

The Concept of Institutionalization of Islamic Education in Its Contribution to the Cultural Behavior of Society

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Abstract: This study is part of a dissertation on the history of Islamic education's institutionalization and its contribution. This is due to the conclusion that Islamic education in a region ought to be able to alter the mentality and behavior of animist culture in a society. In actuality, however, people's behavior is still cloaked in theatrics. Therefore, it is necessary to maintain the theme's conception. This study employs qualitative research methods and a literature review approach, with the phases of reading, reviewing, and analyzing findings from online and offline libraries. This study provides the definition of Islamic educational institutions, which are educational systems that endeavor to modify behavior and thought in accordance with Islamic principles. Community Culture consists of the collective ideas and behaviors of the community that are rooted in the individual identities of its members.

Keywords: Culture, Educational Institutions, Islamic Education, Society

A. Introduction

The history of education has gone through many stages and periodizations. Starting from ancient, medieval, Renaissance, Enlightenment, and modern times. Education in ancient times was closely related to religion and belief. In ancient Egypt, for example, education focused on religious learning, writing, reading, and practical skills such as agriculture (Amrozi, 2020). In ancient Greece, education involved physical and intellectual education, with an emphasis on philosophy, mathematics, and sports. Meanwhile, in ancient India, education was linked to the caste system and emphasized science, philosophy, and religion.

The Catholic Church and religious activities had a significant influence on education in the Middle Ages. Cathedral schools and monasteries became centers of learning in Europe. They taught theology, philosophy, Latin, and canon law. At the same time, in the Islamic world, education was conducted in madrassas that taught the Quran, hadith, philosophy, and other sciences (Asnidar, 2022).

The Renaissance brought great changes to education. Education in this period expanded from a religious focus to an emphasis on the sciences, humanities, and arts. Figures such as Leonardo da Vinci and Michelangelo became symbols of the Renaissance, which promoted cross-disciplinary knowledge and new discoveries (Asnidar, 2022). In the 17th and 18th centuries, there was a major change in thinking and approach to education. The Enlightenment emphasized the importance of rationality, reasoning, and freedom of thought. Education is directed towards producing educated and independent citizens. In the industrial era, education played an important role in the preparation of a skilled workforce. The advancement of information technology in the 20th century, along with the widespread use of computers and the internet for learning, transformed education (Siswanto, 2013).

Back to the focus of the discussion, namely the institutionalization of Islamic education in Indonesia, the history of Islamic education in Indonesia has very rich and diverse roots. Islamic education in Indonesia has developed since the entry of Islam into the region in the 13th century through Arab traders and scholars who traveled to the archipelago. Initially, Islamic education in Indonesia was dominated by informal education conducted in Islamic boarding schools. Islamic boarding schools are academic institutions where santri (students) live and learn about Islam. Students study the Qur'an, tafsir, hadith, Arabic, and other religious sciences (Niswah, 2022).

In the 19th century, there was a significant development in Islamic education in Indonesia. The Dutch colonial government began to pay attention to Islamic education and established formal schools with curricula that included Islamic religious lessons. They also sent a number of Indonesian students to Mecca and Cairo to receive further Islamic education. At the beginning of the 20th century, a modernist movement emerged in Islamic education in Indonesia. Figures like Hasyim Asy'ari, the founder of Nahdlatul Ulama and KH Ahmad Dahlan, the founder of Muhammadiyah, led this movement. This modernist movement proposes combining religious education and general science in the Islamic education curriculum (Ihsan & Ihsan, 2007).

In the 19th century, in the development of education in general and especially Islam, education basically contributed greatly to human life by changing mindsets, behaviors, and intellectuals both for themselves and for society in a region. Anthropologically, education pays attention to the values, norms, beliefs, and cultural practices of society that influence education. They examine how education is integrated into everyday life and how cultural influences shape the educational experience.

This synthesis in Islamic education in Indonesia in some areas can still be found in rebuttal. Islamic education is basically able to change a society that behaves and thinks animism and dynamism back to Islamic teachings. In some areas, however, although Islam and Islamic education have grown, animistic practices and dynamism can still be found. This article is a conception of a dissertation on the theme of the institutionalization of Islamic education in the 18th–20th centuries AD and its Contribution. This article is also a complete review of conceptions and reflections on Islamic education in Indonesia in general.

B. Methods

The research method is a very important thing to conduct a study because, in principle, the research method is a scientific way to obtain several clusters of data with a purpose and with the holding of certain uses (Moeleong, 2005). The research method is an effort to find, then develop, elaborate, and evaluate the truth of knowledge using scientific mechanisms. Therefore, the steps in achieving a method that will be used to examine a study must be precise and accurate. Thus, the authors in this study used qualitative descriptive research.

Furthermore, literature studies are used as reference sources to strengthen research results (Fadli, 2021). Literature that specifically discusses the concept of institutionalization of Islamic education and its contribution to the cultural behavior of the community. However, a literature review on the theme has yet to be obtained. The source of data obtained from this study is written sources in the form of articles and journals.

C. Results and Discussion

Meaning of Institutionalization

Institutionalization comes from the word institutional." In the rice dictionary of Indonesian, institution means a body (organization) whose purpose is to conduct a scientific investigation or conduct a business (Kamus Besar Bahasa Indonesia, 2002). Furthermore, Veblen says that institutions are a set of norms and ideal conditions (as subjects of dramatic change) that are imperfectly reproduced through habits in the next generation (Yustika, 2013).

Meanwhile, Koentjaraningrat defines institutions as a system of behavior and combinations that is centered on activities to meet the complexity of human needs (Danuri, 2019). Thus, a common thread can be drawn: the meaning of institutions can be understood as a system that gathers ideal norms and conditions to meet human needs through the habits of the next generation. Furthermore, the word

"institution" when obtaining affixes in the prefix *pe-* and suffix *-an*. Then the meaning will be different; institutionalization in the big dictionary of Indonesian means the process, way, or act of institutionalizing (Kamus Besar Bahasa Indonesia, 2002). So, from the definition of the meaning of institutions and the addition of affixes, the institutionalization referred to in this study is a way or process in the formation of a system that gathers ideal norms and conditions through the habituation of a generation.

Islamic Education

Islamic education is an educational system that focuses on teaching and understanding Islamic teachings. The main objective is to provide a comprehensive understanding of the Islamic religion, ethics, and morality, as well as develop academic and daily life skills that are in accordance with the principles of the Islamic religion (Hakim & Hidayat, 2022). Islamic education involves teaching and learning the Qur'an, Hadith, Islamic history, *aqidah* (belief), *fiqh* (Islamic law), and morals (morality), as well as lessons about the lives of the Prophet Muhammad and his companions. In addition, it also involves learning about prayer, worship, and other religious practices.

Islamic education can be found in many forms, ranging from primary, secondary, and tertiary education. In Islamic schools, students also get a general education that covers subjects such as mathematics, science, languages, and so on, but still with Islamic values as the cornerstone. In addition, Islamic education also promotes values such as justice, cooperation, compassion, and tolerance between religious communities. Islamic education seeks to form a good person, maintain noble morals, and be a contributor that benefits society (Bafadhol, 2017).

Currently, there are many institutions and educational institutions that provide Islamic education, ranging from madrasas, pesantren, and Islamic schools, to Islamic education programs at universities. Islamic education can also be taught formally in general education institutions that integrate Islamic religious values into their curriculum (Salsabila, 2018). The importance of Islamic education is to ensure that young Muslims gain a correct understanding of the teachings of the Islamic religion, develop good values, and apply those teachings in their daily lives. Islamic education also plays a role in building a strong religious identity and helping students face contemporary challenges and issues relevant to the Islamic religion.

Factors of the Formation of Islamic Educational Institutions

There are several factors that can influence the formation of Islamic educational institutions. Here are some relevant factors:

- a. **Religious Beliefs and Values:** The main factor in the formation of Islamic educational institutions is the religious beliefs and values held by the community (Budiman, 2020). Belief in the importance of Islamic education as an integral part of Muslim life will encourage the establishment of educational institutions that meet this need.
- b. **Community Needs:** Islamic educational institutions usually arise in response to the needs of religious education in society. If the community has a strong need for Islamic religious education, educational institutions will be established to meet this need.
- c. **Tradition and History:** Another factor influencing the formation of Islamic educational institutions is the tradition and history of the community. If the community already has a strong tradition in Islamic religious education or there have been historical educational institutions, this can encourage the birth of new institutions (Badrudin, 2014).
- d. **Role of Religious Leaders:** Religious leaders, such as Muslim scholars, have an important role in shaping and supporting Islamic educational institutions. Religious leaders can mobilize communities, provide a better understanding of the importance of Islamic education, and provide guidance and support to such institutions (Izzah, 2011).
- e. **Social and Political Factors:** The social and political context of a country or region can also influence the establishment of Islamic educational institutions. Factors such as religious freedom, government support, education policies, and political stability can influence the likelihood of establishing and developing Islamic educational institutions.
- f. **Globalization and Technology:** The development of globalization and information technology has also influenced the establishment of Islamic educational institutions. Easier access to educational information and technology has allowed Islamic educational institutions to adopt more modern learning methods and expand their educational reach (Nurkholis, 2013).
- g. **Availability of Resources:** The availability of resources such as funds, qualified teaching staff, and educational infrastructure is also a factor influencing the establishment of Islamic educational institutions. Islamic educational institutions that have access to adequate resources will be more likely to thrive and provide a good education.

Cultural Behavior

Cultural behavior refers to the way people behave and interact within a group of people who have different values, norms, and traditions. Cultural behavior is influenced by factors such as religion, customs, environment, education, and the history of a community group (Rahardjo, 1993). Some examples of cultural behaviors you may encounter in different cultures around the world include:

- a. Language and Communication: Every culture has a unique language and a different way of communicating. This includes the form of pronunciation, accent, and level of formality, as well as the use of body language and gestures.
- b. Etiquette and Manners: Every culture has different rules regarding manners and etiquette when interacting. For example, how to greet or serve food at the dinner table.
- c. Clothing and Appearance: Culture influences a person's choice of clothing and appearance. Cultural norms may determine the type of clothing worn in certain situations, such as traditional attire at formal occasions or required religious attire.
- d. Values and Ethics: Cultural values influence a person's behavior and outlook on life. For example, the importance of family, hard work, simplicity, or respect for diversity (Sa'diyah & Rosyid, 2020). Food and Customs: Food is an important part of culture. Each culture has different eating habits, including the type of food, the way it is served, and the etiquette of eating. Cultural events and festivals also play a role in respecting certain customs and traditions.
- e. Art and Cultural Expression: Every culture has unique forms of art, music, dance, and other cultural expressions. It reflects the cultural heritage and identity of a community group (Ali & Lestari, 2018).
- f. Belief System and Religion: Belief systems and religions play an important role in cultural behavior. They can influence values, ethics, as well as daily rituals and practices.

It is important to remember that cultural behavior varies among different cultural groups, and not everyone in a particular cultural group will practice that cultural behavior in the same way. Culture can also change over time due to outside influences and changes in society.

Educational Institutions in Community Culture

Educational institutions in community culture refer to educational institutions that are aligned with the cultural values, norms, and practices of the community in which the institution operates (Purnomo, 2016). This approach recognizes the importance of understanding the cultural and social context in providing relevant and meaningful education for students. Educational institutions in the culture of society seek to incorporate local cultural values and traditions into the curriculum and teaching methods. This may include teaching about the history, language, literature, and cultural practices unique to the local community. The ultimate goal is to ensure that education provides a deep understanding of the culture in which students live, so that they can develop a sense of identity, an appreciation for diversity, and the ability to interact productively in their societies.

Some examples of educational institutions in community culture include schools that provide local or regional-based curricula, cultural centers that offer additional educational programs outside the school environment, or special education institutions that focus on preserving and teaching a particular culture, such as indigenous educational institutions for indigenous tribes. The advantages of educational institutions in the culture of society (Mansir, 2022) are as follows:

- a. Increased connectedness: By understanding and respecting local cultures, educational institutions can help students feel connected to their surroundings and strengthen community ties.
- b. Meaningful learning: A curriculum that incorporates local cultural values can make learning more relevant and meaningful to students, as they can see the connection between the subject matter and their daily lives.
- c. Respect for diversity: By teaching about different cultures in society, educational institutions can help students understand and appreciate diversity, promote inclusion, and reduce prejudice or discrimination.
- d. Cultural preservation: Educational institutions in community culture can contribute to the preservation of cultural heritage and traditions, by ensuring that cultural knowledge and skills are preserved and transmitted to future generations.

However, challenges in implementing educational institutions in community culture include adapting the national curriculum to the local context, procuring adequate resources to support cultural education, and involving communities in the planning and implementation of such educational programs.

The Contribution of Islamic Education in Community Behavior

The contribution of Islamic Education to community behavior is very important and significant (Bafadhol, 2017). Islamic education not only imparts religious knowledge to individuals but also shapes strong behaviors, attitudes, and values in daily life. Here are some of the contributions of Islamic Education to community behavior:

1. Formation of Noble Morals: Islamic education emphasizes the importance of good and noble morals. This includes values such as honesty, loyalty, justice, humility, compassion, and tolerance (Sa'diyah & Rosyid, 2020). By internalizing these values, individuals will have good behavior and build harmonious relationships in society.
2. Ethics in Social Interaction: Islamic education teaches individuals about ethics in social interaction. This includes speaking out, respecting others, avoiding gossip and slander, and maintaining good relationships with neighbors, friends, and family. Islamic education also emphasizes the importance of sharing, mutual help, and concern for others.

3. Social Awareness: Islamic education teaches individuals about social justice, concern for the poor, and partiality for the oppressed. This education encourages individuals to engage in social activities, provide assistance to the needy, and fight for human rights (Omer, 2005). Thus, Islamic Education plays a role in forming a caring and responsible society.
4. Balance between the World and the Hereafter: Islamic education teaches the importance of achieving a balance between the life of the world and the Hereafter. This means living a life balanced between worldly demands such as career and wealth and religious obligations and spirituality. Islamic education teaches individuals to maintain integrity in their daily lives and stay away from behaviors that harm themselves or society.

Individual Responsibility towards Society: Islamic education encourages individuals to carry out their social responsibility towards society. This includes active participation in public activities, fulfillment of social rights, and contributing positively to community development. Islamic education also emphasizes the importance of fair leadership, transparency, and accountability in building and maintaining a just and sustainable society.

D. Conclusions

The concept of institutionalizing Islamic education can play an important role in the construction of cultural behavior in society. Islamic education as an organized system aims to build behavior that reflects Islamic values in everyday life. In this context, the institutionalization of Islamic education focuses on regulating, drafting, and implementing Islamic education policies in society. In an effort to influence the cultural behavior of the community, and the institutionalization of Islamic education.

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