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ISLAM, EDUCATION AND YOUTH: CHANGING
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OUTLINE

- Background of study
- Research method
- Literature review :
 - The concept of globalization:
 - Educational dimension
 - Cultural dimension
- Exploring globalization from the eyes of *Pesantren* Community
- The relationship of the *Pesantren* and the Indonesian Government
- Conclusion

INTRODUCTION

- The fall of Indonesian president Soeharto in 1998, after 32 years of authoritarian role, opened a political opportunity for civil groups, including Islamic educational institution, to express their political, social and educational ideal more openly within the public arena.
- The changes are not only in terms of political life but also in the economic, social, cultural, educational spheres. The traditional Islamic boarding schools in Indonesia, which are called as “*Pondok Pesantren*” or “*Pesantren*”, are no exception
- It is also argued that globalization is affecting the traditional life of pesantren

RESEARCH METHOD

- This research was conducted as a qualitative study using in-depth interviews and observation to obtain primary data
- For this purpose Ethnographic methods was employed to explore the conception and practices of pesantren communities to deal with the challenges of globalisation
- Joyce P. Gall. (Applying educational research), 2005 (USA: Pearson Education)



LITERATURE REVIEW

Islamic educational policy

The shifting paradigm

Indonesian government policy

INDONESIAN GOVERNMENT POLICY ON ISLAMIC EDUCATION (*PESANTREN*)

- Reform era Government policy towards the *pesantren* is reflected in Law No. 20/2003 on National Educational System (*Undang-Undang Sistem Pendidikan Nasional*), article 4 (30). The Law effectively identifies *Pondok pesantren* as a subsystem of the national educational system. The Law states: "religious educational models can be formed as *diniyah, pesantren, pasraman, pabhaja samanera* and the like"
- In 2006, the Minister of Religious Affairs (*SK Menteri Agama*) recognized the qualifications granted by some traditional *pesantren (salaf pesantren)*. This policy makes them equivalent to those received by students who graduated from Indonesian state-owned schools
- The effort to integrate the *pesantren* into the national educational system also continued and accelerated in 2007 with the Government Regulation. The Government issued Regulation No.55 of 2007 for the *pesantren* educational system. With this Regulation, the *pesantren* have been integrated into the Indonesian national educational system. As a consequence, the Indonesian government must pay attention to the *pesantren's* educational development
- Finally, in 2019 legal framework for *pesantren* is reflected in RUU *Pesantren*.
 - On September 24, the *pesantren* bill was approved by House of Representatives. in the view of the *pesantren* community, the existence of the *pesantren* law provides recognition for *pesantren* educational system

THE CONCEPT OF GLOBALIZATION:

The main orientations of Islamic educational institutions in the globalisation era should be able to implement the following principles:

- The acceptance of western values and values of modernity, translating them into an Islamic framework.
- Islam as politically neutral, delimited to the realm of *din wa dunya* (religion and way of life). The understanding of *din wa dunya*, however, take on a more expansive conceptualization where Islam becomes a blueprint for life conduct.
- Education is basically of modern type, integrating a well-defined religious curriculum.
- Freedom of interpretation extended to laymen, and the advocacy of man-made law.

Sadallah (2004, cited in Daun and Walford, p.48-49)

THE *PESANTREN* PERSPECTIVE:

Besides there are differences in *pesantren* community in interpreting the cultural traditions and the goal of *pesantren* education to deal with the challenges of globalization, it can be concluded:

Pesantren community quite confident that *pesantren* graduate will be able to survive the challenges of globalization

There is more welcoming attitude to modern knowledge.

It is the fact there is a *pesantren* leader who may not fully accept “ the radical adoption of other curricula”. However, *pesantren* has been successfully managing toward the diversification of educational programs

THERE ARE THREE PARADIGMS OF MUSLIM GROUPS IN RESPONSE TO GLOBALISATION:

- **The first paradigm** (i.e. conservative's paradigm) considers Islamic teachings as immutable and tends to implement an Islamic state. A Muslim group with such a view sees globalisation as tied to Western politics, ideological, commercial interests and a new form of cultural imperialism. In short, they regard globalisation as Western hegemony in today's world.
- **the second paradigm** (i.e. globaliser's paradigm) is at the other end of the spectrum and insists on a paradigm shift in Islam calling on it to adapt the International standards of human rights among other things
- **the last paradigm** is the reformer's paradigm. The reformer's paradigm is between the two extremes and view revivalism as an integral Islamic tradition. This group implements modern concepts like democracy and human rights within the Islamic framework. A Muslim group with such a view sees Islamic concepts such as *ijtihad* (independent reasoning), *shura* (consultation), *ijma* (consensus of the ulama/religious scholars) and *baya* (holding leaders to certain standards of accountability) as consonant with universal and global norms and standards of living in today's world.

PESANTREN PARADIGM IN RESPONSE TO GLOBALIZATION:

- Because of the need to develop new educational programs, *pesantren* not only depend on charismatic *kiai* as a single leader with full authority, but also relies on the collective leadership that includes the *pesantren* shareholders (the *kiai* family) as well as stakeholders (i.e. *santri*'s parents and alumni). In other words, the management complexity can no longer be placed in the hands of a single leadership model. Consequently, a collective leadership is being widely implemented as the alternative model.
- The *pesantren* communities view that the new educational orientation should be accordance with the demands of globalization. For this purpose, the *pesantren* communities have made efforts to integrate the teaching of secular subjects into their own cultural educational system.

CONCLUSION:

- This paper found that *pesantren* (including *pesantren salaf*) become more flexible in employing new educational program, which have been adopted from external values
- The teaching and learning strategies of *pesanten* tend to have more academic approaches rather than merely from the dakwah institution
- The shifting of educational orientation in *pesantren* is in line with Sadalah's (2004) and Hefner (2007) contention that Islamic Educational system tend to accept general education into their educational system.

CONCLUSION

pesantren have been subject to changes in its educational system and leadership, although each institution took a different approach on how the transformation process should take place. The approach selection has been largely influenced by the socio-cultural differences in which the *pesantren* is located, as well as its leadership style, human resources and financial issues. Interestingly, the above three *pesantren* also share similarity in their spirit to maintain traditional educational values that are still relevant