

ISLAMIC RELIGIOUS EDUCATION IN GENERAL UNIVERSITY IN THE POST REFORM ERA

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Abstrak

Penelitian ini bertujuan untuk menguraikan dan menganalisis pembelajaran Agama Islam pada Perguruan Tinggi Umum di era reformasi. Penelitian ini adalah penelitian kualitatif dengan tipe studi kasus pada Pendidikan Agama Islam di Perguruan Tinggi Umum. Pengumpulan data dilakukan melalui pengamatan, analisi dan telaah dokumen. Data dianalisis sesuai dengan fokus penelitian lalu ditarik kesimpulan. Hasil penelitian menunjukkan pertama muatan mata kuliah Pendidikan Agama Islam pada perguruan Tinggi Umum terdiri dari tiga aspek utama ajaran Islam yaitu akidah, syariah dan akhlak dengan berbagai pengembangan materi. Kedua, penguatan materi PAI pada PTU pada ekosistem dan wacana di PTU. Ketiga, penguatan karakter dalam PAI di PTU untuk menghasilkan lulusan sarjana plus. Adapun implikasi penelitian ini adalah menegaskan pentingnya merevitalisasi mata kuliah Pendidikan Agama Islam di Perguruan Tinggi Umum/PTU baik dari materi, metode dan teknik evaluasi yang digunakan.

Kata Kunci: Mata Kuliah Pendidikan Agama Islam, Perguruan Tinggi Umum.

Abstract

This study aims to describe and analyze Islamic learning in public universities in the reform era. This research is a qualitative research with the type of case study on Islamic Religious Education in Public Universities. Data collection is done through observation, analysis and document review. The data were analyzed according to the research focus and conclusions were drawn. The results of the study show that firstly, the content of Islamic Religious Education courses at General Colleges consists of three main aspects of Islamic teachings, namely aqidah, sharia and morals with various material developments. Second, strengthening PAI material at PTU in the ecosystem and discourse at PTU. Third, strengthening character in PAI at PTU to produce plus graduate graduates. The implication of this research is to emphasize the importance of revitalizing Islamic Religious Education courses at public universities / PTU both from the materials, methods and evaluation techniques used.

Keywords: Islamic Religious Education Course, Public Universities.

A. INTRODUCTION

Indonesia as a nation state that has various tribes, ethnicities, sects and religions is a form of pluralism in the archipelago so far. As a nation that "believes in God" has a characteristic in the implementation of religious education. In the life of the nation and state, it also strictly regulates the applicable religious education regulations and there are also countries that provide opportunities for various educational institutions to develop religious education curricula that are taught to students. Indonesia places religious education as something important and is regulated in various regulations. Religious education in Indonesia is a compulsory subject at the level of basic secondary education to higher education. This is in accordance with Article 37 paragraph (2) of Law No. 20/2003 on the National Education System which states that the compulsory education curriculum includes Religious Education, Citizenship Education, and Language. These three compulsory subjects indicate the goal of national education to realize a religious Indonesian man, a nation that respects its citizens and national identity with its national language.¹

Even the various terms we often hear such as "Islamic Religious Education" are sometimes shortened to "Islamic Education Science", or indeed the two are different so that Islamic Education experts feel that it is necessary to think about Islamic Education. called "Islamic Lessons", as well as the term "Introduction to Islam". Are these terms the same as the names of the courses used in Islamic Higher Education (PTAI), namely: Islamic Studies, Islamic studies, Islamic Studies (Islamic Studies/Dirasah Islamiyah) or the names of courses at Public Higher Education (PTU), namely such as Islamology which only weighs 2 credits, for example. So of course it can be understood that the material of Islam (Islamic) is not that shallow. If the substance is Islamic teachings, then the material presented tends to be the same, but then experiences differences when it comes to certain aspects such as the level of the institution, the qualifications of the students, the time of learning/lectures and the depth of understanding of the educators. So a certain methodology is needed to

¹ Undang-Undang No.20 tahun 2003 tentang Sistem Pendidikan Nasional

strengthen the study of Islamic Religious Education material.²

Thus, the higher a person's level of education, the better his religious understanding will be. However, often in higher education, students have a narrow understanding of religion. This is due to the lack of adequate religious education materials at the primary and secondary education levels and the lack of maximum religious subjects in public universities.

Then the previous research, namely, Yedi Purwanto, Qowaid and Ridwan Fauzi (2019) with the title "Internalization of Moderation Values through Islamic Religious Education in Public Universities", describes the pattern of internalizing PAI moderation values at UPI carried out by a). through the existence of PAI courses, where content is directly correlated with the formation of moderate student character. b). Through the example of all stakeholders and policies at UPI, especially PAI lecturers who always put forward a moderate attitude. The material presented is also in the internalization of the moderation values of the UPI PAI: a). related to input from students who are participants in PAI lectures at UPI. b). In relation to the lecturers who support PAI courses at UPI, both in terms of teaching abilities, or the competencies of UPI PAI lecturers. c). In connection with the material from the PAI course itself. d). Regarding support from the UPI campus environment³.

Then Muhaemin (2017) in his research "Strategic Position of Islamic Religion Courses at Public Universities in Palopo City" explained that the implementation of the content of Islamic Religion courses at STISIP Veterans Palopo consisted of three main aspects of Islamic teachings, namely aqidah, sharia and morals with various main developments. discussion. The Islamic learning methods used by lecturers of religious subjects at STISIP Veteran Palopo are lecture, discussion and recitation methods. The learning method is packaged with an andragogy approach, namely learning for adults. While the evaluation technique used by lecturers of religious subjects in evaluating the learning outcomes of religious subjects is a written test.⁴

² Rusydi Sulaiman, *Islamic (Religious) Education in Higher Education: Offering Esoteric Dimensions of Religion for Strengthening Human Resources*, Madania Journal, 2015, page. 155-156.

³ EDUCATION: *Journal of Religious and Religious Education Research*, 17(2), 2019, 110-124. Website: <http://jurnaledukasikemenag.org>

⁴ Islamic Education Journal of Islamic Education Vol. 2 No. 2, December 2017, p. 310-318 P-ISSN: 2548-723X; E-ISSN: 2548-5822

Hamka (2009) in his writing "Reconstruction of Islamic Religious Education Curriculum in Post-New Order Public Universities" describes a paradigm shift in the PAI curriculum in public universities after the New Order government, especially in the 2002 PAI curriculum. as a perspective that is dynamic and responsive to the present. This paradigm shift has implications for changes in PAI learning materials in public universities which no longer repeat material at the elementary and secondary levels, but are more accommodating to contemporary issues such as human rights, democracy, pluralism and civil society. Thus, the PAI material in the 2002 curriculum is quite relevant to the needs of the Indonesian people in this reform era, as well as being in line with the needs of students at the tertiary level who require a broader and dynamic Islamic insight.⁵

The simplification can be emphasized that Islamic education is experiencing an intellectual deadlock. This indication can be seen from the lack of renewal efforts (innovation of learning strategies and Islamic school management). Meanwhile, social change is accelerating and faster while Islamic education is very less responsive to actual issues. So less attention to affective and psychomotor. It seems that Abdullah's position is more important than khalifatullah.⁶ Then in Islamic Religious Education at PTU there are still a number of problems in terms of subject positions, objectives, materials, methodologies, lecturers, teaching materials, students, campuses, curriculum continuity and perspectives.⁷ So the above problems require an in-depth study in order to increase the benefits of Islamic Religious Education courses at PTU. Based on the description above, this paper will map with the formulation of the problem;? *How is Islamic Religious Education in Public Universities in this post-Reformation era.*

B. RESEARCH METHOD

This research is included in qualitative research, namely research that intends to understand phenomena about what is experienced by research subjects such as

⁵ Hunafa Journal, STAIN Datokarama Palu Vol. 6, No.1, April 2009: 69-92

⁶ Anshori, *Islamic Education Transformation*. Jakarta: Gaung Persada Press, 2010, page.vii.

⁷ Samsul Nizar & Muhammad Syaifuddin, *Contemporary Issues on Islamic Education*, Jakarta: Kalam Mulia. 2010, page. 245.

behavior, perceptions, motivations, actions and others holistically, and by means of descriptions in the form of words and language, in a context. natural specialization and by utilizing various scientific methods.⁸ If viewed from the point of view of the ability and possibility of research to provide information or explanation, then this research is a descriptive research. Descriptive research is research that seeks to describe social units that include individuals, groups, institutions and society.⁹

This research uses a descriptive qualitative method. Descriptive qualitative method is an effort to determine the broadest knowledge about the research object at a certain time or time. Descriptive comes from the word Lem Descriptivius which means picture. Qualitative means that this research only describes the problem under study without using numbers. This study uses a qualitative descriptive method because the research is carried out in natural conditions using qualitative, because the data collected and the analysis is more qualitative. According to Sugiyono announcing that the method of researching on natural object conditions (as opposed to experimentation) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive, and more qualitative results, often called naturalistic methods. So in this series, the research method is used as a reference in research on Islamic Religious Education in Public Universities in the post-Reformation era.

C. RESULTS AND DISCUSSION

In the national higher education curriculum, religious education is a compulsory subject that must be followed by Muslim students in all public universities, in every department, program and level of education, both in public and private universities. This course is an important companion for students so that they can grow and be strong in their moral and religious character so that they can develop into intellectuals with high morals and right and good behavior.

In some campuses, there are also Religious Education courses which are divided into classes according to their respective religions. So there are Islamic

⁸ Lexi J. Moleong, *Qualitative Research Methods*, (Bandung: Rosdakarya Youth, 2006), p. 6

⁹ Suratno Arsyad Lincoln, *Research Methodology for economics and business*, (Yogyakarta: UPP AMPYKPN, 1995), p. 55

Religious Education classes, Christian-Protestant Religious Education classes, Catholic Religious Education Classes, Hindu Religious Education Classes, Buddhist Education Classes and Kong Hu Chu Religious Education Classes.

The reason why Islamic religious education still exists in universities is because it provides a basis for developing the personality of students so that they become intellectuals who always believe and remember God Almighty, have good character, and are also able to think critically. Studying religion can make people a better person. By being a good person, then we will have a positive influence on others. In addition, if we do good to anyone, then we will also get kindness from others.

In the context of the world of education, Islamic Religious Education has an important position in producing scholars who have religious-based emotional and spiritual maturity, or are often called "graduate plus". In this era of globalization, emotional and spiritual maturity becomes the capital to be able to respond to rapidly changing social dynamics. By having emotional and spiritual maturity, it is hoped that they can also be needed in fortifying themselves to become a shield from radical ideas and other destructive ideas.

The phenomenon that occurs today is that the biggest challenges faced by students after graduating and becoming prospective workers in the current era are not only on the demands of abilities on aspects of intellectual intelligence (cognitive) and physical skills (skills), but who also must have emotional intelligence very spiritual. Given the challenges, problems in personal and social life are increasingly diverse and increasingly complex to deal with. Therefore, in the learning process, students must get good guidance so that their emotional and spiritual intelligence can develop optimally.¹⁰

Thus the subject of Islamic Religious Education in this context is seen as a vital element in the education system at Public Higher Education (PTU). Therefore, every effort to improve the quality of education cannot be separated from strengthening these courses. Strengthening PAI courses today is indeed an urgent matter to do considering the various developments in science and technology as well as the rapid flow of

¹⁰ Syukri Fathuddin, *Formation of a Noble Moral Culture through Islamic Religious Education Learning with a self-assessment & Peer Assessment model for students from the Faculty of Engineering*. Yogyakarta, 2010, page.1.

information. It is within this framework that the strengthening of PAI courses as an alternative is offered in order to improve the quality of the quality to shape the personality of students (students).¹¹

Then from the formation of the personality and character of students, the useful aspects of Islamic Religious Education in Public Higher Education (PTU) are very important for students, especially if it is associated with religious student behavior, so it is hoped that the main goal of PAI (Islamic Education) in PTU is not only focused on the process of students from those who do not understand religion to be more understanding of religion, from those who have not been able to apply it to become more capable, and from those who have not obeyed in the application of religion to become more obedient. But more than that, PAI is the inculcation of Islamic values as a whole and universal in students. In addition, PAI also plays a role in instilling character values expressed in inherent behavior so that they become guidelines in all areas of life.

Then in terms of how to learn between college and at the school level, it is very different because of the different atmosphere of the learning environment, strategies, and the demands of the tasks. Because of that, the PAI learning system in higher education is very different from secondary education institutions (high school level) let alone basic education institutions (elementary and junior high schools). This is in line with the opinion of Hisham Zaini et al. what is stated by "learning" for college students should be distinguished from the learning process for high school students.¹²

Thus the existence of PAI as a personality development course (MPK) at PTU has a strategic position, because its lecture activities are not only oriented to the intellectual development and skills of students, but also sharpen the hearts of students which support the improvement of faith, piety, and morals. in order to strengthen the character of the student. On this basis, the vision of PAI courses at PTU is to make Islamic teachings a source of values and guidelines that lead students to develop Islamic professions and personalities. While the mission of PAI courses at PTU is to develop students who are faithful, pious, knowledgeable, and have noble character,

¹¹ Aziz, Y. *Strengthening Islamic Religious Education Courses in Public Universities*. Sosial Humaniora Journal, vol.4 (2) , 2011, page.146.

¹² Amin, R. *Islamic Religious Education Learning System at Public Universities: A Case Study at Nusantara University PGRI Kediri*. Religious Didactic. Vol.1(2), 2013, page.2.

and make Islamic teachings the basis for thinking and behaving in professional development.¹³

So in delivering Islamic religious material at PTU, the role of the lecturer is very important because of the little time and the very diverse backgrounds of students. There are students who already have a basic knowledge of religion because they are alumni of Islamic madrasas/schools, but the majority of students come from public schools.

Meanwhile, according to Abdullah Idi (2014: 237), educators must be able to anticipate globalization.¹⁴ PAI courses must be directed to be able to respond to several important issues, namely:

- (1) able to respond to the development of science and technology;
- (2) anticipating a moral crisis;
- (3) provide solutions to social problems;
- (4) maintain national identity; and
- (5) prepare strong human resources to compete openly.

So the simplification is that Islamic Religious Education (PAI) courses at Public Higher Education (PTU) are a very strategic position for the future of the nation, because from this PTU will emerge experts in general science (engineering, medicine, agriculture, chemistry, and so on) who will occupy important positions in the future, both in government and in the private sector. With a strong foundation of Islamic Religious Education (PAI) at Public Higher Education (PTU) and a strong character, it is hoped that scholars (human resources) with high scientific and technological abilities and also accompanied by solid religious knowledge will manifest in character. faith and piety in a scholar plus earlier. as expected that now strong human resources are needed to face these global changes.

D. CONCLUSION

Based on the previous description, it can be concluded that there has been a

¹³ M. Abduh Malik, dkk, *Learning Materials for Personal Development Courses in Islamic Religious Education at Public Universities*. Jakarta: Directorate of Islamic Higher Education, Directorate General of Islamic Education, Ministry of Religion. 2009. page.ix.

¹⁴ Abdullah Idi, *Sociology of Individual Education, Society and Education*. Jakarta: Rajawali Press. 2014, page.237.

paradigm shift in the Islamic Religious Education (PAI) curriculum in Public Higher Education (PTU) after the reformation, especially in the 2002 PAI curriculum and Law No. 20 of 2003 on the National Education System. The developed paradigm sees Islam as a perspective that is dynamic and responsive to the present. This paradigm shift has implications for changes in PAI learning materials in public universities which no longer repeat material at the elementary and secondary levels, but are more accommodating to contemporary issues such as human rights, democracy, pluralism and civil society. Thus, the PAI material in the 2002 curriculum is quite relevant to the needs of the Indonesian people in this reform era, as well as being in line with the needs of students at the tertiary level who need broader and dynamic Islamic insight, according to the development of their society.

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