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Philosophy of Islamic Education Management: Islamic Education Management Challenges in Facing Globalization Era

Deti Elice[1*], Semin[2]

[1,2]Universitas Islam Negeri Raden Intan, Lampung, Indonesia.*

Corresponding Email: [1]detielice00@gmail.com*

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Abstract: ***Currently, Islamic education management faces difficulties in surviving global competition. Islamic education systems must withstand the negative consequences of globalization in addition to social, economic, political, and cultural problems. The quality of Islamic education should be improved in various aspects to address this issue. The issues that Islamic education must manage in the context of globalization are the main topic of this research. This study aims to clarify several aspects of Islamic educational management, including; 1) Explaining the Islamic Education Management Concept, 2) Describe the issues with Islamic educational institutions from a globalization perspective, 3) Describe the fundamental features of a scientific dichotomy, 4) defining the constructive paradigm in Islamic education management. The research in this study was qualitative. The findings of this study suggest that Islamic education management functions as an organization that is accountable for putting Muslims in a position to compete on a global scale. Islamic education management struggles with issues such as student economic background, teacher quality and quantity, international competition, and juvenile delinquency. These factors also have an impact on the development of the scientific dualism between general knowledge and religious knowledge in education. And as a result of these causes, the idea of establishing Islamic education management as an organization that aims to create individuals who can compete worldwide.***

Keywords: ***Islamic Education Management, Globalization, Global Competition, Religious Knowledge.***

1. INTRODUCTION

As one of management branches, Islamic education management has important functions for critics, scholars, and the nation's youth to become students and educators with good moral characteristics. In order to challenge globalization, educators play a critical role. The role of

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educators in combating globalization is vital in this regard. In reality, Islamic educational management needs to be scrutinized in light of international competitiveness. This has caused alarm since, as the result of expanding globalization, its negative effects can easily seep into our lives and subconscious minds [1].

Implementing Islamic education has encountered difficulties in this early stage of globalization due to issues with politics, economics, and socio-cultural factors. In addition to such factors, social concerns are part of the difficulties facing Islamic education. Our civilization has experienced the astonishing effects of globalization very quickly. Islamic education, which supports peace, justice, and welfare, should therefore be used to counteract the negative effects of globalization and the environmental problems that the millennials are currently experiencing. Islamic education opposes this globalization phenomenon both now and in the future [2].

Despite the fact that we are all aware, there are still many internal issues with Islamic education that need to be resolved through institutional or scientific means. These challenges include management, employees, resources, infrastructure, and curriculum. In addition to the low quality of Islamic education, the severity of the issues means that Islamic education officials no longer have the time or capacity to foresee the challenges presented by globalization, which they are undoubtedly currently facing [3].

The issues that Islamic education is currently facing are related to the quality of Islamic education. The era of globalization means unrestricted competition. Every nation began exchanging resources in this environment of unrestricted competition, beginning with its people, goods, services, technology, and other things that are being contested in this era of globalization. The need for greater human resources arises from this. As a result, the effectiveness of human resources is crucial in determining the quality of religious, governmental, and educational institutions [4].

In addition to quality challenges, moral challenges in the globalization era are detrimental to the young people of today who are impacted by global unification. The behaviors they should not engage in, such as drug use, free sex, and drinking, have become habits for them, and this presents a significant obstacle to Islamic education [5].

The greatest challenge we face as a group is how to address these issues and advance Islamic education, which, in the current period of globalization, has a significant influence on students, teachers, and the entire community. In order to stand against the inevitable march of globalization and adapt to it, Islamic education today must be precise and resolute. Of course, there are many obstacles that we must overcome as a result of globalization. As a result, the following are the problems that this research attempts to solve: 1) what is the concept of Islamic education management? 2) What are the management problems of Islamic education institutions from the perspective of globalization? 3) What constitutes the scientific dichotomy's core? 4) What is the concept of the constructive paradigm of Islamic education management?

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2. DISCUSSION

The authors sought to discuss qualitatively in order to address and examine the four problems raised in light of the aforementioned questions. The discussions are as follows:

1. The Concept of Islamic Education Management

Islamic education management is the process of mobilizing and integrating all Islamic educational resources in order to accomplish the previously established objectives of the Islamic educational system. Management is the process of effectively and efficiently planning, organizing, directing, coordinating, and controlling organizational activities [6].

Islamic education also refers to the direction provided to someone in order for them to grow to their full potential in accordance with Islamic teachings [7]. Muhaiminn claims that the idea of Islamic management indicates that everyone (not just organizations) should always plan their actions for the future to reach the best outcome. Islamic education aims to equip people to serve as caliphs who represent God on earth. A person who is focused on exploring more than only the world's benefits, or transcendentally or more closely, all earthly activities as a means of learning about more external life, specifically the hereafter.

2. Management Problems of Islamic Educational Institutions in the Perspective of Globalization

Numerous aspects of people's lives, including the economy, culture, society, and education, are significantly impacted by globalization. Globalization has altered daily life, particularly in developing countries, especially Muslim countries like Indonesia. It is a recent phenomenon in Indonesian society to be dependent on political, economic, and western cultural aspects. As a result, both positive and bad effects of globalization are felt by the Indonesian people [8].

Similar to how it affects other aspects of educational policy, globalization impacts how education is implemented in terms of the objectives and techniques used and the relationships between students and teachers. For instance, educational ambitions are highly attainable. Thus the first question students or their parents may ask is whether the institution they attend can ensure their future.

According to Baharudin, there are a few flaws and issues with Islamic education in the age of globalization, specifically: 1) In general, Islamic educational institutions need to be of a higher caliber. Despite the fact that the quantity of Islamic educational institutions, such as madrasa, has surpassed the caliber of public schools, the quality of Islamic educational institutions still needs to be improved in general; 2) Islamic institutions have a poor reputation. The reality is that Islamic educational institutions typically fall short of public schools; 3) The number and quality of teachers need to be increased. The success of education depends on its teachers. The educational results will also be poor if the teacher quality is poor and the student-to-teacher ratios are too high; 4) Most teachers receive inadequate pay; 5) The majority of students that attend Islamic educational institutes are from lower middle-class backgrounds; 6) Increasing skill and competitive needs; 7) The onslaught

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of globalization has an impact on the national religious culture as well as the economic, political, and cultural spheres. This is demonstrated by young people's increasing global orientation in the entertainment, fashion, and food industries; 8) Juvenile delinquency, which is a growing concern due to, among other things, rising drug addiction; and 9) The ummah believes that Islamic universities can turn out brilliant yet intellectually pious people [9].

3. Scientific Dichotomy

Dichotomy is the division of two opposed groups. Implicitly referred to as general science and Islamic science, public education and Islamic education, public education teachers and Islamic education teachers, and public schools and religious schools. It appears different on the surface; whereas general knowledge is considered to have its origins in the west, religious knowledge is said to have its origins in Islam.

The primary error of some educators is to divide science into two categories, which results in a conflict between general science and Islamic science. In actuality, Islamic law does not teach about the duality of knowledge. Currently, a wise man is quoted as stating the following:

بِالصِّيْنِ وَلَوْ الْعِلْمَ اُطْلُبُوْا
"Seek knowledge even as far as China" [10].

It implies that people should seek knowledge everywhere, including in China. In this context, the writers argue that regardless of its name, if a body of knowledge is categorized according to Islamic principles, it is called Islam. That is, if information originates from the west, it should be carefully embraced if Islamic principles are to be followed. Therefore, it is important to realize that Western science and Islamic science do not necessarily directly contradict. Since some educators already have a dichotomy regarding science. Another word referring to religious and public education is "educational dualism."

Duality is described as two perspectives that develop and change with society. This perception could appear to be in harmony and opposition. If the last possibility (contradiction), which appears and pulls the thread, is described, it denotes an external dichotomy [11].
According to the definition given above, educational dualism refers to the purpose of knowledge rather than the division of knowledge into various areas. When there is a functional relationship between knowledge that should have it, the relationship is broken down so that the terminology has elements of religion, education, and public education.

4. The Constructive Paradigm of Islamic Education Management

Related to the discussion above, it is appropriate that Islamic educational institutions be built with a competitive education paradigm as the result of today's competitiveness has become an obsession in responding to globalization. The achievement of competitiveness emerged as a mission of the Long-Term National Development Plan (RPJPN) 2005–2025, which aims to produce Intelligent and Competitive Indonesian people [12].

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Currently, there are several strategies to effectively optimize and modernize Islamic educational institutions, such as:

a. Integrating partnerships between educational institutions, parents of students, and society as a whole. According to Ki Hajar Dewantara, whom Suyono cited, this may be accomplished by putting schools, families, and the community at the center of an integrated system that supports one another [13].
b. In its implementation, the organization development inside Islamic educational institutions might utilize several dimensions. There are instrumental dimensions, conceptual dimensions, and dimensions of change, measurement, organizational structure, and information content [14].
c. It is crucial that the central government treats Islamic educational institutions, which fall under the ministry of religion, equally with public educational institutions, which fall under the ministry of education and culture. Additionally, the city government must not skimp on providing necessary services, both in terms of infrastructure and educational budget [15].
d. The community's responsibility in recognizing the value of education. Islamic education encourages students and parents to pursue formal education, with parents serving as the primary role models and household influencers. Moreover, the majority of the Muslim communities should be taken into account in light of the fact that the funding already offered is adequate to facilitate the establishment of Islamic educational institutions.
e. In this competitive period, madrasa educational institutions, particularly private Islamic schools, require a network structure and additional financial resources with organizations and groups with interests in Islamic education on a local, national, and international scale.
f. Islamic educational institutions must enhance teaching and learning practices that are accessible to all students, regardless of their socioeconomic status, in order to uphold the standard of instruction and prevent dropouts.
g. In general, teaching is a challenging but manageable profession because it takes real dedication to the soul's purpose. The young people of this nation require educators who can raise their academic standards even higher than the level of the global environment [16].

Islamic educational institutions are supposed to be capable of addressing the difficulties of the national community in order to remain competitive and responsible in the globalization era. They can use their knowledge at the same time. They can develop in this way and eventually join the Indonesian Muslim community of believers and fearers of Allah.

3. CONCLUSIONS

It is clear from the explanation above that globalization has a significant impact on people's lives and a variety of sectors of life, including the economic, political, cultural, social, and even educational spheres. The implementation of education has also been impacted by

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globalization in terms of goals, the dynamics between students and teachers, ethics, methodologies, and other areas.
It is presented in Implication as general science and Islamic science, public education and Islamic education, public education teachers and Islamic education teachers, and public school and religious school. Thus, the dichotomy of science in this context refers to the division of two bodies of knowledge, which may seem counterintuitive given that it is asserted that Islamic science originates in Islam. In contrast, general science is said to originate in the west. Due to the duality that some educational specialists are already aware of, religious and public education have given rise to another concept known as "educational dualism." General science is the term used in education for rational science, which eventually became taught in public schools.

Islamic educational institutions should serve as a conduit for local foundations to develop human resources capable of coexisting globally. Enhancing Islamic educational institutions with strong commitment and support from educators to advance altruistic education. The challenge of society would be anticipated to be met by Islamic educational institutions that eventually have accountability and are competitive in the global era. Azra claims that the madrasa's (Islamic educational institution) final mission is to produce students with both religious and general knowledge while also being able to put that information to use.

The process of establishing long-term competitiveness must be infused into the creation and use of this constructive paradigm. In other words, Islamic education should maintain its essence as the cornerstone for institutional growth based on national spiritual traditions and transcendental principles. The optimization of Islamic educational institutions involves more than just the internal institutional scale; it also necessitates a significant amount of commitment on a macro-constructive level, including numerous parties and stakeholders to contribute to its implementation.

Everyone's perspective must change fundamentally to see globalization as a necessity rather than a threat as a result of its presence. So it is necessary to have human resources that are dependable and fiercely competitive in order to address the difficulties posed by globalization. In order for it to happen, Islamic education management needs to position itself as a solution to the problem of globalization.

Therefore, education should be planned so students can realize their potential spontaneously and creatively in an environment that values freedom, partnership, and responsibility. Additionally, graduates from educational institutions should be able to comprehend their community, including all variables that can promote success or pose challenges.

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