

# The Role and Challenges of Islamic Religious Education in the Age of Globalization

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**Abstract** - Islam obliges its followers to be learned and educated people. It is hoped that educated people in this global era will increase whereas uneducated people will decrease in light of the changing time. Islamic education guides its students in their development in both physical and spiritual dimensions towards the formation of noble personality and morality. The objectives of Islamic education according to the Qur'an include: (1) to explain the position of students as a human beings among other creatures and their responsibility in this life; (2) to explain their position as social beings and their responsibility in societal life; (3) to explain the relationship between human being and the nature and their task to know the wisdom of creation; and (4) to explain the relationship between human beings and the Creator of the universe.

**Keywords:** Globalization, Islamic education, the objective of education

## INTRODUCTION

Education is something that can develop the potential of the community, be able to grow the will, and arouse the passion of the nation's generation to explore various potentials and develop them optimally for the benefit of community development as a whole comprehensive (Mulyasa, 2011:5). Islam as a perfect religion has provided a clear footing on the purpose and nature of education, namely empowering the potential of human nature which is inclined to the values of truth and virtue so that he can function himself as a servant of Allah (Qs. As-shams: 8; Qs. Adz Dzariyat: 56). Therefore education means a process of fostering all human potential as creatures who believe and are pious, think, and work, for the benefit of themselves and their environment.

Islam is a guide and guide for human life in this world and the hereafter. Islam is not just a religion as we understand it so far, but includes all aspects of the needs of human life. Science in Islam includes all these aspects that can be arranged hierarchically from inanimate objects, plants, animals, and humans to supernatural beings on the peak of the user. The composition of knowledge about many aspects can be studied from Islamic thought.

## RESULT AND DISCUSSION

Discussion of Islamic teachings requires its adherents to be able to become educated people, where the number of educated people must increase, while the number of uneducated people will continue to decrease and eventually disappear (Al-Ghazali, 1995: 407).

### 1. The Nature of Islamic Religious Education

Education is the process of preparing the future students in achieving life goals effectively and efficiently (Ali, 2008:13). Education is a spoken term but difficult to define. This, according to Tafsir, is due to the many types of activities that can be called educational activities and the breadth of aspects fostered by education (Tafsir,

1992: 26). The nature of education cannot be separated from human nature, because ontologically there is education because of humans.

Different from education in general which is built on the basis of human concepts in their respective philosophical bases, Islamic education is built by departing from human concepts on an Islamic basis. In the view of Islam, humans are "khalifatullah" on earth. Therefore, humans are provided by God with all the potential as provisions for his caliphate. This potential is manifested in two forms, namely a tendency to positive things and a tendency to negative things.

Some of the positive potentials include: being created in the best possible form, made as a noble creature, according to their nature is a religious creature, independent and responsible, has the highest intelligence capacity, not only stimulated by worldly motivations but in many things, humans pursue the "highest" goal, namely the pleasure of God. While some of the negative potentials include being very unjust and very stupid, being hasty, being weak, always ungrateful, when getting pleasure and despairing when receiving praise, likes to argue, exceeding limits, being legal and stingy. Islamic education is an educational activity that departs from the human concept as above.

Islamic religious education, in essence is an attempt to direct, direct all aspects (potential) that exist in humans optimally (Rohman, 2009:34-36). Islamic religious education according to the figures are as follows: First, according to Ahmadi, religious education Islam is all efforts to maintain human nature and existing human resources towards the formation of a complete human being (insan kamil) in accordance with Islamic norms. Second, according to Sheikh Musthafa Al-Ghulayani, education is an effort to instill noble character in the soul of students and water it with instructions and advice, so that it becomes a soul that produces 134 Volume VIII, No. useful for the country.

In the above definition it is clear that Islamic religious education is seen to guide students in their development, both physically and spiritually towards the formation of the main personality in students later based on Islamic laws (Isma'il: 2008: 34-36). In simple terms, Islamic religious education can be interpreted as education based on the values of Islamic teachings as stated in the Koran and al-Hadith as well as in the thoughts of the scholars and in the practice of Muslim history.

## 2. Basics of Islamic Religious Education

Samsul Nizar divides the basis of Islamic religious education into three sources, namely as follows :

1. **Al-Qur'an.** The Qur'an is the word of Allah SWT which was revealed to the Prophet Muhammad SAW in Arabic in order to carry out a way of life that brings benefit to mankind (rahmatan lil 'alamin), both in this world and in the hereafter. (Surat al-Israa verse 9). The implementation of Islamic education must always refer to the sources contained in the Qur'an. By adhering to certain values in the Qur'an, especially in the implementation of Islamic education, Muslims will be able to direct and deliver humanity to be creative and dynamic and be able to achieve the essence of ubudiyah values to their Creator (Tantowi, 2009: 15-16).
2. **Sunnah.** The existence of the Sunnah of the Prophet is nothing but an explanation and reinforcement of the laws contained in the Qur'an, as well as a guide for the benefit of human life in all its aspects. Its existence is a source of scientific inspiration which contains the decisions and explanations of the Prophet from divine messages that are not contained in the Qur'an, as well as those contained in the Qur'an but require further detailed explanation (Tantowi, 2009: 17).
3. **Ijtihad.** The importance of Ijtihad cannot be separated from the fact that Islamic education on the one hand is in accordance with the dynamics of the times and rapidly developing science and technology. While on the other hand, in order to maintain its uniqueness as an education system that is based on religious values. This is a problem that requires Muslim mujtahids in education to always practice ijtihad so that the theory of Islamic education is relevant to the demands of the times and the progress of science and technology (Tantowi, 2009: 21).

## 3. Objectives of Islamic Education.

According to Muhammad Fadhil al-Jamaly, the objectives of Islamic education according to the Qur'an are (1) to explain the position of students as human beings among God's creatures and other responsibilities in this life; (2) explain about social life and responsibilities in the order of social life; (3) explaining the relationship between humans and nature and knowing the wisdom of how to prosper the universe; (4) explains the relationship with the Creator as the creator of the universe (Nizar, 2002: 36-37).

Islamic education is recognized for its existence in the education system which is divided into three things. First, Islamic Education as an institution explicitly acknowledges the existence of Islamic educational institutions. Second, Islamic Education as a Subject which he acknowledged as one of the subjects that must be

given at the elementary level up to college. Third, Islamic education as a value, namely the discovery of Islamic values in the education system (Daulay, 2009:44-45).

However, Islamic education does not escape the problems that arise in this global era. There are two factors in this problem, namely internal factors and external factors.

**First Internal Factor.** (a) Power Relations and Islamic Education Orientation. The purpose of education is basically only one, namely humanizing humans, or elevating human dignity, namely to 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 in fact, because they are too ideal, these goals have never been implemented properly.

The orientation of education, which is aspired to nationally, may be uncertain in the context of the current era, or has lost its orientation, as is the pattern of pragmatic life in Indonesian society. It deserves to be criticized that globalization is not solely due to its positive effects, with the existing facilities, but the various life choices caused by it make education disorientation. Education tends to be based on pragmatic needs, or the needs of the job market, so that the spirit of Islamic education as the foundation of culture, morality, and social movements is lost (Rembangy, 2010: 20-21).

(b) Curriculum Problems. The centralized system is closely related to employees at the bottom who seem to belong to the "lower" party and must carry out all the wishes of the "upper" party. In such a system innovation and renewal will not emerge. In this centralized system curriculum also affects educational output. Tilaar said that the right curriculum, the implementation of a management system that was controlled from above had resulted in the output of human robot education. In addition to a centralized curriculum, there are also several things to educational practice related to the full curriculum so that the curriculum is overloaded. This also affects the quality of education. Children are burdened too much by subjects (Daulay, 2004: 205-208).

In 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) changes in emphasis on memorization and memory of texts from Islamic religious teachings, as well as mental and spiritual disciplines as well as influences from the Middle East, understanding the meaning and motivation of Muslims to achieve learning goals. Islamic education. (2) a change from a textual, normative, and absolute way of thinking to a historical, empirical, and contextual way of thinking in understanding and explaining Islamic teachings and values. (3) a change from the pressure of products or thoughts on Islam from its predecessors to process or methodology to produce the product. (4) a change from the pattern of Islamic curriculum development that only relies on experts in selecting and compiling the contents of the Islamic education curriculum to the broad involvement of experts, teachers, students, the community to determine the goals of Islamic education and how to achieve them (Muhaimin, 2007: 11).

(c) Approach/Learning Method. The role of the teacher or lecturer is very large in improving the quality of student/student competence. In teaching, he must be able to generate teacher potential, motivate, provide and move students/students through creative and contextual learning patterns (the current context uses adequate technology). Such a learning pattern will support the achievement of superior schools and the quality of graduates who are ready to compete in the current development of the times.

Students or Students 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 until now there are still many students who like to learn by learning methods, such as lectures or being dictated because they are simpler and there are no challenges for thinking.

(d) Professionalism and Quality of Human Resources. One of the big problems faced by the world of education in Indonesia since the New Order era is the lack of professionalism of teachers and teaching staff. Quantitatively, the number of teachers and other education personnel seems to be quite adequate, but in terms of quality and professionalism it still does not meet expectations. Many teachers and education personnel are still unqualified, underqualified, and mismatched, so they are unable to present and provide truly quality education (Rembangy, 2010: 28).

**Second, External Factors.** (a) Dichotomous. 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 problem of dichotomy with the beginning has been going on for a long time. You could say this symptom began to appear in the middle ages. Rahman, in describing the nature of medieval Islamic science, stated the constant competition between law and theology for the title as the crown of all sciences.

(b) Too General Knowledge. The next weakness in the world of Islamic education is the nature of its knowledge which is still too general/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 that is fundamental to an intellectual. He added, the most important feature that distinguishes the non-intellectual is the absence of the ability to think and unable to see the consequences.

(c) Lack of Inquisitive Spirit. Another big problem that hinders the progress of the world of Islamic education is the low enthusiasm for conducting research/investigation. Syed Hussein Alatas refers to the statement of The Spiritus The Chancellor of Islamic Modernism, Al Afghani, 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.

(d) Memorizing. 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, it is also necessary to study too short for students to be able to master the often difficult material. to Understand, about the high aspects of science about a relatively young and immature age. This makes learning more textual than understanding the subject in question. It is encouraged to learn by rote system (memorization) rather than actual understanding. The facts show that the late medieval times were only a large number of commentaries and not essentially original works.

### **Solutions and Problems of Islamic Education in the Global Era**

Education has a close relationship with globalization. It is impossible for education to relate to the process of globalization that will create this global society. In the era of globalization, Indonesia must carry out reforms in the education process, by creating a more comprehensive and flexible education system, so that graduates can work effectively in the life of a democratic global society. For this reason, education must be designed in such a way that it allows students to develop their potential naturally and creatively in an atmosphere of freedom, togetherness, and responsibility. In addition, education must produce graduates who can understand the community with all the factors that can support success or barriers that cause failure in social life. One alternative that can be done is to develop education with a global perspective (Zamroni, 2000: 90-91).

Selain itu, program pendidikan harus dibangun, dibangun kembali atau dimoderenisasi sehingga dapat memenuhi harapan dan fungsi yang dipikulkan kepadanya. Sedangkan solusi pokok menurut Rahman adalah pengembangan wawasan intelektual yang kreatif dan dinamis dalam sinaran dan terintegrasi dengan Islam harus segera dipercepat prosesnya. Sementara itu, menurut Tibi, solusi pokoknya adalah sekularisasi, yaitu industrialisasi sebuah masyarakat yang berarti diferensiasi fungsional dari struktur sosial dan sistem keagamaannya (Wahid, 2008: 27-28).

These various kinds of challenges require the managers of educational institutions, especially Islamic educational institutions to make a nazhar or reflection and review about what must be done in anticipating these challenges, what Islamic education models need to be offered in the future, which if they are able to prevent and or overcome challenges. the. Doing nazhar can mean at-taammul wa al-fahsh, which is to contemplate or study and study it carefully and deeply, and bias means taqlib al-bashar wa al-bashirah li idrak al-syai' wa ru'yatihi, namely changing views. (point of view) and ways of thinking (framework) to capture and see things, including alternative thoughts and views as well as reviewing ideas and work plans that have been made from various perspectives in order to anticipate a better future (Muhaimin, 2006). . : 86-89).

### **Contemporary Challenges of Islamic Education**

(a) Government Politics towards Islamic Education in Indonesia. Since its arrival in Indonesia Islam has used da'wah and education as a means to socialize it to the community. In the process of socializing Islam through education, besides being carried out by the community itself, it is also carried out by the government, or at least getting assistance from the government. In this connection, the so-called education politics emerges.

Based on the above understanding, the political education contains five things as follows. First, education politics contains the policies of the government of a country, a state government in communicating with its people usually uses various policies. Second, the politics of education is not only in the form of written laws and regulations, but also includes other policies, such as socio-political, socio-cultural, security or government relations with the international community, even though these situations and conditions are not directly related to education. Third, education politics is aimed at the success of education. Fourth, education politics that is carried

out for the achievement of state goals, because state goals are the main target in the implementation of education, then all policies taken by the government must not deviate from state goals. Fifth, education politics is a system of administering a country's education. This system departs from the goals of the state, followed by issuing or making policies that must be implemented in the process of providing education and leading to the implementation of state goals.

Based on the five things mentioned above, the politics of education cannot be separated from the politics of government that is applied to a country. It contains various government policies or decisions that directly or indirectly affect education.

(b) Lack of hours of religious lessons in schools. One of the problems often raised by observers of Islamic education is the lack of lessons for religious teaching provided in public schools, such as elementary schools, public secondary schools and so on. This problem is considered the main cause of the lack of students in understanding, living and practicing religious teachings. As a result of this deficiency, students do not have adequate provisions to fortify themselves from various negative influences due to globalization that hit life. Many students are involved in less commendable acts such as brawls, theft, muggings. To overcome the problems mentioned above, the solutions offered include increasing the number of hours of religious lessons in schools and increasing the time to give attention, affection, guidance and supervision from both parents at home. But the problem is what if the solutions offered to solve this problem cannot be implemented. Looking for is to look for other possible solutions.

(c) Quantum Teaching in the Perspective of Islamic Education. Mastery of teaching methodology is one of the requirements for a professional educator. Various education experts such as Mahmud Yunus have said that mastery of teaching is far more important than the provision of subject matter (al-tariqah ahammu min al-madah). His opinion was based on his observations of the output (graduates) of Islamic boarding school education which said that out of a hundred santri, it turned out that only one kyai became. Pesantren graduates who have been recognized for a long time are recognized as having good and deep mastery of various grammatical theories, such as nahwu science (the study of sentence changes), sharaf science (the study of word changes), balaghah science (the study of how to -how to convey sentences briefly but ) and other tool sciences.

Quantum Teaching is the body of knowledge and methodology used in the design, presentation and facilities of a supercamp. Created based on educational theories such as Accelerated Learning (Lozanov), multiple intelligence (Gardner) and others. Quantum Teaching combines the best of the best into a multisensory, multi-intelligent and brain-compatible package, which will ultimately boost the teacher's ability to inspire and the student's ability to excel. As a learning approach that is fresh, practical and easy to apply. Quantum Teaching offers a synthesis of what is sought, or new ways to maximize the impact of a teacher's teaching efforts through relationship development, learning change, and curriculum implementation.

Quantum Teaching which is built on these theories includes specific instructions for creating an effective learning environment, designing curriculum, delivering content, and facilitating the learning process. Quantum Teaching is based on the concept of Bring Their World to Our World and Deliver Our World to Their World, this is the main, basic reason behind all Quantum Teaching strategies, models and beliefs. Through this Quantum Teaching, a teacher will influence the lives of students.

From the conceptual framework of the teaching steps in Quantum Teaching, it can be seen that there are four characteristics as follows. First, there is an element of democracy in teaching. It can be seen that in Quantum Teaching there is no broad opportunity for all students to be actively involved and participate in the stages of studying a subject. Second, as a result of the first characteristic, it is possible to explore and express all the potential and talents that exist in children. Third, there is satisfaction in the child. This can be seen from the recognition of the findings and abilities shown by the child. Fourth, there is an element of stabilization in mastering the material or a skill being taught. This can be seen from the existence of abnormalities in something that has been mastered by the child. Fifth, there is an element of ability in a teacher in formulating the findings produced by the child, in the form of concepts, theories, models and so on.

Explicitly in Islamic Education Science has not found a teaching theory formulation that is similar to Quantum Teaching. This is understandable, considering that Islamic education is late in development compared to other Islamic sciences such as Fiqh, Kalam Science, Tafsir, Hadith and so on. In Quantum Teaching there are five principles, namely 1) everything speaks, 2) everything has a purpose, 3) experience before offering a name, 4) acknowledge every effort, and 5) celebrate if it is worth it. The five principles contained in Quantum Teaching are contained in Islamic teachings.

(d) The Role of Islamic Education in Fostering Emotional Intelligence. The world of education today is often criticized by the public because there are a number of students and graduates of this education who show



bad attitudes. Many students are involved in brawls, committing crimes, theft, muggings, sexual perversions, drugs and others. One of the causes of education being unable to produce the expected graduates is because the world of education only builds intellectual intelligence and skills, without learning with emotional intelligence.

## CONCLUSION

The teachings of Islam require its adherents to be able to become educated people, where the number of people who are educated must increase, while the number of people who do not increase will continue to decrease and eventually disappear. Education is the process of preparing the future of students in achieving life goals effectively and efficiently. Islamic education guides students in their development, both physically and spiritually towards the formation of the main personality in students later based on Islamic laws.

The basics of Islamic education include: the Qur'an, sunnah, and ijihad. The goals of Islamic education according to the Qur'an include (1) explaining the position of students among other creatures and responsibilities in this life, (2) explaining social activities and responsibilities in the order of people's lives, (3) explaining human relations with nature and to know the wisdom of the creation of the universe, (4) explaining the relationship with the Creator as the creator of the universe. Various Contemporary Issues on Islamic Education include: (a) Government politics on Islamic Education in Indonesia. (b) Lack of hours of religious instruction in schools. (c) Quantum Teaching in the perspective of Islamic Education; and (d) the role of Islamic education in fostering emotional intelligence.

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