



Islamic school's image which marginalized. Nevertheless, in other side, Islamic schools many had lost the soul itself for scored the cadres of mufti who comprehend books of Arabic. So that, output of Islamic school that be expected able to comprehend theology and general science became low from all sides, include theology or general science. This paper tries finding solution to raise the images of Islamic education by theme is development of Islamic education.

Today, the progress of Islamic education can be called more quickly, it signed by establishment basic of Islamic education which based on *tahfidz al-Quran*. Likes *Madrasah Ibtidaiyah/ Islamic school al-Taqwa Cisaranten Bandung, SDIT Fitrah Margahayu Bandung, and SDIT Nurul Rahman Cihanjuang Cimahi*, etc; those all basic of Islamic education prepare the children to have memorized the Qur'an at least 1-5 *juz* / chapters. This phenomenon necessary to get attention from government that formal Islamic school should be able to prepare its graduate, one of them is memorize another *juz*/ chapter from al-Quran; appearing this Islamic elementary school also have to followed up in the high school and Islamic university. It times, Islamic university is giving the huge opportunity for all of memorizer al Quran studying and developing theology and Islamic science. This aspect has been done in the development quality of Islamic education. This is to be main theme of the scientific article whose has title "The Development Quality of Islamic Education."

## CRITICISM

In the global era, the nation has been able to survival, productive, and life quality are the nation have been able to bear the quality of human resources which has independent (*quyamuhu bunafsihi*) and also ably compete in the local and also global (*rahmatan lil 'alamin*)<sup>415</sup>. Because of it, the deterioration in Islamic education should be addressed so that producing human resources who be expected. The deterioration of Islamic education caused by two aspects, there are internal and external. That internal factor comes from Islamic community who almost orientation to the interest to the world, and underestimate of Islamic values in the human live. This factor also caused by external factor, this is the development of live in the world and live non-Islam (western world), Voll<sup>416</sup> said that western world has ruined, *not juz in spiritual terms but in material terms as well*", the main cause of ruined this western is consequence from failure of modernity. Disorientation, individual alineation, malaise spiritual, nihilism, and social chaos which have been attacked a western community.

<sup>415</sup> Sudjatmoko, *The Human and the world is changing*, in Conny R. Semiwan & Soedjiarto (e.d), *Looking for Development of National Education Strategy around XXI*, (Grasindo:Jakarta,1991) page 17.

<sup>416</sup> John O. Voll, "Islamic Renewal and the Failure of the West," in Antoun, Richard T. And Mary Elaine Hegland (Ed.), *Religious Resurgence, Contemporary Cases in Islam, Christianity and Judaism*, (Syracuse University Pres, 1987), h. 127.















juxtaposed with faith. Can not be separated between the two. The combination between science and faith will produce good civilization called *Al-Madinah Al-Fadhilah*.

In the study we do not know time, and do not know the gender. Men and women have equal opportunity to study. So that everyone, both men and women can develop the potential given by Allah to us so that potential was developed and delivered to perfection is expected. Therefore, religious considers that it is included as part of worship. Worship is unlimited to the issue of pray, fasting, pilgrime and alms. Even education was regarded as the primary worship, because the its science we can perform the other rites properly.

Imam Ja'far As-Sadiq ever said that I am very excited and really want to get people who are close to me and love me, they can study of religious, and that was over their heads there a whip ready to whip when he was lazing on demand science of religious.

#### b. The experience in the individual and social's piety

**Husein Muhammad**<sup>423</sup> in his book *Human Spirituality* (2006). According to Husein social worship have a broader social dimension than the dimension of personal worship.

According to Hussein, this is evidence that the content of religious principles basically set in the point of view on social piety in the broadest sense. A simple example we can consider is Islam strongly recommends to pray on congregation than pray alone, about 1 in 27. Why did it happen? With a praying in congregation will awaken harmonious social relations, the creation of strong solidarity, empathy with each other and other social aspects.

Islam is a religious that has always relating between the piety, the piety of the religious individual with piety that has social. In Islam those who have reached the pinnacle the quality of religious, besides having faith consciousness trasenden, also has a social commitment to build a virtuous society, economically, politically and culture (QS. 2: 1-5, 177).

Islam's attention- against piety religious individual and social piety above, also can be found in a number of highly popular history, of which stated that "someone who believes in Allah and the last Day, let he/she eulogize neighbors, guests, and let said good's word or if not, let silence "(HR. Mutafaq Alaih). In a hadith Qudsi also stated that "By Allah, by Allah, it is not faith ..... the neighbor does not feel safe from the bad behavior ..... that is evil and painful manner" (HR. Mutafaq alaih).

---

<sup>423</sup> Husen Muhammad, *Spiritualitas Kemanusiaan*, 2006.











