Developing Indonesian Islamic Civilization Through Optimizing Life-Based Islamic Education Learning

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Abstract

This article aims to examine the development of Islamic civilization through optimizing life-based Islamic religious education learning in order to improve the quality of Indonesian human resources in the era of knowledge. This life-based Islamic religious education learning approach is important, because it can be considered as an appropriate educational concept in the era of knowledge where learning is directed at increasing scientific ethos, motivation, creativity and developing the potential of learners. The use of library data along with the design of its implementation in higher education institutions, public universities in this article is to explore elaborately related to the optimization and contribution of Islamic religious education. Furthermore, as a basis for analyzing the concept of life-based Islamic religious education learning. The implication is that through life-based Islamic religious education learning, various life skills, efforts to master knowledge are developed systematically, continuously and sustainably throughout life, both when relaxing, having a family and in society. Harmonization of potential development between the realms of knowledge, attitudes, and skills through a life-based Islamic religious education learning approach can encourage students to have an awareness of lifelong religious learning and the ability to adapt to changes in science and technology, social, economic and cultural guidelines based on Islamic teachings. The concept of life-based Islamic religious education can be considered as a solution to overcome the problem of the low scientific ethos and national character as well as to improve the quality of life and the lives of students in the era of knowledge.

Keywords: Islamic Civilization, Learning, Islamic Religious Education, Life-based Learning Approach

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Abstrak

Artikel ini bertujuan untuk mengkaji pengembangan peradaban Islam melalui optimalisasi pembelajaran pendidikan agama Islam berbasis kehidupan dalam rangka peningkatan kualitas sumber daya manusia Indonesia di era ilmu pengetahuan. Pendekatan pembelajaran pendidikan agama Islam berbasis kehidupan ini menjadi penting, karena dapat dianggap sebagai konsep pendidikan yang tepat di era ilmu pengetahuan dimana pembelajaran diarahkan pada peningkatan etos keilmuan, motivasi, kreativitas dan pengembangan potensi peserta didik. Pemanfaatan data perpustakaan beserta desain implementasinya di perguruan tinggi, perguruan tinggi negeri dalam artikel ini akan ditelaah secara mendalam terkait optimalisasi dan kontribusi pendidikan agama Islam. Selanjutnya sebagai dasar untuk menganalisis konsep pembelajaran pendidikan agama Islam berbasis kehidupan. Implikasinya, melalui pembelajaran pendidikan agama Islam berbasis hayat, berbagai kecakapan hidup, upaya penguasaan ilmu dikembangkan secara sistematis, berkesinambungan dan berkelanjutan sepanjang hayat, baik saat santai, berkeluarga maupun bermasyarakat. Harmonisasi pengembangan potensi antara ranah pengetahuan, sikap, dan keterampilan melalui pendekatan pembelajaran pendidikan agama Islam berbasis hayat dapat mendorong peserta didik memiliki kesadaran belajar agama sepanjang hayat dan kemampuan beradaptasi dengan perubahan ilmu pengetahuan dan teknologi, sosial, ekonomi. dan pedoman budaya berdasarkan ajaran Islam. Konsep pendidikan agama Islam berbasis kehidupan dapat dianggap sebagai solusi untuk mengatasi masalah rendahnya etos keilmuan dan karakter bangsa serta untuk meningkatkan kualitas hidup dan kehidupan peserta didik di era ilmu pengetahuan.

Kata Kunci: Peradaban Islam, Pembelajaran, Pendidikan Agama Islam, Pendekatan Pembelajaran Berbasis Kehidupan

Introduction

*N*owadays, Islamic study in Indonesia interests more in its constelation globally. Indonesia, as a country with the highest moslem population in number in the world, has potention to develop Islamic civilization and become model representation of Islamic ethics in developing civilization. This, for sure, is connected with the role of Islam as a religion, as one of primordialism element which has function and role towards social integration, moral of the country itself. Ibnu Khaldun in his Muqadimah has placed the role of religion as the highest value to shape civilization.[1] Islamic community, as majority group of

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[1] Fauwzia Bariun, Malik Bernadi, *Sosiolog Muslim Masa Kini*, Terj. Munir A

Indonesian, has strategic role to build yound generation and Islamic community in strengthening social integration.[2] That is why Islam becomes the colour in Indonesian civilization.

Today, the development of nation's civilization is needed to strengthen the basic defense of mental and morality expressed in individual manner and nation's collective. The problem in this human resources development, right now, still becomes urgent matter in advancing Indonesian Islamic civilization. In fact, the mental condition in half of Indonesian population, still marked by moral hazard in some parts of our lives, such as, first, half of Indonesian who choose violence rather than solve the problem; second, the widespread of hypocrite trait shown by the tendency to inflict the mistake to others and shut the mistakes of our own. Third, instant culture to reach the success by ignoring principle and moral code.[3] Fights among students, sacrilegious acts, criminalities, and so on have become concerned news for students or young generations.[4] Other things are shown by social and national disintegration. It is not separated by nation's journey that faces some national issues like thuggish, poverty, ethnic conflict and separatism.[5] A lot of problems will affect badly on social integration and can threat nation's civilization.

According to Sutrisno, dynamics civilization is determined by knowledge system which is obeyed by society as a process of socialization and institutionalization through education.[6] Qurtubi emphasized that there are three main factors which becomes the basic capital of human resources ability, amongst them is the ability of human resources, education, institutional system society.[7] Hence, that prioritizing education is one precise step to

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Muním, (Bandung: Pustaka, 1998), 87.

[2] Abdullah Idi, *Dinamika Sosiologis Indonesia: Agama dan Pendidikan dalam Perubahan Sosial*, (Yogyakarta, LKIS, 2015), 30.

[3] Nur hayati Djamas, dkk, *Pembentukan Karakter Bangsa Melalui Pendidikan Agama Islam dalam Pendidikan Islam Memajukan Umat Memperkuat Kesadaran Bela Negara*, (Jakarta: Kencana 2016), 9-11.

[4] Darmadi, *Konservasi Sumber Daya Manusia dalam Ekosistem Pendidikan Islam*, (Gresik: Jendela sastra Indonesia Press,. 2018), 162.

[5] Abdullah Idi,1.

[6] Sutrisno, *Pendidikan Islam di era Peradaban Modern*, (Jakarta; Kencana, 2015), 9

[7] Ahmad Qurtubi, *Perbandingan Pendidikan*, (Surabaya:Jakad Media Publishing, 2020), 46.

advance civilization.[8] In social dynamics contexts of society life, education is one important institution in social changing process. Education has a task to do social changed transformation alongside with reality or society condition dynamically.[9]

More specifically, education has a very important role in developing Islamic civilization and achieving the progress of Muslims. Education places human resources as the object of study and development.[10] This strengthens the argument about the importance of the role of education in the development of human resources capable of accelerating the progress of the nation's civilization. In the perspective of the sociology of education, the function of education is to transform values and advance people's lives.[11] If human resources are of high quality, it will advance civilization and vice versa.

It must be acknowledged that Islamic education is part of Islamic civilization; even Islamic education is the soul and pillar of Islamic civilization. Islamic education is the basis and motor of Indonesian Islamic civilization.[12] Islamic education plays an important role as a mediator in transforming Islamic teachings to society.[13] However, the management of Islamic education in Indonesia is still faced with various problems. One of them is the aspect of the education system. The Islamic education system is still focused on learning activities that pursue and absorb knowledge, and is not fully directed to developing knowledge and internalizing religious teachings which are reflected in social behavior.[14] Learning that is more directed at increasing motivation, creativity, scientific ethos and developing student potential has also not been carried out optimally.[15]

On the other hand, entering the XXI century, Islamic

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[8] Qurtubi, 23

[9] Nanang Martono, *Sosiologi Perubahan Sosial Perspektif Klasik, Modern, Postmodern dan Postkolonial*, (Jakarta: Raja Grafindo Persada, 2012), 265.

[10] Mujamil Qamar, *Epistemologi Pendidikan Islam, Dari Metode Rasional hingga Metode Kritik*, (Jakarta: Erlangga, 2005), 226.

[11] Siti Muriáh, *Gianto.Kekerasan Simbolik di Madrasah*, (Ponorogo: Myria Publisher, 2020), 17.

[12] Toto Suharto, *Historiografi Ibnu Khaldun Analisis atas Tiga karya Sejarah Pendidikan Islam*, (Jakarta: Kencana, 2020), 128.

[13] Abudin Nata, *Manajemen Pendidikan, Mengatasi Kelemahan Pendidikan Islam di Indonesia*, (Jakarta: Kencana, 2012),1

[14] Mujamil Qamar, 227.

[15] Abudin Nata, 4

education is faced with the challenges of the industrial revolution 4.0 eras, the era of society 5.0 that is happening today with the rapid disruption in various aspects of life. The rapid development in the field of information technology causes changes in the fields of education, economy, social, culture and various other fields. The XXI century is marked by a knowledge revolution that makes life full of knowledge, everything relies on knowledge, especially scientific knowledge, without a solid knowledge system, individuals and a nation will be left behind in facing the challenges of the times.

Various phenomena of change that occur in various fields of life both on a local, regional, national scale, both in the normative and empirical dimensions, require Islamic education to anticipate them by offering superior educational concepts, and therefore suitable educational concepts are needed in the era of knowledge. This paper focuses on optimizing life-based Islamic religious education learning as a means of developing Islamic civilization in Indonesia, as well as improving the quality of life and lives of students in the era of knowledge.

Observing the Development of Islamic Education and Islamic Civilization in Indonesia

Islamic civilization places education in the most vital position. The messages in al-Qur'an in the relationship with education in al Qur'an have so many expressions, statements, questions and stories. From the Islamic education itself, Islamic community, according to Sutrisno, has motivation to do *ijtihad*, the research until the tradition resulting on the improvement in so many knowledge fields, *kalam*, *tasawuf*, philosophy, astronomy and so on.[16]

Since 1970 until now, in the Islamic world there has been a new awareness to reform education comprehensively and cannot be separated from efforts to Islamize science in order to build Islamic civilization in the future. In that decade also in Indonesia, there was a massive wave of secularization as a result of a larger wave on a global scale. Renewal of Islamic education, as a response to the current of secularization that endangers the future of Muslims. By returning Islamic education to Islamic influences, as in the heyday of Islamic civilization, but technically also adapting contemporary developments.[17]

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[16] Sutrisno. 23-24

[17] Mujamil Qamar, 234.

The aggressive voices of renewal from Islamic thinkers occurred in Egypt, India, Turkey to Indonesia. One of the impacts of the reform is to reform in Islamic education. The emergence of the renewal was motivated by, first, Islamic teachings that motivated Muslims to reform, second, the impetus that emerged from reformers of Islamic thought such as Jamaludin al Afghani, Muhamaad Abduh, Muhammad Rasyid Rida.[18]

The spirit of renewal cannot be separated from the awareness of Muslims towards the mission of Islamic education. In addition to containing the mission of passing on the teachings of Islam as stated in the Qur'an and Sunnah from previous generations to the next generation, it also contains enlightenment and the process of renewal from an inappropriate situation to a suitable state.[19] Therefore, in addition to maintaining the sustainability of the vision, mission and goals of Islamic teachings that are perennials in nature, they are also progressive with renewal.

Historically, the development of Islamic education in Indonesia to date has gone through three periods. First, the early period since the arrival of Islam in Indonesia, until the entry of ideas for reforming Islamic education in the early 20th century. This period was marked by Islamic education being concentrated in Islamic boarding schools, mosques with the focal point of religious knowledge sourced from classical books. In this period, in the course of the history of the Indonesian nation, Islamic boarding schools were one of the Islamic educational institutions that contributed a lot to the socio-religious dynamics in Indonesia. In the pre-independence period, Islamic boarding schools were the first Islamic educational institutions in Indonesia to open cultural isolation with the outside world to change the Indonesian people's view of life, from static to dynamic, and progressive which triggered the Indonesian people to move against all forms of colonialism.[20] In the pre-independence period, Islamic boarding schools as the oldest Islamic education system in Indonesia, contributed to the resistance movement against colonialism.[21] The

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[18] Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional Indonesia*, (Jakarta: Kencana, 2006), 147.

[19] Abudin Nata, *Pendiidikan Islam di Era Milenial*, (Jakarta: Kencana, 2020),1.

[20] Wawan Wahyudin, *Kontribusi Pesantren Terhadap NKRI dalam Saintifika Islamica Volume 3 Nomor 1*, (Banten: UIN Banten, 2016), 31-32

[21] Ihsan Harun, "Pondok Pesantren Modern: Politik Pendidikan Islam dan Problematika Identitas Muslim", in *Assalam* Vol. 2 No. 1, (Aceh: Asosiasi Dosen

existence of Islamic boarding schools functions as an educational institution that introduces Islamic teachings to the community.[22] Besides that, Islamic boarding schools are also religious and social institutions, so that the role of Islamic boarding schools widens to become agents of community renewal and development.

There are figures who have a big role in the development of Islamic boarding schools in Indonesia, including K.H. Hasyim Ashari, K.H. Ahmad Dahlan, K.H. Zaenal Mustofa, K.H.M. Ilyas Ruhiyat, K.H. Ali Ma'shum, Sayyid Sulaiman, Kyai Itsbat, Shaykh Musthafa Husein Nasution, KH Ahmad Sahal, KH Zainuddin Fananie, and KH Imam Zarkasi, and others.[23] During the independence period until now, Islamic boarding schools are active in filling independence by making several improvements in their education system.

The second period, this period has entered the ideas of reforming Islamic thought in the early 20th century, which was marked by the birth of madrasas, also Islamic educational institutions have included general subjects and adopted modern education systems such as methods, managerial and so on. In the third period, the three Islamic education systems have been integrated into the national education system since the birth of Law Number. 2 of 1989, followed by The Law Number 20 of 2003.[24]

This development is an indication that Islamic education is undergoing a transformation in line with social, political, religious changes and the encounter of local culture with global ideas.[25] In this case, the transformation of Islamic education took place when there was an intensive dialogue between Islam and modernity since the early 20 th century.

The transformation of Islamic education in Indonesia can be seen clearly from the expansion of its meaning and strategic position. Based on the laws and government regulations regarding education, it can be seen that the position of Islamic

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Perguruan Tinggi Islam Provinsi Aceh, 2018), 56.

[22] Muhaimin, "Kontribusi Pesantren dalam Merespon Dinamika Sosial Keagamaan", in *Palita,* Vol. 4, No. 1, (Palopo: IAIN Palopo, 2019), 2 .

[23] Muh. Aidil Sudarmono, "Eksistensi Pesantren dalam Pengembangan Pendidikan Islam di Indonesia" in *El Muhbib*, Vol. 2 No. 1, (Bima: IAI Muhammadiyah Bima, 2018), 64-65.

[24] Haidar Putra Daulay, *Sejarah Pertumbuhan dan Pembaruan Pendidikan islam di Indonesia*, (Jakarta: Kencana, 2018), 8-9.

[25] Arif Subhan, *Lembaga Pendidikan Islam Indonesia Abad ke 20, Pergumulan Antara Modernisasi dan Identitas*, (Jakarta: Kencana, 2012), 6.

education in the national education system includes Islamic education as a subject or courses, Islamic education as an institution and Islamic education as values.[26]

Islamic education as a subject is held in various educational units, from basic education to higher education. The implementation of Islamic religious education as a subject, to instill the values of Islamic teachings to students so that they become followers of the Islamic religion who are faithful, devoted, have noble character and have attitudes, skills, and capabilities according to the challenges of the times.

The implementation of Islamic education in the context of a subject has a unique basic vision and mission according to the type of higher education unit. In the context of the implementation of Islamic religious education in public universities, as a subject, the vision is to make Islamic teachings a source of values and guidelines that guide students in developing Islamic professions and personalities.[27]

At a macro level, recognizing and strengthening the position of Islamic education as a subject, institution and value as described above, it is seen that there is a potential for Islamic education in Indonesia to be developed into a leading field for building Islamic civilization in Indonesia. For example, the Islamic concept of the integration of knowledge, charity and etiquette, if executed properly, in addition to producing scientists who have good morals, will also build the right civilization.[28] Therefore, the development of Islamic education, in this case, needs to be implemented to the aspect of increasing the competence and quality of civilized Muslims.

Optimization of Islamic Educations Study in Higher Education

The emphasis on the development of education at the higher education level is one of the traditions in Islam that Muslim thinkers have carried out from the beginning in preparing responsible adult individuals, because of the position of universities as the final stage of preparing community leaders.[29]

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[26] Haidar, 9

[27] Rahmat, *Pendidikan Agama Islam, Analisis Kebijakan Pendidikan Agama Islam di era 4.0*, (Batu: Literasi Nusantara, 2019), 136.

[28] Wisnu al Amin, Maria Ulfa, "Hubungan Ilmu Pengetahuan dan Moralitas:Analisis Problem dan Tanggungjawab Keilmuan," in *Tsaqafah*, Vol. 14 No. 1, (Ponorogo: Universitas Darussalam Gontor, 2018), 50.

[29] Muhammad Fathurahman, "Pendidikan Islam dan Perubahan Perubahan

Higher education is an educational unit at the higher education level that functions to prepare professionals in various scientific fields to support development efforts in all aspects of the nation's life.[30]

Therefore, the management of education at the higher education level must be designed effectively, efficiently and placed correctly so as to produce scholars, leaders with an Islamic outlook on life. The actualization of higher education functions can be realized through optimizing the implementation of the educational process that is relevant to various aspects of national development, and the needs of the community.

Universities have an important role in educating superior human resources who will later make a real contribution in solving problems in the life of society and the nation. The regulation on the role of higher education is enshrined in Law Number 12 concerning Higher Education 2012 which mandates every university to prepare Higher Education Standards whose standards are higher than the National Higher Education Standards. One of them is learning standards.

The quality of education in general, especially higher education, is mainly determined by the learning-learning process.[31] Therefore, facing the era of disruption, learning at the tertiary level ideally reflects the goals of national education, namely developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are capable, creative and become democratic and responsible citizens. Universities should equip students with various competencies to face the challenges of changing times so that they are ready to face the industrial revolution era 4.0 and the era of society 5.0

The competencies needed in this XXI century, among others, are first, critical thinking to solve problems, secondly creativity, which includes creative, innovative and productive. Third is communication, communicating the product of creativity; Fourth, collaborative, where students with different competencies work

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Sosial," in *Ulumuna*, Vol. 1, No. 2, (Pamekasan: STAI Miftahul Ulum Pamekasan, 2015), 214.

[30] Muhammad Fakri Gafar, *Mengembangkan Kualitas Dosen dan Teaching Learning di Perguruan Tinggi, Pengembangan Sumber daya insani Perguruan Tinggi*, (Bogor: IPB Press, 2020), 5.

[31] Yusrin Ahmad Tosepu, *Arah Perkembangan Pendidikan Tinggi Indonesia*, (Surabaya: Jakad Publhising Media, 2018), 148.

together.[32] These various competencies are the targets achieved in learning Islamic religious education.

It should be understood that the implementation of Islamic religious education is essentially aimed at building a complete human being, including physically and spiritually. Various aspects of education are directed at individuals so that individuals grow into fully human beings. Some aspects of education include aspects of divinity and morals, aspects of reason and science education, aspects of physical education, aspects of mental education, aspects of social education, aspects of skills education.[33]

The various aspects of education that are the scope of Islamic education show its strategic role in the social and cultural transformation of people's lives. Therefore, Islamic education should be oriented according to the demands of the times. the first orientation, Islamic education is oriented to the critical awareness of learners. Second, Islamic education is directed at developing students as human beings who grow and develop with all their potential. Third, Islamic education is oriented to moral development.[34]

It must be acknowledged that, the implementation of Islamic religious education courses at public universities and universities in general is very strategic for the future of the nation's civilization. From universities, professionals in various scientific fields will emerge who will later occupy important positions in various sectors of national development. Through Islamic religious education in universities, it is expected to produce intellectuals who are able to integrate their fields of knowledge with understanding the teachings of Islam.

In particular, there is a vision of organizing Islamic religious education learning in public universities. The vision includes (1) developing the potential for faith, piety and noble character of students; (2) preparing students for an Islamic life, both as individuals, family members, community members and citizens; (3) building a culture of spirituality in the life of the nation and state; (4) develop an integrated understanding of Islam with various disciplines.[35]

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[32] Ahmad Sabri, *Pendidikan Islam Menyongsong Era Revolusi Industri 4.0*, (Yogyakarta: Depublisher, 2020), 17.

[33] Haidar Putra Daulay, *Pendidikan Islam di Indonesia Historis dan Eksistensinya*, (Jakarta: Kencana 2019), 18.

[34] Darmadi, 71-72

[35] Nino Indrianto, *Pendidikan Agama Islam Interdisipliner untuk Perguruan Tinggi*, (Yogyakarta: Depublish, 2020), 6-7.

The scope of the vision of learning Islamic religious education becomes a reference for managing Islamic religious education learning in public universities. At the tertiary level, the management of Islamic religious education learning should ideally be adjusted to the characteristics of the higher education level. The important aspects to be developed in addition to strengthening aspects of faith and morals are also students' understanding of global discourses in an Islamic perspective and an Islamic perspective in seeing reality.[36] The development of a comprehensive learning experience on global discourse in an Islamic perspective can be actualized through an interdisciplinary approach. Nata said that the interdisciplinary approach emphasizes the study of study materials by using various fields of science such as sociology, anthropology, culture, and so on as the main analytical framework and reference, while still adapting it to the values of Islamic teachings related to these various auxiliary sciences.[37] Illustration of the context of life, socio-culture is also important to be developed in Islamic religious education learning in universities, so that students live religious values as functional values that are applicable in everyday life.[38] Linking with the reality of life, can equip students with an Islamic perspective in seeing reality.

The importance of developing aspects of knowledge, attitudes and skills was also offered by Ibn Taimiyah as *manhaj bain al qiraaátain*, which combines *qiraáh* (reading, understanding, contemplating, and studying) revelation with *qiraah* Kauni phenomena (reading, studying, researching, and studying phenomena of the universe). Including social phenomena in the empirical realm. The concept of Ibn Taimiyah is an integration and synergy of knowledge that must be built between the realms of knowledge and attitudes, so that the graduates produced are able to compete against the challenges of the times.[39]

In accordance with the vision, orientation, and learning challenges of the XXI century, Islamic religious education learning certainly needs to be developed by following the rapid changes in this era of disruption. Various life skills, efforts to master

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[36] Ismail Makki, "Dinamika Perkembangan Kurikulum Pendidikan Agama Islam di Perguruan Tinggi," in *Islamuna*, Vol. 3, No. 2, (Pamekasan: STAIN Pamekasan, 2016),161.

[37] Abudin Nata, *Pendidikan Islam di Era Milenial*, (Jakarta: Kencana, 2020), 96.

[38] Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di sekolah, Madrasah dan Perguruan Tinggi*, (Jakarta: Raja Grafindo Persada, 2005), 27.

[39] Ahmad Sabri, 4.

knowledge must be carried out continuously and sustainably throughout life, both when relaxing, having a family or in society through a life-based learning paradigm.

Life-Based Islamic Education Teaching and Learning Design at Universitas Negeri Malang

Universitas Negeri Malang as one of university in Indonesia, develops higher study standard than the previous standard written in standards are higher than the National Higher Education Standards. Study standard that has been developed by Universitas Negeri Malang is actualized in study paradigm based-on life. [40]

The life-based learning paradigm is directed at the formation of students as whole individuals who have capabilities and talents that develop in a sustainable manner. This paradigm, integrates or integrates everyday life, learning in various spaces, situations, and various momentums, so that learning takes place in a wider life.[41].

Life-based learning is based on the importance of the basic principles of education that can accommodate the needs of learners in order to have the capability to survive in the era of knowledge and skills to face the problems that occur in their lives. The development of student potential allows students to contribute to society.
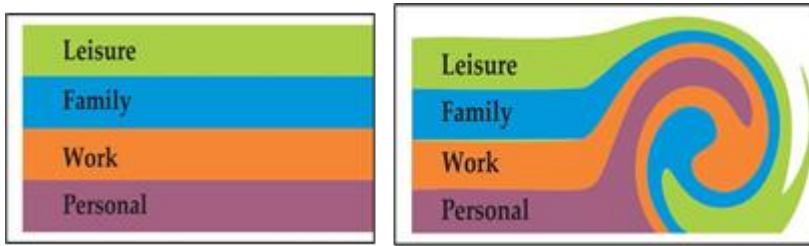
Staron emphasized that life-based learning is an activity of acquiring knowledge and skills through various learning resources from one's entire life.[42] Furthermore, Staron emphasized life-based learning as a form of integrative learning ecology. In a sense, the components of life-based learning take place in an integrated and connected manner, both personal, work, family, and leisure components. The following is an illustration of the relationship between components in Staron's life-based learning.

Figure 1, The Relationship between components in life-based learning, Staron (2011)

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[40] Universitas Negeri Malang, *Naskah Akademik Paradigma Belajar Berbasis Kehidupan*, (Malang: Universitas Negeri Malang, 2017),1.

[41] *Ibid.*,19.

[42] Staron, M. *Life Based Learning Model: A Model for A Strength Based Ap proach for Capability Development in Vocational and Technical Educati- on. Australia*, (Australia: Department of Education, Science, and Training, (DEST) and TAFE NSW,2011), 2-5.

Referring to the figure of the life-based learning flow, it shows that learning activities are integrated, connected to life, both when the individual is contemplating, at work, in family and in the use of free time. Staron emphasized that life-based learning is carried out in order to develop learner capabilities.[43] Capabilities in this case relate to the ability and willingness to learn.

Life-based learning can be interpreted as a learning activity that emphasizes the formation of students' capabilities to become complete individuals through various learning resources and learning experiences so that they are ready to face life's challenges. The substance of learning in this paradigm is from, through and for life. Learning from and through life can be sourced from everything that lies in the universe, both physical and social phenomena of life.

This life-based learning paradigm is used as a learning practice in various educational and learning activities in various fields of science in Universitas Negeri Malang. One of them is in learning the field of Islamic religious education.

The life-based learning paradigm held at Universitas Negeri Malang is aimed at first, developing the potential for faith, piety and noble character of students; secondly, equip students to lead an Islamic life, both as individuals, family members, community members and Indonesian citizens; third, developing an integrated understanding of Islam with various disciplines. Learning activities with a credit value of 3 credits are designed to strengthen students' faith through religious, philosophical thinking, being rational, broad-minded so that they understand and believe in the truth of various aspects of Islamic teachings, integrate them into scientific disciplines, and apply them in the

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[43] Staron, M., Jasinski, M., & Weatherley, R.. *Life Based Learning: A* Strength Based Approach for Capability Development in Vocational and Technical Education.(Australia: Department of Education, Science, and Training (DEST and TAFE NSW,2006).

form of personality and daily behavior.[44] In addition, learning activities are also designed in the form of deepening Islamic teaching materials and guidance on reading the Qur'an and guidance on worship practices. Learning activities are emphasized on the relationship with the personal, social life of students, and the community environment, realizing the importance of sustainable learning that can be done anytime, anywhere throughout life. Besides that, it encourages students to adapt to changes in science and technology, social, economic and cultural by referring to Islamic teachings.

The implementation of life-based Islamic religious education learning is formulated in three stages of learning, including the planning, implementation and learning assessment stages. These stages are described as follows, the planning stage begins with the preparation of semester learning plans and Lecture Program Units for a number of meetings that provide an overview of student activities in one semester and describe a series of learning activities to achieve Subject Learning Outcomes or sub-Outcomes of Subject Learning. Defined lectures. The Semester Lecture Plan contains the components 1) Subject Identity 2) Learning Outcomes Standards Graduates are charged with Islamic Religious Education courses, namely displaying behavior as religious citizens, loving the Indonesian nation and culture based on Pancasila values, and having independence in work innovatively and adaptively in accordance with global demands 3) Course Learning Outcomes 4) Subject Learning Outcomes 5) Main Learning Materials. 6) Learning experience which includes offline or online learning activities, whether done asynchronously or synchronously. 7) Learning resources/media/teaching materials, 8) Learning assessment, 9) References.

The learning materials were developed with reference to the scope of Islamic religious education lectures in accordance with the decision of the directorate of higher education number 43/kep/dikti/2006 regarding the guidelines for the implementation of personality development courses. The scope of the competence of the study material for Islamic Religious Education lectures is that students understand Islamic teachings as a whole both as doctrines and objects of study and apply all aspects of Islamic teachings in their daily manners.[45]

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[44] Lembaga Pengembangan Pendidikan dan Pembelajaaran Universitas Negeri Malang, *Dokumen RPS, SAP Mata kuliah pendidikan Agama Islam*, (Malang: Lembaga Pengembangan Pendidikan dan Pembelajaran UM, 2020),1.

[45] Nino Indrianto, *Pendidikan Agama Islam Interdisipliner untuk Perguruan*

The main material as study material in life-based Islamic religious education learning developed at State University of Malang is illustrated in the following table.

Table 1. Study materials for Islamic religious education at State University of Malang.

No	Main Materials/Study Material
1	Islamic Faith Fundamentals
2	Human in Islamic concept
3	Iman Islam Ihsan Excellent Character for Building Pillars
4	Islamic Law and Differences in Madhhab
5	Marriage is an Effort to Get a Blessing Family
6	Islamic Morals and Its Role in Community Development
7	Dynamics of Islamic Culture and Civilization
8	Corruption and its Eradication Efforts in the View of Islam
9	Islamic Economic System and Work Ethic
10	Politics and Love of the Homeland from an Islamic Perspective
11	Modern Islamic movements and organizations in Indonesia
12	Jihad, Religious Radicalism and Moderate Muslims
13	Women and Feminism in Islamic Perspective

In the implementation of life-based learning there is a knowledge acquisition phase. This phase can be started by

Tinggi, (Yogyakarta: Depublish, 2020), 9.

reviewing and analyzing complex cases regarding people's religious thoughts and behavior in real life through various learning resources. The next phase is the expansion and refinement of knowledge. This phase is marked by various activities aimed at increasing mastery of knowledge, both in terms of depth and breadth. Various activities that focus on analysis can be carried out to increase the cognitive level to a high level. Concretely, examples of the implementation of life-based Islamic religious education learning are carried out by lecturers by (1) assigning students to identify problems in the religious thinking and behavior of people who are developing in society and assigning students to solve these problems with logical and scientific reasoning based on normative sources of teachings. Islam and the interdisciplinary integration of various disciplines such as psychology, sociology, education, economics, health, science; (2) assigning students to solve problems that exist in the family, community by identifying problems, analyzing problems, synthesizing, developing alternative problem solving; (4) assigning students to use their spare time to read or create resumes, concept maps of learning materials creatively; (5) encourage the use of learning resources from interactive multimedia, the internet, socio-religious communities, and everything in life events in the universe; (6) encouraging students to reflect; (7) assign students to present case study solutions; (8) assigning students to report the results of project assignments in various alternative product forms, which can be in the form of papers, book chapters, posters, newsletters, reports. The life-based assessment stage is carried out in an integrated manner in learning. Assessment accesses abilities that are adequately targeted and meet the educative, authentic, objective, accountable, and transparent principles that are carried out in an integrated manner.

Based on the explanation of the implementation of life-based Islamic religious education learning, it shows that learning activities tend to be receptive and productive. Through receptive learning activities, it can encourage students to explore knowledge thoroughly.[46] Therefore, religious knowledge and skills can be absorbed as much as possible, both textual and contextual. In addition, it raises student awareness of the importance of lifelong religious learning.

An active, collaborative learning process, prioritizing

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[46] Celia Hunt, *Transformative Learning Through Creative Life Writing. Exploring the self in learning Process*, (Canada: Routledge, 2013), 124.

problem solving as a learning experience that is emphasized in life-based Islamic religious education learning can equip students to be ready to face life's challenges. Through learning activities to solve problems, students will become skilled problem solvers in their lives.47 In line with the four pillars of universal education initiated by UNESCO, namely learning to know, learning to do, learning to be, and learning to live together.48 Of course, it is a life skill that is a basic need for learners.

The scope of the material as study material in life-based Islamic religious education lectures is developed with reference to a continuous sequence as well as the depth and breadth of the learning material. In the standard of learning content, the depth and breadth of content for undergraduate level learning emphasizes mastery of theoretical concepts and certain skills in general and special sections on in-depth knowledge and skills.49 Organizing the contents of the main material as shown in table 1 regarding PAI learning study materials, the sequence starts from the fundamental aspects, namely aqidah, faith, worship and its manifestations, sources of Islamic law, then deepens the concept of human, family, morals to the study of issues contemporary sciences such as civilization science, Islamic economics and work ethic and independent life, politics and love for the homeland, Islamic organizations, jihad radicalism of religious communities and women and feminism from an Islamic perspective.

The scope of the material in the content of Islamic Religious Education learning actually also shows that Islamic religious education as a subject is included in cross-disciplinary science.50 Therefore, in the learning experience, religious material is studied from other scientific points of view, such as philosophy, psychology, sociology, and so on. The use of this interdisciplinary approach can encourage students to think creatively and innovatively in solving cases or problems raised in learning and writing works. Besides that, what is no less important is

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[47] Nur Afif, *Pembelajaran Berbasis Masalah Perspektif al Qurán*, (Tuban: Karya litera Indonesia, 2019), 17.

[48] Priyandono, *Mendidik Tanpa Batas Ruang dan Waktu*, (Bandung: Rasi Terbit,2014), 15.

[49] Mokhammad Thoha, *Taufikurrahman, Aktualisasi Nilai-nilai Kecerdasan Emosional dalam Pengembangan Sumber Daya Manusia di Perguruan Tinggi*, (Pamekasan: Duta Media, 2016), 112-113.

[50] Lilik Nur Kholidah, "Implementasi Strategi Pembelajaran Mata Kuliah Pendidikan Agama Islam pada Perguruan Tinggi Negeri di Surabaya", *Disertasi,*"(Malang: Universitas Negeri Malang, 2010), 50.

examining the text of the naqli arguments in the context of the social realities of life, by placing the historical context of the events behind them proportionally, because contextualization is a necessity as the context of life continues to change.51 Contextualization of texts with the realities of life, equips students to have broad religious thoughts and correct understanding and practice of various aspects of Islamic teachings, especially regarding crucial national issues concerning morality, social care, prevention of radicalism, scientific ethic and work ethic.

Substantively, from the description above, it can be seen that the life-based paradigm of learning Islamic religious education equips students with knowledge, skills, religious attitudes, in living life. In addition, students are targeted to be able to integrate the understanding of Islamic teachings with their fields of knowledge as a basis for attitudes in facing the challenges of life at work and in society for the rest of their lives. Thus, through the learning paradigm of life-based Islamic religious education, it is an effort to revitalize Islamic education at the higher education level in accordance with the epistemological framework and Islamic worldview. At the same time, this is an effort to strengthen the position of universities as a medium for developing civilized individuals to produce scholars, leaders with an Islamic outlook on life.

Conclusion

The important role of Islamic education in advancing Indonesian Islamic civilization is as a mediator in transforming Islamic teachings to society. The transformative role of Islamic education can be actualized through the management of learning activities that emphasize the development of knowledge, internalization of Islamic religious teachings in daily behavior, increasing motivation, creativity, scientific ethos and developing student potential. The development of various soft skills, these competencies is important to emphasize, especially at the tertiary level as the final stage of preparing undergraduates, community leaders.

Life-based Islamic religious education learning offers an appropriate learning paradigm in this era of disruption. That learning is interpreted, constructed in integrated learning activities, connected to life, both when the individual is

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[51] Muhammad Yusuf, *Relasi Teks dan Konteks, Memahami hadits hadits Kontradiktif Manhaj Imam al Syafii*, (Yogyakarta: Indi Book Corner,2020), 56

contemplating, working, having a family and using free time and lasts a lifetime. The activity of learning the values of religious teachings is not only guided by the normative sources of the texts of the al Qur'an and as-Sunnah, but also from, through and for life, which originates from everything that lies in the universe, both physical and social phenomena of life.

This life-based learning paradigm of Islamic religious education is certainly very useful in revitalizing Islamic education in the era of disruption according to the demands of 21st century skills. It is different from the conventional passive learning paradigm. However, in life-based Islamic religious education learning, learning activities are receptive and productive, prioritizing higher-order thinking skills, problem solving as a learning experience so as to encourage students to explore knowledge, skills and religious attitudes as a whole.[]

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