



RETHINKING ISLAMIC EDUCATION TOWARD CULTURE TRANSFORMATION

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ABSTRACT: *This paper is discussed about rethinking Islamic education towards culture transformation in the 21st century. The development of education particularly in the context of Islamic education within the framework of the modern education system as well as pondok/ pasentren education system demand leadership of teachers and leaders adaptable with the changes and existing condition in the Islamic Education context and recognize the needs to be effective Islamic Education Leaders. In accordance to rethinking Islamic Education, the requirements to familiar with research findings on the knowledge, skills, implementation tools, methods, and strategies useful for formulating vision direction and positive learning in the 21st century Islamic school environment are necessities. This paper also discussed an emerging role and challenging of the 21st century Islamic education teachers and leaders required to transform the Islamic Education. Major transformations required the 21st century leader to be a powerful learner, visionary, instructional and influential people. The 21st century leader is essential to have tools and methods to expect, inspect, direct, respect and reflect. The culture transformation will need to concentrate on curriculum development, formative assessment, instruction, technology adaptability, culture and climate, professional development as well as effective supervision to make a massive improvement in Islamic Education System.*

KEYWORDS: Islamic Education, Culture, Transformation

INTRODUCTION

Looking at the future issues and challenges of Islamic education towards cultural transformation, it is vital to find the right methods and means so that Islamic education can be implemented in the context of local culture. Rethinking Islamic education towards culture transformation in 21st century, teachers and Islamic school leaders are adaptable with the changes and existing condition in the Islamic context and the need to developed high performance in Islamic school system. The changes and existing condition included especially information and communications technologies (ICTs) infiltrate classrooms are exceedingly rapid pace. (H. Baharun & Awwaliyah, 2017)

In the wake of this influx, Islamic educators and school administrator face growing challenges as they teach a very “wired”—and more and more “wireless”—generation of students using technology that is evolving every day. Several times, the first issue in my observations in Islamic school (SMKA) in Malaysia is students have a lot of confusion and ambiguity during their studies and this lead students to be more. Meanwhile, the second issues is the same

observation similarly takes place when talking to other teachers and sitting through a different version of the same teacher development aimed at “student success.” The main means of Islamic teacher growth and professional development, be worried that these culture trainings are only updates on the same tired means of instruction that has been practiced in the classroom for decades.

As students are consistently subjected to low-level tasks in the classroom by teachers who are not receiving the development and training needed to prepare students for the challenges of the 21st Century, both the teachers and the students are not receiving the direction needed to participate in a functional education system to ready us as a public for the future challenges that face us.

As quoted from Science Foundation Arizona, “To succeed in the 21st Century, Arizona students need to acquire the ability to create, design, innovate and think critically to solve the complex challenges that will face them” (Arizona STEM Initiative, 2010).

As Islamic schools evolves in this new century, educators and those who support for Islamic education system must be aware of the world around them, especially that of the rapidly changing problems that

face us as individuals and as a collective society. The following the points explore means to address and transform the current culture in Islamic education system to best prepare teachers and learners for those 21st Century challenges.

RETHINKING: TRANSFORMATIVE AND TRANSMISSIVE LEARNING CULTURE

The concepts of problem based projects, service learning and community engagement bring forth the notion of transformative learning, or as Stephen Sterling would call it, constructive education for change' (Sterling, 2001). In transformative learning, emphasis on the education process is taken off of the teacher and placed on the student. Meaning that as opposed to a direct lesson where the teacher directly instructs and informs the student, the student is a substantial stakeholder in how their education takes shape; ranging from providing responsive feedback to open-ended inquiry processing. (H. Baharun & Mundi, 2011)

Sterling (2001) points out that current education models follow a transmissive format, or an instructive 'education for change' (Sterling, 2001). In the transmissive format, instruction is inherently imposed upon the student, in that the primary focus is placed upon the teacher and a "top down" effect of educating is at hand, whereas in the transformative model there is just as much "bottom up" as top down, if not even more so.

The focus of current transmissive learning emphasizes the idea of economical gain, as in the model that education takes on is that of a small economy; teachers and schools as the sellers with students and parents as the buyers (Sterling, 2001). In this mind-set, the students and parents don't have say in the creation of the product, they can merely observe it and either buy it or walk away. But in many cases in Islamic education system/pesantren, some families don't have the option of picking and choosing the style of education they have to "buy". If what the schools are "selling" are not conducive to the needs and interests of the communities in which they serve, it is bound to have conflict.

In a transformative format, the schools and families have a chance to work together to form the educational process to engage the student in creative and critical thinking skills that could work towards solving real problems within the community. It would mean a shift away from economic and instrumental values within the education model and a shift towards social and intrinsic values (Sterling, 2001). For a community to develop leaders through their Islamic school system, it is critical that those have the instrumental skills developed by economic exposure and practice, but that the educational model in which that practice is fostered is housed in an environment where social and intrinsic values are recognized and emphasized, and only then will we

breed the knowledgeable leaders to take us into the challenges of the 21st Century.

RETHINKING: SCHOOLS CULTURE ENVIRONMENT

Islamic education system need to changes call for thoughtful, inspiring schools leadership. Islamic education can focus changes to the students, teachers, accountability, the science of teaching and learning, professional development, educational tool and resources, and skill and knowledge needed for the 21st century Islamic education system . Teachers and practitioners of Islamic Education should play their part in equipping themselves with a variety of skills and knowledge including pedagogy and skills in choosing ICT software to improve the quality of teaching and learning of Islamic Education at school. The exciting and fun atmosphere of Islamic Education Teaching and Learning can create an interactive learning environment among students. In addition, students are also not easy to become bored and sleepy while studying. The Islamic Education teacher who is still teaching only by speaking or conveying the word with advice is no longer relevant to current students. Additionally, today's students are more aware of the use of technology and are more vulnerable to the use of the use of yahoo, facebook, instgram, whatsapp and twitter that are widely used today. In this regard, the use of ICT among students can help students to think outside of the box and the branch of knowledge that is being discussed. Students are also bored and this use will hopefully improve the student's performance in Islamic Education subjects. For example the subjects of the subjects are taught using a wide variety of graphics and drawings. It can help teachers to explain difficult things and to create two interaction skills Good teachers and students. Highly skilled and innovative teachers will make the learning environment better and more liked by students. (Mundi, 2016)

ISLAMIC SCHOOL IN 21ST CENTURY: THE STUDENTS

Millennial, the current generation of students, were born between 1980 and 2000. Although some Millennial have dropped out of or graduated from academia and entered the workforce, most are still in our Islamic school systems. On average, Millennial spend 6.5 hours each day saturated in print, electronic, digital, broadcast and news media. They listen to and record music; view, create and publish internet content; play video games; watch television; talk on mobile phones and instant message every day.

- Generally, these students share the following characteristics:
- They need immediate feedback and instant gratification.
- They are motivated by interactive and hands-on learning, especially with technology.
- They are motivated by challenge and curiosity.

- They are motivated by competition and using winning strategies.
- They need more freedom and independence.
- They are more culturally and linguistically diverse.

ISLAMIC SCHOOL IN 21ST CENTURY: THE TEACHERS

Through the observation in Islamic school system has determined today's teachers are generally female, 43 years old and married. They are more educated and experienced than teachers of the past; more than half hold advanced degrees and have 15 years or more of experience. And, of course, these teachers are seeing their work and their classrooms transforms they improve their lessons and teaching using technology.

Generally, today's Islamic school educators also share the following characteristics: They may resist learning about new technology. Coming from the Baby Boom generation and somewhat reluctant to adopt new technology too quickly, some educators feel scared by students' knowledge of tools they do not understand.

They work in environments where professional development is underemphasized and undervalued by their employers. Of the 75 percent of teachers who participated in educational technology integration professional development courses, the majority—more than 60 percent—spent less than eight hours in a 12-month period in this type of training. When so few hours were dedicated to this training, 87 percent of teachers said they did not experience a lot of improvement in their teaching. They need support and planning time. The number one reason teachers experience dissatisfaction with their jobs, causing them to either leave their profession or transfer to other schools, is lack of planning time. New technology takes them out of their comfort zones. Technology requires teachers to play more of a facilitator role—rather than a more directive or authoritative one. This new role conflicts with traditional teaching methods and requires teachers to step back and allow learning to happen without their hands-on direction. (Mundiri & Zahra, 2017)

RETHINKING: ROLE OF INSTRUCTIONAL LEADER

These transformative require the role of instructional leader in Islamic School System to be a visionary, an instructional leader, an influencer and as a learner. Standards for Islamic School Leaders is to facilitate a vision of learning that is shared and supported by the school community; develop a school culture and instructional program conducive to student learning and staff professional growth; ensure a safe, efficient, and effective learning environment; collaborate with faculty and community members; act with integrity and fairness

and in an ethical manner and understand, respond to, and influence the political, social, economic, legal, and cultural context.

The Islamic school leaders need to have tools and methods to expect, inspect, direct, respect and reflect. We firmly believe that creating a system focused on the on going improvement of instruction must be the central aim of any education improvement effort. . . . Student achievement will not improve unless and until we create Islamic schools and pasentrens where all educators are learning how to significantly improve their skills as teachers and as instructional leaders.

How instructional leaders in Islamic school system become and remain credible leaders?. How instructional leaders can create and sustain productive school norms with motivated and inspired teachers? Teachers' use of time in groups is often inefficient and ineffective. Teachers often don't talk about research-supported practices related to their own teaching. Instructional leaders require development to facilitate meaningful professional discussion. Instructional leaders may need development in how Saphier and King in their article "Good Seeds Grow in Strong Cultures" (1985): If those norms are strong, then improvements in instruction will be significant, continuous, and widespread. But if norms are weak, then improvements will be infrequent, random, and slow. The norms are collegiality; experimentation; high expectations; trust and confidence; tangible support; reaching out to the knowledge base; appreciation and recognition; caring, celebration, and humor; involvement in decision making; protection of what's important; traditions and honest, open communication to build a culture of inquiry and collegiality.(H. Baharun, 2017b)

CONCLUSION

In Islamic schools system, rethinking towards culture transformation especially in teaching and learning process has to change because new teaching methodologies need to develop align this generation, which spends as much time stimulated by digital media as it does in school. As teachers work to engage and educate this generation of students, rethinking culture of learning must be relevant to students. Learning means more when students understand practical applications for the information they receive. Content must be specific, concise and fast. Students who hungry for information will search for it on their own if teachers do not present what they perceive to be relevant. Because so much information is constantly available, students do not feel they need to learn everything immediately.

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