

Various Paradigms in Islamic Educational Thought: Fundamentalism, Modernism, and Liberalism

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ABSTRACT

Substantially, Islamic education contains meaning and purpose. According to Muljono Damopolii, the purpose of Islamic education has a significant contribution in giving birth to various types of education, such as military education, teacher education, Islamic education, and so on. Paradigms are oriented to basic meanings, perspectives on things, and the ability to create descriptions that drive change. This research was conducted with a library approach. Researchers collect articles related to various paradigms in Islamic education thinking. With that, it was found that the discussion about the Islamic education paradigm means linking it to the present context. Before discussing further the paradigm of Islamic education, the author should describe the meaning of the paradigm. The paradigm means (1) Cases used as samples or examples, (2) an Outline of basic concepts and postulations that become references in the research process, (3) Models in scientific theory, (4) Groups of thought systems, thinking frameworks, a link lists all the formations of a word showing the word's conjugation and declension. According to Mahmud, the paradigm is (1) a way of looking at something, (2) a model, pattern, or ideal. From these models, various phenomena are viewed and explained, (3) Total theoretical and methodological premises that define and describe a concrete scientific study.

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1. INTRODUCTION

Education is the process of a person developing the ability of, attitudes, and behavior in the society where he lives; also, education is a social process that occurs in people who are exposed to selected and controlled environmental influences (especially those that come from school) so that they can obtain the development of abilities. Optimal social and individual skills (1).

Historically, Islamic education existed during the time of the Prophet Muhammad SAW, educating his wife, family, and friends at the Arqam house to get to know Islam (2). The place was used by the Prophet Muhammad with his family and friends to study the Qur'an, especially those related to the Islamic faith. Family and friends of the Prophet Muhammad, the family such as Khadijah (wife), Ali bin Abi Talib (cousin), his friends such as Zait bin Kharitsah, Abu Bakar As Siddik, Usman bin Affan, Zubair bin Awwam, Saat bin Abi Wakkas, Abdurrahman bin Auf, Talha bin Ubaidillah, and Ubaidillah bin Jahrah (2).

Another term known in Islamic education is kitted, which teaches reading, writing, the Qur'an and the basics of Islam, grammar, arithmetic, horseback riding, and swimming. Islamic education is passing

down Islamic teachings to the Prophet Muhammad. It is an acculturation process to accept them as elements and integrate them into human life (3).

According to Ahmad D Marimba, Islamic education is conscious guidance or leadership by educators on students' physical and spiritual development towards the formation of the primary personality. (4).

In addition, Islamic education also pays attention to psychological aspects in the form of believing in, understanding, and fighting for Islamic values or teachings or characteristics of the Islamic spirit/spirit inherent in every educational activity (5). The teachings of Islam, which have comprehensive content that includes aspects of the individual, society, and the state, cannot be separated from the basis of belief, knowledge, and struggle. All things related to human life, food, how to eat, and attitude towards food as a gift from God. Other aspects embodied in Islam such as community (with the ideals of an egalitarian society, namely a society based on equality and equality as God's creatures) (6), living in neighbors, community, and state, and also social manners such as deliberations and so on all can be found in the teachings of Islam.

Substantially, Islamic education contains meaning and purpose. According to Muljono Damopolii, the purpose of Islamic education has a significant contribution in giving birth to various types of education, such as military education, teacher education, Islamic education, and so on (7).

According to M. Yusuf al-Qardhawi, quoted by Azyumardi Azra, Islamic education is the education of the whole person, his mind and heart, spiritual and physical, morals and skills. Therefore, Islamic education prepares humans to live in peace and war and face society with all it is, good and evil, sweet and bitter (8).

According to Zarkowi Soejoeti, quoted by Abd. Halim Soebahar that Islamic education is a type of education whose establishment and implementation are driven by the desire and spirit of ideals to embody values reflected in the institution and its activities (9)(9).

It is different from Mansour Ahmed, who Anshori LAL quoted, that Islamic education (1) Provides Al-Qur'an teaching as the first step of education, (2) Instills understanding based on fundamental Islamic teachings embodied in Al-Qur'an and As-Sunnah and this teaching is eternal, 3) Providing understandings in the form of knowledge and skills with a clear understanding that it can change according to changes in society, 4) Instilling the understanding that science without the basis of Faith and Islam is -incomplete and lame education, 5) Creating a young generation who has strength both in faith and in science, 6) Development of high quality Islamic human beings who are universally recognized (10).

According to Omar Muhammad Al-Tauny Al-Syaibani, Islamic education is an effort to change the behavior of individuals in their personal lives or social groups and life in the natural surroundings through the educational process. The change is based on Islamic values (11).

In the opinion above, the emphasis is on changing behavior, namely (1) Intellectual behavior, namely several actions carried out by someone related to mental and intellectual life (2) Mechanical behavior, namely responses that arise in humans mechanically and remain as blink eyes exposed to light.

Education is forever correlated with a nation's political, economic, and socio-cultural life. In the political field, education can transform traditions and cultures of peace, tranquility, and mutual assistance, preparing to become an essential part of national life and being sensitive to the life of society and the nation. Meanwhile, in the economic field, education will produce productive forces, namely productive forces, both economically and intellectually. If society experiences to progress in science, many individuals will find ease of life, prosperity, and ease of expressing their humanity both in individual and group life (12).

In Islamic education, the focus of learning is not only on the intellectual aspect, as the author stated above, but other aspects are used as pillars of education, namely spiritual. The spiritual post is that humans can be educated to live themselves as creatures of Allah whose presence is to serve and worship Allah SWT. Any activity carried out by humans will always have the nuance of devotion, both as economic, political, professional actors, and so on. Spiritual pillars provide psychological effects for everyone by feeling calm in life, eliminating egoism, building harmonious relationships between fellow humans and other creatures, having the certainty of life in the future, and providing a sense of security and peace for all humans and other animals on earth (12).

Educational qualifications, which are widely known by the public, can be the focus of study for all groups, especially those involved in the world of education, to find and produce new concepts as the basis for managing education in the future. The low quality of education should end with various kinds of breakthroughs that are based on national culture and have high competitiveness in the future. The importance of new findings to raise the quality of Indonesian education can be a repetition of Indonesia's past as a supplying country of education personnel for countries around Indonesia. In addition, education can raise the good name and dignity of the Indonesian nation in competition with regional governments (13).

Islamic education differs from other education, whether education is related to social sciences or exact sciences. It is also very different from education, which is secular, namely education, which does not include and combine religious values. Knowledge is not encouraged by religious values and norms. Although seen from the heart of science and the behavior of science cannot be separated from spiritual matters,

especially Islam. Islamic education carries out intellectual intelligence as an effort to place humans on productive values in managing nature which in its management is manifested in the behavior of devotion to Allah SWT. In addition, Islamic education carries out spiritual intelligence to carry out human functions that cannot be separated from the values of worship to Allah SWT.

The essence of the purpose of Islamic education includes (12) : 1) Directing human beings to become God's caliphs on earth as well as possible, namely carrying out the tasks of prospering and cultivating the land according to God's will; 2) Directing humans so that all the tasks of their caliphate on earth are carried out in the context of worshiping Allah so that the job feels easy to carry out; 3) Directing humans to have noble morals, so they do not abuse the function of the caliphate; 4) Fostering and directing the potential of his mind, soul, and body so that he has knowledge, morals, and skills, all of which can be used to support his duties of service and caliphate; 5) Directing humans to achieve happiness in life in this world and the hereafter; 6) Islamic education aims to foster and cultivate good morals. Meaningful, value-based, challenging, and active integralist learning. The explanation of the above, in detail, as follows (12) :

Learning meaningful (meaningful). Learners must feel that the content of the curriculum is learning that is useful and relevant to their lives. Meaningfulness relates to intellectual intelligence, the development of affection, namely the growing awareness of knowing something, never being satisfied with the knowledge one has, and every time one knows, one always tries to discover new knowledge and skills. The meaning of learning is related to the development of self-potential in the form of maturity to remember, understand, analyze, synthesize, apply, and evaluate. Meaningfulness is also associated with social relations where students can interact positively so that their development is in line with the dynamic environment of each student.

Integralistic means that Islamic education must include spiritual, emotional, intellectual, and physical learners. Its continuity runs simultaneously. Spiritual education with Islamic education will go hand in hand with positive emotional and intellectual changes. The more spiritually advanced, the more controlled/managed emotions will lead to positive values. Likewise, academic progress always gets influence and guidance from spiritual maturity. Intellectuals can explore various scientific advances that lead to considerations of rationality and can also produce multiple new and up-to-date creations and findings. Still, they must become one unit with spiritual maturity. Thus, humble intellectuals, inst iqamah, and dynamic will be born. In addition, Islamic education integrates knowledge, faith, and values with behavior and application.

Value-based learning (value-based). Islamic education focuses on deals and considers the ethical dimension. Islamic education is a mover, a modifier of the character and morals of students. Talking about the paradigm of Islamic education means linking Islamic education to the current context. Before discussing the paradigm of Islamic education further, the author should describe the meaning of the paradigm. The paradigm means (1) Cases used as samples or examples, (2) an Outline of basic concepts and postulations that become references in the research process, (3) Models in scientific theory, (4) Groups of thought systems, thinking frameworks, a link lists all the formations of a word showing the word's conjugation and declension (14). According to Mahmud, the paradigm is (1) a way of looking at something, (2) a model, pattern, or ideal. Various phenomena are seen and explained from these models, (3) Total theoretical and methodological premises that determine and describe a concrete scientific study (15).

Observing the description above, it can be understood that paradigms are oriented to basic meanings, perspectives on things, and the ability to make descriptions that drive change.

Given learning, there must be a paradigm shift. The classical paradigm of knowledge is transferred from the teacher's thinking to the students. Meanwhile, the new paradigm is a thought built in one's mind. Therefore, educational institutions need to develop students' independence to manage their ideas directedly. Students try to adapt to the demands and trends of acquiring knowledge and technology.

Because it attracts our attention to write or describe several paradigms of thought in Islamic education, such as fundamentalism, modernism, and liberalism. Especially the novelty of the paradigm of Islamic education, which comes from the three thoughts above.

2. RESEARCH METHODS

The type of study used in this article is a literature study. That is, by examining the concepts of curriculum development and their problems from experts, the author seeks to integrate these experts' opinions. Content Analysis In terms of analysis, the author does this by analyzing in detail the concepts put forward by the experts. In data validation techniques, researchers use source triangulation. That is, check several sources in the form of bibliographic books, articles, etc. while writing this article (16).

3. RESULTS AND DISCUSSION

Fundamentalism

Fundamentalism has different meanings. It is often vague and deliberately obscures its real meaning. This is because fundamentalism goes hand in hand with the reality surrounding it. Fundamentalism is a term

that has a very loose and very sociological interpretation but often becomes an ideological and theological interpretation.

At first, this term emerged from the French language, which comes from the word *font*, which means basic, which is the main and essential (17). According to Bassam Tibi, fundamentalism is an ideological phenomenon that arises as a response to the problems of globalization, fragmentation, and clash of civilizations (18). Tibi emphasized that fundamentalism is a political ideology closer to the politicization of religion rather than religious belief itself. The politicization of religion to re-establish socio-economic and political goals based on God's order. For fundamentalists, religion is an expression of God's order and the world. Therefore this world cannot be governed by a secular order (18).

Fundamentalism by Azyumardi Azra is claimed as an extreme form of revivalism symptoms. Its long journey often requires more work to distinguish it rigidly. Generalizations that are distorted and simplistic often occur, both those made by Western scientists and thinkers and Muslims themselves. Fundamentalism, as an extreme form of all revivalism, not only increases its Islamic intensification, which is more inward-oriented as found in the symptoms of revivalism which is more individual, but also outward orientation, which is focused as a movement that is directed and is more communal and massive. Therefore, the symptom of revivalism is indicated not only in the increase in signs of Islamic esotericism but rather in showing an aspect of exotericism which strongly emphasizes the permissibility and impossibility of something or several behaviors, based on *fiqh* boundaries in black and white (19).

A different perspective on fundamentalism can be seen in the thoughts of Mohammed Arkoun, who stated that Islamic fundamentalism is not a part of Islam but is merely a social and political phenomenon. It was argued that this contemporary Islamic fundamentalism movement is not "Islam" and must be separated from "Islam." Fundamentalism is nothing more than the result of the ideological and politicization of Islam. Likewise, all the factors driving Islamic fundamentalism, including opposition, ideological structure, collective dreams, and individual hallucinations, do not lead to Islam as a religion and a tradition of thought (20).

Thus, Islamic fundamentalism is the same as the function and work of other significant ideologies in manipulating and driving the fantasies of its members. The goals that the actors and mobilizers of this movement want to achieve, according to Mohammad Arkoun, are not "Islam" itself but other things outside of it. It can be argued that Arkoun's view confirms that contemporary Islamic fundamentalism is an ordinary political and ideological movement and not an Islamic movement. But unfortunately, this confusion, according to Arkoun, has been exacerbated by the various mistakes of many Western orientalist who put fundamentalists as "spokesmen" of Islam, which ultimately gives a negative picture and damages Islam and contemporary Muslims (20).

Fundamentalist ideology transmission strategy in Islamic Education

Transnational religious movements in Indonesia are getting stronger, such as Muhammadiyah, NU, Salafi, and Hidayatullah, which have many members and sympathizers. This movement takes part in various social, political, and economic sectors to spread its *da'wah* wings. Also, build educational institutions as a form of regeneration and implements a comprehensive Islamic concept (21).

Implementing education initiated by this religious mass organization is inseparable from the movement's ideology, vision, and mission. It is suspected that a common goal of transnational religious movements in the long term is to form an Islamic society under an Islamic government system. This effort begins with establishing an Islamic community at the grassroots level. In the political field, it seeks to implement Islamic law and Islamic regional regulations in the economic area, creating an economic system that is by *sharia* and forming a generation of Muslims through maximum Islamic education as a process of regeneration (21).

Creating a society that understands and applies Islamic values requires hard work. The ideal Islamic generation can be formed in a good family, environmental and educational conditions, so generational morality cannot be developed unilaterally. Coaching must continue to be carried out both in the family, community environment, and formal education environment. These three areas of education complement each other to form a sound generation.

Realizing this, religious movements established formal educational institutions and formed Islamic communities to assert their existence. This activity is an expansion of the action (22) and can be said as an effort to *cadre* through education.

In implementing education, ideological transformation can be inserted into the hidden curriculum. In general, the hidden curriculum can be attached to almost all subjects. The hidden curriculum can also be transferred to various routines and extracurricular activities. This process occurs freely without any supervision from anyone. So the hidden curriculum is the soul of the learning process. With this hidden curriculum, schools do more than disseminate knowledge as stated in the official curriculum. But also contain confidential messages about the goals to be achieved by certain schools (21).

The Integrated Islamic Elementary School (SDIT) generally applies an exclusive-protective pattern in several ways. This pattern is seen in internalizing values. Islamic law considers in-school learning activities, both formal learning activities and extracurricular activities. Learning activities containing understandings that tend to be fundamentalist can also be identified. Besides that, exclusivity can be seen in the recruitment of teaching staff. In certain SDITs, prospective teachers must at least fulfill several requirements, such as attending halaqah and daurahs and various other activities organized by the movement that oversees it. Likewise, routines related to the tarbiyah movement must still be prioritized when teaching. If some of these things are not fulfilled, then they will not be accepted automatically or expelled if they have prepared (21).

Other integrated Islamic schools select prospective teachers according to their ideology and religious insights. One of the most important is ideological selection. The new ustadz/ustadzah can be accepted, at least they are manhaj salaf. Find out can be seen from their clothes (symbolically wearing jalabiyah, turban, and gimal. Women wear wide clothes, a veil, or a niqab (21).

The purpose of this rigorous selection of prospective teaching staff is because it is believed that teachers are agents of change and role models for students. The principle of exemplary is considered fast in shaping the personality of students. The general target to be achieved by educational institutions is to produce students who have faith and practice the Salaf. So that efforts towards these targets also impact the teacher recruitment process (21). In the case of school uniforms, in some SDITs students are required to wear uniforms in accordance with the standardization of the movement's religious ideology. Among them is the use of the hijab, where female students are required to wear a veil or burqa of a reasonably large size. Meanwhile, male students are accustomed to wearing jalabiyah and lengthening their beards (21).

When associated with social movements, organizational or group culture is assumed to be a culture capable of constructing a collective identity for individuals who join the social movement. Through this culture, individuals are able to construct and then interpret a fact or event that applies in a particular context. In this case, framing plays a role and determines participation in a social movement. The central aspect considered in framing is the process of identity formation in the individuals involved in the group so that these individuals can behave in line and not deviate from the main theme and goals (22). In social movements, the formation of character or identity is part of a collective action frame, producing a collective identity that does not only clarify "who we are" and "who they are." But it also identifies that "we" are different from "them" and gives positive energy to other members. Collective identity can be shown by visible identities, such as names, narratives, symbols, language styles, rituals, clothing, and so on (21).

Exclusive-protective policies and rules toward students characterize collective identity formation. The exclusive-protective pattern developed here originates from a rigid understanding of religion. Quoting Raimundo Panikkar, one of the human religious attitudes is exclusivity. An exclusive attitude means assuming only their religion is the most correct while other religions are wrong (23). Entire religious communities usually consist of only like-minded individuals. This community also regulates the behavior of its activities by limiting its external ties and requires submission to a strict model of behavior. All of this aims to build the commitment of activists and community unity (21).

One of the implications of an exclusive attitude instilled in students is the construction of thinking that makes them distance themselves from others outside their community. This creates a rigid and suspicious mood by making a distinction between who is a friend and who is a foe, who is Muslim, and who is non-Muslim. In other words, they make a subjective demarcation between "we" (Minna) and "they" (minimum) (21).

Such an interpretation will always produce a performance based on who is a friend and enemy. As a result, it will have a paradigm that does not respect "the other." In other words, people outside the group will be considered a different entity and must be treated differently. Furthermore, they emphasized the concepts of "Muslims" and "infidels" and firmly distinguished dar al-Islam and dar al-Harb. Such an understanding is based on a monopoly on truth claims that negate other truths (21).

This fact has broad implications for the student paradigm. Not only in the way of thinking that does not respect differences but will also manifest in certain exclusive behaviors or actions. Feeling most self-righteous and intolerant of other people's religions and diversity. Not only to those who are non-Islamic but also to individuals and groups who are of the same faith (21).

Education that closes itself from multicultural reality will only create humans with a narrow perspective on values and morals. Because from an early age, it was filled with partial values, while universal values were not prioritized at all. The results of this kind of education will have the potential to cause conflict and involve religious communities because they have been taught to be exclusive from an early age. This is very contrary to the goals and principles of peace education (21).

Modernism

Historically, the implementation of Islamic education has experienced rapid development dynamics in the context of the development of the Muslim era. The prototype of Islamic education during the Prophet's

period continued to develop in the period after his death. The period of the Umayyad dynasty, which laid the foundations for the advancement of education, is called the incubation period or the period of Islamic intellectual development (24).

Thus, history records that Islamic education continues to experience the dynamics of change and innovation due to the creativity of concept reconstruction carried out by historical actors in their day. Evolution can only materialize with reconstruction, even if necessary, a discontinued revolution. This necessity has led to new paradigms in socio-religious development in all fields except education (24).

In the Indonesian context, the history of the emergence of the modernization of Islamic education is closely related to the growth of Islamic modernism in this country. This idea has found momentum since the early 20th century. In Islamic education, modernism led to the renewal of Islamic teaching. In adopting the concept of Islamic education modernism, there are at least two main tendencies in its implementation. First was the adoption of modern educational systems and institutions as a whole, which at that time referred to as the Western (Dutch) education system. Second is the experimentation which starts precisely from the system and institutions of Islamic education itself, which postscript is an indigenous education in Indonesia (24).

The dynamics of the development of Islamic education are a logical consequence of the development of Islamic thought itself. In Islam, there are two patterns of thought development, namely traditional and rational thought patterns. The two thought patterns have always been brought into a dichotomous-antagonistic pattern throughout history, so finding common ground is tough. In the context of Islamic education, both have implications for the emergence of models of Islamic educational thought. The traditionalist pattern gave birth to the Salafi textualist and traditionalist schools of thought models, while the rationalist pattern gave birth to the modernist and neo-modernist thinking models. This last-mentioned model of thought is the focus of this paper because many people hope that the tension between traditional and rational patterns can be reconciled. This is based on the accommodative nature of the Neo-modern thinking model towards classic treasures on the one hand, and the realization of rational values on the other hand in the development of Islamic educational thought in particular and Islamic belief in general (24).

Liberalism

It must be admitted that the Western world is interested in liberalizing the world of Islamic education. This is done to produce Muslim intellectuals who are pro-Western thought and interested in all its aspects. Western modes of intervention in the liberalization of Islamic education include the following:

Curriculum intervention

The curriculum as a guide to shape the thinking and behavior of students is one of the targets of the intervention. The curriculum in the field of aqidah, the concept of revelation, and Islamic sharia became the object of systemized liberalization. The liberalization of the Islamic faith is aimed at destroying the Islamic faith and embedding the notion of religious pluralism, which views all religions as accurate. Liberalization of the concept of revelation is aimed at challenging the authenticity of the Al-Qur'an, the Ottoman Mushaf, and As-Sunnah.

The liberalization of Islamic Sharia is directed at the destruction of Islamic laws and the elimination of the people's belief in Islamic Sharia as a problem solution for the problems of human life.

In higher education, this intervention can be seen, for example, in the spread of Harun Nasution's thoughts to all Islamic universities in Indonesia. His book, *Theology of Islam and Islam Viewed from Its Various Aspects*, is mandatory in the introductory material of Islamic theology and thought. Despite this fact, the book has been widely refuted because it contains many elementary errors.

Educational assistance and Scholarships

The Asia Foundation has funded more than 1000 Islamic boarding schools to promote the values of pluralism, tolerance, and civil society in Islamic school communities throughout Indonesia. In 2004, TAF provided training to more than 564 lecturers who taught training on civics education that was thick with liberal-secular ideas for more than 87,000 students. Another fact, the US and Australia also contributed USD 250 million under the pretext of developing Indonesian education. In fact, according to an Australian diplomat source quoted by *The Australian* (4/10/2003), the donation was meant to eliminate 'madrasas,' which produce 'terrorists' and clerics who hate the West.

In addition to educational assistance, granting scholarships to continue studying in Western countries has become an old modus operandi. Early history occurred in the 1950s when several Indonesian students studied at McGill's Institute of Islamic Studies (MIIS), which orientalist Cantwell W. Smith founded.

Formation of a Muslim Intellectual Network that Promotes the Liberalization of Islamic Thoughts

The Liberal Network represents this intellectual network labeled Islam in collaboration with domestic and foreign intellectuals, writers, and academics. For example, the Liberal Islam Network (JIL) has

voiced a lot about freedom of thought and the importance of reinterpreting Islamic teachings. JIL itself interprets Islamic teachings with several foundations. First, opening the door of *ijtihad* in all dimensions of Islam. Second, prioritizing the religio-ethical spirit, not on aspects of text literacy. Third, believe in relative, open, and plural truth. Fourth, believe in freedom of religion and belief (25). Through various propaganda media, this network also actively voices campaigns and opinions on reorientating Islamic education towards a pluralist Islamic education.

The ultimate goal of efforts to liberalize Islamic education and boarding schools in Indonesia is to liberalize Islamic thought and create moderate pro-Western Muslims. From them, the agenda for the liberalization of Islamic thought will be propagated among the people.

4. CONCLUSION

Islamic education is a conscious effort educators make for their students based on Islamic teachings. Educators' guidance or conscious leadership on students' physical and spiritual development towards forming the primary personality. Introduce humans to their roles among fellow creatures and their responsibilities in life, and introduce humans to social interactions and responsibilities in the governance of society, The paradigm of Islamic education directs student-based learning.

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