

ANALYSIS OF THE PROSPECT AND OBSTACLES OF ISLAMIC EDUCATION IN THE AEC ERA

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Abstract: It is known that globalization is a mechanism for national economic integration between nations into a global economic system. Besides globalization also includes cultural systems characterized by the tendency of all regions in the world both physically and geographically to have similarities in cultural, social, political, educational, and economic patterns. In the context of social life, the mechanism of globalization has given birth to a culture of egalitarianism which has triggered the liberalization of the political order and the internationalization of culture. Furthermore, globalization has been propagated as an era of a bright future, in which economic growth can take place so fast that it is hoped that it will bring prosperity to the global community. Based on the previous explanation globalization has also had a significant impact on increasing obstacles to Islamic education because in the era of the AEC (ASEAN Economic Community) each educator is required to always excel in the aspects of qualifications, competence, productivity, and welfare so that they are not easily marginalized in level competition regional and global. To answer these problems efforts to develop the teaching profession needs to be increased by reviewing the fundamental aspects of each change incompetence.

Keywords: *Islam; Education; Globalization; AEC.*

A. INTRODUCTION

Basically, globalization is a mechanism for integrating national economies between nations into a global economic system. In addition, globalization is also understood as a cultural mechanism characterized by similarities in cultural, social, political, educational, and economic patterns between nations around the world. In the context of social life, the globalization mechanism in the cultural field can trigger the birth of cultural internationalization, in the political field it can foster the concept of liberal understanding, and in the economic field, it will create a high dependence on production and marketing mechanisms. Along with the progress of the era of globalization, it has been projected as a bright era, in which economic growth can take place rapidly so that it is hoped that it will bring prosperity to the global community. However, this is also one of the factors that create its own barriers to Islamic education because in the AEC era every education practitioner will be directly involved in the competition for the free flow of skilled labor across ASEAN countries. Responding to this reality, if education practitioners in Indonesia are still covered with various deficiencies in the aspects of qualifications, competence, productivity, and welfare, it will encourage massive marginalization in the education sector. On that basis, it is necessary to have efforts to develop the teaching profession to increase its capacity and quality.

Furthermore, one of the main functions of Islamic education is to instill the teachings of Islamic Sharia values into the order of community life which includes economic, cultural, social, political, and educational aspects. In this case, Abu al Khalil Ainain revealed that education as an activity that is social in nature and its existence is very diverse based on the patterns,

characteristics, and culture that develops in that society (Ali al Khalil Abu Ainain, 1980). Meanwhile, in another perspective, Abuddin Nata stated that the obstacles to Islamic education at this time were very diverse, as well as the response and ability of the community to face these challenges, respectively, were different (Abuddin Nata, 2005). This statement was also reinforced that in a historical review there were Islamic educational institutions in the past that showed their glory because of their great contribution to society, but over time the reputation of these institutions began to fade due to their inability to face new and complex challenges.

Based on the previous explanation, success in developing education will always be accompanied by a variety of new obstacles whose impacts often tend to be negative, therefore anticipation is needed in the form of efforts to proclaim a new, more Islamic concept of education. This then becomes the main focus of each group because the urgency in exploring the paradigm of Islamic education is always determined by the current world situation and conditions, where there have been many shifts in the norms of life as part of the guidelines for human life (Mastuhu, 1999). With the above explanation, some of the basic obstacles to Islamic education can be formulated as follows.

- 1) Can the education system be an agent for reforming Islamic thought that is always responsive to the challenges of the times without neglecting the dogmatic aspects that must be followed.
- 2) Can the Islamic education system be a center of excellence for the development of science and technology that is not value-free.
- 3) Can Islamic education act as a means capable of cultivating a believing personality and always being devoted to Allah SWT, as well as having proficiency in good scientific reasoning.

When reviewing the three obstacles above, the AEC which has carried the concept of liberalization of the professional workforce such as teachers or lecturers in the education sector, doctors for the health sector, engineers for infrastructure development, and accountants for the economy from across ASEAN countries are one of the factors which is the background barrier to Islamic education. Besides that, the existence of Islamic education as a means of creating a nation that is superior and has character will be environmentally friendly with quality human resources that result in a qualified and competent education in their respective fields. For example, the ratio of the number of students starting from the level of Madrasah Ibtidaiyah to Madrasah Aliyah reaches 8,000,000 people, which is a very large number, while for the number of Islamic religious education teachers it is only about 182,000 people plus the possibility of teachers retiring as many as 20,000. If we refer to these statistics, a conception can be drawn that the data seen from the level of education shows that those over 15 years of age in all work sectors are still dominated by the workforce with elementary school graduates 46.8%, junior high school graduates. 17% of graduates, 25% graduated from high school and college 10.14% (Amin Haedari, 2004).

1. Islamic Paradigm About Educational Prospect and Obstacles

In the current conditions and situations in life, we have realized that the emergence of modern industrial civilization is inseparable from the influence of the globalization era which is a continuation of the progress of the West after the renaissance (enlightenment century) which brought the values of secular humanism and anthropocentrism. Basically, the two ideologies have an orientation to prioritize absolute human power, so that it often encourages the occurrence of socio-cultural problems that lead to spiritual crises, moral crises, and cultural crises itself (Abdul Wahid Hasan, 2019). To review mankind's problems related to these aspects of globalization and modernization, it is necessary to have efforts to re-actualize thoughts and internalize spiritual values that can provide directions and the right frame of mind to eradicate the problems that have occurred. In this case, the paradigm of the al-Quran as the main foundation of knowledge can enable mankind to better understand social reality from the point of view of the al-Quran itself, where the Quran has reconstructed the knowledge we have with wisdom so that it can shape values and behavior based on the noble values of Islam. (Kuntowijoyo, 2008) Besides that, the importance of using human conscience and mind has actually been ordered by Allah SWT in the Quran surah Al Alaq verses 1-5.

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) إِفْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

Meaning: "Read it with (mention) the name of your God who created, It is created man from a clot of blood, Read it and your God is the most glorious, Who teaches (humans) with a pen, It is taught man what he did not know" (Al-Alaq: 1-5).

The verse above has illustrated that the human conscience and mind are the two main components that have a major influence on the empowerment of one's ability to master knowledge. Meanwhile, the current globalization is an era full of challenges to create a societal order that is constantly developing towards knowledge society characterized by the characteristics of free competition which is based on the determination of individual success is influenced by an educated person, in which a person is required to master both science and technology based on the intelligence capabilities of each individual. Furthermore, Suyanto has stated that in this modern era, efforts are needed to build public awareness of the importance of learning, in which the existence of a learning society is the main asset to face globalization competition. On that basis, three main aspects need to be developed in the community, namely (1) forming an awareness of the importance of learning science without any particular dichotomy, (2) empowering the values of life that are in line with the 21 st century era, and (3) develop the talents and abilities of each individual to create superior human resources (Suyanto, 2000).

2. Prospect of Islamic Education

In this modern era, the prospect of Islamic education should be able to be further enhanced by all education practitioners to implement values and goals to welcome a future based on the aspect of competition as part of the AEC (ASEAN Economic Community). The prospects for Islamic education are presented below.

- a) We all know that over the years the function and role of Islamic education have always been sidelined and have often experienced marginalization resulting in low output competitiveness in the professional world of work. This was followed up by the issuance of Law No. 20 of 2003 concerning the National Education System with a variety of elaboration rules, functions, and roles of Islamic education institutions starting from the basic level to the reformed tertiary institutions. On that basis, through the reform of Islamic education regulations, it is hoped that it can be utilized properly by the implementers and practitioners of Islamic education.
- b) Increased competition based on secular humanity has an impact on the rejection of the elaboration of religious values in every human activity. On that basis, along with the rapid globalization of human thought, it will become increasingly complex, causing various kinds of socio-cultural problems, therefore a social approach is needed to internalize religious values as the foundation of human life. Furthermore, the shift in the paradigm of Islamic education towards modernity will make it easier for education practitioners to face conditions that are completely rationalist, where each individual does not easily take the concept of religion comprehensively.
- c) There is institutional development that includes opportunities to improve the functions and roles of Islamic education institutions in the efforts to develop and empower the community which is expected to be able to encourage Muslims to better manage Islamic education programs based on the times. In this context, there are two main objectives, namely expanding the scope of the work area and increasing the mechanism and output of Islamic education. Furthermore, this opportunity must be utilized properly to improve the performance of Islamic education in responding to various challenges in the globalization era.
- d) In the globalization era, the strong parties are those who always hold solid cooperation to create a hegemony, but if there are institutions that are still firm in not having or (independent) cooperation, it will hamper the rate of development of the institution concerned. Referring to the previous statement, Islamic education institutions should have institutional cooperation with other parties to improve the prospects for Islamic education in the AEC era.

Basically, the four prospects of Islamic education that have been previously described are a form of synthesis of the four aspects that have been the focus of the AEC realization since 2015, namely (1) 11 countries that are members of ASEAN are made as production base areas and integrated market units; (2) AEC is declared as an economic area managed with a high level of capacity and quality supported by several central policies such as e-commerce, intellectual property rights, taxation, consumer protection, and competition policy; (3) AEC is thoroughly integrated into the global economy; (4) AEC is designated as an area with an equitable level of economic development that always relies on UKM (Small and Medium Enterprises) (Arya Baskoro, t.t.).

3. Obstacles of Islamic Education

For the sake of realizing progress in Islamic education, every obstacle must always be anticipated so that it can be implemented based on its mission and objectives. If a challenge can be anticipated properly, the challenge will also provide benefits, but if it is not able to be handled properly, it will become a new obstacle that will interfere with the implementation of the mission and objectives of Islamic education. It is known that the obstacles to Islamic education have been very complex since the Old Order era until now. In this context, the obstacles faced are in line with the role that Muslims must take advantage of to participate in rearranging all aspects of life both in the economic, cultural, social, political, and educational spheres through democratic, transparent, and honest steps based on concepts civil society based on the Quran and hadith. Besides that, another obstacle to Islamic education that is no less important is related to the impact caused by world globalization which is supported by advances in science and technology, especially in the aspects of information communication technology.

For life in the future, it will always be marked by advances in knowledge and technology, so that it will encourage multidimensional impacts that require Islamic education to be able to produce a generation that is ready both in terms of spirituality, knowledge, and skills. Besides that, Islamic education must also be able to produce a generation of Muslims who are progressive, have a bright future orientation, and can plan life activities properly. On that basis, the characteristics of Islamic education are trying to balance the ability of SQ, IQ, and EQ for each individual. Furthermore, the output produced by Islamic education institutions in the present and future era does not only emphasize the learning to know aspect but also excels in the aspects of learning to be, learning to do, and learning to live together. When described in-depth, Islamic education must be able to produce output with characteristics, namely (1) always having a democratic orientation and having an independent perspective and opinion; (2) always open to accepting new things or products as a result of the process of change and innovation; (3) constantly involved in various kinds of planning and organizing; (4) always be consistent, respect time, think systematically in solving any existing problems; (5) always respect the different beliefs and opinions of others; (6) always uphold the value of fairness based on a review of achievement and effectiveness; (7) always think rationally and strive to continue to develop science and technology; (8) always bases everything on the level of precise and planned calculations.

Related to this, Abuddin Nata also raised some of the challenges of Islamic education in the current era by facing the battles of some of the world's major ideologies which are further marked by five trends as follows (Hasbi Indra, 2016).

- a) There is a tendency for economic integration to lead to free competition in the world of education. This will further result in the birth of an education concept based on systems and infrastructure, the existence of an integrated quality-based management system (TQM), and the enactment of the Law on Education Legal Entities and intrapreneur universities to make education part of the trade element.
- b) There is a tendency for political fragmentation that causes various increases in demands and expectations from the community. In this case, they always need treatment that is democratic, accountable, transparent, precise, and professional. On this basis, some of these trends can be identified through providing opportunities for the school committee to participate in the process of formulating education program policies, managing school-based education management

systems, and providing services during the teaching and learning process with more emphasis on giving freedom to students.

- c) There is a tendency in the use of high technology, especially in the field of communication and information. On this basis, the presence of technological advances is expected to be able to meet the demands and expectations of the community to obtain services that are accountable, fast, transparent, and not limited by time or place.
- d) There is a tendency for interdependence or mutual dependence, in this case, someone will be able to meet their needs if they have been assisted by other parties or people.
- e) There is a tendency for the emergence of new colonization in the cultural field which has resulted in a degradation of the educational mindset, which initially focused on learning only to enrich intellectual knowledge, moral development, and psychological development, which has transformed into a learning orientation to get a stable job and a high income. Furthermore, a study program that is unable to answer these challenges will be eliminated and not favored by students, but if a study program can answer the existing challenges it will be in demand by the majority of students. Besides that, the existence of the new colonialism in the field of culture has also given rise to the concept of urban culture which is oriented towards a materialistic, hedonistic, and pragmatic lifestyle, thus causing the marginalization of normative religious values. Based on the explanation above, the impact is that conventional religious subject matter is no longer the main choice because it is considered to tend to be stagnant, and is considered unable to adapt to the increasingly advanced times. On this basis, there is a demand for practitioners of Islamic education to always innovate by re-reacting, reformulating, and contextualizing religious teachings so that they become more varied.

To answer the above problems to create an equal direction and vision of Islamic education, various elements of education such as teacher functions, curriculum, learning mechanisms, teaching materials, learning media, management, education costs, patterns of relationships between teachers and students, and the environment must be rearranged in such away. Broadly speaking, the education curriculum used must refer to the 2013 curriculum which emphasizes more on educational output with competencies that can be measured through certain indicators. Meanwhile, the teaching materials used must be adjusted to the study program and the needs of the job market, so that there is a good correlation between educational output and labor demand. Besides, teachers must strive for the implementation of the empowerment of students through learning that is oriented towards a student-centric approach and is supported by a variety of learning models such as quantum teaching, interactive learning, problem-based learning, and cooperative learning.

In addition to emphasizing the student-centric learning approach, seven things need to be considered by the teacher to realize the enlightenment of students' reason, namely (1) switching from rote patterns to dialogue; (2) switching from mechanical to creative patterns; (3) shift from mastering as much material as possible to mastering a good methodology; (4) moving towards an educational function that is not only a means of developing reason but also to develop morals and skills; (5) switching from passive to active patterns; (6) shifting towards a paradigm of seeing and accepting knowledge as part of the process dimension; (7) moving towards problem-solving based learning. Along with the shift in the educational paradigm, each teacher and lecturer is always required to adjust to the change process. In the context of this globalization era, an educational practitioner does not only act as a knowledge agent, but also acts as an evaluator, justifier, and motivator to create interactive relationships with students. To realize this, it is necessary to be supported by the use of an education management system such as (1) benchmarking management which is based on the theory "that to improve the quality of the production must be based on standard quality standards, so that production objectives become clear"; (2) school-based management which is based on the theory "that the process of making and formulating educational goals must be delegated to the implementer in the school"; (3) total quality management based on productivity aspects in terms of reliable leadership and solid cooperation mechanisms.

B. MATERIAL & METHODS

Basically this research uses a descriptive qualitative approach. Qualitative research is a research based on post-positivism philosophy to examine the condition of objects that exist in natural conditions, then the researcher acts as a key instrument and the research results emphasize the meaning of generalization. Besides, descriptive research is research conducted in order to provide an overview of a variable without providing comparisons or linking variables with one another (Sugiyono, 2017).

While this research is included in the type of literature study, which is a way of collecting data related to the object to be studied based on data sourced from the literature. Furthermore, the analysis used in solving this problem rests on a critical and in-depth study of various relevant central sources. Furthermore, literature study can also be interpreted as a data collection technique carried out by conducting a study of literature such as books, notes, reports, journals, and so on

C. RESULT & DISCUSSION

Basically, it is related to the re-actualization of the basic concept of Islamic education as a solution to current problems following the statement of H.A.R Tilaar that the 21st century has produced a transitional society as a result of the starting point for enormous changes in every aspect of life (H.A.R Tilaar, 1999). An example of an indication of this change is the transition from an agrarian society to an industrial society. Besides that, according to Watik Pratik, the changes that occur from time to time are always marked by the advancement of the resulting level of technology, the birth of functional behavior that encourages the realization of open and systemic life, and the growth of a society that is aware of the importance of information. On this basis, it is hoped that future Islamic education will be able to provide theological, functional, technological, informative, and open abilities. Furthermore, modernization in human life is the scope of the globalization mechanism that encourages progress in the fields of science and technology to cause drastic changes. To deal with the dynamics of such complex problems, Islamic education seeks to strengthen its position as a strategic solution to empower and internalize essential values to mankind. Besides that, Islamic education is also expected to be able to reconstruct both the spiritualism and realism styles in every aspect of life, therefore education is also the best means to guide mankind to realize its full self-actualization. On that basis, overall Islamic education includes the concepts of divinity, humanity, and the environment which are developed integratively.

Regarding the role of Islamic education in the era of globalization, according to Ahmad Pratik, it must be able to produce a generation of Muslims who excel in the spiritual, cultural, and economic dimensions. Basically, to develop the quality of each individual, it must be based on the added value of the three dimensions, so that in this term Islamic education can act as a means of human development which emphasizes the aspects of fostering faith and piety as well as fostering science and technology. Besides that, every Muslim also needs to believe wholeheartedly that Islamic education is part of a way of life that is rooted in the noble values in the Quran and hadith of the Prophet Muhammad. Meanwhile, in the view of Islam, the progress resulting from the modernization process must also be reviewed based on two aspects, *the first* is the creation of the universe with proper decisions as stated in the word of Allah in Surah An-Nahl verse 3 and Shad verse 27.

خَلَقَ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ

Meaning: "It is created the heavens and the earth with truth. Most High is Allah from what they associate with" (An Nahl: 3).

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

Meaning: "And we didn't create the heavens and the earth and what is between them in vain. That is the opinion of the disbelievers, so be woe to those who disbelieve because they will go to hell" (Shad: 27).

The Second is regulating the control of the universe with *sunnatullah* provisions as stated in the word of Allah in surah Al A'raf verse 54.

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَبِيبَاتُ الشَّمْسِ وَالْقَمَرِ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Meaning: "Indeed, your God (is) Allah who created the heavens and the earth in six eras, then it resides on 'Throne. It closed the night to the day which followed quickly. (It is created) the sun, moon, and stars to obey His commands. Remember! All creation and affairs are His right. Glory be to Allah, God of all worlds" (Al A'raf: 54).

D. CONCLUSION

Based on the explanation above, it can be concluded that the opportunities and challenges of Islamic education in the AEC era are very complex. In this case, the paradigm of the Quran related to education can be used as a basis for formulating a theory that can reconstruct knowledge so that it is possible to understand certain realities. Furthermore, the prospect of Islamic education actually includes four main aspects, namely (1) cooperation; (2) increased religious competition and anticipation; (3) increase in function and role; and (4) institutional development. Meanwhile, the opportunities to Islamic education in the globalization era include the political, economic, social, cultural, and educational sectors which are always required to be implemented through democratic, fair, transparent, honest, and trustworthy means by the concept of civil society based on the legal sources of the Quran and hadith.

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