

**ISLAMIC EDUCATION IN FACING THE PHENOMENA  
OF GLOBALIZATION:  
Epistemological Perspective of Islamic Education Philosophy**

**A. Suradi**

Tarbiyah and Tadris Faculty IAIN Bengkulu  
[suradi@iainbengkulu.ac.id](mailto:suradi@iainbengkulu.ac.id)

**Abstract**

In general, the epistemology of Islamic educational science has three strong tendencies, namely epistemology serve is epistemology which assumes that the source of knowledge is the revelation (text) or reasoning of the text. Irfani epistemology is epistemology which assumes that science is the will (irodah). Burhani epistemology is an epistemology which holds that the source of science is reason. Reason according to this epistemology has the ability to find a variety of knowledge, even in the midwife of religion even though the intellect is able to know it, such as good and bad problems (tansin and tahbih). With this, it is theologically justified from the Qur'an. In the Qur'an many verses are found which speak of knowledge derived from rationality. With that, Islamic education should change the format, form, orientation and educational method with the record not to change the vision, mission and orientation of Islamic teachings themselves, but the changes are only on the outside only, while on the inside is still maintained. In many ways, Islamic education systems and institutions have been modernized and adapted to the demands of development and, with the goal of contemporary Islamic education, not only changed the sociocultural and educational base of the students alone but also the Islamic education is expected to solve the moral and ethical problems of science modern.

**Keywords:** Epistemology, Islamic Educational Philosophy, Globalization

### **Abstrak**

*Secara umum epistemologi ilmu pendidikan Islam memiliki tiga kecenderungan yang kuat, yaitu epistemologi bayani adalah epistemologi yang beranggapan bahwa sumber ilmu pengetahuan adalah wahyu (teks) atau penalaran dari teks. Epistemologi irfani adalah epistemologi yang beranggapan bahwa ilmu pengetahuan adalah kehendak (irodah). Epistemologi burhani adalah epistemologi yang berpandangan bahwa sumber ilmu pengetahuan adalah akal. Akal menurut epistemologi ini mempunyai kemampuan untuk menemukan berbagai pengetahuan, bahkan dalam bidang agama sekalipun akal mampu untuk mengetahuinya, seperti masalah baik dan buruk (tansin dan tahbih). Dengan hal ini, secara teologis mendapatkan justifikasi dari al-Qur'an. Dalam al-Qur'an banyak ditemukan ayat ayat yang berbicara tentang pengetahuan yang bersumber pada rasionalitas. Dengan hal tersebut, pendidikan Islam harus melakukan perubahan format, bentuk, orientasi dan metode pendidikan dengan catatan tidak sampai merubah visi, misi dan orientasi ajaran Islam itu sendiri, akan tetapi perubahan tersebut hanya pada sisi luarnya saja, sementara pada sisi dalam masih tetap dipertahankan. Dalam banyak hal, sistem dan kelembagaan pendidikan Islam telah dimodernisasi dan disesuaikan dengan tuntutan pembangunan serta, dengan tujuan pendidikan Islam kontemporer, tidak hanya mengubah basis sosio-kultural dan pengetahuan anak didik semata, melainkan juga pendidikan Islam diharapkan mampu menyelesaikan masalah moral dan etika ilmu pengetahuan modern.*

**Kata kunci:** *Epistemologi, Filsafat Pendidikan Islam, Globalisasi*

#### **A. Introduction**

One of the foundations of Islamic education is the philosophical foundation. The study of philosophy of Islamic education in terms of ontology, epistemology, and axiology provide great benefits for us as prospective educators. Ontology discusses the essence of Islamic education, Epistemology discusses the sources of Islamic education, as well as axiology of exploring the values of Islamic education. With this, the philosophy of Islamic education, seeking the truth deeply, holistic thinking, radical in solving the philosophical problems of Islamic education, the formation of new theories or reformation in the implementation of Islamic education in accordance with the demands of the times. Based on the sources that shohih the Qur'an and hadith.

But globalization as a phenomenon that can affect Islamic education, especially with the many opinions and attitudes in understanding globalization, among others there is a pessimism in addressing globalization is caused by the global understanding, because the rapid technology and media information will result in unpreparedness of the community in the face of good in the form of social, cultural, religious, economic, educational and others, then there is a positively criticized about the phenomenon of globalization and its influence in Islamic education and others there is also the attitude that globalization has a positive influence on Islamic education, if researchers or scientists are critical of the phenomenon of globalization development because it is considered to invite and bring bonds of unity from people who have different mindsets and attitudes such as religion, race, tribe, language, religion and others.

With globalization there will be thoughts, proposals and efforts and capabilities around the world that are very fast and easy to access so as to provide new opportunities for researchers or scientists to analyze, adopt various forms of educational activities and the last way people face this globalization people who are supportive because of the globalization because they have the belief that education will get a useful container in looking at the phenomenon of globalization, because education is an investment that has more value and education is an element that can be useful and sold in any country.<sup>1</sup> So Islamic scientists should be able to respond to these differences of views and attitudes so as to concentrate on Islamic education which is the need for the progress of the *ummah* and the development of the religion of Islam by still referring to the Qur'an and as-Sunnah as the source of his teachings.

Modernization in the world of contemporary Islamic education, not only changed the socio-cultural base and knowledge of students alone, but also affect the Muslims as a whole. But for Nurcholish Madjid there is a more important thing in that is the Islamic education is expected to solve the moral and ethical problems of modern science. Nurcholis Madjid also states that modernization is rational, progressive and dynamic. He told modernization is a sense identical with the rationalization, in that it means the process of overhauling patterns of thinking and working procedures that are not rational and replace them with new patterns of thinking and working procedures *aqliyah* (rational).<sup>2</sup>

---

<sup>1</sup> M. Ihsan Dacholfany, *Reformasi Pendidikan Islam Dalam Menghadapi Era Globalisasi: Sebuah Tantangan dan Harapan*, AKADEMIKA, Vol. 20, No. 01 Januari – Juni 2015.

<sup>2</sup> Nurcholis Madjid, *Bilik-bilik Pesantren: Sebuah Potret Perjalanan*, (Jakarta: Paramadina, 1997), page. 172

At present Islamic education is faced with many challenges, including the modern and global era marked by the rapid rate of information and technology. Therefore, Islamic education should make changes to the format, form, orientation and educational methods with the record not to change the vision, mission and orientation of Islamic teachings themselves, but the changes are only on the outside only, while on the inside is still maintained.<sup>3</sup> In many ways, Islamic education systems and institutions have been modernized and adapted to the demands of development, especially in the institutional aspects that will automatically affect the educational system that refers to the institution's institutional goals.<sup>4</sup>

The step of Islamic education to make changes and renewals, in accordance with the changes formulated in Islamic teachings in general the normative theological basis is the word of Allah swt. as follows:

*"For man there are angels who always follow him take turns, in front and behind him, they guard him by Allah's command. Allah does not change the state of a people so that they change the circumstances that exist in themselves. And if God willed evil for a people, no one can reject it; and there is no protector for them but Him."*<sup>5</sup>

Based on the aforementioned verse, Islam advocates to his people to make changes for the better, including in facing the progress of science and technology and facing the era of the very high globalization of its competition. In this case, the Islamic educational institution must make changes, namely the system of education.

However, the renewal of education using the above approach model has weaknesses, namely; *first*, the different scientific roots between the religious sciences and the general sciences. The science of religion comes from revelation and divine orientation, while the general sciences are based on empiricism and human-oriented. *Secondly*, modernization and Islamization of science through curricula and institutions, although done with the aim of the creation of the integration of Islamic and general scholarship, until whenever will leave the scientific dichotomy. Implementation of curriculum in educational institutions that have been declared to have implemented integralization which still classify subjects of religious sciences and subjects of general sciences "not yet" can realize the process of Islamization of

---

<sup>3</sup> Ainurrafiq, "*Pesantren dan Pembaharuan: Arah dan Implikasi*", dalam Abuddin Nata, *Sejarah Pertumbuhan dan Perkembangan Lembaga-Lembaga Islam di Indonesia*, (Jakarta: Gramedia Widiasarana Indonesia, 2001), page. 155

<sup>4</sup> In addition, Islamic educational institutions that must make changes and renewals in order to produce powerful generations, a generation that is knowledgeable with the strength of the Islamic psyche and persistence to develop knowledge that still derived from the Qur'an and Hadith

5 QS. Ar-Radd (13): 11

science. What happens is the process of Islamization of the institutional and process of Islamization of the curriculum.

Apart from some of the above institutional and curriculum problems, in internal Islamic education often gets a negative stigma. Islamic education is impressed as a traditional-conservative institution. Among the variables that are the size is the weak learning methodology that tends to not attract attention. If this problem is slowly overcome, then it is certain that Islamic education will gradually stagnate and lose its appeal. On the basis of this thinking then the author tries to seek to understand and provide enlightenment related to Islamic education in the face of the phenomenon of globalization, with the epistemology approach of Islamic education philosophy.

## **B. Epistemological Studies of Islamic Education**

Humans with the potential *natiqnya* occupy as the subject of scientific thinkers as well as describe as an individual who epistemologically has a framework of scientific thinking, and has a layered humanitarian objective world. The objective thinking layer according to Dimiyati manifested in the human world, as one of human ontological form. Ontologically the human world includes the existence of physical, biotic, psychic, and human. At this stage of humanity with the levels of (a) the faith that integrates the humanitarian talent, (b) the individual as the integration of all aspects of the international human spirit, (c) *keakuan*, a dynamic external psychic layer, (d) the religious world (e) cultural world as an ethical, aesthetic and epistemic expression.<sup>6</sup>

The object of such philosophy in the philosophy of Islamic education as philosophy generally adopts the usual and open method of philosophy. Islamic education philosophy means the application of philosophical methods include ontology, epistemology and axiology of Islamic education scholarship. Ahmad Tafsir gives an explanation of the difference between philosophy and science (science), and the philosophy of Islamic education. According to him philosophy is a kind of logical human knowledge, about the objects that are abstract. Science is the kind of human knowledge gained by researching empirical objects; whether a theory of science is determined by logicity and whether there is empirical evidence. The philosophy of Islamic education is a collection of Islamic education theory that can only be accounted for logically and will not be proven empirically.<sup>7</sup>

---

<sup>6</sup> M. Dimiyati, *Keilmuan Pendidikan Sekolah Dasar: Problem Paradigma Teoritis dan Orientasi Praktis Dilematis*, (Malang: IPTI, 2002), page. 5.

<sup>7</sup> Ahmad Tafsir, *Ilmu Pendidikan Islam dalam Perspektif Islam*, (Bandung: Remaja Rosda Karya, 2000), page. 14

Linking Islam with the scientific category, as in the concept of education, according to Mastuhu generally faced with the understanding of Islam as something final. In this category, Islam can be seen as a force of faith and taqwa, something that is final. While the category of science has a characteristic of change, development and not know the absolute truth. All the truth is relative.<sup>8</sup> Thus, the philosophy of Islamic education is very important to study, because according to Al-Shaybani at least educational philosophy has several uses. Among these benefits are (1) can help educational shocks and those who implement them within a country to form healthy thinking on the educational process, (2) can form principles that can be determined by a general and specific assessment view, (3) as the best principle for the assessment of education in a comprehensive sense, (4) the intellectual backdrop used to defend educational action, (5) gives a distinctive and personal style and personality in accordance with the principles and values of Islam.<sup>9</sup>

The epistemological analysis of Islamic education is related to the foundations and methods of Islamic education. Educational activities are focused on humans, and by touching the philosophy of man. Educational activities are activities that transform people so as to develop the nature of humanity. Educational activities are conducted on humans and by humans, aimed at developing human potential, and this can happen if humans are animal educandum, educabile, and educansa. Epistemological that man as animal educandum, educabile and educansa is the result of analysis Langeveld. The phenomenological analysis of humanity as the target of this educational act establishes the pedagogic (science of education) as a valuable scientific discipline.<sup>10</sup>

Epistemological analysis and phenomenological methods of educational activity according to Dimiyati have given birth to paedagogik as an autonomous science. While the epistemology analysis with its pragmatism gave birth to the philosophy of education as a branch of special philosophy. Pragmatically analyzed, educational activities are seen as an integral part of culture; in this case educational activities are seen as the application of human philosophical views of human children.<sup>11</sup> The implication, can be illustrated if human beings are seen as rational beings, then the educational

---

<sup>8</sup> Mastuhu, *Memberdayakan Sistem Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 2002), page. 18.

<sup>9</sup> Umar Muhammad At-Taumi & As Shaybani, *Falsafah Pendidikan Islam, terjemahan. Hasan Langgulung*, (Jakarta: Bulan Bintang, 1995), page. 30

<sup>10</sup> Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam: di Sekolah, Madrasah dan Perguruan Tinggi*, (Jakarta: Raja Grafindo Persada, 2005), page. 65

<sup>11</sup> M. Dimiyati, *Dilema Pendidikan Ilmu Pengetahuan*, page. 16

activity of man is to make man into beings capable of using and developing his mind to solve the problems of human culture.

It is clear that a full study of human action in educational phenomena extends beyond the scientific realm and requires independent analysis of pedagogical data (child education) and andragogical data (adult education). The data includes facts (*das sein*) and values (*das sollen*) and the links between the two. Factual data does not come from other sciences but from the objects faced (phenomena) that Scientists study (pedagogy and andragogy) empirically. Neither is normative value data derived from a particular philosophy but from experience of man in essence. That is why pedagogy and andragogy require a link between scientific study and philosophical study.

In terms of epistemology according to Muhaimin the questions developed are related to the following: to develop the basic human potential and inherit the culture and interaction between the potential and culture, what is the content of the Islamic education curriculum that needs to be educated? By what methods can Islamic education be run? Who has the right to educate and educate in Islamic education? Is everything that exists in this universe, or is it human only, or is it just Muslims who can educate in Islamic education?<sup>12</sup>

These questions lead to the development of Islamic education which is fundamentally related to both basic and methodological issues. Therefore if the substance of Islamic education is a paradigm of science, according to Abdul Munir Mulkhan then the epistemological and methodological problems of Islamic thought is also a problem of Islamic education.<sup>13</sup> To answer the epistemological problems as stated Muhaimin then very related to the basic foundations and methods of education in Islam. Hence the discussion of grounding and methods is very important.

Al-Nahlawi describes seven models (*ustlub*) of education. *First* educational model with conversation material from al Qur'an and hadith (*Al-Tarbiyah bil hiwaril Qur'ani wan Nabawi*). *Second*: the story model of the Qur'an and Hadith. *Third*: the model of parables (*Al-Amtsal*). *Fourth*: model gives example (*Qudwah*). *Fifth*: the model of practice and habituation (*al-Mumarathah*). *Sixth*: the model of advice (*Nashikhah*). *Seventh*: the model motivates and scares (*Targhib wa Tarhib*).<sup>14</sup> Athiyah al Abrasyi offers ten teaching methods (*Tariqat Al-Tadris*) are *istiqr'a'iyah* (inductive), *qiyasiyah*

---

<sup>12</sup> Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam: di Sekolah, Madarasah dan Perguruan Tinggi*, (Jakarta: Raja Grafindo Persada, 2008), page. 66

<sup>13</sup> Abdul Munir Mulkhan, *Paradigma Intelektual Muslim: Pengantar Filsafat Pendidikan Islam dan Dakwah*, (Yogyakarta: SIPRES, 1993), page. 213

<sup>14</sup> Abdur Rahman an Nahlawi, *Usulut Tarbiyatul Islamiyati wa asalibiha fil bait wal Mujtama*. (Mesir: Darul Fikkri, 1998), page. 28.

(deductive), *muhadarah* (lecture), *hiwariyah* (conversation), *tanqibiyah* (assignment), *Ijab* (appreciation), *ibtikar* (creation), *tadrib* (drill), *dirasat al-irshadiyah* (supervised study) and *ikhtibar* (testing).<sup>15</sup>

The science which includes the science of Islamic education until now became the most fundamental key of the progress achieved by mankind certainly does not come without any scientific dynamics or discourse. The process of acquiring knowledge is commonly known as epistemological. Epistemology linguistically comes from the Greek term, episteme equivalent to the term knowledge: logos: and account. This epistemology or theory of knowledge is often described as is that branch of philosophy which concerns with nature and scope of knowledge, its presupposition and the basis and general reliability of claim to knowledge.<sup>16</sup>

This epistemological field occupies a very strategic position, because he talks about how to get the right knowledge. Knowing the right way in getting knowledge is closely related to the results to be achieved that is in the form of science. In the future the expertise in determining epistimologis, will greatly affect the color or type of science produced.<sup>17</sup>

In general, the epistemology of Philosophy of Islamic Education has three strong tendencies, namely *bayani*, *irfani*, and *burhani*:<sup>18</sup> *First*, epistemology serve is epistemology which assumes that the source of knowledge is revelation (text) or reasoning from the text. *Second*, the epistemology of irfani is epistemology which assumes that science is the will (*irodah*). *Thirdly*, burhani epistemology is an epistemology which holds that the source of science is reason. Reason according to this epistemology has the ability to find a variety of knowledge, even in the midwife of religion even though the intellect is able to know it, such as good and bad problems (*tansin* and *tahbih*).

The three Islamic epistemological tendencies above are theologically justified by the Qur'an. In the Qur'an many verses are found which speak of knowledge derived from rationality. The command to use reason with various forms of sentences and phrases is a clear indication of this. However, not a few exposes to the verses that reveal the knowledge that comes from the

---

<sup>15</sup> Athiyaah Al-Abrasyi, *Ruh Al-Tarbiyah wa Al-Ta'lim*. (Aleppo: Dar Ihya' al-Kutub al Arabiyah, 1998), page. 271-314

<sup>16</sup> DW. Hamlyn, "History of Epistemology" dalam Paul Edwards, *The Encyclopaedia of Philosophy*, (MacMillan Publishisng Co,Inc, and The Pree Press, New York, 1982), page. 9.

<sup>17</sup> R. Harre, *The Philosophies of Science: An Introductory Survey*, (Oxford University Press, London: 1979), page. 5.

<sup>18</sup> Muhammad Abid al-Jabiri, *Bunyat Aqli al-Arabi. Dirosat Ta'liiliyyat Naqdiyyai Linadhmi al-Ma;rifah fi al Soqofah al-Arrobiyyat*, (Markas al-Wahdah al-Rabiah, Beirut: 1990), page. 556.

deepest intuition (heart or feeling). However, if in its development, epistemological studies in Western literature can open up new perspectives in multidimensional science studies, the epistemological tendencies in Islamic thought shifted more sharply to the serving and *irfani* territory by ignoring the maximum use of ratio (*burhan*), as once practiced in golden age of science in Islam between the years 650 AD to 1100 AD This is then expected to be a major factor that resulted in the deterioration of Muslims in science and technology.

### C. Epistemology of Islamic Education System

Educational system is a series of sub-systems or elements of education are inter-related in realizing its success. There are goals, curriculum, materials, methods, educators, learners, tools, tools, approaches, and so on. The existence of one element requires the existence of another element, without the existence of one of the elements of the educational process becomes impeded, so that failure.

When one dominant element gets a certain effect, at the same time the other elements become affected. Then we can imagine how easy it is for modern Western education to influence the Islamic education system by influencing the substance of Islamic education objectives first. Starting from the cultivation of this goal, for the next will more easily affect the other elements.

For the sake of anticipation of the widespread influence of the West on Islamic education despite late, we still need to review the system of Islamic education. Apparently, the existing educational system to date still presents serious and serious problems that require immediate treatment.<sup>19</sup> In face with this problem can not be done piece or partially, but must be done totally and integratively based on the instructions of revelation to ensure the direction of the correct solution.

By altering the Islamic education system in accordance with the revelation guidelines it is hoped that it will be able to overhaul the social and cultural order found in Muslims to become energetic thinkers, productive producers, creative developers, or high-spirited workers. In each of these conditions is coated with faith, piety, and noble character. The development of an Islamic education system directed towards the horizontal and vertical dimensions of dialectical dimension should be constantly embodied in educational practice to prove consistency towards normative expectations and the ability to form patterns of educational systems proposed as alternatives in overcoming educational problems resulting from the application of the

---

<sup>19</sup> A.M. Saefuddin, dkk., "Konsep Pendidikan Agama: Sebuah Pendidikan Integratif-inovatif", dalam A.M. Saefuddin et.al., *Desekularisasi Pemikiran: Landasan Islamisasi*, (Bandung: Mizan, 1991), page. 102.

Islamic education system that has been affected by the Western education system.<sup>20</sup>

To support the renovation of the Islamic education system, our education system must contain an Islamic vision mission. Instead, "We must reject the educational system based on paternalism and that impose foreign perspectives on our society".<sup>21</sup> It seems important to realize that we are not capable of suddenly changing the education system without changing the power structure in our society. As long as our society is still patterned paternalistik, it is not easy to realize the education system that really capable of giving birth to creativity. In the paternalistic society, one's dependence on figures is very high. Therefore, a socialization stage is needed to introduce an educational system that empowers all parties, both educators, learners, the public and the government.

Thus, the identity, character and independence of the Islamic education system becomes clear. There are basic patterns of Islam itself to clothe the building of the Islamic education system. That way the Islamic education system offered as an alternative is completely pure and inspiring guidance of revelation, not the origin of take here and there that is considered good and then synthesized. If this last condition happens, then it certainly is not worth claiming as an Islamic education system.

The system of education in general must be the consciousness and liberation of humanity, as well as the Islamic education that has been growing for centuries. Education as a system should work and play a role to play the liberation process, not the contrary, education becomes a tool of mastery by politic elites who are only selfish at the expense of the public interest. Education should be a liberation, not a tool for social and cultural tame. Human liberation and humanity can only be done in the true sense if one is able to recognize what it is that it really wants to do, if one is able to recognize what one really wants to accomplish. So it becomes an important sting to understand that he must understand the reality of himself and the world around. Because as the ability that is the nature of humanity.<sup>22</sup>

Therefore, Gus Dur considered that the national education system should be changed, the education system should be community-based. Because our education system is only a formal education system that only a diploma into a reference. People who do not have a diploma are not used, but many people have the ability but have the ability, including pesantren education that has been issued a lot of santri who have good skills that study

---

<sup>20</sup> Mujamil Qomar, *Epistemologi Pendidikan Islam*, face. 221.

<sup>21</sup> Ismail Raji Al-Faruqi, *Islamisasi Pengetahuan*, diterjemahkan oleh Anas Wahyuddin, (Bandung: Pustaka, 1984), page. 22.

<sup>22</sup> Paolo Friere, *Politik Pendidikan; Kebudayaan, Kekuasaan, dan Pembebasan*, page. xiii-xvii.

or skills but sometimes not appreciated.<sup>23</sup> Besides, the current moral and ethical education becomes neglected, amidst all this modern life as if the relationship between teacher and student is like the relation of subject and object where humanism values become neglected.

#### **D. Epistemology of Islamic Education Curriculum**

Curriculum and methods are important elements in teaching and learning process. The success or failure of an educational goal depends on the prepared curriculum and the method it uses. The irrelevance of curriculum and methods developed in a school with the reality of life experienced by students, causing students teraliniasi from the environment alias can not be sensitive to developments that occur in the vicinity. This means, in the context of globalization, the school has "failed" to deliver its learners to be intelligent, responsive and "child" children in a free market.

Conceptually Islamic education aims to form a whole Muslim, developing all the potential of human beings both in the form of physical and spiritual, cultivate a harmonious relationship of each person with God, humans, and the universe. Thus, Islamic education seeks to develop the individual as well as the heir of Islamic values. To realize this ideal educational goal, it should be designed in the Islamic education curriculum by looking at the sub-systems and elements in it that are appropriate and appropriate to the needs of society and the environment.<sup>24</sup>

Unfortunately the curriculum used in Islamic education is mostly not based on the principles of good curriculum formation and can touch factual issues. Most of the curriculum still looks "outdated" and many have problems when faced with the needs of globalization. That is because one of the most fundamental is when putting the position of knowledge and the view of Islam. Has long been happening in the Islamic world the concept of science deviated from the real position. The evolving sciences are the sciences that focus on *hablum minallah* only, and ignore the science pertaining to *hablum minannas* and *hablum minal* nature. So naturally, the curriculum he developed also still impressed dichotomous and still many teach a number of material that is not relevant to the development of the times. Although at the end of the 19th and early 20th centuries there has been reform in the Muslim world to re-establish the position of science is true, but the reality has not run optimally.<sup>25</sup>

It is difficult to formulate an education system with a curriculum that is relevant and necessary to the community in the future. Currently education

---

<sup>23</sup> Bambang Sugiharto, *Humanisme dan Humanoria Relevansinya Bagi Pendidikan*, (Yogyakarta: Jalasutra. 2008), page. 342.

<sup>24</sup> Syamsul Ma'arif, *Revitalisasi Pendidikan Islam*, (Yogyakarta: Graha Ilmu, 2007), page. 45.

<sup>25</sup> *Ibid.*, page. 46-47.

(including Islamic education) is typically viewed as an anticipatory activity, facing future developments, this anticipation is determined by the perception of an educational society on the development that occurs, so our education is often a thing that is less because it is only anticipatory, because education must be able to walk in accordance with its existence and in line with the developments that occur.<sup>26</sup>

According to Gus Dur, the Islamic education curriculum must be in accordance with the conditions of the times, that the approach that must be done is democratic and dialogical among students and teachers. So can not be denied active, creative, and objective learning will lead students able to think critically and always ask throughout life so that the curriculum can be harmonized with the context of the times around him.<sup>27</sup> Thus, the curriculum of Islamic education in the era of globalization is a curriculum that can eliminate the dichotomy between the science of religion and general science and curriculum in accordance with the conditions of the era with approaches that are democratic and dialogical among students and teachers.

Therefore, Islamic education should be able to develop some concepts in Islamic education curriculum, namely:

1. Islamic Education Curriculum as a Personality Shaper
2. Islamic Education Curriculum as Shaper of Islamic Culture
3. Islamic Education Curriculum as Life Sciences (Development of Science and Technology, Skill, and Skill).<sup>28</sup>

Thus, thinking about the curriculum of Islamic education as a process of scientific and technological development, and skills that, not only in a small scope, but furthermore the process of development and change in the framework of the interests of society in the pace of modernization and globalization.

### **E. Islamic Education Epistemology in the Era of Globalization**

Islamic Education philosophy by looking at it from Islamic epistemology, which not only derives from revelation as the highest wisdom of God, a transcendental region never touched by the philosophy of Western Science, but also derived from a rational, empirical and intuitive historical area. Islam as a way of life is appreciative with the senses and the human mind. Even Islam (the Qur'an) recognizes the human senses and reason as one source of means to gain knowledge. But as the senses, reason has limitations in getting knowledge, this requires the synergy of both tools. Because humans at birth do not have any knowledge, so from that, so that humans are able to carry out the task as *khalifah* (managers of the universe)

---

<sup>26</sup> *Ibid.*, page. 48.

<sup>27</sup> Faisol, *Gus Dur dan Pendidikan Islam*, page. 111.

<sup>28</sup> *Ibid.*, page. 113-114.

Allah Almighty provides tools and means in the form of five senses and conscience as in Al-Quran, which reads: "*And Allah took you out of your mother's belly by knowing nothing, and she gave you, that is, hearing, sight, mind, and conscience that ye may be grateful*"<sup>29</sup>

Based on the above verse, that the tools (sense, senses, and heart) of man must be able to use them to digest, think, analyze, investigate, research, phenomena that occur in this World. Human nature to be an unrelenting perpetrator of history in reading (analyzing, investigating, digesting).

In the context of Islamic education, global currents can lead to paradox or symptoms of counter-morality, namely the diametral disputation of two moral fission.<sup>30</sup> Likewise with the pattern of life in the west, of course the values and views of life is very closely related, even profoundly affect the moral Damage, moral, adab, morals, and human behavior. But in the West and Indonesia about the values and outlook of life is not the same, then the emission and experience in the form of life behavior became not the same.

In the inequality is also going on the process of competition and race to influence the mindset and behavior of human life of the inhabitants of this earth. The influence is very large on human life both physical and spiritual (physical, and mental, material and spiritual).<sup>31</sup> Islamic education in Indonesia faces various challenges with the development of education models in the era of globalization implemented by community members. Starting from the kindergarten level to college, the ideal search for Islamic studies continues, especially to realize the ideals of Islamic education.

In the era of globalization an educational institution must have certain qualifications that are international standard. As is known, the orientation of Islamic education in Indonesia is still not very clear, especially in determining the desired pattern, direction, and achievement, so that our Islamic education can be recognized internationally. The challenge of Islamic education that has been required to have international qualifications, is not separated from the view of Islamic studies, which has been debated between Islamic studies in the East and West.<sup>32</sup>

The changes brought about by certain advances can naturally lead to a shift in values that sometimes conflict with established values such as norms

---

<sup>29</sup> QS. An-Nahl (16): 78

<sup>30</sup> Sudarman Danim, *Agenda Pembaharuan Sistem Pendidikan*. (Yogyakarta: Pustaka Pelajar, 2003), page. 64

<sup>31</sup> M. Solly Lubis, *Umat Islam Dalam Globalisasi*, (Jakarta: Gema Insani Press. 1997), page.35. AKADEMIKA, Vol. 20, No. 01 Januari – Juni 2015, page. 186

<sup>32</sup> Khamami Zada, "*Orientasi Studi Islam di Indonesia Mengenal Pendidikan Kelas Internasional di Lingkungan PTAI*", *Istiqro: Jurnal Penelitian Direktorat Perguruan Tinggi Agama Islam, Dirjen Kelembagaan Agama Islam Departemen Agama RI*, Vol, VI/No. 02/2003, (Jakarta: Departemen Agama Republik Indonesia, 2003), page.1.

set in religion. Here, there is a split of functions of educational institutions, because on one hand educational institutions serve as a vehicle for inheritance of value, but on the other hand it can lead to a shift and change in value. Such conditions can lead to social confusion (primarily ambiguity) primarily because of the gap between established ideal values and the actual new values arising from these changes, where the new value has not shown its establishment.<sup>33</sup>

The implications of the reform of Islamic education in general, due to the Muslim contact with Western modernity. As a logical consequence of this cultural clash, subsequent developments later arose in the Islamic community the term "New Intellectuals" which is also often called the "secular scholar". These new intellectuals according to H.J. The object quoted by Arief, is the vast majority of those educated at Western educational institutions. The notion of "new intellectual" is different from that of "old intellectuals" in the classical period of Islam. The new intellectuals seem to be separated from religious intellectuals (*ulama*).<sup>34</sup>

Understanding *ulamapun* experience narrowing of understanding as people who master the sciences of religion alone. Added to the new teaching and education system that led to the separation between *ulama* and intellectuals. This assumption is justified by looking at empirical realities in the history of Islamic reform. Almost all the Islamic reform process, confronted with two opposite poles of power (modernist and traditionalist).

Thus, change is a necessity, everything in this world will always experience it, not least the world of Islamic education. As Arief's exposure, changes in the social context are believed to alter the structure of consciousness. In this case there must be recognition that Islamic education is not an autonomous entity (an isolated entity) that can not be touched by shifts and changes from the outside.<sup>35</sup> For the existence of Islamic education has an interest to obtain sociological relevance, contextual in order to still exist. As a result of the rapid global change, Islamic education is required to accept the logic of change, in addition to sticking to its tradition without having to be traditional.

Renewal of education is none other, is also an effort to unite the process of modernity with the social culture that exists in a particular society. To

---

<sup>33</sup> Munzir Hitami, *IAIN Antara Misi Akademis dan Misi Agama: Telaah atas Perubahan IAIN Menjadi UIN*, dalam Potensia; Jurnal Kependidikan Islam, Vol. 4, No. 1, (Pekanbaru: Fak. Tarbiyah dan Keguruan UIN Suska Riau, 2005), page. 100-101.

<sup>34</sup> Armai Arief, *Sejarah Pertumbuhan dan Perkembangan Lembaga Pendidikan Islam Klasik*, (Bandung: Angkasa, 2004), page. 232.

<sup>35</sup> Some scientists say that, only a nation that can answer the challenge that will still exist in this world. who do not dare to answer the challenges of the age will be crushed in the process of change. Mahmud Arif, *Pendidikan Islam Transformatif*, (Yogyakarta: LKiS, 2008), page. 187-188

realize the education can be used combination of models within which includes three changes namely school transformation, school changes and teaching and learning process, and community change. The real form of modernity is the change of Islamic education. As Agus Salim explains that: The process of transformation, is a process of creating something new (something new) generated by science and technology (tools and technologies), which change is the cultural aspects of a material nature, while the nature of norms and values is difficult to hold changes (even there is a tendency to be maintained).<sup>36</sup>

Educational reform is an implication of social change that occurs in society. Again, the author thinks that modernization becomes the main actor in the occurrence of social change, thus causing all life systems must undergo transformation. As Dhofier in Soleh Subagja, the change in the development or transformation of Islamic education is the impact of changing mindset, social, economic, cultural and mastery of science and technology.<sup>37</sup>

Thus, the process of modernization can be said as one of the causes of the transformation of education, in relation to it, can be seen from some of the exposures that have been presented above. Often we know that the impact of modernization has spread on social, economic, political, even worse, even in religious, religious and religious shutter, where religious education is one of the most important social institutions in determining normative collective behavior patterns in society.

Islamic education as an activity that emphasizes the actual process gives a signal that the issues of Islamic education are as a matter of *ijtihadiah*, which gives a lot of role to Muslims to scrutinize, criticize, and construct new formulas that are more perfect. Although revelation has given clues, they have yet to be elaborated in detail, thereby engaging the mind to conduct deep thought-thinking.

Therefore, a comprehensive rearrangement of Islamic education is required. Islamic education today demands renewal and subverts the concept of fundamental dichotomic dualism.<sup>38</sup> These Islamic educational reform efforts are undertaken to build an Islamic education system that is truly capable of empowering people; starting from the empowerment of educators (teachers or lecturers), students, and graduates, then affect the empowerment of society and state. It should be re-examined that the thought of Islamic education in the current context is indeed highly defensive. Renewal of

---

<sup>36</sup> Agus Salim, *Perubahan Sosial: Sketsa Teori dan Refleksi Metodologi Kasus Indonesia* (Yogyakarta: PT Tiara Wacana, 2002), page. 21.

<sup>37</sup> Soleh Subagja, *Gagasan Libralisasi Pendidikan Islam: Konsep Pembebasan dalam Pendidikan Islam*, (Malang: Madani, 2010), page. 25.

<sup>38</sup> Muslih Usa (ed), *Pendidikan Islam di Indonesia antara Cita dan Fakta*, (Yogyakarta: PT Tiara Wacana, 1991), page. 150.

Islamic educational thought that is in harmony and in accordance with the conditions of the times needs to be examined. That is, not only Islamic education that is non-formal, such as boarding school Islamic values are still firmly up to this moment, but the need for synergism between Islamic education that is the formality and education of Islam that moves in the world of boarding schools. Thus, the method of Islamic education is an urgency, in order to maintain and fight for the values of Islamic teachings in this modernist era.

From some of the above explanations, the problem of epistemology of Islamic education can be overcome by implementing the following steps:

1. Eliminating the dichotomy paradigm between the science of religion and general science, science is not value-free, but free to judge. That is why there is a need for enlightenment in seeking to integrate science.<sup>39</sup>
2. Changing the pattern of Islamic education indoctrination into a participatory pattern between teachers and students. This pattern provides space for students to think critically, optimistically, dynamically, innovatively, provide logical reasons, even students can also criticize the opinions of teachers if there is a mistake. In essence, this epistemology approach requires teachers and students to be equally active in the learning process.<sup>40</sup>
3. Change the ideological paradigm into a scientific paradigm based on the revelation of Allah SWT. For, this ideological paradigm-because of its authority, can bind the freedom of scientific, creative, open, and dynamic traditions. Practical ideological paradigms do not provide space for argumentative reasoning or free thinking. In fact, revelation greatly provides flexibility for the human mind to study, research, observation, and find science.<sup>41</sup>
4. In order to sustain and underpin this epistemological approach, it is necessary to reconstruct a curriculum that is still secular and bebas this spiritual value, becoming a tauhid-based curriculum. Because all the science that comes from the results of research on the universe (verse *kauniyah*) and research on the verse *qauliyah* or *naqliyah* (al-Qur'an and al-Sunnah) is the science of Allah SWT. This means that all knowledge comes from God.<sup>42</sup>
5. The epistemology of Islamic education is oriented towards a harmonious relationship between reason and revelation. That is the

---

<sup>39</sup> Muhammad In'am Esha, *Institusional Transformation, Reformasi dan Modernisasi Pendidikan Tinggi Islam* (Malang: UIN-Malang Press), page. 81.

<sup>40</sup> Sutrisno, *Pembaharuan Dan Pengembangan Pendidikan Islam* (Yogyakarta: Fadilatama, 2011), page. 105.

<sup>41</sup> Syahminan Zaini, *Prinsip-prinsip Dasar Konsepsi Pendidikan Islam* (Jakarta: Kalam Mulia, 1986), page. 4.

<sup>42</sup> Zuhairini, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 1995), page. 152.

orientation of Islamic education is emphasized on the integral growth between faith, science, charity, and morals. All these dimensions move in complementarity with each other, so that the fusion of all these dimensions is capable of bringing forth a plenary man who possesses firm faith, spiritual depth, breadth of knowledge, and possesses noble minds based on "all from God, all belonging to God, functioned to perform his duties as the *khalifah* of Allah and as the *abdullah*, and will return to Allah (sighing God) ".

6. Another consequence is to change the approach from theoretical or conceptual approach to a contextual or applicative approach. From here Islamic education must provide various supporting media to achieve the expected educational results. According to the Islamic perspective that the media of Islamic education is the whole universe or all of Allah's creation. Word of the Prophet Saw. which means "think all of you about God's creatures, do not think about God, you will not be able to think about Him." (HR.Abu Sheikh from Ibn Abbas).
7. There is an increasing professionalism of educators which includes personal competence, pedagogical competence, professional competence and social competence. So with the fulfillment of this competence, an educator is able to find the expected method as expected in the epistemological study.

For that in facing the era of globalization, the need for a movement in the reform of Islamic education in accordance with the demands and changes of society it is necessary efforts in a planned, systematic and fundamental, namely changes in conceptions, content, practices, and Islamic education programs carried out reform efforts as follows: (1) it is necessary to think to reconstitute "the concept of Islamic education which is based on basic assumptions about human beings, especially in nature or its potential by empowering the potentials that exist in man in accordance with the expectations, demands and changes of society, (2) Islamic education should be designed towards the integrity between the naqliyah sciences and the sciences' aqliyah, so there is no gulf between the sciences called general science and religion because in the view of Islam, all science comes from Allah SWT. (3) "education is designed toward the attitudes and behaviors of" tolerance ", broad in the field and in various fields, especially tolerant of dissent and interpretation of Islamic teachings, without giving up their beliefs or principles, (4) education that fosters work ethic, has aspirations for work, discipline and honest<sup>43</sup> (5) Islamic education should be designed to prepare a qualified generation of Muslims to be able to answer the challenges and changes of society in all sectors of life, (6) Islamic education needs to be

---

<sup>43</sup> Anwar Jasin, "Kerangka Dasar Pembaharuan Pendidikan Islam: Tinjauan Filosofis", *Makalah Seminar Nasional*, (Jakarta, 1985), page. 7. *AKADEMIKA*, Vol. 20, No. 01 Januari – Juni 2015, page. 190

conceptualized, systematically and fundamentally designed to be flexible to the change of society in the era of globalization.<sup>44</sup>

As an agent of change, Islamic education in the atmosphere of globalization is now expected to play its role dynamically and proactively. The existence of Islamic scientists as reformers is expected to make changes and make a meaningful contribution to the changes and improvements of Muslims, both on the theoretical and practical intellectual level by maintaining and maintaining the things that are still good and make or take new things good. As the expression of wisdom: *Al muhafadhoh 'ala qodimi al-sholih wal akhdzu bil jadidi al-ashlah.*

Islamic organizations should be filled with two things, that is, in addition to the guidance of faith and devotion also need to get attention to be filled with skills improvement, productivity, communication related to economic progress, progress and development of Science and technology and social problems, cultural law, politics and others. To produce a qualified Human Resources, every individual must have a foundation and capability that includes behavior, disciplined hard work, trustworthy responsibility and the like by guiding the teachings of the Qur'an and al-Hadith.<sup>45</sup>

Enterprises in reforming Islamic education with global insight are expected to be implemented in the right way and have a well-structured strategy, if these values and teachings can enter the rallies of Islamic education until the roots of the possibility of education will find a way out, Islamic education is bewawasan global is desirable sustainable thinking that must be developed through education to face competition and the development of science and technology. Otherwise education will increasingly lag behind the progress of science and technology.

## F. Conclusion

The epistemological analysis of Islamic education is related to the foundations and methods of Islamic education. Educational activities are directed at human beings, and thereby touch the philosophy of developing the nature of humanity. Educational activities are conducted on humans and by humans, aimed at developing human potential, and this can happen if humans are animal educandum, educabile, and educansa. The phenomenological analysis of humanity as the target of this educational act establishes the pedagogic as a worthy scientific discipline. The implication, it can be illustrated that makes humans into beings capable of using and developing

---

<sup>44</sup> Soroyo, *Antisipasi Pendidikan Islam dan Perubahan Sosial*, (Tiara Wacana, Yogyakarta, 2000), page. 45

<sup>45</sup> Azizy Qodri, *Melawan Globalisasi, Reinterpretasi Ajaran Islam*, (Yogyakarta: Pustaka Pelajar, 2003), page. 122

their minds to solve human cultural problems, including in facing the phenomena of globalization.

For that in facing the era of globalization, the need for a movement in the effort to reform Islamic education in accordance with the demands and changes of society hence the necessary efforts in a planned, systematic and fundamental, namely changes in conception, content, practice, and Islamic education programs. With this, this reform effort needs to be thought of to reconstitute "the concept of Islamic education which is based on the basic assumptions about human beings, especially in nature or its potential by empowering the potentials that exist in human beings according to the expectations, demands and changes of society. Islamic education is also designed to lead to integrity between the naqliyah sciences and the sciences' aqliyah, so there is no gulf between the sciences called general and religious sciences. Thus, Islamic education needs to be conceptualized, systematically and fundamentally designed to be flexible to the change of society in the era of globalization.

As an agent of change, Islamic education is expected to play its role dynamically and proactively in this era of globalization. In addition, it is expected to make changes and make a meaningful contribution to the change and improvement of Muslims, both on the theoretical and practical intellectual level by maintaining and keeping things that are still good and making or taking new things good.

## BIBLIOGRAPHY

Ainurrafiq. "*Pesantren dan Pembaharuan: Arah dan Implikasi*". Dalam Abuddin Nata, *Sejarah Pertumbuhan dan Perkembangan Lembaga-Lembaga Islam di Indonesia*. Jakarta: Gramedia Widiasarana Indonesia. 2001.

Al-Abrasyi, Athiyaah. *Ruh Al-Tarbiyah wa Al-Ta'lim*. Aleppo: Dar Ihya' al-Kutub al Arabiyah. 1998.

Al-Faruqi, Ismail Raji. *Islamisasi Pengetahuan*. diterjemahkan oleh Anas Wahyuddin. Bandung: Pustaka. 1984.

Al-Jabari, Muhammad Abid. *Bunyat Aqli al-Arabi. Dirosat Ta'liliyyat Naqdiyyai Linadhmi al-Ma;rifah fi al Soqofah al-Arrobiyyat*. Beirut: Markas al-Wahdah al-Rabiah. 1990.

- An Nahlawi, Abdur Rahman. *Usulut Tarbiyatul Islamiyati wa asalibiha fil bait wal Mujtama*. Mesir: Darul Fikkri. 1998.
- Arief, Armai. *Sejarah Pertumbuhan dan Perkembangan Lembaga Pendidikan Islam Klasik*. Bandung: Angkasa. 2004.
- Arif, Mahmud. *Pendidikan Islam Transformatif*. Yogyakarta: LkiS. 2008.
- Dacholfany, M. Ihsan. *Reformasi Pendidikan Islam Dalam Menghadapi Era Globalisasi: Sebuah Tantangan dan Harapan*. AKADEMIKA. Vol. 20, No. 01 Januari – Juni 2015.
- Danim, Sudarman. *Agenda Pembaharuan Sistem Pendidikan*. Yogyakarta: Pustaka Pelajar. 2003.
- Dimiyati, M. *Keilmuan Pendidikan Sekolah Dasar: Problem Paradigma Teoritis dan Orientasi Praktis Dilematis*. Malang: IPTI. 2002.
- Esha, Muhammad In'am. *Institusional Transformation, Reformasi dan Modernisasi Pendidikan Tinggi Islam*. Malang: UIN-Malang Press.
- Frire, Paolo. *Politik Pendidikan; Kebudayaan, Kekuasaan, dan Pembebasan*. Yogyakarta: 2000.
- Hamlyn, DW. "History of Epistemology" dalam Paul Edwards, *The Encyclopaedia of Philosophy, New York: MacMillan Publishisng Co,Inc, and The Pree Press 1982*.
- Harre, R. *The Philosophies of Science: An Introductory Survey*. London: Oxford University Press. 1979.
- Hitami, Munzir. *IAIN Antara Misi Akademis dan Misi Agama: Telaah atas Perubahan IAIN Menjadi UIN*, dalam Potensia; Jurnal Kependidikan Islam, Vol. 4, No. 1. Pekanbaru: Fak. Tarbiyah dan Keguruan UIN Suska Riau. 2005.
- Jasin, Anwar. "Kerangka Dasar Pembaharuan Pendidikan Islam: Tinjauan Filosofis". AKADEMIKA. Vol. 20, No. 01 Januari – Juni 2015.
- Lubis, M. Solly. *Umat Islam Dalam Globalisasi*. Jakarta: Gema Insani Press. 1997.

- Ma'arif, Syamsul. *Revitalisasi Pendidikan Islam*. Yogyakarta: Graha Ilmu. 2007.
- Madjid, Nurcholis. *Bilik-bilik Pesantren: Sebuah Potret Perjalanan*. Jakarta: Paramadina. 1997.
- Mastuhu. *Memberdayakan Sistem Pendidikan Islam*. Jakarta: Logos Wacana Ilmu. 2002.
- Muhaimin. *Pengembangan Kurikulum Pendidikan Agama Islam: di Sekolah, Madrasah dan Perguruan Tinggi*. Jakarta: Raja Grafindo Persada. 2008.
- Mulkhan, Abdul Munir. *Paradigma Intelektual Muslim: Pengantar Filsafat Pendidikan Islam dan Dakwah*. Yogyakarta: SIPRES. 1993.
- Qodri, Azizy. *Melawan Globalisasi, Reinterpretasi Ajaran Islam*. Yogyakarta: Pustaka Pelajar. 2003.
- Saefuddin, A.M. dkk. "Konsep Pendidikan Agama: Sebuah Pendidikan Integratif-inovatif", dalam A.M. Saefuddin et.al., *Desekularisasi Pemikiran: Landasan Islamisasi*. Bandung: Mizan. 1991.
- Salim, Agus. *Perubahan Sosial: Sketsa Teori dan Refleksi Metodologi Kasus Indonesia*. Yogyakarta: PT Tiara Wacana, 2002.
- Soroyo. *Antisipasi Pendidikan Islam dan Perubahan Sosial*. Yogyakarta: Tiara Wacana. 2000.
- Subagja, Soleh. *Gagasan Libralisasi Pendidikan Islam: Konsepsi Pembebasan dalam Pendidikan Islam*. Malang: Madani. 2010.
- Sugiharto, Bambang. *Humanisme dan Humanoria Relevansinya Bagi Pendidikan*. Yogyakarta: Jalasutra. 2008.
- Sutrisno. *Pembaharuan Dan Pengembangan Pendidikan Islam*. Yogyakarta: Fadilatama, 2011.
- Tafsir, Ahmad. *Ilmu Pendidikan Islam dalam Perspektif Islam*. Bandung: Remaja Rosda Karya. 2000.

Umar Muhammad At-Taumi & As Shaybani. *Falsafah Pendidikan Islam, Terjemahan. Hasan Langgulung*. Jakarta: Bulan Bintang. 1995.

Usa, Muslih Usa (ed). *Pendidikan Islam di Indonesia antara Cita dan Fakta*. Yogyakarta: PT Tiara Wacana. 1991.

Zada, Khamami. “Orientasi Studi Islam di Indonesia Mengenal Pendidikan Kelas Internasional di Lingkungan PTAI”. Istiqro: Jurnal Penelitian Direktorat Perguruan Tinggi Agama Islam, Dirjen Kelembagaan Agama Islam Departemen Agama RI, Vol, VI/No. 02/2003. Jakarta: Departemen Agama Republik Indonesia. 2003.

Zaini, Syahminan. *Prinsip-prinsip Dasar Konsepsi Pendidikan Islam*. Jakarta: Kalam Mulia. 1986.

Zuhairini. *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara. 1995.