

## **GLOCALIZATION ON THE CONCEPT OF ISLAMIC EDUCATION**

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### **Abstract**

Religion and culture is present in space and time, as the development of religious beliefs and practices. The plurality of tribes and Nations is the inevitability of creation, because God Almighty sent his people to learn to live in harmony. God puts people's lives in the heterogeneity and not its homogeneity. Diversity thus enrich the culture and practice of the practice patterns of diverse religion that makes people feel how rich world culture. This is where the role of cross- religious and cultural psychology, encourage active and respect for its diversity of ethnic groups and religions, and religious tolerance. Glocalization for Islamic education is necessary to put forward the dialogue between religions and cultures. It is certainly important to noteworthy with the rampant intolerance of internal and external call great faiths. On the other hand, the history of boarding school has its own uniqueness. The nuances of local and traditional draws researchers about boarding school. If glocalization then enter the boarding schools need to reform how it looks with adjusting to technological developments. Proposals for the reform and modernization of the Fazlur Rahman is good enough. In knitted fabric cross religious and cultural psychology is certainly interesting, help put forward and sounding Islam as a religion of peace.

**Keywords:** Islam, glocalization, modernization

### **Background**

Globalization has brought new changes in the Association world. The boundaries of the locality being due to technology from shortening the distance of time and space. Because of the dimensions of this emerging term *glocalisasi*, a new terminology towards diversity between the local and the global. To probe the meaning of *glocalisasi* then this paper down the definition based on the early history of the emergence of the *glocalisasi* jargon. Glocalization (a portmanteau of the words globalization and localization) is business jargon to describe the adaptation of a product or service against the region or culture in which they are sold. Glocalization similar to internationalization.

The word "glocalization" refers to the concept to describe individual, group, organization, product, or service that reflect global standards and at the same time the local standards. The term first appeared in the late 1980s in the writings of the Japan Economist at Harvard Business Review. According to the sociologist Roland Robertson, who popularized the word, *glocalisasi* describes the results of the new local adjustments against global pressure. At the Conference "Globalization and Indigenous Culture" in 1997, Robertson said that *glocalisasi* "means the emergence of a universal tendency and centered at the same time." Therefore, the glocalization contributed to the cultural heterogenisasi the term glocalization

term is a combination of globalization and localization. In his book, Ritzer extended glocalization as global and local interpenetrasi that gives a unique result in the different geographical regions. Glocalization emphasis on integration between local and global. On the other hand, glocalization involves the interaction of the many formats of local and global culture that led the heterogeneity in relation to variations of environmental culture. Simple glocalization is something that global value that is interpreted with local value.

Glocalization is the local and global interpretation that gives a unique hybridization results in different geographic regions. While globalization is a process that creates its homogeneity through global expansion on certain practices and common formats. In a nutshell glocalisasi refers to the process that led to the cultural heterogeneity while globalization plays a role in the trend towards a narrowing of its homogeneity. Glocalisasi is arguably the effects of globalization. Although glocalization may give rise to a reciprocal cultural transformation, but the cultural transformation that often produce a lop-sided economic power relations among cultures that interact. Just look at foreign franchises coming into Indonesia rose to sell special food "smell" of Indonesia. Well, there was the transformation of the culture, right? Edges problem economically.

The power of the glocalization or localization of globalization which meant not only to translate things that go but creates itself in accordance with the local culture, being able to strengthen national integration. "Indonesia has the capability to do so. One of the characters that have proved it is capable of developing the Mpu Tantular one paragraph in the book Sotasoma in India became an incredible story with a different version, "said inter-faith spiritual figures, Anand Krishna in the Appointment of the liver together with Anand Krishna with the theme" culture as the Foundation of national integration "in Yogyakarta on Sunday. According to him, the one who can survive are the ones that are not carried by the globalisation but do glocalitation. He explains the power of culture also has brought Indonesia towards independence after Sukarno-Hatta proclaimed the sentence that expresses the wishes of Indonesia to independence. "They were both courageous on behalf of the people of Indonesia in the manuscript of the Proclamation because they can see it from the side of culture belonging to Indonesia," he said.

Ki Hajar Dewantara state that Pancasila was the quintessence of culture. Bung Karno stadium that initiated the Pancasila admitted to not create but only drew the nation's cultural values that belong to Indonesia. "Our culture gives discretion to return to in the manners of

life, so that the value of culture and manners are expected to be planted in the school to restore the national education system," he said. To appreciate the cultural diversity is also one of the important factor of integration. Since the time of Majapahit in the book Sutasoma have known the term "Bhinneka Tunggal Ika Tan Hana Dharma-Mangrwa ' which means different but still one and there is no truth's duplicitous. The diversity that exists within the community that either Indonesia religion, tribe, ethnicity, social status, indeed is not a problem because the nation of Indonesia has the same cultural roots of contention between religions always happen everywhere. The history of life the people of manusia are always tinged with religious conflict. The dynamics of the relationship between the often conflicting religions, so that Hans Kung says that there is no world peace without peace religion-agama<sup>1</sup>. For Indonesia the harmony between the religions recognized by the State constitute the values of Pancasila with the motto "Bhineka Tunggal Ika". Principle of Bhineka Tunggal Ika was still tinged by conflicts between religions in Indonesia such as Ambon, Poso, or in Mataram. In Papua Province, a religious conflict also showed the presence of the symptoms although it still has not happened just as happened in the three areas.

### **Concept of Islamic Education**

Pesantren (or huts, surau, dayah, as mentioned elsewhere) is not the only educational institution of Islam, and this tradition is only one of several tendencies in Islamic Indonesia. Sunan Giri of the story can be reflected in how religion is engaged in political, legal, social, and spreading knowledge in shaping the values of reference in the community. Anom commentary did not do it in the education pattern in Kauman. Dirawati boarding school education pattern since the first no longer answer new questions from the public. The influence of colonial political power in an instant to change without any anticipation of Tafsir Anom. Ulama no longer provide perestuan in the appointment of the king. The colonial government after the revolution motion through traditional power to co-opt the war that is now offered recognition and perestuan against the king, this can be traced from the narrative in *The History Of Java* (2008). In the educational process, this can be seen in a similar context is written Selo Soemardjan in *Social Change In Yogyakarta* (1981), Selo write about the role of schools has changed because of the penetration of secularized science in the curriculum of schools, reduce religious education increase knowledge which brought the colonial. Here the role of the clergy become eroded the impact on the release of the influence of religion is no nlonger the ethos

of behavior, but simply text read.<sup>1</sup>

The limited historical study of the schools has resulted in less disclosure of the position and role of pesantren in Indonesia's history, when boarding is one force of history that helped to background Islamic movements in Indonesia (Kuntowijoyo, 1987). It is therefore indispensable historical studies. This is reinforced by the presence of several reasons: first, in the early twentieth century until the end of Dutch colonial rule (1900-1942) demonstrate the ability to maintain the existence of pesantren itself under pressure and supervision of the colonial government. Second, the social changes taking place in society, especially the Western model of education, did not influence the development of the pesantren. In this context boarding school as an institution education can adapt to the demands of society. Third, the academic development of the pesantren is also very interesting to study, because the boarding school is the center of the study and dissemination of religious sciences.

Early development of the pesantren in East Java government starts at the end of Majapahit in Surabaya Ampeldenta area. The development of schools in the later period was not revealed clearly. Restrictions on the use of the schools are also unclear. Criteria of schools developed by Zamakhsyari Dhofier to see their five basic elements that must be present in pesantren (Dhofier, 1996). Five elements are huts, mosques, students, teaching yellow book, and kiai. Based on these criteria then Martin Van Bruinessen stated that the oldest boarding schools in East Java is Pesantren Tegalsari in Pacitan<sup>2</sup>, founded in 1710 (Van Bruinessen, 1999).<sup>33</sup>

With regard to the structural problems of Islamic educational institutions also faced also with the enactment of Law No. issue 32 of 2004 on Regional Autonomy. How to policy Religious Affairs about this. On the one hand the problem of education is one of the parts management submitted to the area, while the issue of religion remains at the center of its management. In connection with it needs to be studied carefully and wisely that gave birth to the policy that maintains the existence of Islamic educational institutions as well as the fair and equitable treatment in terms of deepening.

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<sup>1</sup><https://aramdhon.staff.uns.ac.id/files/2011/09/agama-dan-perubahan-sosial-sebuah-tanggapan-pudarnya-kauman1.pdf>

<sup>2</sup> Yang benar adalah Ponorogo

<sup>3</sup> Jurnal BS No. 1 Februari 2005 Joko.doc - Perkembangan-Pesantren-di-Jawa-Timur-1900-1942-Joko- Sayono.pdf

Both cultural, Islamic educational institutions, especially pesantren and madrasas many regard it as an educational institution "second class". So that this perception affects the Muslim community to put their children to the educational institutions. The views that consider Islamic educational institutions such as educational institutions "second class" can be seen from its output, teachers, facilities and amenities are limited. The impact is the scarcity of educated Muslim society and a good income, and that has a position / positions, sending their children to Islamic educational institutions such as the above. The three human resources managers and implementers of education in Islamic educational institution consisting of teachers and administrative staff needs to be improved. Terms of the number of teachers and professionals are still lacking. General subject teachers (Maths, Science, Biology, Chemistry, etc.) is still not sufficient. It is quite an impact on its output.

The real essence of Islamic education, it is education that takes into account all aspects of human development in a cohesive whole without compartmentalization, without any dichotomy. The separation between religious education and general education, as once practiced by most Muslims, certainly not in accordance with education concept. Separation as it is, used as a rationale by the World Conference on Islamic education to be achieved. So that learners can achieve the ultimate goal (ultimate aim) Islamic education, it is a fundamental problem that really needs attention is drafting education program outlined in the curriculum. Understanding the curriculum are all activities and educational experience designed and convening by educational institutions for learners, both within and outside the school with a view to achieving educational goals that have been set.

Guided by the scope of Islamic education is to be achieved, the Islamic education curricula oriented to three things:

1. The achievement of objectives *hablum minallah* (relationship with God)
2. The achievement of objectives *hablum hablum* (relationships with humans)
3. The achievement of objectives *hablum minal'alam* (relationship with nature).

The idea of Islamic education modernization program is rooted in the "modernization" of thought and Islamic institutions as a whole.<sup>4</sup> The basic framework behind the "modernization" of Islam as a whole is the "modernization" of Islamic thought and institutions is a prerequisite for the rise of Muslims in modern times. Therefore, Islamic thought and

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<sup>4</sup> Azyurmadi, *Pendidikan Islam, Tradisi dan Modernisasi Menuju Milinium Baru*, Jakarta : Logos Wacana Ilmu, 2002), hal. 43.

institutions including education must be modernized, simply must be adapted to the framework of "modernity"; for defending the Islamic institution of "traditional" will only prolong the agony helplessness of the Muslims in dealing with the advancement of the modern world.

Fazlur Rahman, a reformer who was most responsible for the 20th century, a major influence in Pakistan, Malaysia, Indonesia, and other countries (the Islamic world), as well as in the Chicago American (in the West) has various ideas related to these issues. He was critical both to itself and to the Islamic heritage of tradition West. He managed to develop a method that can provide an alternative solution to the problems of contemporary Muslims. The crisis seems to be very aware of the methodology of Fazlur Rahman as the causes of the decline of Islamic thought, as an alternative methodology considers as a central point of Islamic intellectualism crisis resolution.<sup>5</sup> The implications of this methodological alternatives, according to a major project of Muslims that led to the renewal of Islamic thought. The large projects take a long time also require supporting infrastructure, no other is the Islamic education system. According to the education system must first be modernized, making it capable of supporting Islamic intellectual productivity by raising intellectual standards. Modernization of education is one approach to solve the long-term to the problems of Muslims in the days to come. Therefore, the modernization of education is an important thing in the birth of a modern Islamic civilization that is in accordance with the times. Moreover, the question of peoplehood and nationhood will be more complex as more modern era demands anyway. This condition should be able to be answered by Islam as a religion and life order system in which there is also a system of education.

Education is a basic program that is very strategic in carrying out the reform movement in Islam. The function of education in this regard would not only eliminate illiteracy or form the character of a society. Moreover, education is expected to occur through changes in all fields. Therefore, there is rarely a reform movements always make the field of education as the main target. Success in this field will determine the success of modernization in other fields. Islamic education in Indonesia can be divided into two levels: elementary- secondary education Islam and Islamic higher education.<sup>6</sup> Then, the elementary-secondary education of

<sup>5</sup> Fazlur Rahman, *Islam and Modernity, Transformation of an Intellectual Tradition*, The University of Chicago, Chicagi, 1982., terj. Ahsin Mohammad, 1985, Pustaka, 34.

<sup>6</sup> Sutrisno. 2006. *Fazlur Rahman Kajian Terhadap Metode, Epistemologi dan Sistem Pendidikan*. Yogyakarta: Pustaka Pelajar, 202.

Islam in Indonesia can be divided into three types, namely schools, schools and madrasah. Each of the three it has advantages and disadvantages. In general, schools are superior in the field of religious sciences, but weak in the field of general sciences, otherwise the school is weak in the field of religious sciences, but excelled in the field of general sciences. While Madrasah was established aiming to accommodate schools and school excellence, in addition to eliminating the disadvantages of both. The core of the Islamic educational materials at that time were religious sciences are focused on teaching the classics. Classical texts also called yellow book is providing a barometer of the level of a person's religious understanding.

Integration of science in Islam is a necessity that can't be negotiable. It is very urgent nature if not to the civilization of Muslims always retarded. This integration effort starting from the birth of the idea of "Islamization of Knowledge". This effort was spearheaded by Ismail Raji al-Faruqi in 1982. In contrast to Fazlur Rahman, Rahman is more likely to develop Muslim scientists than Islamization of knowledge. How this is done by Rahman by selecting experts potential young Muslims to teach them modern Western methodology. This method is quite effective for reliable printing Muslims. For example, to mention some figures in Indonesia such as M. Amin Rais, Ahmad Shafi Ma'arif, Nurcholish Madjid, A. Qodri Azizi, Mulyadi, and others. Method of modernization of education suggested Rahman to education in Pakistan can be applied to higher education of Islam in Indonesia, by the way: first, to revive the ideology must learn and develop science, second, integrating the science of religion and common in Islamic higher education in Indonesia for the benefit race, third, aware of the importance of language as a communication tool, fourth, meth- repeat and memorize with methods to understand and analyze.

Then, if the educational thinking Rahman, systematized into the curriculum whose elements include four things, namely objectives, materials, methods, and evaluation, will appear as follows. Regarding the purpose of education is found that there are three kinds of objectives, namely (1) to develop a human so that the knowledge gained will be the organ of the whole person creative, allowing humans to utilize natural resources for the good of mankind, (2) to save mankind from themselves by themselves and for themselves, and (3) to give birth to a scientist who integrates science and general science modern religion. Regarding the material, if it is associated with the classification of science, there are three kinds, namely knowledge about nature, human knowledge, and knowledge of the history. Regarding the method of learning is done with an emphasis on how to understand and analyze the learning materials by applying the theory of a double movement. This method provide

the opportunity for students to understand and analyze the learning materials to the rhythm of their own, ranging from the quest and material tracking, read, understand, analyze, test to actualize in real life. Regarding the evaluation can be done with the class-based evaluation system. This type of evaluation system, including the overall student learning process, starting from the beginning to the end. Then, are used as indicators of graduation is not only cognitive, but all indicators are derived from competencies to be achieved so that bear a critical and creative scientists. Some influence on the relationship between Islam and cross-cultural education and religion are: 1) Effect of Technology, 2) Uniqueness Demographic, 3) Effect economy and politic 4) Form of Self-Awareness, 5) Ethics Interests, 6) Influence of Media. In addition, the foundation of cross-cultural communication and religion have several approaches: 1) The functionalist approach, 2) Interpretative approach, 3) Critical Approach.

While the culture of education have a close relationship. Culture is the result of the human mind, in this case various shapes and menifestasinya known throughout history as the man who does not belong to a rigid, but always evolving and changing and developing people to adjust to changes in cultural and traditional challenges of the times when entering the modern age. Education is practically inseparably linked with cultural values. In maintaining and preserving their own culture, in the process of transferring the most effective is the way of education. Both are very closely related as complementary and supportive of one another.

Education has a strategic role to develop and restore a way of thinking and attitude of students to the level that understands the plurality of society. Organized education should be education empathy and sympathy for the problems of humanity such as oppression, poverty, massacres, and so on. Religious education that lasts not just planting discourse through indoctrination process of the brain, but to train skilled religion and readiness to face concrete problems in society in the form of a difference. Religious education as such a kind of jurisprudence, interpretation should not be singular, but using other approaches. It becomes very important, because the child will always have a clear choice stance on two different options, and the differences that exist necessarily require a reason the difference. Eg reasons ablution different way, or it could be about how to read a word interpretation but has a lot of meaning. To develop social intelligence in the form of social interaction process, students should also be given the material introduction of interfaith or ideology. This can be done with the program of inter-religious dialogue should be organized by the institute Islamic education. For example, about fasting which was also done by other religions, such as the bikhsu or other

religionists. This program is very strategic, in particular to provide insight to students that fasting was also into other religious rituals. By itself will evolve beyond Islam understanding that there is no salvation.

Therefore, if this destructive phenomenon is not taken seriously, then our nation will slowly disintegrate the nation only because of trivial reasons. In the meantime also cross religious and cultural psychology is needed for tackling the problems of social psychology. The idea of interfaith tolerance and pluralism, will actually lead us to understand *\_kesetaraan* believers before God. Although we are of different religions, but faith in God's sight is the same. By faith concerning our appreciation to God, which is far more profound than formal aspects of religion, concerning religiosity or intelligence of the spiritual language of science now. Therefore, that are necessary today in appreciation of the problem of interreligious pluralism, is the view that anyone who believed -without should see what- religion are equal before God. Because God we are all one God. In terms of Islamic theology, this should not be a problem. The Qur'an asserts that salvation in the hereafter just depends on whether one believes in God, believe in the hereafter and do good. And apparently the core teachings of religion is about three things. This was stated Qur'an in Surah al-Baqarah and Surah al-Ma'idah (Q.S. 2: 62 and 5: 69).

## CONCLUSION

From the above description, it can be concluded that to get Islamic education *glokalitas* need to promote dialogue between religions and cultures. It is certainly important to be put forward with the widespread intolerance of internal and external major religions. Because it is now being developed for multicultural education up to the level of S3. Meanwhile, the boarding school has its own unique history. Nuance traditionally attracts local and researchers about the *pesantren*. If boarding entrance *glocalization* then schools need to reform zoom to adjust to developments in technology. Proposed reform and modernization Fazlur Rahman was pretty good. In the knitted fabric across religious and cultural psychology is certainly interesting, helped bring forward and sounding Islam as a religion of peace.

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