Challanging Globalization Era by Reconstruction And Reposition of Islamic Education System

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Keywords
*Islamic Education,
Global Challanges,
Reconstruction*

Abstract
There are many issues related to the progress of islamic education especially in Indonesia. This paper tried to explore the strategies in improving the quality of islamic education by reconstruction of elamic education institute. The qualitative approach was used in collecting the data from various resources. The findings showed that in order to optimize quality of education and facing the globalization challanges, Islamic leaders need to emigrate, mainly in terms of the reconstruction of a more professional managerial aspects and the improvement of quality of education, providing quality assurance, excellent service, and responsibility for its work for students, parents, and community as the stakeholdersmoreover, the implementation of Islamic education in school, the required move is related to the reconstruction of the methodological aspect, from a doctrinaire and dogmatic-traditional learning leads to a more dynamic and contextual-actual one. To implement the contextual approach requires some basic principals, among others: philosophical approaches to understandreligious texts in order not to lose actual, contextual, and fresh ideas, as well as the need to understand and willingness to accept different religious mindset.

Keywords
Pendidikan Islam,
Tantangan global,
Rekonstrusi

Abstrak
Banyak hal yang berkaitan dengan kemajuan pendidikan Islam khususnya di Indonesia. Tulisan ini mencoba mengeksplorasi strategi dalam meningkatkan kualitas pendidikan Islam melalui rekonstruksi lembaga pendidikan Islam. Pendekatan kualitatif digunakan dalam pengumpulan data dari berbagai sumber. Temuan penelitian menunjukkan bahwa dalam rangka optimalisasi mutu pendidikan dan menghadapi tantangan globalisasi, para pemimpin Islam perlu berhijrah, terutama dalam hal rekonstruksi aspek manajerial yang lebih profesional dan peningkatan mutu pendidikan, pemberian jaminan mutu, pelayanan prima, dan tanggung jawab atas tugasnya kepada siswa, orang tua, dan masyarakat sebagai pemangku kepentingan. Apalagi, dalam pelaksanaan pendidikan Islam di sekolah, langkah yang diperlukan adalah terkait dengan rekonstruksi aspek metodologis, dari pembelajaran yang doktriner dan dogmatis-tradisional mengarah ke arah pembelajaran yang lebih dinamis. dan kontekstual-aktual. Untuk melaksanakan pendekatan kontekstual diperlukan beberapa prinsip dasar, antara lain: pendekatan filosofis untuk memahami teks-teks agama agar tidak kehilangan ide-ide aktual, kontekstual, dan segar, serta perlunya pemahaman dan kemauan untuk menerima pemikiran keagamaan yang berbeda.

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Introduction

Education is the most important factor in development of a country, if a country is facing problems in setting up a high quality education system; the growth of country just stops.Indonesia is also facing many problems in the system of education. The biggest issue is the inequality in the education and poor educational structure. There are three streams of educational systems: firstly, the public sector education; secondly, the private sector (English-medium schools) and finally, the Islamic School also known as madressah education. All these systems cater to a different stratum of the populace: for instance, the government schools cater to the middle and lower-middle classes, while the private schools take students from the privileged class who can afford their through-the-ceiling fees and other charges. Finally, the madressahs impart education of Quran Recitation free of charge and often also provide boarding and lodging facilities to the poorest of the poor. All these streams have their own sets of pros and cons which affect the students' whole lives, their professional competence and their earning capabilities. Consequently, the vertical divide of society is absolutely complete.

However, Islamic education is inevitably involved in the globalization and demanded to be able to contribute significantly. Today, the world of education in general is facing a variety of challenges, such as: first, globalization in the fields of culture, ethics and morals as a consequence of the advanced technology in transportation and information. Second, the implementation of free trade policy which means the competition is getting tougher for graduates to look for the jobs. In reality, the number of foreign workers who come to work in Indonesia is increasing, while the number of Indonesian workers sent abroad does not showa significant increase, furthermore generally those who work abroad are non-professional ones. Third, international survey results indicate that the quality of education in Indonesia is still low, in addition Indonesia always ranks under other neighboring countries. Fourth, the problem of this country is that it has a low level of social-capital. While the core idea of social-capital is trust, experts say that Indonesia nearly reaches the point of "zero trust society" which means Indonesian people are hard to trust. Among the indicators is the survey of the Political and Economic Risk Consultancy (PERC) in 2004 that the index of corruption in Indonesia has reached 9.25 or the first rank in Asia, in 2005 the indexincreased to 9.4. Fifth, conflicts within relationships between human beings, either as individuals or groups, even as a nation often use religion to legitimize violence. The growth of conflicts, on one hand is a part of social dynamics, but on the other hand threatens the harmony, and even further jeopardizes the social integration at local, national, regional and international level. Sixth, the schools/*Madrasa* and colleges do not capable in forming a virtuous civil society.

Dealing with those issues, there should be an effort to improve the quality of islamic education especially inside the islamic school and institute. Therefore, the further investigation and exploration on the best strategies in optimizing the islamic education quality is needed.

Method

This paper used qualitative approach in collecting and analyzing the data. The data were gained by collecting various sources of literature from many resources. The focus of this research is to reveal the good strategies for islamic education in challanging globalization era. Some investigation and interview toward the espert in this field was neefed. After getting the data, the researcher analyze the data by using the steps: sellecting the data, data reduction, data display, data conclusion and verification.

Islamic Education Progress and Challanges

Currently there were a number of problems faced by Islamic education sector in Indonesia, among other is lack of Muslim human resources' awareness and preparedness in the midst of global competition between civilizations. As a result, Islamic education has yet to reach significant development. Aside its impact to the sluggish progress of Muslim human resources, it also results in the domination of foreign civilizations, such as China, India and Japan in Indonesia or even around the world.

Another crucial problem that must be addressed by Islamic education sector is an unstable national education system due to the absence of a solid policy in the development of Islamic education's economic resources. Nowadays, Islamic education institutions still rely on student contributions and government assistances for its funding. In addition, education personnel competency and output was still low. Consequently, the quality of knowledge transfer to students was also limited. Unless improvements were immediately undertaken, Indonesia's human resources would be degraded.

The Indonesian Constitution of National Education System states that education is a conscious and deliberate effort to create such an atmosphere and process of teaching and learningin order to allow the students to actively develop their potenciesto have the spiritual strength, self-control, personality, intelligence, noble characters, and skills which are necessary for themselves, society, the nation and the state. In the perspective of Islamic education, the term for human potential is *fitra* (human nature). Thus, education is a conscious and deliberate effort to create such an atmosphere and process of teaching and learning in order to allow the students to actively develop their potential natural tendencies (*fitra*) to have the spiritual strength, and so on. As a matter of fact, beside to develop human's potential natural tendencies (*fitra*), education also try to save and protect that potency as well as to harmonize it with *fitramukhallaqa* (natural tendency which God creates for human, namely instinct, *jismiyah, nafsiyyah, aqliya* and *qalbiyah* potencies) with the guidelines from *munazzala* (natural tendency which God creates for human's guidilines in life, that is religion) and allaspects oflife,so thathumanscanlive consistently on therightpathof life, oronthepath of"*ash-shirathal-mustaqim*".

Islamic education is necessary and should be developed into a school culture as mentioned in the goal of Islamic education in schools above. It's just that when we talk about Islamic education, it can not be separated from Muslims as the main actors and developers. There aresome negative perceptions on Islamic education even some parties try marginalize it. Islamic education is perceived as "exclusive" and some people accuse that through the Islamic education, there are efforts to establish "Islamic State" and to uphold Islamic law in Indonesia, and so on. Such perception is supported by the fact that the recent conflicts in human relations as an individual or a group, even as a nationtend to put on the legitimacy of the religion (Islam) to legalize their act of violence. This fact implies that there are still many things that need to be reconsidering in terms of the diversity of religions. Do religious people should see other people (who are not like-minded) as the enemy, as *the others*? Do all the differencesshould be addressed hostilely, should be fought and resisted? If such attitudes and behaviors prominently emerge in the development of Islamic education in school or in the community, it is only natural that Islamic education become marginalized. It is better for us to build a positive attitude of respecting others who have different point of views as well as different religions, believing that everyone has the same right to live no matter how different they are from us.

Therefore, the development of Islamic education is expected not to grow: (1) the spirit of blind bigotry, (2) intolerance, and (3) damage the religious harmony and national unity. The development of Islamic education is expected to be able to create an Islamic relationship in a broad sense, the brotherhood that is Islamic, not just brotherhood among Muslims as it has been understood, but is also able to build brotherhood among human beings. According to Islam, all religions must be protected, and all Muslims should be given the freedom to practice his religion. It's just that the concept of religious freedom reflects more the view of life, behavior and mentality of "having a religion". Therefore, it is necessary to develop inter-religious dialogue that would reflect more the attitudes, behavior and mentality of "being religious". Islamic education position is clearly need to be developed towards:(1) multicultural Islamic education, Islamic education should be set in multicultural characters, acceptance ofcultural, social and religious differences, (2) solid*liutammima makarimal akhlaq*mission and (3) spiritual national characters, including to spiritualizeall kinds of rules to build a civilized nation. It takes some basic principals in order to achieve that: first, trying to improve, strengthen and expand their Islamic knowledge and insight. Assuming that the higher a person's knowledge about Islam, the more tolerance he is. Conversely, the less a person's knowledge about Islam, the more negative would he thinksabout others. Second, the breadth of knowledge and insight would have implications for the emergence of attitudes *husnuzh-zhan* (good prejudice) to others. If a person has bad prejudice from the very beginning towards others then all that is done by the other party shall be seen as terrible things, this would cause the emerge of conflicts. And third, most importantly, no single group can claim a monopoly on truth or, as no single group monopolize mistake.

Reconstructing Madrasa in challanging Globalization Era.

Whatevr its roots in Islamic tradition, then, the madrasa is now thoroughly embedded in the modern world. The transmission of Islamic knowledge was always dependent on the support of social and political authorities. Embedded as it was in specific social arrangements, religious education changed as the society in which it was located did. The institutions involved in the transmission of Islamic knowledge, however, did not shift with every new wind that blew across the landscape. The traditions with which Muslim scholars ('ulama) were concerned included many viewed as divinely

revealed. Scholars and teachers had to balance their efforts to demonstrate the urgent relevance of God's message, then, with a normatively "conservational" (Eickelman 1985, 58) preservation of its eternal truths.

Religious scholars disagreed as to what knowledge should be foregrounded, and to what social ends it should be put. Rulers and viziers also had their own ideas as to the forms and purposes of religious education. Although tensions of this sort have been felt throughout Muslim history, in the modern age they have become not intermittent but chronic. The last two centuries have been marked by the appearance of a powerfully interventionist state, with educational ambitions distinct from those of the 'ulama. The period has also witnessed a heightened pluralism within and beyond the Muslim community. No less significant, our age has been characterized by the unparalleled ascent of Western powers, with their markets, media, and technologies of knowledge. Those involved in the transmission of Islamic disciplines could not but feel the impact of these world-transforming changes.

In the nineteenth and twentieth centuries, Muslim scholars struggled to come to terms with events that they had not authored and that they could no longer ignore. The answers they devised to their altered circumstance changed the face of Islamic education and society. It is this historical fact that gives Islamic education its importance. Islamic schools are not merely institutions for teaching and training young believers. They are the forges from which will flow the ideas and actors for the Muslim world's future.

From this point, Madrasahad been developed, by and for the community, therefore this kind of educational institution actually had applied the concept of community-based education on the first hand. Community, both as individuals and organizations, build Madrasa*a*to meet their needs of education. For this reason, Madrasa can be found in the most modest places with the simplestbuildings. The founders undoubtedly are driven by religious passion or missionary effort, and the results come out satisfying.

Until now the 91.4% out of the total number ofMadrasa (MI, MTs and MA) in Indonesia are privately owned, while the rest are state schools. This data pictures the spirit of Islamic community to fulfill their needs for education independently. Again, these Madrasaare built based on religious spirit, however through Madrasa, the community not only accommodate a large number of students but also take part in the success of 9- years Compulsory Education program. Unfortunately,this high spirit to educate the community does not come hand in hand with professionalism in the management of Madrasa. Commonly, Madrasahas not been supported by credible internal resources, both in the development of educational programs (curriculum), learning systems, human resources, financial resources as well as adequate infrastructure. Considering this fact, improvement in most of Madrasais urgently needed. Recently, this religious spirit has to deal with new demands, especially related to the National Education Standards, which is regulated in GovernmentalRegulations from the Ministry of Education. The National Education Standards are the minimum criteria of the education system in the entire territory of Republic of Indonesia, which consists of 8 (eight) standards namely: content standard, process standard, competency standard, teachers and educational staff standard, facilities and infrastructure standard, management standard, financial standard, and educational assessment standard. Thus, every Madrasa is required to meet these standards to further improve its quality. Inthe socialization of Development and Quality Improvement of Madrasapolicy, Director General of Islamic Education states that there are several challenges faced by Madrasaboth internally and externally.Internally, the challenges are related to: (1) Quality; Madrasagenerally have not been able to provide qualified graduates, (2) Teaching staff; the majority of teaching staff in Madrasahave not been able to meet the qualifications as standardized by the official regulation, (3) Curriculum; most of the Madrasahave not been able to implement the standardized content standards, as a result the graduates have not been fully able to achieve the minimum competency standards. The percentage of students who pass the National Exam is quite encouraging, approximately 92%, but the average grade acquisition is low, (4) Management; the management of Madrasa of which 91.4% are private, generally have not been managed professionally, (5) Infrastructure; inadequate infrastructure found in most Madrasa, (6) Status; most Madrasa have not yet fully confident to manage and implement their education. Furthermore, there are only limited opportunities for private Madrasa to change their status into state schools. There are only 8.6% of all Madrasa are state schools, this state-owned Madrasa generally have met the minimum standards. Externally, the challenge is related to the perception of society and government which tend to be discriminatory, subsequentlyMadrasa receive less attention, including the provision of budget, and some even considered Madrasa as second-class educational institutions.

In order to face both internal and external as well as the global challenges, Madrasa should be able to produce excellent graduates who will be able to create employment opportunitiesand able to compete in the local, national and international labor markets.Excellent graduates should have the following characteristics: (a) excellent knowledge, skills, attitudes and personal integrity, and (b) competitive and acknowledgeable at the national, regional and internationallevels. TheGeneral Director of Islamic Education has set three indicators of excellent graduates, namely: (1) they should achieve the National Standards; Madrasa students should be able to excel in taking the National Exam and graduate with honorstherefore they can continue their education to higher level; (2) they should be competitive; Madrasa graduates should be able to compete with graduates from other schools, and (3) they should meet the expectations of stakeholders; they are able to meet the expectations and needs of parents, community, workplace, government, etc. To produce these excellent graduates, Madrasa should perform *hijra*, and improve the management. Therefore, it is necessary to reconstruct themselves, in the sense of change, innovation, and renewal. These are the "keywords" that need to be used as a starting point in developing Madrasah. The changes should come from a clear vision, which is then translated into a mission, and supported by skills, incentives, resources (physical and non-physical, including human resources), to further manifested in a clear work plan. Thus, there will be changes. If there is one aspect as mentioned above missing, there will be consequences. For example, if the development ofMadrasa does not come from a clear vision, there is a chance that it would not come out successfully. A clear vision without a comprehensible mission might result in confusion experienced by everyone who is responsible in the development. Further, nothing would run efficiently without a well-planned budget, and so on. Reconstruction, change and innovation themselves should be considered as means not goals. To reconstruct means to improve the quality of education, therefore eachMadrasa is required to organize and manage its education seriously.Madrasa should be able to provide quality assurance, capable of providing a prime service, and able to take responsibility for its performance to students, parents, communities or other stakeholders. In order to accomplish the reconstruction,a Madrasaideally should be lead by a principal who possess these characters, namely: (1) willingness to take risk, (2) desire for renewal; (3) willingness to organize, (4) high expectations; (5) positive attitude, and (6) and courage to come forward. The success of developing a Madrasa cannot be separated from the role of a principal with those six qualities. Briefly, what is meant by reconstruction isthe improvement of Madrasa management by putting more attention to quality, developing and empowering qualified and competent human resources, as well as implementing the national education policy to meet the national standards, or even achieving higher standardsto gain recognition at national, regional and international levels. Madrasa is an Islamic educational institution held with the desire and intention to embody the values of Islam in all its educational activities. Mananginga Madrasa means managing an Islamic education with values of Islam as the main references.

Reconstruction of Islamic Education in Schools
There are many internal issues in Islamic education that have yet to be solved properly, but on the other hand the Islamic education is also dealing with external factors such as a strong cultural influence of materialism, consumerism and hedonism, which leads to changes in life-style of the community. To pay more attention on those challenges faced by Islamic education, presumably the necessary move (*hijra)* is concerning with the reconstruction of methodological aspect from dogmatic-doctrinal and traditional methods to more dynamics and contextual learning and teaching method. A question arises: whether the contextual approach used in Islamic education would lead to changes in religious values? If so, where do the basic principles of religious beliefs lay? According to the author, ontologicallyand axiological the basic principles of religious teaching will remain as it is, but it will shift epistemologically according to the challenges it is dealing with. Contextual approach in teaching and learning method in Islamic educationincludes in epistemological territory, which stresses on the processes, procedures, and methodologies used to acquire knowledge of Islam, and how to live and practice it.

According to Dirkx, Amey, & Haston (1999) contextual approach comes from constructivist. According to constructivist learning theory, individuals learn by constructing it through and interpreting the interaction with their environment. Further they state that: "*The meaning of what individuals learn is coupled with their life experiences and contexts; it is constructed by the learners, not by the teachers; and learning is anchored in the context of real-life situations and problems".*The characteristics of contextual learning, in accordance with Clifford & Wilson (2000) are as follows: *(1) Emphasizes problem soling; (2) Assist students in learning how to monitor their learning so that they can*

become self-regulated learners; (4) Anchors teaching in the diverse life context of students; (5) Encourages students to learn from each other' (6) Employs authentic assessement. Islamic education in school consists of several aspects, namely: aspect of Al-Quran and Al-Hadith, faith/*aqidah*, morality, *fiqh*(Islamic law) and aspects of Islamic*tarikh* (history) and culture. These five aspects of Islamiceducation should be taught to students using contextual approach, which is essentially associating the Islamic values with students' diverse life experiences and/or their contextual problems and real life situations. Through their interaction with the surroundingsand their interpretation of Islamic knowledge on their own life experiences, students can construct the meaning and values of Islam. Thus, Islamiccontextual-based learning approach assumes that the laboratory of Islamic education is life itself, whether it is related to family problems, social, economic, political, cultural, science and technology and natural environment and so on. Islamic education in schools basically is oriented towards moral action stage; not only studentsown competence but also have will and habit in implementingreligious values within their day-to-daylives. According to Lickona (1991), there are three continuous teaching and learning processes to teach students to achieve the moral action level, starting from the process of moral knowing, moral feeling to moral action. All three processes of teaching and learning should be developed in integrated and sustainable way, the first: Moral Knowing, which includes: (1) moral awareness, (2) knowing moral values, (3) perspective-talking, (4) moral-reasoning, (5) decision making (6) self-knowledge. Second: Moral Feeling, which includes: (1) conscience, (2) self-esteem (3) empathy, (4) loving the good (5) self-control (6) humility. Third: Moral Action, which includes: (1) competence, (2) will, (3) habit.

Through Islamic contextual-based learning approach and sustainable development process started from the process of moral knowing, moral feeling to moral action, it is expected that students' potencieswould develop optimally; in the aspect of intellectual, emotional intelligence, social intelligence, and spiritual intelligence and kinesthetic intelligence. Intellectual intelligence includes the ability to distinguish between good and bad, right and wrong, as well as to set priorities. Emotional intelligenceinvolves the abilityto control emotions, to understandother people's feelings, to be cooperative, to postpone temporary pleasure, and to have a stable personality. Spiritual intelligenceinvolves the ability to realize that God knows everything that we do, to do everything *lillahi ta'ala*, to have patience in doing anything, to be thankful and grateful. Whilekinesthetic intelligenceinvolvesphysical health, i.e. medically fit, live from*halal* fortune. It is important to have human resources with all qualities mentioned earlier in order to face the global challenges.

Conclusion

Islamic education nowdays has faces new challenges both related to its contribution in responding to the global challenges. In order to face the global challenges, Islamic leaders need to emigrate, mainly in terms of the reconstruction of a more professional managerial aspects and the improvement of quality of education, providing quality assurance, excellent service, and responsibility for its work for students, parents, and community as the stakeholders, which in this case is the realization of *ihsan* teachings. In the context of the implementation of Islamic education in school, the required move is related to the reconstruction of the methodological aspect, from a doctrinaire and dogmatic-traditional learning leads to a more dynamic and contextual-actual one. To implement the contextual approach requires some basic principals, among others: philosophical approaches to understandreligious texts in order not to lose actual, contextual, and fresh ideas, as well as the need to understand and willingness to accept different religious mindset.

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