

Islamic Education in The Theological Perspective

* Rudi Ahmad Suryadi

(STAI al-Azhary Cianjur, Jl. KH Abdullah Bin Nuh, Pamoyanan, Jawa Barat)

* rudiahmad83@gmail.com

ABSTRACT: *There is a differentiation between both Islamic and Western education. Western education has no conception of the will of God, the good pleasure of God, the design of human servitude to God, and let alone the understanding about life after death. Western view more striking on social interests alone (Humancentris) without trying to relate it to the Supreme Reality intervention. Education in Islamic perspective, mainly supported by theology, gave enlightenment to issues such as education. Islamic does not mean do not look optimal human capability, but in spite of this achievement of social progress as a result of the educational process remain in the corridor and the involvement of God's relationship. Islamic education, with a theological perspective presents an alternative conception of the development of an educational standpoint.*

Terdapat perbedaan antara pendidikan Islam dan Barat. Pendidikan Barat tidak memiliki konsepsi kehendak Tuhan, kesenangan baik Tuhan, konsepsi perbudakan manusia kepada Tuhan, dan apalagi konsepsi tentang kehidupan setelah mati. Pandangan Barat lebih mengena pada kepentingan manusia saja (Humancentris) tanpa berusaha menghubungkannya dengan intervensi Realitas Tertinggi. Pendidikan dalam pandangan Islam terutama didukung oleh teologi memberi pencerahan untuk masalah-masalah pendidikan tersebut. Islam tidak berarti tidak melihat kemampuan manusia yang optimal, tetapi terlepas dari pencapaian kemajuan manusia ini sebagai hasil dari proses pendidikan tetap berada di koridor dan keterlibatan hubungan Tuhan. Pendidikan Islam dengan perspektif teologis menghadirkan konsepsi alternatif tentang perkembangan sudut pandang pendidikan.

Keywords: *Islamic education, Islamic theology, themes of theology*

Received: April 16, 2019; **Revised:** June 3, 2019; **Accepted:** June 28, 2019

I. INTRODUCTION

Islamic education is one study that continues to get serious attention. He does not just relate to the concepts of educators, learners, curriculum, environment, and learning media (Umar Sidiq, 2018). Islamic education is closely connected with the apocalyptic aspects. So, the experts mentioned that talks about Islamic culture are inseparable from the study of The Holy Quran and *Sunnah* (Prophet Tradition).

The arrangement of the term, the substance will have a different meaning. Moreover, if the name is derived from the mindset of the religious, cultural, social setting, and the development of different societies with a person or group of people trying to match the

term by setting the socio-cultural and religious thought in which he lived. (Abbas Ibrahim, n.y:12); (Mutholib, 2018). Such a case happened in the 1980s when Cak Nur (Nurcholis Madjid) threw the idea of secularisation discourse, that warmed conversation among experts.

When the terms of Islamic education is a combination of the words Islamic culture (Dalmeri, 2018), appears an assumption also the perception that Islamic education is different from the West. That has been developed to date. Islamic education has the substance, principle, (AbudinNata, 2004:4) and different basis with educational concepts that have been attached to *establish* and run the entire educational process.

Islamic education cannot be separated from the view that Islam is a religion. As a religion, Islam has teachings of different religious conceptions with others. (Huston Smith, 2006: 213); (Ikhwan, 2018); (Muhayat, 2019). Teachings of Islam comes from God through the *revelations* of His chosen messenger, Mohammad. His chosen prophet becomes the representation of apocalyptic treatises (SubhiShalih, 1964: 117; Karen Armstrong, 1990: 23). Mohammad spoke by *masyiah* revelation "*is not he speak as he wishes, but according to what was revealed to him.*

God's revelation is then manifested in the Holy Quran, while the mission of the translation and interpretation contained in the words of the prophet commonly known as *hadith* (prophet tradition). The Holy Quran and had there a prime reference for the teachings of Islam. (Harun Nasution, 1999: 34).

Elaboration and explanation of the two sources were developed by the scholars by the mission and social development prophetic (Al-Syathiby, n.y: 23). That developed both in his time and in the form of predictions that may occur. The explanation there is growing by itself, said by al-Dahlawi also produced by the consensus (*ijma'*).

The development of Islamic thought both text and context is a groundbreaking work on the thinker (*Mujtahid*) to realise the common good, mentioned *mashlahat al-Jammeh* (Hafizh Dasuki (ed.), 2000: 45). The *mujtahid* has the competency to develop the dimension of thought and shows aspects of Islamic excellence on several monumental works that make people aghast and other nations. Islamic treasures thought to have a broad and deep in various disciplines. In connection with what is stated above, Islamic education cannot be separated from these sources (Munir Mursy, n.y: 4, al-Abrasyi, n.y.: 23); (Mutholib, 2018). Islamic knowledge based on these sources and developed with attention to substantive conceptions contained in these sources.

Development of educational paradigm supported by at least two studies are quite popular in the Islamic Education and Philosophy of Islamic Educations (Ikhwan, 2017a) (Dian Iskandar Jaelani, 2017). In both this knowledge, the theory of Islamic education is revealed to be the parts that can be distinguished from each other but can not be separated. If connected with a statement that Islamic culture is inseparable from the apocalyptic aspect, an understanding of the concept of God and the decrease can be presented as a new study (Ikhwan, 2014a). The term could appear in the context of the theology of Islamic education.

II. THE THEORY OF ISLAMIC EDUCATION ON THEOLOGY PERSPECTIVE

After the Islamic Education Conference in Mecca in 1974, the development of Islamic education at the conceptual level into warmer discussed, and many experts think about

the plunge to participate. (Abu Ahmadi, 1999: 13) Amid the problems of Western education, Islamic education is present as an alternative as well be the "ideology" of culture in Islamic perspective (Ikhwan, 2014b). Theologically, it's based on an authoritative view that Islam is much truth comes with consequences on the verge limit based on Western education philosophy on secularism and materialism. Education as it fell on the human anthropological, focused on everything on humans (*homo-centric*) and denying the intervention of God in the throes of thinking that it generates.

The problems began in the paradigm of education. Educational issues that are technical and operational depart from this fundamental problem. Secularism, one of them, have destroyed educational settings that are not by the nature of education. The quality of education given the West led to unrest, anxiety, and human spiritual dryness. (Ahmad Tafsir 2006: 23).

The development of Islamic education based on the Islamic perspective. The Islamic knowledge based on a belief that God gave His message through the Holy Quran has a purpose for the benefit of human achievement. God has given His word with information on the man who provides an opportunity for people to think about, but it still can not be separated from the theological consequences of the divinity of God (Ikhwan, 2017b).

Among the few studies of education, namely the science of Islamic culture and Islamic education philosophy. The survey of theological education can be carried by a separate study. The educational theory seeks to provide descriptions of the concepts of the philosophy of school while trying to think through both educational conceptions that have been empirically and conceptually; they are derived from Islamic sources. (Ahmad Tafsir, 2006: 13, Ahmad Tafsir, 2002: 22). If a conception of education ranks *empirical, logical*, based on the method of scientific, then it is a conception of science education in the constellation. Meanwhile, if the design of knowledge that is at room *abstract, logical*, and *logical*, then the notion of learning that is at philosophy.

The term of theology is often encountered in religious discourses. The first term is identical leads to the belief of science, the science of unity, faith and science because this theology on an understanding of specific patterns of thought and contains the content of the sciences. (Muhaimin and Jusuf Muzakkir, 2005: 21). There is also, in part directing the group's understanding of the science of theology (*'ilm al-kalam*). (al-Faruqi, 2001: 121). Exposure of the term theology or *kalam* is essential to put forward according to the authors to assert whether theological education was associated with the science of *kalam* having discussions *of content* streams *kalam* or *mutakallimin* as outlined in references of culture or theology that tries to break away from the bawdy chaotic of *Kalam*?

In a linguistic perspective, the word of *kalam* means the sentence or conversation, the conversation that reason by using logic. Therefore, Susiana noted that the main characteristic of *kalam* is logic or rationality. (Susiana dan Karman, 2001:161). The word of *kalam* itself originally intended as a translation of *the logos* (Greek) which means the conversation. Derivatives of this word, it came the term logic and logical (in Arabic known as *manic*); the philosophy of science, in particular, formal logic (*sylogism*), commonly referred to as *manic*.(Nurcholish Madjid, 1992:15). Mustafa 'Abd al-Raziq asserted that *ilm al-kalam* is sometimes referred to as *ilmusul al-din*, *ilmtawhid*, *fiqh al-Akbar*, and *Islamic theology*.(Mustafa Ali Abd al-Raziq, 1959: 265,

Sayyed Hossein Nasr and Oliver Leaman (ed.), 1966:74-75, and Abdul Rozak and Muchtar Sholihin 2003: 13)

The term of Islamic theology based on English, *theology*. Reese defined as the *discourse of reason concerning God* (discourse or thinking about God). (Reese, 1980: 28). Reese stated that *Theology discipline to be resting on the revealed truth and independent of both philosophy and science* (Reese, 1980: 28). In addition to Reese opinion, Gove argued that theology is an explanation of the faith, act, and rational religious experience.

Theology, by Komaruddin Hidayat, is a science or critical reasoning (*logos*) of God (*Theos*). According to him, theology emerged from the tradition and spirit of religion, so that it contained the sense of faith and justification of God's revelation. Theology had distinguished from the philosophy of divinity that gave freedom to the reasoning in discussing the issue of God without having to be bound by the *announcement*.

However, in the Islamic tradition, there remains a respect for the authority of revelation. Therefore, the Islamic philosophical tradition is still adjacent to the theological tradition. The distinctive of it is in terms of methodology. Philosophy relies more on methods of *Burhani* (demonstrative), while theology is more *Jabali* (*dialectical*). The first set out to seek the truth by establishing the premise and analysis of critically-radical step by step. As for the latter departs from the various statements verse or revelation that then confronted each other in an analytical framework to win God's message. (Komaruddin Hidayat, 2004: 189)

An understanding of theological education, in a book, wanted to enter the conception of education from streams of *mutakallimin*. Educational design tended to be tailored to the knowledge derived *Mu'tazilah*, *Qadariyyah*, *Jabbariyyah*, and others. Such an understanding would ignore a sizeable frame of theology or lead to the themes of each contested of *kalam* and derive into a conception of education.

Komaruddin Hidayat exposition, more suitable, if applied to reveal an understanding theological education. Theological education is not a meaningful conception of knowledge that the conception of thought *kalam*. Religious education is the study conception of education that are-right derivation of critical reasoning about God (*Theos*), which includes the existence and divine attribute. Critical thinking about God can not be separated from understanding the messages of God, including God's revelation statements. Content discussion on theological education cannot be separated from the study of the word of revelation or interpretation of verse as well.

Education is an effort to develop the human potential of all that has been given by Him towards the expected thing. Education is a process of transformation of the origin of social good, holy, sincere is to become again, in accordance with his will so that he received on His (*radhiyahmardhiyah*). Thus, the study of theological education as such does not necessarily relate to God, but also about human reviewing already created and given the various potential by God. Therefore, studies not escape the discussion of the humanity of man.

III. THEMES OF THEOLOGICAL ISLAMIC EDUCATION

Education in theology perspective to reflect on the assumption that God has a prime position farther than the seat of power and human freedom. Theology is trying to create a conception of education by His will contained in the scripture messages.

Theological education is an essential foundation in the development of Islamic culture. The consequences of the basic concepts of theology if simplified originated from God and returning to God's will for human welfare. While other state education paradigm originated from humans back to human beings, regardless of relationship with God (Qodri Azizy, 2000:94). Contradictory consequences of this result in a different conception of education. Implications of this ambivalence can be contained in the following matrix:

No.	Paradigm	Concepts	Results
1	West	Humanism	-Just for the sake of <i>man's dish</i>
		Secularism	
		Materialism	-Ignoring the divinity
2	Islam	Theology through the message of God's Divine	By his will to benefit human

The themes discussed include the will of God (*masyiat wa iradat Allah*), *mardhat Allah*, *ibadah*, *ma'rifat*, *qudrat Allah*, the concept of maintenance (*rabbi*), God's morality (*Valhalla bi akhlaq Allah*), human nature, and *ukhrawiyyah* (eschatological). These themes are interesting to be discussed. More complex assessment against these themes is not a priori rely on the ratio of human to understand the concept as such is classified by the reduction of these themes. Although, the real problem is not simple theological education to be reduced into these themes.

There is an interesting discussion by the authors in addition to these themes, namely: the existence of the message of God, which gives *tabyinal-Muma* for items above. At least can be explained that the issues summarised above cannot be separated from the God message. However, this assessment requires fairly complex instruments in addition to an understanding of *ulum al-Quran Wa-tafsir*. Knowledge of God, according to the hermeneutic of the text message writer is necessary.

Regardless of the application of hermeneutics in understanding the message of God, at least the people who are trying to embody the concept of education in theology. God's word in this perspective must be able to understand the basic framework of hermeneutics.

As a reflection on the theology of this study, the authors sought to derive a conception of theology according to the theme above the conceptual constellation of Islamic education (Ikhwan, 2014c). The decrease in the theological understanding of culture if mixed at least reflects an educational standpoint expected by Islam. Conception is contained in the following matrix.

No.	Theme	Simple Conception	Implications On Education Conception
1	Will of God	a. The will of God consists of terms <i>Bastiat</i> and <i>Iradat</i> b. God's will about the involvement of other parties or the existence of the will that	a. The process of education related to the <i>direction</i> of human will and the desire to avoid conflict with the intention of the Creator b. School should have the human

		exists in engagement with the cosmos, <i>natural law</i> , commonly referred to as <i>Bastiat</i> c. <i>Iradat</i> tend interpreted the will of the prerogative of God alone	ushering by the will of God
2.	<i>Martha Allah</i>	a. The pleasure of Allah's pleasure inherent human b. Allah is pleased if people obey and obey what He has commanded.	a. The ultimate goal of educational attainment of the pleasure of Allah b. Education is done with beam leads to the satisfaction of Allah and Allah's approval
3.	Worship (<i>ibadah</i>)	a. A creature created by Him, men are encouraged to perform servitude and devotion to God b. God told a man to worship has consequences on human welfare	a. Education is worship b. The process of learning should be the servant of God leads man
4	<i>Ma'rifat</i>	a. A God-man relationship more intense if the relation is supported by <i>ma'rifat</i> . b. <i>Ma'rifat</i> deeper than just <i>ilm'</i> , <i>ma'rifat</i> emphasis on <i>consciousness-depth</i> c. introduction to the subject of the Supreme Reality	a. Education related to human existence that already has the potential of consciousness and <i>ma'rifat</i> on God b. The educational process leads man to know God more closely
5	<i>Qudrat Allah</i>	As the Supreme Reality, God must have power far beyond human power relative-subjective. It circled on all components of the cosmos as the reality of His creation	a. The education process is inseparable from <i>qudrat Allah</i> b. Reflecting on it, education leads man to have the power and strength to overcome nature by His will
6	<i>Rabb al-'alamin</i>	God is the <i>creator</i> , maintainer. Conception in contrast to deistic understanding; creation and maintenance neglect	a. Education is a maintenance activity, coaching, and guidance b. School seeks to maintain human potential and right action with various implementation
7	<i>Takhallaq bi Akhlaq Allah</i>	God is the centre of all goodness. God, who was continuously creating goodness. Humans as subjects who were given awareness and function of <i>caliph</i> should reflect on the morality of the gods	a. The purpose of education is to form a noble personality. b. God is the source of goodness; then education leads man to act by moral reflection gods.
8	Human nature	a. man was created by God equipped by nature b. When grounded, human characteristics transformed into good and evil.	a. Education faced man with good character and bad b. The educational process seeks to maintenance both the human figure and throws an ugly human nature
9	Eschatological	a. In the conception of Islam, the life-cycle has a particular cycle. End of human life is hereafter	a. Education related to the consequences of good and bad deeds (<i>al-tsawawa al-iqab</i>)

		b. every action has consequences replies by the nature of the act.	b. Education directed at the realisation that human life hereafter depends on the actions in the world
--	--	--	--

IV. CONCLUSION

In the matrix above, there is a broad differentiation in both Islamic and Western education. Western education has no conception of space will of God, the good pleasure of God, the design of human servitude to God, and let alone post-world conception of life more hit the Western view of social interests alone (*humancentric*) without trying to relate it to the Supreme Reality intervention. This leads to human into materialistic, hedonistic, pragmatic, and sometimes falling on the atheistic. As a result of the existence of psychiatric, creed, and spiritual untouched so that people become worried, anxious, and restless due to the cult of the effects of human thought.

Education in Islamic viewpoint mainly supported by theology as expressed above, gave enlightenment to issues such as education. Islam does not mean do not look optimal human capability, but in spite of this achievement of social progress as a result of the educational process remain in the corridor and the involvement of God's relationship. Islamic education, with a theological perspective presents an alternative conception of the development of an educational standpoint.

V. REFERENCES

- [1] Abdul RozakdanMughtarSholihin, *IlmuKalam*, Bandung : Pustaka Setia, 2003.
- [2] Abu Ahmadi, *Islam Sebagai Alternatif Paradigma Pendidikan*, Yogyakarta : Tiara Wacana, 1999.
- [3] Ahmad Tafsir, *Filsafat Ilmu*, Bandung : Rosdakarya, 2006.
- [4] Ahmad Tafsir, *Filsafat Pendidikan Islami*, Bandung : Rosda Karya, 2006.
- [5] Ahmad Tafsir, *Filsafat Umum: Akal dan Hati Sejak Thales Hingga Capra*, Bandung : Rosdakarya, 2002.
- [6] Al-Syathiby, *al-Muwafaqat*, Beirut : Dar al-Fikr, t.t), jilid I.
- [7] Gove, *Webster's Third New International Dictionary of The English Language*, London: G&C Merviam Company Publisher, 1966.
- [8] Hafizh Dasuki (ed.) *Ensiklopedia Hukum Islam*. Jakarta: PT Ichtiar Baru Van Hoeven, 2000.
- [9] Harun Nasution, *Islam Rasional*, Bandung: Mizan, 1999.
- [10] Huston Smith, *Agama-Agama Manusia*, Yogyakarta : Pustaka Pelajar, 2006.
- [11] Ismail Raji al-Faruqi, *Atlas Budaya Islam*, Jakarta: Balai Pustaka, 2001.
- [12] Karen Amstrong, *Muhammad The Prophet*, London: Harvard University, 1990.
- [13] KomaruddinHidayat, *MenafsirkanKehendakTuhan*, Bandung :Teraju, 2004.
- [14] Muhaimin dan Jusuf Muzakkir, *Kawasan dan Wawasan Islam*, Jakarta : Prenada, 2005.

- [15] Muhammad Athiyyah al-Abrasyi, *al-Tarbiyah al-Islamiyyah wa Falsafatuha*, Beirut : Dar al-Fikr, t.t
- [16] Munir Mursy, *al-Tarbiyah al-Islamiyyah: Ushuluha wa Tathawwuruha*, Kairo: 'Alam al-Kutub, t.t
- [17] Musthafa Ali Abd al-Raziq, *Tamhid li Tarikh al-Falsafah al-Islamiyyah*, Mesir: Lajnah wa al-Ta'lif wa al-Tarjamah wa al-Nayr, 1959.
- [18] Nurcholish Madjid, *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan*, Jakarta : Yayasan Wakaf Paramadina, 1992.
- [19] Qodri Azizy, *Melawan Globalisasi*, Yogyakarta : Pustaka Pelajar, 2000.
- [20] Reese, *Dictionary of Philosophy and Religion*, USA: Humanities Press Ltd, 1980.
- [21] Sayyed Hossei Nasr dan Oliver Leaman (ed.), *History of Islamic Philosophy*, New York: 1966.
- [22] Sihabul Badri, *Refleksi Teologi Pendidikan Islam : Sebuah Solusi Atas Kerancuan Sudut Pandang Pendidikan*, Bandung: UIN Bandung, 2008.
- [23] Subhi Shalih, *al-Sunnah wa Makanatuha fi al-Islam*, Mesir: Majma' Buhuts al-Islamiyyah, 1964.
- [24] Supiana dan Karman, *Materi Pendidikan Agama Islam*, Bandung : Rosdakarya, 2001.
- [25] Dalmeri, S. (2018). Concentration on Learning Program Development in Islamic Education. *Al-Hayat: Journal of Islamic Education*, 2(2), 57–74.
- [26] Dian Iskandar Jaelani. (2017). Education In Rahmatan Lil 'Alamin Perspective. *Al-Hayat: Journal of Islamic Education*, 01(01), 1–13.
- [27] Ikhwan, A. (2014a). Dinamika Kajian Islam di Indonesia dan Malaysia. In *The Development of Islamic Studies in Indonesia and Malaysia International Seminar* (pp. 263–276). Malang: IIUM Malaysia & Postgraduate UIN Malang Indonesia.
- [28] Ikhwan, A. (2014b). Integrasi Pendidikan Islami (Nilai-Nilai Islami dalam Pembelajaran). *Ta'allum: Jurnal Pendidikan Islam*, 2(2), 184. <https://doi.org/10.21274/taalum.2014.2.2.179-194>
- [29] Ikhwan, A. (2014c). Introdoction to the Islamic Education Concepts (an Integral Paradigm Building Efforts). In *International Seminar on Islamic Law, Economic, Education and Science* (p. 136). Malaysia: Fakulti Tamadun Islam, UTM Malaysia.
- [30] Ikhwan, A. (2017a). Development Of Quality Management Islamic Education In Islamic Boarding School (Case Study Madrasah Aliyah Ash Sholihin). *Al-Hayat: Journal of Islamic Education*, 1(1), 117. Retrieved from <http://alhayat.or.id/index.php/alhayat/article/view/7>
- [31] Ikhwan, A. (2017b). Metode Simulasi Pembelajaran dalam Perspektif Islam. *Istawa: Jurnal Pendidikan Islam*, 2(2), 1–34. <https://doi.org/10.24269/ijpi.v2i2.623>

- [32] Ikhwan, A. (2018). Sistem Kepemimpinan Islami Instrumen Inti Pengambil Keputusan pada Lembaga Pendidikan Islam. *Istawa: Jurnal Pendidikan Islam*, 3(2), 111–154. <https://doi.org/10.24269/ijpi.v3i2.1503>
- [33] Muhayat, I. (2019). Development of Teacher Position in Islamic Education Institutions: Teachers as Professional Educators, 4(1), 1–14. <https://doi.org/10.24269/ijpi.v4i1.1640>
- [34] Mutholib. (2018). Islamic Education Leadership Morality. *Al-Hayat: Journal of Islamic Education*, 02(01), 1–7.
- [35] Umar Sidiq, L. I. (2018). Inclusive Curriculum Education Modification Management (Case Study at Ponorogo National Immersion Primary School). *Al-Hayat: Journal of Islamic Education*, 02(02), 1–11.