

## THE IMPACT OF GLOBALISATION ON PESANTREN EDUCATION

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**Abstract:** Globalisation has both positive and negative impacts on the development of pesantren. Pesantren is an Islamic educational institution in Indonesia. The role of Islamic education, especially in pesantren in this era of globalisation, is to be ready to accept and face technological developments and advances that mostly come from foreign countries. Pesantren must make reforms and changes in order to create strong generations, generations that have broad knowledge and are able to develop knowledge derived from the Qur'an and Hadith. So as to be able to make a generation that is not only successful in religious matters, but is able to face the advancement of science and technology in the era of globalisation. Pesantren must be able to face the era of globalisation, which was originally a challenge and obstacle to become a golden opportunity for the development of Indonesian society. Of course, pesantren must process and change according to the needs of global society by not leaving old traditions that are still considered good.

**Keywords:** Impact of Globalisation; Pesantren Education.

### INTRODUCTION

In the structure of national education, pesantren is a very important link. This is not only because of the very long history of its emergence, but because pesantren have significantly contributed to the efforts to educate the nation's life. Islamic boarding schools basically have the function of improving the nation's

intelligence, both science, skills and morals. However, it is the function of moral control and religious knowledge that has been attached to the Islamic boarding school education system (Jamaluddin, 2012: 2). This function has also led boarding schools to become an important institution that is looked at by all circles of society in the face of scientific advances and the swift flow of information in the era of globalisation. Moreover, the advancement of knowledge in modern society has a major impact on shifting religious, cultural and moral values.

Globalisation as a result of advances in science and technology has led to the existence of a world information satellite system, global communication, cosmopolitan lifestyles, the retreat of the sovereignty of a unitary State and the growth of global awareness that the world is an environment that is formed continuously (A. Mukti Ali, 1991: 5-6). When these global lifestyles bring about changes in values and influence other societies, there will be a shift in values in the recipient society (Hermansyah Putra, 2009: 5).

The era of globalisation today and in the future will affect the socio-cultural development of Indonesian Muslim society in general, or Islamic education, including pesantren in particular. Pesantren as an educational institution, certainly cannot avoid the flow of change. The problem that arises then is the extent

to which the ability of pesantren to detect the swift changes and then without stuttering provide a reasonable response.

In the course of time, the character of independence that characterises pesantren and as a differentiator from other educational institutions has gradually begun to shift. This is due to the contextual demands that face the alumni and the pesantren itself. For example, by establishing formal education (madrasah/school) which results in the slackening of pesantren traditions, curriculum, learning patterns/systems. So that the main focus of development is the formal school. This is because it is related to whether or not the alumni are eligible for job opportunities (Sri Andri Astuti, 2014: 2).

This is where the shift began. Pesantren is inevitably forced to respond to a changing world condition by not only focusing on religious areas. Without having to deny the motivation of worship in the search for knowledge, pesantren are required to always be appreciative as well as selective in addressing and responding to developments. The dynamics of life that carry cultural pragmatism that is increasingly symptomatic inevitably lead pesantren to be more realistic in dealing with this phenomenon.

The implementation space of pesantren, which initially only revolves around the religious area, is then led to realities that often even appear as a necessity, namely to expand the working area outside its traditional work. The world of pesantren must then adapt to its surrounding environment which is increasingly pragmatic.

Along with the times, the problems that must be faced and answered by

pesantren are also increasingly complex, and must be realised from now on. The problems faced are also included in the sense of problems brought by modern life or modernity. That is, pesantren are faced with challenges posed by modern life, and the ability of pesantren to answer these challenges can be used as a measure of how far they can keep up with the flow of modernisation. If it is able to answer the challenges, it will get the qualification as a modern institution. If on the contrary, then usually the qualifications given are things that show outdated characteristics, such as conservative and conservative.

Actually, these modern values are universal, in contrast to Western values which are local or regional. Therefore, the current of modern civilisation is something that is universal, namely science and technology. So the challenge of modern times is essentially the challenge of science and technology.

Initially, the implications of modernity were clearly positive, in the form of the advances made by science and technology. But after seeing the impact that these advances have brought, more and more people are being critical by pointing out the negative implications. The most common negative implications are the decline of spiritual values, the uprooting of local cultures, and the moral degradation of our youth.

The impact of globalisation as a result of advances in the information field of world civilization refers to a worldwide influence. Similarly, openness to the flow of information concerning the development of science and technology in this era of globalisation has an impact on the environment and human society. This creative and productive human being

should be the vision of education, including Islamic education, because it is such a human being whose presence is coveted individually, socially and nationally. Society will be very disappointed if the world of education actually produces humans who are lazy, traditional, insensitive and consumptive. So important is the presence of productive human beings who must be produced from the world of Islamic education (Jusuf Amir Faisal, 1995: 131).

The era of globalisation also presents a new face in the social interaction of modern society. In this era, there is intense competition, both individually and in groups. Because competition does not only occur between groups that are equally strong, but also between the strong and the weak. This rapid movement of information and intense competition is a challenge for pesantren. Pesantren as an institution that creates future leaders and community empowerment centres must be able to produce generations that have established resources that can compete fiercely on the global stage. Therefore, pesantrens must be able to face the globalisation era, which was initially a challenge and obstacle to become a golden opportunity for the development of Indonesian society. Of course, pesantren must process and change according to the needs of the global community by not abandoning old traditions that are still considered good.

## **METHODS**

This research uses a type of *library research*. The research approach is text analysis and information related to the study. The data sources of this research are scientific books, journals, scientific

research results, scientific study results, seminar results, and so on. The data collection technique is carried out by identifying discourse from books, papers or articles, magazines, journals, web (internet), or other information related to the writing title to look for things or variables in the form of notes, transcripts, books, newspapers, magazines, and so on related to the research study. The data analysis activities of this model include *data reduction*, *data display* and *conclusion drawing/verification*. The approach to data analysis is hermeneutics, which is a method of understanding, namely the activity of interpretation of objects that have *meaning (meaning-full form)* with the aim of producing objective possibilities (Ahdar, Musyarif, 2019: 4). Expert statements were analysed and interpreted in relation to the research problem.

## **RESULTS**

### **PESANTREN AND GLOBALISATION**

Globalisation has a huge influence on human life in various aspects of life, including economic, political, cultural, social, and even educational aspects. In this case, globalisation has changed daily life, especially in developing countries, especially in Islamic countries such as Indonesia. Dependence in the economic, political and cultural aspects of the West is a new phenomenon for Indonesian society, so that globalisation has a negative and positive impact on the Indonesian nation. According to Sri Andri Astuti (2014: 11-12) the positive impacts of globalisation include, *first*, easy to obtain information and knowledge, *second*, easy to communicate, *third*, fast in travelling (high mobility), *fourth*, fostering cosmopolitan

and tolerant attitudes, *fifth*, spurring to improve self quality, *sixth*, easy to meet needs.

The negative impacts of globalisation include, *first*, unfiltered information, *second*, consumptive behaviour, *third*, making a closed attitude, *fourth*, narrow thinking, *fifth*, wasteful spending and imitating bad behaviour, *sixth*, easily influenced by things that are not in accordance with the habits or culture of a country.

One example of the negative influence of globalisation is the un-Islamic way of dressing, the type of food that is enjoyed is far from the menu and local characteristics, the influence of free and youthful association that does not know the manners and Islamic values have been seen everywhere. These are some of the negative effects of globalisation (Baharudin, 2011: 6-7).

Likewise, in the aspect of education, globalisation has affected the implementation of education, both in terms of goals, the process of the relationship between learners and educators, ethics, methods and others. In terms of goals, for example, there is a tendency for educational goals to lead to materialism, so that the first thing parents or students might ask is whether the educational institution where they study can guarantee the future of their lives. Likewise with the curriculum, it is more directed towards how materialistic things can be achieved. In this case, learning is more focused on the aspect of mastery of knowledge (cognitive) rather than how a student has an attitude that is in accordance with Islamic values (Baharudin, 2011: 6-7).

Martin Canoy as cited by Ahmad Taufiq (2019: 2) states that the impact of

globalisation on education is *first*, there is *pressure* to reduce the public domain (privatisation and traditionalisation), *second*, increasing access to basic education, *third*, participating in a comparative national education system that places more emphasis on the science curriculum.

Before we discuss the impact of globalisation on pesantren education, it is better to go back to the meaning of the impact itself. The definition of impact according to the Big Indonesian Dictionary is a collision, an influence that has both positive and negative consequences. The author here means that the impact of globalisation on pesantren education is a challenge for pesantren in the era of globalisation.

Talking about the challenges of pesantren in the era of globalisation, according to Cece Wijaya (1999: 38), the challenges for madrasah and pesantren can be described from changes in society in the economic, social, cultural, scientific, and technological fields that affect the education system being implemented. The challenges are as follows:

#### 1. Politics

Madrasahs and pesantren must be able to respond objectively to the challenges in this field, which must follow the rules set by the government in the National Education System Law (UU Sisdiknas), in order to realise the desired goals, namely by participating and being active in the results of decisions related to educational interests.

#### 2. Culture

One of the cultures of foreign countries that greatly affects the culture of the Indonesian nation is promiscuity or free

sex. This is a very tough challenge for madrasah and pesantren as Islamic educational institutions to protect and keep the nation's generations away from negative things brought by outside cultures. If this is allowed, the cultural values of this nation will be lost over time.

3. Science and Technology

The emergence of sophisticated objects or tools will certainly affect the education process. These sophisticated objects or tools can be a challenge for educators in developing human resources. Because these tools can have a positive impact and a negative impact, including the internet. So that the purpose of education today is not enough to provide knowledge, faith, skills, but must be able to direct in order to make students who are creative, productive, innovative, and independent because today is full of competition.

4. Economy

The economy is an important part of the life of a country that can make the weak-strong, forward-backward, and slow-fast development process of the education system in a nation. So the role of the economy in a nation greatly affects the development of Islamic educational institutions.

5. Value System Field

The value system is the basis of the rules used by society as individual and social beings, both from traditional rules and religious rules that already exist in society. In addition, the value system can be used as an emphasis on human behaviour that has the ability to regulate, direct and control the development of society.

Islamic boarding schools as Islamic education institutions must be able to direct their students to work in the fields of engineering, economics, and pure exact sciences so that these fields are not only owned by non-madrasa graduates who do not necessarily have a strong religious mentality. To address the era of globalisation with its various developments, madrasah and pesantren as Islamic educational institutions must be as fast as possible to achieve something that has become its goal, namely the achievement of Islamic values in the formation of Indonesian society. The expected Indonesian society is someone who is creative and productive. A person who is faithful and pious as well as productive by being able to master technology and science in improving their standard of living.

Talking about the impact of globalisation, when we relate it to the world of pesantren today, there are many gaps in the pesantren system. In the midst of the struggle of the informational society, pesantren are 'forced' to enter the contestation space with other educational institutions, especially with the proliferation of foreign-labelled education which adds to the increasingly intense competition for the quality of educational outputs.

The increasingly fierce competition positions pesantren institutions to always be able to risk the quality of their educational outputs in order to remain superior and become the choice of the community, especially Muslims. This shows that pesantren need to make a lot of internal improvements and new innovations in order to continue to be able to improve the quality of their education

while still paying attention to the original mission of the pesantren itself.

This issue is of course positively correlated with the context of teaching in pesantren. Where, it indirectly requires renewal (modernisation) if it can be said so in various aspects of education in the world of pesantren. For example, regarding curriculum, infrastructure, administrative staff, teachers, management, evaluation system and other aspects in the implementation of education in pesantren. If these aspects of education do not get proportional attention to be modernised immediately, or at least adapted to the needs and demands of the community (*social needs and demands*), it will certainly threaten the *survival of* pesantren in the future.

The community (Indonesian Muslims) will be increasingly uninterested and will gradually leave pesantren education, preferring educational institutions that better guarantee the quality of their out-put.

At this stage, pesantren face the dilemma between tradition and modernity. When pesantren do not want to move to modernity, and only dwell and maintain the authenticity of their traditional teaching traditions, with teaching that only contains the Qur'an and al-Hadith and classical books (Karel A. Steenbrink, 1986: 167). without any methodological reforms, then pesantren must also be ready to be abandoned by the community. Traditional Islamic teaching with the contents mentioned above, of course, must be further developed so that the mastery of religious material for students (*santri*) can be maximised, in addition to including non-religious knowledge materials in the teaching process in pesantren.

That way, the development of pesantren is not only done by including non-religious knowledge, but to be more effective and significant, teaching practices must apply newer and modern methodologies (according to needs). This is because, when the methodical didactics applied are still struggling with old-fashioned methods, it is difficult for pesantren to compete with other educational institutions (Yasmadi, 2002: 121-140).

This issue must certainly be returned to its proper proportion. This is because the traditional character of pesantren is often still misunderstood, and placed not in the right proportion. Traditionalism, which is inherent and long-established in the pesantren, has since the beginning at least been displayed by two different faces. Therefore, the mention of traditional must certainly be addressed to a specific aspect. On the one hand, pesantren traditionalism is attached to the religious (Islamic) level.

This form of traditionalism is a system of teachings rooted in the combination of As'ariyah and Maturidiyah theology with the teachings of Sufism (Islamic mysticism) which has long coloured the style of Islam in Indonesia (Abdurrahman Wahid, 2001: 55). In line with this understanding, the term, whose roots are found in the word "adat" (Arabic), is a local religious practice inherited from the first generation of Indonesian Muslims. Here Islam mingles with the local customs and habits system, giving birth to a distinctive Indonesian Islamic character (Hermansyah Putra, 2009: 30).

Meanwhile, traditional in another sense can be seen in terms of the teaching

(education) methodology applied in the world of pesantren (salafiyah). The mention of traditional in the context of teaching practices in pesantren is based on the monological teaching system, rather than dialogic-emancipatory, namely the Kyai's doctrine system to his students and the teaching methodology is still classical, such as the bandongan system, sorogan and the like. Apart from that issue, the traditional character inherent in the world of pesantren (actually) is not always bad. This opinion is actually relevant to the principle of ushul fiqh, "al-Muhafadhah 'ala al-Qodimi as-Shalih wa al-Akhdu bi al-Jadid al-Ashlah" (maintaining/maintaining good traditions, and taking something new (modernity) that is better). This means that traditionalism in the didactic-methodic context that has long been applied in pesantren does not need to be abandoned, it just needs to be synergised with modernity (Hermansyah Putra, 2009: 30-31). This is done because society practically-pragmatically increasingly requires mastery of science and technology. Therefore, synergising pesantren traditionalism with modernity in the context of teaching practice is an option that cannot be negotiated anymore. Because, if not, the existence of pesantren will be increasingly difficult to survive in the midst of the information age and the increasingly competitive stage of globalisation.

Among the problems that are often encountered in the practice of education in pesantren, especially those with a salaf character, is the issue of the effectiveness of teaching methodology. This is where it is necessary to harmonise tradition and modernity in the world of pesantren. In this case, renewal is indeed needed in

pesantren, especially regarding the teaching methodology, but this renewal does not have to leave the old (traditional) teaching practices, because this is the distinctive character and indigenosity of pesantren as Islamic educational institutions in Indonesia. Instead, what needs to be done is a systemic and cultural configuration between traditional methodologies and conventional-modern methodologies.

Thus, the application of modern teaching methodologies and the development of a dialogic-emancipatory learning culture can be in line with the original nature of pesantren culture.

Pesantren in the era of globalisation is a pesantren that can modify the needs of the community with the purpose of pesantren as an institution for the development and empowerment of the people. Of course, to realise this, pesantren must depart from the paradigm used and reform its shortcomings.

According to Ahmad Tafsir (2008: 204) in Islam there are three major paradigms of knowledge. *First*, the paradigm of science, knowledge obtained by reason and senses such as fiqh; *second*, the logical paradigm, knowledge with abstract objects such as philosophy; and *third*, the mystical paradigm obtained by taste. So far, Islamic boarding schools only equip students with the first and third paradigms. While the second paradigm is less touched. For this reason, today's boarding schools should ideally include the second paradigm, namely the logical paradigm, so that all knowledge can be supplied to all students.

According to Daulay (2004: 137), there are three characteristics of future pesantren, namely: explosion of science

and technology, competitiveness, morals and pluralism. Modern pesantren should ideally be active in the development of science, nourish competitiveness, but still be able to maintain moral development, which has been considered a great achievement of pesantren. If this concept can be done well, pesantrens will grow more deeply rooted and their credibility will increase in the midst of society.

In facing increasingly complex challenges in society, pesantren must dare to appear and develop itself as a centre of excellence. The pesantren not only educates students to have the excellence of the soul, a straight path of life, noble character, but also students who are equipped with various disciplines of other skills, in order to be realised and develop all the qualities they have.

To achieve this goal, the santri must be equipped with Islamic values combined with skills. The provision of knowledge and skills can be achieved by studying the tradition of religious knowledge and extracting from general skills technology. Because, the Islamic scientific and cultural tradition is very rich. Islam does not replace science and culture, nor is it the enemy of science and culture. Islam is the frame of science and culture, the axis for science and culture, as well as the method of science and culture and limits the frame and axis that can provide laws (regulations) for all life.

This is where according to Aisyah Tidjani (2017: 116-117) the role of pesantren needs to be improved by making several efforts in overcoming challenges in the globalisation era, among the efforts that can be made by pesantren are as follows.

- a. Developing a pure tradition in madrasah and pesantren as Islamic educational institutions, namely by aligning the advantages of the public school system with the pesantren system.
- b. Applying each part of the curriculum so that it is able to function more optimally, namely: the objective component, the media component, the material component, the strategic component, and the evaluation component.
- c. Customising teacher professionalism.
- d. Improve management.
- e. Provide facilities and infrastructure.

To maintain existence in this globalisation era, pesantren need to implement the following.

- a. Pesantren must be able to increase competitiveness seriously so that pesantren graduates are able to compete in global relations.
- b. Pesantren must be able to have a variety of skills considering the vast employment opportunities in the current era of globalisation.
- c. Pesantren must pay attention to and maintain its identity and must not lose its basic values.
- d. Pesantren must conduct continuous and sustainable evaluations so that quality assurance can be accounted for.

## CONCLUSIONS

Pesantren in the era of globalisation must be able to design a curriculum based on market needs so that it produces *outcomes* that are easily absorbed by the workforce and able to answer the challenges of the times. The most severe challenge of modernity is the shift in values and morals stemming from



globalisation and the high rate of consumerism and society's dependence on modern technology products. So, today's pesantren at least have several characteristics, including: mastering science and technology, based on strengthening religion and morals, as well as tolerance and pluralism. Pesantren must be able to face the era of globalisation, which was initially a challenge and obstacle to become a golden opportunity for the development of Indonesian society. Of course, pesantren must process and change according to the needs of the global community without leaving the old traditions that are still considered good.

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