

Analysis Of Internal And External Islamic Education Towards Education Globalization

Nuryakhman¹

Madrasah Aliyah Negeri 3 Kota Jambi
nuryakhman.fikri@gmail.com

Article Info

Article history:

Submitted Jan 11, 2021
Revised Jan 30, 2021
Accepted Feb 21, 2021
Published Feb 28, 2021

Keywords:

*Islamic Education,
Globalization*

ABSTRACT

Islamic education is all activities carried out by a person or an institution to instil teachings and develop Islamic values. By the developments and demands of the times, Islamic education must present itself as flexible, responsive, future-oriented, balanced, oriented to superior quality, egalitarian, fair, democratic, dynamic, open, lifelong. Etc. Islamic education should experience innovation by its nature and character from time to time, starting from the system and institutions. Moreover, today's current global turbulence for Islamic education is a lifestyle, food style, entertainment style, and dress style (food, fun, and fashion). If Islamic education does nothing in the face of advanced and modern technology development, Muslims will certainly be passive spectators, not players.

Corresponding Author:

Nuryakhman
Madrasah Aliyah Negeri 3 Kota Jambi
Jambi, Indonesia
Email: nuryakhman.fikri@gmail.com

1. Introduction

Islamic education for humanity is a system and a way to improve the quality of life in all fields of Islam. In the history of human life on this earth, almost no group of people has used education to civilize and improve the quality of life. At this time, Islamic education is needed by the community. The government as an education provider always advances Islamic religious education for the community because Islamic religious education is expected to give birth to responsible and creative future generations of humans. This is in line with the goals of national

education, which has an important goal for the survival of the nation's life that is building and adapting to the demands of the era of globalization. How is strategic Management in achieving the goals of Islamic educational institutions facing the era of globalization of education?

2. Literature Review

Islamic education

HM Arifin views Islamic education as an educational process that covers all aspects of life needed by the servants of Allah (students) guided by Islamic teachings. Abdul Munir Mulkhan defines Islamic education as a human activity that creates opportunities for actualizing potential minds into actual minds or acquiring new knowledge. Meanwhile, M. Kanah Hasan, as quoted by Taufiq Abdullah and Sharon Siddique, defines that Islamic education as a comprehensive process of the development of the human personality as a whole, which includes intellectual, spiritual, emotional, and physical.¹

According to Zakiah Daradjat in his book *Islamic Education*, it is said:

- a. Islamic religious education is an effort in the form of guidance and care for students so that when they finish their education, they can understand and practice the teachings of Islam and make it a way of life.
- b. Islamic Religious Education is education carried out based on the teachings of the Islamic religion.
- c. Islamic religious education is in the form of guidance and care for students so that later after completing their education, they can understand, appreciate and practice the religious teachings that they believe in thoroughly, and make the teachings of Islam a way of life. For the safety and welfare of life in this world and the hereafter.²

According to Muhaimin, what is meant by Islamic education is (1) all activities carried out by a person or an institution to assist a person or group of students in instilling teachings and developing Islamic values; (2) all phenomena or encounters between two or more people that have an impact on the imprinting of teachings and the growth and development of Islamic values in one or several parties; and (3) all educational institutions that base all their educational programs and activities on Islamic views and values.³

Judging from the aspects of Islamic education programs and practices implemented, especially in Indonesia, according to Muhaimin, they can be divided into at least five types, namely (1) Islamic boarding school education; (2) madrasa education, and further education such as IAIN/STAIN or Islamic universities under the auspices of the Ministry of Religion; (3) general education with an Islamic spirit, organized by and under the auspices of Islamic foundations and organizations; (4) Islamic religious lessons held in public education institutions as a subject or courses only; and (5) Islamic education in the family or places of worship, and Islamic study forums, ta'lim assemblies and so on.⁴ Islamic religious education is guidance or conscious leadership by the educator towards the physical and spiritual development of the educated towards forming the main personality according to Islamic standards.

¹Samsul Nizar, *Introduction to the Fundamentals of Islamic Education Thought*, (Jakarta: Gaya Media Pratama, 2002), p. 93.

²Zakiah Daradjat, *Islamic Education*, (Jakarta: Bumi Aksara 2008), p. 86.

³Muhaimin, *Paradigm of Islamic Education*, (Bandung: Youth Rosdakarya, 2001), p. 103

⁴*Ibid*, Case. 104

Since it arrived in Indonesia, Islam has taken a significant role in educational activities in the 6th century AD. This role is carried out due to several considerations as follows.

First, Islam has a character as a religion of da'wah and education. With this character, Islam itself is obliged to invite, guide, and shape the personality of humanity by the values of Islamic teachings. With their initiative, Muslims try to build educational systems and institutions according to the conditions of the times, such as Islamic boarding schools, madrasas, ta'lim assemblies, and so on. Through this educational institution, scholars, religious leaders, community leaders have made great contributions to the nation's progress.

Second, there is a functional symbiotic relationship between Islamic teachings and educational activities. From one side, Islam provides the basis for the formulation of the vision, mission, goals, and various aspects of education, while from the other side, Islam requires education as a strategic means to convey the values and practices of Islamic teachings to the community. The Indonesian population, predominantly Muslim, is proof of the success of Islamic education and da'wah.

Third Islam sees that education is the most strategic means to elevate human dignity in various fields of life. That is why it is not surprising that verses 1 to 5 of surah al-'Alaq, as the first verse of the Qur'an that was revealed, have hinted at the importance of education. Verses 1 to 5 of the letter al-'Alaq means: "Read by (mentioning) the name of your Lord. Who has made man from a clot of blood? Read on, and your Lord is Most Glorious. Who has taught man with a pen? He taught man about everything he did not know." In this verse, there are at least five aspects of education: 1) Aspects of the process and methodology, namely reading in the broadest sense: gathering information, understanding, classifying or categorizing, comparing, analyzing, conclude and verifying. 2) Musty teacher, which in this case is Allah SWT; 3) The aspect of the disciple, which in this case the Prophet Muhammad SAW and humanity; 4) The aspect of infrastructure, which in this case is represented by the word qalam (pen); and 5) curriculum aspect, which in this case is everything that is not yet known to humans (maa lam ya'lam). These five things are the main components of education.

By the developments and demands of the times, Islamic education has presented itself as an education that is flexible, responsive, and oriented to the future, balanced, superior quality, egalitarian, fair, democratic, dynamic, open, lifelong, and so on. By its nature and character, Islamic education continues to innovate from time to time, starting from the simplest systems and institutions such as education at home, surau, langgar, mosque, ta'lim assemblies, pesantren and madrasas, to colleges—modern height. Islamic education innovation also occurs in almost all aspects, such as curriculum, teaching and learning process, teaching staff, infrastructure, Management, etc. Through this innovation, Islamic education throughout the world (including in Indonesia) is very diverse in terms of type, level, quality, institutions, etc. This progress occurred because of the hard efforts of the Islamic ummah through the founding and managing figures and the governments of each country.⁵

Model of Islamic Education in the Era of Globalization

The Popular dictionary explains that globalization is the globalization of all aspects of life; embodiment, overhaul, improvement, and change as a whole in all aspects of

⁵Abuddin Nata, Challenges and Opportunities for Islamic Education in the Era of Globalization, Jakarta: UIN Jakarta, 2009)

global. as can be seen from the development of secularism in the Western world which separates religion from state life. This will lead to decadence in western culture, which is marked by, among other things, the distance between individuals and society from religion (Baumer). Naisbitt predicts that Asianization will occur, and it has already begun to be seen in the last decades of the 20th century. This process is part of globalization where the influence of Asia, especially East, South, and Southeast Asia, is getting stronger and global. as can be seen from the development of secularism in the Western world which separates religion from state life. This will lead to decadence in western culture, which is marked by, among other things, the distance between individuals and society from religion (Baumer). Naisbitt predicts that Asianization will occur, and it has already begun to be seen in the last decades of the 20th century. This process is part of globalization where the influence of Asia, especially East, South, and Southeast Asia, is getting stronger and global. This will lead to decadence in western culture, which is marked by, among other things, the distance between individuals and society from religion (Baumer). Naisbitt predicts that Asianization will occur, and it has already begun to be seen in the last decades of the 20th century. This process is part of globalization where the influence of Asia, especially East, South, and Southeast Asia, is getting stronger and worldwide. This will lead to decadence in western culture, which is marked by, among other things, the distance between individuals and society from religion (Baumer). Naisbitt predicts that Asianization will occur, and it has already begun to be seen in the last decades of the 20th century. This process is part of globalization where the influence of Asia, especially East, South, and Southeast Asia, is getting stronger and worldwide.⁷

The fundamental change brought about by Asianization is that Asia's self-confidence is getting stronger. Asian nations are not as dependent on western nations as in the past. Among Asian nations, China will play a bigger role. The equivalence of information will significantly affect thinking, feeling, and communicating with language. Intellectual intelligence and emotional intelligence are both developed. Speed, simplicity, efficiency, and effectiveness are the main characteristics of a communicative language. Mastery of languages, especially English, Mandarin, French, and Japanese, are very important. Finally, the harmony of information also causes rapid changes in various fields of life, especially science and technology. This globalization involves all countries, both developed and developing countries. It has created an increasingly open world and interdependence between countries and between nations.⁸

As one of the strategic media in creating quality human resources, Islamic education needs to be contextually reflected on the need for a new format to address society's conditions that must be taken seriously both conceptually, strategically, and practically. In line with that, the issue of education becomes a top priority to be implemented because it is a determining factor for the development of Muslims. Another fact that cannot be denied is that the Muslim community is still lagging in education in modern times. Thus one of the targets that must be pursued as much as possible is the revitalization of education for Muslims through ways that are by the values and motives. Islamic teachings are not misguided in their implementation as

⁷Abdul Aziz Wahab, *Organizational Anatomy and Educational Leadership*, (Bandung: Alfabeta, 2008), p. 71.

⁸*Ibid.*, Case. 71.

western-style education. There is no other way to fix the downturn of Muslims other than to develop an education system rooted in Islamic values, principles, and goals.⁹

3. Design Of Research

SWOT analysis (also known as TOWS analysis) is a technique for understanding strengths and weaknesses and looking for opportunities and threats that we face. It will help us stay in business for a long time in a business context. In a personal context, it will help us in career development that can bring the best benefit to our talents, abilities, and opportunities.

SWOT analysis, also called situation analysis, is the beginning of the strategy formulation process. A SWOT analysis must identify rare competencies, sometimes considered a set of core capabilities, capabilities that strategically make a company different. Proper use of the company's rare competencies (core capabilities) will provide a sustainable competitive advantage.

4. Finding And Analysis

Internal Analysis of Islamic Education

Power Relations and Islamic Education Orientation

Education aims only to humanize humans, raise human dignity, become caliphs on earth with duties and responsibilities to prosper life and protect the environment. The educational goals that have been oriented so far are indeed very ideal. Because they are too ideal, these goals have never been implemented properly. The orientation of education, as nationally aspired to, perhaps in the context of the current era, becomes uncertain or loses its orientation considering that it is the demand for a pragmatic pattern of life in Indonesian society. This deserves to be criticized because globalization positively affects the existing facilities. However, the various demands of life caused by it make education disorientation. Education tends to be based on pragmatic needs, or the needs of the field market, work so that the spirit of Islamic education as the foundation of culture, morality, and social movement is lost.¹⁰

Curriculum Problem

The centralized system is closely related to the authoritarian top-down bureaucracy, which gives the impression that the "bottom" party must carry out all the wishes of the "upper" party. In a system like this, innovation and renewal will not appear. In the field of curriculum, this centralized system also affects the educational output. Tilaar said that a centralized curriculum, implementing a management system controlled above, resulted in human-robot education output. In addition to the centralized curriculum, there are also some criticisms of educational practice related to the full curriculum, so that it seems as if the curriculum is overloaded. This also affects the quality of education. Subjects overburden children.¹¹

In its historical reality, the development of the Islamic Education curriculum underwent paradigm changes, although the previous paradigm was maintained. This can be observed from the following phenomena: (1) the change from the emphasis on memorization and memory of

⁹Isma'il Raji al-Faruqi and Abu Sulayman, *Islamization Of Knowledge: General Principles And Workplan*, second edition, (Herndon; IIT, 1989), p. 17.

¹⁰Musthofa Rembangy, *Transformative Education*, (Yogyakarta: Teras, 2010), p. 20-21

¹¹Heydar Putra Daulay, *Dynamics of Islamic Education in Southeast Asia*, (Jakarta: Rineka Cipta, 2009), p. 205-208

texts from Islamic religious teachings, as well as spiritual, mental disciplines as well as influences from the Middle East, to understanding the meaning and motivation of Islam to achieve Islamic Education learning objectives. (2) changes from textual, normative, and absolutist ways of thinking to historical, empirical, and contextual ways of understanding and explaining Islamic teachings and values. (3) a change from the pressure of the product or result of Islamic religious thought from its predecessors to the process or methodology to produce the product. (4) a change from the pattern of developing an Islamic education curriculum that only relies on experts in selecting and compiling the contents of the Islamic education curriculum towards broad involvement of experts, teachers, students, the community to identify the goals of Islamic education and ways to achieve them.¹²

Approach/Learning Method. The role of teachers or lecturers is very important in improving the quality of student competencies. In teaching, he must awaken the potential of teachers, motivate, provide injections and move students/students through creative and contextual learning patterns (the current context uses adequate technology). Such a learning pattern will support excellent schools and the quality of graduates ready to compete in the current development of the times.

Students or students are not humans who do not have experience. Instead, he had millions of experiences that were quite diverse. Therefore, even in class, students must critically read the reality of the class and be ready to criticize it. Starting from these ideal conditions, we realize that many students still like to be taught with conservative methods, such as lectures dictated, because it is simpler and there is no challenge to think.

HR Professionalism and Quality. One of the major problems facing education in Indonesia since the New Order era is the inadequate professionalism of teachers and teaching staff. Quantitatively, the number of teachers and other education personnel seems to be quite adequate, but it still does not meet expectations in terms of quality and professionalism. Many teachers and education personnel are still unqualified, underqualified, and mismatched, so that they are not or less able to present and provide truly qualitative education.¹³

Cost of education. The cost of education is important and becomes a separate issue that seems blurry about who is responsible for this problem. Related to the constitutional mandate as stated in the amendments to the 1945 Constitution, as well as the National Education System Law no. 20 of 2003 concerning the national education system, which instructs the state to allocate a minimum of 20% of the APBN and APBD in each region, but until now this has not been fulfilled. The government has allocated an even 20% education budget until 2009 as designed in the strategic education budget.

External Analysis of Islamic Education

Dichotomic. The big problem facing the world of Islamic education is the dichotomy in several aspects, namely between Religious Science and General Science, between Revelation and Intellect, which is equal between Revelation and Nature. The emergence of the dichotomy problem with all its debates has been going on for a long time. You could say this symptom began to appear in the middle ages. According to Rahman, in describing the nature of medieval

¹²Muhaimin, Development of Islamic Religious Education Curriculum in Schools, Madrasas, and Universities, (Jakarta: RajaGrafindo Persada, 2007), p. 11

¹³Musthofa Rembangy, op. cit., p. 28

Islamic science, he stated that there was a constant competition between law and theology to get the title as the crown of all sciences.

To General Knowledge. The following weakness in Islamic education is the nature of its knowledge which is still too general and pays little attention to problem-solving efforts. The resulting products tend to be less grounded and less in tune with the dynamics of society. According to Syed Hussein Alatas, the ability to overcome various problems, define, analyze and then find a way out/solve these problems is a character and something fundamental to the quality of an intellectual. He added that the most important feature distinguishing the non-intellectual is the inability to think and see the consequences.

Lack of Spirit of Inquiry. Another big problem that hinders the progress of Islamic education is the low enthusiasm for conducting research/investigation. Syed Hussein Alatas refers to the statement of The Spiritus Rector of Islamic Modernism, Al-Afghani, who considers the low level of "The Intellectual Spirit" to be one of the most important factors causing the decline of Islam in the Middle East.

Memory. Rahman illustrates that the gradual decline of academic standards that lasted for centuries certainly lies in the fact that, because the number of books listed in the curriculum is very small, the time needed to study is also too short for students to study. Can master materials that are often difficult to understand, about high aspects of religious knowledge at a relatively young and immature age. This, in turn, makes learning more textual than understanding the subject in question. This increases the urge to learn by the rote system (memorizing) rather than true understanding.

Certificate Oriented. The pattern developed in the early days of Islam, namely Talab all, has inspired Muslims to be persistent in seeking knowledge, travelling long distances, full of risk, to find the truth of a hadith, looking for teachers in various places and so on. This gives a signal that the characteristics of the early Muslim scholars in seeking knowledge were knowledge-oriented. So it is not surprising that many great figures were born during those times who gave many valuable contributions, encyclopedic scholars, and great works of all time. Meanwhile, compared with the current pattern in seeking knowledge, it tends to shift from knowledge-oriented to certificate-oriented.¹⁴

Challenges of Islamic Education in the Era of Globalization

The basic problem Muslim communities face in developing countries is economic backwardness due to the low level of quality education. The problem of education is indeed very complex, while on the other hand, the dominance of secularistic Western civilization continues to run rampant. Efforts to catch up with the secularistic west continue to run rampant. Efforts to catch up from the west have indeed been made. It is just that the development strategy that adopts the west and places the capitalism model as a direction that must be imitated has implications for the creation of a hedonistic, individualist, and materialistic society. Developing countries have put the "material" element as a benchmark for success and success in life,

Islamic education faces serious problems and is vulnerable to a value crisis in such conditions. The materialistic Lifestyle in today's society is certainly a formidable challenge for

¹⁴Abdul Wahid, Contemporary Issues of Islamic Education, (Semarang: Need's Press, 2008), Cet. I, p. 14-23.

Islamic education, which balances the interests of the world and the hereafter.¹⁵ The concept of Islamic education is still trying to find identity; on the one hand, it must maintain the treasures of Islamic scholarship. On the other hand, it must follow the development of modern science and technology. Muslims are far behind the Western world in modern science and technology development. They have produced many concepts and theories inspired by Muslim scientists.

In the Indonesian context, the quality of Islamic education, Islamic boarding schools, and madrasas are still far from expectations. Therefore, breakthroughs are needed to compete in the global world. The problem that arises is how the negative impact of globalization on Islamic education and efforts to overcome it. Moreover, how to formulate Islamic education in the global arena.

The negative effects of globalization must be faced by religion that educates towards peace, justice, and welfare.¹⁶ We all understand the internal problems of Islamic education itself, both institutionally and scientifically. They are still facing unsolved problems, from issues of Management, workforce, sources of funds, infrastructure, and curriculum. As a result, the quality of Islamic education is very low, and the managers of Islamic education no longer have the time and can anticipate the challenges of globalization that lie ahead.

The negative effects that accompany the emergence of globalization that must be faced by Islamic education include very tight business competition; religious values have shifted and blurred, moral decadence, adolescent associations that tend to be free, high life needs that often damage family institutions, blame drug use, drinking, and other social ills.

The challenges of Islamic education today are facing the struggles of the world's great ideologies, and According to Daniel Bell, in the current era of globalization, the state of the world is characterized by five tendencies as follows:

First, the tendency of economic integration that causes free competition in the world of education. Because, according to them, the world of education is also part of the trade, so the world of education is currently also faced with business logic. The emergence of the concept of education based on systems and infrastructure, integrated quality-based Management (TQM), entrepreneurial universities, and the birth of the Law on Educational Legal Entities (BHP) is nothing but because it places education as a traded commodity. The implementation of education today aims to educate the nation, empower humans or produce pious humans, and produce economically minded humans, and its implementation is to obtain the maximum material benefits.

Second, the tendency of political fragmentation causes an increase in demands and expectations from the community. They increasingly need fair, democratic, egalitarian, transparent, accountable, fast, precise, and professional treatment. They want to be served well and satisfactorily. This tendency can be seen from the existence of school-based education management, providing opportunities for committees or school/madrasah assemblies to participate in the formulation of educational policies and programs, teaching and learning process services that provide more opportunities and freedom to students, namely: a participatory, active, innovative, creative, effective and fun teaching and learning model (PAIKEM).

School-Based Management or School-Based Management (SBM) is a management system reform that decentralizes budgets and decisions about personnel, curriculum, and

¹⁵Ali Asyraf, *New Horizon of Islamic Education*, in Sori Siregar (translated), (Jakarta: Pustaka Firdaus, 1996), p. 7.

¹⁶Abdurrahman Assegaf, *Non-Violence Education: Typology of Conditions, Cases and Concepts* (Yogyakarta: Tiara Wacana, 2004, p. 150.

teaching.¹⁷ School-Based Management (SBM) is the entire process of planning, organizing, developing, and controlling all school stakeholders/users and school resources to achieve school goals in particular and educational goals in general.¹⁸ School-Based Management can be interpreted as a management model that provides autonomy (greater authority and responsibility to schools), provides flexibility or flexibility to schools, encourages direct participation from school residents (teachers, students, principals, employees) and the community (parents, community leaders, scientists, entrepreneurs), improve the quality of schools based on national education policies and applicable laws and regulations. Moreover, responsible for making decisions by the existing school and community's needs, abilities, and guidelines. With this autonomy, schools are given the authority and responsibility to make decisions according to the school's needs, abilities, guidelines, and the existing community.¹⁹ Through SBM can be planned, organized, developed, and control all the potential that brings school progress.

School-Based Management (SBM) is the entire process of planning, organizing, developing, and controlling all supporters/users (stakeholders) of schools and school resources to achieve school goals in particular and educational goals in general. The implementation of regional autonomy has implications for changes in the implementation of education. Departing from the practical experience of Indonesian education in the past, it is seen how important it is to build consensus and commitment to regional autonomy in education, even to school autonomy. It seems that recently this consensus and commitment have begun to form, so it becomes an opportunity to implement School-Based Management (SBM).

By actively involving school members and the community is running the school, the sense of belonging to the school can be increased. So an increased sense of belonging will lead to an increased sense of responsibility. An increased sense of responsibility will increase the dedication of school residents and the community towards the school. This is the essence of the participation of school residents and the community in education. Community participation has been regulated in an institution called the school committee. Officially the existence of school committees is indicated by Decree No. 044/U/2002 concerning the Board of Education and the School Committee adhering to the principles of transparency, accountability, and democracy.²⁰

The school committee is expected to be a school partner who can accommodate and channel the aspirations and initiatives of the community in producing operational policies and educational programs in schools. The duties and functions of the school committee include encouraging the growth of attention and community committees towards the implementation of quality education, encouraging parents and the community, participating in education to support improving the quality and equity of education, and raising public funds in the context of financing the implementation of education in education units.

The school committee can provide input and consideration to schools on education policies and programs regarding education budget plans and school expenditures. The school committee is expected to play a role as a supporter, give consideration, mediator, and control education implementation in schools. An effective school SBM system can be developed independently because schools are given greater authority and responsibility (autonomy) to manage the potential resources, both human resources and other resources (money, equipment,

¹⁷Mukhtar, et.al, School of Achievement, (Jakarta: Nimas Multima, 2001), p. 45

¹⁸Mukhtar & Widodo Suparto, School-Based Management, (Jakarta: Fifamas, 2003), p. 16.

¹⁹Rohiat, School Management: Basic Theory and Practice, (Bandung: Refika Aditama, 2008, p. 47.

²⁰*Ibid.*, Case. 47.

supplies, materials, time, and so on).²¹ School policies should involve the assistance and consensus of the school committee. However, every school with a school committee should always keep clear boundaries between the function or work of the school as a government agency with its hierarchy and the duties of the school committee administrator.

School-based Management (SBM) is one of the government's efforts to achieve excellence in the nation's society in mastering science and technology, stated in the GBHN. It is hoped to develop quality and sustainable education in Indonesia, both macro, miso, and micro. SBM, characterized by school autonomy and involving the community, is the government's response to the symptoms that appear in the community, aiming to increase efficiency, obtained through flexibility in managing community participation resources.²²

Third, the tendency to use high technology (high technology), especially information and communication technology (TKI), such as computers. The presence of these migrant workers causes demands from the community to get faster, transparent, not limited by time and place. This high technology has also entered the world of education, such as educational administration services, finance, teaching, and learning processes. Students can register for lectures or participate in distance learning activities through this ICT. Meanwhile, the roles and functions of educators have also shifted to become a kind of facilitator, catalyst, motivator, and dynamist. The role of educators today is no longer the only source of knowledge (agent of knowledge).

Fourth, the tendency of interdependence (interdependence) is a condition in which a person can only meet his needs when assisted by others. Developed countries carry out various tactics and strategies to make developing countries depend on them intensively. For example, various policies of political hegemony, such as those carried out by the United States, cannot be separated from efforts to create dependence on their ally countries. This dependence also occurs in the world of education. The existence of educational accreditation bodies at both national and international levels and is intended to improve the quality of education also shows the dependence of educational institutions on recognition from external parties. Likewise, the emergence of demands from the community so that students have practical skills and experience causes the world of education to need or depend on valuable equipment and internships. Furthermore, the need for education graduates for their jobs causes them to depend on graduate users.

Fifth, the tendency of the emergence of new colonization in the field of culture (new colonization in culture) which resulted in the mindset (mindset) of education users, namely from what they originally learned in order to improve their intellectual, moral, physical, and psychological abilities, turned into learning to get a job. And high income. For example, before someone studies or goes to college, he or she first asks: what can you become after graduation? Moreover, how much is the salary? Study programs that cannot answer these questions directly or indirectly will automatically be marginalized or unattractive. Meanwhile, study programs that offer good jobs and income for graduates will be in great demand. Not only that, but The new colonial tendency in the field of culture has also led to the emergence of pop culture or urban culture, namely a culture that is completely hedonistic, materialistic, rational, wants to be fast-paced, practical, pragmatic, and instant. Such cultural tendencies cause religious teachings that are normative and promise a good future (in the hereafter) less attractive. They demand religious teachings that are compatible with pop culture and

²¹*Ibid.*, Case. 48.

²²E. Mulyasa, *School-Based Management: Strategy Concepts and Implementation*, (Bandung: Youth Rosdakarya, 2002), p. 25.

urban culture. It is not surprising that religious subjects presented normatively and conventionally become unattractive and out of date in such circumstances. This situation requires teachers or religious experts to carry out reformulation, re-actualization, and contextualization of religious teachings so that those religious teachings will feel effective and transformative.²³

Islamic Education Strategy Facing Globalization

Facing such a serious problem, Islamic education cannot deal with educational and learning models like today. Islamic education must continue to make improvements and innovations, work hard to improve existing weaknesses, and take new steps towards progress, especially in Human Resources.²⁴

From scientific development, from the various problems that have arisen above, it is clear that it cannot be responded to only with the sciences that have so far been in Islamic educational institutions such as fiqh, kalam, tasawuf, moral aqidah, date.²⁵

The sciences mentioned above cannot answer actual environmental problems such as global warming, the arrival of industry, toxic waste pollution, deforestation, skyscrapers, air pollution, and social problems such as unemployment, law enforcement, human rights. Humans and so on. In this case, Islamic sciences need the support of other sciences such as social sciences, humanities, nature in an interconnected and mutually supportive manner.

The global currency is not an opponent or friend for Islamic education but a dynamist. If Islamic education takes an anti-global position, it will become stuck, and Islamic education will experience intellectual closure. On the other hand, if Global currents drag down Islamic education, the Islamic identity of an educational process will be crushed without any power. Therefore, Islamic education must be an attractive global measure because it is by the values of Islamic teachings to be adopted and developed. Meanwhile, those not by the values of Islamic teachings are stretched out, released, and abandoned. If Islamic education is closed (exclusive), it will be out of date, while opening oneself is at risk of losing one's identity or personality.²⁶

For Islamic education, turbulence²⁷ global currents can lead to paradoxes or counter-morality symptoms, namely the diametrical contradiction of two moral fissions; for example, teachers emphasize and educate their students to be disciplined in traffic, but the reality on the ground is that bus drivers do not want traffic, teachers teach their students not to and avoid brawls between students. However, students see on television that members of the DPR RI cannot control their emotions in the nation's eyes, pornography raids are held on television media, the internet displays pornography, including advertisements that stimulate lust, etc.²⁸

Because globalization, directly or indirectly, can bring paradoxes to the practice of Islamic education, such as the occurrence of counter-morality between what is idealized in Islamic education and the reality on the ground is different, the tajdid movement in Islamic education should look at the reality of people's lives first so that Islamic teachings who want to be educated can land, and according to the conditions of the local community so that the

²³Abuddin Nata, loc. cit.

²⁴A. Malik Fadjat (ed), Platform for Educational Reform and Human Resource Development. (Jakarta: Logos Wacana Ilmu, 1999), p. 10.

²⁵T. Raka Joni, Stimulating Improvement through Curriculum Within the Decentralization Framework in Sindunata (ed), Opening the Future of Our Children. (Yogyakarta: Kanisius, 2000) p. 253.

²⁶Mastuhu, Empowering the Islamic Education System, (Jakarta: Logos, 2003), p. 126.

²⁷Mustopa Imam Mahat, Islam and Turbulence, (Jogjakarta: Ar-Ruzz Media, p. 10.

²⁸Sudarman Danim, Education System Reform Agenda. (Yogyakarta: Pustaka Pelajar, 2003), p. 64.

meaning and benefits can be felt, but ignoring the environment will certainly lose the meaning of worship itself.

Islamic education at the level of idealism experiences a clash of values with events that occur in various parts of the world. We can immediately see the TV screens of wars between countries, mass riots, anarchic demonstrations, insurrections of the separatist movement, and others in this global era. Islamic education teaches women's genitalia when they reach adulthood or puberty. However, global non-Islamic trends create the opposite, namely opening the thighs and opening the chest area, as shown on television and the internet, in the form of pornography and pornography, which are modernity trends.²⁹ It should be known that the presence of mass media, especially TV, has a certain impact on society among teenagers, which sometimes causes dehumanization and demoralization effects.

Three things that are the central theme of current global turbulence for Islamic education today are Lifestyle, food style, style entertainment, and style dress (food, fun, and fashion). If Islamic education does nothing in the face of advanced and modern technology development, Muslims will certainly be passive spectators, not players, as consumers, not producers.

The era of globalization can be understood as a condition marked by the unification of politics, economy, society, culture, science, technology, information, and so on, which occurs between one country and another, without losing the identity of each country. This unification occurs thanks to advances in information technology (IT) that can connect or communicate every issue in one country with other countries.

Efforts to reformulate the theory and practice of Islamic education are immediately carried out. For this reason, Islamic education must be contextual to global currents, in essence eliminating the boundaries of dichotomous Islamic education towards intergalactic education. The things that need to be done Islamic education, among others:

- a. Re-harmonizing the divine verses with the Kauniyah verses
- b. Islamization of science.
- c. Re-harmonizing the God-human relationship in the form of a the-anthropo-centric education emphasizes that humans are noble creatures of God.
- d. Harmonizing between faith and knowledge, the two should not be separated.
- e. Harmonize the fulfilment of spiritual needs (spiritual-ukhrawi) with the fulfilment of physical needs (material-worldly)
- f. Harmonizing revelation with intellectual power (thinking, critically and rationally)³⁰

According to Ahmad Tantowi³¹, it is necessary to formulate an Islamic education orientation by society's times and needs with this era of globalization. The orientation is as follows

First, Islamic Education as an Awareness Process. Islamic education must create a "critical awareness" of society. So with this critical awareness, we will be able to analyze the relationship of social factors and then find a way out. The relationship between this awareness and Islamic education and globalization is so that Muslims can see critically that the

²⁹*Ibid.*, Case. 107-109.

³⁰The term "Islamization of science" needs to be emphasized first and seen critically. Webster's New World College Dictionary (715) defines Islamization as to bring within Islam.

³¹Ahmad Tantowi, *Islamic Education in the Era of Global Transformation*, (Semarang: Rizki Putra Library, 2009), Cet. I, p. 90-104

implications of globalization are not something given or destiny that God has outlined but as a logical consequence of the system and structure of globalization itself.

Second, Islamic Education as a Humanization Process. The process of humanization in Islamic education is intended to develop humans as living beings who grow and develop with all the potential (*fitnah*) that exists in them. Humans can be raised (physical potential) and empowered (spiritual potential) so that they can stand alone and can fulfil their needs.

Third, Islamic Education as Moral Development of *al-Karimah*. Morals are an important domain in people's lives, especially in this era of globalization. The absence of morals in the order of community life will lead to the destruction of society itself. This can be observed in the conditions that exist in this country. According to Abuddin Nata, this kind of thing initially only hit a small part of the political elite (rulers), but now it has spread to the wider community, including students. For Islamic education, the problem of moral development is not something new because morality is the main mission of Islam.

However, due to the penetration of western secular culture, lately, the problem of moral development in Islamic educational institutions seems weak. For this reason, Islamic education must be returned to its nature as moral development, without neglecting other important dimensions that must be developed in educational institutions, both formal, informal, and non-formal. Moral development as (one of) the orientation of Islamic education in this era of globalization cannot be negotiated. Because the morals of its people largely determine the existence or absence of a nation.

This is a special concern because it is for achieving a civil society capable of being in the midst of the global world arena. In order to realize this civil society, there are 10 (ten) principles of Islamic education in the global era, which include:

1. Education must build on equality between the education sector and other sectors. The education system must always work together with other systems to realize the ideals of Indonesian civil society. Education is not exclusive and separate from society and its social system, but education is an open system and constantly interacts with society and its environment.
2. Education is a vehicle for community empowerment by creating and maintaining influential sources, such as family, schools, mass media, and business.
3. The principle of community empowerment with all the social institutions, especially institutions attached to educating the nation's next generation. Such as *pesantren*, families, and various youth organizations are empowered to properly develop the function of education and become an integrated part of education.
4. The principle of independence in education and the principle of equity according to citizens individually and collectively to have the ability to compete and at the same time the ability to work together.
5. In a pluralistic society, the principles of tolerance and consensus are needed. For this reason, education is a vehicle for community empowerment by prioritizing the creation and maintenance of these resources dynamically.
6. Principles of educational planning. Education is always required to be responsive to changes and make appropriate efforts normatively by the ideals of Indonesian civil society. Thus, education is always progressive and not resistant to change to control and anticipate change.
7. Reconstructionist principles. Reconstructionists criticize the pragmatic view as a view that is suitable for relatively stable conditions. The problem-solving approach is more present-

day oriented, while the reconstructionist approach is more future-oriented by remaining grounded in current conditions.

8. The principle of education is student-oriented. Students' general and specific characteristics must be considered in providing educational services. Education services for children's age groups are different from adolescents and adults, including differences in services for children with physical and mental disabilities. The approach to education for children in remote areas cannot be equated with children in urban areas.
9. Principles of multicultural education. The education system must understand that the community it serves is plural, so it must be a reference in developing education, and education can utilize these differences as a source of positive and constructive dynamics.
10. Education with global principles means that education must play a role and prepare students in the constellation of a global society.³²

The development of the social order at the time of the Prophet Muhammad SAW can reference how Islamic/civil society has certain characteristics different from other societies' characteristics. For this reason, although Muslims currently face many changes and shifts in values, these characteristics are inherent in Islamic community groups as an Islamic social structure.

Conclusion

The essence of Islamic education is to guide students in their physical and spiritual development towards forming the main personality in students later based on Islamic laws. Meanwhile, the essence of globalization is not just a flood of goods but will involve broader aspects, ranging from finance, capital ownership, markets, technology, life force, forms of government to forms of human consciousness.

The problems of Islamic education in this global era can be divided into internal factors: power relations and orientation of Islamic education, curriculum problems, learning approaches/methods, professionalism and quality of human resources, and education costs. Moreover, external factors include dichotomic, general knowledge, lack of inquiry, memorization, and certificate orientation. The solution to this problem is that Islamic education must be returned to its natural state without neglecting other important dimensions developed in educational institutions, formal, informal, and non-formal.

References

- A. Malik Fadjar (ed), Platform for Educational Reform and Human Resource Development. Jakarta: Logos Discourse on Science, 1999.
- Abdul Aziz Wahab, Organizational Anatomy and Educational Leadership, Bandung: Alfabeta, 2008.
- Abdul Wahid, Contemporary Issues of Islamic Education, Semarang: Need's Press, 2008), Cet. I.
- Abdurrahman Assegaf, Education Without Violence: Typology of Conditions, Cases and Concepts Yogyakarta: Tiara Wacana, 2004.
- Abuddin Nata, Challenges and Opportunities for Islamic Education in the Era of Globalization, Jakarta: UIN Jakarta, 2009.

³²Fasli Jalal, Educational Reform in the Context of Regional Autonomy, (Yogyakarta: Adicita, 2001), p. 17.

- Ahmad Tantowi, *Islamic Education in the Era of Global Transformation*, Semarang: Rizki Putra Library, 2009, Cet. I.
- Asyraf, Ali, *New Horizon of Islamic Education*, in Sori Siregar (translated), Jakarta: Pustaka Firdaus, 1996.
- E. Mulyasa, *School-Based Management: Strategy Concepts and Implementation*, Bandung: Rosdakarya Youth, 2002.
- Faruqi, Isma'il Raji al, and Abu Sulayman, *Islamization Of Knowledge: General Principles And Workplan*, second edition, Herndon; IIT, 1989.
- Fasli Jalal, *Educational Reform in the Context of Regional Autonomy*, Yogyakarta: Adicita, 2001.
- Heydar Putra Daulay, *Dynamics of Islamic Education in Southeast Asia*, Jakarta: Rineka Cipta, 2009.
- Mashu, *Empowering the Islamic Education System*, Jakarta: Logos, 2003.
- Muhaimin, *Paradigm of Islamic Education*, Bandung: Rosdakarya Youth, 2001.
- _____, *Development of Islamic Religious Education Curriculum in Schools, Madrasas, and Universities*, Jakarta: RajaGrafindo Persada, 2007.
- Mukhtar, et.al, *School of Achievement*, Jakarta: Nimas Multima, 2001.
- _____, & Widodo Suparto, *School-Based Management*, Jakarta: Fifamas, 2003.
- Musthofa Rembangy, *Transformative Education*, Yogyakarta: Teras, 2010
- Mustopa Imam Mahat, *Islam and Turbulence*, Jogjakarta: Ar-Ruzz Media.
- Pius A Partanto & M. Dahlan Al-Barry, *Popular Scientific Dictionary*, (Surabaya: Arkola, tt.
- Rohit, *School Management: Basic Theory and Practice*, Bandung: Refika Aditama, 2008.
- Samsul Nizar, *Introduction to the Fundamentals of Islamic Education Thought*, Jakarta: Gaya Media Pratama, 2002.
- Sudarman Danim, *Education System Reform Agenda*. Yogyakarta: Student Library, 2003.
- T. Raka Joni, *Stimulating Improvement through Curriculum Within the Decentralization Framework in Sindunata* (ed), *Opening the Future of Our Children*. Yogyakarta: Kanisius, 2000.
- Webster's New World College Dictionary.
- Zakiah Daradjat, *Islamic Education*, Jakarta: Earth Literacy 2008.