

ISLAMIC EDUCATION IN THE GLOBALIZATION ERA; CHALLENGES, OPPORTUNITIES, AND CONTRIBUTION OF ISLAMIC EDUCATION IN INDONESIA

Moch Tolchah¹, Muhammad Arfan Mu'ammam²

¹Lecturer, Faculty of Islamic Education, Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia, ²Lecturer, Faculty of Islamic Studies, Universitas Muhammadiyah Surabaya, Indonesia.

Email: ¹mochtolchah@yahoo.com, ²arfan.slan@gmail.com

Article History: Received on 25th July 2019, Revised on 01st September 2019, Published on 07th October 2019

Abstract

Purpose of Study: Islamic education in Indonesia until the 21st Century has shown its existence. However, Islamic education also faces many challenges that have eroded the values of Islam that so far have been maintained. On the other hand, globalization opens up new opportunities for the advancement of Islamic education.

Methodology: This research used a descriptive qualitative approach, with data collection techniques: documentation, and data analysis techniques: data collection, data display, data reduction, data analysis and data conclusion.

Main Findings: Islamic education has a challenge in the globalization era: the challenges of globalization in the field of culture, the challenge of low levels of social capital, and structural, cultural and human resource challenges. Meanwhile, the contribution of Islamic education in Indonesia can be mapped into two major categories: character building contribution in the form of forming good man character, spiritual character, and character militancy. And the perennial system contribution in the form of traditional learning.

Application of This Study: These opportunities actually have been utilized properly by stakeholders. So, Islamic education cannot only maintain its existence, over it, Islamic education contributes significantly to the progress of education in Indonesia. This article examines the challenges, opportunities, and contributions of Islamic education in the globalization era

Novelty/Originality of This Study: strategies that need to be taken Islamic Education in the globalization era: Prioritizing the model of education planning (participatory), encouraging the government to act as a catalyst, facilitator and community empowerment, Strengthening the focus of education, utilizing external resources (outsourcing), Strengthening collaboration and partnership networks with various parties, Creating a soft image for the community who likes to learn and the use of information technology.

Keywords: *Islamic Education, Globalization Era, Challenges, Indonesia.*

INTRODUCTION

The development of Islamic education in Indonesia, especially in the globalization era, has different scale of challenges and opportunities compared to its development in 1990. These are challenges for teachers, and educators, and all educational practitioners not only in curriculum development but also on institution services. If Islamic education is ready to face it, we believe that globalization era becomes the stepping stone in Islamic education development to increase its existence and to broaden its roles in Indonesian education development.

Education is highly related to globalization and cannot relativize the globalization process. In the globalization era, Indonesia has to reform its education process to create comprehensive and flexible education system, so graduates can effectively take apart to global democratic society. Therefore, education should be designed to allow students develop their potentials naturally and creatively in the atmosphere full of freedom, togetherness, and responsibility. In addition, education must produce graduates who can understand their community with all the factors that can support success or barriers that cause failure in community life. One alternative that can be done is to develop education with global insight (Rusniati, Pendidikan 2015).

Muhaimin in his book entitled *Rekonstruksi Pendidikan Islam* mentioned has faced various challenges, especially in education. One of which is globalization in culture, ethics, and morality as a result of technology development in transportation and information.

In other words, so far, religious education has been focused on the aspects of 'knowing' and 'doing', not less considered on the aspects 'being', which is on how students implement and practice religious values in daily life.

In globalization globalisasi, the high demands of life increase affecting the human tendencies to live materialism, consumerism and hedonism lifestyle, to commit violence, and to use drugs. Due to these reasons, we cannot refuse or be a priori to all consequences along with the flow of globalization, for example, under the pretext that those are western cultures and values and contradict them with traditional culture, values, and religion. On the contrary, we should try to make the best use of globalization for social, economic, political and cultural advancement of the nation by cooperation

and utilization of information and communication technology ([Sujarwo, Reorientasi 2006](#); [Ameen, Ahmed & Hafez, 2018](#)).

On this occasion, We would elaborate the challenges faced by Islamic Education in the Global Era; what opportunities can be utilized by Islamic Education in the Global Era; and what are the contributions of Islamic education in Indonesia, especially in the Global Era.

MEANING OF GLOBALIZATION ERA AND ITS IMPACT TO ISLAMIC EDUCATION

Before further describing the challenges, opportunities, and contributions of Islamic Education, firstly, we explain the evolving meanings and definitions related to globalization and how the role of Islamic Education in it. Globalization can be understood as changes in the economic and social fields that combine with the formation of unique regional and global interrelationships, which are more extensive and intensive than the previous period, which challenges and reshape the political community, and specifically, modern countries.

Globalisasi generally, as mentioned by Sztompka, is prose to unite the world meaning that all people in the world will relay to each other on all life aspects, including culture economy, and politic in which literally globalized. For example, in four political fields, globalization is marked by the unification of supranational in politic and military groups of NATOs (North Atlantic Organization), dominant power coalition, and international organization such as United Nations (UN).

Those definitions are similar to definition stated by Irwan Abdullah. According to him, the global culture is characterized by the integration of local culture into a global order. Diverse outside cultural values form the basis for the formation of independent sub-cultures with freedom of expression. Globalization characterized by differences in life has led to the formation of new definitions of various things and led to diverse life practices. This integrating process of society into a global order is inevitable in which creating a society that is bound in an international communication network with absurd boundaries. Thus, in addition to the flow of people and goods, the flow of information has an advantage and dangerous threat. For example, the formation of diversity (difference), the formation of long-term value, and the loss of humanity.

Globalization causes fast and unstoppable currents with varied information flows. That flow affects not only knowledge but also the values of Islamic education. Increasingly globalizing habits in lifestyles such as fashion costumes, eating habits, and recreational activities become increasingly similar, especially among youngsters. This implicates social, economic and religious aspects. Yet, religious values become increasingly abandoned, as it considers as old-fashioned, while those who follow the trend consider as modern and sophisticated although in the meantime they abandon religious and moral values.

Globalization requires preparation in the global life competition. Competition has consequences in which must be fulfilled by the Indonesian generation, including intelligence, tenacity, toughness, innovation and etc. In order not to fall into a distant gap and be ready to face global competition, it is necessary to have a significant effort to save the young generation as successors of the nation. To prevent the globalization effects, one of the efforts done is through education, especially Islamic education.

The greatness or the downfall of one nation is caused by the education of the nation. Through religion education, students are expected to have a good personality. Religion education aims to form human perfection leading to the approach to God and the worldly and hereafter happiness. Religion education is also expected to be able to shape students' self-awareness as servants of Allah as well as caliphs on earth ([Yazdekhasti Erfan & Nazari, 2015](#)).

There are a number of positive impacts of globalization on Islamic Education values, including that technological advances due to the rapid flow of globalization, and the changing pattern of teaching in the world of education. Classical teaching changes to new technology-based teaching such as the internet and computers.

In the past, the teacher wrote with chalk, occasionally making simple drawings or using sounds and other simple means to communicate knowledge and information. Now there is a computer. So writing, film, sound, music, live images, can be combined into a communication process. In the past, when a teacher talked about how power can change the shape of an object without multimedia help, students might not immediately catch it. The teacher will certainly explain with examples; however, listening is not as effective as seeing. Levie & Levie reviewed results of prior researches on learning through word stimuli, visual and verbal; they found that visual stimuli produced better learning outcomes for tasks such as remembering, recognizing, recalling, and connecting facts with concepts ([Razavi, Nasirian & Afkhami, 2015](#)).

Besides positive impact, globalization has a negative impact on education including, first is the commercialization of education, the globalization era threatens purity in education. Many schools are established with a business orientation. John Micklethwait & Adrian Wooldrid told a story about business competition that began to explore the world of education. The presence of educational companies marked the approach back to the future. These companies must prove that they provide results, not only for students but also shareholders.

The second negative impact is unlimited information in cyberspace, cyberspace besides helping to easily access information, it also has a negative impact on students. There are many negative materials waiting on the internet. For example: pornography, hatred, racism, crime, violence, and so forth. Harassment news such as pedafolia and sexual

harassment are accessible to anyone, including students. Goods such as viagra, alcohol, and drugs are offered on the internet. This is certainly very dangerous and absolutely affects the learning process both at school and at home. The third negative impact is dependent on communication and internet tools. The computers and internet can cause addiction to students or teachers. They become unenthusiastic in learning process without these tools.

To address these conditions, educators must be able to take advantage of the positive impact of globalization and protect children from its negative effects. With both negative and positive impacts, Islamic Education has its own challenges in facing the coming era of Globalization. What are the challenges?

CHALLENGES OF ISLAMIC EDUCATION IN GLOBALIZATION ERA

Seeing the varied impact of the globalization era on Islamic Education, Islamic Education actually has quite a tough challenge in facing and protecting students from its negative effects. Those challenges include first is challenges in cultural, ethical and moral field as a result of technological advances in transportation and information; second is the global and free trade enactment meaning that the graduates face tight work competitions; third is from international surveys; the surveys indicated that the education quality in Indonesia is low or even rank as bottom position compared to neighboring countries; and fourth is low social capital problem which essentially from trust (trust attitude).

Protecting and forming children including their cognitive, affective, and psychomotor in schools depart from a curriculum developed in schools, how the government designs curriculum and how schools implement each indicator in the teaching and learning process. So, designing educational programs outlined in the curriculum requires special attention. Understanding the curriculum is all activities and educational experiences that are designed and organized by educational institutions for their students, both inside and outside the school with the aim to achieve predetermined educational goals.

All Islamic Education experts, such as al-Abrasyi, an-Nahlawi, al-jamali, as-Syaibani, al-Ainani, each of them has detailed the ultimate goal of Islamic education which is principally oriented to the following three components, first is to achieve the goals of *hablum minallah* (relationship with Allah), second is to achieve the goals of *hablum minannas* (relations with humans), and third is to achieve the goals of *hablum minal'alam* (relationship with nature).

Based on those three orientations, the challenges of Islamic education can be determined into three aspects, namely: structural, cultural and human resources.

1. Structurally the state Islamic education institutions are directly under the control of the Ministry of Religion, including in the financial aspect. The problem arisen is the limited funding allocated by the Ministry of Religion. This impacts the lack of facilities and equipment as well as the development of immaterial aspects. Ideally the education funding does not consider to structural aspect, but to each student's expenses.

Regarding this structural problem, Islamic education institutions are faced with the issue of the enactment of the Law No. 32 Year 2004 on Regional Autonomy. This law causes another problem emerged, as the institution and religion department have to hand over the funding management to the regional government, while the religion management issue has to be handed over nationally (centralized).

According to it, careful studies for policymaking have to be done in order to maintain the existence of Islamic education institutions as well as to give fair and equitable treatment in terms of understanding.

2. Culturally, many Islamic education institutions, especially Islamic boarding schools as well as elementary and secondary schools, are considered as a "second class" educational institution. This perception affects Islamic communities to let their children study in these educational institutions. A view as a second class educational institutions is caused by the teachers and facilities of the Islamic educational institution. It impacts on the rarity of educated and well-paid Islamic people as well as well-influenced people to enter their children to the Islamic education institutions.
3. Human resources; a number of managers and workers in Islamic education institutions including teachers and education staff need to be consisting of teachers and administrative staff that need to be added. There are only a few professional and capable teachers, such as in basic studies (Mathematics, Science, Biology, Chemistry, etc.), there are insufficient teachers and it highly affects the graduates (outputs).

SEIZING OPPORTUNITIES AND DESIGNING STRATEGIES OF ISLAMIC EDUCATION IN THE GLOBALIZATION ERA

To counteract the influence of globalization is through education, especially Islamic education. Because of the decline or deterioration of a nation will be determined by the state of education undertaken by the nation. By religion education, it is expected that students have a good personality ([Araújo, Henriques, & Martini, 2018](#)). Religion education aims to form the human soul (human perfection) which leads to the approach to God and the worldly and hereafter happiness. Religion education is also expected to be able to shape students' self-awareness as servants of Allah as well as as caliphs on earth.

To face the globalization era and to generate the qualified human resources, it is necessary to design education development strategy, namely:

1. Prioritizing the education planning model (participatory) based on the need assessment and characteristics of the community. Community participation in education planning is a demand that must be fulfilled.
2. The role of the government is not as a driver, determinant, and ruler in education, but it acts as a catalyst, facilitator and community empowerer.
3. Strengthening the education focus by directing its focus to meet the community, stakeholders, market, and competitors' needs.
4. Utilizing external resources (out-sourcing), utilizing various potential resources (learning), existing educational institutions, community institutions, companies/industries, and other institutions that highly concern about education.
5. Strengthening collaboration and partnership networks with various parties, from government agencies and non-government institutions as well as domestic and foreign institutions
6. Creating a soft image in society as a society that likes to learn, as a lifelong learning society.
7. Utilizing information technology, namely: educational institutions (formal, informal and non-formal education) pathways can utilize information technology in accessing information to develop their potential and environment (eg internet use, multi-media learning, integrated information systems, etc.).

In addition to developing the quality of human resources, it is also necessary to reconstruct and reform Islamic Education, in order to face global challenges through these following steps:

1. It is necessary to conduct a critical and comprehensive review of religion, both normative and historical. The normative sacred texts need to be fully understood, so the religious basic values can be wholly captured. While on the historical side, people's understanding of their religion throughout history needs to be re-examined.
2. It needs integration of Islamic education to other science fields. So, it does not rise to dichotomous views that cause differences in the notion of educational values between Islamic values and other science values. In western, morality and ethics are taught in every subject, not just on religious subjects. Religion teachings contain individual spiritual problems in technical ritual. All subjects and activities in school are directed as a source of morality and kindness for students.
3. It is needed to revolutionize the Islamic education learning by cultivating Islamic noble values in real life in which supported by the principles of justice or harmony among religious groups.
4. It is necessary to reformulate Islamic education learning material. Besides the need to reform Islamic Education materials which have mainly focused on the cognitive domain by ignoring the psychomotor and affective domains, Islamic education material is necessarily viewed in multicultural education approach, resulting in riots emerging in various places.
5. Transformation and internalization of religious values into students' personalities are needed by means of: associating, giving role models, inviting, and practicing. Essentially, education is the process of transformation and value internalization, the process of value habituation, the process of value reconstruction, and the process of value adjustment. The function of Islamic religious education is to inherit and develop Islamic values as well as fulfill the people's aspirations and the needs of labor at all levels and development for the realization of justice, prosperity, and resilience. The process of transformation and value internalization of Islamic education can be carried out in two ways, namely evolution and revolution. The evolution requires perseverance and patience and a long span of time and to be gradually conveyed. On the contrary, the revolution requires an overhaul of the value system that has been obsolete and modified or even replaced with new values. This method does not rule out the possibility of separations, disputes, or even wars ([Novikova, et al. 2018](#); [Kenan, 2018](#)).
6. Qualified Islamic religious teachers are needed. At present, a tendency in appointing teachers is one of the factors causing the lack of quality of graduates. Critics are started from teachers' ineffectiveness as well as lack motivation and work ethic to teacher's inability to educate and teach.

CONTRIBUTION OF ISLAMIC EDUCATION IN THE GLOBALIZATION ERA

Although Islamic Education faces quite a tough challenge in globalization era, it actually significantly contributes to the advancement of education in Indonesia. From all contributions, there are two major contributions derived, namely character building and perennial system contribution. The first is character building. Undeniably, Islamic education institutions contribute greatly to build students' character, because the boarding school system applied by Islamic education institutions can adequately shape the students' character.

One of which character building formed by Islamic educational institutions is a good character, al-Attas' defined the purpose of Islamic education is to create a good man, as said:

The aim of Muslim education is the creation of the "good and righteous man" who worships Allah in the true sense of the term, builds up the structure of his earthly life according to the sharia (Islamic law) and employs it to subserve his faith.

Al-Attas's thought is similar to al-Ghazali in *Ihya Ulumuddin*. The elements informing the educational goals were seen in the following statement:

“Indeed, the result of knowledge is to draw closer to Allah, the Lord of the worlds by connecting themselves to the height of angels and to the side of the high angel”

“.....And this is a real knowledge that develops through teaching and not a frozen science that stagnant”

In addition to the good character, Islamic Education institutions also create a militant character. This character is actually a basic foundation of economic development in Islamic educational institutions. When other educational institutions professionally pay their employees to manage their business units, Islamic education institutions, such as Islamic boarding school, assign their 'santri' (students) to manage the business units without any payment. When other educational institutions spend much money on teachers' salaries, educational institutions such as Islamic boarding schools only spend less amount without reducing teacher's rights and prosperity. Teachers' teaching orientation is worship without any demand for something big to the institution they serve. There is a saying in Islamic boarding school as "think what you have given to the pesantren, not what the pesantren has given you" and (in javanese) '*bondo thinks, lek needs saknyawani pisan*' meaning as give you're all, including thought and if necessary your life.

Such expressions arouse and shape students' militant character. By then, both teachers and students will consciously and unconsciously help Islamic educational institutions in globalization era where everything is valued with money.

The last character formed by Islamic education institutions is the spiritual character. This character is indirectly able to fortify students from moral hazard. Moral decadences faced by the world today such as anarchism, drugs, free sex, etc. will be minimized little by little if each student has a spiritual character.

The spiritual character will be formed if students have Spiritual Quotient (SQ) or also called Spiritual Intelligence. Spiritual intelligence (SQ) is able to make students intellectually, emotionally and spiritually complete beings. Another definition of spiritual intelligence is the ability to give a meaning of worshiping for every behavior and activity through natural steps and thoughts, to a whole person and having integralists thinking patterns and principled as 'only because of Allah'. Spiritual intelligence to form the spiritual leadership character can be trained through: training and also a lot of gratitude for receiving all the fortune that exists. A leader who has spiritual intelligence can influence and direct their followers/members to a better and responsible direction as well as behave according to their conscience and blessing.

The second contribution of Islamic Education for Indonesian Education is the perennial system contribution. Although digitalization touches almost all aspects of the globalization era, traditional system on Islamic education has proved to be able to generate superior generation. Nevertheless, the digitalization era does not necessarily turn off traditional and classical learning. Because traditional learning and sorogan provide things that are irreplaceable by digitalized things in digital era. Traditional learning and sorogan focus not only on knowledge as object of study but also on morality and moral messages transferred by traditional learning which cannot be achieved by digital learning or e-learning.

Through the perennial learning system, Islamic Education institutions are able to maintain their identity as a cadre institution and cultural heritage institution. The digital era is proved to be unable to eroding and replacing traditional learning.

CONCLUSION

From the above discussion, it was concluded that there were relationships on challenges, opportunities, and contributions to Islamic Education in the globalization era.

First is related to the challenges of Islamic Education. Those challenges include cultural challenges, low social capital challenges, human resource challenges, and structural challenges.

The second is the strategies needed to face the globalization era. These include a) promoting a model of education planning (participatory); b) encouraging government to act as a catalyst, facilitator and community empowerment; c) strengthening education focus; d) utilizing external resources (out-sourcing); e) strengthening collaboration and networking with various parties; f) creating soft image for community as people who like to study; and g) utilizing information technology.

In addition, it is necessary to reconstruct and reform Islamic Education which can be done through these following steps: 1) conducting a critical and comprehensive study of religion both in the form of normative and historical; 2) integrating Islamic education to other science fields; 3) revolutionizing/ reforming Islamic education teaching-learning activity by cultivating Islamic noble values in real life; 4) reformulating Islamic education learning material; and 5) transforming and internalizing Islamic values into students' personalities.

The third is regarding Islamic education contribution in Indonesia in globalization era. From many Islamic education contributions in Indonesian Education, there were two major contributions derived, namely character building by focusing on cultivating individual, spiritual, and militant character. The following point is about the perennial system contribution in form of dedicated traditional learning.

ACKNOWLEDGMENT

The author confirms that the data do not contain any conflict of interest.

REFERENCES

1. Rusniati, Pendidikan (2015). Nasional dan Tantangan Globalisasi: Kajian Kritis terhadap Pemikiran A. Malik Fajar, Jurnal Ilmiah DIDAKTIKA, Vol. 16 No. 1 Agustus 2015. <https://doi.org/10.22373/jid.v16i1.589>
2. Sujarwo, Reorientasi (2006). Pengembangan Pendidikan di Era Global, Jurnal Dinamika Pendidikan, No. 2/Th. XIII September 2006.
3. Ameen, A. M., Ahmed, M. F., & Hafez, M. A. A. (2018). The Impact of Management Accounting and How It Can Be Implemented into the Organizational Culture. *Dutch Journal of Finance and Management*, 2(1), 02. <https://doi.org/10.20897/djfm/91582>
4. Yazdekhashti, A., Erfan, N., & Nazari, N. (2015). Investigating the Relationship between Spiritual Intelligence and Social Adaptation among Girl High School Students in Shahreza City. *UCT Journal of Social Sciences and Humanities Research*, 3(1), 20-23.
5. Razavi, S. M., Nasirian, M., & Afkhami, I. (2015). The effectiveness sleep hygiene training on the job performance of employees Shift or rotating shifts parvadeh tabas coal companies in. *UCT Journal of Management and Accounting Studies*, 3(1), 5-7.
6. Araújo, C., Henriques, P. R., & Martini, R. G. (2018). Virtual Learning Spaces Creation Based on the Systematic Population of an Ontology. *Journal of Information Systems Engineering & Management*, 3(1), 07. <https://doi.org/10.20897/jisem.201807>
7. Novikova, I. N., Popova, L. G., Shatilova, L. M., Biryukova, E. V., Guseva, A. E., & Khukhuni, G. T. (2018). Lexical and semantic representation of the linguistic and cultural concept "Rest" in the English, German, and Russian languages. *Opción*, 34(85-2), 237-256.
8. Kenan, K. X. (2018). Seeing and the Ability to See: A Framework for Viewing Geometric Cube Problems. *International Electronic Journal of Mathematics Education*, 13(2), 57-60. <https://doi.org/10.12973/iejme/2695>
9. Lukens-Bull, R. A. (2000). Teaching morality: Javanese Islamic education in a globalizing era. *Journal of Arabic and Islamic Studies*, 3, 26-47. <https://doi.org/10.5617/jais.4554>
10. Tan, C. (2012). *Islamic education and indoctrination: The case in Indonesia*. Routledge.
11. Saeed, A. (1999). Towards religious tolerance through reform in Islamic education: The case of the state institute of Islamic studies of Indonesia. *Indonesia and the Malay World*, 27(79), 177-191. <https://doi.org/10.1080/13639819908729941>
12. Bustamam-Ahmad, K., & Jory, P. (2011). Islamic Studies and Islamic Education in Contemporary Southeast Asia.
13. Huda, M., Jasmi, K. A., Mustari, M. I., Basiron, B., & Sabani, N. (2017). Understanding Divine Pedagogy in Teacher Education: Insights from Al-zarnuji's Ta'lim Al-Muta'Allim. *The Social Sciences*, 12(4), 674-679.
14. Tayeb, A. (2016). *Shaping Minds, saving Souls: Managing Islamic Education in Indonesia and Malaysia* (Doctoral dissertation, PhD dissertation, Australian National University (open access at <https://openresearch-repository.anu.edu.au/handle/1885/109102>)).
15. Warnk, H. (2009). Alternative education or teaching radicalism? New literature on Islamic education in Southeast Asia. *Journal of Current Southeast Asian Affairs*, 28(4), 111-132. <https://doi.org/10.1177/186810340902800406>
16. Syahputra, H. (2013). Developing Competitiveness and Quality Assurance in Daâ€™™ wa and Communication Faculty, Islamic State University Ar-Raniry. *Jurnal Al-Bayan*, 19(27).
17. Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>
18. Makhful, M. (2018, July). Challenge and Opportunity of Islamic Educational Institution in Globalization Era. In 2018 3rd International Conference on Education, Sports, Arts and Management Engineering (ICESAME 2018). Atlantis Press. <https://doi.org/10.2991/amca-18.2018.99>
19. Syafhendry, S., & Utomo, S. (2018, November). History and New Paradigm of Islamic Higher Education in Facing Global Competition. In PROCEEDINGS INTERNATIONAL CONFERENCE BKSPTIS 2018.
20. Alam, N. A. R. Caring for the Excellence of Pesantren; the Contribution of Islamic Education Curriculum in Globalization. *International Advisory Board*, 124.
21. Sumiarti, S. (2017). Islamic Education Based on Agroforestry in MTs Pakis Gununglurah Cilongok Banyumas. *Ijtima'iyya: Journal of Muslim Society Research*, 2(2), 239-258. <https://doi.org/10.24090/ijtima'iyya.v2i2.1639>
22. Martiani, R. (2019). Investigation into a Link between Personal Resilience and Academic Achievement of English Education Study Program Students at State Islamic University in Sumatera, Indonesia. *Ta'dib: Journal of Islamic Education (Jurnal Pendidikan Islam)*, 24(1), 222-232.
23. SURADI, A. (2017). ISLAMIC EDUCATION IN FACING THE PHENOMENA OF GLOBALIZATION. *AL-IDARAH: JURNAL KEPENDIDIKAN ISLAM*, 7(2), 1-22.
24. Supriyatno, T. (2018, May). The Renaissance Of Islamic Boarding School (Philosophical Views To Direction Universalization Of Islamic Values). In Proceeding Annual International Conference on Islam and Civilization (Vol. 1, No. 1).



25. Latif, S. D. H. (2013). ISLAMIC EDUCATION: OPPORTUNITIES AND CHALLENGES IN SECULAR PHILIPPINE STATE. SAINTEKBU, 6(2).