The Philosophy of Islamic education Based on Moderation Diversity in Indonesia

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Abstract

Diversity is an essential condition that cannot be avoided in society. Religion has advantages and disadvantages. This study aims to describe the role of Islamic education philosophy based on the diversity that exists in Indonesia. There are three critical questions in this research that will be answered, namely, about the concept of Islamic education philosophy, the idea of moderation in Indonesia, and the implementation of the moderation philosophy of Islamic education in Indonesia. This research is a literature study and a theoretical study. Sources of data are based on primary data derived from existing theories and also from the results of research that has been carried out. Using a content analysis approach to explain how Islamic religious education is, the efficacy of moderation in Indonesia, and the three implementations of the philosophy of moderation based on Islamic Education in Indonesia, the research findings conclude that there are three concepts. The first is Islamic philosophy. Second education, from the idea of moderation in Indonesia and its implementation. The three Islamic religious education in Indonesia is based on moderation. The results of this study have many shortcomings, especially from data filing and data analysis, which have an impact on the conclusions found. Subsequent research can be carried out to complement and refine the results of this study.

Keywords: Philosophy of Islamic education, Sustainability moderation, Indonesia, typology, curriculum, Moderation Diversity

1. Introduction

Philosophy of Islamic education in Indonesia from several points of view can describe philosophy of Islamic education in Indonesia. First, judging from the sources of thought, apart from the seeds of Islamic law contained in the Al-Qur'an, Al-Sunnah, and the opinions of the scholars, as well as the ideology of the nation and state, socio-culture has also developed in society from the past to the present. The present and the demands of modernity they face. Second is the primary side of thinking and using the basis of Islamic philosophy (Bektovic, 2016). He also uses the basis of Greek or Western philosophy, which is then rooted in educational philosophies such as Perennialism, Essentialism, Existentialism, Progressivism, and Reconstructionism. The third is the thinking approach, the approach taken in the religious education system using doctrinal, normative, and ideological methods and an adaptive, adaptive, or pragmatic approach. Fourth, on the mindset side, the Islamic education mindset is speculative and rationalistic.

As per his ideology, Islamic Education gives the impression of spiritual basis in which educational activities are acknowledged with adab/ta'dib. Both of these terms are often misinterpreted, as coercive terms which leave no room for challenging the teacher about his ideological understanding of the subject (Dlalisa & Govender, 2020; Fauzi, Baharun, Mundiri, & Manshur, 2018; Muller & Klerk, 2020).

Apart from using thinking, it also allows for displaying speculative-intuitive reviews. The five sides of the coverage area, universal philosophical thought that can be used for all places, circumstances, and times, also tend to use local philosophical ideas used in certain places, events, and times. Sixth, the understanding side of developing thinking, religious education about the nature of knowledge about the main components of Islamic education activities such as goals, educators, students, curriculum, methods, environment, and many other points of view.

One potential reason for the lack of quality in religious and Islamic education is the dearth of cultural foundation at the very beginning. Students in Islamic societies or countries are born with a dilemma of being in line with western-defined morals and developing Islamic-based ethics; former in the pursuit of worldly success, and later

for the afterlife. In the presence of this dilemma, there has been a serious loss of cultural understanding among students in Indonesia, as a result of which, students are suffering from identity crisis. Islamic cultural understanding is the basic ingredient for any policy development which aims at integrating Islamic education in the national curriculum (Alsharari, 2017; Gümüşok & Balikçi, 2020; Henry, 2020). Islamic Education is vital in development of young leaders and their training on the Islamic model. The more, young leaders are aware of their cultural richness, the better they are at dealing with problems at the global level (McCarthy, 2018; Seyda & Tabancali, 2020; Turiel & Banas, 2020).

2. Research Problems

The existence of social conditions in Indonesia, which is plural and diverse in religion, ethnicity, language, and culture, dramatically affects the education system. Applied, especially Islamic education, is crucial in building and strengthening diversity moderation. This is very understandable because, with the diversity of Indonesian society, it can potentially cause conflicts if they cannot understand the condition of one community group with another. The friction between community groups based on religious sentiment, social status, and economic problems is an example of a conflict that often occurs in society. Sometimes even within the religious group itself, there is friction, resulting in a clash between groups.

Plus, the influence of globalization and information technology is growing fast and is shaping the character of a new society that is more individual. The condition of this problem encourages the role of Islamic educational philosophy to find the right formula in accordance with society's current situation, especially in the world of Islamic education. Islamic educational philosophy provides concepts generated based on actual conditions and problems in the community.

3. Research Question

The various points of view described above are recognized in the situation and considered influential in Islamic education, but these writings cannot cover each typology. Based on the principle of "simplification" in typology and the limitations that the author has, this typological effort will only answer these problems. 1. What is the philosophy of Islamic education in building a religious education curriculum that can anticipate religious, ethnic, cultural diversity and strengthen diversity moderation? 2. What is the philosophy of Islamic education in anticipating the era of globalization? The answers to these two questions will lead to various categories of intellectual thought on Islamic education in Indonesia (Maulida, A., Priyatna, M., Wahidin, 2019).

4. Research Focus

This research is focused on discussing how the philosophy of Islamic education contributes to Islamic teaching, especially regarding the concepts of religious moderation in Indonesia. The idea of religious moderation will serve as a guide in minimizing friction between communities and as a strategy for strengthening religious moderation.

5. Literature Review

5.1 Understanding the Philosophy of Education

In this regard, many experts have tried to formulate a judge on the philosophy of Islamic education; Muzayyin Ariffin, for example, says that the philosophy of Islamic education is essentially a concept of thought about education that originates or is based on Islamic teachings about the nature of the human ability to be built and developed and guided to become a Muslim who his whole personality is imbued with Islamic teachings (Faizah, 2021). From the above definition, it can be said that the philosophy of Islamic education is almost the same as philanthropic education in general. This means that the philosophy of Islamic education examines the entire range of education-related problems. Here humans are defined as subjects, while the objects are education, curriculum, methods, environment, teachers, etc. The difference between the philosophy of Islamic education and the general philosophy lies in its legal sources. The philosophy of Islamic education is always based on Islamic teachings, which are sourced from the Qur'an and Al-Hadith. It can be said that the word Islam that accompanies it becomes an adjective for the philosophy of education.

This description shows that in thinking, humans are seen from the aspecthis humanity if he thinks about his progress., and this progress of progress is wrong a sign that in the process of thinking humans are always trying to improve themselves for tomorrow is better than today, so will education., education will not one step ahead if only accepted as is, but needs improvement in the form of an attempt to process thinking in depth. Age society Today's modern people have believed in the existence of education that is unique in nature to the special. This belief is increasingly strengthened by the development measurement methods and analytical methods that can be trusted to produce reliable data trusted too. In scientific language it is customary to say "What is there can be lived because it can be measured. (Barnadib, 2007)

The view according to Nata (1997) is that the philosophy of Islamic education is a philosophical study of various problems contained in educational activities based on the Qur'an and hadith as primary sources, and the opinions of experts, especially Muslim philosophers, as secondary sources. According to Jalaludin and Said (1994) states that Islamic Education Philosophy is the result of the thinking of philosophers based on sources originating from Divine revelation, while other educational philosophies originate from the results of contemplation (thoughts) based on rational abilities. The results of ideas that come from revelation however have absolute truth, not depending on the conditions of space and time. On the other hand, the results of thinking based on ratios are very dependent on the conditions of space and time.

5.2 Functions and Uses of Educational Philosophy

Given the function of educational philosophy as a spiritual hope or ronya education, then the functional integrative philosophy of education is reasonable. That is, as functional integration of all normative values and principles in educational science (remember, science education as a normative science). (Syam, 2008)

Every science has its function and use, as well as the philosophy of Islamic education. Experts in this field have theoretically researched the role and usefulness of educational philosophy. Umar Muhammad al-Taomi al-Syaibani, for example, explained three benefits of studying educational philosophy (Budiman, 2018). First, this educational philosophy can help educational designers. People who do it in a country to form a better idea about the education system, besides that educational philosophy, can also help the purpose and function of training to improve the quality of problems, improvements, actions, and decisions, including the design of their education. And it is also helpful in enhancing the implementation of education and discipline as well as learning methods which include counseling and improving assessment guidance.

Second, the philosophy of education can be the best principle for a thorough educational assessment. Educational assessment is considered necessary for every teacher. In the new definition, the academic evaluation includes all aspects of activities carried out by schools, relevant agencies to educate new generations and new generations of citizens, and all citizens related to educational activities. Third, the philosophy of education will help in providing deepening of thoughts both in the spiritual, cultural, social, economic, and political fields of our country.

Based on the explanation above, it can be concluded that the use of educational philosophy is so strategic, that educational philosophy becomes a reference in solving problems and problems in the world of education. This is because the problem solved by the philosophy of education is a philosophy that is the root of every educational issue. By referring to this educational philosophy, it can solve problems in a comprehensive, integrated, and not partial way. Most of it is played by this philosophy; it is not surprising if further al-Syaibani said that educational philosophy, generalist education, and teaching should respect parties in the education field. With this award, it can be used as well as possible and used as reference material and intellectual reserves that are useful for defending activities in the field of education and teaching (Nata & Sofyan, 2021).

Roberson (2000) states that educational philosophy is not directed to what teachers should do in class for learning, but rather to why they should do it and how they do it. For example, a teacher will apply cooperative techniques in learning.

5.3 Philosophy of Educational Status

Education that we can recognize in life can be done in two kinds: first, practical education. Second, the science of education is a form of educational theory. Meanwhile, in terms of the appearance of education, the philosophy of education in a broad sense is divided into two types: the philosophy of educational practice. Second is the philosophy of education. The philosophy, of course, is a critical and comprehensive analysis of how education is organized and implemented in life. The philosophy of educational practice is also divided into two kinds: first, the philosophy of the educational process, and second, the social philosophy of education. The philosophy of the educational process is a series of activities that must be carried out in life. Second, from the establishment? And thirdly, by what means can complaints be reached (O'Connor, 2016)

The scope of philosophy is education in the family environment, education in the school environment, and education outside of school. Judging from the dimensions of the types of educational problems, the areas of study include: issues of educational foundations, issues of the structure of educational institutions, and operational issues of education. Judging from the time dimension, there are 3 (three) educational problems, namely: contemporary problems, historical problems, and future problems. Judging from the dimensions of geographic space, there are 2 (two) problems, namely: problems with education in Indonesia and problems with education in countries or communities outside Indonesia. (Muhaimini, 2004)

Zuhairini (2004) provides an explanation of the importance of Islamic educational philosophy namely that the philosophy of Islamic education as part of Islamic philosophy and at the same time as part of education. Thus the philosophy of Islamic education plays a role in developing Islamic philosophy as well as enriching Islamic philosophy with the concepts as well philosophical views in the field of education. So that in the end science education will be equipped with educational theories characterized by Islamic philosophy.

The relationship between philosophy and education is a must. John Dewey, an American philosopher said that philosophy is the general theory of education, the foundation of all thoughts on education. In addition, it is a philosophy to propose questions and investigate the factors of reality and many experiences exist in the educational field. (Jalaluddin &Usman, 1994).

5.4 Philosophy of Urgency Education

Experts highlight the developing world of education, both those with Islamic religious education background and general education. According to them, education does not complete the foundation for a solid philosophical foundation. His belief has implications for obscurity and obscurity, as well as the path of execution of the position itself. Today's Islamic education is carried out methodically as well as teaching and is based more on your pedagogical origins than the Western nature of education that emphasizes "enforcement transmission." To find the formulation of Islamic pedagogical needs for Islamic education that is solid with a philosophical foundation that underlies the fragile establishment of Islam, in particular, two forms of dichotomous dualism emerged between what the religious sciences occupy "Fardu Ain" and the best and even valid. And Islamic education must be oriented to the sky (Transcendental orientation). Until now, it has not been seen, and clearly, the philosophy of Islamic teaching does not even have it at all; that's why preparing the philosophy of Islamic education is a strategic task in the renewal—of Islamic education efforts. Teaching in Indonesia today seems to have started to lose its identity due to more coherent research on school operational and formal issues.

Meanwhile, educational science is conditional, and philosophy is also included in the formation of stagnant philosophy, along with its research. The concerns of these experts show the importance of the construction or development of Islamic educational philosophy because, after all, philosophy is not a separate and exclusive investigation but part of human life and education.

Education is a matter of human life, and all processes that occur in humans are education; as Lodge says that "life is education, and education is life." As a matter of life, therefore, education needs to use a system of thought. The philosophy of education is related to metaphysics, epistemology, axiology, and logic because the problems that exist in the field of education also exist in the area itself; therefore, education and philosophy are very closely related; as Kilpatrick said, "Philosophy and education So, are only two stages of the same endeavor, philosophizing to think about better values and ideals, education to be realized in life, in the human personality" (Kilpatrick, 1957). Thus, philosophy and education are two phases of activity in one business. Consider better values and ideals and are realized by implementing education and education as a forum for learning these values and standards in the life of the human personality. Em from philosophy can be associated with metaphysics if it is said with metaphysics, among others, the need for the formation of a world view that is needed in the implementation of education. Meanwhile, suppose it is associated with epistemology. In that case, it is necessary to prepare the basics of the curriculum, which is interpreted as a series of activities to achieve the goals of education itself, like a highway that students need to pass to know and understand science. . For students to succeed in achieving their goals, it is necessary to have stages of introducing the nature of knowledge. In axiology, it is usually said to study values very close to education because world values are ethical and aesthetic values, which are the basis of education and are taken into account in determining educational policy goals (Ihsan & Fatah, 2021).

Education as a social, cultural, and religious life phenomenon cannot be separated from the value system. In the context of logic, it is the branch of philosophy that lays the foundations for the doctrine of genuine and legitimate thought, which is necessary for the education of intelligence—implementing education forces to express opinions correctly and legally so that mastery of logic is essential. Therefore, the relationship between philosophy and education is significant, especially in answering the world's most fundamental problems. John S Burbacher as Ozmon and Craver (Ozmon & Craver, 1981, 94). Suggests that the issues facing education should be solved using philosophical theories. The implication is that building a solid educational philosophy in education administration is necessary. If there is nothing to fear, first, education will float. Second, education goals will be vague, contradictory, and not support loyalty.

Third, the primary measure of education becomes very loose. Fourth, there is no role for education in society. These five schools will give students much freedom and cannot cultivate respect for the ruling authority. Sixth, the schools will become very secular and ignore religion. The building of the Islamic Establishment Philosophy

House includes various dimensions: first, the dimensions of the basic materials that determine whether or not a building foundation is strong. Philosophy of Islamic Education Philosophy comes from the thought of Islamic education itself. Second is the dimension of the foundation of the building itself, which is the basis and principle of truth and answers the fundamental problems of the teaching contained in the system of essential components of Islamic education activities. The three primary structures are the basic ideas of fundamentalist thought formulated by Islamic education in developing, directing, and strengthening the development of the Islamic education system.

Education requires foundations that come from philosophy or at least have a relationship with philosophy. It is said foundation, because philosophy gives birth theoretical thoughts about education, and said to have a relationship because various thoughts regarding education require assistance in its completion from philosophy. So the philosophy of education is the science of education based on philosophy or philosophy which is applied in the effort of thinking and solving about education. The role of philosophy which underlies various aspects of education is of course the main contribution for educational thinking. (Barnadib, 1976).

6. Research Methods

6.1 General Background

Research in digging for information and answers requires a method. The order of implementation in this study was carried out through a procedure that had been selected and determined. This research is more directed to literature review research which reveals a lot of studies that have been done and also existing theories.

6.2 Data Source

Data sources in research studies consist of two primary and secondary data. Primary sources come from existing book theories and relate to the theme of the study. As the primary data source, the current literature is used to analyze and provide the basis for concluding. While secondary data sources are data from experts who have conducted previous research.

6.3 Instruments and Procedures

The data collection procedure involves selecting the relevant primary and secondary data sources. Data collection uses documentation from the theory of figures and the results of previous studies that have the same relevance to the study.

The procedure for data collection is carried out after the approval of permission for data collection from each participant. After the interview data were obtained, the data was transcribed verbatim. The interview data transcript was then coded according to the themes and sentences considered essential points for analysis, after the data reduction stage based on the experience of the participants. Then the data are classified according to the critical statements in the central theme and describe the meaning of the overall experience of the phenomenon. The final step in data analysis is to describe the essence or significance of what has been experienced and how participants have dealt with this experience.

6.4 Data Analysis

The analysis process based on the data obtained was carried out through three stages: reduction, presentation, and conclusion. In the reduction stage, the data is classified, and the themes that are considered necessary are made. The classification of important pieces is then presented in a series of words that become a complete result. In the final stage, the meaning and conclusions obtained are given. The validity of the data is done to find out whether the results that have been done are valid.

7. Results

7.1 Sustainable/Islamic Moderation Concept

Moderation has become common sense in Arabic written in the name of الوسطية (al-Wasathiyah) so that in terms of Islamic moderation that the Ministry of Religion has compiled, many conditions in Indonesia are indispensable for a comprehensive system of religious teaching. Who can represent everyone through flexible education by not leaving the text (Al-Qur'an and Hadith), as well as the importance of reason as a solution to every problem (Ministry Of Religious Affairs, 2012). Violence in Islam that originates from thoughts, beliefs, traditions, and movements must be straightened by getting closer to the moderate and friendly Islamic Nusantara tradition. Teaching components such as teaching materials, methods, media, and teaching and learning processes work together to achieve goals (Mohd Shukri Hanafi, 2014). Moderation itself emerged as a part of the changes in modern society. This condition is based on phenomena in society, especially in Indonesia, which is very diverse. This diversity brings a form of community strength, but on the other hand, it can also be a weakness with the

potential for conflict between communities. Another effect is separating groups based on race, ethnicity, religion, and social status. If left unchecked, it will lead to social division.

Indonesia, as a country with the largest Muslim population in the world and a diverse community, is expected to be an excellent example of managing moderation in society. This condition has existed for hundreds of years and has become an advantage over other countries. Therefore, Islamic religious education as an institution that plays a role in improving the quality of society is critical to developing this concept. Religion needs to be constructed into a model with a role as a filter and protector for all parties. Vital moderation will form a peaceful, modern, and robust civilization of society.

7.2 The Urgency of Libraries in Building Civilization

Civilization is part of a culture that has a very comprehensive system of technology, building arts, arts, state systems, and science; if the understanding is drawn into a general knowledge of civilization, which is part of a culture that aims to facilitate and prosper life (Karim, 2009, 87). Civilization is also a birth activity usually used to describe the subtle, advanced, and beautiful parts and elements of culture, such as art, science, customs, manners in association, and writing intelligence. One of the essential sources of civilization is the library.

In the history of the development of civilization, libraries have been indispensable as a place to store sources of knowledge. The events after 897 H imagined the emergence of Islamic culture in Andalusia. Most of the time, Western civilization has failed because it has taken care of humanity. With his master. With the need for an alternative human culture that balances spiritual or closeness to God and material progress. Islam is a religious civilization that is increasing which ultimately leads to human progress that serves the human instinct to live in harmony and peace with others or with others and can achieve the universal welfare of Islamic adaptation since ancient humans who have paid attention to spiritual integrals. With the combined materials cannot be separated. The second separation can lead to epistemological errors and moral confusion in the world. Islamic epistemology is based on guidelines (Quran and Sunnah). Islamic epistemology sees objects as a common problem, not a personal problem. A science becomes objective when it succeeds in solving various issues that occur in society (Ibrahim, 2017).

There are moral considerations to advance Islamic civilization as an alternative civilization so that what is pursued is not only achievement but also what is essential for the benefit of nature, especially humans. In other terms, Islamic civilization is not only pursuing science to realize science for science but also science for realizing peace of society (Science for Peace of community) or Science for human welfare (Science for human Welfare) so that the direction of progress in science and technology (civilization)) can be controlled by staying on the straight path al-Sirath al-Mustaqim (Naim & Qomar, 2021). The straight path does not get lost, does not turn, and does not go up and down. If you follow and pass a way that is not straight through difficulties, walking will be tiring with many bends, climbs, and derivatives (Lajnah Pentashihan Mushaf Quran, 2012).

8. Discussion

8.1 The Concept of Moderation in Indonesia in Islamic Studies

Education must be directed at the process of independence, not taming an exclusive culture because this is a complete and intolerant theological view or understanding. In turn, it will be able to damage the harmonization of religions and eliminate the attitude of respecting the truth of other religions. This is where the moderate attitude reaps its relevance so that one's perspective will be more inclusive, tolerant, and humanist as a mild character (Pepinsky et al., 2012). According to Azyumardi Azra, to build harmonious relations between religious communities and create an inclusive atmosphere in religion (Azra, 2007). So it takes the ability of each religious group. Deepening mutual understanding of the doctrines and practices of other religious groups is a top priority. This is done as a deepening of the introduction of the diversity of interpretations of spiritual aspects. This position of mutual understanding allows the author to create an inclusive religious knowledge. His proper religious education must build an educational vision that develops the above aspects.

Finally, in the future, there needs to be a reconstruction of religious education in general, especially Islamic education. This reconstruction must be from an effort to reform religious thought. The primary basis for the renewal of religious belief for the author is, of course, in the domain of the religious education system. Religious education becomes essential to immediately reformulate the vision of its teachings, the values of Tawassut (moderate), Tasamuh (tolerance), Tawazun (Balance), and Wathoniyah Wa Muwathonah (national material) because students need an inclusive religious spirit. A religion that does not only emphasize spiritual emotions that are "blind." However, it is more about strengthening an inclusive and pluralist holy spirit. Students must also be directed to uphold human values that respect diversity. The word moderate in Arabic is known as Alwasathiyah.

The Qur'an recorded words from QS. Al-Baqarah: 143. The word al-Wasath in verse means the most perfect. In a very popular hadith, it is also mentioned that the problem is better in the middle. In the sense of seeing and solving a problem, moderate Islam tries to take a compromise approach and is in the middle, as well as in addressing differences, whether religious or sect differences, moderate Islam always emphasizes tolerance, and mutual respect but still believes in the truth of each religion's beliefs. And sect. So that everyone can accept decisions with a cool head, without having to take anarchic actions

Moderate in the sense of al-Wasat as a model of thinking and interacting in a balanced way between the two conditions, so that Islamic principles in religion, worship, and ethics, at least, can be seen by considerations in behavior. Islamic ethics always refers to Maqasid al-Syariah and pays attention to the ummah al-Fadail (Hanafi, 2013). Moderation is at the core of Islamic teachings. Moderate Islam is a religious understanding that is relevant in the context of diversity in all aspects, religion, customs, ethnicity, and the nation itself. Inevitably, various spiritual understandings are historical facts in Islam. One of the reasons for this diversity is the debate between the text and reality itself, as well as the perspective on the position of reason and revelation in solving a problem. The logical consequence of this fact is the emergence of terms that follow the word, Islam. Call it missiles, fundamental Islam, Liberal Islam, progressive Islam, moderate Islam, and many other labels.

Islam is essentially a universal religion, not divided by specific labels; simply, how to understand the religion of Islam. Accepted or not, that is a fact that exists today and has strong historical roots in Islamic treasures. Historical facts say that embryonic embryos have existed since the prophet, who grew up at the time of the companions, especially during the time of Umar bin Khattab. Often it is different from the views of other companions, even eliminating ijtihad that passes contrary to the legal provisions set by the Prophet himself.

Based on the understanding of universal Islamic teachings and a balanced pattern, Al-Wasathiyyah is defined as a method of thinking, interacting, and acting based on Tawazun (balanced) attitudes in responding to two behavioral conditions that are possible to be compared and analyzed, so that the mood is by the conditions and does not conflict with the principles of religious teachings and community traditions. More specifically, Islamic moderation can be seen from the actualization of the three rooms above: the al-Nafs government, the al-Manzil administration, and the al-Mudun government (Yahya, 2018).

First the government of al-Nafs. In this case, one must be able to think and act by Maqasid al-Sharia and based on the considerations of al-Fadail ummahat. For example, a person's attitude in dealing with followers of other religions. The truth claim in religious beliefs does not need to be debated and even tends to be forced on the ideas of followers of different faiths. This will disrupt the harmonization of spiritual life, resulting in several horizontal conflicts. This action is by the objectives of the Shari'a because it maintains the importance of the primary human (al-Daruriyyat) in defending his belief (Hifz al-Din). Also, this action shows the wisdom (al-Hikmah) of a person because he can restrain his desire not to force others to justify his belief (Al-Hikmah). Burhani, 2012).

Second, the government of al-Manzil. The meaning of manzil here is not only limited to the scope of the family but also includes other people—institutions in which groups of people have common interests. An example of Islamic ethics in this field is the distribution of inheritance in the family. In determining the distribution of the estate in Indonesia, you can choose between three ways based on religious law, civil law, or customary law. There are several choices, considering the social conditions in Indonesia. For example, accepting this customary law based on Tradition ('Urf) that already exists in the community has become a necessity. Islamic egalitarianism sees all people before God so that all indigenous peoples in society can be a source of law, not only indigenous people in Arab culture. All Customs ('Urf), as long as they do not conflict with the principles of Islamic teachings, then within certain limits, can be accepted as Islamic law (Fuad, 2016). This is clearly in line with the objectives of sharia to protect property rights (Hifz al-Mal) and the principle of justice (Al-'is) in consideration of reason and revelation. This attitude is clearly in line with the characteristics of moderate Islam. According to Abou Fadl, moderate Islam sees the eternal law of God in the Qur'an revealed specifically for specific problems based on the issues of the people at the time of the prophet, so this particular decision must be understood in its context. This specific ruling is not an end in itself but is aimed at achieving the moral goals of the Qur'an, such as justice, balance, compassion, equality, benevolence, etc. (Yakin, 2018).

Thus the ethical message in the Qur'an becomes a consideration in deciding a law by considering sociohistorical conditions. This pattern of Islam in the archipelago must be strengthened so that the values of moderation are maintained. Baso even looked at the 15th-century Nusantara manuscripts, for example, the Malacca law; it turned out that the people of the archipelago agreed on four laws: Syara Law, Intellect Law, Fa'al Law, and Customary Law (Baso, 2015). This reality should concern a group of people who want to enforce the application of religious law radically so that they can be more ethical in taking a stand by looking at the heterogeneity of Indonesian

society. Third, the space for actualizing ethics is tadbir al-mudun. The ultimate goal of political ethics is the realization of the condition of the Living Community, peace, and tranquility in the state (Al-Daulah). An example of the application of Islamic ethics, in this case, is maintaining the integrity and stability of a country even though it is not an Islamic state. This condition is like what happened in Indonesia, as citizens must always be proactive in maintaining the Unitary State of the Republic of Indonesia as the final form of the state for the Indonesian people. In this case, Kiai Sahal classifies political ethics into high political roles: national politics, political literacy, and ethics. National politics means being consistent in maintaining the integrity of the Republic of Indonesia (Aziz, 2016). Political literacy means actively raising awareness of people's rights and obligations and protecting them from impartial action. While political ethics means instilling understanding in the community to create a polite and moral political life so as not to justify any means

8.2 Typology of Philosophical Construction Based on Moderation of Islamic Education in Indonesia

According to Muhaimin, the typology of philosophical thought is formulated as follows: first, the intelligent construction of the eternal essential Salafi typology can be developed as follows. Epistemologically, the quality of human reason and reason will have value in appreciating Islamic tradition and culture from its predecessors, let alone generational manifestations in the history of Islamic civilization. Ontologically, everything is fixed, except instrumental values within its limits demanding change. While the axiology of the truth of the Universe is a monopoly of the Salaf generation, it needs to be considered and preserved by the next generation in any condition and situation.

Second, the structure of the eternal essential typology of Madhab is formulated as follows: first, the epistemology of quality and reason will have use value when respecting the Islamic tradition and culture of the predecessors who were able to answer many problems through the history of Islamic civilization. In the second ontology, all these things remain and will experience no substance. And third, in axiology, the search for universal and local or instrumental truth is the monopoly of the previous generation so that the present or present generation only needs to maintain and preserve it under any conditions and situations. Third, the modernist philosophical construction can be formulated as follows: An epistemological view, the quality of thought and pleasure will be helpful if it can meet or adapt to the existing challenges and is based on priests and piety who can face the problems they face. Continuously in accordance with the demands of Zama. Ontologically, now things that exist today will all, in turn, follow Sunatullah. As for axiologically, the value of relatively local instruments needs to be developed to find Allah's universal truth (Hasyim, 2013).

Fourth, the intellectual development of paralytic and vasifactive typologies of mycophiles can be formulated as follows: It is epistemological and humane that is useful when it fulfills the hope of preserving and appreciating the Islamic traditions and culture of its predecessors as a form or manifestation in life. History of Islamic civilization to develop science and social change. Meanwhile, ontologically, all things that exist today have been fixed, and there are things that need to be changed. As for axiologically, the search and discovery of universal values is not only the monopoly of the previous generation but also the task of a new and new generation to discover the importance of truth that has not been found by its predecessors and to preserve and eradicate its source. The fact of UGA has been found in the context of the development of science and demands. Fifth, the development of the philosophy of social reconstruction developed by Muhadir, especially in the context of education development in Indonesia, is as follows: Epistemologically, the history of human culture proves that this person's creativity will increase the distance between humans. With creatures that do not have an exponential quality of life and become a global Indonesian metaphysical culture that is pluralistic but cannot be one in diversity.

In this diversity of moral life, it is shown in fair justice, being able to create overlapping consensus values needs to be provided, axiologically it is necessary to recognize the diversity of values between religions and ethnicities. In national and global life, consensus on overlapping matters of governance needs to be built. Let it be and honor God and Heaven or Nirvana, respectively, with one universal and just believe that the good will be rewarded, and the evil will be punished by God.

The implications of the typology of Islamic education philosophy in curriculum development. The question arises after the long-term description above, which typology of Islamic education philosophy is appropriate and relevant to be used in Indonesia to provide a significant construction for the development of national education? And what is the philosophical structure of such a typology?

Islam is the truth. Most Indonesians strongly agree with this particularity; 87% of Indonesian Muslims admit it. So that Islam is ready to contribute the necessary components of national values by translating the meaning of the teachings into and manifesting as views, attitudes, and views on life and rights in the Indonesian context, Barnadib said that:

"Because Islam is universal and applies to all humanity, its teachings provide a conceptual foundation for National Education and education. Moreover, the concept of nationality can be developed for Indonesia, which is in the movement to develop the desire to ride God Almighty. Education according to Islam" (Barnadib, 1983)".

On the other hand, the portion of Islamic education as regulated in Law Number 2 of 1989 concerning the National Resilience System is getting more robust, and the contribution of Islamic religious education will involve accountable education and the nation's intellectual life. According to Azyumardi Azra said: "This is a challenge that requires a positive response from thinkers and managers of Islamic education to improve its quality further, both in the face of increasingly high demands on science and technology authorities and the need for the wider community, that this view emphasizes Islamic education built of the fundamental teachings and values contained in the Qur'an and Al-Sunnah, which are helpful as a conceptual basis for national education, and also require a positive response from thinkers and managers. The development of Islam in Lebi improves the quality of Islamic education, which can contribute to developing the national education system.

To get there, there is a need for a new paradigm to develop the development of Islamic education, which is not only soluble in the existing system, it even requires its characteristics. However, it is not necessarily presented in a complete form. The new paradigm was built through derigging Islamic teachings, both from the Qur'an, Hadith, and Islamic history, as well as the writings of scholars and scholars from various disciplines. At the same time, the characteristics include: first, the approach to seeking knowledge, mastery, and development based on the worship of God. Second is the emphasis on sexual values. Third, recognition of one's potential and ability to develop in personality, and fourthly the practice of knowledge based on responsibility to God and society (Rohmat, 2019). Re-excavation of Islamic teachings does not have to be presented in the form of a madhist-essentialist who only maintains and preserves the heritage of values, culture, or thoughts of his predecessors, nor can it be in the form of Salafi. -Essentialist, which only restores and preserves the heritage of textual and cultural values of the Salaf. However, it can be displayed in a more critical and dynamic pattern, as well as being proactive and anticipatory, especially in responding to and anticipating scientific developments, the acceleration of unexpected social changes, and the development of the times, while still based on Islamic principles. soul and spirit, namely worship to God accompanied by solid faith and holiness in Him.

This offer is based on the idea that the inheritance of values and culture of the predecessors is not necessarily relevant to the conditions of Indonesia, which has entered the era of globalization, especially in the fields of culture, ethics, and morals, as agreed by the rapid advances in technology in the field of information and communication. This globalization will impact changes in culture and values, as well as social changes that are sometimes unexpected, thus requiring the most creative creations to be anticipated. Islamic education is expected to realize the broad meaning of ukhuwah Islamiyah. In this sense of, Islamic education is expected to able to form human beings who have personal piety and social holiness. The word "truth" comes from the Arabic "false" (goodness) or Islah (repair), as opposed to "fasad" (damaged) or Ifsad (injured). Allah says, "We have written in the Zabur after (we descended), and the Earth will be inherited (held and controlled) by My pious servants (Surah al-Anbiya '[21]: 105). Righteous servants are people who are tired, superior, and able to do good to others and improve the environment (Al-Asfahani, 1972).

Personal piety implies a good Muslim committed to improving, enhancing, and developing his potential and creativity while continuously increasing his faith and efficacy. While social piety means that someone creative has a concern for harmonious relations with his social environment and at the same time can be responsible for community development or has a participatory advantage based on high quality. Faith and piety to Allah SWT. In addition, according to the analysis of experts, several global forces want to shape the world of the future: first, advances in science in the information field and innovations in technology that facilitate human life. Second, load trading is supported by science and technology. Third, regional and international cooperation has been carried out to fight for nations without recognizing national borders, and fourthly increasing awareness of human rights and human obligations in living together, and increasing common interests in a democracy. These global forces underline the need for Islamic education to prepare students who excel in science and are produced with a strong awareness of their rights and obligations.

In this regard, in Islam, there is a universal view that first, God will elevate (higher) those who believe and have knowledge (Surah al-Muakan [58]:11). Second, Islam is a religion that teaches "achievement orientation" (Surah Al-Kahf [18]: 110), as also stated in revealing that "rewards in Jahiliyyah are based on descent, while awards in Islam are based on charity" (Tilaar, 1998).). Third, the level of one's piety is also determined by work performance or the quality of good deeds as the actualization of the potential of one's faith (Surah al-Hujurat [49]:13). Fourth; humans must be respected as humans regardless of the color of their skin, wherever they come from, whatever religion they believe in until the angels respect them (Surah Al-Baqarah [2]: 34). Fifth, Humans are given rights,

namely: The right to live (Surah al-An'am [6]: 151), the right to equality (Qs. Al-Hujurat [49]: 13), the right to obtain justice (Qs. Al - Maidah [5]: 288), the right to protect property (QS al-Baqarah [2]: 188), and the right to freedom of religion (QS. Al-Baqarah: [2] 256).

Based on the results of the study of typologies of Islamic education philosophy, it can be understood that the typologies of Salafi-essentialism and Perennial-Essentialist Schools emphasize the task of Islamic education as an effort to maintain and preserve heritage. Past values and culture, so that there are things that are less relevant to be applied in Indonesia and are not necessarily suitable to be used in solving problems faced by the Indonesian people who are more forward-looking. Modernist typology emphasizes Islamic education as an effort to develop students to improve optimally and to be able to reconstruct experiences continuously so that they can do something innovative and be able to adjust and readjust according to the demands of today's environment. . It's just that this typology emphasizes individual interests and carries out aspects of public responsibility, so it is less relevant to be applied in Indonesia which emphasizes shared responsibility in solving problems faced by the Indonesian people which are increasingly complex in everyday life. Future.

The contextual-falsification typology of contextualism takes a middle path between going back to the past (preserving past values and culture) by contextualizing and testing forgery and developing Islamic education insights that are currently in line with the demands of the development of science and technology as well as social change. This typology also raises the understanding of contemporary Islamic education and lacks a proactive and anticipatory attitude towards problems that will arise in the future.

Meanwhile, the typology of social reconstruction emphasizes the task of education as an effort to develop individual aspects and develop aspects of public responsibility, as well as to be more proactive and anticipatory in facing Indonesia's future problems. Based on this thought, the typology of Islamic education philosophy that needs to be developed in Indonesia is the typology of social reconstruction. It's just that this typology needs to be developed in a theocentric direction. The Indonesian nation recognizes Pancasila as the basis of the state, where the first is Belief in One Supreme God. Please be the primary reference in practicing and developing the other four precepts. God Almighty also contains a sense of the need for the Indonesian people to be theocentric. In the context of Islamic teachings, the attitude of being pleased with God Almighty or theocentric attitude is interpreted as the concept of monotheism. Thus, the development of Islamic education philosophy in Indonesia has a theocentric typological pattern of social reconstruction or is based on monotheism.

9. Conclusion

From the various descriptions above, the philosophical construction of the theistic social reconstruction typology in the development of the philosophy of Islamic education can be formulated as follows. Epistemology, human intelligence needs to be grown continuously in the educational process, either through Ta'lîm, Tarbiyah, Ta'dîb, Tadrîs, and Taqarrub, which departs from the development of the concept of Tawhid. Humans are expected to be rational-critical, creative, independent, free and open human beings, rational-empirical, objective-empirical, objective-mathematical, and professional, with a commitment to the values of trust and individual and social (community) responsibility.) the nature and attitude of solidarity towards others and other creatures, including solidarity with the environment, and being able to account for all their deeds before their Lord.

Ontologically, the reality of the pluralistic Indonesian nation, whether in religion, race, ethnicity, tradition, culture, and so on, is very vulnerable to social divisions and conflicts. Even within the body of Muslims themselves, there is internal diversity. However, the Indonesian people from the beginning were determined to become Bhineka Tunggal Ika. In this diversity, the morals of life are displayed in the form of openness, tolerance, and democracy, can create overlapping consensus among ethnic, racial, and interreligious, and seek to explore universal religious values as an integrative factor. On the other hand, the reality of the Indonesian nation, based on Pancasila, is faced with the advancement of science, the era of globalization, and the increasingly rapid flow of social change. In such an atmosphere, it is necessary to realize human resources' excellence in intellectual, professional, moral, and spiritual aspects.

In axiology, it is necessary to recognize the diversity of values between religions and perhaps between ethnicities. In the context of national and global life, overlapping value agreements must occur. Still, they need to be resolved to actualize human rights and obligations by departing from a belief that Islamic education aims to instill the most authentic teachings of Islam. However, this does not have the potential to prevent Muslims from living in harmony and peace with non-Muslims in the life of the nation and state.

9.1 Research Limitations

Based on the research findings, one of the factors that cause the strength or weakness of education is the existence of an applicative curriculum. The world of education cannot avoid the dynamics of the law of life in a multicultural society. Some institutions have tried to develop curricula by including, or even adopting, the national education curriculum. The curriculum is nothing but a set of educational and teaching materials provided to students or a program under the guidance and responsibility of specific educational institutions.

9.2 Recommendation

High School (SMA) is an educational institution whose students are not only Islamic students but also many Christian, Hindu, and even Buddhist students. Of course, it becomes a problem when we consider Islam the most correct. Seeing the facts above, it is necessary to realize wasathiyah or moderate Islamic education according to the times. So Islamic education, especially in Indonesia, should refer to the concept of Wasathiyah (intermediate). This is to anticipate the increasingly widespread turmoil. It just gave rise to the idea of origins. Without a good foundation, in the sense of the Qur'an and As-Sunnah.

The model of offering religious education in high school is carried out by reconstructing or developing a curriculum with a field study approach and Reconstructionism. From the teaching of Islamic moderation values in deep PAI learning, it is hoped that Islamic boarding school graduates will be able to capture the moderation side in it so that they become moderate-minded figures who have a humanist, tolerant, inclusive character according to the face of Indonesian Islam, which is Rahmat Lil 'Alamin.

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