

Education As a Tool For Forming Community's Religious And Political Character

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ABSTRAK

Agama Islam merupakan salah satu agama terbesar yang dianut oleh umat manusia di seluruh dunia. Salah satu ajarannya adalah menjamin kebahagiaan hidup bagi para pemeluknya, baik di dunia maupun di akhirat, yang tercermin dalam Alquran dan Hadis. Selain itu, agama Islam memainkan peran yang sangat penting dalam kehidupan sosial masyarakat, dengan berbagai fenomena, keadaan, dan fakta-fakta sosial yang ada disekitarnya. Dalam interaksi sosial sehari-hari, banyak kemajuan yang terjadi dan jelas mempengaruhi perilaku serta pola sikap masyarakat. Metode penelitian yang digunakan dalam kajian ini adalah studi pustaka, yaitu dengan mengumpulkan data melalui pemahaman dan analisis terhadap teori-teori dari berbagai literatur terkait. Temuan menjelaskan bahwa dengan menerapkan nilai-nilai agama Islam secara nyata dan konsisten dalam masyarakat, kita dapat melihat adanya perubahan sosial yang positif. Pendidikan menjadi alat pembentukan karakter yang baik, disamping berfungsi sebagai pedoman hidup. Pendidikan agama Islam juga berperan sebagai filter dalam menghadapi dampak-dampak negatif akibat perubahan sosial yang terjadi di masyarakat.

Keyword: Pendidikan; Islam; Karakter; Masyarakat

ABSTRACT

Islam is one of the largest religions practiced by people all over the world. One of its teachings is to guarantee the happiness of life for its adherents, both in this world and in the hereafter, which is reflected in the Quran and Hadith. In addition, Islam plays a very important role in the social life of the community, with various phenomena, circumstances, and social facts that exist around it. In daily social interactions, many advances occur and clearly affect people's behavior and attitude patterns. The research method used in this study is a literature study, namely by collecting data through understanding and analyzing theories from various related literature. The findings explain that by applying Islamic religious values in a real and consistent manner in society, we can see positive social changes. Education is a good character-building tool, in addition to functioning as a guideline for life. Islamic religious education also plays a filter role in dealing with negative impacts due to social changes that occur in society.

Keyword: Education; Islam; Character; Society

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1. INTRODUCTION

The need for educational knowledge is currently one of the main aspects of human life. In the era of globalization that we are entering, modernization and developments in science and technology have influenced various aspects of life, including the world of education. Efforts to build civilization continue to be made so that there is no lag in all fields, including in the development of Islamic religious education. (Feby, 2025). Islamic education has a very important role in shaping civilization and directing political dynamics among Muslim communities. As an institution that aims to instill religious, moral and social values, Islamic education

not only functions as a means of learning, but also as a tool of change that can influence social and political structures. Historically, the transformation of Islamic education has often gone hand in hand with changes in Islamic politics, where the two are interrelated in creating a more stable and just social order.

In the context of organizations or agencies, digital transformation presents great opportunities to increase the effectiveness, efficiency and quality of Islamic education. The various aspects offered by technology include learning activities, data and information management, and curriculum (Nurul, 2023).

Therefore, it is important to carry out transformations in Islamic educational institutions so that they can face existing challenges. Changes that need to be made include the development of human resources (teachers/lecturers), curriculum, administrative management, as well as learning tools in the form of approaches, teaching materials, methods and learning media. This is important so that Islamic educational institutions can adapt to the ever-changing conditions of the world of education, so that they are not left behind and remain relevant in the future.

This journal aims to explore how Islamic education has undergone transformation over time and how its role as a tool for Islamic political change is reflected in history. By understanding the relationship between education and Islamic politics, it is hoped that this discussion can provide new insight into the strategic role of Islamic education in shaping society and responding to the challenges of the current era.

2. RESEARCH METHOD

The method used in this research is a literature study, which examines literature related to education as a tool for character formation in the religious and political context of society. The research process involves analysis of secondary sources, such as books, journal articles, and previous research, which focuses on the relationship between character education, religious education, and religious politics.

3. RESULTS AND DISCUSSION

A. *Education and its actualization in society*

Transformation in Islamic education covers various aspects, starting from the curriculum, learning methods, educational goals, to the way religious education is delivered and accepted by society. This transformation process is not only influenced by developments in science and technology, but also by social, cultural changes and societal needs. The following is a more detailed explanation regarding the transformation in Islamic education:

The subjects taught in Islamic educational institutions, from the beginning of their development to their heyday (the classical period), were seen as one unit. This means there is no clear separation between general knowledge and religion. Even though there are attempts to classify science, such as the separation between religious science and general science by figures such as al-Farabi and al-Ghazali, they still believe that all types of science are part of the treasury of Islamic knowledge. All knowledge is seen as coming from Allah SWT, whether obtained directly from His revelation or obtained through human thought and processing based on His creation (Husein, 2018).

Teaching methods in Islamic education have experienced a significant transformation. Initially, education was carried out traditionally in mosques, Islamic boarding schools, or madrasas, where students often listened to lectures from teachers orally and memorized religious texts. However, with the advent of technology, learning methods have now evolved rapidly. Teaching now utilizes various digital media, including online learning applications, learning videos, and other online platforms. In this way, Islamic education becomes more accessible to the public, even in remote areas.

Bashori Muchsin and Moh. Sultthon emphasized that the general goal of Islamic education must be in line with the view that humans are noble creatures equipped with reason, feelings, knowledge and culture, who deserve to be caliphs on this earth. This goal includes understanding, appreciation and skills. Therefore, there are specific goals for various levels of education, from elementary school to college, as well as for general and vocational schools (Syaifudin, 2023).

Effective use of social capital can increase productivity in managing development activities as a whole. Trust in society plays an important role as a foundation of life, which supports honesty and shared hope. This trust can reduce feelings of suspicion, while distrust can become a barrier to the development of educational institutions. If there are institutions that are able to maintain and manage trusted social capital, then community participation will increase. The magnitude of society's contribution can be measured by the strength of trust that is built. Citizen support for this institution can be realized in the form of introductions, registering children, contributing opinions, and maintaining the continuity of the institution. (Sukino, 2023).

With advances in technology, Islamic education can now be more easily accessed and studied. Technology offers a variety of tools and platforms that can be used to enrich the learning experience, make the material more engaging and increase the effectiveness of teaching.

This transformation opens up great opportunities in the development of contemporary Islamic education. In the increasingly developing digital era, technology has become an inseparable part of everyday life, including in the field of education. The use of technology in education has brought about significant changes, both in teaching methods and in the way students learn. Islamic education, which until now has relied heavily on traditional methods such as face-to-face teaching and the use of physical books, is now starting to adopt technology to increase the effectiveness and reach of its teaching. However, the integration of technology in Islamic education not only offers various benefits but also presents ethical and cultural challenges that need to be taken seriously.

In the context of Islamic education, technology integration must be implemented by paying attention to the religious and cultural values that form the basis of the education. Teaching materials based on religion, such as sacred texts, tafsir, hadith and Islamic history, require a different approach in the digitization process. In addition, there are concerns about misuse of technology that could spread inaccurate or misleading information about Islamic teachings. Therefore, it is very important to ensure that technology is used appropriately, in accordance with Islamic principles, and maintains the integrity and ethical values upheld by the Muslim community. (Ais, 2024).

Furthermore, Islamic education has an important role in preparing future generations. The rapid development of the times provides opportunities for Islamic education to disseminate scientific results that are beneficial to the wider community. Islamic education ideally fosters and prepares a young generation who are knowledgeable, skilled in technology, and have faith and pious deeds. Islamic education is a comprehensive and structured process, aimed at training and forming the character of students based on Islamic teachings, so that they are ready to face various challenges in the future with noble character and noble morals. As a vehicle for the transfer of knowledge and moral values, Islamic religious education is expected to be able to direct individual behavior to be in line with the norms that apply in Islam (Hernawati, 2023).

B. *The Role of Islamic Education as a Tool for Islamic Political Change in History*

In the Khulafa' al-Rasyidin era, leaders such as Abu Bakar, Umar, Uthman and Ali not only carried out functions as heads of state but also became role models in implementing Islamic teachings. They prioritize Islamic values in every political policy they take. The education that the people received at that time had a significant impact on their way of thinking in supporting the decisions of the caliphs.

Furthermore, during the Abbasid dynasty, madrasas played a role as educational institutions to produce prospective officials, judges and government administrators. The focus of their teaching is the science of fiqh and Islamic law, which is an important requirement for those who want to contribute to government or the justice system (Nola, 2024). Therefore, it can be concluded that at that time, all government policies were based on Islamic law.

In the Middle Ages (9th to 15th centuries), Islamic education became a vital means of spreading political thought and Islamic teachings to areas newly controlled by Muslims. Education in madrasas, Islamic universities such as Al-Qarawiyyin in Morocco and Al-Azhar in Egypt, as well as religious literacy, provide the intellectual foundation for developing Islamic political theories which also influence government systems and political structures in the Islamic world. In this period, Al-Farabi introduced theories regarding statehood, including the concept of people's freedom to resolve problems through deliberation and the importance of sharing power. He believes that the leader of a city must be an individual who has advantages over other citizens, so that he is able to educate and guide his people (Atsir, 2024). Al-Farabi's thoughts spread widely and gave him space to express his ideas, emphasizing that the goal of a state is to achieve happiness and justice.

C. *Islamic Education and the Formation of Religious Political Character*

For centuries, Islamic education has played an important role in shaping the political identity of Muslims, especially in the context of building collective political consciousness. Thanks to the influence of Islamic education, various political movements emerged based on Islamic principles, which called for social justice, legitimate government, and the implementation of Islamic law. One of the ideas that stands out is from Ibn Khaldun, who argued that leadership must be held by a figure who has strong power and group solidarity. He argued that without this solidarity, a leader would find it difficult to gain legitimacy and find it difficult to persist in his leadership. From this, Ibn Khaldun concluded that the strength or weakness of a country really depends on the sense of solidarity within the group (Amin, 2024). This is also the basis for many Islamic political movements in building their political identity.

Islamic education also functions as a driving force in social and political revolution. Through teaching about Islamic principles that emphasize justice, human rights, and rejection of tyranny, Islamic education can encourage political reform movements aimed at replacing government systems that are considered unjust or authoritarian. From an Islamic perspective, one of the most significant social changes throughout Islamic history was that brought about by the Prophet Muhammad. Through the various methods he applied, he succeeded in changing the behavior patterns of society, which was previously known as the habit of fighting, killing girls, and drinking, into a society that was able to differentiate between good and bad. This society then

developed into an ethical, knowledgeable and educated community, while all negative behavior in the past disappeared thanks to the efforts of the Prophet Muhammad SAW in changing socio-cultural aspects through his mission to perfect morals (Hariyadi, 2023).

The process of change driven by the Prophet Muhammad saw was an evolution that occurred through social interaction and communication. In this case, he utilized methods such as imitation, suggestion, identification and sympathy. The strategy for cultural change that he initiated is very much in line with reason, nature, talent, and existing human principles.

4. CONCLUSION

This paper concludes that the presence of Islamic politics has had a significant impact on social change in society, which is reflected in the positive and negative dynamics that occur over time. This transformation does not only involve political aspects but also influences social behavior and individual attitude patterns in society. In this context, the role of religion, especially Islamic education, becomes very crucial in forming character and social values that are upheld. Islamic education, with its teachings and principles, plays an important role in guiding society to safeguard balance between social progress and the preservation of religious and cultural values. Thus, Islamic education not only functions as an instrument for forming individual character, but also as a means of strengthening moral and social foundations in facing the challenges of ever-growing change.

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