

## **The Three Pillars of Advanced Education**

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### **Abstract**

Advanced Islamic education is a reconstruction of education that seeks to function as optimally as possible in religious life, practice experiences and actual problems in education and is able to anticipate change by thinking projectively (visionary) and acting proactively. John Dewey's educational theory of progressivism which is the basis for progressive education has the characteristics of progressivism, namely experience, intelligence and progress, so it is important to conduct a study on the implementation of the three pillars of advanced education in educational institutions. This research is classified as a qualitative descriptive research. This type of research is a field research with MI Muhammadiyah Gonilan and SDIT Muhammadiyah Al Kautsar Kartasura as a case study or research place. This data collection method is carried out by observation, interviews and documentation, while the data analysis is carried out interactively which begins with data reduction, data presentation and conclusion drawing. The results of the study indicate that the implementation of the three pillars of advanced Islamic education is indicated by special characters in schools, namely smart schools, learning experiences and education for sustainable development. Smart school is done by optimizing human reason or thinking ability by balancing science and religion. Experience makes experience a valuable lesson for educational progress, and education for sustainable development shows that advanced education continues to develop to continue to develop and move forward in the realities of social life.

**Keywords:** Education, Experience, Intelligence and Progress



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### **INTRODUCTION**

Advanced Islamic education is one of the important phenomena in the development of education today. Advanced Islamic education is an educational reconstruction that seeks to function reason (intelligence/intellectual) as optimally as possible in religious life, practice actual experiences and problems in education and be able to anticipate changes by thinking projectively (visionary) and acting in an anticipatory manner (Ali, 2017). Islamic education is an indicator that shows awareness and understanding of life that is always dynamic and continues to move forward. Education is in the midst of life and must interact with increasingly complex life activities. Therefore, the educational orientation must continue to evolve and continue to move forward as it happens in the realities of social life. Static educational activities are certainly opposed to circumcision called change. Education that is not oriented towards progress will automatically experience backwardness and disorientation with the evolving needs of society (Ali, 2017).

Islamic education is essentially a universal education, meaning that education is aimed at the development of science which in turn provides understanding to humans about the nature of Allah SWT as the source of all knowledge and adds faith to Him. However, Islamic education is only regarded as an education oriented towards the afterlife, teaches rituals of worship and has a tendency to prevent the contamination of the mindset of the younger generation from Western ideas that threaten Islamic morals. The development of Islamic Education has reached the modern level today, However, the existence of the formism

paradigm (afterlife-oriented education) makes the emergence of a dichotomy in education. This is exacerbated by the fading of Islamic values among Muslims, so that the implementation of basic values and ethics such as honesty, politeness and discipline began to be forgotten (Ali and Aesthetics, 2016).

The facts above encourage Muhammadiyah as one of the Islamic associations in Indonesia which has a large contribution in Islamic education in Indonesia to formulate a Muhammadiyah Educational Philosophy, namely: Muhammadiyah education is the preparation of an environment that allows a person to grow as a human being who realizes the presence of Allah SWT as Robb and masters science, technology and art (IPTEKS). With the spiritual awareness of makrifat (faith / tawhid) and mastery of science and technology, a person is able to meet the needs of his life independently, care for others who suffer from ignorance and poverty, always spread prosperity, prevent the glorification of humanity in the framework of an environmentally friendly common life in a nation and a just, civilized and prosperous world social system as worship to God. Muhammadiyah education is a modern Islamic education that integrates religion with life and between faith and holistic progress. From the womb of Islamic education for which a generation of educated Muslims were born who were strong in their faith and personality, as well as being able to face and answer the challenges of the times. This is the Islamic education that is advancing (Muhammadiyah Central Leadership, 2010).

Muhammadiyah as a da'wah movement has similarities and differences with other Islamic movements that are both da'wah movements. The similarity is to build Indonesia in accordance with Islamic teachings in all aspects of life, while the difference lies in the berda'wah strategy, namely through government structures and cultures that are part of Islamic society. Muhammadiyah political da'wah is depicted in an effort to make improvements in people's lives, both in the fields of religious, economic, social, cultural, educational and defense understanding as well as security, with individual or institutional targets, economic, political, state, social and cultural sectors (Shobron, 2015).Aspek penting dalam da'wah Muhammadiyah adalah mengupayakan Islamisasi ilmu pengetahuan melalui Pendidikan Islam Berkemajuan. Secara konseptual pendidikan berkemajuan berlandaskan agama dan kehidupan sosial yang sangat menghargai kecerdasan (akal/inteligen) sebagai piranti untuk memahami pesan-pesan agama dan anatomi kehidupan sosial, dan bertujuan untuk menumbuhkan akal (kecerdasan) sehingga bertumbuh (*growth*) utuh kepribadiannya dan bersedia terlibat dalam menggerakkan kemajuan sosial (*progress*).

Madrasah Ibtidaiyah (MI) Muhammadiyah Gonilan dan Sekolah Dasar Islam Terpadu) SDIT Muhammadiyah Al Kautsar Kartasura merupakan dua lembaga pendidikan Islam modern di Kartasura yang mengintegrasikan nilai-nilai Islami dalam ilmu pengetahuan yang diajarkan. MI Muhammadiyah Gonilan sebagai lembaga pendidikan Islam yang berorientasi pada pendidikan Islam berkemajuan mempunyai *tagline* sebagai "*Innovative School*" telah melakukan inovasi dalam bidang akademis dengan program unggulan pada pemberantasan buta Al Qur'an dan pembentukan generasi muda hafidz Al Qur'an. Khususnya dalam program Hafidz Al Qur'an, MI Muhammadiyah bekerjasama dengan Pondok Pesantren Daarul Ihsan sebagai bentuk inovasi dalam pola pendidikan Hafidz dengan menerapkan metode yang intensif sehingga mampu menjadi lembaga pendidikan Islam berkemajuan dalam bidang spiritual makrifat. Namun, pada bidang penguatan IPTEKS MI Muhammadiyah Gonilan belum mampu menunjukkan prestasi yang cukup membanggakan, karena masih belum jelasnya pemahaman tentang konsep pendidikan Islam berkemajuan di kalangan civitas akademika MI Muhammadiyah Gonilan.

SDIT Muhammadiyah Al Kautsar Kartasura is one of the Muhammadiyah educational institutions that implements Integrated Islamic education management in school management. As an implementation of the management of Islamic education that advances SDIT Muhammadiyah Al Kautsar Kartasura has integrated Diknas Education with Al Islam Kemuhammadiyah Education, so that it becomes a solution to Muhammadiyah education problems by offering innovation and updating its educational and teaching curriculum. As an educational institution, SDIT Muhammadiyah Al Kautsar emphasizes the spiritual awareness of makrifat (faith/tawhid) and mastery of science and technology by combining the curriculum from the Ministry of Education and Culture with the curriculum of special characteristics of Muhammadiyah schools.

The application of Integrated Islamic education management is able to produce students who have noble morals based on science and religious science. On the other hand, the strong special characteristics of Muhammadiyah Islamic education developed at SDIT Muhammadiyah Al Kautsar have not been able to involve the participation of people who come from outside the Muhammadiyah circle, especially those from major mass organizations in Indonesia have not been able to synergize in advancing SDIT Muhammadiyah Al Kautsar, and this is certainly contrary to the goal of advanced Islamic education that always spreads prosperity, prevent the glorification of humanity within the framework of an environmentally friendly common life in a nation and a just, civilized and prosperous world social system as worship to God.

MI Muhammadiyah Gonilan and SDIT Muhammadiyah Al Kautsar Kartasura are two modern Islamic educational institutions in Kartasura that integrate Islamic values in the science taught. As one of the Muhammadiyah educational institutions that has pledged itself as an Islamic educational institution that advances MI Muhammadiyah Gonilan and SDIT Muhammadiyah Al Kautsar Kartasura has implicitly implemented the values of advanced Islamic education. This is shown by the rapid development of education quantitatively has not been matched by the improvement of comparable spiritual qualities. Based on the background of the above problems, it is very important to conduct further research on the implementation of the three pillars of advanced education in the development of education.

## **RESEARCH METHODS**

This research is classified as qualitative descriptive research, so that the author tries to examine every work activity, work concepts and other things related to the implementation of the three pillars of advanced education in the development of the Muhammadiyah Gonilan Ibtidaiyah Madrasah and the Muhammadiyah Al Kautsar Kartasura Sukoharjo Integrated Islamic Elementary School in 2021/2022. This type of research is field research with a qualitative descriptive research approach. This data collection method is carried out by observation, interviews and documentation, while data analysis is carried out interactively which begins with data reduction, data presentation and drawing conclusions.

## **RESULTS OF RESEARCH AND DISCUSSION**

Advanced Islamic education is an educational frame that is oriented towards the development of Islamic-based education in an effort to create human beings with noble character, high intellectuals and the creation of a good order of national and state life and get barakah and forgiveness from Allah, So that in its implementation it always refers to the dimensions of progress. Advanced Islamic education is a trend of renewal in Islamic education that seeks to balance science education (science) with Islamic religious ilmu (dien) with the concept of towards a better education. Advanced Islamic education is Islamic education that integrates the dichotomy of science. Education that integrates religion with life and between

faith and holistic progress. The concept of Islamic education advances as a reflection of the values of humanization, liberation and transcendence. The purpose of this Islamic movement is to provide answers to humanitarian problems in the form of poverty, ignorance, backwardness, and other problems with a structural and cultural pattern, from here comes the concept of progress in all fields including Islamic education. The implementation of the three pillars of advanced education in the development of education, namely:

### **Smart School**

Islamic education is essentially a smart education, so that it accepts new things in the development of science. Smart schools will always accept all technological advances along with the development of thinking patterns. Smart education by accepting changes due to technological developments. Technological advances in the field of education are very clear with the Covid-19 pandemic, where schools have begun to improve following technological developments by providing various digital-based educational facilities and infrastructure. A smart school is a school that integrates all existing systems in the school environment in order to be able to effectively and streamline the work process.

A smart school not only develops in the aspect of technology, but also in the spiritual aspect which includes the ability to interpret something in relation to Allah Swt. Islamic education is characterized by a smart and intelligent school, meaning that an educational institution must not be complacent with the conditions it already has, must dare to innovate and change to the challenges of the development of the times and last but not least change The character of students due to information disclosure must be addressed by instilling spiritual intelligence, so that students do not experience an identity crisis. The spiritual intelligence possessed by an educational institution becomes an actual experience for learners, which can then be elaborated by scientific methods, and end with reflections on life.

Advanced Islamic education is an education that optimizes human reason or thinking ability by balancing science with religion, so that smart education management uses technology to advance education and advance religion. Intelligence in religion or often referred to as spiritual intelligence is the main key in measuring the success of Islamic education, because with technological advances it often makes humans far from religious values, even to the point of liberal thinking that separates religion from education. Spiritual intelligence was the central foundation of Islamic education before developing modern science.

Intelligence in the spiritual aspect is the main characteristic of Islamic education progress, so that in the midst of advances in information technology in the world of education with the development of science and science, Islamic education must not forget the cultivation of religious values to students. Education must be able to balance science with religion through the use of technology which then provides experience for students about the progress of science to be reflected in an effort to get closer to Allah Swt is a tangible form of intellect of reason. Islamic education advances in its implementation providing actual experiences to students which are then elaborated through scientific methods and end with reflections on life. The experience gained by students is then practiced in social life in an *istiqomah* (*siding*) manner will produce harmonious interaction relationships in educational life.

### **Experience Learning**

Islamic education is about making history an experience for future success. Experience-based education will provide flexibility in the management of education, so that in the learning process teachers are not only oriented towards students' intellectual abilities, but

spiritually and emotionally also developed through talents or tendencies that exist in students. Experience becomes a valuable lesson in developing students' interests and talents in achieving the desired goals. Experiences in education will result in skilled, creative and experienced educational outputs.

Experience is important to instill in learners as well as in school management. Experience in interacting and socializing can be useful for students to live socially in society, while for schools experience becomes a method for continuous improvement, so that education continues to develop by looking at existing experiences, meaning that mistakes or limitations in the management of education will not occur based on experience in the process of managing education. Experience-based education is a learning process, a process of change that uses experience as a medium and educational goal that is carried out through reflection and also through a process of making meaning from direct experience. Experience-based education focuses on the learning process for each individual, So that the approach to the learning process is centered on the learner which begins with the foundation of the thought that people learn best from experience.

Experiential education makes learners the main subject in the learning process. Education strives to provide a truly effective learning experience, so it must use the entire wheel of learning, from setting goals, making observations and experiments, re-examining, and planning actions. Education must be committed to providing provisions to students in the form of skills that are useful in the future of the students themselves. The skills provided in the educational process through experience, as well as new attitudes and ways of thinking are intended to become individual habits in adulthood to solve various kinds of problems.

### **Educational for Sustainable Development**

Advanced Islamic education not only prepares the next generation of the nation who understands technological developments, but also provides provisions to be able to become social beings who care about the next generation of the nation in the future, meaning that schools must be able to think projectively (visionary) and act anticipatorily in minimizing the risk of change. Advanced education is always oriented to continue to develop and move forward in the realities of social life, meaning that education must have a clear vision and mission in advancing education in the future. Advanced education is a solution in order to realize a sustainable education system (Educational for Sustainable Development), Because in its implementation it has a holistic concept in education, so that everyone gets the opportunity to be responsible for creating and enjoying a sustainable future. The model of advanced education is participatory that shapes values, behaviors, responsible lifestyles. This will encourage the creation of a positive transformation of society for the purpose of progress.

Advanced education as a characteristic of Muhammadiyah is a concept of educational management that seeks to optimize the ability of reason in the face of the times, through the practice of various experiences in learning to always develop and give birth to a generation that is intellectually and spiritually intelligent. Islamic education that is oriented towards progress will not stop with various obstacles in the implementation of the learning process. The understanding of advanced education that is still low and the learning facilities and infrastructure that have not been maximized in realizing advanced education are challenges in managing advanced education. Advanced Islamic education must always make continuous improvements by reviewing the process or providing added value to the work process so as to produce quality outputs, create an advanced learning model to know the performance of a process so that it can ensure the ability to meet community expectations, correct process problems before the problem affects output, improve the process to meet the changing needs of the community, and make continuous improvements.

## CONCLUSION

Based on the results of the study, it can be concluded that the implementation of the three pillars of Islamic education in the development of education is shown by three special characters in schools, namely smart schools, experience learning and educational for sustainable development. Smart schools are implemented with resourceful acceptance of technological advances. Advanced Islamic education is an education that optimizes human reason or thinking ability by balancing science with religion, so that smart education management uses technology to advance education and advance religion.

Experience Learning makes experience a valuable lesson for educational progress. Experience-based education will provide flexibility in the management of education, so that in the learning process teachers are not only oriented towards students' intellectual abilities, but spiritually and emotionally also developed through talents or tendencies that exist in students. Experiential education makes learners the main subject in the learning process. Education strives to provide a truly effective learning experience, so it must use the entire wheel of learning, from setting goals, making observations and experiments, re-examining, and planning actions. Education must be committed to providing provisions to students in the form of useful skills in the future. Educational for Sustainable Development shows that advanced education is always oriented to continue to develop and move forward in the realities of social life, meaning that education must have a clear vision and mission in advancing education in the future. Advanced Islamic education must always make continuous improvements by reviewing the process or providing added value to the work process so as to produce quality outputs, create an advanced learning model to know the performance of a process so that it can ensure the ability to meet community expectations, correct process problems before the problem affects output, improve the process to meet the changing needs of the community, and make continuous improvements.

Based on the description of the conclusions that have been stated above, the author conveys several suggestions including that educational institutions need to prepare young cadres who have dedication and loyalty by providing the widest possible opportunity to continue their education both at home and abroad to understand advances in educational technology and continue to play an active role in educating the nation's next generation through the concept of advanced education.

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