IDENTIFICATION OF THE PHILOSOPHY, TRADITIONS AND THE CONCEPT OF ISLAMIC EDUCATION AND ITS IMPLEMENTATION IN THE DESIGN OF ARCHITECTURE

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Abstract

Education in Islam plays an important role in the progress of a nation. Through basic education the transformation of philosophy and tradition, Islam developed into a concept in life. The concept of education in Indonesia is supposed to accommodate the values of Islam that became the basis of the life of most of the Indonesian nation. The main tradition of education in Islam Al-Qur'an and Al-Hadith emphasizes on akhlaqul Karimah which originated from informal education from mosque activities or surau and in its development became a pesantren. In its development in line with the advancement of the era and the demands of the government curriculum, pesantren developed into a formal educational institution in the form of madrassas that adhered to the philosophy, traditions and concepts of Islamic education. Implementation of these developments is the demand of educational activities based on general education and religion that have different characteristics to the needs of specific facilities architecturally. For example is the need for space for teaching the science of religion more than just a mosque. This paper aims to explore the philosophy, traditions and concepts of Islamic education through the study of a number of references that are expected to contribute to the sustainability of Islamic values in education in Indonesia. This paper also tries to link it to several examples of the implementation of Islamic values in spatial and architectural concepts.

Keywords: Islamic Education Philosophy, Islamic Education Tradition, Islamic Education Concept, Islamic Architecture Design

1. INTRODUCTION

Architecture is not unfamiliar in the world of Islam, Islam other than religion can also form a culture. Islamic culture is formed on a regional basis and also international and it is formed and continue to adapt to stay don't stray from the teachings and tuntunannya i.e. the Qur'an and Hadith. Two main elements are also developed in accordance with the circumstances of the times so that consensus arose and Qiyas-oriented local culture and blend in because Islam is a religion that teaches.

According to (Akbar S. Ahmed, 1999: 44) in (Mashuri, 2007) In the context of travelling Muslims, since Islam was first delivered by the

Prophet Muhammad. to mankind is religion that emphasizes the significance of science, both theoretically as well as applicable. In normative, Qur'an and Hadith not only confirms the importance of the search for Science in order to earthly life achievements and the hereafter, but also gives a very high appreciation toward those who practiced the science of knowledge for the benefit of mankind. This religious the behavior of the messages appear clearly on the first letter of the Quran which was revealed to the Prophet. who commanded the man to seek knowledge through reading widely. Practically, the Muslims have implemented the iqra' commands in the form of education since the time of Islamic prophet Muhammad. until this immature. In the process of the development of Islamic education, Muslims never achieve the progress of science and culture, is during the reign of the Abbasid dynasty years 750-1258 M.

On the further development in the 19th and 20th, Islam is growing in all aspects. Development of Islam in Indonesia is starting to feels in the year 1900 to the year 1930, starting with the establishment jam'iyah of the Muhammadiyah and jam'iyah of Nahdlatul Ulama. The basis of the establishment of the second jam'iyah is the struggle for the independence of Indonesia with the intellectual life of the nation and State. Furthermore with the changing times, the two rapidly growing and the jam'iyah be great especially because of the importance of developing education.

One of the most prominent figures in the development of the educational world is Hasyim Ash'ari from jam'iyah of Nahdlatul Ulama. According to (As'ad, 2010) Through the activities of education at pesantren Tebu Ireng, he initiated a series of educational renewal in an effort to provide the cornerstone of the Foundation for the modernization of the institutional system of the Indonesia Islamic education in the early 20th century, its influence very strong coloring pattern of development and the institutional system of Islamic education, especially boarding school, in the homeland even today.

Thus the need for the identification of the starting of the tradition right up to his philosophy that will hopefully be able to find the educational concept and the architectural design of the building as the implementation of education.

2. DISCUSSION
2.1. HISTORY, PHILOSOPHY AND TRADITIONS OF ISLAMIC EDUCATION

According to (Mashuri, 2007), the transformation of Islamic education in the early period, i.e. from the time of the Prophet Muhammad by the Abbasids. In the period of Mahmud, Islamic

educational activities take place in the form of the simple, centered on the citizen's best friend. In the era of Khulafa'ar-Rasyidun, the mosque was used for educational activities. In the period of the Abbasid Caliphs, as the needs of Muslims in Islamic education developed, traditional Islamic institutions converted into madrasah from many levels of their own.

According to (Ahmad Syalabi, 1960: 33) in (Mashuri, 2007) In Islamic education, once known to many institutions and educational center with the type, level, and its nature. Observer Islamic education such as; Ahmad Syalabi, Mohammed al-Atiyyah Abrasyi, Hisham Nasyabe, Mehdi Nakosten, George Makdisi Syyed Nasr Hossen, and mentions the Islamic educational institutions as follows: *Kuttab, Qushur, Warraqain, Hawanit al-Zawiyah, Trench (Ribat), Manazil al-' Ulama, Salunat al-Adabiyah, Halaqah, Bimaristan, Maktabat wa al-Mustasyfayat Mosque, wa al-jaami ', and the madrasa.* Ahmad Syalabi and George Makdisi classifying the institutions into two, namely; a group of pre and post Islamic madrasah.

Further, social movements in modern Islamic society in Indonesia expressed (Wasito, 2016), the development of the modernization of the Islamic movements that occur in Indonesia began pre-independence until the independence. Among modern social movements of Islam in indonesia include the movement of Islamic States, the movement Muhammadiyyah, and movement Nahdlatul Ulama. Islam emerged in the 6 M then went into Indonesia on 7th century a.d. and began to develop during 13 m. development of Islam in Indonesia almost throughout the islands of Indonesia. Shove off from the reality of Islam, many historical relics of Islamic style di Indonesia yang sangat beraneka ragam. Relics it include, places of worship, the Palace, tombstones, calligraphy, sculpture, performance art, traditions, and literary works.

While according to (Mursyid, 2015) results of the study the sociological viewpoints to the existence of the leader of the boarding schools, the power of cultural societies, as well as how the processes of implementatif kedunya to form the character of the students/learners who seek Islamic Science in it. In addition, this paper will also describe the general trend pattern Muslims see the differences of religion and religious schools in Islam. Concession and related conception that view, at this writing, will kontekskan using Rational analysis researcher Choices Theory and macro-micro analysis. After that, researchers will describe the Strategy pattern can be done in the boarding schools of the religious keberagamaan and internalize the fahah of Islam. One trick is to strengthen the cultural roots of the pesantren which already exists, with social actions ditauladani by kiai.

This is because, kiai pesantren and tradition are the two ornaments that greatly influences students.

As the oldest institution and Indonesia specialities according to the (Naim, 1998), the contribution of the boarding school to the community and the nation is still relevant and necessary. When the moral and social-cultural character as now questioned, boarding school as excluded. This is the negative impact of terrorism along the perpetrators and boarding school. But historically, the boarding school was the first institution to focus on the cultivation of moral values and social-cultural character of Indonesia. Boarding school born out of intensive social and cultural interaction between the inhabitants of the coast of the archipelago with the muslim traveler from Gujarat and Arabic. These interactions are not merely economic but also contain the motif mission of religious, social and cultural. Some of the social order of Majapahit remains preserved and synergy with Islamic law.

2.2. ISLAMIC ARCHITECTURE IN THE DESIGN IMPLEMENTATION

In the process of designing a form of artwork as well as architectural form, no escape from human perception of value. Both from the point of view, the background and the many other factors that influence.

Discussion about human perception towards signs, symbols, and spatial articulated by (Harisah & Masiming, 2008), that the occurrence of human perception against the mark, the symbol of spatial and theoretically. In general the experts agreed that the occurrence of perception is influenced by factors such as experience, background knowledge, the background of physical, social and cultural. In the process of communication between humans and objects occurs only if the sign, symbol and spatial cognition can be read by humans that is fed by many factors the last form of perception, attitude and behavior.
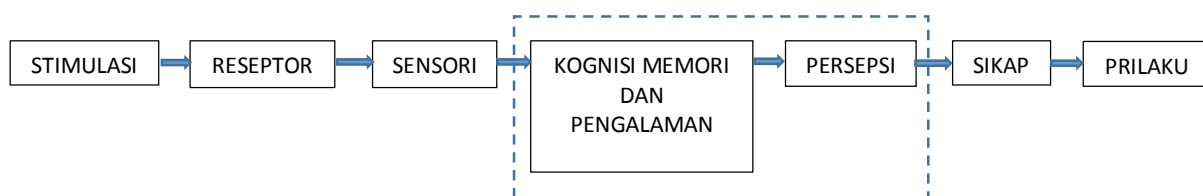
Pictures 1. Scheme Process Perception,
Summary Of Resources : the results of the author's Understanding of the
(Harisah & Masiming, 2008) from *Berbagai Teori & Kuliah Psikologi Lingkungan* (Sugiyanto, 2003)

According to (Edrees, 2012), in the Qur'an and Hadith many mentioned the word "building". It shows that there are some principles for this building activity in Islam. For that we as muslim architect we apply Islamic architecture. Build is essentially doing good social arrangements arrangements, engineering, economic, and psychological and reflect on the Qur'an and Hadith. A designer in designing it is recommended to follow the five steps of designing architecture or principles in The Five Star in Architectural Design, is :

1. *Function*
2. *Form*
3. *Technics*
4. *Safety*
5. *Comfort*
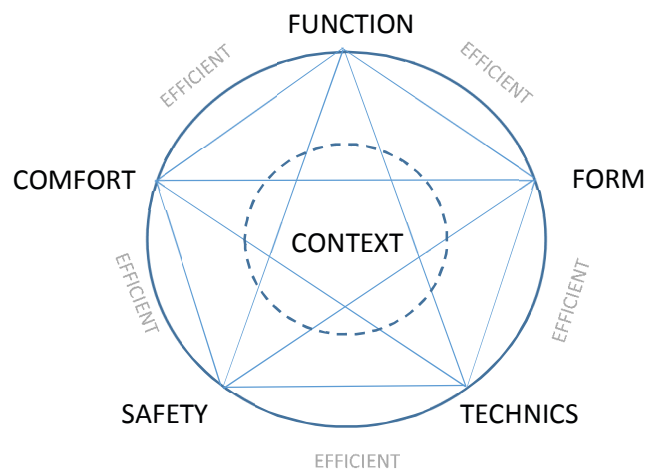
Pictures 2. Five principles in architecture
Source : (Edrees, 2012)

Referring to the findings and discussion of research results (Iskandar, 2004) though it only applies to the case of the mosque who researched and can't be generalized on the typology of mosques architecture as a whole. Finally, in general it can be concluded, that the tendency of the rationalist and tajdid attitude among Modernists against provisions of the religion, and reverse the tendency of any provisions of fiqh accept attitude among traditionalists, implicates to think in approaching various problems in life including in architecture. Confirming what was said Rapoport, is "*architecture can provide a place for certain activities, reminding people about the activities carried out, the States of power, status, and privacy; represent and support the cosmological beliefs; convey information; help establish personal identity and group; and the mengkiaskan system value. The architecture also can*

separate territories and distinguish between here and there, sacred and profane, men and women, front and rear, private and public, that can and cannot be populated, and so on". And conclude some implications of the results of his research which is special with regard to community-based Nahdlatul Ulama mosque, Islam looks to adapt to the local culture and tradition into the embodiment of the new mosque architecture typology. Or vice versa looks that native communities tend to absorb new ideas (Islam) and then assimilation with the confidence that their personal religious beliefs.

The findings show the reality, that through some form of architecture as one of the community's cultural products, look for the peaceful process of acculturation among the cultural dimensions of Islam by the local culture that gave birth to the great diversity of architectural typology of the mosque are rich. Thus, the question of the tradisionalitas and modernity indeed unrelated and completely apart from the assessment of the good or the bad of an architectural expression of the mosque or religious doctrine itself.

While in the territory of and privacy according to (Burhanuddin, 2010), personal involvement in the formation of the territory indicating that territory and privacy related to the behavior of different individuals with one another. Within certain limits then territorial Privacy and can be shaped and controlled by the behavior of individuals or groups of individuals. Meanwhile a man as a creature who has consciousness and thinking ability of norms and values, thus in berperilakupun will be greatly controlled by both which then implies some form of territory and privacy. Islam can be seen as a norm and has its own value system plays a major role in shaping the character of the territories on a scale of individuals and groups, especially in the muslim community, it is caused by the rules in behave of law or contained in the Islamic Sharia. Territory and privacy is closely related to analysis of behavioral environment in the design will be contributed important information as a foundation decision making the design space.

2.3. DESIGN OF ISLAMIC EDUCATION

The design of the tread is an educational institution or school according to (Ismail B. Arifin, Marwati, n.d.) is the result of the analysis and the application of the approach to design. The design of the tread is the alignment of several factors into consideration, namely: environmental governance, Alternate processing footprint, circulation, material, and penzoningan. Because in the process of a school requires the regular education system both in terms of

curricula, management, human and the building. to meet the kebutukan a good learning process required a supportive convenience factor so that the porses can run either.

But of all the aspects of design that is already cutting edge concept renewable, need to also consider the opinions of (Kosim, 2009) the researching that ejak years 1990-2000s began to appear institutions new to the study of the Qur'an, which is Kindergarten Qur'an or the name of a type. The Agency is growing simultaneously with the discovery of a new method of learning the Qur'an is more systematic and practical such as *Iqra ', Qira'ati and Tartila*. In relation to the existence of the mosque, the new institution can be a partner or a "competitor" Mosque as Islamic religious Institutions.

On the one hand, with the expansion of the Kindergarten of the Qur'an, many options for people to educate his children in learning the Qur'an and Islamic foundations. On the other hand, the presence of Kindergarten Qur'an could threaten the existence of the mosque for hundreds of years has been engaged in preparing a generation of Qur'anic. It could be, the public prefers Kindergarten Qur'an than constrained because the Agency is growing lately has been managed, modern. Of course a challenge for caregivers weight constrained so that these traditional institutions still exist in the middle of the "himpitan" of Islamic education modernization.

In addition to this a thriving Islamic education in Indonesia is a pesantren educational institutions according to (Naim, 1998) Vision and mission boarding school not only emphasize the educational mission but also of da'wah. The Mission of the educational purpose of the boarding school breakfast buffet that is teaching the Sciences of Islam. The Mission of preaching is characterized by the position of the boarding school who was instrumental in transforming the social and cultural values that exist with the ideal (Al-Quran and Al Hadith). Still according to (Naim, 1998) in Tebba (1985: 284) stated that in recent years, it has become a large boarding school in developing community potential by making a variety of creative endeavors that are stub and give example of life in a variety of things to the community. Here, the seminary became the reference of social change. Layout of the charm of the pesantren which evoke the allure of society is always berpijaknya it on the concept of development of the individual and society is an independent, intelligent, plural, tolerant, kosmopolit and ethical. It is understood from the Qur'an as one of Islamic educational institutions strategically is constantly working to reshape the nation's social and cultural character of Indonesia a dignified.

According to (Thonthowi, Wahyuni, & Nulhakim, 2013) Islamic architecture is the architecture that was in them Islamic values are

applied, such as the value of servitude toward Alloh through building design, simplicity, value the values of Justice, the value of the recognition of the rights of others, and Islamic values that exist. (Sumber: http://auliayahya.wordpress.com). And there in was :

a. *Ijtihad*, that means earnest effort does a mujtahid (people who do ijtihad) to reach a decision about the case that a settlement has not been provided in the Quran and the Sunnah of the Prophet Muhammad along does not contradict the Quran and Hadith.
b. *Taqlid*, It means accepting something dogmatically, as-is, without being understood in advance, for example because it has become a habit or indeed has become a tradition of hereditary.
c. Anti *Mubazir*, This means that no extravagance. Thus, beauty (aesthetic element) does not necessarily have to be expensive or excessive ornamentation wore only a plugin only, and is not functional. The anti-kemubaziran's view, is essentially an efficiency to get optimal results.
d. Rational, that is, not mengada-ngada. Islamic view on something of use it is not far-fetched for example through the use of symbolizing that led to something that is not rational and led to the twit think, terlebihlebih accountability to the community, and should not be redundant.

As for the corresponding space requirement in Islamic education that cannot be ignored is the existence of the mosque or musholla. Because according to the (Hidayat, Shafie, Hayati, & Talib, 2011) The mosque at the time of the Prophet Muhammad has played some functions such as the following:
a. A place of prayer, remembrance, *i'tikāf, tafakur* and so on.
b. Spot/Center Consulting and communication (economic issues, socio-cultural and so forth).
c. Places/Education Center (from the University to the halaqah tradition).
d. The place of fertilization procedures and Community cooperation.
e. Military training and preparation equipment.
f. The place of the care and treatment of the time wars.
g. A place of peace and court dispute.
h. The place receives guests (religious affairs).
i. A charming place of detention (for a while before trial).
j. Place or religious explanation and Defense Center.

And in the next moment, the function of the mosque or musholla in an area of education is the education :

1. The Field Of Recitations Of The Quran
    In the surau school, teaching and learning Quran recitations match is done either for *tadarus* or understanding the Quran Quran in two additional time.

2. The Fields of Ulum Islamic
    Learning is purity (thoharoh) and the practice of prayer, is :
    a. Sholat Fardu,
    b. Sholat Jumaat,
    c. Sholat Sunat Rawatib dan Tahiyatul Masjid
    d. Sholat Jamak dan Qasar
    e. Sholat Hajat.
    f. Sholat Tarowih, dan
    g. Sholat Idul Fitri dan Idul Adha

3. The Field Of Learning Attitude Based On Akhlaqul Karimah Islamiah
    Such as the Hadith of the Prophet Muhammad. "*I (Muhammad) sent for refining the akhlaq and manners*" (Al-Hadith). Therefore, education is the most important education akhlaqul karimah in Islam before faith, islam and ihsan.

And based with the demands of the curriculum of the Government, namely the importance of students having a strong personality and character have been mandated in the *Undang-Undang Republik Indonesia Nomor 20* year 2003 about *Sistem Pendidikan Nasional (UU Sisdiknas)*. In *UU Sisdiknas* Article 3 It is said that, "National Education serves to develop and shape the character of a nation's civilization and dignity in the framework of the intellectual life of the nation, aimed at the development of potential learners in order to become a man of faith and piety to God Almighty, precious, healthy, have learned, accomplished, creative, independent and become citizens of a democratic and responsible ".The purpose of national education was a formula about Indonesia's human qualities that should be developed by each unit of education. Therefore, the formulation of national education goals is fundamental in the development of cultural education and the character of the nation.

Then boarding synergize with the Government program, according to the (Naim, 1998) in the context of formal education, social and cultural character of education boarding schools have largely taken over by the madrasah education (MI, MTs and MA) and Islamic College (STAIN, IAIN and UIN). There is a part of the formal Islamic education institutions that still reflects the tradition of boarding

school. Some madrasa managed primarily by the public (private) still maintain the tradition of boarding school because the still have the intensive islamic boarding school (housing the pupils/students).

3. CONCLUSION

Education in Indonesia is a unique education, in terms of the tradition of education in Indonesia is a combination of 2 fields that can not be separated i.e. public education and religious education. Strong dimensions of Islamic education in Indonesia of the importance of the two legacy of the Prophet Muhammad that is Al-Quran and Al-Hadith who always puts akhlaqul karimah and in forward their knowledge by the scholars.

Islamic philosophy deeply rooted form a unique educational tradition, starting from only informal education in the form of study-study at the surau or mosque is thriving and synergize with global product education form a concept of a good education and charmingly. Education-based dormitories of the pesantren education in the form of physical and mental, can shape the human characters are strong cling to religion. The form of the two sides of the educational synergies developed into formal school in the form of the madrasa, was:
1. Madrasah Ibtidaiyah (Elementary school level)
2. Madrasah Tsanawiyah (the First High school level)
3. Madrasah Aliyah (High school level)
4. Ma'had 'Aliy (University)
5. Mu'alimin (informal education)
6. Madrasah Diniyah (special religious education)

On the other hand, there's one thing being a specificity in the concept of Islamic education that results in philosophy and tradition that cannot be avoided and there should be, namely the existence of the mosque in an educational environment. At least a small mosque there should be, because this space requirement is the heart of the educational process in the religion of Islam. Good for extra-curricular activities as well as mandatory activities.

According to (Van Peursen, 1998) in (Naim, 1998) There are three basic characters allows boarding school can undertake that mission, it is:

1. The institutional system which is integrated with the community.
2. Ongoing learning system (intensive islamic boarding school)
3. Based universal Islamic teachings could be meant in three dimension, namely, Mythic, ontological and functional.

Conveniently, the trio can restore the mission boarding school as a shaper of moral character (akhlaq), social (Ummah), cultural (behavioral) and religiosity of the nation of Indonesia.

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