respecting individual needs, accepting diversity and not discriminating. Every child is entitled to proper educational facilities, entitled to the same attention as students.

So Inclusive Education is an educational service system that requires children with special needs to study in nearby schools in regular classes with friends their age.¹⁰

4. **Boarding School**

Boarding School is a school where some or all people learn and live during the school year with their fellow students and possibly teachers or administrators. Or Boarding School is a school where students all live together and study under the guidance of the teacher and have dormitories for their students to stay in.¹¹ For example: military boarding schools, Islamic schools such as Masudirini Bogor school, Taruna Nusantara school, Santa Maria Jakarta and others. The advantages of boarding schools are Independent, tolerant, live more regularly, there are escorts.

⁸ Ibnu Anshori, A. *Hasyim Muzadi: Religiusitas dan Cita-cita Good Governance*. Sidoarjo: Citra Media, 2004, hlm. 55

⁹ Basuki Wibawa, Ivan Hanafi, *Bunga Rampai Kajian Pendidikan Nasional*, Cetakan I, 2008, Pn.UNJ, Yogyakarta, 2008

¹⁰ Kauffman and Mara Sapon-Shevin, *Educational Leadership*. 52, Stain back,W and Sianback,S, 1990, Support Networks for Inclusive Schooling: Independent Integrated Education. Baltimore:Paul H Brooks. hlm.7-11

¹¹ http://en.wikipedia.org/wiki/Boarding_School diakses tanggal 7 Januari 2015

5. **Integrated Education**, in the term integrated education is an educational concept based on the Qur'an and as-sunnah. In its application, this education applies an organizing approach by combining public education and religious education into a single curriculum, in this educational model approach all subjects and school activities can not be separated from the frame of teachings and messages of Islamic values, there is no separation. Learning is done with 1) Problem solving that trains learners to think critically, logically. 2) creativity-based that trains students to think flexibly, skills to do various activities that are useful and beneficial for themselves and their environment.¹² Integrated education also combines reason with educating children to develop their resourceful and intellectual abilities, increasing the quality of faith and laughter to God, fostered noble morals and have health, fitness and skills in daily life. Combining the involvement of schools, homes, neighborhoods. Trying to optimize and synchronize the role of teachers, parents and the community in the process of good school management and learning. So that there is a constructive synergy in building the competence and character of learners. Parents are involved in paying attention to their children's education process. While the activities of visits or interactions out of school is an effort to bring students closer to the real world in the community.¹³

Aspects Of Educational Materials

For Islamic education as in Aswaja there is a moderate principle where the teachings are like:

- a. Aqidah d. Culture
- b. Sharia e. Da'wah
- c. Sufism f. Thought; put forward the principle of wasathiyah / moderate means the way middle with attitude: tawassuth, tasamuh, tawazun, i'tidal.

There is also a social field: with a way to realize khaira ummah, the principle of community development (mabaadi khaira ummah) here also contains values: al-shidqu / honest, al-amanah / trusted, at-ta'awun / please help, al-'is / fair and also al-istiqomah / consistent. Here we need to recognize the existence of customs in society, norms and cultural cultures that are not the same as other societies. While the improvement and development of the community must be pursued

¹² Dr.H. Sutrisno,M.Ag, *Pendidikan Islam di Era Peradaban Moderen*, Jakarta: Kencana Prenada, cetakan 1, 2015, hlm. 20-22

¹³ <http://jsit-indonesia.com/sample-page/pengertian-sekolah-terpadu/>

based on local values that become their culture. The way to let the old customs, keep the sustainability. Then develop it in a polite way so that it will get better.¹⁴

Justice, especially economic justice, unfortunately the economy is controlled by only a handful of people, while a small part of it belongs to the majority of Indonesians. This is where poverty and setbacks occur in various sectors of life. In this context, it takes the firmness of the government so that economic justice can be felt by the whole community, especially the lower middle class not only by the elite.¹⁵

Eradicating corruption, there is a breakthrough corruption eradication commission (KPI) in Indonesia is a trigger when other institutions are less biting in the eradication of corruption. Other countries that eradicate corruption must be functioned like the police and prosecutors.

Pluralism, according to Abdul Munir, is justified as Sociological Pluralism, not Theological Pluralism. In Indonesia, the sociology pluralism in the jargon of *Bhinneka Tunggal Ika* is fought. Sociological pluralism is emphasized in religion because, because in religion there is a space of humanism that is upheld.¹⁶

Revitalization of the study of the Qur'an. Universities that focus on the study of the Qur'an is to provide a steady scientific methodology to people memorizing the Qur'an, so that they can develop scientific and contextual studies of the Qur'an. People who memorize the Qur'an are usually only used for dhikr and reading, not seriously studied. This is where the urgency of developing the academic insights of people who memorize the Qur'an in order to be able to coordinate the study of the Qur'an so as to give birth to scientific and solutive concepts of the Qur'an for national and state life.

Aspects Of Educational Tools

The tool here has a considerable role, it is present as a medium in monitoring also the explanation of the variety of materials that exist. Such as fiqh, Sufism, morals, aqidah can be

¹⁴ Webinar Internasional, "*Development of Islamic Thought in Indonesia and Brunei Darussalam*", dengan narasumber dari Brunei Darussalam F.Ushuludin Unissa dan Indonesia Unwahas Pada tanggal 9 Maret 2021 di Universitas Wahid Hasyim Semarang pada pukul 9.00- 13.00 dengan daring Zoom.

¹⁵ Jamal Ma'mur Asmani."Mereguk Kearifan Para Kiai". Jakarta:PT. Elex Media omputindo. 2018. hlm. 219-220

¹⁶ Abdul Munir Mul Khan, MA, "*Islam Kebudayaan Multikultural*", Jakarta: Raja Grafindo Persada, 1992, hlm. 41

understood by using language as the mother tongue. There is Javanese, inscribed with Arabic characters, for ancient manuscripts there are writings with Arabic style. Examples:

Ikilah chapters nyataaken tinemune

Ing dalem fiqh science of speech worship

On madhab imam shafi'I panutane

The absolute Mujtahid of kederajatane (Ri'ayah al-Himmah, _:120)

Environmental Aspects:

According to Dr.Mahmud Arif, M.Ag. in the book " Philosophy of Education" The school is seen as one of the community agents for learning, education and training activities. Families, media study groups and places of worship are other forms of institutions that take responsibility. In fact, schools are only seen as small partners in the educational process, while families, electronic/print media play a big role in the lives of most students or most children.¹⁷ Therefore, good and the progress of the school will be influenced by the environment. The environment is a place of socialization or as an agent of social change.

And the Environment is a positive context that can be designed to be present as an influencer partner on educational activities, namely learning society.¹⁸

Islamic Education Model Theory

Islam in the course of history does not always play a role in ideas and determinants for its adherents. We see when facing social and cultural realities (full of problems, Islam is not always able to provide the right answer for the people. Finally there was a Theological battle that was the theological, intellectual, moral and social conflict among Muslims. This fact can trigger the birth of modernization movement in Islam.

The term Modernization or Renewal is the translation of the term Tajdid. The words Renewal, Tajdid and Modernization will be similar meanings. "Modernization / Renewal is an effort to actualize the teachings of Islam according to the social developments that occur, this happened during the Rosul-Sahabat-Tabiin period and culminated when the actualization of

¹⁷ George R Knight, penerjemah Dr.Mahmud Arif, M.Ag." *Filsafat Pendidikan*". Penerbit Gama Media. Yogyakarta. 2007. hlm. 18

¹⁸ Noeng Muhajir," *Ilmu Pendidikan dan Perubahan Sosial*", Yogyakarta: Rake Sarasin, 2003, hlm. 4

Islam in various social -cultural life during the Abasiyah dynasty in Baghdad and umayyad in Andalusia.

In Islam the central theme of Modernization is about everything related to the core teachings of Islam itself, meaning that the main core of modernization will always lead to the main principles of Islamic teachings of the Qur'an and Hadith.¹⁹

According to Deddy Mulyana, MA in pesantren model needs to be needed:

1) Practical Education

Because there are pros and contrasts of graduates from pesantren in Malang, East Java, which has no identity. He only has a supply of mondok, sorogan, yellow book. Cook children who can memorize the Qur'an it's his job just waiting for home. Teach the interpretation, or knowledge and also do not forget to be taught how to bring it, convey it correctly. By K.H. Hasyim Muzadi, a solution is sought related to the challenges of the modern world in an Islamic perspective. As an Islamic figure is ashamed that graduates of such pesantren. Then in the education field update. K.H. Hasyim Muzadi has the view that education basically has the goal of "Educating Reason and Soul and developing to the limits that allow students to achieve happiness in life in the World, the Hereafter. If we can we need effective communication that has been taught to be pinter bener, and that has been taught to be more pinter.²⁰ It could be that with such efforts we will become communicators like dai who are able to invite to the path of goodness namely Amar ma'ruf.

At least the educational process can form a Muslim personality that is balanced between physical and spiritual as well as intellectuality and morals. For him education not only develops cognitive aspects (Sense) only; but it must also align with the affective (moral) and psychomotor aspects (skills). As well as education can also pay attention to the material and spiritual aspects of man.²¹

2.) Methodology or teaching method must be laid out correctly.

¹⁹ Abdurachman. *Pendidikan Islam Mazhab Kritis*. Yogyakarta: Gama Media.2008. hlm. 99

²⁰ Deddy Mulyana,MA. *Komunikasi Efektif Suatu Pengantar*. PT.Rosda karya. Bandung. 2004. hlm. pendahuluan

²¹ Abdurachman Assegaf. *Pendidikan Islam Mazhab Kritis*. Yogyakarta: Gama Media.2008. hlm. 99-100

We see in the pattern of education in Ponpes Gontor there is education that has the courage to express. My example used to be in Ponpes Gontor wash myself, as iron is also ourselves here we are trained to live independently.

According to Jones, Model plays an important role in the development of Theory, because it functions as a basic concept that organizes the set of rules used to describe the system.

The urgency of thought applied in Islamic educational institutions is the principle of balance in education. By trying to balance between the intellectual aspects and the moral aspects in an Islamic education system. We believe that the principle of Muslim balance will be able to race with the west to discover new science and be able to keep up with it in terms of culture. With that principle we will understand that modern western science emphasizes rationalist aspects without religion, so that between Rational and Religion need to support each other.

Improvements to the renewal of pesantren education:

1. Curriculum changes, 2. Annual exams by providing scholarships for passers-by, 3. Good selection of books, useful. 4. Without primary courses longer than the secondary one, 5. Additions to courses related to modern science.

also we highlight the state and education system ponpes Gontor and reorganize the entire institutional structure in force. Starting from how to learn science by memorization, changed gradually by it, namely by understanding and analyzing. When in pesantren only learn the standard language without development by Muzadi developed by translating the texts of knowledge in Arabic. Especially the emerging new terms that may not be found in the Ancient Arabic vocabulary. With this general knowledge can be more easily understood by students in the pesantren environment.²²

Another example in us reading Surat Yasin must be the indicator for death, remember that language will make no Integrated Science, so that in history it can be understood that the glory of Islam, not lies in the power of War, but the glory of Islam itself.²³

²² Abdurrahman. *Ibid.* Hal. 96, lihat Dr. Hasan Langgung “*Kreativitas pendidikan Islam Analisis Psikologi*”, Jakarta : Pustaka Husna. Cetakan I. 1991. hlm. 40-43

²³ Drs. Toto Suharto. *Loc Cit.* hlm. 276

Analysis of Criticism of The Islamic Education Model of Nusantara

Actually the character of the education system as a reflection of 18th and 19th century thought and culture is characterized by isolation of religion; State Secularism, Materialist; denial of revelation and the abolition of Ethical values, then replaced pragmatism westerners understand science based only on reason and sense.

As a result, he thought that the education system would be improved by forming a whole human being that needed to be directed at the horizontal dialect dimension and vertical submission to God. Then it is realized to the practice to prove the system to be a way in addressing problems, due to the application of the affected education system.

Then came the idea of the principle of balance to combine 2 models of education, namely the modern school model and the religious school model. Hopefully, between knowledge and religion unite with the west in order to find new science and be able to balance it with the Cultural Aspect. If the reason and morals of Islam were balanced, the Muslims would not be immersed in the world of darkness as it was in the Middle Ages.²⁴

Criticism and thinking about balance education above is based on the assumption that modern western science that emphasizes the Rational Aspect is not contrary to the teachings of Islam containing spiritual aspects.

I think this has a big role in the renewal of education, because it is very critical to analyze various problems that exist in Islam, including Islamic Education that he wants by changing teaching methods, directing students to teach Tafsir and teach also how to use it on the teachings of Islam. Who has properly taught him to be a pinter, while the pinter has taught him to be more true and honest. But unfortunately it is not until 100% managed to develop the idea. So his efforts could not go as cold until he died.²⁵

Although it cannot work, our job is to maintain monitoring of the developing world of education, perhaps in the system and curriculum it needs to be constantly revised. The first is the aspect of Islam teaching the Qur'an, historical stories, teaching riiwayat syair and literary criticism; educating akhlaq by practical methods; types of education are made part of the curriculum; pointing to the days of activities of the teachers and teaching according to the age of

²⁴ Moh. Shofan. *Pendidikan Berparadigma Profetik*. Yogyakarta: Ircisod. 2004. hlm. 56

²⁵ Prof. H.M. Arifin, Med. *Perbandingan Pendidikan Islam*. Jakarta : Rineka Cipta. Cetakan 2. Tahun 2002, hlm. 214-215

the child and his mental readiness.

Actually the nature of Islamic education has a purpose: The nature of religious pattern that gave birth to akhlaq and comprehensive nature (personal aspects of students and development in society).²⁶

Judging by the educational element: Educators; protégé; tools/media; environment and objectives. it is more cederung on tools / media and purposes. Because in the educational aspect of the tool or language that is Arabic language is very important in learning, not only memorization but also translate the work of classical figures. While the goal becomes the main priority is to educate reason and soul, then applied to the aspects of ethics and skills so as to achieve akhlak al-Karimah.

CONCLUSION

From the explanation above can be drawn the common thread is:

- 1) In the philosophical view of the Islamic education model itself focuses more on touch i.e.: Personality Touch, Social touch and Psychology touch.
- 2) that in the character of islamic education model nusantara need to pay attention from the various sides such as:
 - a. Educational objectives
 - b. Must be educators who are teachers as people who are treated and imitated
 - c. The learner in this case is a student
 - d. Materials submitted.
 - e. Tools or media used
 - f. Environment influencing

In Islamic education Nusantara, which is considered is a way of understanding, carrying out islamic teachings conducted by the people or ummat so that it can become a system of islamic values, traditions, and culture with a distinctive form of the archipelago. Islamic education comes with an attitude of trying to maintain the basic principles of Islamic teachings and trying to practice into daily behavior.

²⁶ Dr. Abudinata, MA. *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan*. Jakarta : Pn. Kencana. 2003. hlm. 83 - 86

Judging by the educational element: Educators; protégé; tools/media; environment and educational objectives. we are more focused on tools / media and objectives. Because in the educational aspect of the tool or language that is Arabic language is very important in learning, not only memorization but also translate the work of classical figures.

There is an educational purpose, educating reason and useful soul to enhance the values of akhlaq to reach the level of akhlaq Al-karimah. The purpose of education has 5 dimensions: The nature of human creation

- a) Dimension of tawhid
- b) Moral
- c) Individual differences
- d) The social dimension is that creatures have the impulse to live in groups.

I think borrowing a study in the Qur'an that in the guidance of people's lives towards the development of islamic education curriculum is a type of science that is desired by the Qur'an and taught to students. Science includes religious science, history, astronomy, earth sciences, counting sciences, iumu hokum, soul, medicine, agriculture, biology, sociology, economics, balaghoh science, adab and so on.

In line with this view, Muslims must change the nature of their old view, namely the view of Islamic educational institutions that are only as a warehouse of knowledge, bank transfer, into natural and scientific processing of science that refers to the guidance of society. **Therefore, various Models of Islamic Education that proved unsatisfactory to the guidance of the people are on:**

1. Islamic education model oriented to the mindset that conservative values should be preserved in the personal figure of a Muslim.
2. If Islamic education is oriented to the mindset that the value of Islamic values containing the potential to change the fate of the past to the present that becomes the educational curriculum, then the model of Islamic education is perenialistic, where the value of value that is proven durable only internalized into the personal of students, while on the value of potential value for the spirit of renewal abandoned.
3. If Islamic education is only more oriented towards personalizing educational needs in all aspects, then it is individually characterized.

4. If Islamic education is oriented towards the future of sociology where technology becomes the perpetrator of change then Islamic education is technologically patterned.
5. If Islamic education is oriented towards the development of society based on the dialogist process that is happy and prosperous, then the reaction in human development will be arid from the value of Godhead.

3) There are several types of Islamic education models:

- A. Boarding school education; first began to be developed by Ki Hadjar Dewantara in 1889-1959 with the development of pesantren as a national education, then on May 2 was proclaimed as a national education day. With learning in the form of pesantren. Then there is the term "ing ngarso sung tulodo, ing madyo mangun karso, tut wuri handayani". Furthermore, the development of pesantren learning was continued by Islamic leaders such as Abdurrahman Wahid, A.Hasyim Muzadi; if you want to advance the people starting from building pesantren education.
- B. Integrative Education is an educational program for different children organized together with normal children in the school education path. Like SLB schools, there is a Law 1945 article 31 paragraph 1 and Law Number 20 of 2003 on the National Education System, that the State provides full assurance to children with special needs to obtain quality educational services. He has the same rights as other children. In Indonesia there are three: SLB, SDLB, integrated education. SLB for children with visual impairment / visual impairment, deafness / hearing, deafness / obstacles piker and intelligence, deafness / physical, motor, deafness / emotional barriers, behavior, multiple deafness / compound barriers. It is not surprising that many regular or public schools object to receiving children with special needs.
- C. Inclusive Education, oriented towards changing the system to accommodate children in all circumstances. Inclusiveness is an effort to realize a friendly life, a school that is friendly in learning by respecting basic human rights, respecting individual needs, accepting diversity and not discriminating. Every child is entitled to proper educational facilities, entitled to the same attention as students.
So Inclusive Education is an educational service system that requires children with special needs to study in nearby schools in regular classes with friends their age.

D. Boarding School

Boarding School is a school where some or all people learn and live during the school year with their fellow students and possibly teachers or administrators. Or Boarding School is a school where students all live together and study under the guidance of the teacher and have dormitories for their students to stay in. For example, military boarding schools, Islamic schools such as Masudirini Bogor school, Taruna Nusantara school, Santa Maria Jakarta and others. The advantages of boarding schools are Independent, tolerant, live more regularly, there are escorts.

E. Integrated Education, in the term integrated education is an educational concept based on the Qur'an and as-sunnah. In its application, this education applies an organizing approach by combining public education and religious education into a single curriculum, in this educational model approach all subjects and school activities can not be separated from the frame of teachings and messages of Islamic values, there is no separation. Learning is done with 1) Problem solving that trains learners to think critically, logically. 2) creativity-based that trains students to think flexibly, skills to do various activities that are useful and beneficial for themselves and their environment. Integrated education also combines reason with educating children to develop their resourceful and intellectual abilities, increasing the quality of faith and laughter to God, fostered noble morals and have health, fitness and skills in daily life. Combining the involvement of schools, homes, neighborhoods. Trying to optimize and synchronize the role of teachers, parents and the community in the process of good school management and learning. So that there is a constructive synergy in building the competence and character of learners. Parents are involved in caring members in their children's education process. While the activities of visits or interactions out of school is an effort to bring students closer to the real world in the community.

REFERENCE

- Zuhairini, dkk, *Sejarah Pendidikan Islam*, (Jakarta: Proyek Pembinaan Prasarana dan Sarana PTAI, 1986).
- Mohammad Ali. *Memahami Riset Prilaku dan Sosial*. CV. Pustaka Cendekia Utama. Bandung. Cetakan 1. 2011

- Suwito, dan Fauzan, *Sejarah Sosial Pendidik Islam*. Jakarta. Pn. Kencana Tahun 2005.
- Rosid Ridho. M. Abdul, Hasan Al Banna Tokoh Pembaharu Musik.
- Deddy Mulyana, MA. *Komunikasi Efektif Suatu Pengantar*. PT. Rosda Karya, Bandung. 2004.
- Ahmad Tafsir, " *Ilmu Pendidikan Dalam Perspektif Islam* ", Bandung: Rosda karya, 2010.
- Said Agil Husin al-Munawar, " *Aktualisasi Nilai-Nilai Qur'ani Dalam Sistem Pendidikan Islam* ", PT. Ciputat Press. Jakarta, 2005.
- Mahrus eL-Mawa, *teman Belajar Mahasiswa Pasca Sarjana STAINU Jakarta dan IAIN Syekh Nurjati Cirebon*, Jakarta, 10 April 2015.
- Abdul Munir Mulkhan, MA, " *Islam Kebudayaan Multikultural* ", Jakarta: Raja Grafindo Persada, 1992.
- Zuhairini, " *Sejarah Nabi Muhammad Saw* ", Bandung: PT. Rosdakarya, 2008.
- Muzayyin Arifin, A. Syafii. " *Kapita Selekta Pendidikan Islam* ". Jakarta: PT Bumi Aksara. 2003
- Jamal Ma'mur Asmani. " *Mereguk Kearifan Para Kiai* ". Jakarta: PT. Elex Media omputindo. 2018.
- Abdul Munir Mulkhan, MA, " *Islam Kebudayaan Multikultural* ", Jakarta: PT. Raja Grafindo Persada, 1992.
- Abdurachman Assegaf. *Pendidikan Islam Mazhab Kritis*. Yogyakarta: Gama Media. 2008.
- Jalaluddin. *Filsafat Pendidikan Islam*. Jakarta: PT. Rajawali Pers 1999.
- Ibnu Anshori, A. Hasyim Muzadi: *Religiusitas dan Cita-cita Good Governance*. Sidoarjo: Citra Media, 2004.
- Toto Suharto. *Filsafat Pendidikan Islam*. Yogya : Ar-Ruzz Media. 2004
- Hasan Langgung " *Kreativitas pendidikan Islam Analisis Psikologi* ", Jakarta : Pustaka Husna. Cetakan I. 1991.
- Moh. Shofan. *Pendidikan Berparadigma Profetik*. Yogyakarta: Ircisod. 2004.
- Arifin, *Perbandingan Pendidikan Islam*. Jakarta : Rineka Cipta. Cetakan 2. Tahun 2002.
- Abudinata, *Manajemen Pendidikan : Mengatasi Kelemahan Pendidikan*. Jakarta : Pn. Kencana. 2003.
- Sutrisno, " *Fazlurahman Kajian terhadap Metode, Epistemologi dan Sistem Pendidikan*. Yogyakarta: Pustaka Pelajar. 2006 .
- Abudin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan di Indonesia*. Jakarta: Pn. Kencana. 2003.
- Zuhairini, dkk. *Sejarah Pedidik Islam*. Jakarta: Bumi Aksara. 2004.
- Muhaimin, . *Paradigma Pendidik Islam*. PT. Remaja Rosdakarya, Bandung. Cet. ke-2. 2002
- M. Arifin, " *Ilmu Pendidikan Islam Suatu Tinjauan Teori & Praktis* ". PT. Bumi Aksara. Bandung. 2003.

- Jalaludin.”*Teologi Pendidikan*”, Jakarta: Raja Grafindo Persada. 2001
- Nanang Gojali, *Manusia Pendidikan dan Sains Perspektif Tafsir Hermenetik*. Jakarta: PT.Rajawali Pers. 2003
- Suharsimi Arikunto. *Prosedur Penelitian Suatu Pendekatan Praktik*. PT.Rineka Cipta. Jakarta. Cetakan ke 12. 2006
- Mohammad Ali. *Memahami Riset Prilaku dan Sosial*. CV. Pustaka Cendekia Utama. Bandung. Cetakan 1. 2011
- Suwito, dan Fauzan, MA. *Sejarah Sosial Pendidik Islam*. Jakarta. Pn. Kencana Tahun 2005. hlm. 172-173. Rosid Ridho. M. Abdul, Hasan Al Banna Tokoh Pembaharu Musik.
- .Abdurahman Assegaf, Suyadi,.”*Pendidik Islam Mazhab Kritis*”. Yogyakarta: PT.Gema Media. Cetakan I. 2008.
- Jalaludin dan Usman Said. “*Filsafat Pendidikan Islam*”. Jakarta: PT. Rajawali Pers. Cetakan 3. 1999.
- Abdurrahman An – Nahlawi. *Pendidik Islam Di Rumah Sekolah, Masyarakat*. Jakarta: CV.Gema Insani
- Haidar Putra Daulay.”*Pendidik Islam Dalam Sistem Pendidik Nasional*”. Jakarta : Pn. Kencana. Cetakan I. 2004