



Islamic Education in the Era of Globalization

Kholid Abdul 'Al(✉)

Fakultas Ushuludin dan Dakwah, Universitas Al Azhar, Cairo, Egypt
khalednasrkn19v@gmail.com

Abstract. Islam also teaches that studying is required at all times and places because it is the cornerstone for development and reform. The methodology employed is qualitative, with a discussion of Islamic education in the age of globalization, which brings with it a variety of new opportunities and difficulties to create a superb, original, hardworking, persistent, and high-faith human person.

Keywords: Islamic education · globalization · Islamic education opportunity

1 Introduction

As we enter a global era of education, particularly Islamic education, there are considerable obstacles, including those pertaining to politics, the economics, and socioculture. Indirectly, the challenges that the entire society is currently facing affect Islamic education. Since its inception, the Islamic religion has always been associated with education. It serves as the foundation for all development and transformation, as a tool for human growth, and as a means of softening and purifying the spirit. Rasulullah was the first Muslim educator and mentor who exposed people to the difficulties of religion and contemporary culture and guided them toward worthwhile and rewarding pursuits in this world and the next.

As a result of differences in philosophies, points of view, and outcomes of the educational process, experts in the subject of education offer multiple explanations of what education means.

Never think that science (knowledge) alone provides benefits as long as it is not decorated with morals. And it is common knowledge that the world of the era of globalization is experiencing a humanitarian crisis and especially the problem of education. Therefore, globalization is a major challenge to the education system, and the method of learning in the Islamic world, because those closely related to the Islamic religion, values, and morals have become rejected and fought in the era of globalization.

2 Methods

The method used is descriptive qualitative. This method is data collected in the form of words and the results of this study provide an overview of the position of Islamic education in the Era of Globalization.

3 Result and Discussion

Imam Gozali emphasized in his understanding of education that the main goals of learning (Islam) are to become more intimate with Allah and prepare for the future, hence he called for educating children in religious and moral principles that emphasize shunning earthly pleasures and living simply [1].

Mrs. Sina gave the understanding (Education): "It is a medium to prepare (educated) into the building of religion and the world at one time, its formation rationally (reason), morally, to be able to create (works) that are by his inclinations, his character and produce for his life". Whereas Ibn Khaldun affirmed in his view of Education "The necessity of maintenance by increasing the intellect (ratio) of the educated and the attention of the readiness of the acceptance of his intellect" [2].

And a comprehensive understanding of Education is an instrument that helps human existence, its continuity with its (human) values, customs/traditions, and regulations in the political, social, and economic fields [3].

Some (scholars) are of the view that "Education from a religious point of view and making it a process whose great goal is to create/give birth to human beings of good character and moderate character as explained by all religions as explained.

And the latest understanding of Education in educational books spread out (in the world)" is a process of adaptation or interaction between a person and the environment he occupies and this process of adaptation or interaction means adaptation to the social environment and its instruments and this is long-standing and does not stop except with the cessation of life [4].

And I'm not going to convey the more understanding already mentioned above. Education in Islam differs in its vision, mission, and instruments from others and this is because Education (in Islam) is based on the Qur'an and Sunnah. And Islamic scholars - scholars, thinkers - thinkers - thinkers have written (works) ahead of and forefront in this field (Education), and surprisingly you find that most of the discussions related to Education written by Western scholars deliberately ignore the attention/contribution of education in Islam, and this is mentioned in (Western) books that write in its paragraphs that do not provide the slightest benefit and benefit (about education).

Muslim intellectuals concluded that science alone is not enough to be a weapon for teachers but must be combined with science and education to know the character of the child (educated), understand his psyche, be a friend to him so that he reaches the level of understanding the level of knowledge of students.

Islamic education is not a patent/rigid education, but education that is constantly updated undergoes developments and updates that are following the times and meet the demands (of the times) and the needs of their followers, this is because Muslims are always renewable in conditions and changing times and Islam is a religion that always follows the son and the movement of the times.

Indeed, education is a great responsibility on the shoulders of families, madrasas, and societies and Globalization is the most numerous and scattered phenomenon and has entered in all aspects of our daily lives at home, school, and on the road.

Le terme mondialisation est un sujet de discussion brûlant à chaque réunion, pourquoi pas parce que tout le monde est entré dans l'un des phénomènes de la mondialisation et ressent la couleur de la mondialisation parce que de nombreuses discussions sont

liées à sa mise en œuvre, même vous ne trouverez pas une compréhension approfondie, couvrant tous les points de vue en raison de la similitude (en essence) et des différents points de vue de la discussion, il y a un sens de la mondialisation dans le point de vue de l'économiste, la mondialisation au sens des politiciens, et la compréhension du point de vue des sociologues.

Certains donnent l'impression que la mondialisation: « Une phase des phases de choc de la civilisation dans laquelle l'Occident veut étendre son hégémonie au monde en fondant son progrès matériel afin de récolter de plus grands profits dans tous les domaines de la vie humaine.

Certains résument le sens d'un autre sens: « Que (la mondialisation) une forme d'idéologie de civilisation occidentale de la pensée, de la perspicacité, de l'économie, de la politique, pour gouverner le monde avec des instruments médiatiques, et des entreprises capitalistes à grande échelle pour intérioriser cette civilisation et la répandre dans le monde..

Globalization on the one hand contains various things that are detrimental to the continuity of education and hurt children's literacy, and their ability and inability to sort out their negative positions because western ideas that spread with globalization have endangered Islamic identity (children).

Indeed, globalization can have an influence on the personality, education of children so that it becomes the obligation of the family to provide awareness, provide weapons of knowledge, knowledge, insight to face the era of globalization.

And because globalization is very concerned with freedom, calling for equality and absolute freedom (not tied to religion), at the same time culture, and values move between people and society, especially in this day and age which is widely spread on social media with various kinds.

Therefore the family is the main factor and the initial foundation in education, a study states that the cultivation of values is carried out at the age of the first 7 years.

And the family can make an effective contribution to its education in the era of globalization and usher in success in society and happiness in its life by adhering to the following [5].

1. Instilling faith in the hearts of children and teaching the good meaning of laughter to God accompanied by effort.
2. Fathers and mothers should know that they are exemplary queens for their children and (children) imitate the behavior of their parents.
3. Fathers and mothers give confidence to their children and correct wrong behavior.
4. Fathers and mothers are not ignorant of their children, but they must provide sufficient time to sit together, listen to them and discover their potential and strengths.
5. Fathers and mothers use instruments that motivate, encourage and stay away from everything that causes children to be discouraged, and not confident in words that are demeaning, insulting, and yelling.
6. Fathers and mothers equip themselves with knowledge of the Hadiths of the Prophet about the education of children.
7. Fathers and mothers expanded their readings on instruments, and methods of education of children in the modern era.

8. Cooperation and good interaction between parents and children usher in a good child's education away from the deceptions of world life and the challenges of globalization.

Parents accustom children to social life with society not leaving them in solitude while providing supervision of destruction, destruction for human beings, and torturing (souls) those who have never happened in human beings before, may Allah bless (poet) Hafidz Ibrahim in his poem:

And knowledge if it is not adorned with morals that exalt it will lead it to the abyss.

You should never think that science (knowledge) alone provides benefits as long as it is not decorated with morals.

And it is common knowledge that the world of the era of globalization is experiencing a humanitarian crisis and especially the problem of education.

Indeed, the globalization that the world is witnessing today is not turning into a challenge either politically, or economically and ultimately a great challenge for all walks of life and harmful to human reason and this automatically becomes a great challenge for education with all its dimensions where globalization distances and changes away from human values covering all aspects of human life. It can be referred to in the book "Education and community problems" by Doctor Ayyub Dakhullloh.

Western civilization is a materialist civilization, so all its benchmarks are based on matter, therefore there is nothing patent like morals, values – good values because these things cannot be nominalized. Globalization in educational projects includes two dimensions, namely the media dimension and the cultural dimension [6].

The first dimension is the media dimension:

It is common knowledge that the media plays a big role in education to all aspects of life both at the level of educational institutions, families, and society because the media has instruments that can be seen and listened to which of course have a clear effect.

The media can be used as a means of achieving everything and its use is partly in terms of negative things that give madharat to society, so that there is a degradation of morals, educational values, morals to the deepest abyss.

How many corrupt thoughts that have a negative effect on the younger generation are caused by the openness of the (international) media.

And it's not a surefire solution if we then isolate ourselves or ban it one hundred percent but we should interact with (the media) by sorting out the beneficial programs of education, morals, and thinking. As for the social and cultural dimensions in the era of globalization and its influence:

It is undeniable that social media now provides convenience for interaction with various nations, then there is mutual interaction and mixing with various nations on an international scale today than in previous times.

And there is no doubt that the above has a positive influence on mutual interaction and mixing (between nations), to create an atmosphere of exchange of thoughts, opinions, insights, and cultures, which further develops into knowing and understanding each other, and then finally helping each other between nations and this is what is hinted at in the Qur'an in His word which means O man, verily We have created you from a man and a woman. Then, We make you nations and tribes so that you may know each

other. Indeed, the noblest of you by God's side are the most devout. Indeed, Allah is All-Knowing again. Surat Al Hujurat: 13.

Just as the process of interaction gives birth to a positive influence, inevitably, there is also a negative influence, namely [7].

- Separating ties between families, destroying moral high values, eliminating good religious attitudes with claims of freedom.
- The acceleration and free dissemination of thought, ideology, and insight among the state endangers the newly growing generation of young people who should be instilled with good values and morals. The great goal of globalization is to strip the whole culture (of the world) and replace it with one secular Western culture.

Cultural globalization has the following objectives [8]:

- Replacing world education methods/curricula with methods/curricula sourced from values, Western philosophy.
- Depriving it of its sacredness to religion, its values and morals and making it a personal problem that does not exert great influence or urgency in the ideological view of globalization

Therefore, globalization is a major challenge to the education system, a method of education in the Islamic world, because it is closely related to Islamic religion, values, and morals to be rejected and fought in the era of globalization. Globalization plays a role in depriving a person of loyalty to religion and freeing him from the shackles of Religious values, social behavior, and patent principles in nationalism, dwarfing the role of Islamic Education in schools and universities. And also Globalization criminalizes the role of Arabic because it has to do with the identity of the people (Islam). And in order for globalization to continue to exist, they spread their culture, the method of education is by giving a continuous negative stigma in the media to da'I, scholars, thinkers (Islam) in their books, especially in the field of education and teaching.

Then it becomes a must that what we do is:

First, fortify the younger generation with Islamic insight and culture which can then become a strong fortress in front of various cultures that enter (into our country) so as to create an independent (strong) Muslim person and not be targeted by various cultures.

Second, there is cooperation between culturalists and akdemisi to open the veil of globalization thinking and the exploration of negative effects on culture (local) and education.

The third emphasizes the openness of Islam and its ability to be inclusive (open) and able to interact with various cultures and bridge between peoples and nations to know each other in the shade of peace and compassion.

The four play an active role in displaying the values rooted in Islam in the form of constancy, tolerance, compassion, ease, and privilege.

4 Conclusion

The position of Islamic education in the Era of Globalization has a positive impact because it has an impact on the formation of children's personalities so that it is the family's obligation to provide awareness, provide weapons of knowledge, knowledge, insight into facing the era of globalization.

References

1. D. S. Azhari and Mustapa, "KONSEP PENDIDIKAN ISLAM MENURUT IMAM AL-GHAZALI," *J. Rev. dan Pengajaran*, vol. 4, no. 2, 2021, Accessed: Oct. 31, 2022. [Online]. Available: <https://journal.universitaspahlawan.ac.id/index.php/jrpp/article/view/2865/1869>
2. M. A. YAQIN, *Pendidikan Multikultural : cross-cultural understanding untuk demokrasi dan keadilan*, 1st ed. Yogyakarta: Pilar Media, 2005.
3. Z. Azma, "PENDIDIKAN ISLAM HOLISTIK DAN KOMPREHENSIF," vol. 1, no. 1, 2019, Accessed: Oct. 31, 2022. [Online]. Available: <https://jurnal.staibslg.ac.id/index.php/ej/article/view/85/69>
4. W. Wahyuddin, "PENDIDIKAN SEPANJANG HAYAT MENURUT PERSPEKTIF ISLAM," *SAINTIFIKA Islam. J. Kaji. Keislam.*, vol. 3, no. 02, pp. 191–208, Jan. 2017, Accessed: Oct. 31, 2022. [Online]. Available: <http://jurnal.uinbanten.ac.id/index.php/saintifikaislamica/article/view/98>
5. S. Minarti, "SISTE PERSEKOLAHAN SEKOLAH DASAR."
6. M. Haris, "PENDIDIKAN ISLAM DALAM PERSPEKTIF PROF. H.M ARIFIN," *J. Ummul Qura*, vol. VI, no. 2, 2015.
7. I. S. Syahrah, M. Musdaliah, and A. Andi, "Pergeseran Pola Interaksi Sosial (Studi Pada Masyarakat Banggae Kabupaten Majene)," *Phinisi Integr. Rev.*, vol. 3, no. 2, pp. 138–149, Aug. 2020, <https://doi.org/10.26858/pir.v3i2.14393>.
8. I. Akbar Fitriyadi and G. Nur Alam, "Globalisasi Budaya Populer Indonesia (Musik Dangdut di Kawasan Asia Tenggara)," *Padjadjaran J. Int. Relations*, vol. 1, no. 3, pp. 251–269, Jan. 2020, <https://doi.org/10.24198/padjir.v1i3.26196>.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

