THE URGENCY OF UNDERSTANDING SHARI'A IN THE GENERAL Z ERA

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ABSTRACT

This research is a library research with a qualitative approach. The data collection technique in this study uses documentary techniques, while the methods used are content analysis and interpretation. This study aims to determine the urgency of Islamic religious education in the era of globalization. The results of this research are: The urgency of Islamic religious education in the era of globalization is as a foundation for minimizing moral degradation and creating human resources with noble character. Islamic religious education is a solution to moral degradation because Islamic religious education aims to shape people with morals and prepare competent individuals by mastering religious knowledge and science.

Keywords: Urgency, Islamic Religious Education, Globalization

A. **Introduction**

In the 21st century, commonly referred to as the Era of Globalization, a major challenge in daily life presents a civilization facing significant challenges. This has become a crucial topic for human development, particularly in educating them with sound Islamic religious education, in order to face globalization. If Islamic religious education fails to demonstrate its commitment to this era of globalization, the world of Islamic education will soon experience a catastrophic collapse, encompassing morals, culture, identity, and Islamic educational values, eroded by foreign (Western) or non-Muslim cultures.

The Islamic religion, revealed to the Prophet Muhammad (peace be upon him), contains educational implications aimed at being a blessing for all creation. Islam contains potential that refers to two developmental phenomena:

1. Psychological and pedagogical potential that influences humans to become individuals of good quality and hold a noble status above other creatures.

2. The potential for developing human life as a dynamic, creative, and responsive caliph on earth. Both the natural and ijtima'iyah environments, where God is the central potential for development, require a systematic, planned educational effort based on an interdisciplinary approach and insight. As humans become increasingly involved in the process of social development, the interrelation and interaction of various functions is evident.

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Islam, which conveys revealed values and norms for the benefit of human life on earth, only becomes actual and functional when internalized within the individual through a consistent, goal-directed educational process. However, recently, due to social changes in various sectors of human life, these values have also undergone shifts that have not yet been established. Islamic education, as desired by Muslims, must change its operational strategies and tactics. These strategies and tactics inevitably require overhauling models and institutions to become more effective and efficient, in pedagogical, sociological, and cultural terms.

Like a leader, Islamic education, in observing the dynamics of society, which often exhibit sociocultural changes during its growth process, must examine the essence and implications behind these changes in order to discover their causes. From there, Islamic education makes modifications to its innovative strategies and tactics within its learning programs, ensuring they are conducive to society. In general, the goal of Islamic religious education is based on Surah Adz Dzariyat, verse 56 of the Quran, which reads:

"The Prophet Muhammad (peace be upon him) is the Messenger of Allah (peace be upon him)." Meaning: "And I did not create the jinn and mankind except that they should worship Me. That is, to make humans as servants of their Creator, to build the world and manage the universe according to the concept established by Allah SWT. Meanwhile, according to Hasan Langgulung, if we talk about the purpose of education, we cannot avoid talking about the purpose of life. Because education aims to preserve human life. This purpose of life, according to him, is reflected in verse 162 of Surah Al An'am,

Meaning: "Say: 'Indeed, my prayer, my worship, my life, and my death are for Allah, the Lord of the Worlds.'" Muslim educators agree that the goal of education is not to connect students with facts, but to prepare them to live clean, pure, and sincere lives, so that they become perfect or pious Muslims, and Muslims who always believe in and worship Allah SWT. This full commitment to character formation is based on the ideals of Islamic ethics, which are placed as the highest goal of Islamic education.

This approach requires Muslim society to aim to instill Islamic principles in the hearts and minds of the younger generation so that they achieve the ideals of a life of faith, the continuity of the ummah described in the holy Quran as "The best nation over brought forth to men." The ummah is described as such not because of its superiority in knowledge and skills, but because it loves good and hates evil, and believes in Allah SWT.

From the description above, it is clear how important the role of Islamic religious education is in facing the era of globalization, so the author took the title of this educational research proposal: The Urgency of Islamic Religious Education in the Era of Globalization.

B. **Theoretical Framework**

1. **Islamic education**

Ahmad D. Marimba argues that Islamic education is the conscious guidance or leadership by educators of the physical and spiritual development of students toward the formation of a perfect personality (Insan Kamil).

According to Miqdad Yaljan, Islamic education is an effort to cultivate and shape perfect Muslims in all their diverse aspects, including health, reason, faith, spirituality, will, and creativity, at all stages of development, illuminated by the light of Islam through existing educational versions and methods.

One modern perspective from Muslim scholars, the work of Dr. Muhammad S.A. Ibrahim (Bangladesh), on Islamic Education, expresses a broad understanding of Islamic education as follows: "Islamic education in true sense of the term, is a system of education which enables a man to lead his life according to the Islamic ideology, so that he may easily mould his life in accordance with tenets of Islam. And thus peace and prosperity may prevail in his own life as well as in the whole world. This Islamic scheme of education is, of necessity an all embracing system, for Islam encompasses the entire gamut of a muslem's life. It can justly be said that all brances of learning which are not Islamic are included in the Islamic education. The scope of Islamic education has been changing at different times. In view of the demands of the age and the development of science and technology, its scope has also widened"

The Islamic spirit within a Muslim is a behavior that is strengthened by extensive knowledge, enabling them to provide effective responses to the challenges of scientific and technological development. Therefore, Islamic education has a scope that changes over time. It is flexible to the evolving needs of humanity over time.

Education, as an effort to foster and develop the human personality from both spiritual and physical aspects, must also proceed in stages. Maturity, ultimately optimizing development and growth, can only be achieved through a process that progresses toward the ultimate goal of development or growth.

2. **The Basis and Objectives of Islamic Religious Education**

Islamic education has a strong foundation and can be classified into two: first, revelation, which includes the Qur'an and Sunnah; second, ijtihad and Bahstul 'ilmi. According to Al-Ghazali, the goal of Islamic education is to achieve closeness to God and happiness in this world and the hereafter. All ideas for formulating educational goals in this world must take into account that the arrival of Islam is a new beginning for humanity. Islam came to improve the condition of humanity and perfect God's previous missions.

Its goal is to achieve human perfection because it reflects the perfection of religion. As Allah says in Surah Ali Imran, verse 110:

Meaning: "You are the best nation, evolved for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah. If the People of the

Scripture had believed, it would have been better for them. Some of them believe, but most of them are transgressors."

Based on this, we can conclude that the goals of Islamic education can be summarized in two main objectives: the formation of pious individuals who believe in Allah and His religion, and the formation of a pious society that follows the guidance of Islam in all its affairs. According to Prof. Dr. Hasan Langgulung, the goals of Islamic education are the formation of pious individuals and the formation of a pious society.

a. Formation of Pious Individuals

A pious individual is defined as a human being who is approaching perfection. What is meant by the formation of a pious human being: the development of a human being who worships and is devoted to Allah, is explained in the word of Allah in Surah Adz Dzariyaat verse 56 which reads:
Meaning: and I did not create jinn and humans except so that they would serve Me. A pious person believes deeply that he is the caliph on earth, explained in the word of Allah, Surah Al Baqarah, verse 30 which reads:.

Meaning: Remember when your Lord said to the Angels: "Indeed, I want to make a caliph on earth." they said: "Why do you want to make (caliph) on earth someone who will cause damage to it and shed blood, even though we always glorify you by praising you and purifying you?" God says: "Verily, I know what you do not know."

b. Establishing a Righteous Society

A righteous society is one that believes it has a message for humanity, namely the message of Justice, Truth, and Goodness, a message that will endure forever, unaffected by the factors of time and place. Islamic society strives to shoulder the responsibilities entrusted to it, whenever and wherever. The task of Islamic education is to help society achieve this.

3. **Challenges of Islamic Religious Education in the Era of Globalization**

The word "globalization" is derived from the English word "globalization," which has the root word "global," meaning to encompass or encompass the entire world. Globalization also means a narrowing of the world, as the world seems to be becoming a single, borderless entity. The challenges of Islamic education in the current era of globalization are vastly different from those faced in the classical and medieval eras. While the challenges faced by Islamic education in the classical and medieval eras were considerable, both internally and externally, they were psychologically and ideologically easier to overcome. Internally, Muslims during the classical era were still fresh. Their relationship with the sources of Islamic teachings, namely the Qur'an and the Sunnah, was still close, and their militant spirit in striving to advance Islam was still very strong. Externally, however, Muslims did not yet face serious threats from other countries, given that other countries (Europe and the West) had not yet risen and progressed as they do now.

The challenges of Islamic education today, in addition to facing the clash of major world ideologies as mentioned above, also face various trends that are not unlike a major storm (turbulence) or tsunami. As an agent of social change, Islamic education, situated in today's modern and globalizing climate, is required to play a dynamic and proactive role. Its presence is expected to bring about meaningful change and contribution to the betterment of the Muslim community, both at the theoretical and practical intellectual levels. Islamic education is not simply a process of instilling moral values; it can act as a liberating force from the yoke of poverty, ignorance, and socio-cultural and economic backwardness.

This discussion will focus on the role of society in improving Islamic education in addressing various issues currently facing Islamic education. Among these issues are the following:

1) Moral Crisis

Considering the declining morals of most nations worldwide, Islamic education providers, along with religious teachers and lecturers, are naturally moved to feel a sense of responsibility to improve the quality of religious education to help address this severe moral decline. Religious education is a value education. Instilling any value education in students is not easy due to numerous inhibiting factors. For example, a child may receive a good education at home because both his or her parents are teachers. However, outside the home, he has delinquent friends who often invite him to gamble and watch pornographic films. If they happen to win, they go to lewd places to have fun. His parents are unaware of their child's true behavior. Educational success cannot be relied on formal schooling alone; it requires synchronization with out-of-school education, namely education within the family (informal) and community (non-formal). The influence of out-of-school factors on education is a serious problem today. For example, students are taught to be honest at school, but in reality, in society, they encounter rampant bribery, corruption, extortion, and infidelity. At school, they are taught to dress modestly and avoid alcohol, but television programs and foreign tourists display their private parts and drink alcohol.

It is important to remember that moral decline cannot be blamed on the ineffective implementation of religious education in schools. Why? Because the decline of national morals is caused by many factors, such as the influence of globalization, economic, social, political, and cultural crises, and so on. For example, because the economic crisis has made it difficult for many people to earn a living, they end up resorting to stealing, cheating, extortion, robbery, prostitution, and so on. Another example is the influence of globalization, which has led people to aspire to a luxurious lifestyle. Even low-level employees want to own a motor vehicle, and they try to earn money by any means necessary to own one. We also need to recognize that the rise of juvenile delinquency, fights between students, especially in big cities, the rise of "thuggery," and various other forms of crime present challenges for educators, community leaders, religious teachers, and all of us.

However, we also want to emphasize that in dealing with these crimes, religious teachers cannot be simply blamed or made "scapegoats." Religious

teachers cannot be blamed simply for crimes, immorality, brutality, alcoholism, fighting, and insolence; many other factors are more important.

C. **Types of research**

1. Research Approach
     This research uses a qualitative approach, therefore, it is considered qualitative research, meaning that it does not involve quantitative data collection.
2. Type of Research
     The type of research used in this study is library research, which involves collecting data and information using various materials found in the literature (Mardalis, 1990:28). In this case, library materials are needed as sources of ideas to explore new thoughts or ideas. These materials can be used as references to existing knowledge, allowing a new theoretical framework to be developed as a solution to the problem.
3. Data Collection Technique
     The data collection technique in this study uses documentary techniques, collecting data through written works such as books, journals, newspapers, magazines, and other relevant materials for reference. In qualitative research, this technique is the primary data collection tool, as it logically and rationally proves the proposed hypothesis through accepted opinions, theories, or laws, both supporting and refuting the hypothesis (Margono, 1997:187).
4. Data Sources
     The research data source here refers to the subject from whom the data is obtained. In this study, data sources are divided into two categories: primary data and secondary data.
a. Primary Data
        Primary data is data obtained directly from the research subject using data collection tools directly from the subject as the source of the information sought. This primary data source was obtained by directly reading and analyzing books directly related to the research being conducted. Among the main books that served as primary data are:
1. Philosophy of Islamic Education (Dr. Sutekno, M.Pd.I.)
2. Education from a Globalization Perspective (Nurani Soyomukti)
3. Learning and Teaching Islamic Religious Education (Abdul Majid, S.Ag, M.Pd.)
4. Ihya' Ulumuddin Volume I (Al Ghazali)
5. Selected Chapters on Islamic Education: "Contemporary Issues in Islamic Education" (Prof. Dr. H. Abuddin Nata, M.A.)
6. Selected Chapters on Education (Islam and General) (Prof. H.M. Arifin, M.Ed.)
7. Islamic Education Facing the 21st Century (Prof. Dr. Hasan Langgulung)
b. Secondary data
Secondary data is data obtained from supporting sources, to clarify primary data sources in the form of library data which is closely correlated with the discussion

of the research object. In this research secondary data was obtained from sources such as books, magazines, articles and other data deemed relevant to this research. Among the books used as secondary data include:

1. Nahwa al-tarbiyah al-mukminah (MiqdadYaljan)
2. Islamic Civilization and Education (Drs. Abdullah Fajar, MSc.)
3. The Character of Islamic Education (Drs. Heru Aly, MA, Drs. H. Munzier S, MA)
4. Welcoming the Collapse of Islamic Education (Dr. Syed Sajjad Husain, Dr. Syed Ali Ashraf)
5. Empowerment of Islamic Education in Indonesia (Prof. Dr.Haidar PutraDaulay, MA.)
6. Philosophy of Islamic education Translated. Hasan Langgulung (Omar Muhammad Al Taumy Al Syaibany)
7. Usul al Tarbiyah al Islami (Abdurrahman Al-Bany)
5. Data Analysis Methods
a. Content Analysis Method

The content analysis method is a method for revealing the thoughts of the figures being studied. Soedjono defines content analysis as an attempt to uncover the contents of a book that depicts the social situation at the time it was written (Soedjono, 1999: 14). Content analysis is used to examine the research data. The results of the content analysis are expected to provide theoretical contributions.

b. Interpretation Method

This means interpreting or making interpretations that are not subjective (according to the interpreter's taste) but rather based on objectivity to achieve authentic truth (Sudarto: 73).

D. **Discussion of Research Results**

Based on the results of library research using documentary data collection techniques, data was collected through written works such as books, journals, newspapers, magazines, and relevant materials as references for data collection techniques, including observation, interviews, and documentaries. The necessary data can be collected.

1. The Concept of Islamic Religious Education in the Era of Globalization

Education is a human endeavor to achieve happiness in this world and the hereafter. Humans, who are only given a temporary opportunity to live in this world and move on to the eternal world of the hereafter, must not neglect to utilize this short time. All humans are equal in the sight of God, regardless of whether they are rich or poor, educated or uneducated. What differentiates us is their piety.

The education we receive is an effort to develop intelligence, enabling humans to master knowledge and skills, balanced with Islamic moral values. This aligns with education's purpose to develop the body, mind, and soul. Therefore, in

accordance with theoretical studies, the concept of Islamic religious education is systematically structured as follows:

a. The Goals of Islamic Religious Education in the Era of Globalization

The goal of Islamic Religious Education in the era of globalization is to shape pious individuals and create a pious society. It also prepares individuals and groups in terms of thought, morals, spirituality, and skills to enable them to continue their lives and achieve happiness in this world and the hereafter.

b. Islamic Religious Education Curriculum in the Era of Globalization

The Islamic Religious Education curriculum emphasizes the goals of religion and morals, guiding development in all aspects of the intellectual, psychological, social, and spiritual realms.

The core content of the Islamic Religious Education curriculum in the era of globalization must encompass issues of faith (Aqidah), Islamic principles (Shari'ah), morality (Ikhsan), and knowledge.

The Islamic Religious Education curriculum in the era of globalization must address aspects of religious development (Aqidah, worship, morals), as well as mastery of science and technology, national insight, humanity, and globalization, tailored to the child's psychological and intellectual level. Another aspect that Islamic Religious Education must address is social, cultural, economic, and political developments, as well as other factors, so that Islamic Religious Education prepares individuals who are competent in both religious and worldly fields, thereby achieving happiness in this world and the hereafter.

c. Islamic Religious Teachers or Educators in the Era of Globalization

Islamic Religious Educators in the era of globalization are individuals who possess intellectual sensitivity and information, who continuously update their knowledge and skills, and strive to educate their students, eradicate ignorance, and train them in skills according to their interests, talents, and abilities.

An educator is not merely a teacher but also a mentor. He or she continually strives to shape students into perfect Muslims through teaching, training, setting a good example, motivating, praising, punishing, and praying for them.

In this regard, educators must possess good qualities to provide good things for their students. These qualities include having a compassionate personality, not expecting excessive rewards, being honest, not easily angered, being tolerant in all matters, being consistent, not discriminating against students, and being friendly to them.

d. Students/Students in the Era of Globalization

Students are one of the most important educational factors and cannot be replaced by other factors. A student in the era of globalization must always strive to seek knowledge, not be arrogant or defiant with teachers, and understand the status of knowledge.

Students must pay attention to these things to gain beneficial knowledge, study with the intention of worshiping Allah SWT, reduce worldly tendencies over hereafter matters, always maintain a humble attitude, study good sciences,

recognize the scientific values of the knowledge they learn, and prioritize religious knowledge over worldly knowledge.

e. Islamic Religious Education Institutions in the Era of Globalization

Islamic education began in Indonesia with the arrival of Islam in the region. Islamic education initially took place in coastal areas. They traded while teaching Islam. After the formation of Muslim communities, mosques were built as places of worship and Islamic education was taught through lectures, Quranic recitation, and other means. Later, educational institutions specifically for this learning process emerged, called Islamic boarding schools.

According to Haidar Putra, "Islamic educational institutions consist of three forms: first, informal educational institutions, namely.

E.   **Conclusion**

Based on the analysis of research data, the author can conclude that Islamic religious education must be able to face challenges and utilize opportunities to keep up with developments in the era of globalization so as not to be left behind in modernization, Islamic religious education must take part in the era of globalization in developing education in religious knowledge and science while maintaining and not changing the principles of Islam so that they become virtuous and moral human beings. The challenges of Islamic religious education in the era of globalization are a. Moral crisis, b. Disorientation of family function, c. Weakness of society learning, d. Strengthening of secular and liberal understanding, e. The still strong patriarchal management and the urgency of Islamic religious education in the era of globalization is as a foundation to minimize moral degradation and create human resources with good morals, Islamic religious education is a solution to moral degradation because Islamic religious education aims to form moral humans and prepare competent humans by mastering religious knowledge and knowledge.

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