ISLAMIC EDUCATION:
ITS CONCEPTS AND THEIR IMPLEMENTATION IN THE CURRENT CONTEXT

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Abstract

The research discusses the concept and strategies of Islamic Education and their implementations in a global context. It aims to formulate concepts of contextual Islamic education implemented in higher education institutions in Indonesia, with the expectation that it will contribute to the solving of moral crisis currently experienced by Indonesia. In order to meet the aim, a mixed of quantitative and qualitative approaches was employed, with explanatory design. Data were collected from 54 lecturers and experts of Islamic education. The research has successfully formulated that a Muslim has to be educated by ethical teachers with exemplary method, scientific method, and *ijtihâd* method through the development of *al-akhlâq al-karîmah* course content, critical thinking skills, and development of democratic and universal values, supported by information and communication technology and evaluated with an authentic approach. These findings ascertain educators on the importance of *al-akhlâq al-karîmah* content, the teachers as role models, and the revitalization of *ijtihâd* tradition in the classroom.

Keywords: human nature; strategies of Islamic education; concept contextualization

Abstrak

Penelitian ini membahas konsep dan strategi Pendidikan Islam dan implementasinya dalam konteks global. Hal ini bertujuan untuk merumuskan konsep pendidikan Islam kontekstual untuk diterapkan di lembaga pendidikan tinggi di Indonesia, harapannya penelitian ini akan memberikan kontribusi pada penyelesaian krisis moral saat ini dialami Indonesia. Dalam rangka memenuhi tujuan penelitian, pendekatan campuran dari kuantitatif dan kualitatif diterapkan, dengan desain explanatory. Data dikumpulkan dari 54 dosen dan ahli pendidikan Islam. Penelitian ini telah berhasil merumuskan bahwa seorang Muslim harus dididik oleh guru yang berakhlak dengan metode teladan, metode ilmiah, dan metode ijtihad. Metode tersebut dirumuskan melalui pengembangan al-akhlaq al-karimah tertentu, keterampilan berpikir kritis, dan pengembangan nilai-nilai demokrasi dan nilai-nilai universal. Selain itu, metodenya didukung oleh teknologi informasi dan komunikasi. Selanjutnya, metode ini dievaluasi dengan pendekatan otentik. Temuan ini mengarahkan dengan pasti kepada pendidik tentang pentingnya konten al-akhlaq al-karimah, guru sebagai model peran, dan revitalisasi tradisi ijtihad di kelas.

Kata Kunci: sifat alami manusia; strategi pendidikan Islam; konsep kontekstualisasi

Introduction

A thought is a reflection of the reality of life dominating a certain society. The same is true for thoughts on Islamic education emerging in several "Muslim" countries; they are also reflections of life guided by Islamic teachings. The definition is reciprocal to al-Ah{wany's view, asserting that education is a social system originating from the philosophy of a people. (Ahmad Fu'ad, 1967). To ensure the implementation of Islamic philosophies and teachings of a certain people, Qutub (1992) required that there should be an education system positioned in a comprehensive Islamic social system framework. According to him, an education system becomes meaningless and even futile when not supported by another system in a government.

Departing from the above views, the following question arises: How are the systems or strategies of Islamic education implemented in countries not formally guided by Islamic system, such as the ones implemented in Indonesia?

Conceptually, the above question constitutes strategies of Islamic education as reflected in the terms of *tadrîs, ta'lîm, tahdhîb, ta'dîb, targhîb, tarhîb, tathqîf, tazkiyyah, muhâsabah, mujâhadah,* and *riyâd{ah,* summed up in the term of *tarbiyyah* (education). Al-Shaibany and Al-Hazîmy (1987) defined education as an attempt to help human beings in revealing and developing their readiness, talent, interest, and ability; orienting and guiding them in meeting the well-intended goals, both for themselves and their society; encouraging various desirable behavioral changes both individually and socially; and preparing them to face a successful social life.

In order to meet these goals, Allah has created a human being exclusively, both from the aspect of structure (*taqwîm*), creation material, and process, so that s/he will have the readiness to understand problems that are conceptual,

sensory, imaginative, and emotional in nature through his or her, physical, mind, heart, and spiritual potentials. (Hasan Hanbakah, 1979). This kind of education is, according to Al-Shahud (2009), administered by developing human beings' *aqîdah, 'ibâdah* (worship), social, *akhlâq* (moral), sense, soul, body, intelligence, and health based on the Quran, the Sunnah, *ijmâ',* and *qiyâs* (analogy). (Salik, 1993).

Such an education is aimed at developing human beings in order to be able to practice their sincere servitude to Allah (the Quran, surah al-Dhâriyât: 56). This servitude is implemented in various types, with various levels of solemnity, qualities, quantities, means, times, places, and conditions, both individually (*munfarid*) and socially (*jamâ'ah*). Specifically, Islamic education intends to develop scholarship, belief, worship, moral, expertise, and the body (Khalid, 2000) and to maintain values. (Jamal Ibrahim, 1999). According to Abu Lubabah (1988) the final target of these aims is to give birth to a Muslim as a whole manifestation consisting of the spirit, the heart, the mind, and the body, then he performs as a pious human being, *khairu 'ummah* (the best person), and *ummatan wasat}an* (moderate person). (M. Quthub, 1992). The aims are met using various methods, among others are through narration, example, modeling, cooperation, *targhîb* (reward) and *tarhîb* (punishment), illustration, dialogue, question-answer, advice, and practice. (Ali bin Nayib, 2000).

The above aims are also met by referencing the curriculum containing teaching and learning contents on the faith in Allah, the Quran, the Sunnah, Islamic obligations, physical education, and health education. (Salik Ahmad, 1993). From the perspective of its urgency, some of the contents are *fard}}u 'ain* in nature and some are *fardhu kifâyah.* The contents pertaining to human beings' obligations to God, such as faith and compulsory worship, are *fardhu 'ain,* while

the one relating to general knowledge is included under the category of *fardhu kifâyah*.

Operationally, the teaching and learning activities referencing such a curriculum are carried out based on the principles of Islamic education. Husain (1988) highlighted the significance of teaching and learning to be conducted by considering students' disparities, delivering the materials/content gradually, avoiding exaggerated or repetitive explanations, checking students' understanding, paying attention to students' questions, attracting students' attention, and engaging students to teach each other (cooperative learning).

The above activities are developed and studied in one field of science, called Islamic education science. Ahmad (1982) viewed Islamic education science as a discipline combining *qaidah* (guidelines), principles, information, and knowledge pertaining to history, thinking development, and philosophy of the science. Islamic education as a field of science is divided into several sub-disciplines, such as foundation of education, curriculum, management of education, and planning of education. (Luthfi, 1982) Islamic education science is established and developed based on philosophical, psychological, economic, and sociological principles. Practically, Al-Hazîmy (2000) has developed Islamic education on the bases of referential, curricular, environmental and methodological foundations.

Various teaching and learning activities have been conducted by educators based on ethical values. Al-Nawawy (1987), Ma'lUm (1993), Al-Zary (1998), and other experts explained in general the ethical values that should be heeded to by scientists, teachers, and students. Teachers, for example, should pay attention to their professional ethics, the ethics towards their students, and the ethics towards the knowledge they teach. The ethics for students include the ethics towards themselves, their teachers, their friends, and their lessons. In terms of knowledge

development, scientists should observe which knowledge is *fardhu 'ain* and which one is *fardhu kifâyah*.

From the researchers' perspectives, the theories of Islamic education explained above have not brought about significant changes for the realization of a peaceful, harmonious, tolerant, and prosperous life, both at the national and global levels. In fact, real phenomena in the field have shown the otherwise, namely there have emerged various conflicts, starting from the elite group to the grassroots, and the proliferation of corruption among the government officials.

In order to solve these problems, the researchers believe that Muslim people—who make up the majority of Indonesian population—should be responsible for providing comprehensive and complete solutions to these problems. One of the solutions is by reforming and revitalizing Islamic education system. Has the Islamic education system implemented in Indonesia been relevant to the needs of its adherents? Is Islamic education concept able to answer various global challenges? Should the existing education concept be adjusted to the current context?

The three questions above are related to the three main issues, namely Islamic education goals constituting human nature, their roles and power that should be guided and developed; Islamic education strategies; and contextualization of Islamic education concepts with the current context. These are the problems to be examined in this research.

Method

The research aims to formulate concepts of human nature, their roles, and power according to the perspective of Islamic education, its strategies, and the contextualization of its concepts in the current context. To meet these aims, a mix of qualitative and quantitative

approaches was employed, for the problems under research pertain to the number of experts, the frequency of their responses, their intensity in applying a method, and their arguments on the implementation of education concept. Meanwhile, the selected design is explanatory design type *b*, stressing on qualitative approach (Creswell, 2010).

In this type *b* design, 54 respondents were involved, consisting of 50 lecturers who held, at minimum, a master's degree in Islamic education and four experts of Islamic education to be inquired about their opinions on the urgency of Islamic education concepts and their implementation through open-ended questionnaires. Then, the opinions gathered were counted for their frequencies. The informants were also asked to provide reasons as to why they apply or leave certain concepts. After that, the two data were analyzed, namely they were compared, contrasted, and seen for their consistencies in order to see the thinking process. The next stage was comparing the thinking process to the experts' opinions. The comparison revealed similarities to or differences from the thoughts put forward by the experts. It is these views that were then compared to the theories presented in the second chapter. Finally, inference was made from the comparison.

Findings and Discussion

This part will discuss research findings linked to the theories and current situation, so that it can be found whether the findings validate the previous theories or they are such an anomaly of the well-established theories that they can be viewed as new findings.

Operationally, the discussion comprises of three parts, namely implementation of the concept of human nature and their potentials according to Islam in the activities of Islamic education, Islamic education strategies, and contextualization of Islamic teachings.

Human nature

Essentially, education is an effort of developing various potentials human beings as God's creation possess in order for them to fulfill their duties independently, both in their positions as an individual and a community's member. Because the various efforts of education are oriented at helping human beings in fulfilling their duties, it is highly important to understand human nature and the duties to be fulfilled on earth. This understanding should be shared by lecturers and students who have careers in the educational institutions and education administration.

To gain a good understanding, lecture content about human nature should be formulated in course planning; its strategies of development and set of evaluation instrument should be planned in order to find the level of students' understanding of the content.

Research results show that as many as 24% lecturers of Islamic education considered content about human nature and relate it to the reality of life. Each of the 14% of lecturers considered the course content and method on human nature, linking it to structured tasks, and including several sub-topics specifically about human nature into course planning. Meanwhile, other lecturers considered the content in the forms of Quranic verse recitation, assignment, and reference book preparation. Respondents' complete responses can be observed in the following table 1.1.

Consideration of the content of human nature in the course planning implicates on the methods employed by lecturers, such can be observed in the following table 1.2.

Table 1.1 Course Preparation on human nature

No	Answer	F
1.	Considering human being's traits in making course planning	10
2.	Considering content and method	14
3.	Considering content and linking it to structured tasks	14
4.	Considering visual media to explain human beings' traits	8
5.	Including several special sub-topics on human nature	14
6.	Preparing books and worksheet	8
7.	Considering content, but not explicitly planned	2
8.	Considering content and relating it to the reality of life	24
9.	Considering content in the form of assignment of structured tasks	2
10.	Motivating and connecting the content to be taught to the previous content	2
11.	Delivering one Quranic verse, at minimum, in each lecture	2
Total		100

Table 1.2 Lecturing methods on human nature

No.	Answers	F
1.	Implementing *muhâsabah al-Nafs*	6
2.	Lecture, discussion, assignment, practice	16
3.	Cooperative learning	8
4.	Discovery learning	6
5.	Begun with praying	4
6.	Active learning	4
7.	Inspirational stories	4
8.	Collaborative learning	6
9.	Scientific approach	10
10.	Formulating questions regarding course content	2
11.	Posing questions to students	4
12.	Intrapersonal approach	2
13.	The provision of *tadhkirah, tausiyah,* contextualization of life reality	14
14.	Analyzing verses related to the traits of human beings and historical studies	6
15.	Tutorial and exploration	4
16.	Interactive learning	4
Total		100

The above table shows that lecturers of Islamic education have not left the habit of using lecturing method. It is proven by the fact that 16% of the lecturers delivered the content using lecture, discussion, assignment, and practice; and 14% of the lecturers employed the methods of *tadhkirah, taus}iyah,* and contextualization of the reality of life, in which the two methods are in principle dominated by lecturing. Nevertheless, there were some lecturers who applied relatively new methods, where some of them used scientific method, cooperative learning, discovery learning, active learning, collaborative learning, and explorative learning. The use of these methods allows for democratization of education aiming at developing a democratic, clean, moral society who strongly upholds ethical values.

Specifically, the lecturers also made various attempts to develop human potentials, which are an integral part of human nature. The attempts are described in the following table.

Table 1.3 The Attempts of Developing Human Potentials

No	Answers	F
1.	Monitoring the students' moral and its development	12
2.	Praying, accepting, becoming self-disciplined and honest, giving examples through actions	4
3.	Presenting intentions	2
4.	Asking the students to be active in student organizations	8
5.	Assigning tasks and seminar	4
6.	Inviting the students to discuss and explain the content of verses	2
7.	Contextualizing God's teachings, connecting them to the surrounding's situations, and looking for examples from daily life	4
8.	Giving directions and advice relating to development of students' potentials	4
9.	Providing examples	18
10.	Educating gradually	2
11.	Providing skills and soft skills training	2
12.	Giving assignment and research task	2
13.	Rewarding students	2
14.	Providing opportunities to express opinions in solving problems	6
15.	Discussing and holding dialogues	8
16.	Teaching with fun	4
17.	Exploring students' interests and talents and giving motivations and directions	2
18.	Reading the Quran and practicing '*amaliyah yaumiyah*	2
19.	Guiding students to think critically and cohesively	4
20.	Developing a broader scope of reading	4
21.	Using stimulating religious stories	4
Total		100

The above table shows that 18% of the lecturers attempted to develop human beings and suggested others to provide examples. As many as 12% of the lecturers stated that development was carried out by monitoring the students' *akhlâq* (moral). These data differ from the previous ones demonstrating that subject

courses on human nature were delivered with lecturing method, while development of human potentials was delivered through examples, monitoring akhlâq (moral) (12%), discussion (8%), and providing chances to express opinions. This fact reveals that conceptual aspects tend to be developed through lecturing method, while applicative aspects are developed through examples and scientific approach

The content and methods of courses are related to various evaluation techniques used in order to find the levels of course goals attainment determined in course planning. The evaluation techniques are displayed in the following table.

Table 1.4 Evaluation of Content on Human Nature

No	Answers	F
1.	Considering akhlâq (moral)	30
2.	Observing attitude and behavior	14
3.	Evaluating cognitive, affective, and psychomotor dimensions in written evaluation	28
4.	Observing classroom performance and participation	12
5.	Distributing observation sheets	4
6.	Evaluating through subjective assessment	2
7.	Rewarding	2
8.	Assigning tasks on making reports and doing exercises	8
Total		100

A pleasant fact can clearly be observed from the above table, namely the evaluation technique of students' abilities employed by lecturers is by observing their akhlâq. This technique was employed by 30% of the total respondents. The next technique is observing students' performance and participation in the classroom during lectures, which is applied by 12% of the lecturers. The two evaluation techniques are relatively the same in that they both assess students based on observation of real behaviors. Another technique employed by 28% of the lecturers is evaluating students from the cognitive, affective, and psychomotor aspects through written evaluation as is the norm in educational activities. The remaining techniques

are rewarding, task assignment, making reports, and doing exercises.

The above findings narrow down into one thinking process that lecturers include the content on the nature of human beings, their roles and potentials in the course planning. In addition, the theoretical content is nurtured with lecturing and scientific methods, while developmental activities are conducted through exemplary method (uswah h}asanah). To find the levels of success of developmental activities, the lecturers applied evaluation through recording and monitoring of student behavior. From the perspective of evaluation, such an activity is called authentic assessment.

Lecturers' attention on the importance of course content on human nature and human beings' potentials and roles is in line with the view of H}asan Ibrahîm 'Abdul 'Al (1985) who expressed that God equips human beings with various powers, namely the mind, the heart, the spirit, and nafs (ego) arranged in the best structure (ah}sani taqwîm). It is these powers that should be guided and developed holistically and comprehensively so that human beings can fulfill their duties as 'abdullâh (God's servant) and khalîfatullâh (God's representative) on earth with the self-identities as insân, bashâr, and al-Nâs. The development is intended for human beings in order for them to have the readiness in understanding problems that are conceptual, sensory, imaginative, and emotional through the potentials of the body, the mind, the heart, and the spirit (Hasan Hanbakah, 1979).

In reality, the practice of raising human beings' awareness of their roles as 'abdullâh and khalîfatullâh has not been in balance. Education in pesantren (traditional Islamic boarding school) is focused more on the raising of human beings' awareness as God's servants, while education in Islamic higher education institutions is concentrated more on the raising of human beings' awareness as Allah's representative on earth. Islamic education system

should create equilibrium between these two aspects.

Strategies of Islamic Education

In the previous part, it has been revealed that theoretical course content is taught and developed through lecturing method and scientific method, while developmental content is nurtured through exemplary method (*uswah h}asanah*). The findings are in line with the types of education strategies employed by the lecturers, namely 20% employing exemplary strategy, 18% deploying *ta'lîm, tazkiyah,* and *ta'dîb* strategies, and 10% developing the potentials of the body, the mind, and the heart integrally. Some other strategies are *tarbiyah,* value internationalization, and small research. The respondents' complete responses are presented in the table below.

Table 1.5 Strategies of Islamic Education

No	Answers	F
1.	Using *tarbiyah* as the grand design of learning	8
2.	Balancing *fikr* and *dhikr*	4
3.	Using *ta'lîm, tazkiyah,* and *ta'dîb*	18
4.	Formulating syllabus, lesson plan, and course program	4
5.	Praying in the beginning and end of a course session	4
6.	Practicing the content learned	2
7.	Relating the content discussed to competencies	2
8.	Developing the potentials of the body, the mind, and the heart integrally	10
9.	Transferring values to students both in and outside campus	4
10.	Internalizing essences of the meanings of course content	6
11.	Considering the principles of *rabbaniyah, rahîmiyyah, rahmâniyyah, adliyah* in *tarbiyah*; considering the principles of *wah}daniyah, shumUliyah, tawâzuniyah* in *ta'lîm*; and considering the principles of *tat}bîqiyah, niz}âmiyah* and *irshâdiyah* in *ta'dîb*.	2
12.	Prioritizing examples	20
13.	Assigning students to do small research	4
14.	Implementing collaborative learning	6
15.	Facilitating interactive dialogue	2
16.	Applying strategies based on student experience	2
17.	Integrating academic values with Islamic and local cultural values	2
	Total	100

The above types of strategies are viewed by the expert respondents as concepts summarized in Islamic Education in the form of a discipline of science. This discipline of science is divided into several sub-disciplines, such as foundation of education, curriculum, management of education, and planning of education. Such Islamic education in this paper is termed Islamic education strategies, consisting of *tarbiyyah, ta'lîm, tazkiyyah,* and *ta'dîb*. Expert respondents explain them as follows.

The term *tarbiyyah* refers to a comprehensive strategy of Islamic education, which is then elaborated into the methods of *ta'lîm, tazkiyah,* and *ta'dîb*. The activity of *ta'lîm* stresses on the development of academic culture and the ability to think rationally, logically, and democratically. Therefore, the activity of *ta'lîm* should be conducted by applying collaborative learning technique and research-based learning as a scientific approach. *Ta'dîb* should be emphasized for its *ta'wîd* activity or habituation of a praiseworthy deed through discipline and examples. As for *tazkiyah* activity, it is carried out by applying the technique of internalizing good values, externalizing bad values, praying, and *riyâd}ah*.

In the view of expert respondents, the strategies pertain to course contents stressing on *akhlâq* and universal values. These values originate from the religion, culture, and social system of a certain society. It is at this point that the opinions of the expert respondents and lecturer respondents come in agreement, namely they prioritize course contents of *akhlâq* and thinking skills. Both of these contents can be nurtured through any educational strategy as long as it is able to help students to achieve piety, completion, obedience, and professionalism.

If the developmental content is in the forms of *akhlâq* and thinking skills, then it is unavoidable that the appropriate development methods to be implemented are exemplary method and scientific method. Examples should be given by teachers, lecturers, administrative staffs in schools, and people in children's surroundings. There is no *akhlâq* development without examples. On the other hand, thinking

skills should be developed through interdisciplinary study and research-based courses.

However, the above findings are in contrast with Ma'lUm's (1993) opinion, stating that the contents on faith, aqîdah, and tauhîd (the singularity of God) should be put forward before any other educational content. According to him, learning content is of two large groups: fardu ain and fardu kifayah contents. Fardhu ain means that the content is compulsory to be learned by each Muslim, namely concerning faith and ibadah mahzhah. Meanwhile, fardhu kifayah is any content that can be sufficiently learned by certain groups, such as economics, health, and mathematics.

Although there are disparities in the views between the present research findings that prioritize the contents of akhlâq and thinking skills and the expert opinions that prioritize akidah, such dissimilarities can be understood considering that today's Indonesian society highly needs the implementation of akhlâq or moral and ethics in daily behavior. In addition, the topic of aqîdah can actually be taught through scientific method because in Islamic perspective, this method has a great opportunity to come down to an inference forming one's belief and acknowledgement of the existence of God the Almighty.

The findings on the urgency of the content of akhlâq and education strategies through examples are in agreement with those of Al-Ahwany (1967) who said that Islamic education is started at home through the methods of example and dictation (teaching). If parents practice their worships, children will model after them. Educational process starts from the self, family, relatives, and the people close to the educators. Islamic education is a social institution reflecting the philosophy and teachings of Islam. Muslim societies are built by Muslim families, and Muslim families are built by individual Muslims. The source of a good society is a good individual. The harmonious relationship among members of society originates from good communication between one and the self. The harmony of Muslim people is built from the people's or the ethnic groups' virtue of the nation. It is not merely realized among human beings, but also between them and the environment. The harmony of Islamic society with their environment is embodied by actualizing their role as khalifah on earth. Education should be provided for everyone, because if there is a single uneducated person, s/he will taint and damage the good deeds of the other group. Harmony and virtue are achieved through the implementation of God's laws that are taught to Muslim people through education.

Contextualization of Islamic Education

The urgency of content on thinking skills, the use of scientific method, and the employment of authentic assessment is the present research findings that prove Islamic educational theories to be sufficiently responsive to the educational theories developed in the West. Nonetheless, the respondents argue on the significance of reform in education concepts, and only one respondent answered that Islamic education does not have to be reformed because Islam is already perfect, including its education system.

As many as 20.41% of the respondents stressed on the importance of controlled technology use in the teaching and learning of Islamic education; 14.29% of them emphasized the importance of noble moral development among school students and college students, and as many as 12.24% of the respondents admitted the importance of actualization of religious doctrines into modern life context through ijtihad and thinking skills. These findings mean that the ability to actualize religious doctrines is highly dependent upon human beings' ability to think critically. Hence, teaching and learning

content should be focused on developing critical thinking skill ability.

In addition, as many as 8.16% of the respondents suggested that content of Islamic education be developed by maintaining the balance between content related to worldly life and religious life; meanwhile, as many as 6.12% of them put an emphasis on the importance of teaching and learning content on the roles of human beings as *khalîfah*, educator, and agent of mental transformation, so that their status as Allah's servant and *khilâfah* will be strengthened. On the other hand, another 6.12% of the respondents recommended that educators cultivate universal values without taking into account regional, religious, and ethnic factors; and 2.04% of them suggested on the need to develop humanistic social sciences. Other views put forward by the respondents can be examined in the following table.

Table 1.6 Reform of Islamic Education Concepts

No.	Answers	F
1.	Nurturing contents of Islamic education by maintaining the balance between the present and the hereafter world	8,16
2.	Teaching content on the roles of human beings as khalifah, educator, and agent of mental transformation	6,12
3.	Maintaining good old values and adopting new things considered good	6,12
4.	Cultivating universal values democratically	6,12
5.	Utilizing information technology with control	20.41
6.	Actualizing teachings into daily life	4,08
7.	Nurturing noble morals	14,29
8.	Returning the education concepts to the Quran and Sunnah	8,16
9.	Reforming management of Islamic education	2.04
10.	Developing humanistic social sciences	2,04
11.	Formulating strategies of the transformation of educational concept	4,08
12.	Reforming the concepts of media and evaluation of teaching and learning	2,04
13.	Actualizing religious doctrines into modern context through ijtihâd and critical thinking skills	12,24
14.	Creating learning models unique to Islam	2,04
Total		97,94

In Table 1.5, it is revealed the importance of collaborative learning; facilitation of interactive dialogue, small research; and integration of academic, Islamic, and local cultural values.

Meanwhile, Table 1.6 discloses the importance of cultivating democratic-universal values, developing theocentric-humanistic social sciences, and maintaining good old values and adopting better new things. Comparing the two tables above, it is apparent that respondents put development of democratic attitude among their students as their priority. This view is highly related to the current political climate in Indonesia that highly exalts democratic values.

In the context of Islamic world, the veneration of democratic belief is not a novel thing; it has even been practiced for quite a while. Al-Ahwany (1967) asserted that Islamic education is implemented based on the principles of democracy, development, and responsibility. In al-Azhar Masjid, people are free to select teachers, time, place, and the subjects they like. Teachers are also free to select content or curriculum and set goals. However, the free choice should be exercised responsibly and in line with the student development.

In the table 1.6 above, it can also be learned that there is an idea of the importance of actualizing religious doctrines into the modern context through *ijtihâd* and critical thinking ability, formulating strategies of educational concept transformation, cultivating democratic-universal values, and maintaining old good values while adopting new better things. All of these ideas show the importance of reform and contextualization of Islamic education with the environment, the challenge, and needs of the people. This contextualization should inevitably be done by Muslim people in facing changes in the environment and the times.

In relation to the above attempt, Basil Mustafa has conducted research on the efforts made by several private schools in England towards Muslim immigrants in addressing conflicting phenomena, where on the one hand they wanted to gain security for the sustainability of their religion and root culture, while on the other hand they should integrate and assimilate

with their environment. Some of the efforts made by these schools were developing students' understanding of Islam, applying Islamic principles in their daily life, developing harmonious Islamic teachings, formulating curriculum that integrates school's vision and missions with national curriculum, and teaching Arabic and Urdu languages as their cultural instruments. (Basil Mustafa, 1999).

Ipgrave, Miller, and Hopkins studied responses from three schools with Muslim students making up the majority of the students. They found that each of the schools had its own strategies in taking their religion into different communities. There was one school positioning religion as a private matter, so that they could mingle with other communities with different religions. Such an attitude is developed in a school with secular learning model. Another school viewed religion not only as private business or related to a certain community, but it is ideal policy and expression that should provide benefits to the larger communities. Children should be taught to assimilate with other communities and become the best among themselves as faithful and pious religious followers. Another strategy applied was to befriend, negotiate, and hold discussion between secular group and religious group (Julia Ipgrave, 2010).

The efforts should be accompanied by innovative and creative teaching. Zakaria and Mahelle's (2012) research concluded that religious teaching and learning that is implemented innovatively and creatively will be more attractive for students and will motivate them to learn.

Contextualization of Islamic teachings with the socio-cultural and environmental conditions where a Muslim lives is highly dependent on teachers. The present research findings demonstrate that a teacher should fulfill a number of requirements, namely have a noble moral; become a good role model (*uswah*

hasanah); be professional, competent, qualified, disciplined, and diligent in praying and worshipping; have motivation; speak politely, be friendly and open, and obedient with religious law, state law, and the norm; have a strong *aqîdah*; be solemn, sage, fun, outgoing, and able to fulfill the three pillars of higher education. These characteristics are presented in the following table.

Table 1.7 Ethics of Islamic Education Teachers

No	Answers	F
1.	Be pious, patient, acceptant, professional	14
2.	Be obedient with religious law, state law, and the norm	2
3.	Be compliant with lecturer codes of ethics	12
4.	Have a strong *aqîdah*	2
5.	Be *uswah h>asanah* (a role model)	20
6.	Be honest and hard-working	6
7.	Be solemn	2
8.	Have noble moral (*akhlâq karîmah*) and competencies	12
9.	Be able to fulfill the three pillars of higher education	2
10.	Maintain a polite look and attitude as a Muslim lecturer	10
11.	Be sage, happy, outgoing	2
12.	Be self-disciplined, diligent in worship, and with quality	4
13.	Have motivation and like praying	4
14.	Speak politely	4
15.	Friendly and open	4
Total		100 %

When the above table is closely examined, the list is the detail of several requirements put forward by experts of Islamic education. Al-Zary (1998) expressed that a teacher should prepare him/herself to fulfill his/her profession as an educator, have a number of traits an educator must possess, apply ethics in carrying his/her profession, respect students, and appreciate the knowledge taught. Al-Nawawy (1987) stressed that Islamic education is implemented based on ethical values to which teachers should pay their attention.

However, what is most important is to be committed to his or her profession, in which a teacher should take the example of Prophet Muhammad (Pbuh). Qutub (1992) asserted that Muhammad is a great educator. Qutub himself viewed the profession of a teacher as a mix of

innate calling, knowledge, and art. Teachers should have more advantages than students do; they should have something to be given to their students and be skilled in methodology. Although a teacher has attempted to practice ethical values, eventually s/he has to believe that the true educator is Allah Ta'ala, and education administered by human beings is in principle only to help other parties. This view is in conjunction with the one expressed by As-Shaibany (1987) and Al-Hazîmy (2000), who defined education as an attempt to help other human beings in revealing and developing their talent, interest, and power; directing and guiding them in meeting their goals; and encouraging desirable behavioral changes to take place.

The ethics a teacher possesses should be accompanied by the ethics implemented by students, covering the ethics to themselves, to their teachers, their friends, and the lessons. Students should implement Islamic *akhlâq*; work intelligently; study with the intention of worshipping God; be acceptant and self-disciplined; have a strong *tauhîd*; be responsible as '*abdullâh* and *khalîfatullâh,* combining the faith, knowledge, and deed; have a sense of beauty; be polite, neat and appropriate in appearance; and understand Indonesian cultural values.

At a closer look, it is clear that the respondents' answers all narrow down into a single answer, namely students should have and implement noble moral/*akhlâq*. The answers are presented in detail in the following table 1.8.

Table 1.8 Student Ethics in Islamic Perspective

No.	Answers	F
1.	Be compliant with the Quran and Hadith	6
2.	Be in line with the statute of higher education institution and code of ethics	36
3.	Have Islamic moral, good personality, good manner, intelligence, and able to be acceptant (*ikhlâs*)	18
4.	Be intent to worship	4
5.	Be self-disciplined	6
6.	Have a strong *tauhîd*, be faithful and pious	4
7.	Be in line with academic guidelines	2
8.	Make the ethics into a learning contract in the first meeting	4
9.	Be aware that learning is life's task, needs, and duty and responsibility as '*abdullâh* and *khalîfatullâh*	2
10.	Combine faith, knowledge, and deed	2
11.	Have a sense of beauty	2
12.	Have a polite, neat, and appropriate look	12
13.	Understand Indonesian cultural values	2
Total		100

Conclusion

Islamic education is oriented at human beings as Allah's beings, consisting of the body and the spirit and physical and psychological domains, equipped with the senses, the mind, the heart, and ego, which are all formed in the best structure (*ah}sani taqwîm*), both in their position as *insân* (human being as a whole), *bashâr* (biological being), and *al-Nass* (sociological being). The institution, power, and structure are endowed by God to human beings in order for them to understand their roles as Allah's '*abdullâh* and *khalîfah*, and later on to perform as a pious person, *insân kâmil*, and a part of the best people (*khairu ummah*).

Such a figure of Muslim can be realized through the development of course contents on *al-Akhlâq al-karîmah*, thinking skills, and universal values delivered by teachers with noble moral through the implementation of exemplary method, scientific method, and *ijtihâd* method supported by information and communication technology. The success of the educational activities is to be evaluated afterwards with authentic assessment.

The ideas presented above will be meaningful only if they are supported by an

independent research institution, which is able to develop Islamic education system and concepts sustainably and map educational practices as exemplified by *RasUlullâh* (Pbuh), to be compared to the present practices, linked to the challenges encountered, and related to the needs of human beings in this globalization era. These practices can identify which aspects of education should be continued, transformed, or harmonized with the current context.

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