

# The Construction Of Education Ideology Of The Education And Teacher Training (Tarbiyah) Faculty Using Ulul Albab (Humans Who Have High Spiritual, Intellectual And Social Strength)

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## Abstract

The development of Islamic education institutions within the Ministry of Religion is based on the developments in science, technology, community needs and government policies. After the nomenclature change occurred, which began with the policy of changing the Education and Teacher Training/EaTT (*Tarbiyah*) Faculty which became a branch of the Institute of State Islamic Religion (IAIN), to become State Islamic College of Religion of Malang (STAIN-Malang) throughout Indonesia, STAIN-Malang saw the change in the statute of this Islamic higher education institution as an opportunity to develop even faster, that is, after becoming STAIN, it immediately changed to the State Islamic University of Maulana Malik Ibrahim Malang, Indonesia (UIN Maliki Malang). This paper aims to analyze the construction of the *Tarbiyah Ulul Albab* education ideology which has made the development of STAIN-Malang to become UIN Maliki Malang. The research result are 1) the Islamic education institutions developed rapidly in the reform era along with social, political, economic, and cultural changes. 2) The contribution to Construction of Islamic Education Ideology variable respectively are EaTT Educational Objective Condition variable, EaTT Education System variable, and EaTT Education System variable (0.416, 0.329, and 0.326). 3) The null hypotheses are rejected for all independent variables, it mean there are a relationship between EaTT Education System variable, EaTT Factors Forming Education Ideology variable, and EaTT Educational Objective Condition to Construction of Islamic Education Ideology variable.

**Keywords:** Construction, Education Ideology, Ulul Albab

## I. INTRODUCTION

Education that is run without ideology tends to be an obstacle to the development of science, especially the lack of public interest in science as a result of neglected ideology. Islamic education without ideology gives the impression that there is a paradigm shift from idealist education to pragmatic education. This is often felt by the community that Islamic education is still far from expectations, namely the formation of a perfect human (*insan kamil*), it is proven that there

are still many juvenile delinquencies, behavior deviating from religious norms, and violations of Islamic teachings. In line with that, Imam Suprayogo [1] emphasized that visionary Islamic education should have strong ideological roots, which require the attention of all educational stakeholders by giving more attention to educational ideology, especially Islamic education.

The existing studies on Islamic education tend to look at three perspectives. First, placing Islamic education in normative and conservative

aspects. Second, Islamic education is often distinguished from other education, thus showing a dichotomy of science that has not seen many aspects of the openness of Islamic education to general education [2]. Third, literacy which discusses the ideology of Islamic education is understood to be extreme, radical and democratic. The extreme nature of educational ideology is more due to extreme religious views. Radical as an ideological character that is more powerful than extreme, while democracy is a characteristic that frees freedom in the education system. Third, the ideology can then be seen through a number of literature findings such as, (1) Studies that emphasize the extreme nature of ideology-based education are seen through the ideology of violence that has plagued all societies, both children, adolescents and adults who according to [3], children are also vulnerable to the ideology of violence. Referring to the two opinions above, the world of education as one of the places where students develop, is very vulnerable to various ideological understandings. Islamic education develops itself through the *Qur'an* and *Hadith* as the source of its teachings. The learning process of Islamic education can lead to the formation of students' characteristics. (2) Studies that emphasize the nature of radicalism, in which education and educational institutions are very likely to spread the seeds of radicalism and at the same time prevent (read: de-radicalization) of radical Islam. In some public college campuses, the tendency of students to support acts of radicalism is also higher. This was revealed in a research on Campus Islam involving 2.466 samples of students from various well-known universities in Indonesia. Radicalism can arise from various elements in education. In general, the phenomenon of radicalism in education is born from teachers to students, from students to teachers and also from parents/society to the elements that exist in education. (3) Studies that emphasize the nature of democracy in the presence of a democratic educational ideology through the concept of total ideology which uses a compulsion analysis, sharpens itself with objective exposure to structural differences in thoughts that occur in different social backgrounds [4].

This study aims to complement the shortcomings of existing studies that tend to look at the theory of Islamic education in a normative way, so that this research will fill the existing shortcomings through: (a) *Tarbiyah Ulul Albab* education which is run at State Islamic University of Maulana Malik Ibrahim Malang, Indonesia (UIN Maliki Malang); (b) The factors that shape the educational ideology of *Tarbiyah Ulul Albab* education; (c) The objective conditions of *Tarbiyah* Education.

This research is based on three arguments, first, that Islamic education is based on ideological bases. Second, good performance will produce a good education system. Third, pragmatism is a thought form of eliminating ideology in the education system.

## LITERATURE STUDY

### 2.1 Education Ideology

Ideology according to William F. O'Neil is a "value system" composed of various institutions, such as educational institutions which according to Parepare (small city in East Java province) [5], are inseparable from ideology, where ideology is the basis seen by Knowles and Antonio [6], can be instilled through selection, distribution, to legitimacy as a form of "reproduction of political, social and economic structures" which are useful for fulfilling the "psychological" needs of their world. These ideological forms, by William at least, are manifested through conservative-socialist, liberal-capitalist, to humanistic-theocentric forms which then aim to develop educational excellence through values, attitudes, and life behavior to create civilized humans [5]. In line with Parepare's thinking, Hartono then said that ideology in education is a form of developing "modernization of Islamic education" which can enrich educational thinking, by building a "theoretical paradigm" as a value system that embodies "the evolution of the Islamic movement" by shifting the "myth" period towards period of ideology and science" and became a form of the Islamic knowledge movement in Indonesia itself [7].

However, the existence of the education

system in Indonesia itself is quite problematic because it is based on the "dichotomy of knowledge" created by western countries to strengthen the existing "ideological basis", which in turn has an impact on Islamic education institutions in Indonesia [2]. However, it is not only the dichotomy that has made the education system in Indonesia problematic and resulted in dualism of education, but also modernization which has changed the functional structure and education system, thus making the education system in Indonesia even more unstable. For this reason, Yang [8] stated that the need for an ideology in education, because it can "help improve the higher education system" through improving the quality and effectiveness of education by implementing such forms of teaching. This can be applied through adjusting the education system to a "new atmosphere" of changes that occur in educational institutions, by increasing the "educational mechanism" through the applied ideological form [8]. Ismail [9] stated that the need for an institution to carry out "shifting education paradigms" which are useful for building a "social order" because ideology in education itself is a form of "resources" over "stock of knowledge".

## 2.2. Education Performance

Performance has become essential things in education, after seeing the ideology that underlies education. Ismail [9] highlighted the role of the teacher as the main thing because it can influence the mindset of society by "transforming knowledge, values, and ethics", which these aspects can become a form of "individual development". However, Ismail [9] stated that the role of the teacher cannot be separated from ideology in education, which in this case is discussed that Islamic education such as the vision and mission stated in the *Qur'an*, namely *Ulul-Albab* which is the "vision" of teachers in balance between "the power of thought, reason, remembrance, and spirituality" which is based on the spirit of love the God and love your neighbor (*amar ma'ruf nahyi mungkar*) as a requirement for a professional teacher in "building the world to a better order". Mujib [10] also stated that teaching

is an important thing, which can "give birth to the concept of Islamic education" such as *tarbiyah*, where *tarbiyah* is an absorption of the word "*rabb*" which means to grow and develop as a result of "transformative education" which according to Mujib [10] is the term "nurture, educate, and maintain."

In addition to the *tarbiyah* concept in Islamic education, Husaini and Fitria

[11] offer an idea that in educational institutions there must be several components to support the institution to produce proper performance through planning, organizing, actuating, and controlling, where actuating is one of the components. based on "religious principles." Through these components, effectiveness can be determined through the "control system" and by conducting supervision as a guarantee for the implementation of "planning" which is "material" and "spiritual." Through strategic learning and "perceived effectiveness", Jabri stated that this can be a driving force in influencing performance, where performance plays a strategic role both organizationally and individually [12]. Then, education performance in this case is related to institutions, because the quality of the management of an institution can support the creation of an "optimal performance atmosphere" [13]. For this reason, Ramdhan and Siregar [14] stated that the need for institutional management as a form of "quality productivity", one of which is by increasing "work efficiency" by looking at teaching skills based on the principle of "didactic-pedagogical" to "strengthening of institutions" according to Ramdhan and Siregar. [14], so far there are still gaps in Islamic education institutions such as quality, access, accountability, autonomy, competitiveness, and a poor institutional image.

## 2.3. Pragmatism in Education

The term pragmatism is a term from Latin and Greek origin, namely "pragmaticus" and "pragmatikos" which look at "the practical impression of an idea and function towards action" but on the one hand it becomes an idea in "thinking and acting in a creative and insightful way", where this pragmatism thought was initiated by several prominent figures namely Charles S.

Peirce, William James, and John Dewey who were born in America in the 19th century [15]. In addition, the philosophy or pragmatism thought, was also initiated by Ibn Khaldun as a "new discourse" in Islamic education, which became a "philosophical thought of Islamic education" based on religious-conservative, religious-rational, and pragmatic-conservative schools, where Ibn Khaldun more use of from pragmatic thinking by separating science function, instead of seeing value as something essential in his thinking [16]. Then, the elimination of ideology in education, as a result, makes the form of pragmatism in education based on a social layer, as stated by Pratama and Zuhijra [17] causing "people to compete for favorite education" without seeing the importance of an ideology which then functions itself, to prepare and equip students for "technical skills" in line with Dewey's thinking as a leading figure in the philosophy of pragmatism [16].

Pragmatism in education is then seen as a logical consequence of the strong influence of globalization, which according to Madura can erode values, character, and mentality that obscures the orientation of people's lives through pragmatic thinking. Although the philosophy of pragmatism according to Ershad and Parepare, underlies science as "something useful" and becomes "a suggestion for human progress", pragmatism has made education a practical thing by looking at the need for employment [18] and overthrowing the previous education system, become "vocational education" that is "ready to use" by seeing its functional characteristics [19]. This then becomes very problematic when delving deeper into the existence of pragmatism in education, which according to Hendra [19] makes educational institutions that were originally established distribute values, then only look at the

### 3.3. Mathematical Model

Model mathematical for multiple linear regression [22,23]:

$$y_{ij} = b_0 + b_1 x_1 + b_2 x_2 + b_3 x_3 + \varepsilon_{ij} \dots (1)$$

or

$$\text{CONTR} = b_0 + b_1 \text{ES} + b_2 \text{FF} + b_3 \text{EO}$$

Where,

results so that they leave "the quality of the teaching and learning process" and reduce its essence as a "noble" thing which previous institutions played in "developing human beings" with more "challenging" ideas [19].

## RESEARCH METHODS

### 3.1. Research Design

Based on its function, this research is included in descriptive research or qualitative and quantitative approaches. Descriptive research is one type of conclusive research which has the main objective of describing something, namely the characteristics or functions of the market. Descriptive research is characterized by the formulation of specific hypotheses, so the information required is clearly defined, so that descriptive research is planned and structured [20]. The data in the study were obtained using interview data collection techniques, documentation, and observation. The second approach using multiple linear regression.

### 3.2. Population, Sample and Sampling Techniques

In this multivariate research, the analytical tool used is Multiple Linear Regression. According to the analytical tool used, the determination of the number of samples is determined by the requirements specified by Hair et. al. [21]. Hair et. al. [21] stated that: "the number of samples taken is at least five times and a maximum of ten times the number of parameters used in the study. This study uses 4 parameters in the form of question items in the questionnaire, so that the minimum sample size taken is 4 multiply 5 is 20 (given 42 respondents) and the maximum sample is 20 multiply 10 is 200.

$$i = 1, 2, \dots, a$$

$$j = 1, 2, \dots, b$$

$b_0, b_1, b_2, b_3 =$  constants or regression coefficients.  $x_1 = \text{ES} = \text{EaTT Education System variable.}$  (1)

$x_2 = \text{FF} = \text{EaTT Factors Forming Education Ideology variable.}$   $x_3 = \text{EO} = \text{EaTT}$  (2)

Educational Objective Condition variable.

$y_{ij} = \text{CONTR} = \text{Construction of Islamic}$

Education Ideology variable.  $\varepsilon_{ij} = \text{Error}$ .

### 3.4. The Conceptual Research Framework

Figure 1 shows the Conceptual Research Framework, there are research variables, include: EaTT Education at UIN Malang, EaTT Factors

Forming Education Ideology, EaTT Educational Objective Condition, and Construction of Islamic Education Ideology.

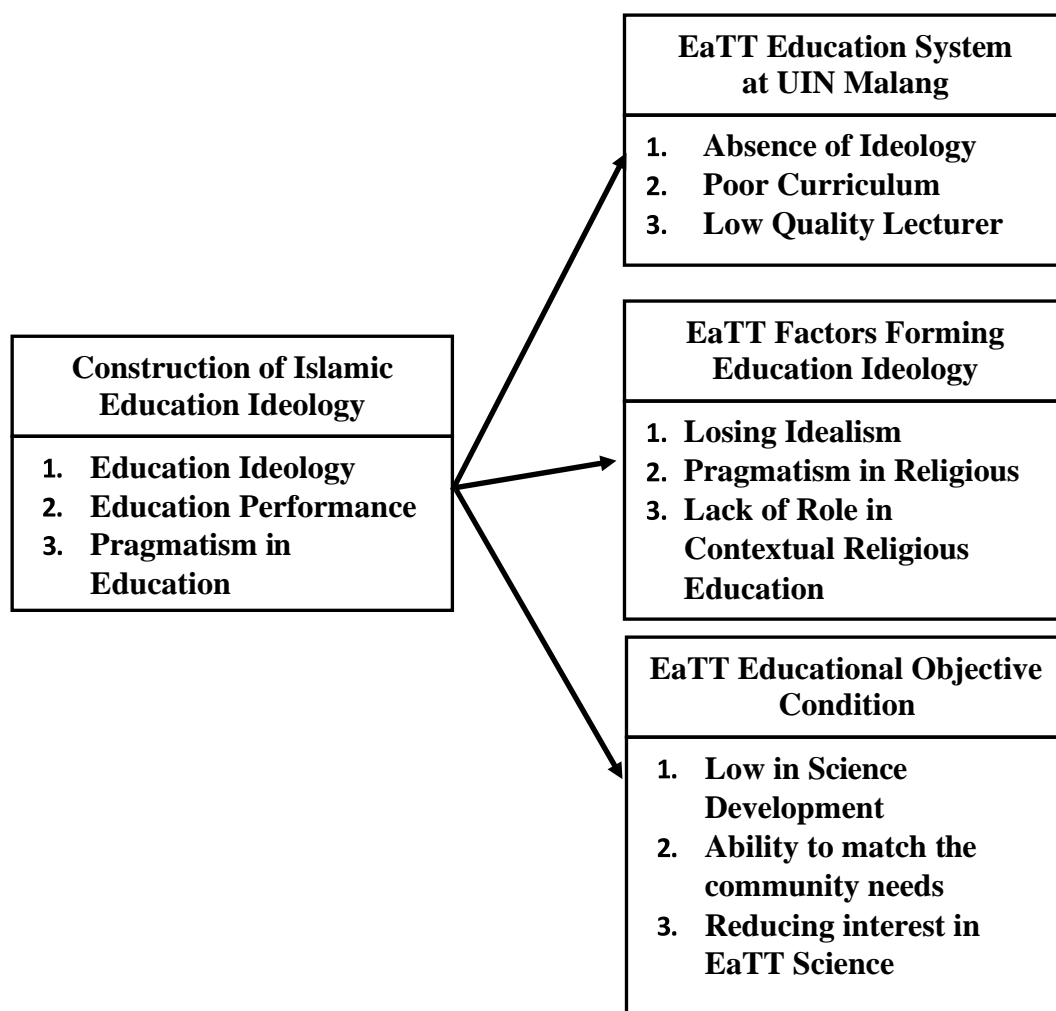


Figure 1. The Conceptual Research Framework

### 3.5. Likert Scale

Ankur Joshi [24] stated that: "Likert scale is the most fundamental and frequently used the respondents' perception of psychometric measurement in social sciences and educational research."

The Likert scale has a five (or seven) point scale which is used to measure the individual's perception. The rating of a Likert scale assumes that the strength/intensity of an attitude is normative, for example: Strongly Agree (5), Agree

(4), Neutral (3), Disagree (2), and strongly disagree (1), and makes the perception that individual attitudes can be measured [25].

### 3.6. Null Hypotheses

The null hypotheses of this research are:

H<sub>01</sub>: There is no relationship between EaTT Education System and Construction of Islamic Education Ideology variable.

H<sub>02</sub>: There is no relationship between EaTT Factors Forming Education Ideology variable and

Construction of Islamic Education Ideology variable. (one scientific) [27].

c.  $H_{03}$ : There is no relationship between Educational Objective Condition variable and Construction of Islamic Education Ideology variable.

## IV. RESULTS AND DISCUSSION

### 4.1. Qualitative Approach

#### 4.1.1. Tarbiyah Ulul Albab Education at UIN Maliki Malang

*Tarbiyah Ulul Albab* education at UIN Maliki Malang departs from reality, namely:

##### 4.1.1.2. Absence of Ideology

The development of the *Tarbiyah* Faculty has experienced ups and downs, resulting in a condition without ideology. This condition causes a transition period related to the transfer of institutional status. This change began in 1997 by developing Islamic higher education institutions within the Ministry of Religion, based on the transfer of statutes it was deemed necessary to adapt to the development of science and technology in the era of globalization. The institutional system with faculties outside the region being a branch of the Institute of State Islamic Religion (IAIN), is not relevant to the times. On the other hand, the statute changes are also to improve the quality of Islamic higher education as expressed by Arif Furqon [26].

##### 4.1.1.3. Poor Curriculum

The statute change from the *Tarbiyah* Faculty to STAIN had a significant impact on UIN Maliki Malang. With the STAIN status, they will not be able to develop the disciplines that are in the *al-Qur'an and al-Hadith*. As the character of high school, the disciplines that can be developed are limited to one discipline. UIN Maliki Malang has aspirations to develop worldly science (general science) and *ukhrowi* science (religious knowledge). This is based on the universality of Islamic teachings. At the institutional stage, it is still STAIN, so the curriculum is not universal (general and religious), but is more monolithic

#### 4.1.1.4. Low Lecturer Quality

*Tarbiyah* development after changing its status to STAIN Malang, was carried out seriously and sustainably. There are still many obstacles that must be faced by STAIN Malang. Apart from being limited in number, the age and rank structure of lecturers is not ideal. In terms of quantity, the number of lecturers is still limited, only 43 people, including senior lecturers and there is no cadre of young lecturers. The educational qualifications of lecturers, on average have Doctoral education (Drs/undergraduate lecturers), do not have S-2 and S-3 (Post Graduate Lecturers). This causes the development of Islamic higher education in Malang to experience obstacles, because the campus residents have the idea of developing higher education in the future.

From the three conditions, it can be understood that the real condition of the development of UIN Maliki Malang was during a period of stagnation, namely the period of status transfer from the *Tarbiyah* Faculty to STAIN Malang. Departing from this fact, the entire academic community of STAIN Malang built a paradigm to turn STAIN Malang into a UIN Maliki Malang. From here the movement for institutional development begins which involves all components of the campus, starting from leaders, lecturers, staff and students as well as stakeholders (alumni, educational institutions, local government and the community).

#### 4.1.2. Factors Forming Educational Ideology Tarbiyah Ulul Albab

The education ideology of *Tarbiyah Ulul Albab* is based on several factors, namely:

##### 4.1.2.1. Losing idealism in seeing Islamic education

Many Islamic education is still alive, in the sense that it is difficult for Islamic education institutions to advance but also cannot die. This is due to the loss of the idealistic spirit of Islamic education. Even though the potential possessed by humans to be creative in developing Islamic educational institutions is very large. The new

Islamic education is seen as a process towards a better life. The process will emerge when ideals inspire someone, especially in the field of Islamic education. The change in status from STAIN to UIN is an embodiment of this ideal. This can be seen from the structure of Islamic education institutions, starting with STAIN, then IAIN and then UIN. The jump step (from STAIN directly to UIN) is a process of high ideals. This leap can be made if one is able to empower one's own wealth, such as devoting oneself to an institution, having a vision and mission for future Islamic education, and a noble desire to develop Islamic education [1].

#### 4.1.2.2. Pragmatism in Religious Education

Along with the difficulty of finding a job, it is hoped by the community that education can provide this hope. Educational orientation is directed to meet the needs of society, including Islamic education. At STAIN Malang, facilities were built that were not owned by any Islamic educational institution, such as Ma'had Ali (boarding school for higher education), one year learning Arabic, increasing religious practices, such as congregational prayers, *khotmil Qur'an* and so on. The goal of the ideals of Islamic education to become a perfect human (*ahsany taqwim*) is slightly distorted by the demands of the community. Changes occur as a whole, both in terms of curriculum, or the learning process, well as evaluations to produce ready-to-use humans in the world of work. This has become the main vision of the world of Islamic education [1].

#### 4.1.2.3. Lack of Role in Contextual Religious Education

The community still hopes a lot about the role of Islamic religious education in building society into a society that is polite, civilized and has a noble character. Actually, Islam, as a source of value for human life, should play a greater role in building society. The distortion of Islamic teachings occurs due to the followers' understanding of Islamic teachings. On the other hand, the socialization of Islamic teachings developed by the preachers does not have a

standard curriculum, so each person runs separately. Islamic higher education should have the most complete study of Islamic teachings in accordance with the characteristics of society [1].

STAIN Malang in its early phase did not yet have an ideological foundation about visionary education. This happened during the initial development at the transitional stage, namely the transition from STAIN to UIN. Therefore, it feels like the institution has lost its ideals as an Islamic educational institution. This happens more due to the desire of a small number of leaders to build a bigger one, so it is like a dream. As a result of the loss of idealism, then it has an impact on the attitude of pragmatism, that is, the institution operates as it is, there has not yet been a major visionary reform movement. Likewise, the vision and mission of educational institutions has not been running well, so that the existence of the institution is only what has been running as before.

#### 4.1.3. Tarbiyah Ulul Albab Educational Objective Conditions

The objective conditions of *Tarbiyah Ulul Albab* education have an effect on the overall performance of tarbiyah education, namely:

#### 4.1.3.1. Cause Science Development Has Not Happened/Too Late

In the Three Duties of Higher Education, it is stated that the first is education and teaching, Science is given a very broad platform in the Three Duties to develop, through teaching, research and community service. The process of developing science in higher education is very dependent on the status of the educational institution itself. If it is a high school, the disciplines developed are very limited. STAIN Malang also experiences the same problem, because of its institutional status. Islam provides flexibility to study various disciplines, both general and religious, so that STAIN which is part of the institution of Islamic education feels inadequate with the ideals of the STAIN Malang academic community [27].

#### 4.1.3.3. The Education System Has Not Been Able To Meet Community Needs

The community's dependence on education is getting bigger, along with the trust that the community has given to Islamic educational institutions. Society demands that not only their children have cognitive and psychomotor abilities, but their attitudes and behavior are demands. They want their children to be intelligent and virtuous, intelligent and moral. All of these are characteristics of the *ulul albab* generation. STAIN Malang responds to this phenomenon by building an integrated system between Islamic universities and Islamic boarding schools. All new students are required to live in *mahad* for one year. In held activities to shape student character [1].

#### 4.1.3.4. Reducing Interest in *Tarbiyah* Science

*Tarbiyah* is very much needed in building the nation, both in the educational environment, in the family environment and in the community environment. STAIN Malang faces enormous challenges from the community, especially Islamic education. The challenge is that the community is less interested in Islamic education. The attitude of *Muslims* towards Islamic education varies. This difference occurrence is greatly influenced by environmental factors. There are people who have a positive view of Islamic education institutions, so their children are sent to these Islamic educational institutions, even though their relatives and neighbors have given information about the poor Islamic education institution - some people have a negative attitude towards Islamic education, so they do not want to send their children to this Islamic education institution [28].

#### 4.1.5. Construction of *Tarbiyah Ulul Albab* Education Ideology

Construction of *Tarbiyah Ulul Albab* Education Ideology, namely:

##### 4.1.4.1. Islamic Education Is Based on Ideology Bases

The existence of Islamic education that

has not yet moved towards change is the concern of all parties. The leaders of STAIN Malang have convinced all students that STAIN will become an advanced Islamic university. However, the entire academic community has not taken this call seriously, some are even pessimistic. The alumni always express hopes for the progress of STAIN Malang. People really hope their sons and daughters can study at STAIN Malang because of their quality. According to Malik Fadjar [1] "Between the next three to five years, I believe UIN Maliki Malang can become the real university. The change that was conveyed by Malik Fadjar was a change in Islamic education institutions from simple ones to advanced educational institutions. This change is a positive change that all parties want. Achmad Jaenuri [29] stated that: "Changes and environmental developments that occur in society force a person sooner or later to answer the challenges that arise as a result of these changes."

The development of Islamic education requires the struggle of all parties, both internal and external. Internally, the entire academic community is mobilized towards a future Islamic higher education. Movement is in accordance with the duties, principal and functions (*Tupoksi*) of each person, starting from the rector, vice chancellor, dean, vice dean, head of department, secretary, administrative staff, lecturers and students. External parties are encouraged to assist in the development of Islamic education, starting from the bureaucracy (Ministry of Religion of Republic of Indonesia), alumni, mass organizations, the community and Islamic educational institutions. Of all these components together to make STAIN Malang become a future Islamic education institution [30]. A sincere intention and sincere attitude are needed in a struggle, whether fighting for his own life or fighting for Islamic education. This spirit is based on the interests of the *Muslim* community to get quality education. Actually, since the beginning, the Islamic ummah was aware of striving to create Islamic educational institutions for the nation's children. "This has also been experienced by scholars in realizing Islamic educational institutions. The development of Islamic



educational institutions in Indonesia, having different backgrounds, styles, and roles, as well as the struggle in realizing these Islamic educational institutions, is not easy for scholars.”[31]

#### **4.1.4.2. Good Education Performance will result good education system**

The existence of the *Tarbiyah* Faculty in Malang has inspired the STAIN leadership to move forward. This is based on two things. First, the public's impression of Islamic education institutions is not good, so they think that Islamic educational institutions are not advanced, even dirty and shabby. Second, Islamic education is still far from what the community hopes for. STAIN Malang moves towards eliminating this impression, so that it conducts various studies, both studies at advanced general education institutions, as well as studies at Islamic boarding schools. "*Pondok pesantren* (boarding schools) as an educational institution that has strong (indigenous) roots in the Indonesian Muslim community, is on its way to be able to maintain and maintain its survival (survival system) and has a multi-aspect educational model." (*Pesantren* as Islamic Education Institutions/Birth History, Education System, and Present Development). Apart from studying multi-aspects, Islamic boarding schools are a very conducive place to instill values of character, morals, culture and good habits. can play a role as a model for character education in Indonesia.”[32]

Based on the above views, STAIN Malang builds an integrative education system between Islamic higher education and Islamic boarding school education. Islamic higher education emphasizes the process of intellectual development, both mastery of science and mastery of professionalism.

Abdul Munir Mul Khan explained that the goal of *Tarbiyah Ulul Albab* is the process of actualizing the intellect of students who are technically skilled, mature and have complete *Muslim* personalities, have the freedom to create while maintaining the human values that exist in humans to be developed proportionally Islamic.

*Pondok pesantren* education actualizes the formation of a complete *Muslim* personality, both

physically and mentally. Thus, students are expected to be intelligent and have noble morals. Indirectly and informally character education has been strongly implanted with patterns and techniques typical of Salafiah pesantren. Character education actually does not have to use a formal curriculum, it is enough to cover the curriculum. Character education is not always taught in the classroom, but is carried out simultaneously and continuously inside and outside the classroom [33].

#### **4.1.4.3. Pragmatism is a Form of Thought from the Absence of Ideology in the Education System**

The existence of changes in Islamic education institutions, especially the *Tarbiyah* Faculty to STAIN Malang has a pessimistic impact on the STAIN Malang academic community. They still felt comfortable when they were *Tarbiyah* Faculty. This situation received a response from the leadership of STAIN Malang, that the status of STAIN was only a stepping stone to become a State Islamic University. At times like this there was a massive movement of the entire academic community towards this change. "I try to convince all parties that in fact there are many opportunities that might be developed to change this situation. After all, according to my belief, building a university is not only determined by the amount of the budget, but the most important thing is the ability to innovate or improve the quality that can be offered to the community”[34]. Many people feel that realizing their dream of having an educational institution to be proud of is not an easy thing. This is realized by the entire academic community. The ideals must be realized together by unifying, fighting and sacrificing. The development of education in the archipelago is the result of the efforts of the scholars' who are persistent in their struggle to spread and convey knowledge to the children of watan. In this connection, scholars' contributions need to be highlighted as appreciating their services and their ideas need to be adapted to the needs of the 21st century [35].

If the turmoil of the academic community (hopefully anxious) does not get a response from

the leadership, then the trust of all parties in STAIN will fade. Therefore, the leadership of STAIN strived hard to realize this spirit. One of the things that was done was changing the status of STAIN to Indonesian Sudan Islamic University (Universitas Islam Indonesia-Sudan/UIIS). Based on the Decree of the Minister of Religion Number 353 of 2002 dated July 17, 2002, STAIN Malang was designated as the Indonesian Sudan Islamic University (UIIS). recognized by the government on the grounds that naming state tertiary institutions may not include names of other countries, resulting in different conditions, namely diplomas received by students using STAIN, while they study at an institution called UIIS.

**3.7. Quantitative Approach**

The estimation results of all the causal relationships of the research can be seen in the following computer software output results.

**3.7.1. Descriptive Statistics**

Table 1 shows the mean value of the independent variables and dependent variable is EaTT Factors Forming Education Ideology variable, EaTT Education System variable, EaTT Educational Objective Condition variable, Construction of Islamic Education Ideology variable perception score respectively is 4.408, 4.3810, 4.3095, and 4.2143 it means approach to agree.

**Table 1. Descriptive Statistics**

	Mean	Std. Deviation	N
CONTR	4.2143	.64527	42
ES	4.3810	.58236	42
FF	4.4048	.70051	42
OS	4.3095	.64347	42

**3.7.2. Coefficient of Determination (R<sup>2</sup>)**

Table 2 shows the coefficient of

determination is 0.743 it mean the information of all variables is 74.3% higher than 60% (good).

**Table 2. Coefficient of Determination**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.862 <sup>a</sup>	.743	.723	.33990

a. Predictors: (Constant), OS, ES, FF

b. Dependent Variable: CONTR

**3.7.3. Multiple Linear Regression**

Table 3 shows the coefficient of the multiple linear

regression, so the equation is

$$CONTR = -0,459 + 0.329 ES - 0.328 FF + 0.416 EO \tag{3}$$

**Table 3. Regression Coefficients**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.459	.473		-.971	.338
	ES	.329	.099	.297	3.320	.002
	FF	.326	.105	.354	3.120	.003
	OS	.416	.119	.415	3.491	.001

a. Dependent Variable: CONTR

Table 3 and equation (3) shows the regression coefficient of the independent variables EaTT Education System variable, EaTT Factors Forming Education Ideology variable, EaTT Educational Objective Condition variable respectively are 0.329, 0.326, and 0.416. The highest contribution to Construction of Islamic Education Ideology variable is EaTT Educational Objective Condition variable (0.416), The second highest contribution to Construction of Islamic Education Ideology variable is EaTT Education System variable (0.329), and the lowest contribution to Construction of Islamic Education Ideology variable is EaTT Education System variable (0.326).

### 3.7.4. Null Hypotheses

Table 3 shows the null hypotheses of this research are:

- $H_{01}$  is rejected it mean there is a relationship between EaTT Education System and Construction of Islamic Education Ideology variable.
- $H_{02}$  is rejected it mean there is a relationship between EaTT Factors Forming Education Ideology variable and Construction of Islamic Education Ideology variable.
- $H_{03}$  is rejected it mean there is a relationship between EaTT Educational Objective Condition variable and Construction of Islamic Education Ideology variable.

## 4. CONCLUSION

The development of Islamic education institutions developed rapidly in the reform era

along with social, political, economic and cultural changes. These changes have an impact on Islamic higher education institutions, because it has been a long time since there has been no significant institutional development. STAIN Malang is an Islamic education institution that has experienced fundamental changes and developments. This is the answer from the change of the Tarbiyah faculty to STAIN Malang which has received various responses from the STAIN Malang academic community, both positive and negative. Along with the challenges of Islamic education in the future, slowly the positive response has turned into a positive response, thus taking the form of a massive movement towards institutional change. This massive movement was inspired by the construction of the Tarbiyah Ulul Albab educational ideology that all leaders, lecturers, employees and students aspire to have an educational institution at the State Islamic University of Maulanan Malik Ibrahim, Malang, Indonesia. The construction of the Tarbiyah Ulul Albab educational ideology provides inspiration to leaders of Islamic universities throughout Indonesia to be able to develop Islamic educational institutions throughout Indonesia.

The regression coefficient of the independent variables EaTT Education System variable, EaTT Factors Forming Education Ideology variable, EaTT Educational Objective Condition variable respectively are 0.329, 0.326, and 0.416. The highest contribution to Construction of Islamic Education Ideology variable is EaTT Educational Objective Condition variable

(0.416), The second highest contribution to Construction of Islamic Education Ideology variable is EaTT Education System variable (0.329), and the lowest contribution to Construction of Islamic Education Ideology variable is EaTT Education System variable (0.326).

The null hypotheses are rejected for all independent variable, it mean there are a relationship between EaTT Education System variable, EaTT Factors Forming Education Ideology variable, and EaTT Educational Objective Condition to Construction of Islamic Education Ideology variable.

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