## THE IMPACT OF GLOBALIZATION ON ISLAMIC EDUCATION IN ISLAMIC BOARDING SCHOOLS

**Tiara Paramita[1], Tiara Maya Sari[2]**
[1,2]Elementary School Teacher Education, Universitas Muhammadiyah Sumatera Utara
Email: [1] tiaraparamita1411@gmail.com , [2] tiaramayasari824@gmail.com

### Abstract

This journal aims to analyze the multifaceted impact of globalization on Islamic education in Islamic boarding schools. Islamic boarding schools, known as pesantren, have a long-standing presence and play a crucial role in the education of Muslim students, predating the establishment of the republic. In the context of an increasingly interconnected world, this study explores the profound changes brought about by globalization in various aspects of Islamic education within pesantren. The research delves into the transformation of teaching methods and the adaptation of curricula in response to global influences. With the advent of technology and the proliferation of information and communication tools, pesantren have incorporated modern teaching methods, enabling them to cater to the needs and learning preferences of contemporary students. The integration of non-Islamic subjects within the curriculum, such as foreign languages and general sciences, has become a strategy employed by pesantren to equip students with broader knowledge and skills necessary for navigating the global landscape. Moreover, the research investigates the challenges faced by pesantren in maintaining Islamic values and identity amidst the forces of globalization. Pesantren strive to uphold their fundamental principles while encouraging critical thinking and openness to diverse perspectives. By establishing partnerships with international institutions and engaging in global collaborations, pesantren can tap into global resources, exchange knowledge, and enhance the quality of Islamic education they provide. This mutually beneficial relationship allows pesantren to enrich their intellectual wealth while contributing to the broader Muslim intellectual heritage. In conclusion, this research highlights the significant impact of globalization on Islamic education in pesantren. It underscores the need for pesantren to adapt to changing circumstances, preserve Islamic values, and capitalize on global opportunities to ensure the provision of relevant and quality education for Muslim students in the modern world.

**Keywords :** Globalization, Islamic Education, Islamic Boarding Schools, Teaching Methods, Curriculum, Islamic Values and Identity.

### Introduction

In the present era, human behavior is highly disciplined and formal due to adherence to organized systems that require high discipline. People can learn from various customs, traditions, and behaviors of others through globalization, which enables them to adapt to any situation. Therefore, in this advanced modern world, good morals are extremely important. Globalization has brought about social changes that have given rise to pragmatic, materialistic, and individualistic values. This applies to Indonesian society as well, which, despite having its own local culture, has had to adopt Western culture as a measure of modern lifestyle in order to be considered a modern society. Additionally, as a nation with diverse religious and belief systems, the population has its own reference points based on those beliefs, which have helped elevate the dignity and status of the community and serve as a filter for the entry of Western culture, which is a product of the industrial revolution that has undermined human dignity. With the individual freedom promoted by Western ideology, Muslim society has found it challenging to maintain control over moral and spiritual beliefs. (Atiah, N. 2020, May). Islamic boarding schools, or pesantren, are Islamic educational institutions that have existed even before the establishment of this republic (Ridhwan,

Nurdin, & Samad, 2018). Pesantren is the oldest Islamic educational institution system in Indonesia. It was born from an archipelago local wisdom that has survived existentially as if it were an open secret in the midst of society. The existence of pesantren provides valuable data in all aspects, including its scholars (kiai) and its educational system. This is what makes pesantren and everything it possesses a local wisdom and intellectual wealth of the archipelago (Abubakar, 2018). In the era of globalization, pesantren seems to need to be acknowledged as the intellectual wealth of the archipelago that can contribute to the emergence of noble and responsible Muslim intellectual treasures, both for themselves and the surrounding community (Haryanto, 2017). Therefore, it is crucial to have a discussion on the extent of the role of Islamic boarding schools (pesantren) as Islamic educational institutions in Indonesia. As an educational institution, in principle, Islamic boarding schools have a strategic role in developing Islamic education with a multicultural perspective. (Cambridge: Harvard University Press, 2000). This is because in general pesantren grow and develop from a diversity of traditions and culture or local culture. So it is very visible if the cultural diversity develops in the pesantren. This is reflected in the behavior patterns of the students who have different traditions, the kyai's humble attitude towards different views and cultures, teaching methods, and the material of the book which contains various views of scholars who are accommodative towards the traditions of society. The definition of multiculturalism itself is almost the same as pluralism, namely a system of values or policies that respect diversity in a society based on a willingness to accept and respect the condition of other groups of different ethnicities, ethnicities, gender or religion. (Anwar, M. S. (2006).

## Research Methodology

This approach uses qualitative methods, such as interviews with Islamic boarding school scholars, teachers and students, as well as direct observation at Islamic boarding schools and Applying a questionnaire to pesantren students to get their views on the influence of globalization on Islamic education.

## Result & Discussion

### Changes in Teaching Methods

Islamic boarding schools have five basic elements that distinguish pesantren from other educational institutions. The five basic elements of the pesantren are, First, Kyai. Kyai is a central figure in Islamic boarding schools who provide teaching. Kyai have the most essential role in the establishment, growth and development of a pesantren. As the leader of the pesantren, the success of the pesantren depends a lot on the expertise and depth of knowledge, charisma, authority and skills of the kyai. In terms of teaching methods, Dhofier (1994: 28-29) notes that the main method of the teaching system in Islamic boarding schools is the bandongan system or the weton system. . In this system a group of students listen to a teacher who reads, translates, explains and often reviews Islamic books in Arabic. The durability and continuity of the Islamic boarding school education system when analyzed with structural-functional theory was initiated by Talcott Parsons by suggesting that for a system of social organization to survive, the system must have four things called AGIL: (Ritzer & Goodman, 2004: 121) adaptation (adaptation), namely the system must adapt to the environment and adjust the environment to the needs. Goal attainment (has a goal), namely a system must define and achieve its main goal. Integration, namely a system must regulate the relationship between the parts that become its components. Latency (pattern maintenance), namely a system must equip, maintain and improve, the cultural patterns that create and sustain motivation.

### Curriculum Adaptation

On the curriculum side, pesantren must be able to adapt to the realities of globalization. This is part of management that focuses on how to develop curriculum designs in it. If the pesantren is affiliated with formal education, then it is important to balance and develop the general knowledge learned by students at school through the curriculum. If the pesantren is not affiliated with formal education, it is necessary to consider seeking affiliation or establishing a formal educational institution under its auspices. Samsudin, S. (2020, February). This creates the needs of the students in the future after they study at the pesantren to be fulfilled and balanced. Islamic boarding schools can combine their curricula by paying attention to several aspects. The first is the linguistic aspect, which is not merely studying knowledge from the language of the book (Arabic), but also includes other foreign languages needed in global competition. When international languages are taught and accustomed to in Islamic boarding schools, both active and passive language skills can be acquired by students Maghfiroh, A. (2016).

### Maintaining Islamic Values and Identity

Strengthening the pesantren's value system is actually maintaining the traditions and values of the pesantren so that what can be done is strengthening its existence as an Islamic educational institution that is concerned with developing human resources. Royhatudin, A. (2018).  In this effort, Islamic boarding schools have advantages that

are practically not owned by other social educational institutions, namely in the form of ethical values, morality, religiosity, togetherness, modesty, independence and so on. These values become very extraordinary when juxtaposed with the breadth of science-technology and the skills prowess of each individual who is educated at the pesantren. Values in the form of skills that are transmitted to children aged in basic education as a first step make Islamic educational institutions or pesantren more flexible in applying and giving lessons that can be received immediately and quickly understood, because the learning process is practiced empirically and of course experience. fun ways based on the needs of the community, so that pesantren are no longer traditional Islamic educational institutions that only deal with religious issues, but are also able to dedicate themselves to the development of science-technology for the people. The development of human resources offered by Islamic boarding schools does not only emphasize cognitive, affective and psychomotor aspects, but also theoretical and practical aspects, which are oriented towards all the pragmatic life needs of students when it is time to graduate from Islamic boarding schools. With a development model like this, it is hoped that the pesantren's output will truly be ready to compete with the world outside the pesantren.

*Synergy with Global Forces*

Proses pendidikan yang ada dalam rangka menyiapkan keberadaan santri ketika berada di masyarakat pada saatnya. Praktik yang sama dijalankan di Norwegia (Mandt:2008). Pendidikan dibingkai para peserta didik berasal dari beragam latar belakang budaya dan status sosial. Dengan demikian, pendidikan diarahkan untuk mencapai tantangan dan tujuan yang berbeda sesuai dengan keadaan personal masing-masing murid. Program pendidikan tertentu belum pasti diperlukan oleh murid-murid, walaupun berada dalam waktu yang sama. Bentley College di Boston, Amerika Serikat memberikan bukti bahwa perubahan secara cepat dapat diatasi dengan adaptasi kurikulum yang tepat (Fedorowicz dan Gogan: 2001).

## Conclusion

Globalization has had a significant impact on Islamic boarding schools, including in teaching methods. The use of information technology and the integration of social media has influenced the way Islamic boarding schools teach and transmit Islamic values to students. Islamic boarding schools have adapted to globalization through the integration of non-Islamic subjects in the curriculum. This provides a broader understanding for students in dealing with a complex global era. Maintaining Islamic values and identity is an important challenge in facing the impact of globalization. Nonetheless, pesantren have made efforts to strengthen Islamic identity and ensure that these values remain the main focus in the education of pesantren children. Synergies with global forces, such as collaboration with international institutions, provide opportunities for Islamic boarding schools to enrich the Islamic education of Islamic boarding school children and expand their networks and available resources. The conclusion of this journal underscores the importance of pesantren in dealing with the impact of globalization. Islamic boarding schools need to continue to adapt, maintain strong Islamic values, and establish synergies with global forces in order to provide quality and relevant Islamic education in an ever-evolving global era.
.

## Refrences

Anwar, M. S. (2006). Menggali Kearifan Pesantren untuk Multikulturalisme. *Jurnal Al-Washatiyyah*,

Astuti, S. A. (2017). Islamic Boarding Schools and Globalization. Tarbawiyah: Educational Scientific Journal, 11(01), 16-35.

Atiah, N. (2020, May). Disruptive Era Learning Towards Society 5.0. In Proceedings of the National Seminar on the Postgraduate Program at PGRI Palembang University.

Dhofier, Z. (2011). Islamic Boarding School Traditions: A Study of Kyai's Viewpoints and Manan's Vision - Endurance and Existence of Islamic Boarding Schools in the 4.0 Era 167 Concerning Indonesia's Future. Jakarta: LP3ES.

Fedorowicz, Jane and Gogan, Janis L. 2001. "Fast-Cycle Curriculum Development Strategies for E-Business Programs: The Bentley College Experience". Journal of Education for Business, Vol. 76, No. 6:318-327.

Hidayat, T., Rizal, A. S., & Fahrudin, F. (2018). The Role of Islamic Boarding Schools as Islamic Educational Institutions in Indonesia. Ta dib Journal of Islamic Education, 7(2), 461-472.

Maghfiroh, A. (2016). From Daily to Fluency: Boosting Your Foreign Language Skills with Daily Language Activities. Journal of Education and Learning Dimensions, 3(2), 49-56.

Manan, M.A. (2019). The resilience and existence of Islamic boarding schools in the 4.0 era. Journal of Indonesian Islamic Education, 3(2), 301-313.

Mandt, Gunnar. 2008. "The Quality Framework in Norway". Intercultural Education, Vol. 19, No. 2:177-182.

Multicultural education, according to Bikhu Parekh (2000), is "an education that liberates from various ethnocentric biases and prejudices and liberates to explore and learn from various perspectives and other cultures. In short, with the introduction of multicultural education each student can have an awareness of social culture. Parekh monks. Rethinking Multiculturalism: Cultural Diversity and Political Theory, (Cambridge: Harvard University Press, 2000), 225.

Royhatudin, A. (2018). Strengthening the values of Islamic education in the Menes Central MALNU elementary school. Journal of Islamic Religious Education, 15(2), 184-198.

Samsudin, S. (2020, February). Challenges of Islamic Boarding School Education Institutions in the Disruptive Era. In Conference on Islamic Studies FAI 2019 (pp. 221-230).

Triono, A., Maghfiroh, A., Salimah, M., & Huda, R. (2022). Transformation of Islamic Boarding School Education in the Era of Globalization: Adaptation of a Globally Minded Curriculum. Al-Tarbawi Al-Haditsah: Journal of Islamic Education, 7(1), 72-81.

Wekke, I. S. (2012). Islamic boarding schools and entrepreneurship curriculum development: Study of the roudahtul khuffadz Islamic boarding school in Sorong, West Papua. Inference: Journal of Religious Social Research, 6(2), 205-226.