
Innovation In Islamic Education

Mohamed Mohamed Tolba Said
International Institute of Islamic Civilisation and Malay World (ISTAC), International Islamic
University Malaysia (IIUM), Malaysia
email: mhdtolba@gmail.com

Krishnan Umachandran
NELCAST Ltd., India.
email: umachandran_k@hotmail.com

Abdul Ghafar Don
Faculty of Islamic Studies (Dakwah and Leadership), The National University of Malaysia
(UKM), Malaysia
email: a.g.don@ukm.edu.my

Naskah diterima: 18-03-2018, direvisi: 18-05-2018, disetujui 24-07-2018

Abstrak

Pendekatan pendidikan agama terbentuk karena dipengaruhi oleh faktor sejarah, budaya, sosial, dan politik. Namun, baik sistem pendidikan sekuler maupun sistem pendidikan agama tradisional, tidak mampu membawa perkembangan yang maju dalam masyarakat. Oleh karena itu, pendidikan agama harus berevolusi dan mengkombinasikan dengan pendidikan sekuler, dan pendekatan inovatif dalam pembelajaran serta fasilitas yang relevan dengan perkembangan teknologi untuk mendukung pendidikan. Proses pendidikan berkembang di banyak negara berubah secara radikal, dari madrasah tradisional ke sekolah lokal, dan kemudian ke menjadi pendidikan sistem Eropa. Kurikulum pendidikan harus mendorong terciptanya proses belajar dengan pengamatan sistematis, penalaran kuantitatif dan ekspresi ilmiah. Alat pembelajaran harus melibatkan siswa dengan penciptaan melalui observasi, gambar dan catatan deskriptif, eksplorasi, artikulasi, dan komunikasi dengan sesama siswa. Makalah ini menganalisis kombinasi dari kedua orientasi struktural dan budaya pada kebutuhan yang diidentifikasi mengarah ke fasilitasi di lingkungan belajar, menerapkan pengetahuan untuk berlatih, dan akhirnya dievaluasi untuk pemenuhan atau identifikasi gap, demi memajukan pembelajaran atau pengembangan terhadap pemanfaatan dan pertumbuhan yang konstruktif.

Kata kunci: Inovasi, pendidikan Islam, pendidikan Eropa, teknologi canggih, sistem pendidikan, kurikulum pendidikan, globalisasi

Abstract

The approach to religious education had been shaped by historical, cultural, social, and political reasons, however, both the inherited secular education system and traditional religious education system, as standalone, can never bring development to the society. Hence, the religious education must be combined with secular education and the innovative approaches in education evolve continuously to uphold the pedagogy, learning approaches and facilities even in the current context to sustain, endure to be relevant and culturally resilient with the contemporary scientific and advanced technology. The process of education

evolved in many countries, radically changed from traditional madrasah to localized vernacular schools, and then on to European education. The educational curriculum should kindle the learning process by systematic observation, quantitative reasoning and scientific expressions. The learning tools should engage students with the creation through observation, pictorial and descriptive records, exploration, articulation, and communication with fellow students. This paper analysis a combination of both structural and cultural orientations on identified needs leading to facilitations in learning environment, implementing knowledge to practice, and finally evaluated for the fulfillment or gap identification, for furthering the learning or development inputs towards constructive utilization and growth.

Keywords: Innovation, Islamic education, European education, Advanced technology, Education system, Educational curriculum, Globalization.

Introduction

The Muslim education structure was in the decline, the Islamic community took to dichotomy with secular education and religious education. Islamic education is intelligently a boundless religious education stating to the whole of teaching and learning activities in family, the school and the mosque accommodating and readjusting with the thinking of modern Islam and the materialistic humanism happening simultaneously, so that they can interact more (HT, 2013). The madrasa education in addition its political effects, productively prepare students for interacting in a market economy, however falling short of the unrealized gains that is inevitable. They are less effective in English language teaching. Parents tend to choose private schools for the quality of education is likely to be higher.

Reconsideration to position visual arts and other forms of artistic expression is one of the identified needs to upgrade scientific development. Education in arts, geometry and humanities can bring newer dimensions to Islamic art, architecture and aesthetics; delivered through evolution of an artificial, cohesive and harmonized approach to the curriculum. Islam is mistakenly featured to control and shy away from the forbearance, sensuality and extravagance of arts as it reflects the outer forms of nature and the material world, and consequently focuses on the abstract, inner reality of things. As Islam reached all corners of the society, the schools also educated the Quran. Comparable to the religious promulgation these educational institutions mingled with local establishments and appropriated to the characteristic cultural features of the vicinities in which they were located. Teachers lack the pedagogical skills to teach effectively and mostly depended on the punishments, where the students can learn

through fear, which is quite contrary to the learning theories taught to them. Teachers do not understand the role of motivation in the learning process (Sheikh, 2011, p. 215). The comprehensive details by students on the different types of schools, depends upon the background of students, who followed Quran inputs at primary level education and preliminary classes in their neighborhood; compared with those who understand better the learning activities of the school which as well as students had a contextual input of modern education which helped them to easily acclimatize with the available condition.

Puzzle to Education

The conflicting Islamic and western curriculum were affected historical, cultural, social, and political reasons; however, secular or religious education can never be isolated to bring development to the society. An inclusive and cohesive notion of Islamic education grounded on the heavenly harmony perfectly comprehends the teaching, application of the mind and the conduct of understanding, to cherish to analyze thread bare, honestly and admiring pluralistic views on wide-ranging realities with ethical restraints and wisdom. Education on the nonviolent foundations of a religion can be a strong influence for construction of flexibility against ferocity. Youth movements based on education and exchange of ideas accomplishes to promote appreciation of one another and develops evolution of leadership traits to take care of altruistic and social welfare activities (Silvestr & Mayall, 2015, p. 96). Socially conservative parents are liberal under the impression that it is safe to send their daughters to school. They do not impose the ban on girls wearing a headscarf in school, quite acceptable to construction of dormitories for girls, and involvement in co-curricular events well-suited with the conservative values that are well -intentioned policies of socially liberal arrangements and intentions (Kuran, 2018, p. 95). The religion holds a vital position in moral construction and foundation for social asset. The assignment of allocated funds for economic and scientific change, in education must focus on the issues of community. To be meaningful social development, educational institutions should

Expansion of innovative expertise in self-governing of the community (M Agbiji & Swart, 2015, pp. 1-20). The symbol of veil was the only way to distinguish the West from Islam, with the eligibility for free education women had been given access to university levels, permitting them to vote for governance; provision of certain family

protection law with the right to divorce and child custody, also increased the marriageable age for girls ¹.

Education is required to shape the best of people within them. Knowledge improves astuteness and an individual becomes more talented they become more proficient to originate the doles from trainings and observations (Mohd Nor & Bahroni, 2011, pp. 15-24). Concluding as a blending of recital and replication activities, lead through memorization of the Quran, by children who in addition had learned to inscribe and deliver in the Arabic language. Backing for such schools originated from the society as they provided the school space, housing, food for the teacher, and facilitates choices on the employment of tutors and also provided all kinds of resources required for the proper functioning of the school. The teacher teaches on a one-on-one basis through coaching actions with the individual students or via small groups of students working together and who are almost like peers at the same level in their studies (Ibrahim, 2012, p. 96).

The demand for religious education within a community always have a higher proportion of religious education based on important features that allow the community to benefit from the presence of religious institutions such as the communities' religious beliefs, teachings; and involvement (Permani, 2009, p. 262)². Islamic teaching was conventionally accessible to the scholars who had been familiar by mastery over different branches of knowledge available at those periods. The length in time required for proficiency in all the subjects was very long, in addition to it there was a serious shortage of resources needed to pursue enlightened course of studies in numerous other subjects. The acute shortage of resources needed to pursue advanced studies led to mobility of scholars from place to place for studying various subjects from different scholars residing at different places. Conventional Islamic teaching happened in a one-roomed-school where the teacher and several assistants who were earlier graduates of the same school or senior students, all male, taught children to learn by rote the Quran. Education conserves the rudimentary structure of the society by protecting completely all that is valuable in elementary principles and societies, by diffusing them to the future generations and also by reintroducing the culture as afresh as whenever disintegration, inaction or loss of standards occur (Mohd Nor & Bahroni , 2011).

¹ Women and the Islamic Veil: Deconstructing implications of orientalism, state, and feminism through an understanding of performativity, cultivation of piety and identity, and fashion.

Modern school teachers possibly will get instructions from the traditional schools that identifies the individual difference in the students and their different learning abilities. To a great extent, each student's difficulties, interests and abilities have to be understood by the classroom teachers on the basis of the school curriculum, so as to inspire the learner, based on student learning profile, and fulfill their potentialities from among several elements identified. The basics that are active in the traditional school system can be utilized in the modern school to facilitate the learning of talented students by embracing enhancement, acceleration and ability consortiums. The work assignment in Islamic Integrated School is high compared with the public schools, while the public schools teach only the relevant subjects, the Islamic Integrated School teaches more than double, leaving the learners with no leisure and teachers with no time to evaluate or give corrective teaching in areas where students are weak.

New Issues Due to Education

Innovation in education is continuous relook on pedagogy, learning approaches, facilities relevant and culturally resilient with the contemporary scientific and advanced technology. It is understandable that ethical and divine growth in education shapes the learner to understand home or familial values on a holistic dimension, towards countless widening opportunities. The role of family extends yonder than parental cooperation and provides prospects to engage in creative arts, cultural and sporting activities, nature activities and community service (HT, 2013). There is a lot of attitudinal change in women towards female employment, desired fertility, and higher education for girls, therefore upholding an ethically aggressive stance towards woman educational development and being overt on Islam by increasing the religious content of education might harm didactic impact in women. Education is a tool which permits development of humility, moral values, ambitions and the self-confidence to achieve concentrating on academics and revitalizes the efforts to realize the dream for culmination of discrimination at all levels. Achievement is based on innovation-oriented ethos to gain through newer adaptations of knowhow and following lucrative approaches with the upgradation of knowledge and skills as a continuous attempt (Kumar & Mistri, 2015).

Education is the source of knowledge, to take over existential challenges by not being unequal or unsustainable and be transformational to achieve development of human potential by nurturing a participative approach in cognitive, economic, social, cultural, artistic and personal magnitudes with self-governing social responsibility (Hashim,

2012, hal. 132). Education has made to realize that the Muslim personal Law can be positive only, when it is within the confines of the rulings and teachings of Islamic Law (NMMU, 2010). Traditional Islamic schools had recognized their students as per their achievement. High achiever and gifted students were permitted to complete their courses in shorter time period than those who had fixed stipulation of time as usual. By numerous kind gestures, the slow beginners were given opportunities to complete their course works at their convenient bound. Contents which takes shorter periods of months for bright students would take years to cover for those who are not so bright others. However, every student is buttressed and assisted in a method that is common and to guide for their upliftment in education. Education is a connect over which society diffuses and reintroduces its culture and values to the future generation. The educational philosophies and information yielded from the cultural morals of the society get transferred or acquired with excellence by the use of practices like coaching, training, reading, exercise, direction and discipline. the origins of education were organized through religion in the west, but with the passing periods the insight of the connectivity between religion and education turned reduced.

The religious establishments take locations as observed by numerous reformist activities so as to interrupt in the development of a fast progressing society because of their connections to the four classical schools of Islamic laws and divinity and more supernaturally oriented devout practices. Islamic Integrated Schools face challenges emanating from a wide curriculum, subjects taught in different languages, teachers use differing methodologies and lack of time to play. Despite all these problems, students are forced to take things in their stride and are quite positive about the benefits of the two systems. The language of instruction is the basic for an educational system. The choice of the language for instruction affects the quality of education, however the decision on the choice of language of instruction in education is left to the policy makers in education. The lack of training in subject knowledge among Islamic teachers is also greatly impactful on education.

Even those who have passed out from major Madrasas and have satisfactory subject content, they are inundated by the lack of procedure and pedagogical skills (Anzar, 2003, p. 23).

Proliferation of Education

The process of evolution from traditional madrasah to localized vernacular schools, and then on to European education brought the societies to become heterogeneous, culturally diverse, and facilitated mobility in the pursuit of knowledge to improve the Islamic community towards nourishment and growth, through participation and economic development. Islamic philosophy constrains reforms, due to compassions instigating and conserving disparities of control. Female educational practices are associated with Islam, where isolation and over protection of girls in the curiosity of domestic honor weakens human capital by blocking the education to them and affects gender equality.

Education is a way for accomplishing life goals, where the finish point and goals of society will determine the completion and rewards of education. Education involves whole of human; where the wholesomeness happens only when all the features of the life leads to material, moral, social, and spiritual development correspondingly spread all over. The teachers cannot joyfully deliver or interpret the syllabus correctly. They teach with textbooks with lessons that are at times above the understanding abilities of the students. Syllabus is significant in the process of education where the organization of the necessary knowledge, skills and attitudes gets imparted through the educational system. The Islamic Integrated schools use a dual curriculum. In addition to the problems associated with a western curriculum, which does not heed any consideration to the requirements, welfares and atmosphere of the learners; the dual curriculum combines the missed part and delivers all the subjects in Islamic education as a common syllabus. Education has steadily ignored the implication of conventional Islamic Education towards the development of contemporary educational structure (Berglund, 2015, p. 52). Education bears this sagacity of quality in the students towards quality that has an impartial rank elsewhere without any individual norms and proclamations, but entails distinct reasoning if people are to grow as a full-grown person.

Muslim parents want a strong Islamic studies program coupled with a sturdy academic education that could help their children become a well-groomed individuals and productive moral contributor in the community. Islamic principles make obligations to work and endorse their spiritual and religious requirements parallel with developing their lives over knowledge and empathetic views. Knowledge was found to be resultant in all those concerned directly from the Qur'an and Hadith as it was during

then or knowledge in general Islamic principles to do good, avoid harms, collaborate through others in upright activities and so forth were quite common as guided by the religion and does not stress the requirement to learn separately. Parents send their children to Islamic Integrated schools incline to be certain of that the religion should not be separate from the daily experiences and practices.

Novelty in Learning

Observation, quantitative reasoning and scientific expressions can be polished using learning tools to engage students in the new developments through drawing and writing skills, reading, expression, and communication. The empirical evidence for reasoning skills in addition to the cognitive and academic skills was foundation for development. The procedure of examining the proof, probing norms and constructing inferences was traditionally active and permeated within the Islamic enforceable limits. This indicated that there already existed a growing recognition for critical thinking, within the Islamic framework. The program for the transformation of Muslim instruction dispirited the learning by memorization and announced modern methods for learning. As a precedence for decisive growth, religious validity and secular admiration reformed the educational sector with religious training, taking care of curriculum development in humanities, history of religions and civilizations (Svante E. Cornell, 2006, p. 75). Individual changes can stress relevance and carry alteration not only in the purposes of learning the erudite of subject matter, approaches of learning, and similarly in the ethics of education as well. Education transacts through spiritual nurturing and edifying the character. Parents want a school that they can be trusted to strengthen, and not re-do, when it comes to ethics and ideologies.

The western orientation of complete college structure which contributed to rise of the contemporary universities had a proximity of relations to the Islamic madrasah system which endures through successfully up to this day in the Islamic world. The traditional education system consumed and became an essential part in the strategy for the knowledge impartation that which triggers to afford education that to go along with the student's understanding. Stressing religious values in the school settings are positive factors necessary to shape students' religious ethics and personalities groomed for the future. Islamic education was envisioned to aid as the principal medium for providing religious instructions to all the faithful on the vital guidelines prophesized by Islam.

Besides then the core of Islamic education is in ethical and character learning among Muslim scholars also taught the common man about the nature of association with God and the responsibility towards the divine, on the allowable and disgraceful actions and deed which attract the laws governing social affiliation among fellow Muslims. The drive to education is to polish student's ethics, educate their sprites, proliferate virtue, explain decorum and prepare them for a life full of genuineness and transparency. Students as well functioned in learning circles or groups who and operated autonomously. Learning was self-paced and had no formal tests. They require only the demonstration of mastery in recitation and appropriate writing of the verses. Physical reprimands were generally used both to control and rectify the behavior wrong done or to discipline a student for not reading and learn by heart as well. Students turnover was very frequent and the movement was also rapid contingent to the domestic need for help, or errand work at the home, no disgrace were carried through for getting dropped off education at school. Several students stay late to finish homework, almost missing to see the family or hanging out with friends, but instead are hopefully expecting to proceed to state that these long hours were just investments on their part of life which would pay a price as success in the future. Though the students may not be excited on their workload, they appear at least accepting to it.

Religion towards Innovation

The Qur'an contains reference to innovation as an apparently favorable light for an idea or practice that which is consistent with recognized pattern and principle (Abd-Allah, 2014, p. 14). The medressa's disciplined the Islamic Jurisprudence and guided them, that be remained as established along with the expansion of Islam and by the complex interpretation of Islamic texts which had trained them to be clad with legal and secretarial determinations as required by the Quranic school. Quranic schools teach children how to study in a organized situation, with admiration to the teacher, practice language and recite in harmony, encode and decode an alphabet, be a ethical person with decent behavior; and rudimentary arithmetic. Teachers sometimes feel frustrations as the children seem to prefer the secular school teachers to them. Evaluation of learning is formative or summative that the teacher or the institution regulates the amount of learning that has taken place. Islamic education teachers resort to using methods of memorization without explaining the content they teach. Often, they use

corporal punishment, thus dissatisfying the students from their lessons. The Qur'an upholds Islamic education as validation of truth and instructs those with the insight, on a mix of ethical and principled proportions to foster an open investigative process. The exclusively dependable narration is protected through the factual abilities learning strategies - memorization, imitation, dictation and recall. To chase a review, contemplate or founding a theory on or around the theme or source of an entity is respectable because the faculty of cognition is the maximum treasured as custodian of man, but it necessitates to start constructing upon from some the real details and not from sheer belief. Prospects and integration of spiritual growth as part of their educational goals were due to the support of the parents of Islamic Integrated school students who anticipated that the school will deliver such sustenance by strengthening the behaviors, values, and morals that are to be ingrained in their children, which normally could have been through at home. They look for a background that would be alike to the home environment with the rules, principles, and standards taught in the school would overlay with the parents expectations and taught at home. Rational thought and spiritual knowledge may be hard to unite but the idea of human reality as a social construction indicates that knowledge and reality differ according to social context be it Islamic or Western.

Conclusion

Learning provided to improve process and outcome through learning Environment, recognized learning and development needs, application of learned knowledge in practice, linkage of rewards to learning and development process (Shahram Gilaninia, Rasht., Iran Mir Abdolhasan Askari Rankouh., Milad Abbas Poor Gildeh., 2013). Education in the Muslim world had positioned Islamic education in the broader aspects of Islam, discovered that the learning consequences claim a wide spread and the related reorientation in learning process by pushing the Islamic education to a threshold to pick ingenuity and collaboration to attain a future-state (Niyozov & Memon, 2011, pp. 5-30). Islamic Integrated schools are workshops for continuous service spots of shaping the good moral in children. Academically and ethically these are common among many parents who feel it is crucial to take effort to the schools that disburse to fix the Islamic values in students. The Islamic education programs has issues which is wide and difficult in various surroundings and cultural differences, use of

English language for instruction, lack of graded and relevant teaching/learning resources to operationalize it. The Islamic studies curriculum benefits to retain Islam as a practice of life complete diversity of resources, including that of the memorization of the Quran. Parents reward their children for learn by rote parts of the Quran but also hire private tutors to assist them in their activities. Liberal interpretation of Islam will lead women to participate in social, economic and political life, and sustainable livelihoods and peace. The religious education outlawed with emancipation of women on an aggressive front, encouraging educational exchanges at all levels to strengthen only the western values.

Reference

- Kumar, A., & Mistri, S. (2015). *Innovation Training Methodologies, National Symposium on Excellence in Training*. India: United Nations Development Programme (UNDP).
- Mohd Nor, M. R., & Bahroni, I. (2011). Iqbal's Philosophy on Islamic Education: A Historical Perspective, *GJAT*. Vol 1.
- Niyozov, S., & Memon, N. (2011). Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions. *Journal of Muslim Minority Affairs*, 5-30.
- Abd-Allah, U. F. (2014). *Innovation and Creativity in Islam*. Retrieved from <http://www.sa-adah.org/wp-content/uploads/2014/11/Innovation-Paper1.pdf>.
- Anzar, U. (2003). *Islamic Education A Brief History of Madrassas With Comments on Curricula and Current Pedagogical Practices*. Retrieved from https://siteresources.worldbank.org/EDUCATION/Resources/278200-1121703274255/1439264-1126807073059/Islamic_Education_Paper1.pdf .
- Berglund, J. (2015). *The Brookings Project on U.S. Relations with the Islamic World Analysis Paper*. Retrieved from <https://www.brookings.edu/wp-content/uploads/2016/06/Final-Web-PDF.pdf> .
- Hashim, R. (2012). *The Reformation of Muslim Education in Malaysia: Ensuring Relevance and Overcoming Challenges*. Retrieved from http://irep.iium.edu.my/35224/5/rh_imam_hatip_paper.pdf.
- HT, J. (2013). *Islamic Education as Holistic Education, An exploration of sacred parenting and education, Tarbeyah*. Retrieved from <https://tarbeyah.wordpress.com/2013/08/10/islamic-education-as-holistic-education-by-jeremy-ht/> .
- Ibrahim, E. (2012). *Practices and Contributions of Islamic Education to Modern Education in Ethiopia: the Case of Bati Azhar Mesjid*. Retrieved from

<http://etd.aau.edu.et/bitstream/123456789/4813/1/6.%20Ibrahim%20Endashaw.pdf>.

Kuran, T. (2018). Islam and Economic Performance: Historical and Contemporary Links. *Journal of Economic Literature*.

M Agbiji , O., & Swart, I. (2015). *Religion and social transformation in Africa : A critical and appreciative perspectives*. Retrieved from <http://www.scielo.org.za/pdf/scriptur/v114/10.pdf> .

Mohd Nor, M. R., & Bahroni , I. (2011).

NMMU. (2010). *NMMU Research and Innovation Report 2010*. Retrieved from <http://rm.mandela.ac.za/rm/media/Store/documents/Annual%20Research%20Reports/2010-Annual-Research-Report.pdf> .

Permani, R. (2009). *The Economics of Islamic Education: Evidence from Indonesia*. Retrieved from <https://digital.library.adelaide.edu.au/dspace/bitstream/2440/65534/8/02whole.pdf> .

Sheikh, A. S. (2011). *Islamic education in Kenya, A case study of Islamic integrated schools in Garissa county, University of Nairobi*. Retrieved from http://erepository.uonbi.ac.ke/bitstream/handle/11295/57903/Adan_Islamic%20education%20in%20Kenya%20a%20case%20study%20of%20Islamic%20integrated%20schools%20in%20Garissa%20County.pdf?sequence=1&isAllowed=y .

Silvestr, S., & Mayall, J. (2015). *The Role of Religion in Conflict and Peace building*. Retrieved from https://www.britac.ac.uk/sites/default/files/Role-of-religion-in-conflict-peacebuilding_0.pdf.

Svante E. Cornell, .. a. (2006). *The Politicization of Islam in Azerbaijan, Central Asia-Caucasus Institute & Silk Road Studies Program*. Retrieved from https://www.silkroadstudies.org/resources/pdf/SilkRoadPapers/2006_10_SRP_Cornell_Islam-Azerbaijan.pdf .

Women and the Islamic Veil: Deconstructing Implications of Orientalism, State, and Feminism through an Understanding of Performativity, Cultivation of Piety and Identity, and Fashion. (n.d.).