

The Global and Local Challenges of Islamic Education in Contemporary Indonesia

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Abstract

Discussing the global and local challenges of Islamic education in contemporary Indonesia is an interesting topic and important discussion. Indonesia is one of the largest Muslim countries in the world. As we know in terms of quantity, Islamic educational institutions in Indonesia is also in a large number. In quality, indeed, it always progresses until now and next. However, it should be realized that Islamic education in Indonesia also has local and global challenges that need to be considered for existence, contribution and prospect of Islamic education in the country. Therefore, this article focuses on the following key questions: How the global challenges of Islamic education in contemporary Indonesia? How the local challenges of Islamic education in Indonesia? How are the state and civil society's response to the global and local challenges of Islamic education in contemporary Indonesia? The paper was written using qualitative data which is based on references and books, news, journals and opinions in the media and other sources that are relevant to the study of Islamic education in Indonesia. The results showed that: first, the global challenge of Islamic education in contemporary Indonesia such as globalization that impact on Islamic education. The era of ASEAN Economic Community (AEC) is a new face of competition that needs to be addressed by emphasizing the quality of the process output/outcome in education services. Second, the local challenges of Islamic education, including the politicization of Islamic education that need to watch together, corruption and poverty, until terrorism and radicalism. Third, the response of the state and civil society on the global and local challenges of Islamic education in contemporary Indonesia could be said to be better than before. This is evident from a number of efforts undertaken by government institutions and the community in providing the best solutions to face all challenges of it's from internal and external for the better this nation.

Keywords: Challenges of Islamic Education, Globalization, AEC, Terrorism and Radicalism

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1. Introduction

"Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."

-- Paulo Freire

Discussing the global and local challenges of Islamic education in contemporary Indonesia is an interesting topic and important discussion. Indonesia is one of the largest Muslim countries in the world. As we know in terms of quantity, Islamic educational institutions in Indonesia is also very much. In quality, indeed, it always progresses until now and next.

However, it should be realized that Islamic education in Indonesia also has local and global challenges that need to be considered for existence, contribution and prospect of Islamic education in the country. Therefore, this article focuses on the following key questions: How the global challenges of Islamic education in contemporary Indonesia? How the local challenges of Islamic education in Indonesia? How are the state and civil society's response to the global and local challenges of Islamic education in contemporary Indonesia? The paper was written using qualitative data which is based on references and books, news, journals and opinions in the media and other sources that are relevant to the study of Islamic education in Indonesia.

2. Discussion

The results showed that: first, the global challenge of Islamic education in contemporary Indonesia such as globalization that impact on Islamic education. The era of ASEAN Economic Community (AEC) is a new face of competition that needs to be addressed by emphasizing the quality of the process output/ outcome in education services. Second, the local challenges of Islamic education, including the politicization of Islamic education that need

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to watch together, corruption and poverty, until terrorism and radicalism. Third, the response of the state and civil society on the global and local challenges of Islamic education in contemporary Indonesia could be said to be better than before. This is evident from a number of efforts undertaken by government institutions and the community in providing the best solutions to face all challenges of it's from internal and external for the better this nation.

2.1. Global Challenges: Globalization in Islamic Education

Globalization is not only related to the economy aspect but also related to all aspects, including in the education. In this paper, Islamic education in contemporary Indonesia, directly or indirectly, is facing new challenges of globalization. The face of globalization in education spreads and manifests everywhere. Another consequence of the globalization of education at the global level in the present and the future is a conflict of ideology education [1].

In this context, Azra [2] defines globalization as the flow of people, goods, and services, information and ideas (including science and education) without boundaries of the nation-state and local culture, national and regional. So, he said that not the only economy that globalized and capitalized, but education is also very possible to be a part of a new commodity in globalization.

Here it is clear that globalization has positive and negative effects. The issues and facts of internationalization of education to the capitalization of education in almost all over the world. Not long ago, Nata [3], in a one-day seminar entitled "The Dynamics of Islamic education in Indonesia," states that globalization is a major challenge for Islamic education in Indonesia. The influence of globalization said Nata, implicated in the shifting direction and the position of Islamic education in this country.

Therefore, according to him, the education program should combine simultaneously strengthening the moral character of their students. As we know that Islamic education has an important function and contribute to developing character building and moral values to human activities and developing countries [3].

Nata's suggestion seems to be reasonable and in line with the thinking of Cahyono [4] in the book "Menjinakkan Metakuasa Global", which explains that globalization is a force that is "blind". Therefore, it must be guided. If not, we will be dragged and lost by its power. Furthermore, Imam said, it also needs to be guided by the rules at the global level that is fair so as not to cause harm and havoc to those who have unusual or are not ready to use it. Admittedly, most of the developing countries and the poor countries are increasingly harassed and marginalized by it [5].

John Naisbitt (in Badrun [6]) in a book entitled "Global Paradox" see the other side of globalization which is full of paradoxes. Naisbitt was quoted by Badrun [6] in writing "Indonesia dan Wajah Ganda Globalisasi Pendidikan", argued the other side of the globalization paradox, that the more we become universal, the more tribal we act and think

locally, act globally. This is, according to Naisbit, meant that we had to concentrate on the things that are ethnical, which is solely owned by the group or the community itself as to the international expansion capital.

Naisbit's statement is a double face of globalization in thinking and social area. While the area of globalization in education, according to Badrun [6], the double face was also seen with the naked eye. For example, when all the nations agreed to proclaim the slogan of education for all, it is precisely that the globalization of education creates education for rich people only. On the other hand in his book "Megatrends 2000", John Naisbitt and Alvin Tofler (In Badrun [6]) also predicts the tendency of society in this era of globalization and future, that there are three trends are readily accepted by many countries in the world, namely food, fashion, movies and fun. Of course, in the context of education, educational factors became a trend which also affects public "taste" in the world. In this context, Firmanzah [7] in the book "Globalisasi Sebuah Proses Dialektika Sistemik", signalling the understanding that globalization is not the final result, but the dialectical process which continues to be followed and organized systematically.

Cahyono [4] also stated that globalization is not separated from the anomaly. The flow of money is supposed to move from rich countries to poor countries, but the opposite happened. Globalization actually becomes a means of transferring wealth from the poor to the rich. Instead of creating prosperity, Cahyono said, globalization would lead to deep inequality both intra and interstate. Furthermore, Imam stated that economic globalization does not immediately bring the world to prosperity in reaching the standard of living, the fulfilment of human rights, and access to markets, but rather creates global poverty. Not only that, Imam argued, neoliberal globalization hyper-competition condition with direct, even among people who never met, though.

Cahyono [4] also acknowledged the opinion of Thomas Hobbes, every man is the enemy to every man, in the understanding of globalization which the law of "jungle" applies cannibalism brutal and cruel. Who's stronger, he wins. The market economic system simply takes the best and leaves the rest, creating losers than winners. Africa, Cahyono said, is the face of "defeat" in the globalization context.

In the article entitling "Strategi Menghadapi Globalisasi", Cahyono [8] believed that every country in the world would have a strategy in the face of globalization so that the impact of integration and globalization. The position of a country can be known in globalization index as measured by several indicators, such as global connectivity, integration, and dependence on space economic, social, technological, cultural, political, and ecological. Cahyono [8] informs on the duration of January 2007, the Development, Concept and Doctrine Centre, a Directorate General under the Ministry of Defence released a report on Global Strategic Trends, 2007-2036. The document of 90 pages, he said, is a strategic analysis of the

challenges that will face the next 30 years that of climate change, globalization, and global inequality.

Cahyono cites Stiglitz's believes that globalization has great potential if organized and controlled. To be more humanity, globalization needs strong institutions and transparent set of institutions that can guide economic policy, political and social fairer, while favouring the poor world. Under the command of the supremacy of global capitalism that is deceitful and cruel, inhuman globalization becomes inevitable demands of the times. In this context, an important discussion related to the effects of globalization on Islamic education. According to Nata [3], there are at least five implications of globalization on Islamic education in various countries, including in Indonesia, namely: economic integrity, political fragmentation, technological advances, new colonization of culture, and communication between institutions. More details, Nata [3] explains that economic integration made education a commercial commodity. As a result, the motivation and perception of Indonesian people about education changes to the pragmatic perception, so that religious education is not so good. Meanwhile, political fragmentation, according to him, to make teaching and learning process more democratic, communicative, humane, tolerant, satisfaction, happiness, and always enjoy. Therefore, the improvement program of teacher competence in teaching skills and manage the learning process is very important. Globalization, said Nata, requires one more country and unite together to do the program and solve some of the problems in education.

According to him, the implications of globalization can give rise to new colonization in a culture that demands educational programs related to character education and moral [3]. However, according to Nata, this challenge becomes the starting point of research and development in every Islamic institution. The goal is to fix all the components of Islamic education among others the vision, mission, goals, targets, curriculum, teacher competence, teaching and learning, management, facilities, finance, the environment, and the other to fit and able to answer the challenge.

Meanwhile, Haidar Bagir (in Nata [3]) also stated three important elements in responding to globalization through education. The first three elements, a namely cognitive element that includes intellectual and academic abilities. Second, the affective element that emphasizes coaching emotions and attitudes of the students. The third element of psychomotor includes cultivation practices and habits. Therefore, according to Haidar, in a way that can be done is to use philosophy as a tool to spark student achievement, because the role of philosophy in education is very important to develop the critical thinking skills of learners.

Haidar believes that philosophy can also help improve students' ability of logical analysis, increasing sensitivity and develop a sense of noble attitude. Moreover, the philosophy of ethics and habits spur skills so that students are able to apply good moral values and love of beauty as well as to think and act globally and locally [3]. It was here, could be argued that through educational institutions, the

problem of Islamic education in the mainstream of globalization is believed to be what was meant as a "challenge" global can be designed as an opportunity to realize the essence and existence of Islamic education as "*rahmatan lil alamiin*". It is certainly any reason. Because globalization makes the world community to be open. Popper [9] in the book "The Open Society and Its Enemies", explains the phenomenon of globalization is actually a part of the human need to lead to a more open atmosphere, not closed. Only, in an open society must remain aware of who the "enemy" and who "friend". Here, many perceive globalization as a force "outsiders" who need to good-understanding.

In the global context, Islamic education is not only to be a part of Indonesian education, but also to be a part of a global education. Here, Islamic education is also in line with the vision, mission of education world led by the United Nations (UN). In education, UN campaigns on the idea of 4 Pillars of Education Universal formulated UNESCO (1996), namely: learning to know, learning to do, learning to live together and learning to be. In the context of Islamic education, in addition to the four pillars, also coupled with the 5 pillars, namely learning to believe in God. In this context, the problems of globalization certainly are important in the discussion of education policy in contemporary Indonesia. How efforts and Islamic education strategies look at the issue of globalization as part of the dynamics of the times that need to be put in the context of the latest of Islamic educational sciences dynamics. The hope, of course, Islamic education is in the atmosphere of modernization and globalization is able to play its role as a dynamic, critical, giving solution and actively in contribution.

2.2. Local Challenges: The politicization of education, corruption-poverty, terrorism and radicalism in Islamic Education in Contemporary Indonesia

Politicization of education is now back into a thorny problem and busy discussed, not only at the national and local level but also at the global level. The politicization of education different from the politics of education itself. The politicization of education tends to be significantly negative because the term "politicization of" means to effort of abuse of power. In the context of Islamic education, Islamic education politicization is interpreted as the abuse of authority and policies for certain political interests and makes education the politicization of Islam as the target object. In this case, education has become fertile ground for all parties in an effort to realize their respective interests.

In practice, the politicization of Islamic education is indeed clearly observed. Moreover, this practice has occurred before Indonesia's independence until now. In fact, in its development, some practices politicization of education in this country, presumably many parties have started to become a "new culture" which should be wary together. If not, then it could be a "boomerang" dangerous for anyone, anytime. Organizations of Islamic education in Indonesia most often made as the object of politicization

are boarding schools. In this context, Wahid (Gus Dur) [10], while still alive, ever ask in order to avoid the politicization of the boarding school (pesantren) for short-term political interests. According to him, about morals, please follow the clergy. But, when it comes to politics, should be separated with religious affairs. So, he ever stated, please no politicization of the boarding school for political purposes.

In the next discussion, Islamic education in Indonesia lately covered and linked to the issue of terrorism, radicalism and fundamentalism. Of course, this is a matter of Islamic education policy studies exam are still essential discussed seriously. Actually, the problem of terrorism, radicalism and fundamentalism in the world today is not a new thing, but it becomes actual and attracts global public attention, especially since the events of World Trade Center (WTC) in New York, United States on September 11, 2001. Violence in the name religion is also not a problem "yesterday" in the context of the travel history of world religions [11]. Violence does not only occur between people of different religions, clashes that led to the violence also occur in those who embrace the same religion. Call it the world's great religions, for example, Islam, Protestant, Catholic, Hindu, Buddhist everything ever had a history of violence.

Up to 5 years again, maybe, the phenomenon of terrorism is supposed to be getting stronger in Indonesia and even in the world. It is motivated by many factors of the global of politics, economy, culture and imperialism. In the global context, the terrorists seem to feel disadvantaged in the political and economic context. The terrorists finally feel like a victim and eventually had to fight. Who is fighting? Of course, the outside of him. One such group was the Western group represented the United States and its allies [12]. In Indonesia, the terrorist phenomenon only chain or part of the global terrorist network. Perpetrators are now well educated but indeed very young age. Therefore, the ways in the understanding of it must also change and be more pro-active non-violence.

How should we look at the fact that now struck a small part of the Muslim? We should look wise and sensible without having to blindly in the name of solidarity with the Muslims of the world. Solidarity among Muslims needs to be interpreted in the context of mutual remind, advice, help his best and pray. The problem of terrorism in the name of anything, including religion I think is not recommended.

In defends of terrorists is certainly a problem in itself. Wise, we need to continue to seek to fight terrorism without killing the terrorists because the terrorist association with the HIV-AIDS illness. It can be contagious and deadly. Whether the parties could prevent the terrorists without killing him? Of course, this is a difficult step but it does not mean that nothing could be done. Ideally need to wear a lot of ways of telling without killing.

The phenomenon of terrorism in Indonesia does not stand alone. Rather multifactorial and is connected between the factors with other factors. Globality of politics, economy, culture, ideology and imperialism became a very dominant factor for terrorism. Those involved in suicide

bombings generally positioned themselves as global crime victims and saw a fellow Muslim same fate. This country is no more considered as a foreign puppet that perpetuates political conception less "Islamic". On this basis, they rose to fight against global symbols of the Western group represented the United States and its allies [13]. Thus, factors that give birth to terrorism and violent in the name of religion is quite a lot. Terrorism can be born because the motivation of political interest to gain power.

Terrorism can also be engendered by an extreme ideology both secular and religious [14]. Last, terrorism is often also a violent movement to change the social and political situation caused by the marginalization of a group. At the global level, terrorism as a form of resistance against the global order. The phenomenon of terrorism as being part of a religious paradox. On the one hand, religion is a peacemaker, but on the other hand, religion has contributed to the conflict, sometimes even violent. Charles Kimball [15] in the book "when religions Become evil" debated with raises a million questions, what about religion? Is there a religion does contain elements that legitimize violence, even terror? Does religion play as part of the problem or as part of the solution? How to recognize the mode of violence on the body of religion? What should we do? With the map analysis, Kimball called for a return to the authentic religion, namely, the religious modus which is not simply to be loyal to the doctrine of scriptural (text) is static, but a living faith and support of a shared humanity and social justice impartially (context).

Weber [16] in his magnum opus "The Protestant Ethic and the Spirit of Capitalism" confirms the importance of religion as a spirit sat ethics and social change. The social function of religion for social change towards equilibrium multicultural society in this context is at stake for the sake of the modern community, not supporting governance established power, corrupt, anti-tolerant. In this context, the role of Islamic education coupled with state policy has a strategic function in creating a peaceful life in this country.

Furthermore, the fundamental problem in Islamic education which should be a concern, including the problem of corruption and poverty [17]. Corruption and poverty are two interrelated social pathologies [18]. Maybe we can say, one of the causes of poverty in this country and the craze is rampant corruption in all sectors of life. Ask why it is (still) happen? We all would understand, the potential and wealth of this country should not make people become poor (destitute). Still clearly remember, there was one song lyric Koes Plus who flicked the wealth of this country. The song's lyrics are nothing reads: "It is not only an ocean of milk, hooks and nets are enough for the living, no nothing like hurricane storms you encountered, fish and shrimp over to you. People say our land syurga ground, sticks, and stones so the plants."

Therefore, Ma'arif (former Muhammadiyah leader) once quipped that corruption and poverty have become a big problem very serious and give a big hand for the damage and destruction of this nation of Indonesia. Then, how eradication strategy? The first step that needs to be done is to diagnose the psychological roots of the problem of

corruption. Mahfud [19] in writing "Psikologi Korupsi", outlines that corruption is a socio-political pathology of a modern nation that needs to be understood, everyone. For every soul has the potential for corruption, anytime and anywhere. So all problems and challenges in Islamic education in contemporary Indonesia need to give solutions.

3. Conclusion

From the background to the problem discussion as described above, the responsibility of Islamic educational institutions is quite big in this kind of problem-solving efforts. In addition, governments and their staff need to be united in the face and solve it for the future of this country. Moreover, as a member of the United Nations, Indonesia participated signed a declaration of the Millennium Development Goals (MDGs), one of which is committed to the advancement of education. It is fitting for deviant behaviour that often do political elite needs to be replaced with exemplary morals. Then, all parties in the various agencies and public institutions, religion, education, politics, mass media, NGOs, and the public are expected to participate and is responsible for the creation of clean and good government. Islamic educational institutions would be expected in a leading position with the government set an example for all so that the output of Islamic education as a solution to the problems in this country.

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