Globalization and Reorientation of Pesantren Education

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Abstract: Islamic boarding schools are one of the important pillars in the world of education, therefore they are called the oldest educational institutions in Indonesia. The roles and contributions given to society are numerous. Among them as a place for learning, a place for discussion and so on. Not only religious lessons but even general lessons are given by pesantren today. So it cannot be denied that there are many great people who were born from Islamic boarding schools. In facing the era of globalization, pesantren still exist with their Islamic traditional values. At this time it has been seen that many pesantren have not only implemented the typical pesantren learning system, namely the sorogan, wetonan, and bandongan systems, but learning through formal schools is also provided at the pesantren. Various kinds of formal education are given starting from kindergarten to college though. To see this phenomenon, this study uses qualitative data with phenomenological theory. Pesantren will continue to exist if they adopt changes without having to lose their identity. The challenge of facing the current of globalization which is increasingly growing, pesantren persistently maintains the side of the social tradition of education, even though the pesantren side reduces the government education system. This happens because pesantren want to create new innovations, besides that, because pesantren try to eliminate the thinking of the people who think that pesantren are educational institutions that are still traditional and conservative because they miss information from the outside world. Therefore, taking steps in adopting education systems and patterns from outside is the right step for pesantren which has such problems.

Keywords : Pesantren, Education, Globalization

Introduction

Recently, globalization has become a public discourse that has attracted the attention of a number of parties. Discourses about globalization can be found in the form of books, articles, seminars, symposia, and other scientific vehicles. This indicates that there is something important about globalization, so that many people are called to respond. The responses that emerged were of various kinds: some were pro, some were contra; some are optimistic, and not a few are pessimistic. What is clear is that we cannot avoid this global capitalist process, especially if we want to survive in the midst of an increasingly competitive world development in the present and the future.

Globalization from an economic perspective1 is defined as the process of product inter-nationalization, the increasingly bloated mobilization of capital and the international community, the multiplication and intensification of economic dependence (Francis : 2000). Meanwhile, from a politico-ideological perspective, globalization is defined as trade and investment liberation, privatization, adoption of a democratic political system and regional autonomy. From a technological perspective, globalization means dominating the world through the mastery of technology and information. Then, in a cultural sense,

globalization is a process of acculturation of norms, such as religious plurality, human rights, and even lifestyle.

Globalization also results in a moral crisis that occurs in almost all levels of society, from students to state officials. Among students, for example, it can be seen from the increasing number of crimes committed by the future heir of this nation, ranging from drug cases, murder, sexual harassment and so on.

Seeing this blurry portrait, some have claimed that this is partly due to the failure of education. The reason is that education is a place to produce human beings who are capable of lifting the future of this nation from the abyss of adversity, both in the economic, social, political, and especially in the field of science and technology. This means that the task carried out by Islamic education institutions in this globalization era is getting heavier. As an educational institution based on religious values, Islamic education is not only required for the transfer of knowledge, but also for the transfer of (Islamic) values. In fact, Islamic education institutions themselves are currently struggling with unresolved problems.

Talking about Islamic education in Indonesia, it cannot be separated from pesantren. Pesantren is an indigenous Islamic educational institution that began to grow and develop since the 15th century AD. According to Azyumardi Azra's (2001) observations, pesantren education institutions seem to have experienced a kind of "awakening" or at least have found a new "popularity". Quantitatively the number of pesantren has increased. New pesantren were emerging everywhere, not only in Java but also outside Java.

The physical development of the pesantren building has also made progress.

Many pesantren in various places, whether in urban or rural areas, have buildings or structures that are magnificent and, more importantly, healthy and conducive as a place for the educational process to take place. Thus, the image once carried by the pesantren as a rickety, shabby and unhygienic building complex is increasingly fading.

On the one hand, the physical development of the pesantren indicates an increase in the self-help and self-financing capacity of the Muslim community as a result of the economic progress achieved by Muslims in development. On the other hand, the emergence of these new pesantren, which are rapidly becoming popular, on a somewhat broad scale is another indication of the intense progress of what some observers call the process of "santrinization" of Indonesian Muslims. Based on the above background, this paper is directed to answer the following questions: (1) What role can pesantren play in the resources of the people in the era of globalization? (2) How is the pesantren strategy in developing human resources in the era of globalization?

Method

In writing this article, the research method used is the type of comparison of literature that comes from primary sources such as journal articles, phenomenological studies related to the hottest issues in the world of multicultural Islamic education. In addition, it also compares with previous theories about Islamic Education in pesantren and compared with the present.

Results and Discussion

Etymologically, globalization comes from the word "global" which means world or universe. (Hornby : 1995) The term

which is said to have been popularized by Theodore Lavitte in 1985, according to Mukti Ali, indicates a new type of awareness that pays attention to new problems, special and universal things, local, regional and international which are interconnected in a way that has never been before. Occur (Mukti Ali : 1995).

Akbar S. Ahmed and Hastings Donnan in the book *Islam, Globalization and Postmodernity* define that globalization in principle refers to rapid developments in technology, transformation and information that can bring distant parts of the world into easy reach. (Akbar : 1992) They both gave examples of the case of Salman Rusydie's book Sanatic Verses in the late 1980s. In just a few hours, what happened in Britain so quickly had a response in Pakistan and India. Protests against the book then also occurred in various parts of the world. The speed with which the news about the book is a manifestation of the era of communication, transformation and information.

This situation is of course inseparable from sophistication in the field of communication such as; radio, television, telephone, facsimile, internet and so on. Through these various tools, various events that occur in other parts of the world can be easily accessed. As if there is no barrier between one world and another.

Starting from the above reality, A. Qordri Azizi said that the era of globalization means the occurrence of a meeting and friction of cultural and religious values around the world that utilize communication, transformation and information services resulting from modernization in the field of technology. This encounter and friction will result in interplay of "wild competition"; collision of different values; or mutual cooperation which will produce a new synthesis and antithesis.

In other words, globalization is related to transnational interactions that involve all elements of society in real terms. The elements of society consist of the government, society, social organizations, educational institutions, and individuals. The immanent character of globalization in all spheres of life is a sociological phenomenon that touches the social and spiritual areas of life which, of course, have implications for the interdependence between these elements of society.

If the definitions of globalization tend to be limited to globalization from an information perspective, there is another critical definition where globalization is seen from an economic perspective, namely as a process of integrating the national economies of nations into a global economic system.

In essence, this global process is not just a flood of goods, but will involve broader aspects, ranging from finance, capital ownership, markets, technology, lifestyle, forms of government, to forms of human consciousness. Given the vast area of change, this makes the movement of global change difficult to contain, because this force comes like a storm that surrounds and is equipped with super sophisticated instruments, ranging from persuasive to coercive in nature.

The influence of globalization in Indonesia has also started to penetrate the world of education, one of which is marked by the privatization policy of higher education. This started with the issuance of PP. 61/1999 in the era of B.J. Habibie, which regulates the change of State Universities to State Universities of State-Owned Legal Entities, which later gave birth to the BHP Law of 2009, although it was finally canceled by the Constitutional Court in early 2010. Because the "character" of the private sector is for profit. It is not surprising that privatization later transformed into the commercialization of education. The world of education is transformed into a field of business and economic investment. As a result, education has become a "luxury item" that is difficult to reach by grassroots communities. The cost of education from

elementary to tertiary level is increasingly expensive and unaffordable.

In this condition, the greatest opportunity to gain access to quality education is only owned by smart and rich children or stupid but rich children, and next is smart but poor children. Meanwhile, stupid and poor children are increasingly being excluded from getting quality education. For children who are smart and rich, besides being able to enter because of their intelligence, they are also supported by the ability to pay expensive education fees (Darmaningtyas : 2005). For stupid but rich children also have a great chance of getting into their favorite school or college, although not as big as the chance for smart and rich children. This is because the parents are brave enough to reach into their pockets no matter how big they are as long as their children pass the selection. Moreover, the selection made was only lip service and camouflage. Then, for smart but poor children there is still a chance, even though it is very small. They can enter through the scholarship door. Unfortunately, the scholarships available are very small. And what is most sad is the stupid and poor child. Practically they do not have the opportunity to enter into quality educational institutions, because there is no one to rely on at all. The only opportunities left are for poor quality schools or colleges and (mostly) located in remote areas.

In addition, globalization also results in a moral crisis that occurs in almost all levels of society, from students to state officials. Among students, for example, it can be seen from the increasing number of crimes committed by future heirs of this nation, ranging from drug cases, murder, sexual harassment and so on. Likewise among the public and state officials. What is most obvious is the growing culture of corruption in this country.

Seeing this blurry portrait, some claim that this is partly due to the failure of education. The reason is that education is a forum to produce human beings who are capable of fending off the future of this nation from the abyss of adversity, both in the fields of economy, social, politics, and more in the fields of science and technology.

This means that the task of educational institutions, especially Islamic educational institutions such as Islamic boarding schools, in this era of globalization is getting heavier. As an educational institution based on religious values, Islamic education is not only required for the transfer of knowledge, but also for the transfer of (Islamic) values. In fact, Islamic education institutions themselves are currently struggling with unresolved problems.

There are at least four problems faced by pesantren at this time; First, the lack of efforts for reform, and if any, is still less rapid with social changes, politics, and advances in science-technology. Second, the sciences studied in Islamic educational institutions are classical sciences, while modern sciences are hardly touched at all. Third, the learning model still applies banking education, in which teachers deposit various kinds of knowledge to students. Fourth, the orientation of the pesantren tends to prioritize the formation of God's servants rather than the balance between *'abd* and *khalifatullah fi al-ardl*.(Assegaf : 2004)

This section will explain how the pesantren strategy in real terms takes technical steps in facing the challenges of the global era. The strategies offered are; human resource development efforts and efforts to reconstruct the learning system in it.

1. Human Resource Development Efforts.

    Islamic education turns out to have an intermediate goal and an end. According to Azra, the intermediate goal is the first goal to be achieved in the process of Islamic education. This objective concerns the desired changes in the process of Islamic education, both with regard to the individual student, society, and

environment. While the final goal is the ultimate goal to be achieved through Islamic education, namely devotion to God which is manifested in personal, social, and social life humanity.

Mohammad al-Toumy al-Syaibany divides the intermediate goals into three types. First, individual goals, namely goals concerning the desired changes in behavior, activities and their achievements, personality growth and preparation of students in living life in the world and the hereafter. Second, social goals, namely goals concerning the desired changes in the phases of growth, enrichment of experience, and progress of students in living social life. Third, professional goals, goals related to education as a science, art, profession, and as an activity among other activities that exist in society.(al Syaibany : 1979)

What should be highlighted from the above objectives is the absence of a dichotomic element or spirit in the "meaning" and "goal" of Islamic education. In fact, the mapping of professional goals put forward by al-Syaibany further emphasizes that Muslims are required to master any knowledge - not only religious knowledge as some have assumed so far - and at the same time have quality skills so that they can exist in social, economic, political, and science-technology both locally, nationally and globally.

In the current context, more personnel are needed to directly support the globalization process. Society has started to shift towards "pragmatic" in the meaning of education. Their orientation in educating their children at school or college is in order to get a good job. It seems that this is due to the failure of Islamic education institutions to provide additional knowledge.

2. Learning System Construction.

In facing this globalization era, K.H. Wahid Zaini offers five steps that Islamic boarding schools must do, namely: (a) Pesantren as a da'wah institution, must be able to position itself as a transformer, motivator and community investor. (b) Islamic boarding schools as scholars' cadre institutions are required to be able to produce graduates with analytical and anticipatory skills. (c) As a scientific institution, Islamic boarding schools are required to gradually and systematically return Islam as an agent of knowledge, as in the era before scientific agents were held by Western nations. (d) Islamic boarding schools as community development institutions, particularly industrial societies. (e) The students are required to further improve the quality of their faith and piety and are also required to be able to carry out the role of *khalifah fil ardhi*.(Djohar : 2003)

Along with the mainstay of world development (globalization), pesantren are faced with several inevitable socio-cultural changes. As a logical consequence of this development, pesantren must be able to provide a mutualistic response. For this reason, pesantren should carry out reconstruction efforts by:

i. Improving Pesantren Education Methods.
ii. Improving the Islamic Boarding School Education Curriculum.

Conclusion

The enormous contribution of the pesantren to this nation is not to be debated. Pesantren continue to participate in filling out the journey of the Motherland, especially in the field of Islamic education and moral-religious development of the ummah. Globalization is now entering every corner of the countries in this world. The country of Indonesia is no exception. Globalization is a necessity. No one can avoid it. Pesantren should actually place globalization as a challenge, not a threat that can burn the "civilization" of the pesantren. Pesantren will not be destroyed just because of globalization.

The existence of the pesantren has been tested in every dynamic era that has been in turn. However, this does not mean that pesantren can remain silent or act indifferent and indifferent to globalization. On the other hand, pesantren must respond by re-evaluating and reorienting their charities for this nation. The reorientation of the pesantren that can be chosen is to strengthen its existence as an Islamic educational institution that is concerned with the development of the resources of Indonesian Muslims. As explained earlier, Indonesia's human resources are still low compared to several neighboring countries.

Because the majority of Indonesian people adhere to the religion of Islam, the ones who have low resources are Muslims. Therefore, developing community resources is an important and urgent task to be carried out by pesantren. In addition, for pesantren that have madrasah / schools, the provision of students in the form of life skills is positioned as a complement to the existing curriculum in madrasas / schools, because the madrasah / school curriculum is largely a package of the national education system. Meanwhile, pesantren that do not have madrasah / schools can design ready-to-use skills in their education independently without government intervention.

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