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Socio-Philosophical Study of the Ideology of Islamic Education

Estudio socio-filosófico de la ideología de la educación islámica

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ABSTRACT

This research departs from the unclear direction of the ideology used in Islamic educational institutions in Indonesia. Western ideology, which has been used as a guide in the educational process, has brought new problems in relation to it and outcomes of this education. So this research tries to offer a formulation of the ideology of Islamic education in Indonesia. The results indicate that the ideology of education is a set of ideas about Islamic education that is believed by a group of Muslims, which originates from the Al-Qur'an hadith, and Ijtihad, which contains ideological goals, bases, principles and elements of ideology.

Keywords: Ideology, Islamic education, paradigm.

RESUMEN

Esta investigación se aparta de la dirección poco clara de la ideología utilizada en las instituciones de educación islámica en Indonesia. La ideología occidental, que se ha utilizado como guía en el proceso educativo, ha traído nuevos problemas en relación con el mismo y los resultados de esta educación. Por tanto, esta investigación intenta ofrecer una formulación de la ideología de la educación islámica en Indonesia. Los resultados indican que la ideología de la educación es un conjunto de ideas sobre la educación islámica que es creído por un grupo de musulmanes que se origina en el hadiz de Al-Qur'an, y Ijtihad, que contiene objetivos, bases, principios y elementos de ideología.

Palabras clave: Ideología, educación Islámica, paradigma.

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INTRODUCTION

How is the influence of ideology in education? This question was raised by Rofiqotul Aini (Aini: 2017, pp. 230-251) in his article entitled "The Meeting Point of Conservative and Liberal Islamic Education Ideology." For Aini (Aini: 2017, pp. 230-251), the position of ideology is very significant in influencing various things in education, especially those related to curriculum and learning models. In the Indonesian context, this symptom of curriculum change is also due to the inconsistency of the ideology it adopts. In fact, the position of ideology is something that is universal-transcendental, which can offer the best curriculum formulation according to the times.

The position of ideology in Indonesian education is fundamental because it is directly related to the formation of humans, as expressed by Usman and Usman (Usman & Usman: 2019, pp. 115-130) that ideology is something that lives in Indonesian social society. In society, there are educational institutions as a medium for the dissemination and consolidation of ideologies in accordance with the state and have a strategic role in people's lives.

It's just that the relationship between the ideology of Islamic education that is developing in Indonesia seems to be oriented towards Western education with its various ideologies. Even though not all elements of the ideology of Western education are suitable and in accordance with the style and character of Islamic education. According to Hashim and Rossidy (Hashim & Rossidy: 2000), the poor condition of the Islamic ummah is caused by the education system used, which is a plagiarism of the Western education system, both in terms of material and methodology. Whereas in the view of Khursyid Ahmad, the Western education system with its liberal ideology and secular nature is considered to have failed based on several arguments. First, education has failed to contribute to social ideals among students. Second, this kind of education fails to instill moral values in the hearts and souls of the younger generation. Third, liberal education has resulted in the division of science. Fourth, liberal education produces people who are unable to face the basic problems of life. (Abdullah: 2017, pp. 391-426)

The problem of copying and following Western ideologies is not a matter of mere rhetoric; the reality of Islamic education is always backward and is currently facing a critical situation that has never been experienced throughout its history, as a result of the clash of Western civilization with the Islamic world (Pohl: 2006, pp. 389-409). Quraish Shihab (Shihab: 1992, p. 19) clearly states that the system of an educational goal for a society or country cannot be imported or exported from or to a country or society. It must arise from within society itself. It is a garment that must be measured and sewn according to the shape and size of the wearer, based on the identity, view of life, and values that exist in that society or country.

Shihab's (Shihab: 1992, p. 19) statement above becomes a consideration in determining an ideology of Islamic education, as well as how to rethink in building the paradigm of Islamic education as a step towards a complete Islamic education ideology. Abdullah (Abdullah: 2017, pp. 391-426) provides several reasons why it is necessary to construct an Islamic education paradigm. First, Islam as the revelation of Allah, which is the guideline for human life to achieve prosperity in the world and in the hereafter, can only be understood, believed to be lived and practiced after going through the education. Second, education as a humanities science is also a normative science because it is bound by certain norms. Third, in analyzing and solving various educational problems, education experts have tended to take the attitude that all educational problems, both macro and micro, are believed to be explained by Western educational theories or philosophies.

So, the solution that needs to be considered is to reformulate the ideological paradigm of complete Islamic education. So that in the end, Islamic education in Indonesia has a clear ideological identity without having to follow the ideology of education offered by the West, which actually causes many problems when manipulated in various Indonesian Islamic education institutions. As the researcher's effort in answering the ideology of Islamic education, the researcher used a library research approach, using qualitative descriptive analysis based on the data analyzed with content analysis.

METHODOLOGY

This study is based on a literature study. Library research is a series of activities relating to methods of collecting library data, reading and taking notes, and processing the research materials. It is a research that utilizes library sources to obtain research data (Mustika Zed: 2004, p. 4).

In this study, the author uses descriptive-critical research with more emphasis on the strength of the analysis of existing sources and data by relying on existing theories and concepts to be interpreted based on writings leading to the discussion. These sources are obtained from works written by intellectuals and experts who are competent about education among works; (1). Pohl (Pohl: 2006, pp. 389-409). *Islamic Education Thought, Classical and Contemporary Figure Studies*. Yogyakarta: Pustaka Pelajar (2). Hasan Langgulung. (Langgulung: 1989, p. 2). *Human and Education, A Psychological and Educational Analysis*. Jakarta: PT Al-Husna Dzikra (3). Karl Mannheim. (Mannheim: 2013, p. 13). *Ideology and Utopia an Introduction to the Sociology of Knowledge*, Terj. Louis Wirth and Edward Shils, London: Routledge and Kegan Paul (4). Yusuf Qardawi. (1985). *Islamic Ideological Framework*, trans. Saifullah Kamalie. Bandung: Risalah (5). M. Quraish Shihab. (Shihab: 1992, p. 19). *Grounding the Qur'an, the Function and Role of Revelation in Community Life*. Bandung: Mizan, 1992 (6). Ali Shari'ati. (1984). *Intellectual Ideology, An Islamic Insight*, trans. Syafiq Basri, Haidar Baqir. Bandung: Mizan.

RESULTS

Etymologically, ideology comes from the English "ideology," which is formed from the Greek "idea," which means idea or ideas, and "logos," which means the study of science. Ideology is also rooted in the word "ideo," which means thoughts, delusions, concepts, beliefs, and so on, and the word "logi," which means logic, science, or knowledge. That is, ideology is the science of ideas, the study of the origin of ideas or any system of ideas that studies philosophical, economic, political, and social beliefs and ideals (Davies: 2005, pp. 66-89). Thus ideology contains beliefs and ideas which are shared by a group, a social class, a nation, or a certain race.

In its development, the existence of ideology experiences positive and negative images. The first character who used the concept of ideology in a negative way was Napoleon Bonaparty (1769-1821). He links ideology with the a priori desire to change the old way and improve people's lives or support beliefs that are compatible with the interests of those who have that desire (Van Stekelenburg & Klandermans: 2008, pp. 17-43), but according to Sargent (Sargent: 2008, p. 8), Karl Marx is the only one scientists who give a negative image to the notion of ideology. For Marx, ideology is an illusion, a foundation and superstructure, a commodity of fetishism, and so on. Marx's conception of ideology as false consciousness (although he does not use the term) leads back to the problem of the formation of consciousness, which would actually enable man to understand his role. A positive understanding in the following period was given by the followers of Marx himself, such as Lenin and Gramsci. They see ideology as a collection of ideas (sets of ideas) that present and realize the special interests of social class. Ideology functions as thoughts, theories, and attitudes to defend and advance the interests of certain social classes. Thus the ideology of peasants in seizing land rights is also based on the spirit of defending and advancing the interests they desire. (Heywood: 2017, p. 17).

In the context of Islam, ideology is interpreted as a guide in every aspect of human life, both material and spiritual (Qardawi: 1985). In other words, Islamic ideology will give birth to a Muslim community and its existence with all its elements, pillars, and characteristics. Meanwhile, the ideology of Islamic education is a set of educational concepts that are used as a foundation that provides direction and goals in accordance with Islamic law to form human beings in all fields (Abdullah: 2017, pp. 391-426).

Meanwhile, the sources and foundations of Islamic education refer to the Qur'an, al-hadith, and ijhtihad. First, Al-Qur'an as the source and basis of values in Islam has always been a reference, guidance, and

orientation for human interests. Al-Qur'an, the source of knowledge that is always in accordance with the times, has universal values; its teaching values are able to penetrate all dimensions of space and time. Lots of verses from the Qur'an that explain and call for us to do education, including the first verse that was revealed, namely Surah al-Alaq verses 1-5:

“Read by (mentioning) the name of your Lord Who Created, and He has created man from a clot of blood. Read, and it is your Lord who is most gracious, who teaches (humans) by means of kala. He teaches man what he does not know.”

The second is al-hadith or al-sunnah. The use of al-hadith as the second basis cannot be separated from its own function, namely as an explanation of the verses of the al-Qur'an, which are still general in nature. The definition of al-Sunnah itself is everything that was relied on by the Prophet SAW, whether he said, did, or agreed. There are many hadiths that call for people to always receive education, including:

“Having told us Nashr bin Ali Al Jahdhami said, had told us Abdullah bin Daud from 'Asim bin Raja' bin Haiwah from Dawud bin Jamil from Katsir bin Qais he said; While I was sitting next to Abu Darda in the Damascus mosque, suddenly someone came and said; “O Abu Darda, I am coming to you from the city of Medina, the city of the Prophet sallallaahu 'alaihi wasallam because of a hadith that has reached me, that you have told it from the Prophet sallallaahu 'alaihi wasallam! “Then Abu Darda asked, “Did you come because of the trade?” Katsir bin Qais replied; “No,” Abu Darda “asked again,” Is it because of other matters? “Katsir bin Qais replied; “No,” Katsir bin Qais said; In fact, I heard the Messenger of Allah -peace and prayer of Allah be upon him- saying: “Whoever walks the path to seek knowledge, Allah will make it easier for him to go to heaven. The angels will spread their wings out of pleasure to the prosecutor of knowledge. And a person who claims knowledge will be asked for forgiveness by the inhabitants of heaven and earth to the fish in the water. Indeed, the virtue of a pious over a worshiper is like a full moon over all the stars. In fact, the scholars are the inheritors of the Prophets, and the Prophets did not inherit the dinar or dirhams, but they inherited knowledge. Whoever takes it, he has taken a very large part.”

Third, ijtihad. After the end of the prophetic period marked by the death of the Prophet Muhammad, then people must make every effort to face and solve their own problems on earth. Ijtihad as a step to renew the interpretation and institutionalization of Islamic teachings in developing life. Ijtihad, which is directed at the interpretation of revelation, will result in advances in science and technology (IPTEK). Meanwhile, the ideology of Islamic education has four basic concepts, namely: educational goals, educational curriculum, educational methods, and views of humans.

The Ideology of Islamic Education (A Paradigm)

Based on the understanding of Islamic education and the development of contemporary educational ideology, the paradigm of Islamic education is still rooted in the Islamic religion itself, while the function of contemporary educational ideology is only as a material for consideration in formulating the paradigm of Islamic education. Therefore, the Islamic education paradigm refers to Islamic ideology, not to the educational ideology that has developed so far. It's just that the problem is, is Islam as an ideology or as a basis for Islamic ideology? In this case, Ali Shari'ati says that Islam is a new ideology when it brings a new social order based on justice and equality, Imamah, and efficiency in government (Tariq: 2013, p. 3).

Islamic education as a sub-system of national education cannot be separated from the Pancasila ideology. The values contained in Pancasila do not substantively conflict with Islamic values. Basically, the paradigm of Islamic education ideology is a further development of the Pancasila ideology, which has universal values. The ideology paradigm of Islamic education in Indonesia will be different from the ideologies of Islamic education in other countries. This is due to the fact that Islamic education in every country has different goals, systems, principles, and principles from other countries.

Islam in Indonesia develops and is implemented based on the culture and noble values of the nation, without leaving any special rules in Islamic teachings. Islam as an open, transparent and universal religion will be able to develop in all the earth belonging to Allah, the universal values of Islam will cover and embody all

cultures in the world. However, in formulating the ideological paradigm of Islamic education, it is inseparable from the universal theory that has developed so far, which is in accordance with the noble values of the nation's culture embodied in the Pancasila ideology. In this case, the researcher will use Yusuf Qardawi's (1985) theory in formulating the ideological paradigm of Islamic education. The paradigm of Islamic education ideology, among others;

First, teaching must be comprehensive for all children, both boys, and girls, on a compulsory basis. Efforts in teaching include: (a) Removing all obstacles to this comprehensive and compulsory teaching (b) Providing all facilities and infrastructure to facilitate its implementation. It is realized that bearing the burdens of religion and life today cannot be carried out perfectly except by providing adequate teaching, especially with regard to facilities and infrastructure (Yusuf Qardawi 1985).

Second, making plans to eradicate widespread illiteracy by following the example of the Prophet Muhammad, who started in the second year of Hijriyah in the battle of Badr. Prisoners of war were required to teach reading and writing to Muslims. (Yusuf Qardawi: 1985).

Third, teaching various sciences covering theoretical and practical fields, religious, moral, and technological issues, so as to be able to provide opportunities for talented and genius people to reach the highest level in their studies and specialties, without any moral and material barriers. (Yusuf Qardawi: 1985).

Fourth, learning about Islam is used as the main material at all levels, from Kindergarten (TK) to higher education in all kinds of subjects, such as social, exact, civilian, and military. And the basis of this material comes from the al-Qur'an and al-Sunnah. In his understanding, it should be guided by the methods of the previous salaf experts, not the methods that complicate the creation of people today. In teaching, attention should be focused on the principal and principal issues before branch and detail. And in every level given teaching according to his ability. (Yusuf Qardawi: 1985).

Fifth, to re-read the teaching curriculum at all levels, and all material must be clean from secular thoughts, zending, and missionary ideas, as well as other understandings that enter the body of Muslims in general. Besides that, it must pay special attention to the human sciences, such as history, psychology, economics, and so on. (Yusuf Qardawi: 1985).

Sixth, compiling books to meet curriculum needs so that they can instill knowledge, faith, and character in students in a language that suits their thinking power (Yusuf Qardawi: 1985).

Seventh, preparing pious and teaching staff and being able to deliver correct curricula and books in accordance with affordable realities. They are people who understand, digest, feel, and put into practice what they have learned to the best of their ability, armed with the feelings that faith has tempered. They are actually teachers, educators, and preachers at the same time (Yusuf Qardawi: 1985).

Eighth, before implementing the provisions above, it must first be clear about the aims and philosophy of education, namely that the philosophy of education stands on a clear goal from the start. That is, with this clarity and philosophy and educational goals, it is hoped that neither revolutionaries nor leftists, nor right-wing or rendezvous people, not aristocratic or proletarian people, are not liberal or socialist people, are not aribists, nor are they nationalists, nor are they human. modern or ancient humans, but this education aims to give birth to godly humans. (Yusuf Qardawi: 1985).

Ninth, forming a planning theory of Islamic culture based on (a) Forming a uniform theory of Islamic culture which is taken from one source and able to form a single mentality for all students, namely the Islamic mentality. Therefore, community members and students are not divided between modern teaching and non-religious teaching, but there is an only single teaching, namely the teaching of Islam. (b) Coloring teaching at all levels and its diversity with Islamic colors, namely creating a general atmosphere of culture and teaching with an atmosphere of Islamic faith and Islamic understandings (c) Renewing general awareness of Islam rationally and spiritually, awareness of Islamic principles and his teachings, regarding the big problems of Islam at present, awareness of the unity of Islam internationally which includes the source of its strength and the dangers it faces. (d) stem other cultural theories that attack the Islamic world, such as liberal democracy products of the West and socialist Marxists of the East. (e) Connecting between religion and everyday life by

presenting contemporary problems based on Islam and its theory. (f) Choosing the most suitable method for teaching religion and instilling it in the soul (Yusuf Qardawi: 1985).

Tenth, determining plans to compile Islam encyclopedias in general and specifically, at the same level as modern international encyclopedias today as a dedication to Islamic culture in all its aspects. The encyclopedias are (a) General Islamic encyclopedias written by Muslim scholars from various Islamic countries in various specializations related to Islamic knowledge to match the encyclopedias written by orientalist (b) Encyclopedias of the Prophet's hadiths, which include saheh hadiths that are certain to be authentic, his eyes are clean from the odd things with up to date classifications, including catalogs and indexes in a modern way. (c) Enclopaedia of Islamic fiqh by discussing Islamic jurisprudence with all differences of opinion, madzah, and current opinions, including opinions that are not followed and explained by the arguments from the Koran, al-Sunnah, and other sources. Other shari'ah. Also discussed ushul fiqh, the history of fiqh, and its development. In addition, contemporary discussions of ulama 'fiqh are presented, which are compiled with the most modern theories and methods in encyclopedia writing. (d) Islamic history encyclopedia. (Yusuf Qardawi: 1985).

Eleventh, compiling Islamic books according to the current situation with high weight can be translated into various languages of the Islamic world and into living languages. Besides that, it has its own advantages in clear material, ideas, and concepts. Beautiful presentation, preserved language style, and far from contamination. (Yusuf Qardawi: 1985).

Twelfth, Establish scientific activity centers for participation in Islamic culture and levels of the Islamic world as a whole. For the first place, the fiqh study center discusses fiqh issues that will raise problems that have not been popular in the community so far by conducting proper research and developing it, thus helping to compile the coveted encyclopedia. Then he set up projects to codify Islamic fiqh from various schools of thought. (Yusuf Qardawi: 1985).

Thirteenth, making plans to publish Islamic literary works by inviting the participation of thinkers, scholars', writers, poets, and anyone who is talented in the world of literature. This is intended to complement actual and authentic means of guidance and information, such as radio, TV, mass media, and so on, especially those related to Islam, da'wah, Islamic books, history, Islamic figures, and culture to provide a true picture of the Islamic treatise, about Islamic heroes, about Islamic culture and Islamic spirit. (Yusuf Qardawi: 1985).

DISCUSSION

Educational ideology provides a very large contribution to the development of education in line with rapid changes in all aspects of human life. The elements of ideology that are very significant in the development of education are elements of belief, elements of ideological frameworks, and ideological movements. Of these three elements that are directly related to Islamic education is the body of ideology. The ideological framework consists of three things, namely the principles or basis of belief theory, the goals to be achieved, and the guidelines for how to be achieved. (Bolland: 1971, p. 292)

The principle or basis of belief in Islamic ideology is formed from the Muslim life understanding, namely al-Qur'an and al-Sunnah. The basis of Islamic education serves as a basis for determining the direction of Islamic education. The main direction of Islamic education is intellectuality or intelligence, morality, and professionalism (Risha: 2013, p. 13). With the development of intellectual abilities in students, it will be easy to understand, analyze and find knowledge. By implanting morals in students will create security, honor, and happiness in human life. The formation of professionalism in students will make it easier for them to carry out righteous deeds.

Meanwhile, the theory of Islamic belief is faith, which focuses on monotheism, namely the unity of Allah SWT is a natural belief. The essence of faith has an impact on someone to always act sincerely, always be honest, always steadfast and courageous, always be patient and resilient. It is on this foundation of faith that all the activities of a Muslim take place. There is no activity, thinking, feeling, and will that are beyond this

starting point of faith. Thus, Islamic education should be built based on strong and solid belief principles or theories so that all educational activities do not go out of the way of education itself. The principles of Islamic education are al-Qur'an and al-Sunnah, and *ijtihad*. The problem now is whether the principles of Islamic education are strong.

Apart from having strong principles, Islamic education should be built on clear objectives. The objectives of Islamic education can be formulated based on the purpose of human life tasks, basic characteristics, community demands, and dimensions of the ideal Islamic life (Risha: 2013, p. 13). The purpose of human life is only to devote oneself to Allah, while the task of human life is to become caliph on earth, while the purpose of Islamic education is to form human beings who obey Allah and prepare themselves to become caliphs on earth.

Meanwhile, in the view of Al-Abrasyi (Al-Abrasyi: 1975, p. 1), the general objectives of Islamic education are: (1) Forming noble morals. (2) Preparation for the life of this world and the hereafter. (3) Preparation to seek rizki and maintenance of the aspects of its use and integration between religion and science will bring humans to perfection. (4) Cultivate the scientific spirit of students and fulfill the desire to know and have the ability to study science as a science. (5) Preparing students for a certain profession so that it is easy for them to find sustenance.

The Islamic ideological framework that must be pursued and passed in order to achieve its goals is the implementation of the law (*syari'ah*), which has been formulated in the al-Qur'an and al-Sunnah. The implementation of Islamic law covers all aspects of life, both problems relating to fellow humans, with God, and with the natural surroundings. Islamic education is built on methods or means, or ways to achieve goals. According to Hasan Langgulung (Langgulung: 1989, p. 2), an educational method can be applied in three ways. (1) The characteristics and interests with respect to the main objective of Islamic education, namely the development of believers who claim to be servants of Allah. (2) Regarding the methods which actually apply mentioned in the Qur'an. (3) With regard to moving (motivation) and discipline.

Growing Educational Awareness

The term *Raushanfikir* used by Ali Shari'ati in the discussion of ideology is someone who follows an ideology consciously. It was the ideology and class consciousness that pushed him to achieve a certain life, a direction of life, an act, and a distinctive thought that shaped his philosophy of life. This is a collection of consciousness to devote himself sincerely and sincerely. Life consciousness is an implementation of ideological awareness, and ideological awareness is a special awareness for humans.

There are two main points in this ideological goal, namely awareness, and action. First, in terms of consciousness, according to Tariq (Tariq: 2013, p. 3) in the book of Ali Syari'ati, there is a theosophical awareness and religious awareness, which is a special feeling, a kind of heart will and holiness, as is the secret of certain love in humans. Cultures, both national and universal as believed by Westerners, are based on this awareness, so that culture is a manifestation of one of this awareness (Van Stekelenburg & Klandermans: 2008, pp. 17-43). Theosophical awareness and religious awareness develop from time to time to form self-awareness. Self-awareness is a deep feeling that has been achieved by humans in their lives. Self-awareness develops beyond all other consciousness, such as political, social, technical, artistic, philosophical awareness, and so on, which is called ideological awareness. Ideological awareness is a special awareness that is unique to humans.

Second, in terms of action, actions that are born by something that is not in consciousness will form a movement, both social and individual. Social action will arise from situations that create social dissatisfaction as a result of injustice. A feeling of injustice and pressure due to gaps between people's expectations and the state's ability to realize people's expectations. This gave birth to a social movement. Society will formulate the various gaps that exist so that the consciousness of individuals who were initially separated from one another can unite into a collective consciousness. (Van Stekelenburg & Klandermans: 2008, pp. 17-43)

According to Tariq (Tariq: 2013, p. 3) in the book of Ali Syari'ati, nowadays, it is ideological movements that overthrow many world powers. Ideologies have given rise to revolution and great heroism against

tyrannical systems and oppressive forces. Ideology can manifest as a miracle worker who breathes the spirit of life as the power to many oppressed nations, tribes, and people.

Educational awareness based on ideology is very important because, without the awareness of a student to learn, the learning process is not well realized. Likewise, with a teacher, if the awareness of being a teacher is lost or decreases, then in carrying out teaching and educating tasks, it will be done halfheartedly. However, a teacher who has full educational awareness will become a professional teacher, carry out duties with full responsibility, sincerity, and willingness to sacrifice for the sake of education. No less important is the education awareness of the government, which is responsible for the implementation of national education. The government's education awareness will be proven in dealing with various educational problems, especially the cost of education. Public education awareness is strongly motivated by the awareness of teachers and the government, and if education goes well, in accordance with the demands and needs of the times, the community will welcome it with enthusiasm. The enthusiastic attitude of the community is manifested in the form of being willing to sacrifice for the sake of education. Conversely, if the community is apathetic towards education and even always suspicious, it can be read that the awareness of public education is still low.

Awareness of human education will emerge through awareness of the ideology of society. Paulo Freire, in his book *Pedagogy of the Oppressed*, divides people's ideological awareness into three levels, namely magical consciousness, naive consciousness, and critical consciousness. A very decisive first step in educational efforts is a continuous process, a commencement that always starts and starts again (Fakih: 2015, pp. 347-363). Thus the awareness process will always exist and is an inherent process in the whole educational process. The awareness process is a core process or essence of the educational process itself. The world of one's consciousness cannot stop and must continue to process, develop and expand, from one stage to the next, from the naive level of consciousness to the critical level of consciousness, until finally reaching the highest and deepest level of consciousness, namely the existence of consciousness of consciousness.

First, magical consciousness. What is meant by magical consciousness is the level of consciousness that is unable to know the relationship between one factor and another. For example, the poor are not able to see the relationship between their poverty and the political and cultural system. Magical consciousness sees more factors outside of humans as causes and helplessness. The educational process that uses magical awareness does not provide analytical skills between systems and structures on a society's problem. Pupils dogmatically receive courage from the teacher without a mechanism to understand the ideological meaning of each conception of community life (Fakih: 2015, pp. 347-363).

In the development of educational ideology, magical awareness will influence conservative educational ideologies. According to conservative opinion, the inequality of society is a law of natural necessity, something that is impossible to avoid and is a provision of history or even God's destiny. Social change for them is not something that must be fought for because change will only make people more miserable. Conservatives argue that society is basically not biased to plan change or influence social change, only

Second, naive awareness is awareness based on the view that humans are the root cause of society's problems. In this awareness, ethical issues, creativity, need for achievement are considered as determinants of social change. In analyzing why a community is poor, it is because of their own fault. They may be lazy, do not have an entrepreneurial spirit, are entrepreneurial or do not have a culture of building, and so on. In the context of the concept of education, this naive awareness forms thoughts and actions that do not question systems and structures; they even see the existing systems and structures as good and correct. The task of education is how to direct students to adapt to existing systems and structures. Awareness of the context of educational practice, naive awareness inspires that what makes students smart or stupid is the students themselves. (Fakih: 2015, pp. 347-363)

Third, critical awareness, namely the viewpoint of systems and structures as the source of the problem. According to Freire, if someone has reached the level of crystalline consciousness, someone will enter into a process of understanding and not a mere memorization process. People who understand are not people who

memorize because they express themselves based on the system of consciousness, while people who memorize only state themselves mechanically without being aware of what they do (Fakih: 2015, pp. 347-363).

Critical awareness not only makes students active in learning but also criticizes the cultural, political, social, and economic systems and structures that develop in society. The approach in education combines a pedagogical approach and an andragogical approach. The magical consciousness accepts the existing systems and structures. Students as objects of education do not have the right to be creative. Naive awareness provides opportunities for active students but does not provide an opportunity to see a more rational educational system and procedures that are applied. Meanwhile, critical awareness is to form active students and provide opportunities for systems and structures to be criticized for the better.

CONCLUSION

The essence of educational ideology is a set of ideas about Islamic education, which is believed by a group of Muslims that originates from Islam. The essence of the ideology of Islamic education discusses the meaning of ideology, ideological goals, basis, principles, elements of ideology, and so on. Starting from this premise, the essence of the ideology of Islamic education is critical-theohumatic education.

The significance of the ideology of Islamic education can be seen in two ways, the formation of a framework for Islamic education and growing awareness of education. In contrast, the framework of Islamic education consists of three things, principles and theories of belief, educational goals, and methods of achieving goals. In order to achieve the goal of a complete educational ideology, awareness is needed in the learning process, among which awareness is magical awareness, naive awareness, and critical awareness.

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