

The Role and Challenges of Islamic Education in The Globalization Era

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ABSTRAK

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Islam obliges its people to be educated. It is hoped that educated people in today's global era will increase, while uneducated people will decrease with today's developments. Islamic education guides its students in their development, both physically and spiritually towards the formation of noble personalities and morals. The objectives of Islamic education according to the Qur'an include (1) explaining the position of students as human beings among God's creatures and their responsibilities in this life; (2) explaining their relationship as social beings and their responsibilities in the order of social life; (3) explaining the relationship between man and nature and his duty to know the wisdom of creation by prospering the universe, (4) explaining his relationship with the Creator as the creator of the universe.

1. 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 and comprehensive (Mulyasa, 2011). 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 guides 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 which can be arranged hierarchically from inanimate objects, plants, animals, and humans to supernatural beings and the peak of the unseen. The composition of knowledge in many aspects can be studied from Islamic thought.

2. Information Search Behavior of Digital Muslim

Islamic teachings oblige 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).

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2.1 The Nature of Islamic Religious Education

The term Islamic education is a combination of the two words "education" and "Islam". In this case, the keyword is Islam which functions as an attribute, affirming and giving special characteristics to the word "education". Such Islamic education is an education that specifically has Islamic characteristics, different from other concepts or models of education (Ali Mahsun, 2013). Education is the process of preparing students' future in achieving life goals effectively and efficiently (Ali, 2008). Education is a term that is easy to pronounce but difficult to define. This difficulty, according to Tafsir, is due to the many types of activities that can be referred to as educational activities and the breadth of aspects fostered by education (Tafsir, 1992). The nature of education cannot be separated from human nature, because ontologically the existence of education is due to the existence of humans.

Different from education in general which is built based on 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.

Islamic religious education, in essence, is an effort to direct and guide all aspects (potential) that exist in humans optimally (Rohman, 2009). Islamic religious education according to the figures is as follows: First, According to Ahmadi, Islamic religious education is all efforts to maintain human nature and the human resources that exist in it towards the formation of a complete human being by Islamic norms. Second, According to Sheikh Musthafa Al-Ghulayani, education is an effort to instill noble character in the soul of students and to water it with instructions and advice, so that it becomes a tendency of the soul that produces the virtue of goodness and love of learning that is useful for the homeland.

In the above definition, it is clear that Islamic religious education guides 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). 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 the practice of Muslim history

2.2 Foundations of Islamic Education

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

1. Al-Quran. Al-Qur'an is the word of Allah SWT which was revealed to the Prophet Muhammad SAW in Arabic to carry out a way of life that brings benefit to mankind. (rahmatan lil 'alamin), both in this world and in the hereafter. The Qur'an as a guide is shown in His word (Ministry of Religion, 2005):

Verily, this Qur'an guides to a straighter (path) and gives good news to the believers who do righteous deeds that for them there is a great reward. (Surah Al-Israa: 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 values ubudiyah to the lord (Tantowi, 2009).

2. Sunnah. The existence of the Sunnah of the Prophet is nothing but an explanation and reinforcement of the laws that exist in the Qur'an Qur'an, as well as a guide for the benefit of human life in all its aspects. Its existence is a source of inspiration for science which contains the Prophet's decisions and explanations of the messages Islamiyah which are not contained in the Qur'an, as well as those contained in the Qur'an but still require further explanation in detail (Tantowi, 2009).

3. Ijtihad. The importance of Ijtihad cannot be separated from the fact that Islamic education on the one hand is required to always be following the dynamics of the times and rapidly developing science and technology. While on the other hand, it is required to maintain its uniqueness as an education system that is based on religious values. This is a problem that always demands Muslim mujtahids in the field of education to practice ijtihad so that the theory of Islamic education is always relevant to the demands of the times and the progress of science and technology (Tantowi, 2009).

2.3 The Purpose of Islamic Education

According to Muhammad Fadhil al-Jamal, the objectives of Islamic education according to the Qur'an include (1) explaining the position of students as human beings among other God's creatures and their responsibilities in this life; (2) explaining

their relationship as social beings and their responsibilities in the order of social life; (3) explain the relationship between man and nature and his duty to know the wisdom of creation by prospering the universe; (4) explains its relationship with the creator as the creator of the universe (Nizar, 2002).

Islamic education is recognized for its existence in the education system which is divided into three things. First, Islamic education as an institution recognizes the existence of Islamic educational institutions explicitly. Second, Islamic Education as a Subject, it is recognized that religious education is one of the subjects that must be given at the elementary to tertiary level. Third, Islamic education as a value (value) namely the discovery of Islamic values in the education system (Daulay, 2009).

2.4 Some Educational Challenges Islam

The challenge of globalization is a present condition as a result of modernization. These conditions must be faced and passed on to achieve success. Challenges don't have to be interpreted as something that makes it difficult, or sometimes hinders something that you want to achieve, but challenges are a motivator for improving the ability to solve the problem.

Mastuhu (1999) points out, some of the challenges faced by the world of education today, namely globalization, complexity, turbulence, dynamics, acceleration, sustainability from ancient to modern, connectivity, convergence, consolidation, rationalism, global paradoxes, and the power of thought. Furthermore, Rahim (2001) suggests that externally the future of Islamic education is influenced by three major issues, namely globalization, democratization, and Islamic liberalism. Daulay (2004) mentions globalization, advances in science and technology, and moral decadence as challenges to Islamic education today and in the future. Meanwhile, Wahid (2011) argues that the challenges of Islamic education that must be faced in this global era are ignorance, moral depravity, and the loss of Muslim character.

The four opinions above are different in identifying challenges in Islamic education because of the different angles of view used. Mastuhu sees it from a changing perspective socially, Rahim observes according to political review, Daulay saw it from a developmental point of view of science and technology, and Wahid saw it from the angle ethical point of view.

a. Advances in Science and Technology

Islamic education is currently being challenged for its contribution to the formation of modern civilization and culture that is relevant to the development of science, technology, and art (science and technology). In this dimension, Islamic education is experiencing a decline in function because Islamic education is more oriented to the moral and spiritual aspects.

b. Democratization

Democratization is another issue that affects Indonesian Islamic education. Dede Rosyada (2004) explained that the demands for democratization were initially aimed at the state's political system as an antithesis to an authoritarian political system. Furthermore, the development of this demand leads to a management system in various fields, including the field of education.

c. The decadence of Moral Values

The technological revolution has resulted in a shift in cultural values and norms. In general, the cultural values of those who are more dominant in the mastery of science and technology will tend to be in a dominant position in the cultural interactions that occur. In this context, Hasbi Indra (2005) explains that Western culture has shown its superiority over Islamic culture. Technological products such as TV, satellite dish, telephone, VCD, DVD, internet, and others can open up relationships with the outside world so that people's horizons are opened. However, through this media, pornography, films, and soap operas can also be seen that offer a free lifestyle and violence, which is morally contrary to Islamic values.

3. Methodologi

This research uses a qualitative approach with the type of research library research or literature. Library research aims to collect data and information sourced from books, magazines, documents, notes, historical stories, and other stories contained in the library room (Juni Prasetya, 2018). The research is directed at listening to the thoughts of someone who is confronted or involved in a persuasion process, which is written in that person's written work. The study is carried out by looking for relevant sources through reading, classifying all descriptions, data, or information contained in the books of these

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figures or other authors, confirming one another, and looking for systematic relationships according to the variables involved in the case (Hendra Suwardana, 2017).

4. Conclusion

The teachings of Islam require 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. Education is the process of preparing future 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 foundations of Islamic education include the Qur'an, sunnah, and ijtihad. The objectives of Islamic education according to the Qur'an include (1) explaining the position of students as human beings among other God's creatures and their responsibilities in this life, (2) explaining their relationship as social beings and their responsibilities in the order of social life, (3) explaining the relationship between man with nature and his duty to know the wisdom of creation by prospering the universe, (4) explaining its relationship with the SangKhalik the creator of the universe. There are three main challenges now faced by Islamic education, namely: advances in science and technology, democratization, and moral decadence. The three challenges it has a big impact on all areas of the life of humans, including field education. Development and advances in science and technology have the potential to weaken mental and spiritual powers. A new problem that must be immediately solved by Islamic education is the dehumanization of education and science and technology neutralization of values and religion. Islamic education is challenged to prove his ability mastery of science and technology, at the same time his ability to control the negative impact of science and technology.

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