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The Role Of Education In Producing Academic People With Integrity

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Abstract

Keywords:

Education; Academic
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Islam entering Indonesia, if viewed from a historical and sociological point of view, is a complex belief and there are many problems, especially about the early history of the entry of Islam. A human being who has knowledge, will have a more noble position not only on the side of man but also on the side of Allah Almighty. Reform in the Islamic world is essentially a self-criticism and a struggle to assert that Islam is dynamic, relevant in any situation experienced by Islamic society or in other words Islam *salih likulli zaman wa makan*.

Abstrak

Kata Kunci: Insan
Akademik;
Pendidikan;
Integritas

Islam yang masuk ke Indonesia, jika dilihat dari sudut pandang historis dan sosiologis, merupakan keyakinan yang kompleks dan terdapat banyak permasalahan, terutama tentang sejarah permulaan Islam. manusia yang memiliki ilmu, akan memiliki kedudukan yang lebih mulia tidak hanya pada sisi manusia tetapi juga pada sisi Allah SWT. Pembaharuan dalam dunia Islam pada hakikatnya adalah otokritik dan perjuangan untuk menegaskan bahwa Islam memiliki karakter yang dinamis, relevan dalam situasi apapun yang dialami oleh masyarakat Islam atau dengan kata lain, Islam adalah *salih likulli zaman wa makan*.

INTRODUCTION

The beginning of the emergence of Islam, brought by the prophet Muhammad SAW, the beginning of its emergence was in the 7th century AD, which then brought tremendous influence to mankind. The religion of Islam is a belief with a giant movement that has existed throughout the ages with all its growth and development. Islam entering Indonesia, if viewed from a historical and sociological point of view, is a complex belief and there are many problems, especially about the early history of the entry of Islam. There is a difference between the old opinion and the new opinion.

The old opinion has agreed that Islam entered Indonesia in the 13th century A.D. Meanwhile, the new opinion states that the beginning of the entry of Islam into Indonesia was in the 7th century A.D. But what is certain is that almost all experts or historians state that the initial area that Islam entered in Indonesia was the Aceh region.

Islam obliges its people to study, this shows how important knowledge is. Because with knowledge man can be a servant of Allah who believes and does charity, and with knowledge also man is able to process and manage the natural wealth that Allah gives him because using doing this can make him a servant who is always grateful and will also facilitate his path to heaven.

From the other side, a human being who has knowledge, will have a more noble position not only on the human side but also on the side of Allah swt. on QS Al Mujadillah: 11. which is, "Allah will leave believers between you and those who are given some degree of knowledge." This is what causes Islam to view science as very crucial for life globally and in the hereafter.

RESEARCH METHODS

The type of research used by the author is *library research*. The data sources used entirely use data from libraries, by examining data sources such as books or scientific journals related to how the role of education in producing academic people with integrity.

Research procedures are very important in the research process. Where research procedures are steps or sequences that must be carried out in a study. Because at this stage of the procedure will explain the ways or steps of research from the beginning of preparation to the end, namely writing a research report. The following are the steps taken in conducting a literature study, namely: 1) Knowing and finding out the type of library needed that will be used for the literature study process. 2) Collect theories related to the research conducted. 3) Study and understand previously collected theories. 4) Classify several theoretical references in accordance with the field of research study. 5) Conduct a review of several

predetermined theoretical references. 6) Analyze the results of the study of several theoretical references related to research. 7) Conclude from the results of the literature review analysis. 8) Present the results of literature studies into results and discussions

Data collection techniques used in this study use literature study techniques. Literature study is a technique of collecting data and information through reading literature or written sources such as books, previous research, papers, journals, articles, report results and magazines related to research. With this technique, researchers can collect various theoretical references about how the role of education in producing academic people with integrity.

Data processing uses a descriptive method of analysis, which is a research model that seeks to explain, describe, and analyze existing conditions. The data that has been collected is in the form of several references that have been read and reviewed by researchers then analyzed and conclusions are drawn related to the research conducted. Analyzing this data is by conducting an in-depth theoretical study from several references that are in accordance with the research carried out. The results of the study of some of these theories are then analyzed in accordance with the field of theoretical studies in the field of research. The results of the analysis are then made final conclusions and determine the meaning of the entire field of study related to research.

RESULTS AND DISCUSSION

Various Factors Trigger the Birth of Academic People with Integrity

Generally, intellectual movements carried out by academic people today are generally static, running in place, and experiencing freezing and stagnation. The current types of thought products tend to defend the opinions of past scholars, repeat them, or at most provide comments and explanations around existing thoughts. The courage to produce innovative, original, and truly actual and new thinking, is very rarely found.

Researchers have been looking for the causes that gave rise to such a situation. The result is that the assumption that the religious sciences compiled by the scholars are final. The scholars in the past who have compiled various types of knowledge are academic people with integrity who have qualified intellectual capacity and weight, and moral attitudes and scientific integrity and and personality are very intact and solid. While the generation or scholars who came later are considered as far below the standard possessed by the scholars of the past. Therefore, the capacity possessed by the generation that came later is considered not comparable to the capacity of scholars and scientists of the past.

Another reason is that Muslims today tend to be more product-oriented, not process-oriented. With this product orientation, the task of today's generation is only to read, understand, know and store it in memorization or writing. Whereas with process orientation, scholars consider science as something unfinished.

These sciences continue to expand towards perfection within the limits of the *never ending process*. By focusing on this process and product approach, what happens is that in addition to continuing to practice existing knowledge for the benefit of the public, it also continues to strive for its development.

Efforts to develop these sciences at a later stage require a number of supporting factors. The results of expert research say in general there are two factors that trigger intellectual movements.

First, internal factors, that is, factors that exist in Islam itself. In this case, the factors of Islamic teachings as contained in the Qur'an and al-Hadith are very encouraging to develop science through *bayani research (ijtihadi) which produces religious science*, *burhani research which produces social science*; *ijbari research which produces natural (science) and applied science*; *jadali research that produces philosophy*, and *irfani research which produces Sufism*.

Second, external factors include the geographical environment of Islamic countries that have Greek and Persian cultural heritage; pragmatic needs for the sake of building Islamic sovereignty, an increasingly prosperous community economy, a stable security and political situation, assimilation of scientific culture, support of rulers, and scientific traditions. Namely the traditions of reading, writing, researching, scientific rihlah (wandering in search of knowledge), munadzarah (arguing), translating, copying, lecturing, collecting books, building educational institutions, observatories, and awards to scholars and scientists.

The factors that support the development of science, culture and civilization as mentioned above, seem to have begun to fade, even have been ignored. Thus what happens in the lives of Islamic scholars and scientists is to preserve or inherit the scientific treasures left by the scholars of the past, without trying to innovate, improvise and get new findings.

In fact, the reform that occurs in the Islamic world is essentially a self-criticism and a struggle to assert that Islam is dynamic, relevant in any situation experienced by the Islamic community or in other words Islam *salih likulli zaman wa makan*. As history mentions, the periodization of Islamic history is divided into three periods. The first classical period was glorious in the 2nd century to the 13th century, the second middle period in the 14th century to the 18th century. While the third period began in the 19th century until the 21st century (until now), each period has its intellectual movement.

Classical Intellectual Movement Patterns Describing the history of the spread of Islam during the early caliph period, the Weberian analysis is considered

quite relevant. Furthermore, Max Weber emphasized that the factor of ideas or ideas or thoughts is a factor that greatly determines the existence of social change. The expansion carried out by the holders of the government relay after the Prophet Muhammad SAW was dominated by two dynasties (Umayyad and Abasiyah) which broadly had an important role in the development of science in the Islamic world.

Quoting the statement of Ibn Khaldun, that the growth and development of science is closely related to the extent of the region and the variety of cultures and sciences that exist in areas controlled by Islam.

Patterns of Intellectual Movements in the Middle Ages Looking at phenomena as well as various scientific fields owned by Muslim intellectuals, various scientific analyses arise to find the calamity of why this can be achieved. Among them, there are those who say that at that time there was no dichotomous understanding between religious science and general science, the development of science at that time was still free at every level of civilizational growth, meaning that there was no appellation so that every scientist could carry out intellectual development as he wished, then both reasons were supported by aspects of intelligence that produced Multi-talented.

So it can be said that the intellectual movement developed by Muslims in classical times is a pattern of movement that is integrated holistic.

The situation and condition of Muslims as mentioned in the above explanation has influenced the emergence of intellectual movement patterns that are completely different from the intellectual movement patterns mentioned above.

The intellectual movement in the Middle Ages was heavily influenced by the strong influence of religion, or what is known as the semitic school. The growth of critical attitudes among Muslims towards the West, both in the form of intellectual and socio-political movements, is a symptom that grew around the 18th century A.D. It is also supported by the rise of Islam against the West which is a diverse symptom of Islamic society. The diversity of reactions to the growing Islamic revival made it difficult to find the right term and encompass all the symptoms of the Islamic revival. Indeed, the West was the first shaker of the Islamic revival ball started by Napoleon Bonaparte's expansion into Egypt.

In the Pattern of Intellectual Movements in the Age of Postmodernism The main core of the postmodernism line of thought is to oppose everything that smells of absoluteness, standards, reject and avoid a systematic description or solution of simple and schematic problems, and utilize values derived from various sources.

According to Abudin Nata, Postmodernism is a span of time or era marked by the following: first, disappointment with modernism which has caused various negative effects, such as dehumanization, dislocation, free trade, new colonization, environmental destruction, the gap between rich and poor, drug trafficking and so

on. Second. Approaching and depending on one science with another. Every science begins to realize its limitations and will not be able to solve problems on its own. Third. Science is increasingly required to make a significant contribution to meeting the needs of mankind. Science is not just for science, but science for humans. Fourth. In this era of postmodernism, in addition to various religions, there are also various schools, ideologies that compete with each other in human life. Furthermore, these four things by Abudin Nata were formulated as patterns of Islamic movements in the postmodern era as follows: There is an integration of science in Islamic studies, from partial and conflicting religious and general sciences, to holistic Islamic studies (comprehensive and integrated. Second, there is a shift in Islamic studies towards a more contextual direction using various approaches to various disciplines in understanding Islam such as historical, psychological and other approaches. Third, the workings of the Muslim intellectual movement in the era of postmodernism through a team work, fatwa committee, teaching team, and so on which are supported by cross-scientific experts, but have the same vision and goals in solving the problems of the Ummah. Regarding the integration of science, according to Abudin Nata, it is very beneficial for human life, based on several reasons as follows. First, to overcome a lame culture. Muslims tend to prioritize religion, while the general public tends to prioritize general science, as a result they are equally lame. To advance in a balanced manner, then, with the integration of science, a scientist will not only advance morally, spiritually, culturally, and so on. Third, with the integration of science, various scattered forces can be united. Thus what happens in the lives of Islamic scholars and scientists is to preserve or inherit the scientific treasures left by the scholars of the past, without trying to innovate, improvise and get new findings.

CONCLUSION

Academic people are intelligent humans in the academic field as a whole. The academic person with integrity referred to in Malkah is an educated person who values the process involved, not just concerned with the final result.

The role of the government in creating academic people with integrity, of course, with the existence of a Constitution that regulates freedom of education and the right to get teaching is one of the government's ways of creating academic people. To measure whether someone is included in the group of academic people with integrity can be seen from how actively he fights for his ideals, and of course he appreciates every process undertaken.

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