

Ineffectiveness of Religious Education as Character Education in Islamic Higher Education

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Abstract

Character development in higher education is carried out, among others, through lectures on Islamic Education. This Islamic Education course, based on the characteristics of the material, is a subject that is full of value and has the potential to be the spearhead of character education. The implication of this assumption is that the learning paradigm in the lectures of Islamic Education should reflect the application of the principles and models of character education that emphasize aspects of value education and affective education. Private Islamic universities basically have more opportunities to develop the Islamic Education curriculum, both as a realization of higher education autonomy and as a result of the curriculum construction by the university itself. The implication is that the learning of Islamic Education will get the expected achievements, especially the formation of student characters in harmony with the religious values that have been taught to them. In fact, lectures on Islamic Education often use approaches that emphasize the transfer of knowledge. The Islamic Religious Education learning model needs to be developed and articulated based on constructivism models and centered on students as active learners, while lecturers play a role as mediators, dynamists, catalysts and inspirer of learning. The implementation of the development of the learning model is that Islamic Education lecturers need to develop pedagogical competencies in a sustainable manner. With these dynamics lectures on Islamic Education can be expected to be an effective educational and learning tool for the formation and strengthening of religious character.

Keywords: religious character, higher education, religious education

1. INTRODUCTION

There is a study conducted at three public universities, which concluded that Islamic Education in higher education has not received serious attention from policy makers in higher education. Islamic education is still perceived dichotomously; instead it is used as a medium that bridges general knowledge with religious knowledge. This can have implications for the lack of meaning of religion as an element that is integrated with self-development and science, which is cultivated by students (Anshari, 2012).

The results of the study also concluded that the implementation of learning Islamic education in higher education tended to be not optimal. This is mainly due to the religious learning that is still too concerned with the cognitive domain, while the affective domain and its contextualization with concrete life have not been well managed. This shows that religious education is still oriented towards the transfer of knowledge. The implication is that religious education has

less impact on the formation of religious character (Hidayatullah, 2015).

In public universities, there are a number of obstacles in religious education, including: religious education is considered as a continuation of teaching from previous levels of education, so the learning material delivered is relatively the same as the national curriculum, the amount of teaching material is not proportional to the available time allocation, methods and the learning model implemented is less varied, students are less involved and enthusiastic in learning activities (Budianto, 2016).

Higher education has a strategic position and role in the development of characterized human resources (Mulyana, 2008). The development of human resources is becoming increasingly urgent in situations and conditions of social life that are full of clash of values and various problems: deterioration, escalation of social conflict, moral crisis and decreased pride in the identity of the nation itself (Tholhah, 2006; Fadjar, 2003). In this context, the process of education and religious learning can function as a process of developing human resources with religious characteristics, which religious values are internalized into a unified conception,