

The Concept of Islamic Education to the Human Quality in Islamic Universities

Abdul Malik Karim Amrullah
Universitas Islam Negeri Maulana Malik Ibrahim
Jalan Gajayana 50 Malang, Indonesia 65145
zainababdulmalik@pai.uin-malang.ac.id

Segaf
Universitas Islam Negeri Maulana Malik Ibrahim
Jalan Gajayana 50 Malang, Indonesia 65145
justsegaf@gmail.com

Abstract- Best Islamic universities in the world are fascinating to be study their contribution to human civilization. However the recent Islamic University underperform to the glorious earlier period, as for the lack of intellectual *moslems*, intellectual traditions product and quality standards to solve the education problematic worldwide. The objective of this study is to determine the concept of Islamic education, which imply the best practices of best Islamic universities management in the world. This study uses library research approach with descriptive analysis. The quality of Islamic universities cannot be separated from the concept of Islamic education that develop *insan kamil* (the perfect man) who has the power of reasoning, mental, physical and spiritual that eventually evolved on strengthening academic-reinforcement to support the concept of *insan kamil*.

Keywords— *The Concept of Islamic Education; Human; Quality; Islamic Universities*

I. INTRODUCTION

The modern era of society, rapid network worldwide, economic globalization influencing education institutions. Islamic education also affected as well as the rapid increase number of *moslems* in the world. Islamic education must have flexibility and able to adapt in term of domestic factors and linkage to other global forces to the realities of modern era. The ability to adapt of Islamic education regarding: new socioeconomic, modern governance, cultural, and international factors. Islamic education such as quran education presence in Middle East, Asia, and Africa. The unique of Islamic development: from economic and ideological field into educational field. Islamic perspectives introduced the concept to complete the conventional concepts that are well developed earlier [1]. Madrasah (Islamic Elementary School) is primarily enthusiastic to the study of Islamic law (queen of the Islamic science) [2]. In higher education level, Islamic Universities also give a new approach in educational development globally. An approach regarding: integration of spirituality to the education curriculum. The dialogue around the world increasingly focussed on examining personal, religious and spiritual values to the educational world [3].

The best Islamic universities in the world are very interesting to be studied in relation to its contribution in organizing the world civilization especially in developing of spirituality in academic area. A fascinating phenomenon that occurred in Indonesia as one of the biggest Muslim country also needs to be examined together, especially in the development of Islamic universities who seemed to be trying to make changes in order to participate and make a meaningful contribution in the development of Islam.

II. METHODS

This study uses library research approach with descriptive analysis.

III. FINDINGS AND DISCUSSION

A. The concept of Islamic Education

Before we examine about Islamic educational institutions such as Islamic universities, we should first examine what exactly Islamic education itself is. Studies on Islamic education become very important before reviewing about Islamic institution itself, as Islamic institution itself is growing in line with the concept of Islamic education itself.

According to Ismail Ali [4] in his book "Ushul al-Tarbiyyah al-Islamiyah", he suggests that tarbiyyah is derived from the basic word of robba-yarubbu-tarbiyyatan which means "grow and increase". And in line with the basic understanding of "tarbiyah" basic, Ahmad Warson [5] in his analysis suggests that tarbiyyah means namaa, wazaada or grow and multiply".

According to Ibnu Manzur [6] ever recorded form "tarbiyyah" along with other forms, from the word's root of "roba" and "robba" whose meaning is the same as the word's root "ghodza" and "ghodwa" whose meaning according to al-Asma'i and al-Jauhari means: feeding, nurturing and caring. This meaning, which is also by Ibn Manzur, can refer to everything that grows, like children, plants and etc. The word of tarbiyyah according to Muhammad al-Naquib al-Attas, basically means "nurturing, bearing, feeding, developing, maintaining, creating, making increases in growth, raising, producing results that are ripe and taming. However, that understanding as afore said by al-Attas only refers to the

notion of "ownership" that is on the Almighty God, the Creator, the Supreme Sustainer, the Creator, the Possessor of everything, and so on, all of which are covered and indicated by a term single "al-Rabb" [7].

According to M. Yusuf al-Qardhawi [8] that the meaning of Islamic Education is to creating of perfect human with his potentia there are intellectual, spiritual and physic, akhlaq and skill". So that i conclude that the meaning of islamic education means to cultivate and develop the potential of body (physical), mind, akhlaq (morality) and spirit.

Islamic education has a meaning as a process of development and rescue of human nature. Islamic education is to develop the physical, spiritual, mental [9] and even only his mind, but how to keep the three potential to grow and "safe" (Islam). The development of human's physic should not only be good, but it should also how the physic is safe. Thus, it is used for well-worth-it jobs. Moreover, the mind is not only for thinking and working on messy things quickly, but it is also created for thinking right and straight. Therefore, the mind finally could draw a conclusion that everything will be back to Allah SWT.

From the above understanding, it can be concluded that Islamic education actually idealizes a human figure that develops his mind, soul, body and spirit. It means that Islamic education should prepare the devices that are used to develop the human potential. For example, how the mind's potential can be grown will require anadequate device. One of the devices needed in developing the intelligence is the means of classrooms, laboratories, and libraries. These means must be supported with a good learning process. Physical potential also needs adequate means in order to make learners develop better physically such as adequate sport facilities. While for the soul potential, it requires means of psychology laboratory accompanied by the good service to maintain and control the learners' emotion. Furthermore, for the spiritual potential, it should be supported with good supporting infrastructures to such as mosque, and etc.

Islamic religion offers full guidance spiritually (hablum minallah) and socially (hablum minannas). This guidance starts through mosque institution as the spiritual and important building of Islam [10].

B. Islamic Educational Curriculum

Islamic educational institutions certainly need curriculum that can be able to translate the concept of Islamic education above. Islamic educational curriculum itself is actually a concept that continues and connected (sanad), inclusive (rahmah lilalamin) and integrated (tauhid). It means that Islam considers the curriculum as it was actually a series of Allah SWT's teachings contained in the Koran that was customized and used habitually by the Prophet Muhammad SAW through his Sunnah as an agent of teaching transmission of God in this earth. Then, it was continued by his companions, tabi'in, and scholars who continued to consistently maintain the "purity", teach the divine on this earth in order to keep developing it

through the interpretation of passages from various developing cases.

The implication is that, the knowledge disseminated and developed should be rigorously "continued"(connected) with the teachings of the Prophet Muhammad SAW, therefore the teacher's position is very important in the curriculum of Islamic education. The teacher is the mouthpiece of the Prophet Muhammad SAW in conveying knowledge to the students. In this position, actually, substantially, all of the knowledge that is described in the Qur'an and implemented through the daily behaviors and teachings of the Prophet Muhammad SAW is a curriculum for Muslims.

While for rahmahlilalamin and integrated, it means that all the knowledge that is developed by Islam should orientate towards the understanding of Allah as the God of human and creator of the universe, and all the knowledge developed are only for human empowerment (education for total human development) in order to make people understand about their God as a God who created nature and everything in it was not in vain. The implication is that the knowledge developed in the Islamic curriculum is not dichotomous and should really helpful for human survival.

We know that is described in the Koran is not only the knowledge of worship, but muamalah relationship with fellow humans interaction and interaction with nature is also taught, so that the curriculum development in Islam does not recognize the term of dichotomy (separation) between knowledge of religion and science, but all must be united (Tauhid) and all the science above in the end is used as a tool to understand deeply (ma'rifat) to Allah as the Creator of the universe.

According to Ibnu Khaldun in his book "Muqadimah", it is mentioned that the knowledge in the perspective of Islam is divided into two—aqli and naqli knowledge. Aqli knowledge (thabi'iy / physics) is, a knowledge naturally acquired by human through the mind, while the second is the naqli knowledge which is the knowledge obtained from those who teach it. First, aqli knowledge (physics) is knowledge of wisdom and philosophy. This knowledge can be studied by humans through their mind and thoughts naturally. Humans can learn a variety of themes, issues and proof, as well as the way of teaching by using their insight of humanity, so they can learn their theories and encourage them to make corrections of errors existed with the power and strength of their thinking as human beings. Second, naqli knowledge are the knowledge which are taught or transformed. These knowledges are based on the information from the people sent to deliver it. Intelligence does not have any place in these knowledges, except by drawing a conclusion from the major rules of any existed problem [11].

Meanwhile, according to Hujjatul Islam Muhammad bin Muhammad Abu Hamid al-Ghazali, knowledge is classified into two: good knowledge (commendable), and bad knowledge (reprehensible). According to Ghazali, it is a compulsory for Moslem people to learn knowledge that can keep at a distance from counter-productive acts (ma'siyat) and

be closer to the hereafter. While the reprehensible knowledge, this is a knowledge that could be dangerous such as magic, amulets (thalsam), and astrology because the Prophet Muhammad SAW also had ever prohibited it when being reminded about astrology (astrologer), because usually people become complacent and often delusional when they are very fond of this knowledge [12].

Therefore, the development of knowledge in Islam really pays attention to all aspects of the potential of the human, such as the potential of mind related to empirical physics, potential of soul and and physical related to the knowledge of mental (psychological), art and sport, as well as the potential of spirit related to the irfan knowledge which is intuitive and metaphysical.

C. Concept of Quality in Higher Education

The concept of higher education is actually inseparable from the concept of the West and Islam. In the West, higher education is known as University derived from two words which are "uni-" and "-versity", so the university is the institution that seeks to unite various differences and diversities. This concept is also similar to the concept of "*al-Jami'ah*" that comes from *al-Jam'u* which means the unification of the various diversities. The university is a group of scholars from various areas learning together by developing a range of knowledge at a high level (high order thinking). By developing the high level of knowledge, various research and academic freedom are developed in this institution.

The concept of an international class university is at least marked with the following criteria: First, it is seen from its research excellence (excellence in research) such as the quality of research particularly the productivity and creativity of research, publication of research results, the number of institution's donors who are willing to support research, their patent rights, and etc. Second, it is viewed from the academic freedom and atmosphere of intellectual excitement. Third, it is related to the a strong self-management (self-management). Fourth, it is from its facilities and adequate funding including collaborating with international institutions. Fifth, related to the diversity, they are the university should be inclusive towards various-different social backgrounds of students including diversity of the scientific field. Sixth, it is seen from the internationalization, i.e. program internationalization by increasing the student exchange program, foreign or international student enrollment, curriculum internationalization, international connections with other institutions (colleges and companies around the world) to establish a world-class program. Seventh, it is viewed from the democratic leadership, namely by open competition between faculty and students, as well as collaboration with external constituencies. Eighth, it is related to the gifted students. Ninth, it is seen from the use of Information and Communication Technology (ICT). Tenth, it is seen from the quality of learning in the lecture. Eleventh, it is the connection

with the society or the needs of the community. Twelfth, it is seen from the internal collaboration of campus [13].

The reason of student in selecting a university when the university had the course quality, also the quality of computers, library, learning, infrastructures, public transport, as well of supporting neighborhood [14].

Other study that the commitment of lecturer and student in supporting each other, the vocational nature and the teaching and learning process is important aspects to the students while library support is likely more important than classroom experience [15].

D. Some best reference models of best Islamic universities

The best Islamic universities existed in the world so far mainly in the ranking of the best universities in the world apparently has not yet emerged. Only Moslem scholar actually has their favourite university's ideals such as al-Azhar University, al-Ahqaf University, and Jami'ah Ummul Qura College because it has a very strong tradition in the development of Islamic knowledge. Learning model that still survives (which is memorizing the Koran) becomes the main attraction for the Moslem scholars who want to study there. Therefore, long before Jami'ah al-Azhar was existed, there was Nidhomiyah madrasah located in Baghdad which stood at the end of the 4th century *hijriyah* [9]. Although its name was madrasah, at that time it was actually equivalent to university and Hujatul Islam al-Ghazali became one of professors of philosophy there. Nidzomiyah Madrasah actually became great because there was a library that kept a wide range of important manuscripts of knowledge development.

The ISESCO believed that higher education plays a strategic economic role in the modern era of Islamic world, in certain condition must have an efficient, quality oriented and strong higher education system. The role of Islamic higher education in term economic growth and prosperity, poverty eradication, labour productivity, entrepreneurial quality, social mobility, socioeconomic participation, strengthens civil society and promotes good governance. (Guide for Assessment and Quality Enhancement for Universities in the Islamic World)

The above statement is very clear that the Islamic university must be able to provide benefits to the improvement of people's lives, so the standards issued by ISESCO through the OIC, consists of five standards, as follows: (1) Teaching, (2) International Outlook, (3) Facilities, (4) Socio-Economic Impact, and (5) Research.

In Indonesia itself, this also has become one of important references in this recent era with the dynamic of the development of Islamic university which carries the knowledge modernity and tries to integrate religious knowledge and science. An integrated model develop by State Islamic University (UIN) of Maulana Malik Ibrahim with its knowledge's trees, State Islamic University (UIN) of Yogyakarta with its spider webs, and State Islamic University (UIN) of Jakarta. Those three Islamic universities are the best

references as States Islamic Universities in the region of Ministry of Religion lately, because they have achieved A accreditation based on BAN PT version issued by www.Universitymetric.com per 2013. Islamic universities belongs to the category of top 25 among other public universities [16].

UIN Malang itself offers a management concept to be able to support that integrated concept with their concept of *arkanul jami'ah* triggered by Imam Soprayoga. Here, the concept of *arkanul jami'ah* offered by UIN Maulana Malik Ibrahim is as follows: (1) reliable human resources, (2) mosque, (3) *ma'had*, (4) library, (5) laboratory (6) lecture hall (7) office and IT Centre, (8) sports and cultural arts facilities, (9) a broad and strong funding base [17].

Besides, 99 Best Islamic indicators of 10 standards combining the standard of BAN PT, ISO and their own internal standards were also developed. Below are 10 standards developed by Quality Assurance Institution (LPM) of UIN Malang there are; (1) Vision, (2) Leadership, (3) Curriculum and Learning Process, (4) Lecturers and Employees, (5) Infrastructure, (6) Academic Atmosphere, (7) Information Systems, (8) Research, Community Service and Cooperation, (9) Islamic Management and Organizational Culture, (10) Student.

From the above description, we actually could pull a red thread from the concept of Islamic education, the curriculum of Islamic education institutions, the concept of university and the best model of Islamic university; so the Islamic university should have clear model with a wide range of specific criteria that should be developed there. The first criteria that should be there is the concept standard of *Insan Kamil*, standard of integrated curriculum and learning, standard of facilities of Islamic academic, standard of Islamic administrative service, standard of academic freedom and Islamic culture, research standards, and standard of facilities of phisical development, as well as standard of economic impact for the development of Moslem society's quality.

IV. CONCLUSION

From those discussion conclude that quality in islamic university cannot be separated from the concept of Islamic education itself that is developing perfect man (*Insan Kamil*) who has to developing the power of mind, mental, physical and spiritual. University does have uniqueness in term of the development of knowledge that should be directed at strengthening the knowledge at a high level (high order thinking), and strengthening the spiritual aspect.

The integration between the knowledge of religion and general knowledge has become a necessity that must be developed by the Islamic college, because this is related with human construction in Islamic Perpspective especially in developing of spirituality in academic area.

Development Islamic educational curriculum and anything about quality entity in Islamic Universities which are (1)

Teaching, (2) Facilities, and (3) Research have to directed to product human being with spiritual aspect, hence Islamic Educational Curriculum has to construct with islamic principle, there are continues and connected (*sanad*), inclusive (*rahmah lilalamin*) and integrated (tauhid).

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