

Epistemology of Islamic Modern Education in the Thought of K.H Abdurrohlim

Muntaha Mahfud¹, Rohmad², Fauzi³

¹STAI Miftahul Huda Al Azhar Banjar City, Indonesia; 2141301000 38@mhs.uinsaizu.ac.id

²UIN Prof. K.H. Saifuddin Zuhri, Purwokerto, Indonesia; fauzi@uinsaizu.ac.id

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ABSTRACT

The formulation of educational goals is part of a philosophy or deep thought about education. Education is interpreted as a conscious effort in accordance with the rules of culture. Education aims to create students who are faithful, devoted, virtuous, intelligent, and skilled. Almuhafadzah alaal-qadim al-shalih, wa al-akhdzu bi al-jadid al-ashlah (maintaining good old traditions, and adopting new, better traditions). This study aims to describe: (1) The background of K. H Abdurrohlim's life that influenced his thinking in the field of Islamic education. (2) Etymology of Thought, K. H Abdurrohlim, on modern Islamic education. (3) The role of K. H Abdurrohlim in the development of Islamic educational institutions (4) The influence of K. H Abdurrohlim's thoughts on the development of Islamic education. This research was conducted using historical research methods to be able to reconstruct historical events in a certain period. The historical method is used by going through several stages consisting of heuristics, verification, interpretation, and historiography. Sources of data in the study consisted of primary and secondary sources. The primary sources used are the results of interviews with the closest figures, and documents related to the educational institutions he founded. The secondary sources used are books and journals related to the research topic. Based on the results of the study indicate that: The role of K. H Abdurrohlim in the development of modern Islamic education can be seen from the idea of establishing a formal educational institution under the Islamic boarding school foundation. K. H Abdurrohlim's thoughts on the modernization of Islamic educational institutions gave birth to a millennial generation with the insight of Ahlusuna Waljamaah. The idea of modernizing the thought of K. H Abdurrohlim had a fairly broad impact. As people are aware of the importance of education as a result of increasing economic status. The integration of Islamic educational institutions can be interpreted as a change, and development is not only limited to the religious field.

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Corresponding Authors :

Muntaha Mahfud

UIN Prof. KH. Saifuddin Zuhri Purwokerto, Indonesia; 214130100038@mhs.uinsaizu.ac.id

1. INTRODUCTION

Education through its institutions in the form of surau, and Islamic boarding school is a path of Islamization in Indonesia which plays an important role in the world of education. The position of the surau at that time was not only as a place of worship but also as an educational institution. (Abdullah, 1966, p. 17) Likewise with Islamic boarding schools which are estimated to have existed since the 18th century AD. (Shafe'i, 2017) In surau educational institutions, basic level teaching is generally given which teaches the procedure for praying, reading the Qur'an, and other worship services. (Azra, 2003, p. 48) Islamic boarding school education is mainly important to the development of Human Resources in order to have a better life and a humanizing attitude (humanist). (Aziz, 2019, p. 2) At the advanced level, namely in Islamic boarding school, it is in the form of teaching the holy book.

The formulation of educational goals is part of a philosophy or deep thought about education. (Suyitno, nd, p. 87) Education is defined as a conscious effort in accordance with the rules of culture. (Mawardi & Rohmat, 2021, p. 87) Education that is not based on these principles will cause students to be uprooted from their cultural roots. (Roqib, 2021) Apart from being foreigners, what is more worrying are people who don't like the culture. (Fauzi, 2018) The purpose of education is not to pursue the interests of power, money, and worldly majesty. (Rizal, 2011, p. 97) Education aims to create students who are faithful, devoted, virtuous, intelligent and skilled. (Subur, 2021, p. 1) However, these learning activities aim to study, understand, explore, appreciate, and practice Islamic teachings by emphasizing the importance of religious morals as a guide for daily life. (Mastuhu, 1994, p. 55)

Entering the 20th century, Islamic education began to move towards renewal by adhering to Islamic traditions, and was open to renewal. (Karel, 1994, p. 7) The occurrence of these changes cannot be separated from the role of teachers who graduated from village schools, and teachers from Tunisia who were brought in by the Arab community who played a role in introducing the Western education system. Islam has cultural values that are very different from other religions. (Kistoro et al., 2020, p. 227) Since then, Islamic education has not only been oriented to the interests of the hereafter, but has begun to think about worldly interests by teaching general sciences in addition to religious sciences. (Suharto, 2014, p. 32)

The ancient scholars have formulated a very good rule: *almuhafadzah alaal-qadim al-shalih, wa al-akhdzu bi al-jadid al-ashlah* (maintaining the good old traditions, and adopting new, better traditions), but the problem is not that simple. in the formulation of the rules. (Burhanuddin, 2014, p. 26) The complexity of the problem occurs because of the sometimes very strong attraction between "modernism", and "traditionalism" which is indeed difficult to juxtapose. In this case, K. H Abdurrohman, who will be aware of the importance of education for the life of the world, and the hereafter, modernizes the educational institutions he manages. Modernization is carried out while maintaining good old values, and developing new, better values. A fundamental and strategic effort to overcome this problem is through an epistemological concept that is built on the teachings of Islam.

KH Abdurrohman's steps in dealing with Islamic education can be said to be bold, because in 1963 the establishment of formal schools, especially among Islamic boarding schools in West Java, was still rare. This is what makes the formal Islamic educational institution that was established, K. H Abdurrohman, a pioneer in the establishment of the school that has developed to this day. (Samsul, 2018, p. 6) K. H Abdurrohman's thoughts in dealing with this modern era of reconstructing which are given an epistemological philosophical foundation or paradigm of Islamic education science is a knowledge construction that allows understanding the reality of education as Islam understands it. Because at this stage, the Islamic paradigm of Islamic education epistemology demands a major design on the ontology of epistemology and the axiology of Islamic education. The basic objective is to build an Islamic perspective in order to understand the reality of Islamic education science supported by a knowledge construction that places revelation as the main source, which in turn forms a transcendental structure as a reference for interpreting the reality of education. K. H Abdurrohman is a charismatic scholar. The concept of KH Abdurrohman's education here is associated with the

Khakektat of Prayer because at that time he always carried out the 5 Time Prayers in the congregation. (Observation results at Miftahul Huda Al Azhar Islamic boarding school, Citangkolo, Banjar city, West Java)

From the background described above, the author is interested in knowing the background of K. H Abdurrohman's life, thoughts in the field of Islamic education, and the role of K. H Abdurrohman in the development of formal and non-formal educational institutions. This paper will try to describe the thoughts of K. H Abdurrohman in the study of Islamic Education in terms of its epistemological construction, and with all the limitations of the author, please correct me, and give constructive suggestions to make up. education K. H Abdurrohman. These things are taken into consideration how important the epistemology of Islamic education is so that it can be stated as a primary need in developing Islamic education.

This study uses several sources of studies related to the thoughts of the figures, Modern Islamic Concepts, and Modern Islamic Education. (Maimunah, 2017, p. 70) Therefore, the concept of thinking of figures in Islam is not only horizontal-formal among humans, but also vertical-moral, which means being responsible to Allah who will be accounted for in the hereafter. To improve the quality of the people, a leader must have integrity in attitude, behavior, and morals. (Al-Qardhawy Al-Asyi, 2016, p. 33) There are at least 7 qualities that a leader must possess which include motivation to move others to achieve goals, personality, credibility, self-confidence, intelligence, knowing the core of the problem, and internal alertness (able to feel small changes around him). (Al-Qardhawy Al-Asyi, 2016, p. 32) Leading is not just a speech let alone commanding but must be as individuals who learn from each other, accept differences, are not anti-criticism, and input, and can foster a tolerant attitude towards their members. (Shafar, 2017, p. 152)

Etymologically, epistemology is a combination of the Greek words, namely episteme and logos. In simple terms, epistemology means a theory of knowledge. (Mautner (ed.), 2000, p. 174) Is a branch of philosophy that discusses the occurrence of knowledge, sources of knowledge, origin of knowledge, methods or ways of obtaining knowledge, validity of knowledge, and truth of knowledge. (Khobir, 2007, p. 26) Therefore, epistemology is also called the theory of knowledge. (MKD, 2013, p. 80) In addition, epistemology is also to answer the nature, characteristics, and certain characteristics of everything that is investigated. (Al-Jauharie, 2010, p. 4)

Meanwhile, Imam Khanafie Al-Jauharie (L. 1975) states that epistemology is a theory to answer where the origin or source of something is, and how to get or obtain something in question. In addition, epistemology is also to answer the nature, characteristics, and certain characteristics of everything that is investigated. (Soyomukti, 2011a, p. 151) According to Nurani Soyomukti's opinion that epistemology is a branch of philosophy that pays attention to the nature and scope of science, which consists of the following questions: (Soyomukti, 2011b, p. 151) What is knowledge?, How is knowledge acquired? How do we know what we know?

Proverbs Bakhtiar says that epistemology is a branch of philosophy that studies, and tries to determine the nature, and scope of knowledge, its presuppositions, and its foundations, as well as accountability for statements about knowledge possessed. (Al-Jauharie, 2010, p. 4) Meanwhile, DW Hamlyn (1924-2012) as quoted by Mujamil Qomar (L.1965) in his book entitled "Epistemology of Islamic Education from Rational Methods to Criticism Methods" (Qomar, 2005, p. 4) defines epistemology as a branch of philosophy that deals with the nature, and scope of knowledge, its basis, and presuppositions, and can generally be relied upon as an assertion that people have knowledge. (Bakhtiar, 2011, p. 152)

From the understanding described above, it can be concluded that epistemology is the science, assumptions, basis, and responsibility for statements about knowledge possessed by every human being. Then from this statement, of course, it has a basis of reference, and epistemological roots that deserve to be explored.

The purpose of epistemology is to explore categories or conditions for finding knowledge. It is as explained by Jacques Maritain that the purpose of epistemology is not to answer the question of

whether I can know, but to discover the conditions under which I can know. So the main goal is the potential to gain knowledge.

Modernization is etymologically derived from the Latin, *modo* darius. *Modo* is defined as the way, while *ernus* refers to the current period of time. (Fajri, 2022) Based on the origin of the word, modernization can be interpreted as a form of transformation of shared life from technology and traditional social organization to a more stable economic and political pattern in society in western countries. (Rosana, 2011, p. 12) Education in Islam or Islamic education, namely education that is conceived, and developed from the teachings and fundamental values contained in the two fundamental sources of Islamic teachings, the Qur'an and Sunnah. (Arifin, 2016, p. 1)

In Islam, modernization is an effective effort to build a social order with an ideological vision that is in accordance with reality. (Piort, 2004, p. 47) Modernization is carried out through two approaches, namely by returning to the teachings of Islam as in the time of the Prophet in all its aspects, and understanding the text of the Qur'an and Hadith by using a modern scientific approach. (Engku & Zubaidah, 2014, p. 192) Because Western modernization is trying to achieve progress by eliminating church dogma which eventually gave birth to a rationalist society. (Suparman, 1970, p. 61)

In the concept of modern Islamic education, education has two goals, namely short-term (worldly) and long-term (ukhurawi). (Tutuk, 2019) In the realm of Islamic education, educators from the etymological aspect are identical with the terms *murabbi*, *mu'allim*, and *muaddib*. *Murabbi* has a personal meaning who prepares and educates students. The word *murabbi* comes from Arabic, namely *rabba*, *yurabbi*. *Mu'allim* has a personal meaning who has knowledge, can develop his knowledge and can practice it in everyday life. The word *mu'allim* is the file name of *'allama*, *yu'allimu*. *Muaddib* means a person who can prepare students or students to have an attitude of responsibility in order to improve the quality of civilization in the future. *Muaddib* comes from the word *addaba*, *yuaddibu*. (Roqib, 2021, p. 0)

Islamic education must cover all aspects of human life, both now and in the future. Because in essence humans do not only need religion and faith. But it also requires science, and technology that can be used as a way to achieve happiness in the world, as well as a means to obtain spiritual happiness.

2. METHODS

The research method is something that is done by researchers using standard rules (methods, and systems) from each of the sciences used. (Meleong, 2017, p. 1) Research is a process of scientific investigation of a problem under study. (Ferdinand, 2006, p. 1) This research is a field research (Arikunto, 2010, p. 234) or qualitative, (Pohan, 2007, p. 7) reasonable, regarding a problem with the object. (Kasiram, 2010) *Se* subject Research is also called informants, namely people who provide information about what is being researched by the author. (Idrus, 2009, p. 91) So in this article the subject is the family of K. H Abdurrohman, and the students who were staying at the time he was still alive.

As Poerwadarminta's opinion, that: "Research means the activity of collecting, presenting, processing, and analyzing data that is carried out systematically and objectively to solve a problem or test a hypothesis to develop general principles" (Poerwadarminta, 1976, p. 735) This research uses the historical method, which consists of a systematic set of principles to provide effective assistance in gathering historical material, assessing it critically, and then presenting the synthesis in written form.

While the instruments in this article are their own research. Opt-in researchers in data collection determine the validity of the data collected in study. (Qomari, 2008) So the researcher made a list of interviews that would be asked of the informants, namely people who knew the background of K. H Abdurrohman's life, and the role of K. H Abdurrohman in the development of Islamic educational institutions and the influence of K. H Abdurrohman's thoughts on the development of education. Islam. This research uses interview, observation, and documentation methods. (Sunhaji, 2021, p. 516)

Data analysis is the process of searching for, and systematically compiling the data obtained from interviews, field notes, and documentation by organizing the data into categories, describing them into units, synthesizing, compiling into patterns, choosing which ones are important, and which will be. Learned, and draw conclusions so that they are easily understood by themselves and others. (Mahfud, 2019, p. 17) Data analysis in qualitative research is an activity that is carried out continuously during the research, starting from collecting data until the time of writing the report. (Afrizal, 2016, p. 176) Basically all data analysis techniques include data collection procedures, data *input*, data analysis, conclusion drawing, and verification which ends with research findings in the form of a narrative. (Mahfud, 2018, p. 85)

3. FINDINGS, and DISCUSSION

Etymology of KH Abdurrohim Citangkolo

A. The Intellectual Gait of KH Abdurrohim Citangkolo

His full name is Abdurrohim Ibn KH Abdul Rozaq Marzuqi. He was born in Kebumen in 1917. Apart from receiving religious lessons from his father, he lived in Kebumen, Islamic boarding school Ihya 'Ulumuddin Kesugihan (Cilacap), Pare (Kediri), and attended lightning recitations to KH Hasyim Asy'ary, Jombang. After being fluent in fiqh, and tool science, he returned, and devoted his knowledge at his father's boarding school, in Citangkolo, now entering the city of Banjar. (Alfatah, 2021) KH Marzuqi, his father, was a fighter. Abdurrohim is the same as his father. He, and his father were accused of orchestrating the overthrow of the train on the Cibeureum bridge, so that the Dutch burned Banjar on the ground. He, and his father had served in Hezbollah soldiers, and DI because the start of the struggle was good. However, they withdrew after several things deviated from their original goal. As a result, the Citangkolo Islamic Boarding School was attacked by DI troops several times. ("Pre-Independence Era, this Islamic Boarding School in Banjar became a Dutch Shooting Target," 2017)

The name of the Islamic boarding school is Citangkolo Miftahul Huda (same as the Manonjaya boarding school) because Gus Dur is a comrade in the arms of KH Khoer Affandy. After leaving DI, during the Bandung Sea of Fire, Abdurrohim went to Bandung for four months. Approaching the G 30/S PKI, the Citangkolo Islamic Boarding School became the basis for Muslims to compete with the PKI. 303 In 1997 Gus Dur died. His greatest work is the Miftahul Huda Al Azhar Citangkolo Islamic Boarding School which has been established in 1960.

Kyai Badrun bin KH. Marzuki Mad Salam, who was the last to stay at Susugihan, was led by KH. Badawi Hanafi in 1948 until he was appointed son-in-law in 1950, at that time his name was changed to Abdurrohim (there were 13 people who lived to adulthood). on 10 Muharram 1960 with the name Miftahul Huda Islamic Boarding School (Salafiyah Safi'iyah), and on 10 Muharam 1987 the name Miftahul Huda Islamic Boarding School was added. Miftahul Huda Islamic Boarding School Al Azhar Citangkolo, together with the arrival of his eldest son KH. Abdurrohim bin Marzuki, and pioneered the establishment of formal education in junior high, high school, and Aliyah (MA) led by his dzuriyah (KH. Munawir, and his wife, KH. Muslih, and his wife, KH. Mu'in, and his wife, Ny. Hj. Mus'idah, and their husband, Ms. Hj. Widadatul Ulya, and husband, KH. Muharir, and wife, KH. Mubarir (late), and wife, Ms. Hj. Mufizah, and her husband, Ms. Hj. Muziatul Makkiyah, and husband,) until now. (Budi, 2018)

B. Estimation of KH Abdurrohim Citangkolo

In the context of KH Abdurrohim's Estimation, how knowledge is obtained, what is knowledge, and how to get it, then in this simple article it will be explained that: To obtain Knowledge KH Abdurrohim always provides direction when giving explanations to his students related to the Ubudiah practice. his students pray five times a day in the congregation, he explained that praying in the congregation is an act of worship that can keep a person from disobedience and evil. In this case, K. H Abdurrohim when carrying out the study of the book of Tafsir al-Jailani which has become a

routine after the fraud prayer explained that when reading the basmalah until he finished reading the letter al-Fatihah. (interview with KH Muharir)

The description of KH. Abdurrohim in gaining knowledge, namely by taking actions in the form of activities or practices as follows: when someone wants to perform the five daily prayers, when reading bismillah, when saying that sentence, we should arouse a sense of love and one's attention in totality centered on Him, worldly things, and so on, we let go of everything so that we can focus on Him so that the result of that knowledge is sincerity in doing something, and when reading ar-Rahman, the soul of love is split to help someone who prays to protect himself from any side. So when someone is diligent in performing the five daily prayers, the ethics of life will be in harmony with the values of worship. He KH Abdurrohim told his students that the wisdom of praying must be there, he said: when a friend from the complex is in trouble, we are obliged to help. So that the results of the science itself will appear in everyday life, namely the values of high tolerance.

As for when saying the sentence ar-rahim, the person who prays must rest himself with the gentleness and beauty of His grace, and has been in a comfortable place with Allah who has prepared all the pleasures for him. Al-hamdulillah, all the pleasures he gets are only centered on Allah. Rabbal alamin, justifies God's inclusion, planning, and also direct education from God given to him in any case. The people of Ar-Rahman who pray must really return to the breadth of Allah's love, and His general form of tenderness which is very broad.

Ar-Rahim survived the painful torments of hell. Maliki yaumiddin "Only You we worship," meaning that you are the only place to talk, and also the sentence, "Only to You we ask for help", meaning that there is only help from You. Ihdinashiratal mustaqim, his position is the position of a begging servant. Shirata alladzana an'amta 'alaih, the person who prays is obliged to justify his social position with the whole world which is blessed by Allah. Abah Khair as his son again explained that K. H Abdurrohim applied the notion when he wanted to pray "the appreciation of the meaning in prayer or all readings in prayer must be done to create a solemn prayer, not words that make uncomfortable". (interview result) Education This he got when he recited the Koran, even when he was relaxed he also often gave advice to his sons/daughters and his students about the importance of education in prayer.

Among the steps that can be taken to achieve perfection in observations and interviews, the author traces the track record of K. H Abdurrohim by visiting the homes of his students who are still happy during K. H Abdurrohim's time, namely Pak Kosasi, he stated that in terms of achieving special levels of prayer, there are: 1) Muraqabah, namely by undergoing all forms of worship. So that the implementer does not only see what is outwardly, but more than that, understands the true meaning. 2) Riyadhah (practice), and mujahadah (struggle), namely struggling with sincerity, and practice to escape the restraint of negative desires (lust), and control and disobey these lustful desires by replacing good (positive) qualities. 3) Find the right time to change bad habits, and have the power to fight bad habits, and replace them with good habits. 4) Muhasabah (correction) towards oneself, and then abandoning bad qualities. Asking God for help from Satan's temptations. (interview with Mr. Kosasi)

In the above sense, one must familiarize oneself with the nature, and attitude and good deeds. Striving for every movement of his behavior to always run on the provisions of religion, both outward and inner obligations or outer and inner obedience. Obedience is born, which means formal obligations, such as prayer, fasting, zakat, pilgrimage, and so on. While inner obedience such as faith, sincerity, and so forth.

From the search results, and interview observations, it is stated that KH Abdurrohim always performs the 5 daily prayers in congregation.

Followed by the Bandungan Al-Qur'an Routine:

- a. Maghrib: Safinatunnajah, Taufek, and Memorizing Deposits.
- b. Jesus: The Book of Zubad (10-11 PM) Takror (11-12 PM)
- c. Fajr: wiridan continued (Bukhi- 8am) Ikhyia (09-11am)

d. Dhur : Takrib, Minhajul Kowim, and Irsadhul Ibad, (02 PM) followed by Diniah

e. Asr : Jalalen's interpretation, Ikna.

It is narrated in a story, KH Abdurrohim was tried to be sick, and the same doctor was ordered to rest, but KH Abdurrohim, because he was used to ignoring the doctor's advice, with Allah's permission, the illness he suffered healed by himself by trying to pray together with his students, and his family. KH Abdurrohim also has advantages in the form of being a healer (doctor), it is said that there are students who have stomach aches, permission to not participate in the 9th guardian pilgrimage which has become his routine before entering the month of Ramadan. Long story short, with just a broom stick, he rubbed on the bodies of his students, and with Allah's permission, the pain was cured. a) Guardian Routine Pilgrimage 9 b) Routine at Sugihan

It has become the agenda of KH. Abdurrohim visited Sugihan's hut with his students: Mr. Abdul Kosasi, Mr. Dimyati, Mr. Marno, Mr. Hasim Asari, Mr. Akhad Zaenudin, Mr. Abdul Ghofur, Mr. Fadhil, and others. At that time the vehicle that was usually used was the klutuk train (trains in ancient times).

KH thoughts. Abdurrohim on Modern Islamic Education

KH thoughts. Abdurrohim's interest in modern Islamic education was based on the realization that he did not want to burden students when they graduated from the Islamic boarding school, as a result of not being able to use a Islamic boarding school diploma to get a professional job (interview with one of the boys). At that time the boarding school diploma had not been recognized by the government. It was only in 2019 that Islamic boarding school diplomas were recognized, and regulated in Law no. 18 of 2019 concerning Islamic Boarding Schools. KH Abdurrohim realized that education must be able to deliver humans to achieve the goals of the world , and the hereafter. To realize this thought, K. H Abdurrohim then established a formal school, in addition to maintaining the Manhaj Salafiyah, and studying the Qur'an at the Islamic boarding school he managed.

Basically the form of thinking about the modernization of KH Abdurrohim's Islamic education is a combination of Islamic boarding school and formal education, based on the values in the Qur'an. The integration of religious and general knowledge in K. H Abdurrohim's concept refers to 100 percent focus on religious knowledge, and 100 percent on general science. Through integralistic education, it is hoped that a balance between the two sciences will be realized, so that it can prepare a generation that is full of competence, which if immersed in the science is truly beneficial for the people. In this case, K. H Abdurrohi is not a graduate of formal education, but has aspirations to realize formal and non-formal education.

A. Implementation of K. H Abdurrohim's Thoughts

The manifestation of KH Abdurrohim's idea of modernizing Islamic education can be seen when the Miftahul Huda Al Azhar Citangkolo Foundation was founded, Banjar City, West Java. The establishment of the Miftahul Huda Al Azhar Citangkolo Foundation is a reflection of the thoughts of K. H Abdurrohim. In detail, his thoughts are contained in the Vision and Mission of the Islamic Boarding School.

Based on the objectives of the vision and mission, it can be seen that K. H Abdurrohim wants the creation of a millennial generation, namely a generation that is able to actualize all the potentials of Muslims in real life. This generation is able to believe, learn, understand, memorize, appreciate, and practice the Qur'an in a broad sense. Because basically education is not only aimed at giving birth to a knowledgeable generation but also being able to practice their knowledge in everyday life. In further developments, the idea of modernizing Islamic education by K. H Abdurrohim can be seen through the Islamic educational institutions he founded by combining the kholafiyah (modern) and salafiyah (traditional) systems in order to keep up with the times.

The thought of modernizing Islamic education by K. H Abdurrohim at the higher education level can be seen when the establishment of formal educational institutions ranging from basic education to higher education. All these institutions are under the auspices of the Miftahul Huda Al Azhar

Citangkolo foundation. Therefore, between the Foundation and Higher Education (STAIMA) it appears that there is a goal to build national education without forgetting the values in the Qur'an, and so that learning activities between formal and non-formal educational institutions are aligned.

B. Impact of KH Abdurrohim's Thoughts

Sophisticated systems, and various developments of educational strategies continue to be improvised in order to achieve the educational goals that have been implemented, and are mutually agreed upon. (Malatuny, 2016, p. 2) There needs to be a breakthrough in the world of education in Indonesia that is able to provide enlightenment for students. More education. open, directed, and not only discussing scientific technical matters, but an education that is able to provide inspirational stimuli for changes in the character of students. Alternative education services that are programmed outside the school system can function as a substitute, addition, and or complement to formal education in the school system. (Sudarsana, 2016, p. 2)

The idea of modernizing Islamic education by K. H Abdurrohim had a wide impact, not only for the Foundation but also for the environment, especially in Banjar in general. The impact of his thinking is as follows:

- a. People are aware of the importance of education as a result of increasing economic status. The establishment of STAIMA Cintakolo as the culmination of the modernization of educational thought carried out by K. H Abdurrohim paved the way for the development of education and the community's economy. STAIMA Cintakolo, which is a higher education institution, opens opportunities for students from outside the region or its surroundings to come to study. This then encourages the development of various types of business fields, such as renting boarding houses, grocery stores, and restaurants (Results of Interview with Pak Iding) which are slowly able to improve the community's economy. Increasing the community's economy indirectly raises awareness of the importance of getting a proper education.
- b. Professional Birth. There is an increase in the community's economy, this indirectly encourages the opening of opportunities for the community to receive further education. This then raised awareness of the importance of education in the Banjar Answerarat area, which in turn gave birth to a professional group. With the birth of professional groups, people's livelihoods are not only focused on the agricultural sector and trade. However, slowly began to shift to the professional field, such as becoming an educator or pursuing another profession.
- c. Integration of Islamic Educational Institutions. The integration of Islamic educational institutions can be interpreted as a change, and development carried out by K. H Abdurrohim through his activities which are not only limited to the religious field. To realize this integration, K. H Abdurrohim started to pioneer formal Islamic educational institutions in the form of Kindergarten, MI, MTs, SMP, SMA, MA, SMK, and STAIMA paving the way for the development of Islamic educational institutions.

4. CONCLUSION

Based on the results of the study, it can be concluded that: Epistemology is the science, presuppositions, basis, and responsibility of statements regarding knowledge possessed by every human being. Then this statement, of course, has a basis of reference, and epistemological roots that deserve to be explored. The purpose of epistemology is to explore categories or conditions for finding knowledge. In the concept of modern Islamic education, education has two goals, namely short-term (worldly) and long-term (ukhurawi).

His educational, family, social, and economic background influenced his thinking in developing Islamic educational institutions. Role K. H Abdurrohim in the development of Islamic education can be seen by the establishment of formal schools as a companion for Islamic boarding school education. Estimation of K. H Abdurrohim's thoughts on the modernization of Islamic educational institutions gave birth to a new social order in society, and the integration of Islamic educational institutions.

The idea of modernizing Islamic education by K. H Abdurrohim had a wide impact, not only on the Foundation but also on the environment, especially in Banjar in general. As people are aware of the importance of education as a result of increasing economic status. The integration of Islamic educational institutions can be interpreted as a change, and development carried out by K. H Abdurrohim through his activities which are not only limited to the religious field. To realize this integration, K. H Abdurrohim started to pioneer formal Islamic educational institutions in the form of Kindergarten, MI, MTs, SMP, SMA, MA, SMK, and STAIMA paving the way for the development of Islamic educational institutions..

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