

Religious Education Between Minorities and Majorities: Exploring the Problems of Islamic Education in Responding to the Era of Globalization and Modernity

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Abstract: Religious Education Between Minorities and Majorities: Exploring the Problems of Islamic Education in Responding to the Era of Globalization and Modernity. Objectives:

This study aims to explore the dynamics of Islamic Education discourse in Western and Eastern countries such as Indonesia in response to the Globalization Era and 21st Century Modernity **Methods:**

The research uses a qualitative approach, where data collection uses literature study techniques. The data we collect from scientific research with sources from Scopus, Web of Science, and Sinta. As for data analysis using Miles and Huberman steps. **Findings:** The different characteristics between the West, which is dominated by empirical and secular currents of thought, and Indonesia, which is based on religious values **Conclusion:** Islamic religious education in the West has a secular character that is based on philosophical views of rationalism, empiricism, relativism, capitalism, humanism, and positivism, in contrast to the educational process in the East, which tends to be based on religious principles based on revelations, both the Qur'an and the Qur'an. As-Sunnah.

Keywords: Islamic education, globalization, modernity.

Abstrak: Pendidikan Agama Islam Antara Minoritas dan Mayoritas: Menggali Problematika Pendidikan Agama Islam Dalam Menjawab Era Globalisasi dan Modernitas. Tujuan: Penelitian ini bertujuan untuk menggali dinamika wacana Pendidikan Islam di negara-negara Barat dan Timur seperti Indonesia dalam menghadapi Era Globalisasi dan Modernitas Abad 21.

Metode: Penelitian ini menggunakan pendekatan kualitatif, dimana pengumpulan data menggunakan teknik literature review. Data kami kumpulkan dari penelitian ilmiah dengan sumber dari Scopus, Web of Science, dan Sinta. Sedangkan untuk analisis data menggunakan langkah Miles dan Huberman. **Temuan:** Perbedaan karakteristik antara Barat yang didominasi oleh aliran pemikiran empiris dan sekuler, sedangkan di Indonesia yang didasarkan pada nilai-nilai agama. **Kesimpulan:** Pendidikan agama Islam di Barat memiliki karakter sekuler yang didasarkan pada pandangan filosofis rasionalisme, empirisme, relativisme, kapitalisme, humanisme, dan positivisme, berbeda dengan proses pendidikan di Timur yang cenderung bertumpu pada prinsip-prinsip agama berdasarkan wahyu, baik al-Qur'an maupun al-Qur'an. As-Sunnah.

Kata kunci: pendidikan Agama Islam, globalisasi, modernitas.

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■ INTRODUCTION

The presence of globalization with technological acceleration in recent years has had a significant impact on all sectors of contemporary society (Kinkead-Clark, 2017; Needles, 2010). Education is one area under sharp pressure so that it impacts the learning process that education practitioners must address; what kind of concept should be presented in line with the current of globalization (Law & Ho, 2009; Nieto, 2013). According to Goodwin, today's global community is connected with so many virtual, political, socio-cultural, educational networks so that teachers as an important factor in the success of future education directions must prepare themselves with four pillars 1) Curriculum, 2) Professionalism, 3) Morality, and 4) Good personality (Goodwin, 2020). At least teachers in the 21st century must have higher professionalism than before. Some education experts are worried that globalization has caused an imbalance in the education system accompanied by social turmoil due to the imposition of values and how the ethos is raised in universities (Machingambi, 2014). Once again, although there are developing negative impacts that are born as a result of the current of globalization, on the other hand, there are also positive sides that can be taken; the point is that there must be a transformation of the dynamics of the education system that is more friendly and in line with the presence of globalization in the 21st century. Bruner & Iannarelli, 2011; Tight, 2021; Utsumi, 2006; Watson, 2001; Weldon et al., 2011).

In the last two decades, the discourse of religious education has become a major discussion among scholars and the emergence of various problems contemporary society faces in a global context (Hamm, 2012; Nawi, 2020; Umar, 2018). Radicalism and acts of terror by extremist groups in several countries such as England,

France, and Belgium also invite questions among intellectuals: What is the role of religious education in suppressing actions contradictory to the principles of religious teachings (Turner, 2020). At the same time, empirical facts show that the demand for the quality of the religious education system has increased significantly in line with migration. Most of the Muslim diaspora communities live and settle in Europe (Al-Refai, 2020; Aplamacý, 2017; Everington, 2005; Hussain, 2004; Kostopoulou, 2016). For example, in the Netherlands, Japp Dronkers, in his research study, photographed a sharp increase in the number of Islamic elementary schools, wherein in 2014, there were 43 schools (Dronkers, 2016). This increase can certainly be said as a form of an effort to create a pattern of religious education for Muslim communities in a secular environment to maintain their identity as Muslims, but have a personality that can blend in with a plural society (Hussain, 2004). In the modern socio-cultural context, religion is seen as a serious threat that creates 'tension' and friction at its practical level (Ahmed, 2020). Another challenge is the proliferation of propaganda related to Islamophobia. Islam has recently been imaged as harsh and cruel, anarchic, brutal; of course; this has become a major focus for Muslim scholars to offer the concept of religious education oriented towards the cultivation of tolerance values. (Revell, 2010).

Religious education in Indonesia is a compulsory subject that everyone must study; this is stated in Law Number 20 of 2003. Forming a religious society far from contradictory ideologies with the teachings of Islam is certainly the main focus of religious education (Arifin, 2016; Mas'ud, 2019; Usman, 2017). Recently, the Indonesian government has paid serious attention to promoting religious moderation in line with the increasing radical actions taking place in Indonesia (Suyanto et al., 2019). Several cases, such as

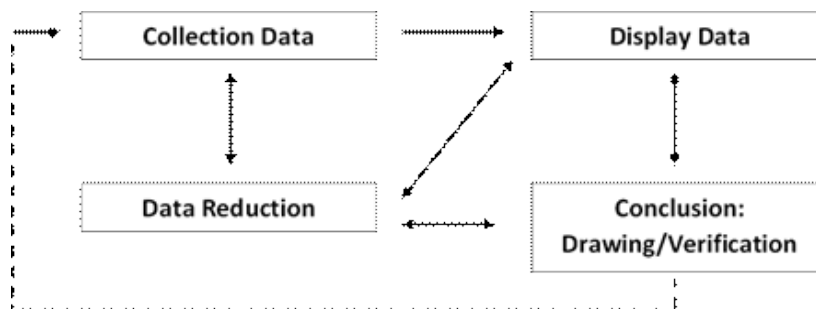
the Bali Bombing, the Marriot Bombing, the Australian Embassy Bombing, and several other actions, prompted the government to strengthen the concept of religious moderation in the Islamic religious education curriculum. This study explores how to compare the roles and challenges of religious education in Western countries with Eastern countries such as Indonesia. Giving birth to the concept of religious education between the minority and the majority certainly has its characteristics, where the challenges will be different. The research contribution is expected to create a new model of religious education that combines the religious minority model, namely in secular countries, with the majority religious education model in Indonesia. With the growing trend of virtual learning through the zoom application, the boundaries of space and time in the future may disappear. The Research Question will focus on three components of the spotlight: character education, the interaction of religious education in dealing with global issues such as radicalism and Islamophobia, and the role of religious education in pluralism and multiculturalism. Then, in the end, the author gives

a view related to the comparison of the dynamics faced by the majority and the minority. In the end, this research is expected to confirm an in-depth study related to the minority versus majority concept.

■ METHODS

The research uses a qualitative approach, where data collection uses literature study techniques. The data we collect from scientific research with sources from Scopus, Web of Science, and Sinta. The data we found in the field were then analyzed using the Miles and Huberman analytical framework approach, where the steps included four stages: data display, data reduction, drawing, and conclusion.

There are three main components in the focus of the study including 1) highlighting the comparison of religious education both in the West and in the East in character education, 2) the position of religious education in the context of pluralism and multicultural studies and 3) the position of religious education in dealing with contemporary issues such as radicalism, terrorism, and Islamophobia



Picture 1. Miles and huberman analytical framework approach

■ RESULT AND DISCUSSIONS

Role of Religious Education in Improving Character Education Between Majority and Minority

In Indonesia, education orientation is generally directed at increasing religious values based on religious teachings and having a good

and superior personality (Sokip, 2019; Syabuddin, 2020). Historically, to realize this vision, the Government was initiated in 2004 to launch the KBK curriculum, where one of the achievements is the development of competencies in certain fields. Then a few years later, the curriculum underwent refinement so that the

Education Unit Level Curriculum (KTSP) model was born were; one of its uniqueness was that the government gave authority to schools to develop curriculum according to the conditions of the school. In 2013, another refinement called the 2013 curriculum, where the improvement aspect refers to character development. Education scholars in Indonesia are currently developing theoretical studies related to character education models relevant to the current situation (Effendi, 2020; Sutarman, 2020). One of the efforts made by the Ministry of Education in the current character development program is to examine educational policies that lead to character values-based policies by conducting a zoning system in certain areas (Sarkadi, 2020). In addition, the substance of the current curriculum focuses more on exploring religious studies based on religious principles, which has been executed at the university level (Rindrayani, 2020).

The Ministry of Religion and the Ministry of Education and Culture are the two main institutions that control the government in dealing with education and religious education problems. Although they have somewhat different powers, where the Ministry of Religion oversees the religious education system, while the Ministry of Education and Culture oversees the national education system, both have contributed greatly to realizing Indonesian society towards a civilized and religious society. Furthermore, character education, in addition to being based on the principles of religious norms, must also be in line with the state philosophy based on Pancasila; therefore, Suabidi is currently exploring one of the efforts of character education in the education system in Indonesia to be pursued by implementing the values contained in the Islamic moderation principle. and Pancasila (Subaidi, 2020). Outside of the education system in Indonesia, religious education is often carried out by experts by holding various religious-based pieces of training (Rihatno, 2020; Rosmiati,

2016). Even at this time, with the acceleration of technology in human life, religious learning is focused on the learning process at school and has begun to develop using internet networks on social media such as Youtube, Instagram, Facebook (Mukhibat, 2019; Tartoussieh, 2011).

In the literature released by Western intellectuals in the last five years, character strengthening has become one of the highest ideals in the education system in Western countries (Chen, 2015; Francis, 2018; Sukestiyarno, 2019). In the context of secular society, it is undeniable that Matthew Wilks Keefer observes that the character approach in the West is dominated by a contemporary approach, namely 'domain theory', to observe character development. This theory views that the conventional domains, personality, and character are different; it is an integral part of a cognitively structured whole concerning normative sources and the influence of their environment (Keefer, 2006). Although the theoretical debate does not only rely on domain theory, of course, the author views that the moral and character education aspects are a vital part that cannot be separated from the dynamics of the education system in Europe and the West (Silay, 2014; Williams, 2010). In Christian schools, Christopher A. Sink recommends that there must be good connectivity between the curriculum, activity programs, and methodologies in the learning process (Algera, 2002). This means that the principle of balance by enabling the components of the teacher, curriculum, program, and style of learning methods is perfectly in harmony with what is contained in the teachings of Islam implemented in Indonesia. While England, James Arthur, in his scientific studies, James Arthur suggested that character education or moral education cannot be separated from citizenship education. Furthermore, in its policy process, the British Government has optimized education policies to create a more moral British society wherein his

observation the strengthening of the concept of character education has been started since 1960 (Arthur, 2005).

The author highlights striking differences in the concept of education that has developed in Indonesia and the West, both of which have their uniqueness and characteristics. A western society with its secular character in placing the concept of morality is more based on the philosophical views of rationalism, empiricism, relativism, capitalism, humanism, and positivism. In stark contrast to the majority of the Indonesian population who are more religious, in viewing education, they tend to rely on religious principles based on the revelations of both the Al-Quran and As-Sunnah. By having a difference in the framework of thinking, the resulting output is slightly different in reality. Contemporary Muslim scholar Prof. Dr Yusuf Al-Qardhawi asserts that Islamic education is built on the principle of balance where the spiritual aspect must be balanced with the physical aspect, mind and heart must be together in harmony with each other, as well as with character and competence (Al-Qardhawi, 2001, 2009). In contrast to the western footing, science in the academic tradition in modern countries is built on a cultural tradition where humans in their philosophy are seen as rational beings so that they become the centre of control.

The Role of Religious Education in the Context of Pluralism and Multiculturalism Between Majority and Minority

In a reflective article written by Amjad Hussain regarding Western reflection on Islamic Education, one of the points that the author pays attention to is that there is a tendency in some Western countries, such as in Britain, France, and other Europe, that interest in Islamic education is currently getting higher. This is related to how to direct minority Muslims to maintain their identity but, on the other hand, can coexist with a modern

western society that tends to be secular and plural (Engelhardt, 2011; Hussain, 2008). At the beginning of the 21st century, Britain was dominated by Protestants, Jews, and Catholics but now lives side by side with many Muslim citizens (Hussain, 2004). The implication of the increasing number of Muslim immigrants in several European countries impacts the increasing number of Islamic schools born in the last decade (Dronkers, 2016). Creating a coexistent society requires guidance and direction both in the context of the majority and the minority, how they respond to a pluralistic, pluralistic, and multicultural life, which is the focus of most of today's social scholars both in Indonesia and in the West (Arego, 2019; Bräuchler, 2007). 2010; Cavaggion, 2018; Daryono, 2010).

We can observe the dynamics of pluralism between East and West from how the Muslim scholar Farooq Hasan in his writing entitled "Pluralism in Islam: A Comparative Study with Western Pluralism", examines the pattern of comparison of the concept of pluralism between the poles of Islam and the West (Hassan, 2012). In the results of his research, Hassan underlined that pluralism in Islam and its dynamics is a life reference for Muslim communities to live as neighbours with non-Muslims while adhering to the principle of justice. Other scholars agree that there are explicit verses in the Al-Quran that command tolerance towards adherents of other religions (Elius, 2019). Muslim scholar Nasr Jad even concluded that the element of coercion of religious ideology is prohibited in Islam according to the narrative contained in the Qur'an QS. Al-Baqarah (2) verse 256 (Nasir Muhammadi Muhammad Jad, 2009). This review is, of course, slightly different from the five characteristics of the concept of pluralism prevailing in the West according to Farooq Hasan, including; 1) Religious pluralism talks about statistics and data, 2) The Bill of Rights contained in the American Constitution gives its citizens complete freedom

of speech and religion, 3) People of different faiths hold on to their beliefs and explain to others how they want to be understood, 4) Pluralism is the existence of various opinions or principles in the same society, system, or philosophy, and 5) In religious pluralism, politics and religion cannot be united (Hassan, 2012).

Then how is the concept of pluralism that occurs in Indonesia? Along with the recent globalization, changing all the existing order in our world is slightly transformed, especially with technology. So that facing various diversity in values, culture, and religion is certainly a challenge that must be faced by people in Indonesia (Hosen, 2012; Nurhabsyah, 2019). Responding to the dynamics of pluralism, there are pros and cons among Muslim scholars in Indonesia (Basya, 2011). Those who agree with the concept of pluralism believe that religious diversity is seen as something positive. On the other hand, the pro group prioritizes the unity of the Unitary State of the Republic of Indonesia rather than destroying the already secure and peaceful level of life. However, on the other hand, the second group that rejects the call for pluralism views that propagating pluralism means threatening the purity of religious teachings. Religions must have their teachings, so if they are mixed up, they can conflict with the principles of religious dogma.

Then what is the role of Islamic Religious Education in Indonesia in addressing the problems of pluralism? In the author's observation, most Indonesian people view that Indonesia can be said to be a plural society; why? Because Indonesia consists of diversity in social class, ethnicity, race, gender, religion, language, and culture. In the religious education system, pluralism has been implemented by the Government in several main components, namely strengthening the curriculum, teaching methods from small to tertiary levels. According to Quraish Shihab in his work on grounding the Qur'an, he argues that the supporting factor in a broad or

narrow sense is equality. This means that the more similarities, the stronger the brotherhood will be. This is, of course, in line with the content contained in the Al-Quran; some verses specifically mention the discourse of pluralism, including An-Nahl verse 93, Al-Baqarah verse 148, Al-Baqarah verse 229.

The Role of Religious Education in Countering Radicalism, Terrorism, Islamophobia Issues Between Minorities and Majorities

The phenomenon of extreme movements in the name of religious radicalism has recently become a serious concern for the Indonesian government (Arifianto, 2019; Arifin, 2016). In the past decade, several bombings carried out by extremist groups have been recorded in the minds of the Indonesian people, including the Cirebon Az-Dzikra Mosque Bombing in 2011, the Sarinah Bombing in 2016, the Solo Police Headquarters Bombing in 2016, the Kampung Melayu Bombing in 2017, and the Surabaya Bombings and Sidoarjo in 2018, this series of actions was of course judged by many parties and observers as indications that the Indonesian state entered the Southeast Asian region as a target for radical ideological battles in global discourse (Suyanto et al., 2019). We highlight that the terrorist acts that have occurred are motivated by the internalization of Salafi-Jihadi ideologies, which are infiltrated into the minds of young people by certain elements to build their community base in the Southeast Asian region. The contribution of the research conducted by Mun'im Sirry at least photographed that there was a shift in the target of planting radical ideology, which is limited to mosques and extends to major campuses in Indonesia (Arifianto, 2019). The existence of an increasingly strong ideology of radicalism forces Muslim intellectuals and scholars to seek effective formulations of de-radicalization efforts by linking the concept to

religious education (Afrianty, 2012; Syabuddin, 2020). Strengthening religious character is a major concern for education practitioners to develop anti-radicalism immunity among high school and college (Ainna, 2019; Amri, 2018; Arifin, 2016; Riswani, 2019; Shafa, 2020; Suyadi, 2019).

In Indonesia, the role of Islamic Religious Education is very crucial in stemming the ideology of radicalism. Education practitioners in Indonesia seek to direct the curriculum on how to teach students that Islam is a tolerant religion, Islam is a religion that rejects acts of brutality and terror following the identity of a Muslim (Elius, 2019; Liere, 2014; Salamati, 2015; Sirry, 2020). At the same time, creating an education system that focuses on how Islamic teachings are understood comprehensively, based on the principle of a balance between textualist and traditionalist models according to E Altýnođlu can increase a person's religiosity so that he can avoid deviant thinking (Altýnođlu, 2018). Furthermore, Islamic education in Indonesia aims to direct students to understand well the values of religious teachings, live up to their essence contents and actualize these values in social life. The Islamic religious education learning model that emphasizes instilling tolerance towards others, being open to differences has at least been implemented by teachers in schools, both at the secondary and tertiary levels (Ainna, 2019; Bahri, 2014).

In addition to the involvement of Islamic religious education in efforts to prevent acts of radicalism, there are also unique de-radicalization models found by scholars, one of which is as found by Suyanto in his study that millennials are indicated to fall into the category of pseudo radicalism, namely a group of students who are exposed to radical ideology. However, they do not stand firmly on an exclusive and extreme religious point of view that justifies militant attitudes and acts of violence, seeking to de-radicalize themselves by engaging in positive activities such as listening to music (Suyanto et al., 2019).

Another de-radicalization model highlighted by Mun'im shows that young "beginners" exposed to radical ideologies tend to make resistance efforts to free themselves due to rejecting the ideology and dogmatic practices of absolute Islamic groups (Sirry, 2020). In our observations, several models of efforts to prevent radicalism that has developed in Indonesia include 1) multicultural education, 2) strengthening the values of the Pancasila state, 3) involving the role of women in de-radicalization, 4) the birth of Child-Friendly Islamic Boarding Schools, 5) Building inclusive awareness and multicultural, 6) strengthening the paradigm of religious moderation and 7) de-radicalization through local culture.

Meanwhile, in Western countries, radicalism, terrorism, and Islamophobia are among the same challenges faced by secular society lately (Arzheimer, 2019; Brown, 2013; Martín-González, 2016; Matlin, 2012; Stafford, 2000). Lynn Revell even observed Christian elementary school children in England regarding how they put Islam in their mind map, and the results showed that children's scriptural views related to Islamophobia "anxiety towards Muslim citizens" were formed by many factors, one of which was the role of the media in linking violent acts such as those that occurred in Iraq, Afghanistan, Syria, with the symbol of Islamic labelling (Revell, 2010). Even further, Lynn tries to challenge Christian Religious Education teachers on how to bridge the gap in the portrait of Islam in children's minds so that they can melt by promoting an attitude of tolerance. Indeed, in its central circle of teachings, every religion, both Islam and Christianity, emphasizes the urgency of being tolerant of others (Salamati, 2015). The same portrait observed by Jämte, Sweden, as one of the leading countries in Europe, shows symptoms of right-line radicalism in the contemporary context (Jämte, 2020). In the author's observation, Religious Education in

Western countries is softer than in Eastern countries such as Indonesia, which is more intense. However, even so, the characteristics of western society that are more inclined to the empirical paradigm may be one of the factors that the role of religious education is not so dominant. In Haywood's view, this culture of sharper thinking can suppress issues such as radicals, terrorism, and Islamophobia (Haywood, 2002).

Besides that, in the author's observation, in Western countries, the efforts made in preventing radicalism and the role of Religious Education, there are other models such as systematic rehabilitation of perpetrators (Daugherty, 2019; Milla, 2020). Of course, this rehabilitation process is carried out by experts who are experts in the fields of psychology and humanism. Another model developed as according to Winter, is by instilling open thoughts and directing the destructive impact of radical actions (Winter, 2020). The open-mindedness that characterizes modern Western society becomes a value in itself in the process of building anti-radicalism immunity. An intellectual named Wijzen justifies this. In certain countries in the West, a de-radicalization theory has developed with the term "Dialogical Self Theory". The essence of the theory is that de-radicalization efforts can be carried out by himself (Wijzen, 2020). In Germany, Baaken observed that the German government pays great attention to the de-radicalization process through structured and conceptualized programs (Baaken, 2020).

Continued Discussion: Minority Vs Majority

Progress in the field of science and empirical thought cannot be denied as a force for development in the West, and this cannot be separated from the scientific concept that is seen as useful and advanced for civilization, which is a science that is useful for human life, there is a very fundamental difference between western and eastern science. , when we talk about education

and science, the foundation of Western thinking applies and explores the potential and natural phenomena for the survival of humanity. Speaking of reference sources in the form of Islam in making guidelines divided into Kauliah verses and Kauniah verses, we can map out the basic differences between the West and the east. The West departs and is dominant in the Kauniah verses while the East is more inclined to the Kauliah verses; it seems that this is what underlies the fundamental differences in the field of thought and education patterns, including in Islamic religious education, the minority Western education pattern for the Islamic religion prioritizes religion as the basis for the advancement of science and world civilization by exploring the phenomena that occur in nature, while in the east religious education is more dogmatic and theoretical, while the practical level is very minimal, as a result, religious life in the West enters the private sphere and seems formless. Dogma, but more about how useful humans are in utilizing nature with science, while in the old age because it is more dogmatically oriented; as a result, people will feel great and clever in interpreting the sources of Islamic teachings (the Qur'an and Hadith) to the extent of knowledge, understanding, and concepts practical, but very minimal to be applied to a useful science for the lives of many people.

The existence of Islam in majority countries is very interesting to study, and this is the basis for tolerance for minorities (non-Muslims) in majority countries; it is different when Muslims become a minority, there is intimidation and restrictions on space for expression, including in carrying out education. Moreover, teach Islamic religious education. Islam in the West is indeed a minority, and this makes a different pattern of life; education and life are always monitored and suspected, not even a little affiliated with Islam with terrorists; of course, this is a wrong thought. The emergence of Islamic religious education in

non-Muslim majority countries presents its challenges in implementing it; not a few symbols of Islam are stripped away in the educational process because the realm of education is included in public life, while religion, according to them, enters the private level. The foundation of thinking of education in the West is certainly different from that in the East, West which is famous for its rationalism, is used as a foothold and basis for educational concepts, including in Islamic religious education, automatically the success and failure of education is seen from the achievements and benefits in world life that are universal. While the foundation of education in the East is based on revelation or revelation that guides knowledge, so that the orientation is not an only universal truth but reaching absolute truth and happiness, namely truth, happiness and safety and benefit in this world and the hereafter.

■ CONCLUSIONS

The presence of religion plays a role in providing a system of values and norms that encourage people to live more purposefully and make it a way of life in all their activities. Religious values guide life, one of which is internalized through the learning process of Islamic religious education, which is delivered as early as possible by focusing on the formation of religious attitudes that are far from contradictory ideologies with the teachings of Islam. The differences in educational foundations between the West and the East make the process and goals of education different. Islamic religious education in the West has a secular character that is based on philosophical views of rationalism, empiricism, relativism, capitalism, humanism, and positivism, in contrast to the educational process in the East, which tends to be based on religious principles based on revelations, both the Qur'an and the Qur'an. As-Sunnah. However, these differences become a unique and separate challenge by

looking at universal values and absolute values, that the entire process of Islamic religious education between minorities and the majority in the West and East is all oriented to humans who have the same human values, to be able to direct humans. As a learner can understand well the value of religious teachings, be able to live up to its essential content and actualize religious values in their lives by upholding the value of tolerance for others, being open to differences, and being fair to others to create a religious community life that is far from contradictory ideologies with religious teachings.

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