

---

## INDONESIAN MADRASAH IN THE ERA OF GLOBALIZATION

R. Dedi Supriatna<sup>1</sup>, Sita Ratnaningsih<sup>2</sup>

<sup>1</sup>STAI Al-Masthuriyah, Sukabumi, Jawa Barat, Indonesia

<sup>2</sup>Syarif Hidayatullah State Islamic University of Jakarta, Indonesia

E-mail: [dedy.supriatna@gmail.com](mailto:dedy.supriatna@gmail.com)<sup>1</sup>; [sita@uinjkt.ac.id](mailto:sita@uinjkt.ac.id)<sup>2</sup>

---

Received: 04<sup>th</sup> March 2017; Revised: 05<sup>th</sup> May 2017; Accepted: 08<sup>th</sup> June 2017

---

### Abstract

This paper aims to review the changing roles of madrasah in Indonesian education, identify challenges and opportunities of madrasah and examine the adaptability of madrasah to global challenges. Historical and sociological approaches were used in order to understand the changing social and political contexts. It is assumed that the main challenges that madrasah is facing is no longer how to internalize Islamic values within the context of nation state, but how prepare young Muslims to play important roles in the globalizing world by pushing role of information technology. In addition, this paper also discuss how the dynamic of global values challenges and influences the well-established Islamic values. The major finding of the study is that while successful in promoting the idea of nation state through its curriculum and school traditions during the New Order Era in Indonesia, madrasah is currently struggling to adapt to the rapidly growing communication technology, implies that Indonesian government supports technology to increase role of madrasah.

**Keywords:** globalization; information technology; Islamic school; madrasah;

### Abstrak

Artikel ini bertujuan untuk mengkaji perubahan peran madrasah dalam pendidikan di Indonesia, mengidentifikasi tantangan dan peluang madrasah dan menguji kemampuan adaptasi madrasah terhadap tantangan global. Pendekatan historis dan sosiologis digunakan untuk memahami konteks sosial dan politik yang berubah. Diasumsikan bahwa tantangan utama yang dihadapi madrasah bukan lagi bagaimana menginternalisasi nilai-nilai Islam dalam konteks negara bangsa, namun bagaimana mempersiapkan pemuda Muslim untuk memainkan peran penting di dunia global dengan mendorong peran teknologi informasi. Selain itu, artikel ini juga membahas bagaimana dinamika nilai-nilai global menantang dan mempengaruhi nilai-nilai Islam yang mapan. Temuan utama dari penelitian ini adalah ketika berhasil mempromosikan gagasan negara dan bangsa melalui kurikulum dan tradisi sekolahnya selama Era Orde Baru di Indonesia, madrasah saat ini berjuang untuk menyesuaikan diri dengan teknologi komunikasi yang berkembang pesat, menyiratkan bahwa pemerintah Indonesia mendukung teknologi untuk meningkatkan peranan madrasah.

**Kata kunci:** globalisasi; teknologi informasi; sekolah Islam; madrasah

**How to Cite :** Supriatna, R. D. Ratnaningsih, S.(2017). Indonesian Madrasah in the Era of Globalization.

TARBIYA: Journal of Education in Muslim Society, 4(1), 89-103. doi:10.15408/tjems.v4i1.5908.

**Permalink/DOI:** <http://dx.doi.org/10.15408/tjems.v4i1.5908>

---

## Introduction

Science education is currently viewed as inadequate in the developing and developed worlds (Zou'bi, 2015). The rapid development of information and technology has some influences on education. The use of advance technological devices in education, for instance, has made education more fun and resourceful. With technology, students can learn not only from their teachers but also from limitless sources of information that they can easily find. Technology, especially information and communication technology, does not only make a human being work faster and easier, but also connect people all over the world. Exchange of information occurs among people across nations, races, and religions. This allows people to learn other people's knowledge, experiences, and values, and hence significantly influences social changes. This is one of the various understandings of globalization.

As an education institution characterized by Islamic values, madrasah is entering a new phase of development, that is adapting to globalization. This is a crucial issue to discuss considering the current state of madrasah in Indonesia. There are two major problems that madrasahs around Indonesia are facing when it comes to globalization. The first is technological awareness. As technology plays a central role in the global era, it is very critical to have access to information and communication technology. The second is an adaptation to different cultures. Information technology does not value free; it comes together with foreign cultures sometimes to enrich the existing culture, some other times it challenges the pre-existing values. Not only that, having information and communication technology as part of our social lives also means creating a new set of culture.

With that in mind, madrasah is challenged to adapt to the rapid development of

information and technology and be ready for its implications. This means madrasah should be able to transform itself into an educational institution that values information and communication technology as media and as a resource for education. This is actually the only way to make madrasah adaptable to the changing society.

Institutional transformation is actually not something new to madrasah. Before this challenge, madrasah had taken a major step to modernize its educational system and integrate itself into the national education system.

Globalization is an unavoidable phenomenon. Despite the controversy that it comes with, globalization continues to pose challenges to every institution, including madrasah. It forces every institution, and even every human being, to accept its presence; it does not give any option to stay away. The main problem is how madrasah transforms itself into a global oriented institution?

This paper tries to explore the challenges that madrasah, as an Islamic education institution, should face when entering the global era. However, to better understand madrasah within the context of Indonesia, this paper will shortly explain the development of madrasah and how it changed overtime, responding to social and political changes. In the end, this paper proposes several ideas to make madrasah adaptable to globalization, without necessarily compromising its characters as a typical Indonesian Islamic education institution. It is expected that this paper will be able to guide those who do not understand madrasah into a proper understanding of madrasah in Indonesia, which is different from madrasah in other countries. This paper also aims to offer several suggestions to principals and educators of madrasah to enhance the capacity and the

capability of madrasah for it to have positive and optimistic attitudes towards globalization.

## Method

This paper aims to review the changing roles of *madrasah* in Indonesian education, identify challenges and opportunities of madrasah and examine the adaptability of madrasah to global challenges. Historical and sociological approaches were used to understand the changing social and political contexts. It is assumed that the main challenges that *madrasah* is facing are no longer how to internalize Islamic values within the context of the nation state, but how to prepare young Muslims to play important roles in the globalizing world by pushing the role of information technology. Also, this paper also discusses how the dynamic of global values challenges and influences the well-established Islamic values.

This study employs a descriptive qualitative method, classification, analysis and synthesis, generalization and specification.

## Results and Discussion

### Madrasah and Nationalism in Indonesia

Madrasah is not a unique Indonesian education institution, nor the first Islamic education institution in Indonesia, yet it had developed significantly and made some significant contributions to national education. The most interesting thing about madrasah (and some other Islamic education institutions in Indonesia) is its adaptability to social changes. Meaning that, as history tells, madrasah was able to respond to the changing needs and demands of Muslim society, and made some significant institutional changes. While the changes seemed to occur very slowly, Muslim society responded positively by sending their children to madrasahs, and hence madrasah continues to

exist. Besides, responding to social changes needs careful consideration, and it takes some times to change an established system, as happened to other institutions.

It is believed that early development of madrasah in Indonesia happened in the early twentieth century. There were some madrasahs established in the era, including Madrasah Jamiat Khier in Jakarta (1905), Madrasah Manbaul Ulum in Surakarta (1905), and - Madrasah Adabiyah in Padang (1909). Yunus, Mahmud (1996). When first introduced in the region, madrasah serves both as an alternative to existing traditional Islamic schools and as a response and critics to a discriminative policy of colonial education, noting that the Indonesian region was colonized by the Dutch during that era. As an alternative to traditional Islamic educational institution, madrasah offered different way of education than what the traditional institution, such as *pesantren*, normally did. The following are some of the differences between madrasah and traditional *pesantren*:

Madrasah introduced different levels or grades to classify different abilities of students, while *pesantren* did not have strict divisions of the level. In *pesantren*, students were voluntarily segregated into groups according to the difficulty levels of a textbook that they learned. As a consequence of the above, madrasah also introduced some curriculum structures or lesson plans that differentiate one level to another, while *pesantren* did not have a well-structured lesson plan.

Madrasah had classrooms equipped with tables and chairs in which teaching and learning process occurred, while *pesantren* normally conducted teaching and learning at masjid, teacher's house, and dormitory (*pondok*).

Madrasah offered subjects other than religious teachings, such as math and natural

sciences, while pesantren only taught its student's religion oriented subjects.

Madrasah was normally day school, while pesantren was known for its *Pondok* (dormitory), and education in pesantren happened day and night.

While there are differences between madrasah and pesantren, some pesantren transformed their institutions to include madrasah system. Subhan notes that the pesantren chose the transformation because they believed it would not only be beneficial for their students but also necessary for the sustainability of the institutions (Subhan, 2012). In other words, Muslim educators believed that the traditional way of religious teaching was no longer sufficient as the only way to transmit religious knowledge and values. It was important to refresh the Islamic education with a new way of teaching as madrasah offered.

As a response towards Dutch educational policy, the establishment of madrasah allowed indigenous people to get educated without losing their local values as well as their religious beliefs. This was because Dutch educational policy only provided schooling to a certain group of people and only offered secular subjects, as taught in their schools in the Netherlands. This was what Pohl notes as the policy of association, meaning “strengthening of the cultural connection of the colonies with the Netherlands through which the loyalty of colonial subject was to be ensured.”

The establishment of madrasah that adopted a modern way of education can be seen as the awareness of Muslim leaders on the importance of modern education, although this strategy was not acceptable to some religious leaders who believed that Muslims should not imitate what non-believers did. As a result, while some pesantren evolved to accommodate the madrasah or schooling system, others remained confident with the traditional system. While the

strategies are different, their aim was the same, i.e., fighting against the colonial education system. Pohl, however, viewed this differently, “...the reactions of Indonesian organizations against Dutch educational policy remained ambivalent. They ranged from complete rejection of Western-style education to imitation and competition with Dutch colonial schools.” What Pohl reckons as ambivalent were actually different strategies that Muslim leaders had and employed.

The awareness of Muslim educators on the importance of modern way of education did not compromise the spirit of anti-colonialism and the essence of Islamic teachings. In fact, the establishment of madrasah in Indonesia was not merely an imitation of Dutch secular education. The establishment of madrasah system in Indonesia was also influenced by the spirit of Islamic reform in Egypt in the early 19<sup>th</sup> century and the existence of madrasah Nizamiyah in Baghdad during the 11 – 12 centuries. This was possible because some Indonesian Muslim scholars were educated in the Middle East. Hence, this rejects the assumption that says the modernization of Islamic education in Indonesia was merely adopting the Dutch secular system.

There were two significant implications of the existence of madrasah to the development of anti-colonial spirit among Indonesian Muslims which later transformed into the spirit of nationalism. Note that there was a difference between anti-colonial and nationalism spirits. At first, the driving force of anti-colonialism was a religious spirit. This was because when the Netherlands ruled the country, they did not only show their political power, but also Western cultures and Christian traditions. Muslims viewed them as threats to Islamic teachings that they believed in and the traditions that they have lived with for centuries. Therefore, fighting against the colonialism was considered as religious duty or *jihad*, and preserving Islamic

teaching through the Islamic education institutions was considered as peaceful jihad. When the anti-colonial spirit of Muslim communities meets with similar spirits from another group of indigenous Indonesians, they merge to form a new spirit called nationalism.

The first implication of madrasah as a symbol of anti-colonial spirit was the existence of madrasah itself. Madrasah was established to provide comprehensive education to young Muslims. Comprehensive education means education that teaches children religious values and secular knowledge. This was an important step towards the creation of future Muslim leaders. For many Muslims, relying on the existing Dutch education was dangerous, because it was not only discriminative but also trying to decrease the influence of Islamic beliefs and values among Muslims. Pohl notes, "Western education along with missionary efforts at Christianization, at times in tandem with each other, were two of the preferred means through which the success of the colonial project was to be ensured. From early on, the government of the Dutch Indies supported the endeavors of Christian missionary schools throughout the colony". The establishment of madrasah was clearly against this mission. It was aimed to reduce negative implications of the Dutch colonial policy towards Muslim community. Madrasah was an alternative for those who could not go to pesantren and did not want to go to Dutch schools.

The second implication was the curricula of madrasah. As previously mentioned, one of the differences between madrasah and pesantren was that madrasah had a structured curriculum or lesson plan, while pesantren did not. However, before 1973, there were no standardized curricula for all madrasahs, and hence each madrasah had its curriculum. The structured curricula, nevertheless, indicated a well-planned education program. Most of the madrasahs

introduced secular sciences within their curricula, in addition to religious teachings.

Here is an example of curriculum structure of madrasah before independence:

Table 1. Curriculum of *Madrasah Ibtidaiyah* (1936)

N o.	Subject	Gra de 1	Gra de 2	Gra de 3	Gra de 4
1.	Bahasa Indonesia	2	2	2	2
2.	English/Dutch	5	5	5	5
3.	Arabic	9	9	9	9
	- Conversation	3	3	2	2
	- Reading	3	2	2	2
	- Dictation	2	1	1	1
	- Memorization	1	1	1	1
	- Grammar	-	2	2	2
4.	Religious teaching	6	5	6	6
	a. Qur an	2	1	-	-
	b. The ology	1	1	1	1
	c. Isla mic law (Fiqh)	3	3	3	3
	d. Qur anic exege sis and the Prophet's tradition	-	-	2	2
5.	Counting	3	3	3	2
6.	Earth science	2	2	2	2
7.	History	-	1	2	2
8.	Natural Sciences	1	1	2	2
9.	Writing (Arabic and Bahasa Indonesia)	2	2	1	1
10	Drawing	1	1	1	1
11	Book holding	-	-	-	1
12	<i>Budi pekerti</i> (manner)	1	1	-	-
13	Physical Exercise	1	1	1	1
14	Handicraft	1	1	1	1
<b>Total study hour per-week (45 minutes per study-hour)</b>		34	34	34	34

The above curriculum was an example of how secular subjects were integrated into the curriculum of madrasah. The composition varied between one madrasah to another. In fact, there were also some madrasahs that only taught religious subjects. Nevertheless, they shared the spirit of anti-colonialism.

For many conservative Muslims, the existence of Islamic educational institutions, such as madrasah, represented their identities as Muslims as well as indigenous Indonesians. There was an anecdote about the transformation of an Islamic educational institution. Although the mission was to allow young Muslims to learn subjects other than religious teaching, sometimes the innovators received harsh criticism. Abdullah Ahmad, a noted religious leader who established madrasah Adabiyah in Padang-West Sumatra, was criticized as being a “Holl Andis Ator” instead of a modernizer by his student, Imam Zarkasyi. The reason for that was because he made some significant changes to his institution and received a subsidy from the Dutch colonial government. He first established a madrasah, called Madrasah Adabiyah; then he changed the madrasah into a secular school known as HIS Adabiyah. The transformation did not only change the name, from madrasah to HIS but also change the curriculum. He significantly reduced the number of religious subjects within the HIS, a process that other leaders viewed as an effort to Westernize Islamic education system, instead of modernizing it.

The above anecdote viewed Abdullah Ahmad from the perspective of Islamic teaching. When he transformed the institution, he significantly reduced the composition of Islamic teaching. The impression was that he imitated what Dutch education system had to offer while imitating non-believers was assumed as a sin. So, some Muslim leaders did not trust Abdullah Ahmad as a Muslim leader with an anti-colonial spirit any longer. However, it should be noted that the impression will be different when we see it from a different perspective. When transforming its institution and its curriculum, Abdullah Ahmad did not entirely remove Islamic teaching from the curriculum. He continued to offer some Islamic oriented subjects within HIS Adabiyah curriculum. He transformed his

institution into HIS to become an alternative of existing Dutch owned HIS. The difference between HIS Adabiyah and Dutch HIS was that HIS Adabiyah offered a limited number of religious subjects, while Dutch HIS only taught secular subjects. In other words, HIS Adabiyah was the first HIS that taught religious (Islamic) subjects, and Abdullah Ahmad was the first educator who established HIS that integrated secular subjects and religious subjects. With these changes, Abdullah Ahmad was able to convince the Dutch government to recognize his institution and received a subsidy. This way he could provide quality education for indigenous without having them going to the Dutch schools. Later, some other similar HIS was also established, notably HIS Muhammadiyah that was also known as “HIS met de Quran.” From this perspective, we could say that Abdullah Ahmad was not a Dutch agent or “Holl Andis Ator”, he was truly a modernizer that viewed things differently from others.

The anecdote indicated how madrasah and its curriculum became a symbol of anti-colonial spirit. Transforming madrasah into a secular institution could be understood as neglecting the symbols, especially when the curriculum is significantly changed. The negative reactions towards Abdullah Ahmad showed how the anti-colonial sentiment was very strong. Muslim leaders did hate not only colonial policy on education but also disliked local leaders who tended to agree with the colonial policies.

The spirit of anti-colonialism was successfully transmitted from generations to generations, and madrasah, as an educational institution, was successfully played its role as one of the media of the transmission. As previously discussed, when indigenous people from different ethnic and religious backgrounds shared the anti-colonial spirit, the spirit was easily switched it into a new spirit called the spirit of nationalism.

It is important to note that with that spirit madrasah continued to exist without any support from the Dutch colonial government. The shared spirit among larger Muslim communities all over the country made it possible for madrasah and other religious-based institutions to sustain. They received various support from the communities. Although the financial support was limited, it was sufficient to sustain the madrasah system.

Following the independence of the country in 1945, the Indonesian government decided to adopt the secular system as the basis for national education. Lee, Kam Hing (1995). As a result, madrasah continued to be marginalized from the country's education system. Their existence was recognized, but the status was in question. The problem was that not only the majority of madrasahs focused on religious instruction, but also because there was no standardized curriculum for madrasah. The government, however, tried to include madrasah into the national system through various political decisions. The most significant decision concerning madrasah was the release of a three-minister joint decree in 1975. The decree officially recognized madrasah as equal to non-religious oriented schools, meaning that madrasah was recognized as a formal education institution. The decree also mandated madrasah to standardize its curricula to ensure the quality of learning.

The impact of the decree was not only to recognize madrasah as part of the national education system, which was emphasized later by the creation of the National Education Act No. 2/ 1989 but more importantly to transform madrasah into a standardized education institution. Zuhdi, Muhammad (2005). One of the implications of the decree was the national curriculum for madrasah which includes subjects that promote national identities. It was assumed that the composition of religious to not religious

subject within the standardized madrasah curriculum was 30% to 70%. Meaning that the religious subjects constituted 30% of the total curricula, while the secular subjects constituted 70%. The following is an example of the standardized curriculum for early grades of madrasah.

Table 2. Curriculum of Madrasah Ibtidaiyah 1976

No	Subjects	Grade and hour per-week						Total hours
		I	II	III	IV	V	VI	
1.	Islamic Faith and Ethics	3	3	2	2	2	2	14
2.	Al-Quran and Hadith	2	2	2	3	3	3	15
3.	Islamic Rituals and Laws	3	3	3	3	3	3	18
4.	Pancasila Moral Education	2	2	2	2	2	2	12
5.	Bahasa Indonesia (Indonesian Language)	6	6	6	6	6	6	36
6.	Arabic	-	-	2	4	4	4	14
7.	Social Sciences	-	-	2	2	2	2	8
8.	History of Islam	-	-	2	2	2	2	8
9.	Mathematics	6	6	6	6	6	6	36
10.	Natural Sciences	2	2	3	4	4	4	19
11.	Physical and Health Education	2	2	2	2	2	2	12
12.	Arts Education	2	2	2	2	2	2	12
13.	Skill	-	-	2	2	2	2	8
<b>Total</b>		<b>28</b>	<b>28</b>	<b>36</b>	<b>40</b>	<b>40</b>	<b>40</b>	<b>212</b>

As the above table indicated, there was a new subject called "Pancasila Moral Education". The subject aimed to transmit national characters based on Pancasila (state ideology) to young generations. The subject introduced students to the pluralistic nature of the Indonesian society and taught them how to interact with people from different backgrounds.

The integration of madrasah into the national education system highlighted the commitment of Islamic educational institution to the integration of the country. As the above table showed, the curriculum of madrasah

promoted national identities and characters towards their students, and hence minimized the gap between the constituents of madrasah and those of secular schools. This was very important because otherwise, social integration will be in danger. By social integration that means a shared vision of the society about the importance the country's unity.

### Global issues facing madrasah

Globalization is a serious issue on any education institution should be dealing with. Despite the controversy with the term globalization itself, the evidence of the world getting "smaller" is not avoidable. Thanks to transportation, information and communication technologies, the mobility of information as well as people across countries and continents become no longer something luxury and can happen instantly. There is no other way than dealing with the issue in one way or another. Otherwise someone will always be left behind. Mahathir Muhammad, as Razak quoted, strongly reminds:

Muslim countries and Muslim governments must ensure that globalization will not result in the marginalization of their countries as happened with the Industrial Revolution and Industrial Age. We cannot afford it this time. If once again we miss this opportunity to keep pace with the radical and rapid advances now being made in technology and the sciences, and the changes they cause to the world's perceptions of things, the new ideas and concepts in human and international relations; if we miss all these and fail to handle them, then we will not only be marginalized but be dominated and hegemonised permanently.

Mahathir was aware that the Muslim world is currently left behind in term of economic, social, political and technological development.

The presence of the new era of globalization should be seen as an opportunity for Muslims to rule the world together with others, and regain the status of the center of the world's civilization. The only way to achieve the mission is through education. There is no economic development, social equilibrium, and technological advancement without proper education. Therefore, it is the time for Islamic education institutions to transform themselves into globalization-ready institutions. This is a huge challenge considering the current state of Muslim countries which are dominated by the developing and underdeveloped ones, and the state of Islamic education institutions that mostly ill-funded. However, the opportunity that comes with globalization is too worth to miss. Hence, Islamic education institution should give its best to deal with globalization and to produce future leaders in the era of globalization. Zuhdi, Muhammad (2006).

There are some important issues that madrasah, as an Islamic education institution, should be aware of when it comes to globalization. Here are some of them. First, the rapid development of technology, especially information and communication technology. Second, the existence of dominant culture coming from advanced countries that challenge Muslim identities and Islamic values. Third, the integration of the world's communities. Forth, the changing social expectation towards educational institutions.

Let us discuss first the rapid development of technology, especially information and communication technology (IT). IT is the most influential factor to globalization. It is, as Catherine L. Mann explains, "the most robust growth sector in the global economy, with demand in the market place that outpaces investment and trade growth for any other product." The amazing growth of IT industry indicates not only economic factor of it, but also



its social implication. IT has influenced all aspects of human lives, including education. Mann further explains, "IT is a special kind of general-purpose technology with significant network effects and a high measured rate of economy-wide return from the investment. It is not surprising that demand for IT is so robust. But IT also is becoming a force pushing for more globalization of many non-technology industries."

There are four important components of IT: hardware, software, network and brainware (human resource). Hardware is the physical form of IT. Its presence facilitates the contents to be shared, multiplied, stored and developed further. Its capacity, which continues to grow, influences the pace and the capability of the technology to work. The software is the brain of the technology. It enables the technology to do all sorts of thing, from simple typing to complex calculating, designing and even filming. The network is the extension of the technology that enables one platform to connect others. The connection has gone from Local Area Network (LAN) to intranet and the internet. The latter allows IT users to connect with people around the world in real time. Brainware or human being is the one who does not only invent the technology but also uses, manages and further develops. The advancement and the usefulness of IT depend on human beings behind it. Therefore, this is the most important thing to be developed before the technology itself.

As it grows very rapidly, the nature of IT is also indicated by its dynamics. Therefore, once we involve IT into our business, we should be reminded to continuously refresh the four components. Otherwise, our IT system will be left behind. These are the main challenges that madrasah should face when dealing with IT.

The second implication of globalization, which is the existence of dominant culture,

reminds Islamic educational institution on the social effects of globalization, especially IT. The presence of IT challenges the pre-existing cultures and values with two sets of new cultures. The first is the dominant culture from which IT comes, and the second is the new culture created by IT users. Muslim societies around the world have unique blends of Islamic values and local cultures. Therefore, while the basis of the values is the same, the cultures are different.

The use of IT introduces IT users to new films, songs, fashion designs, foods and other lifestyle symbols coming from the advanced countries. These products are certainly not value-free. Once the IT users are familiar and enjoy the products, they will soon adopt the new culture in their lives. Therefore, it is not surprising to see that young generations in developing countries are more familiar with the Western culture than their own. Additionally, they will also create their own culture as an impact of the use of IT. One of the new cultures impacted by IT is the lack of social interaction. People find themselves busy with technology that could provide them a lot of things easier and faster compared to social interaction.

This implication could create a dilemma for Islamic education institutions, such as madrasah. On one side, madrasah should adopt the use of technology within the education context. On the other side, introducing IT to students could also imply introducing the students to the new culture which will slowly take them away from their own culture.

Another unavoidable implication of globalization is the integration of the world's communities. Whether we like it or not, international integration is not a real phenomenon as an impact of globalization. The problem is that it is only developed countries that could get the most benefits of the international integration, while others do not

have that much of the luxury and could not opt out either. In other words, there is an issue of inequality that globalization brings when it comes to economic development.

The international integration could be seen both as an opportunity and as a threat. (Zou'bi, M.R., 2015). From the first perspective, Muslim people have limitless chances to exchange information, nurture a career, and promote their values and cultures to other people around the globe. It will always be available to serve that mission. From the second perspective, the international integration could become a nightmare for Muslim people who do not have sufficient knowledge and skills to make their contribution to the world.

The awareness of international integration and the development of IT, as it is applicable in the whole aspects of human lives, have led Muslim people to set high expectations to their educational institutions. In Indonesia, the growing number of Muslim middle class represented the new era of the community. Thanks to the economic development, the country has a significantly increasing number of Muslim middle class, who are well educated and financially prosper. The changing social state of Muslim communities has also changed social expectations to Islamic education. Parents are no longer happy with the facilitated school/madrasah and less-creative teachers. They demand quality schools with quality teachers to ensure their children can get access to the global world with confidence.

In responding to the above challenge, madrasah should be able to identify their weaknesses and find opportunities to improve its capacity. Maksum (1999) There are certainly enormous challenges that madrasah is facing to enter the globalized world. But there is no option to avoid the challenge, since globalization touches every aspect of human lives. In the

subsequent paragraphs, we will discuss various possibilities for madrasah to not only survive in the global era but also to make a significant contribution. "One thing is clear," as Lukensbull reminds, "when *madrasa* schools fail to meet their educational goals, for whatever reason, there are serious implications for society as a whole stemming from the resulting imbalance."

### Madrasah's role in preparing global citizens

Lukens-Bull observes the dilemma of globalization that a lot of Indonesian Muslim leaders are concerned with. He mentions that "there is a concern that without science and technology the Islamic community will be impoverished. Of greater concern, however, is that in pursuing these things, the Indonesian Islamic community will lose its moral foundations, give into sinful desires, and becomes slaves to materialism rather than servants of God." As a modernized Islamic education institution, madrasah should take an active role in responding to globalization. Considering the current state of the majority of Islamic education institutions in Indonesia, serious efforts should be taken to ensure that young Indonesian Muslims are ready to enter the globalized world.

The most important response towards globalization is not avoiding it. There are certainly a lot of financial, social and political implications of globalization that led many people to reject the idea. Tulchin, J.S. and Bland G. (2005). Some critics of globalization argue that globalization cannot be free from political agenda, there has always been political decision involved the process of globalization. However, the fact that IT industry integrates the world makes the idea of globalization a reality. It is no longer in the realm of idea and discourse for discussion. Information technology makes geographical borders between countries almost lost its relevance. So, avoiding globalization

means denying the reality. Something that madrasah should avoid. Therefore, instead of continuing the discussion on the meaning of globalization and the political agenda behind it, madrasah should focus on how to respond to the process of globalization in a more proportional and serious way. The first thing to do is recognizing the globalization phenomenon and then finding strategies to successfully embrace the era.

There are two kinds of responses that madrasah could take: Identifying the characters of Muslims within the global context, and providing madrasah with instruments that can nurture the expected characters. The openness of madrasah towards the process of globalization becomes a reference for a lot of Muslims who view the negative sides of globalization and are afraid that globalization will weaken their beliefs. To answer that concern, madrasah should be able to identify the characters of Muslims in the new era.

### The characters of Muslims in the global era

Based on interviews with some Indonesian Muslim leaders and scholars, Lukens-Bull (2000) identifies several characters necessary for Muslims in the globalized era. Those are self-experience of moral behavior (*pengalaman*), selflessness (*Niklas*), modest living (*kesederhanaan*), and self-sufficiency (*Kementerian*). Additionally, it is also suggested to include: Open-mindedness, confidence, and dynamic learning.

The main objection of globalization among Muslim leaders is the negative impact on morality. Morality could be defined as a set of values that guide human being to interact with others. The problem is that there are differences among societies on the basis from which the values are derived, and hence the set of values are different. For instance, in a Western society unmarried couple can live together in a house,

without any complaint, as long as they do not violate other people's right. The case is different in Indonesia; it is unacceptable for an unmarried couple to live together within the context of Indonesian Muslim society. This is because they value marriage as a sacred relationship between man and woman, and it is part of religious obligation. So, the basis of morality in the Western society is largely humanity, while Muslim society use religious faith as the basis for morality.

Morality, however, is not something that can easily be transmitted through simple teaching and learning without experience. Self-experience is very important to transmit moral values to the young generation. In this case, madrasah could become a place where students practice their positive attitudes by their moral standards. Nevertheless, the content of moral education may vary in each school about the situation in the area (this may be a large number of minorities, disasters, etc.). School curriculum in the elementary in Japan includes three types of mandatory training activities: academic disciplines, moral education, and extracurricular activities. And, as it has been noted, elementary school has a separate class of "self-reliance." Anastasiia (2015).

Thus among all the features of the educational process in modern Japanese schools it is possible to mark out the following: The formation of the ability to "speak" starting from the first year of studying at school; The presence in elementary school curriculum of a separate class of "self-reliance"; The presence in elementary and secondary school curriculum of a separate class "morality"; Serious attitude to the process of learning by the Japanese has been formed for centuries and is a prerequisite for high rates of Japan in the sphere of education.

One of the noble characters of Muslim is selflessness (*ikhlas*), this means the state of heart

that allows good and bad things to happen without complaint. This is an important character that every Muslim should have, especially when interacts with other people. In a materialistic world, people tend to value good services and behaviors with certain compensations. If someone is helping a person, for example, it is expected that the person should do something positive in return. *Ikhlas* does not allow a person to take any benefit from any good deeds that he/she has done. The good deeds are done because that is the right thing to do, and not because expecting any compensation, material or otherwise. In the increasingly materialistic world maintaining *ikhlas* as a character is very important and significant. This character will ease human being to adapt to something new.

The growing technology has created new phenomena of industrial development. Goods and products were easily produced and distributed all over the world, and the dynamic of the technological development also easily replace one technology with another. Thousands or even millions of types of technology are produced every day. Some are new products; others may just be revisions of the previous products. As a result, people who live in the era of technology will be more stylish and consumptive than ever. The only character that could avoid the negative side of consumptive behaviors is modesty (*kesederhanaan*). Modest does not mean anti-technology, it rather means using technology properly and renew the technology only when necessary. Otherwise, people will be overwhelmed with technology and its financial implications.

One of the distinct characteristics of the Indonesian society is its communality. A person tends to belong to one or more communities in which he will be treated as a family member that helps each other. While there are a number of positive implications to this tradition, the

dependence towards others seemingly becomes an unwanted effect. It is not unusual to find an Indonesian middle-class family to have a domestic worker that helps the family's daily business, such as cooking and washing. As a result, independency is one of personal challenges that Indonesian young people are facing.

Global era demands independency more than before because every individual could find his/her needs, potentials, and opportunities that are different from others. High dependency towards others is deemed as an obstacle to embracing globalization. Students should be taught to be self-sufficient in an area where self-sufficiency is necessary. Madrasah should help its students to be more independent in doing the jobs.

In addition to foreign values and cultures, there a lot of other things that globalization, with growing IT industry, could offer. The best thing to do is to have an open mind. Open-mind means the openness of one's mind to accept something new. There are certainly some identification processes whether that something new worth accepting or not. The most important thing is the readiness to accept than the acceptance itself. This becomes an issue to madrasah if we look back to history when Muslim leaders reject to adopt Western system as imitating non-believers is not allowed. Islam, however, is an open-minded religion. It recognizes the values and traditions of previous generations. Islam adopts the valuable old values and traditions. Therefore, Islam can be developed as a comprehensive religion.

Madrasah should educate student to open their minds to new ideas and information and make some necessary considerations before deciding to accept or reject the idea. This is very important because there is a tendency that once human being is confidence with what they

know, believe and do, they could not easily accept something new.

One of the implications of globalization, as previously discussed is international integration. International integration could be either an opportunity for someone or a threat for his future. It becomes an opportunity when he/she is confident enough to compete with others who expect the same thing. On the contrary, it becomes a disaster for those who have limited capacity and lack of confidence to compete with other people from different countries. Therefore, madrasah should develop students' self-confidence.

Confidence could come from inner-side and outer side of a person. A person develops self-confidence through his understanding to his capacity. A person who understands himself better will have better self-confidence than others. This is because he/she knows the limits of him/herself. Additionally, there is also a certain degree of influence from other people that strengthen one's confidence. The positive and supportive environment will be very helpful for a person who starts to build his/her self-confidence. As an education institution, madrasah has the capacity of both facilitating a person to nurture his/her self-confidence and creating an environment that strengthens his/her capacity.

Globalization is characterized, among others, with rapid changes in a lot of aspects of human lives. Those who fail to follow the changes will be left behind or even neglected. At this point, it is important to instill the spirit of dynamic learning towards madrasah students. Dynamic learner means a learner that is aware of the rapidly changing technology and society. People should be ready to always learn something new and to renew their knowledge, assumptions, and experiences.

Those are some characters that can be inculcated towards Muslim students in madrasah. To make the characters applicable, madrasah should be able to formulize the characters and transform them into a set of objectives of student's learning. This way madrasah will be able to design curriculum and programs and provide necessary facilities towards the development of the characters among students.

### School instruments and programs

Having the intended characters in mind and setting them as part of the schools' objectives, madrasah should have instruments as well as programs that facilitate the attainment of the objectives. It is important to note that the aim is to prepare students to enter the globalized world and not merely to transform the institution into a digital school. Here are some instruments that could help madrasah to develop students' capacity towards the global era. The curriculum is the heart of school programs. Madrasah curriculum should be designed in one way or another to both facilitate students' learning and the process of character building that will make them socially and culturally prepared to embrace the globalized world.

Teachers are the most influential persons to students at madrasah. This is because they intensively interact with students both inside and outside classrooms. Teachers could become models and facilitator of students. As models, teachers should be able to show students the characteristics necessary to embrace globalization process. It is not an easy task for them because globalization is something new for students as it is for teachers. As a facilitator, teachers should be able to motivate students to continuously increase their capacity and enhance their behaviors.

With difficult task ahead, teachers should be aware that knowledge and technology grow

very rapidly, and hence they should motivate themselves to learn and improve their knowledge and skills. When it comes to technology, it is not surprising to find that students are more advanced than their teachers. This could be because students have the facilities at home that teachers do not, but it could also be because students can learn about new technology faster than their teachers. In any case, madrasah should provide teachers with opportunities to improve their capacity as teachers.

In the previous paragraphs, I mention that globalization is characterized, among others, with the rapid development of Information Technology (IT). For madrasah to embrace globalization, IT is an important instrument that should be provided and continuously renewed. As previously mentioned, IT components include hardware, software, network and brainwave (human resource). Madrasah should be able to not only make the IT components available but also maintain their performance and renew them when necessary.

In facilitating students to become global citizens, madrasah should guide the students to have necessary knowledge, skills, and characters that not only take them to the globalized world but also make them influential persons in the new world that they embrace in. While the curriculum and facilities are important to instill the skills and characters, the other significant way of educating the students is the design of school culture. School culture is created through a complex combination of interactions among members of the school community, the rules and regulations, and the traditions that exist in school. A good school culture will be able to facilitate students to grow their curiosity, build their confidence and nurture their thirst of knowledge.

## Conclusions

Islamic education school (madrasah) have gone through its long history of existence and experienced some transformations that led them to sustain. Its challenge is more complex. Therefore, madrasah should be able to identify the challenges and formulize the strategies to transform itself. The most important thing to note is that the transformation is not aimed at the institution itself, but rather to help students as a future generation to embrace a different world, a globalized world that characterized with continuously changing technology and different social lives. Madrasah should be able to adapt to the process of globalization Madrasah with previous transformations become an important asset to go through the next transformation.

The major finding of the study is that while successful in promoting the idea of nation state through its curriculum and school traditions during the New Order Era, *madrasah* is currently struggling to adapt to the rapidly growing communication technology, implies that Indonesian government supports technology to increase the role of madrasah.

## References

- Anastasiia Gusarova, *Performance” and “morality” as main goals of elementary schools in Japan*, Procedia - Social and Behavioral Sciences, *Internasional Journal*, Volume 182, 13 May 2015, Pages 692-694.
- Lee, Kam Hing (1995) *Education and Politics in Indonesia 1945 – 1965*. Kuala Lumpur: University of Malaya Press.
- Lukens-Bull, Ronald A. (2000) ‘Teaching morality: Javanese Islamic Education in a Globalizing Era. *Journal of Islamic and Arabic Studies*, 3 (2000), pp.26-47.

- Maksum (1999) *Madrasah: Sejarah dan perkembangannya*. Jakarta: Logos
- Mann, C. L. (2006) *Accelerating the Globalization of America: The role for information technology*. Washington DC: Institute for International Economics.
- Pohl, Florian (2009) *Islamic Education and the Public Sphere: Today's pesantren in Indonesia*. Munster: Waxmann.
- Razak, Mohd Abbas Abdul (2011)' Globalization and its impact on education and culture. *World Journal of Islamic History and Civilization*. 1(1):59-69, 2011.
- Subhan, Arief (2012) *Lembaga Pendidikan Islam Indonesia Abad ke-20*. Jakarta: Kencana.
- Tulchin, J.S. and Bland G. (eds.) (2005) *Getting Globalization Right: The dilemmas of inequality*. Colorado: Lynne Rienner Publishers.
- Yunus, Mahmud (1996) *Sejarah Pendidikan Islam di Indonesia*. Jakarta: Hidakarya Agung.
- Zuhdi, Muhammad (2005) 'The 1975 three-minister decree and the modernization of Indonesian Islamic school' in *American Educational History Journal*, Vol. 32 No. 1, pp. 36-43.
- Zuhdi, Muhammad (2006) *Political and Social Influences on Religious School*, unpublished PhD thesis, McGill University.
- Zou'bi, M.R., 2015. Science Education in the Islamic World: A Snapshot of the Role of Academies of Sciences. The Proceedings of 2nd Global Conference on Conference on Linguistics and Foreign Language Teaching, 192(24 June):359-363.