

## CHALLENGES AND SOLUTIONS OF ISLAMIC RELIGIOUS EDUCATION IN HIGH SCHOOL IN INDONESIA

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### ABSTRAK

**Kata Kunci:** Tantangan,  
Solusi, Pendidikan, Islam

Pendidikan Agama Islam baik dalam arti mata kuliah akademik maupun sebagai institusi mata kuliah memiliki permasalahan yang perlu dipecahkan agar pendidikan Islam ke depan memiliki daya tarik bahkan memberikan kontribusi yang maksimal bagi mahasiswa, mahasiswa, dan masyarakat pada umumnya. Tantangan globalisasi saat ini membuat Pendidikan Islam perlu menjawab kesiapan potensinya. Oleh karena itu, kajian ini akan mengelaborasi tantangan dan solusi Pendidikan Agama Islam sebagai disiplin ilmu di perguruan tinggi baik negeri maupun swasta serta berbagai paham dan ideologi keagamaan yang juga dalam praktik kehidupan akademik di perguruan tinggi. Hasil penelitian ini menunjukkan beberapa tantangan dan solusi Pendidikan Agama Islam di Perguruan Tinggi Negeri, Perguruan Tinggi Swasta dan Perguruan Tinggi Keimanan selain Islam yaitu Beban SKS yang terkesan minimalis, pola pembelajaran berkelanjutan, pola pengembangan Pendidikan Agama Islam, Dosen (Pendidik) Agama Islam, perilaku peserta didik yang menyimpang dari nilai-nilai akademik, lingkungan kampus, paradigma baru dalam pembelajaran Pendidikan Agama Islam, integrasi inklusivitas Islam dalam Pendidikan Agama Islam, partikel litik Pemerintah terhadap Pendidikan Agama Islam di Indonesia, kurangnya jam pelajaran agama, dan peran Pendidikan Agama Islam dalam menumbuhkan kecerdasan emosional. Sementara itu, ragam paham dan ideologi agama Islam di perguruan tinggi meliputi heterogenitas lembaga (struktur) yang membidangi Pendidikan Agama Islam di kampus, heterogenitas tema kajian lembaga dakwah kampus (LDK), heterogenitas ekstra -organisasi kampus, heterogenitas cara berpakaian mahasiswa, dan heterogenitas pandangan kebangsaan mahasiswa. Kesemuanya kemudian berafiliasi dengan ideologi-ideologi keagamaan yang banyak berkembang, khususnya dalam konteks Pendidikan Agama Islam di perguruan tinggi, yaitu Nahdlatul Ulama, Muhammadiyah, Jama'ah Tabligh, Ikhwanul Muslimin, Lembaga Dakwah Islam Indonesia, dan Salafi.

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### ABSTRACT

**Keywords** :Challenge,  
Solution, Education,  
Islam

Islamic Religious Education both in the sense of academic courses and as an institutional course has problems that need to be solved so that Islamic education in the future has an appeal and even makes a maximum contribution to students, college students, and the community in general. The challenges of globalization are currently making Islamic Education need to answer the readiness of its potential. Therefore, this study will elaborate on the challenges and solutions of Islamic Religious Education as a discipline in universities both public and private as well as a variety of religious understandings and ideologies that also in the practice of academic life in college. The results of this study show several challenges and solutions for Islamic Religious Education in State

Universities, Private Universities and faith-based universities other than Islam, namely beban SKS which seems minimalist, pattern of continuous learning, pattern of development of Islamic Religious Education, Dosen (Educator) of Islamic Religion, perilaku students who deviate from academic values, environment kampus, a new paradigm in the learning of Islamic Religious Education, the integration of Islamic inclusiveness in Islamic Religious Education, the Government'solithic particle towards Islamic Education in Indonesia, the lack of religious instruction hours, and the role of Islamic Education in cultivate emotional intelligence. Meanwhile, the variety of Islamic religious understandings and ideologies in universities include the heterogeneity of institutions (structures) in charge of Islamic Religious Education on campus, the heterogeneity of the theme of the campus da'wah institute (LDK) study, the heterogeneity of extra-campus organizations, the heterogeneity of how students dress, and the heterogeneity of students' national views. All of them then affiliated with religious ideologies that developed a lot, especially in the context of Islamic Religious Education in universities, namely Nahdlatul Ulama, Muhammadiyah, Jama'ah Tabligh, Muslim Brotherhood, Indonesian Islamic Da'wah Institute, and Salafi.

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## **INTRODUCTION**

The Indonesian nation is still faced with a multidimensional crisis. From the results of various studies of disciplines and approaches, there seems to be a common view that all kinds of crises are based on moral or moral crises. This crisis, directly or indirectly, relates to education. The contribution of education in this context is to the development of the human mentality that is its product, and while the party mentions that the crisis is due to the failure of religious education, including the dalamnya of Islamic religious education. To anticipate these various crises, Islamic religious learning in universities must also show its contribution (Majid, 2012, p. 10).

The multidimensional crisis further in the form of disruption in all fields in the digital era (Sulistyo & Ismarti, 2021, p. 133). This is a realistic dynamic that needs to be addressed by Islamic Religious Education, especially the response to all forms of change that occur, including within the internal Islamic Religious Education system. alone. So actually the digital era occurs with different complexities and varieties, even the teaching methods of Islamic Religious Education have changed, originally manual-based, now technology-based. internet network.

Responding to the challenges of the disruption era, education fundamentally has an important role in advancing the life of the nation and state because education has a noble goal to build a superior human civilization (Djuwairiyah & Ibad, 2022, p. 166). Higher education is a symbol of the supremacy of the world of education which hints that education in an area will be seen from its universities. Higher education is a level that is used as the basis for accumulating educational activities from the level of basic education, secondary education, to higher education.

Education is something that can develop the potential of society, be able to grow the will, and arouse the appetite of the nation's generation to explore various potentials, and develop them optimally for the benefit of community development as a whole and as a whole (Mulyasa, 2011, p. 5). Basically, Islam as a perfect religion has given a clear foothold on the purpose and nature of education, namely empowering the potential of human nature that leans towards the values of truth and virtue so that he can function as a servant of Allah (QS. Asy-Shams: 8; QS. Adz-Dzariyat: 56).

Therefore, education means a process of cultivating all the potential (Mardhiah et al., 2021, pp. 82–83) of human beings as beings who have faith and piety, think, and work for the benefit of themselves and their environment. Islam is a guide and guideline for human life in the world until the hereafter. Islam is not just a religion as we have understood it so far, but covers all aspects of the needs of human life. Science in Islam includes all these aspects that can be arranged hierarchically from inanimate objects, plants, animals, humans to creatures *ghaib* and *peak keghaiban*. The composition of knowledge about many of these aspects can be studied from Islamic thought.

Islamic Religious Education both in the sense of academic courses and as an institutional course has problems that need to be solved so that Islamic education in the future has an appeal and even makes a maximum contribution to students, college students, and the community in general. The challenges of globalization are currently making Islamic Education need to answer the readiness of its potential. Therefore, this study will elaborate the problem of Islamic education as a discipline in universities, both public and private.

## **RESEARCH METHOD**

Qualitative methods are chosen to be used along with the type of literature research because it adjusts the context of the problem being studied. A dynamic including challenges and solutions associated with Islamic Religious Education in Indonesian universities is more accurately analyzed using this method known as a targeted technique in capturing field data (Zed, 2014, pp. 1–2). Not only field data is needed but also documentary and observative data such as notes, letters, journals, and much more (Sugiyono, 2015, p. 3).

The field assessment carried out also uses a grounded theory approach so that the results achieved later are original (original) and do not match the previous research (Corbin & Strauss, 2007, p. 107). Field data problems are also supported by the data collection techniques used, namely through library and documentation techniques. Both have the advantage of field data because there is a valid adjustment between facts in the field, supporting theories in journals, and general concepts that support this (Creswell, 2015, p. 222).

After the data is collected optimally, the next step is to analyze the data by managing all files (data). Then read all the data and provide a note (initial coding) followed by explaining the record according to the problem at the focus of the study. The last step is to relate the various notes that have been made with several theories to find a solutive conclusion in each discussion (Creswell, 2015, p.264-265).

## **RESULTS AND DISCUSSION**

### **The Existence of Islamic Religious Education in Higher Education**

The purpose of providing religious education in Higher Education according to the Agama Science Consortium is to help foster religious scholars who have faith and devotion to God Almighty, have noble character, think philosophically, be conscientious and dynamic, have a *luas* view, participate in cooperation between religious people in the context of developing and utilizing *ilmu* and technology and *seni* for the national interest (MoNE, 1989, p. 1).

If the purpose of Religious Education is formulated for Islamic Religious Education then the purpose of Islamic Religious Education is to help the development of Muslim scholars who (1) have a firm faith or belief in Allah and the Islamic religion they embrace; (2) his understanding and understanding of Islamic religious principles, values, and norms for his discipline increased; and (3) be tolerant in social life.

Looking at the formulation above, Islamic Religious Education has a very big responsibility. To realize these goals, there are many hal that need attention, for example the posisi of the Islamic Religious Education course itself in Higher Education. Ideally other Religious Education occupies a key position and is functionally integrated with various disciplines or fields of study. In fact, Islamic Religious Education is still often considered to be in a pinggiran position and alienated from other fields of study (Mastuhu, 1995, p.46).

Another issue that needs attention is the masalah material of Islamic Religious Education. Ideally, the Islamic Religious Education lecture material given at Perguruan Tinggi Umum is arational aspect and is closely related to its relevance to the needs of national development which is a common need (Hidayaturrahman et al., 2021, p. 57). This aspect is actually the largest part of Islamic teachings. In reality, the PAI material taught by an still seems to be more in its traditional aspect or its dogma aspect or ritual aspect which is indeed one of the essences of Islamic teachings. Except that, the allocation of Islamic Religious Education time at PTU with 2 credits is generally considered too narrow and insufficient.

The problem of Islamic Religious Education lecturers is also the case, ideal that Islamic Religious Education lecturers in universities are Islamic religious experts who have S-2 education. In addition, PAI lecturers in universities are expected to be those who really have a sense of call to duty lengkap with their professionalism and are full of creativity, innovation, and confidence as lecturers of Islamic Religious Education. In reality, there are still too few Islamic Religious Education lecturers who have such prerequisites. In fact, many of them yang only meet the requirements of anyone as long as banyak has religious knowledge. Lecturers like this are only able to convey religious knowledge without processing and analyzing it in an academic perspective. Something yang given was nothing he had received from his previous teacher. Whereas in modern times it takes graduates who are able to display new works that are different that are better and have tambah value than existing ones (Mastuhu, 1995, p. 46).

### **Challenges of Islamic Religious Education di State Universities, Private Higher Education and Religion-Based Universities Other Than Islam**

There are several challenges that should be faced by the practice of Islamic Religious Education in universities. These challenges are part of the process to realize the learning objectives of Islamic Religious Education as effectively as possible. Some of these challenges in universities, both State Universities, Private Universities, and Universities based on religions other than Islam, are: (A. R. Amin, et al., 2015, p.88)

#### **1. The burden of credits that seems minimalist.**

The frequency of religious lectures, which is only 2 (two) credits, is considered inadequate considering the high expectations for religious education. Therefore, the weight is considered necessary to increase to 4 (four) credits. Unless educators (lecturers) in universities are able to integrate the values of Islamic religious education in other courses, begitu also lecturers for Islamic religious education courses namun these skills are still difficult to obtain.

#### **2. Continuous learning patterns.**

The need to describe religious education in higher education, as a continuation of religious education materials from the level or level of early childhood education (Taman Kchildren) to High School. If at the level of early childhood education (Taman Kchildren), Islamic religious education materials are emphasized and focused on morals, level Sekolah Dasar to aspects of worship, school level Junior High School to muamalat, Ata Middle School level to munakahat, then in universities Islamic religious education materials are directed to an

introduction to the development of thought in Islam. The preparation of programs like this on an ongoing basis can also be compiled in other religion courses (A. R. Amin, et al., 2015, p.88).

However, this pattern has not yet appeared, in fact, sometimes there are often educators who consider religious education learning Islam which is just like that (monotonous or static) from the Sekolah Dasar level till College Tinggi. This paradigm of educators shows how Islamic Religious Education tends to be judged in terms of quantitative symbolic, and not substantial qualitative. This shows that even the educators have not been able to grow the continuity of education.

### 3. Pola development of Islamic Religious Education

The phenomenon of the development of Islamic religious education (SM et al., 2018, pp. 410–411) in Higher Education seems to vary greatly. The meaning is that there are those who are quite satisfied with the horizontal lateral (independent) pattern, namely the field of study (non-religious) sometimes stands alone without being consulted and interacts with religious values, and there are those who develop a pattern of lateral-sequential relations, namely the field of study (non-religious) is consulted with religious values.

Others develop linear vertical patterns, seeing religion as a source of value or a source of consultation from various fields of study. However, it is generally developed into a horizontal lateral (independent) pattern, except for certain educational institutions that have commitment, ability or political will in realizing lateral-sequential and linear vertical relations (Sanusi, 2019, pp. 49–51). From quote di above it can be stated that there are still many public universities that make Pendidikan Agama Islam as a stand-alone course, not integrated with other courses.

### 4. Dosen (Educator) of Islam

This factor holds the central core (core) of the implementation of Islamic religious studies in Higher Education (Prihatin & Subiyantoro, 2022, p. 130). However, lecturers who teach at universities must be undergraduates from an Islamic college. This concerns authority in the eyes of students. In addition, the willingness of religious educators in higher education to develop their academic reasoning skills. For example, to join the S-2 and S-3 programs is highly recommended.

Because thus it is hoped that the emergence of the ability to develop a comprehensive understanding of religious teachings, and on that basis grows a sense of pride in the religious teachings it adheres to. Because attending a religion lecture is expected not only for students to pursue the target of 2 (two) credits, but more importantly, increasingly believe in the truth of the religious teachings they adhere to. However, this policy is sometimes responded to as an imposition, so that not infrequently, many lecturers continue their education, but do not follow the proper learning process.

Lecturers like this tend to think diplomas are more important than the process. This is what causes many scholars to not contribute much and be effective in Indonesia. Scholars whose learning motivation has died, but want a diploma as proof of having completed Higher education (M. Hanafi, 2014, p. 52–53). Then along with the development of Information Technology today, educators for Religious Education in public universities must also play an active role. Because the world of information technology has penetrated into various disciplines. One way to anticipate the negative impact of information technology is to introduce information technology in its positive terms. Islamic Religious Education educators are one of the appropriate personnel to introduce this to participants in Indonesia (students) (A. R. Amin, et al., 2015, p.90).

### 5. Student behavior that deviates from academic values.

Through print or electronic media, we always find news that shows various student behaviors that are far from academic values. For example, many students are involved in immoral events, such as pornography cases, brawls, fights, high crimes (such as the murder of a student against his pregnant girlfriend), and others (Pradana, 2018, p. 73).

The above phenomenon shows how religious education in higher education is barely on target. This challenge of religious education is nothing but a reflection of the challenges of religious life in the country that have been trapped into formalism religion. The government is satisfied that it requires religious education as a compulsory course in the curriculum. Religious teachers/lecturers are satisfied to have taught the subject matter according to the curriculum. Students feel that they are already religious by memorizing religious subject matter. All parties are satisfied with the objectivity of religious ikasi in the form of curriculum and report card scores or course scores, but far from being implemented. We should also note, merely blaming (assuming the failure of) religious education for cases like this is unwise. But that's the image that's sometimes present in society.

#### 6. Campus Environment

The college environment must also be brought to the attention of the educator concerned in the sense of the socio-cultural environment, the problem in this relationship is whether lecturers and students must adjust alloplastically or autoplastically. Also still in environmental problems, namely those that directly affect students on campus, or even in the classroom, it is necessary to create a religious environment such as the existence of prayer rooms on campus, commemorations of Islamic holidays, moral systems in association, dress, behaving politely, and so on. In this regard, Azyumardi Azra also stated that education gives students encouragement and a sense of achievement through the best mastery of lessons. The academic achievements they achieved, in turn, also encouraged the emergence of a sense of elitism, which later gave rise to their own attitudes and lifestyles, including in political life.

The more separate the school environment from the general community environment, the higher the elitism. The elitism that originated in this school then led to elitism being separated from society; but at the same time, they hold the opinion that with their superiority and privileges, they have a natural right to rule society (Ramdhani, 2017, pp. 37–39). Referring to some of the quotes above, the campus environment also supports the success of Islamic religious education in public universities. The environment in question is not only in terms of hardware, but also software. Some of the problems presented above are a handful of the various complex challenges that exist.

### **Islamic Religious Education Solutions in State Universities, Private Higher Education Solutions dan Religion-Based Universities Other Than Islam**

#### 1. New Paradigm in the nature of Islamic Religious Education Learning

Muhaimin in the Reconstruction of Islamic Education elaborates on the differences in the development models of Islamic Religious Education in public universities. This difference in models arises due to differences in thinking in understanding aspects of life. The assumption that religion is part of the aspect of life, so that religious life means carrying out one aspect of various aspects of life, or is religion a source of values and operations, so that religion will color all aspects of life itself. Thus in this context appear dichotomous models, models of mechanisms and models of organisms (systemic) (Muhaimin, 2002, p. 67).

The dichotomous model sees everything only seen from two opposite sides, such as male and female, existing and non-existent, round and not round, religious education and non-

religious education, and so on. This dichotomous view is in turn developed in looking at aspects of world life and the hereafter, physical and spiritual life, so that Islamic religious education is only placed on aspects of the afterlife or spiritual life only (Muhaimin, 2002, p. 67).

The mechanism model of viewing life consists of various aspects, and education is seen as the cultivation and development of a set of life values, each of which moves and runs according to its function, like a machine consisting of several components or elements, each of which performs its own function, and whether or not one can consult each other.

The organism/systemic model in the context of Islamic education departs from the view that educational activity is a system consisting of components that live together and work together in an integrated manner towards a certain goal, namely the realization of a religious life or imbued with religious teachings and values (Mohamad & Salleh, 2009, p. 143). Such a view underscores the importance of a framework constructed from the fundamental doctrine and fundamental values contained in the Qur'an and al-Sunnah ash-shahihah as the main source. Religious teachings and values are seated as a source of wise consultation.

## 2. Integration of Islamic Inclusivity in Islamic Religious Education

The paradigm that can also be developed is in the form of integration of Islamic inclusivity in Islamic Religious Education (Hidayaturrahman et al., 2021, p. 57). In this case, the explanation is that if you still want to exist and survive, the spirit of inclusivity of Islamic teachings must be truly integral in the teaching materials in the Islamic Religious Education curriculum. But what needs to be noted is not to be trapped by inclusivity according to the rhetoric of Barat in terms of theories about pluralism, Human Rights and others because all of them must be returned to their original sources namely the Qur'an and as-Sunnah although still with a critical spiritual interpretation of both sources (A. R. Amin, et al., 2015, p. 89).

Islam's attitude towards plurality, for example, is a middle stance between two extreme poles of human view of plurality: one that rejects plurality outright and that which accepts plurality outright. The view of man who rejects plurality outright is one that regards plurality as a disaster that leads to division so that plurality must be eliminated and absolute uniformity must be raised. This can be seen in the Western totalitarianism represented by the Soviet Union at that time.

The view of man who accepts plurality is one that regards plurality as a form of individual freedom for which there is not the slightest uniformity. This is seen in the model of Western liberalism in many countries. The moderate attitude of Islam, which accepts plurality while accepting uniformity, can be seen from Islam's acceptance of various schools of jurisprudence, but remains within the framework of the unity or uniformity of Islamic sharia (Dzaki, 2014, p. 95).

The above statement is also relevant in an effort to protect the student who tends to be young blood so that it is easy to be in a labile condition. Especially in accepting understandings in the name of religion, such as the understandings of the Islamic State of Indonesia (NII) which are rampant recently. In addition, the concept of inclusivity integration is very appropriate if applied to Public Universities that still present Islamic Religious Education for only 2 credits. Because there are also several public universities that present Religious Education courses of more than 2 credits.

## 3. Government Politics towards Islamic Education in Indonesia

Since his arrival in Indonesia Islam has used proselytizing and education as a means to socialize it into the midst of society. In the process of socializing Islam through education, in addition to being carried out by the community itself, it is also carried out by the government, or

at least getting assistance from the government. In this connection maka emerged what is referred to as the politics of education. Based on the understanding mentioned above, the politics of education contains five things as follows. First, the politics of education contains the policies of the government of a country, a state government in communicating with its people usually uses various policies.

Second, the politics of education is not only in the form of written laws and regulations, but also includes other policies, for example socio-political, socio-cultural, security situations and conditions or government relations with the international world even though these situations and conditions are not directly related to education. Third, the politics of education is aimed at the success of the implementation of education. Fourth, the politics of education is carried out in order to achieve state goals, because state goals are the main target in the implementation of education, all policies taken by the government must not deviate from state goals.

Fifth, the politics of education is a system of providing education for a country. This system of implementation departs from state objectives, followed by determining or making policies that must be implemented in the process of providing education and boils down to the achievement of state goals. Based on the five things mentioned above, the politics of education cannot be separated from the politics of government applied to a country. It contains various policies or government decisions that directly affect education.

#### 4. The role of Islamic Education in cultivating emotional intelligence.

The world of education today is often criticized by the public because of the presence of a number of students and graduates of these education who show a less commendable attitude. Many students are involved in brawls, committing criminal acts, theft, poking, sexual deviance, drugs and others. Among the reasons why the world of education is not able to produce the expected graduates is because the world of education has so far only fostered intellectual intelligence and skills, without being balanced by fostering emotional intelligence.

Even God has also endowed man with reason, the mind to know what has been created in heaven and on earth. Man is equipped with that mind and intellect to increase his knowledge and to be grateful to the one who created it. So that with the knowledge gained man can be used for faith and to take care of himself.

Man is given the mind to be a thinking being so as to use his intellect for the betterment of his own people and elevate his derajat. And it is also clear that humans are indeed equipped with knowledge that is superior to other creatures (animals and plants).

### **Variety of Islamic Religious Understanding in College**

Theoretically, a person's religious beliefs can influence the attitudes and behaviors of the orang. (Shodiq, 2017, p. 88) If the person's religious understanding is good, it automatically affects good attitudes and behaviors. Similarly, if you have a religious understanding that is wrong then attitudes and behaviors will also be wrong (Sofanudin, 2012, pp. 15–24). A person's religious understanding is generally different, depending on many factors.

This factor can be due to the internal factor of oneself or an external factor in this case is the environment. Differences in understanding texts can also result in differences in one's religious understanding (Sofanudin, 2017, pp. 29–39).

Religious understanding is diametrically split into two, namely true religious understanding and incorrect religious understanding. In the context of statehood, an incorrect religious understanding is a religious understanding that is not in line with national values. In



simple terms, this religious understanding is referred to as radical religious understanding (Sofanudin&Dkk, 2018, p. 9).

The religious studies of students in Perguruan Tinggi are very diverse. The heterogeneity of their religious understanding is reflected in various things (1) the heterogeneity of institutions / structures in charge of Islamic education on campus, (2) heterogeneity of the theme of the study of the Campus Da'wah Institute (LDK), (3) the heterogeneity of extra-campus organizations, (4) the heterogeneity of the way students dress.

First, the heterogeneity of institutions or structures in charge of Islamic religious education on campus is reflected for example in the mention of the name of the PAI course. Some call Islamic Religious Education (PAI) the same for all students, some divide PAI-1 and PAI-2 where PAI-1 is general (universitas) and PAI-2 contains Islamic religious education according to each faculty. In addition, there are also Islamic Religious Assistance (AAI), Religion-Based Character Education, Campus Da'wah Institutions (LDK) universities and faculties with various names, religious-nuanced SMEs, and Joint First Year (TPB). These institutions have different implementations of religious education in each public university. There is also a model of Islamic Religious Education that must be followed by Islamic Religious Education lecturers and officials where the organizer is the rectorate.

Second, the heterogeneity of the theme of the study of the Campus Da'wah Institute (LDK). The variety of themes on campus centers on the problem: tawhid, hijra, proselytizing, Muslim themes, and contemporary themes. In creating activity programs, most LDK use unique, interesting, and memorable acronyms such as:

Canteen (Routine Study), Charisma (joint routine study), Calculus (Islamic Plus Study), Ngaji De Cafe (Ngaji Di Kafe), Kaesar (Study After Ashar), Kismala (Thematic Islamic Studies before maghrib), Smart (Islamic studies of arek-arek techniques), Raisins (Islamic studies of inspiring muslimah), kiswah (Islamic studies of Sholihah women), and Naruto (regular salaries of current topics), Semusim (muslimah seminar), Semai (lively istiqomah), and Taman (taklimpekanan).

Third, the heterogeneity of extra-campus organizations. The extra-campus organizations participated by students are: Indonesian Muslim Student Action Unit (KAMMI), Islamic Student Association (HMI), Muhammadiyah Student Association (IMM), Indonesian Islamic Student Movement (PMII), Nahdlatul Ulama Youth Association (IPNU), Indonesian Islamic Students (PII), Family Association The Qur'an Interpretation Council (IKAMTA), the Nahdlatul Wathon Student Association (HIMMAHNW), the Indonesian National Student Movement (GMNI), and Gema Liberation. Fourth is the heterogeneity of how students dress is very visible in women. The diversity of ways of dressing, especially for women, can be seen in: women who do not have a headscarf, wear a regular headscarf, wear a large headscarf, and wear a veil. In general, the veil-wearing female students in the colleges studied were under 50 people.

However, there are also public universities that have around 200 female students. Fifth, the heterogeneity of the student's national view. The diversity of students' religious understanding can also be seen on issues of nationality. In general, college students are aware of the importance of national values. However, it was also found that students' religious understandings were not aligned with state ideology. The dominant religious understanding in LDK campuses is that it tends to be Islamism. The findings of a simple questionnaire of 688 students produced data as follows. When given the question, Pancasila is the basis for the Indonesian State's answer, respondents answered agree as much as 92%, disagree as much as 7% and did not answer as much as 1%.

But when asked about the caliphate system as applied in Indonesia, as many as 41% answered in agreement, as many as 56% answered in disapproval, and 3% did not answer. When asked the Law the State should use Islamic law as much as 51% answered in agreement, 47% disagreed, and 2% did not answer. When asked the question of a democratic system contrary to Islamic law" 76% disagreed, 23% agreed, and 1 % did not answer. Type a given a question, the educational environment that most forms religious attitudes obtained the following answers: family religious education by 51%, pesantren and taklim assembly by 33%, agama education on campus by 10%, and organizations by 6% (Sofanudin & Dkk, 2018, p. 12).

### **Islamic Religious Education and Ideologies in Higher Education**

The emergence of religious ideology is inseparable from human efforts to provide an interpretation of religious texts or teachings that are related to the state of the social and cultural environment of the community. Ideology is one of those terms that has a wide scope because the term ideology can actually be talked about in many contexts.

Ideology can be talked about in the context of education (Karliani et al., 2021, pp. 136–137), science, and of course in a political context. Given the wide scope of the term ideology, it is important therefore to convey at the beginning that the ideology studied in this study is an ideology that develops in Higher Education, namely the ideology that is the foundation or that develops in the practice of academic life in the Higher Education environment.

Human knowledge and understanding of the teachings of the Islamic religion continued to develop throughout time and gave birth to various ideologies. The religious ideology in question is the diversity of understandings or traditions in Islam which is the result of human thought related to the interpretation and practice of texts or verses from the Qur'an oral-Hadith or as-Sunnah.

These diverse religious ideologies also developed in various regions including Indonesia. His teaching went through the process of broadcasting and proselytizing Islam, including the schools of jurisprudence and Sufism. Various adherents of the sects in this country such as the Shafi'i, Hanafi, Maliki, and Hanbali schools. The practice of Sufism in the form and practice of the tarekat flourishes at all times.

Indonesia, which has universities both Islamic and non-Islamic, applies various fields of Islamic science, ranging from akidah, kalam science, Sufism, tafsir, hadith, Islamic law, philosophy of Islam, to social problems, sharia economics, Islamic business, and general Islamic science.

The emergence of various kinds of keagamaan ideology among students at Indonesian universities, such as the existence of Nahdlatul Ulama, Muhammadiyah, the Indonesian Islamic Da'wah Institute (LDII), Jamaah Tabligh, Muslim Brotherhood, Salafi, and others, it is necessary to have an in-depth description of the matter. This will produce a map of the plurality of religious ideology for students in public, private, and other universities as follows:

#### **1. Nahdlatul Ulama**

Nahdlatul Ulama adheres to the Ahlu as-Sunnah wa al-Jamā'ah understanding, which is a mindset that takes the middle ground between the extremes of 'aqli (rationalists) and the extremes of naqli (scripturalists). Therefore the source of Islamic law for Nahdlatul Ulama is not only the Qur'an, as-Sunnah, but also uses the ability of reason coupled with empirical reality. Such a way of thinking is referred to from earlier thinkers such as Abu al-Hasan al-Asy'ari and Abu Mansur al-Maturidi in the field of theology (Tawhid or Ketuhanan).

Then in the field of fiqh lebih tends to follow the school of Imam Shafi'i and recognizes the other three madhabs namely Imam Hanafi, Imam Maliki, and Imam Hanbali as depicted in the four-star Nahdlatul Ulama emblem below. While in the field of Sufism developed a method al-Ghazali and Sheikh Junaid al-Bagdadi which integrates Sufism with Shari'a.

## 2. Muhammadiyah

The Muhammadiyah movement is characterized by the spirit of building a more advanced and educated social and educational system for the community. Presenting the teachings of Islam is not just a personal and static religion, but dynamic and is positioned as a system of human life in all its aspects. In its formation, Muhammadiyah reflected a lot on social and educational movements for the betterment of the nation (Hamzah et al., 2021, pp. 3–4).

In bidang Akidah, Muhammadiyah still adheres to the principle of proper tawhid. Meanwhile, bidang fiqh, trying to straighten out the practice of worship in Islam, such as the implementation of prayers, fasting, zakat, infak, shadaqah, as well as Hajj and Umrah. Then bidang sosial and dakwah with membangun orphanage orphans, membangun nursing homes, membantu the poor and poor, and membangun center da'wah Muhammadiyah. Furthermore, related to the field of education, Muhammadiyah membangun primary and secondary education, membangun Islamic education from Bustān al-Āthfāl to Islamic universities, and membangun higher education in various study programs according to the needs of the community.

## 3. Jama'ah Tabligh

Jama'ah Tabligh refers to the six principles (doktrin) that are the principle of his proselytizing, namely the great sentence (creed) or referred to as the ṭayyibah sentence. Upholding prayer, knowledge and dhikr, glorifying every muslim, sincere, berjuang fī sabīlillāh (exit or khurūj). Metod dakwah Jama'ah Tabligh is listed in six things or foundations i.e. realization of the sentence ṭayyibah, Lā ilāha illallāh, Muhammad ar-rasūlullāh, shalāt with khusyū' and submit, ilmu about the primacy of a mal not masail science (the laws of shari'a) by thinking, glorifying Muslims, fixing intentions, and berdakwah and khurūj in his way by the method of tablīgh.

Each of these six foundations or traits has a purpose and virtue of practicing them. For example the intent of Lā ilāha illallāh is to take out corrupt beliefs from the heart and insert true beliefs, by which they mean Wihdah al-Wujūd. The practice of opening puasa for members of the Tabligh Jama'ah is masjid as a place of iftar. Towards the time of breaking the fast, the atmosphere of the mosque was filled with hundreds of worshippers who were preparing to eat dates, cakes, and mineral water. This meal was placed on around tray and there were four people eating together in one tray.

## 4. Muslim Brotherhood

The Muslim Brotherhood is an organization of sunni ideology, Islamic democracy and religious conservatism. The Muslim Brotherhood is one of the largest proselytizing pilgrims who until now continues to carry out its various activities. His sympathizers, supporters and cadres are scattered in different regions of the world. They carried out their proselytizing activities guided by various directions and thoughts that were devised by the great thinker Ikhwān al-Muslimīn and its founder, Imam Hasan al-Banna. In principle, Ikhwān al-Muslimīn assumes that Islam is a comprehensive system that touches all spheres and joints of life. Islam is the state and homeland, government and people, morals and power, compassion and justice, civilization and laws, science and justice, materials and natural resources, income and wealth, jihad and proselytizing, troops and thoughts, as well as righteous creeds and true worship, nothing less and

nothing more. In his statement Imam Hasan al-Banna mentioned the terms *sy ā mil* (universal), *kāmīl* (perfect) and *mutakamīl* (integral) for Islam and the value it stands for.

IkhwanulMuslimin is an Islamic organization based on Islamic teachings. It can be seen from the thinking of the Muslim Brotherhood which views that Islam is a universal and comprehensive *dīn*, not just a religion that deals with ritual worship (*shalat*, fasting, *hajj*, *zakat*, etc.) only. The goal of the Muslim Brotherhood is to realize the formation of individual Muslim figures, Islamic households, Islamic nations, Islamic governments, countries led by Islamic countries, unite the divisions of Muslims and their dispossessed countries, then bring the flag of *jihad* and *dakwah* to Allah so that the world can be at peace with the teachings of Islamic teachings.

#### 5. Indonesian Islamic Da'wah Institute

LDII (Indonesian Islamic Da'wah Institute) was established with the intention of gathering all the potentials of the nation that has the same ideals, insights, and goals, so as to have one vision and perception in promoting national unity and unity within the framework of the Unitary State of the Republic of Indonesia based on *Pancasila* and the 1945 Constitution. LDII aims to improve the quality of civilization, dignity and dignity in the life of society, nation, and state, as well as participate in the development of the whole Indonesian people based on faith and piety to God Almighty in order to realize a democratic and just society so sial based on *Pancasila* which is initiated by Allah *Subh ā nahuwaTa'āla* .

The Indonesian Islamic Da'wah Institute is a vehicle for religious proselytizing education and community education institutions in a broad and integrated sense, independent, independent, open, moderate, plural, and equal (egalitarian), in order to realize the happiness of life based on harmony, harmony, and balance of the world and the Hereafter. LDII is in charge of carrying out Islamic proselytizing by referring to the *Qur'an* and *al-Hadith* with all aspects of religious practice and passion so that it can provide wisdom and encouragement to realize organizational goals.

#### 6. Salafi

It is undeniable that the Salafi movement in Indonesia was heavily influenced by the ideas and renewal movements launched by Muhammad ibn 'Abd al-Wahhab in the Arabian Peninsula. According to Abu Abdirrahman al-Thalibi, the idea of renewal of Ibn 'Abd al-Wahhab was allegedly first brought into the archipelago by some scholars from West Sumatra in the early 19th century. In the 1980s, (along with the rise of the movement to return to Islam on various campuses in the country) it can probably be said to be the initial milestone in the emergence of the modern Salafiyah movement in Indonesia.

There are at least a few important ideas and khas the Modern Salafi movement, namely *Hajr Mubtadi'* (Isolation of heresy perpetrators), in the practice *iknya* in Indonesia, each faction of salafi *Yamani* and *haraki* is very different. In this case, *Yamani* salafists seem to be blindly implementing this mechanism. The real phenomenon of this is that they apply by throwing *tahdzir* (warning) against people who even claim to indict the salafist movement. While Salafi *Haraki* tends to see this mechanism of *hajr al-mubtadi'* as a *sesuor onethat* is not absolutely done because everything depends on the *maslahat* and *mafsadat*. According to them, *hajr al-mubtadi'* was done nothing more than to give a deterrent effect to the perpetrator of heresy. But if it is not useful then it may be that the *ta'lif al-qulub* method is useful. Then continued the salafist attitude towards politics that has no affiliation whatsoever and also the attitude towards other Islamic movements.

## **CONCLUSION**

Higher Education becomes a decisive educational institution in responding to all changes in the times. All challenges and solutions will always come one after another in the world of education, including Islamic Religious Education. However, the existence of this challenge is a benchmark for the response of Islamic Religious Education in universities to the dynamics of changing times. In fact, this further emphasizes the existence of Islamic Religious Education in universities with the accompanying solution to the solution. A challenge will help improve the capability of something to strengthen its legality and existence, as well as Islamic Religious Education, more and more challenges are faced and resolved will further strengthen the existence of Islamic Religious Education in universities and prove its capabilities in the global arena.

Some of the challenges and solutions of Pendidikan Agama Islam in State Universities, Private Universities and faith-based universities other than Islam, namely beban SKS which seems minimalist, learning patterns yang sustainable, the pattern of development of Islamic Religious Education (PAI), Dosen (Educator) of Islamic Religion, perilaku students who deviate from academic values, the environment of kampus, new paradigms in pembelajaran Islamic Religious Education, integration of Islamic inclusiveness in Islamic Religious Education, Governmentolithic planning of Islamic Education in Indonesia, the lack of religious instruction hours, and the role of Islamic Education in cultivating emotional intelligence .

Meanwhile, the variety of Islamic religious understandings and ideologies in universities include the heterogeneity of institutions (structures) in charge of Islamic Religious Education on campus, the heterogeneity of the theme of the campus da'wah institute (LDK) study, the heterogeneity of extra-campus organizations, the heterogeneity of how students dress, and the heterogeneity of students' national views. All of them then affiliated with religious ideologies that developed a lot, especially in the context of Islamic Religious Education in universities, namely Nahdlatul Ulama, Muhammadiyah, Jama'ah Tabligh, Muslim Brotherhood, Indonesian Islamic Da'wah Institute, and Salafi.

Challenges to the practice of Islamic Religious Education in universities will continue until any time, so it is hoped that policymakers and actors in the world of Islamic Education will always innovate in the context of learning Islamic Religious Education in higher education in order to be able to produce graduates and generations of Muslims who are intellectual, religious, and of course humanist.

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