MADRASAH: GLOBALIZATION AND IDENTITY

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Abstract

Globalisasi adalah keniscayaan yang dihadapi semua lembaga pendidikan. Ada tiga agenda yang harus dihadapi oleh lembaga pendidikan. Pertama, lembaga pendidikan perlu mempertimbangkan nilai-nilai humanitas baru yang terkadang sekuler, seperti wacana demokrasi dan multikulturalisme sebagai sarana pembentukan nilai menghadapi modernitas. Kedua, lembaga pendidikan perlu semakin kompetitif untuk membuktikan eksistensinya di antara lembaga pendidikan yang lain. Ketiga, terkait dengan tuntutan pasar, lembaga pendidikan perlu mereview sistem pembelajarannya, sehingga lulusannya dapat berkompetisi di pasar kerja.

Madrasah adalah salah satu lembaga pendidikan yang melayani kurang lebih 18-20% kebutuhan pendidikan anak Indonesia. Bagaimana praktisi madrasah menghadapi globalisasi? Bagaimana pula dengan persoalan politik identitas lembaga pendidikan madrasah. Studi ini mengambil kasus pada Madrasah Pembangunan Ciputat Tangerang; sebuah madrasah yang dianggap berhasil menghadapi tantangan global.

Keywords: globalisasi, pendidikan, madrasah

A. Introduction

.... types of responses to globalization translation of the ideas and beliefs that accompany globalization, which result in syncretism; and reinforcement and revival tradition as a defense against globalization impulses, which results in fundamentalism (Waters, 1995)

After the 11 September terror attack in the USA, Islamic education in many Muslims countries were suspected of radical teachings that

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could lead Muslims to carry out terrorist actions against non-Muslims. Madrasah and pesantren are the main form of Islamic education in Indonesia, and they are often included in this category. However, it is counterproductive to compare Islamic schools in Indonesia with those of other countries or cultures.

Islam is an integral part of Indonesian cultures. Islam was brought to Indonesia by traders and other travelers, some of them were adherents of a more mystical traditional orientation within Islam. As a result, Indonesia is more accommodative than reactive. This syncretism is why many Muslims reject violence that uses religion as a basis. The bombing of Bali in 2002 is not representative of Islam in Indonesia. There are many types of religion institutions that follow a peaceful path and are more accommodative with local wisdom in the process of teaching. Religion teaching in the the pesantrens and madrasahs is one such example.

Globalization changes assumptions about everything. This research will analyze changes in educational institutions in Indonesia in the context of globalization. The theme will focus on a case study of one type of Islamic education in Indonesia, the madrasahs. Madrasahs have evolved from traditional to modern education institution. How have madrasahs responded to globalization? To describe their evolution, this research will use the extended case study method by focusing on one institution to describe the madrasahs in general context.

Why this research is important? Firstly, to know what the problem of Indonesia education in common, and especially what the problem in globalization context that faced by people of madrasah. Secondly, to know how some interest group of people struggle to depend their identity. Madrasah was one word that represent the political identity of Muslim community of education in Indonesia which Islam have majority believer in the country. As we know, the phenomenon of identity have became one best issue in the context of globalization.

B. Education of Indonesia at a Crossroads

Indonesia education is at a crossroads. On the one hand, it must provide an equitable level of service to a massive population, with a multicultural background. On the other, it must respon to the need for competition education that can help student face global challenges. To cope with this situation, Tilaar notes that government of Indonesia

often makes changes to the country's educational policy. Burbules and Torres (2000) state that the currently popular policy "buzz words" (privatization, choice, and decentralization of educational system) that drive policy formation in education and prevailing research agenda in Indonesia are based on rational organization and management theories.[1]

To look at the weakness of education in Indonesia, we can use the position of Indonesia in the rank of Human Development Index (HDI) 2008, which is issued by the UNDP, based in New York. The Human Development Index (HDI) is a technique that combines the calculation of life expectancy, literacy, education and standard of living to determine whether a country should be classified as a developed country, developing country, or undeveloped country. In 2008, the HDI ranking of Indonesia was in the 109 position from of all countries in the world. This ranking is low when compared to the neighboring South East Asian countries. The HDI ranking for the Asean countries in the same year showed that the highest rank was Brunei (27), followed by Singapore (28), Malaysia (63), Thailand (81) and Philippines (102). However, Indonesia was still above of the other Asean countries such as Vietnam (114), Burma (137) and Cambodia (136).

There are many explanations for the low standard of Indonesian education. One analysis focuses on a three level educational problem: philosophy, politically and practice. From philosophical perspective, some scholars note that the orientation of Indonesia education shifts between pragmatism or idealism, and between religious knowledge or secular knowledge. From a political and policymaking perspective, the Indonesian educational system is the result of contestations among institutions, actors, and the state. In this paper, we will discuss more

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[1] Burbules and Torres notes that the answer developed will require a careful analysis of trends in education, in context of globalization including: (i) the currently popular policy "buzz words" (privatization, choice, and decentralization of educational system) that drive policy formation in education and prevailing research agendas based in rational organization and management theories; (ii) the role of national and international organizations in education, including teacher unions, parent organizations, and social movement; (iii) the new scholarship on race, class, gender, and the state in education (which raises concerns about multiculturalism and the question of identity in education, critical race theory, feminism, post colonialism, diasporas communities, and new social movement. Burbules, Nicholas C. and Carlos Alberto Torres. 2000. *Globalization and Education: Critical Perspective.* New York, Routledge, p. 18.

in the next part. In practice, the teaching process is shaped by many types of learning strategies, approaches, and the methods that have adopted from different sources.

This paper will concentrating in political context of education. We know that the actors of Indonesia education played by people and state. The people represent by local groups, religion groups and ideological groups. So in Indonesia, there were some education institutions with a local foundation and a local name, some institutions with the group of religion, some institutions with some group that related with certain ideology. In level state, fortunately, the diversification of institutional schools can be consolidated in one national education system, under Education of National Law (Undang-undang) Number 2/1989 and 20/2003. However, in fact each those types of institutional educational were playing competition in a political access and competition in getting market.

C. Madrasah In Indonesia: on Contesting

Azra in Hefner's book (2007) notes that in Indonesia there three institution form of Islamic education; pesantren, madrasah, and 'sekolah Islam". Pesantren style is traditional and non formal education. For santri (student of pesantren) have option to follow a formal education or follow some program that to gain certificate of similarity with formal education via 'kejar paket' program. Madrasah and Islamic schools style are modern, formal schools and sponsored by state. Pesantren teach the religion material in teaching, madrasah more forward, connected with modern model of education, it teach the general lesson like match and physic; 'sekolah Islam' was liked madrasah but it is differ from madrasah in political interest and direction.

In the formal education, specially in the primary to senior high schools level in Indonesia, there are three player in education: general schools, general religious schools, and madrasahs. General schools is formal schools that commonly sponsored by state with more secular approach; general religious schools is formal education that usually as private school that sponsored by groups of certain religion or ideology like Christian schools, Catholic schools, Islamic schools, Muhammadiyah, Taman Siswa; while madrasah is Islamic formal schools that same sponsored by state but commonly by private. General school and

general religious schools were under ministry of national education (MoNE) and Madrasah was under state ministry of religion affair (MoRA). In the political institution, each other share in process of teaching in the age. General schools, include general religious schools, cover approximately 82 % education from primary to senior high in Indonesia, while Madrasah covers 17-18 % from the population in the primary and senior high school age.
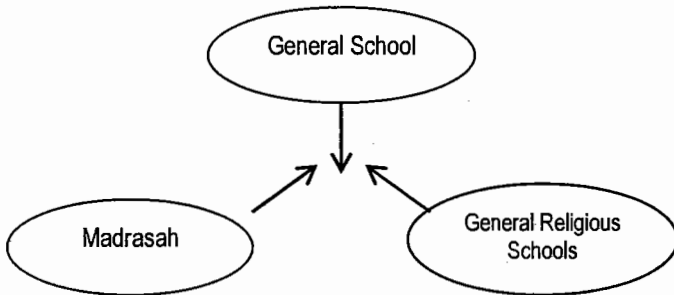
Map of Education Institutional Competition

Madrasah, as a part of Islamic educational institution, had already made some changes in order to improve its quality in terms of human resources, management, and process of learning. As a result, there is a new trend in Madrasah today, particularly deals with its students. In some Madrasahs, students who enter to these schools come from middle class family. This phenomenon is, of course, very much different from previous time in which most of students, if not to say all, come from middle-lower class families.

Madrasah, the object of this study not only compete with general schools in quality, but also to compete with Islamic general schools. Madrasah have a unique role in this competition, that successful in birth the more religious generation, as well have a good nationality awareness. This is different from the Islamic general schools of Islam are usually sponsored by a local foundation or a religious mass organizations that some time colored by the tension of foundation or organization. For example, the Islamic general schools were sponsored by mass Islamic organizations tend to have thought that in line with the ideology of the mass organizations, such as the Muhammadiyah and Justice and welfare Party (PKS), which tend to be puritans.

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Table of Madrasah in Indonesia, 2007

LEVEL OF SCHOOL	STATE	PRIVATE	TOTAL SCHOOL	TOTAL STUDENT
MI	1.568	19.620	21.188	2.870.839
MTs	1.259	11.624	12.883	2.347.186.
MA	644	4.754	5.398	855.553
Total			39.469	6.073.578

D. Globalization and Education

Studied a case at a madrasah in south Jakarta, Madrasah Pembangunan, I have asked to one parent who send his children to study in the institution about globalization. He answers :

"Globalization ... is exaggerate anything that small, a way of approach or how to think. In the globalization, the world looks like small village, because all can be accessed ... "[2]

From the above opinion piece, there are some keywords that can be highlighted, namely the word exaggerate a small, way of approach and small village. Exaggerate a small, by the power of information and communication technology, it can easily become something like a large. For example, a shooting incident of school students in Canada, before technology information and communication are just considered as a local case and only known by local people in areas where event that happens. However, after this time these televise media, newspapers and internet events can be easily known by people on the world.

Globalization can also be understood as a way of approach or how to think. Some people maybe nervous or panic at what is called globalization, but there were also people who confront globalization is only circumstantial. This person thought that the life from the pass to now is same. So people can panic or not is determined by way of approach or how to think. The globalization does is a paradigm or set of conceptual thinking. People assume that globalization is a problem of serious, complicated and something that must be faced, then

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[2] HRY (37 age), one parent of student of Madrasah Pembangunan, Ciputat Jakarta. He graduate from graduate level and work as lecturer in one academy in South Jakarta. Interview be held in oktober 2008.

people will see the importance of globalization with all its implications. Unlike the people who just assume escalation of globalization of information, he just assumes that event is small, local fair, reasonable and just.

"Small village .... all can accessible." The world becomes smaller, such as small villages, as the world becomes smaller so all the things that happen can be seen, and be tracked.

Globalization is one issue that must be faced by all educational institutional. Hugh Lauder (2006) mentioned the driver of globalization, at least three key factor. These are technology and knowledge economy, empire and the unites sates of America, and the rise of multinational companies. These power have changed the model of social relation, assumption of thing, institutions included institutional education.

Manuel Castells stated that globalization is

... a form of information network, that relates differentially to governments, cultures and corporate structure. But this network is the core of economies, communication, science and technology, so it does shape and condition decisively all context where it exist, while adapting and internalizing the influences of these context.

Related with globalization, Castells theories stand on two issues, namely "the Net", interaction of social relations and technological innovation, and "the Self" the way social groups define their identity shapes the institutions of society. Globalization emerged as the form the Net, that is a mix between network and information, while identity is an implication of the globalization. Identity is be the best issue counterpart of globalization.

In a global changing world, in my opinion, there are three crucial issues in each institutional education. *First*, educational institutions should take into consideration humanities values such as democracy and multiculturalism in their theory and practice in order to be match with modern people need. *Second*, educational competitiveness that becomes the program priority of current education demanded educational practitioners should work harder in order to maintain the existence of institutional education. *Third*, in line with societal demand to match education with market, institutional education has to review its position so that its alumni are able to compete in job market.

Possibility, globalization have positive or negative implication to education, and education have position in filtering the negative impact

from globalization. Menon (2007) mentions although globalization have negative aspect like commercialization in education, there are some benefit thing to education: (1) we must recognize that the present educational system has deteriorated into complacency. Teaching methods, curricula, discipline and department continue to be singularly devoid of innovation; (2) lesson may well be learnt from the manner in which business and industry continue to produce new product to replace the old, in terms of performance, quality and the like; (3) develop new organizational approach and pattern of functioning that are effective in the new competitive world.

From Menon, we interest to point the develop new organization approach; also from Castells signed that globalization imply the emerging of another power from the awareness to find the 'self' or identity. Institution and identity are two thing that interest to be explored in this writing. Education is close relation with the construction of identity. So, how institution of education will frame the identity in the context of globalization?

In Indonesia there are two model of institutional education: secular school and religious schools. Commonly, secular schools was handled by state, while religious schools handled by private like individual, foundation, mass organization. So there are Islamic schools, Christian schools, Catholic schools etc. The secular schools always become national standard for qualifying of national educational system. That caused educational ministry priority to secular educational.

Madrasahs, one religious education that have big sum approximately 40.000 unit in all province of Indonesia. Madrasahs in Indonesia coordinated by ministry of religion affair. Almost madrasah is private schools, only 8,5 % madrasahs with state status. Like other institutional education in general, institution of madrasah demanded to reposition in facing some changes. Because state more concentration to handle the secular one, So madrasah became second schools in quality. From this background, I had interested to search the imagination of the practitioners of madrasah to face it and do forward to madrasah.

Related with education, what people fell in recent time. To know what opinion of one parent of student from madrasah we can read the answer from my question about globalization. From this talking, we can see the reason why they send their children to study at a madrasah :

"What do you do and mean about globalization?," I asked

"Use the spirit of critical, because not all of the global are good. Globalization offers opportunities and challenges. The opportunity is make people think the more universal, multicultural, pluralist and so the more people appreciate the difference. The challenge is that many developing in global side to side the developing of negative value. If it is not critical we would drop," He answer.

"So, how to face globalization related to choice schools for children...?" I asked

"In facing globalization, we need to have local wisdom, religious wisdom. ... Education in the context of globalization must be full character ..." He answer.

"What your reason why you send your child to madrasah pembangunan?" I asked

"Madrasah Pembangunan (MP) offers a religious lesson and general lesson. In addition, MP was tested by the public. And put one child in the MP is a distinctive prestige... "

E. Madrasah and Religious Identity: a Case of Madrasah Pembangunan Ciputat.

In this research I will keep case on Madrasah Pembangunan, located at Ciputat, South Jakarta. How this Madrasah try to face the challenging of globalization. Now, the madrasah have succeeded in accepting students those coming from middle class family of urban in central city of Indonesia, Jakarta. In 2008, the total sum of student in that madrasah reach to 1721, distributing to first till to six level. The madrasah success in the building of image and work system to be qualified school on the city. This phenomenon is different from the common madrasah apparent in Indonesia. Madrasah in Indonesia commonly described as schools level two, much in villagers, with poor condition.

The question is how 'Madrasah Pembangunan' could do it? This question rise two next detail question: How are issues of religious identity framed in this madrasah in respond to globalization? and how the madrasah have planning education process to compete with other institutional education in facing market system? In first time, we will answer the first question about depending identity that happen in Madrasah Pembangunan, Ciputat.

Allan Bloom (1997) notes that every education system has a moral goal that it tries to attain. It wants to produce a certain kind of human being. This intention is more or less explicit, more or less a result of reflection; but even the neutral subject, like reading, writing and arithmetic, takes their place in their vision of the educated person ...always important is the political regime, which needs citizens who are in accord with its fundamental principles.

Madrasah as Islamic school or religious school, of course teach the religiosity as the one aspect important. This is identity of religious school. Although there demanding to reduce time of religion lesson in madrasah, but some madrasah have strategy to compensate in other time. For example by hidden curricula, extra curricular, or weekend program.

The use word of 'madrasah' as a name for Islamic educational institutions is one identity it self. In the name of 'madrasah', all actor the include in history of madrasah teaching process. There were long history of struggle among madrasah actors. How the madrasah have lives resilience to live and want to stand in line with general schools. In the colonial era, is seen as a particular and wild school. After Indonesia independence madrasah schools be treated as people schools but did not get the facilities of financing. In new order time, just some madrasah accepted aid package, not fund routine. In reformation era, the madrasah are still discriminatory because it applied to the considered as a vertical that is didn't autonomy again and is still considered a vertical religious institution. So the name of 'madrasah' was a history about identity.

The name of madrasah also give consequences that madrasah must differ from general schools. It is because why use the other name, if there just same content. The characteristic of madrasah must be formulated, so make differences, although madrasah also must competitive with the other. This is about curricula in the educational process.

The struggle about identity also happen in symbolic schools. Madrasah tend to use artificial symbol in the making environment as form of Islamic education like there are place for prayer, wall picture look religiously, and women people use scarf (jilbab) for women teacher and student.

But the important one in free any institutions to express identity is how identity make any institution competitive both in social implication and qualitative in personal students.

F. Competitive Innovations in the Madrasah

David Harvey argues that globalization is a continuation of modernization with the assumption that the economic crisis which sweep the UK and Europe 1846-1847 due to the thought paradigm of absolute space and time relationships. Globalization, with the post-modernization refers to the increased speed of circulation is a commodity. Institutional education very close relation with process of people modernization.[3]

In addition to the survival identity, globalization requires the ability to compete. This is also formulated Madrasah Pembangunan in the globalization. Facing charges that madrasah must provide religious subjects which are not a little on the one hand, and on the other it must provide learning subjects that are not less with the general schools, then apply the MP strategy "more than Islamic school". That is strategy apply a more Islamic than the school in general.

The strategy was developed on motto "basic science, language and akhlakul Karimah". Three are considered as a key goal of the education MP. In the program of strengthening on basic education, the madrasah begin to strengthening of exact science like mathematics, and physics. The madrasah not differ again between science of religion and secular science. All science basically are must be studied. In body of knowledge in Moslem world still confusing by perception of dualistic understanding about body of knowledge in Islam (between religious science and secular science). In the field of basic science, MP perform eye-learning basic subjects such as Mathematics, Physics with the same curriculum with the public schools. Even the teachers were freed from innovation to the existing curriculum. To develop the

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[3] To become a modern man, Alex Inkeles (1974) mentioned four major heading that the modern man's character (1) He is an inform participant citizen; (2) He has a marked sense of personal efficacy; (3) he is highly independent and autonomous in his relations to traditional source of influence, especially where he is making basic about how to conduct his personal affairs; (4) and he is ready for new experiences and ideas, that is, he is relatively open-minded and cognitively flexible.

process of learning and curriculum, it was formulated a consortium oversee the progress control is basic science.

The madrasah begin understanding that the institution must be ready to facing globalization with skills that used in the context of global. Language is one strategic skills that used in that situation. So madrasah pembangunan begin teach foreign language in the earlier time. English and Arabic language begin be material on classroom teaching on first of primary level.

The moral ethic (akhlakul karimah) is one identity of madrasah schools. So madrasah must going forward with the identity. Consistently on performing to the identity resulted that madrasah become the best optional one, on the context of permissive culture that happen on modern society. In the making of identities, the madrasah strengthening to children in reading Quran skills, habiting in five time prayer and more focus in building of religious attitude than just memorizing of religion matters.

H. Conclusion

Ideally, a state have some function that to be considered relation with educational and globalization,[4] but usually in field we see that in global situation the institution of education demanded to more power to be survive. The idea of meritocratic be one phenomenon. The idea of meritocratic competition is challenged by globalization because nation states are losing control of some features of educational selection. Again the idea of meritocracy is that student compete in a common system usually defined by national boundaries.

In most cases the effect of global policies and practices will be mediated by the nature of the educational system and the social and political interest that maintain it . that it is happen also in madrasah in

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[4] Hugh Lauder (2006) notes some state issues that to be considered relation with educational and globalization. (i) the autonomy of state in the policy of education in the era economy and globalization, (ii) the level changes in the State, the level of independent policies and practices in global context, that affecting their capacity to face issues such as child poverty and the large effect on inequality and opportunity, (iii) the response of the State demands global economic competition, which is visible on the association policy with academic education, (iv) the effectiveness of global agencies, such as WTO, OECD facing issues of economic inequality and education.

Indonesia. Indonesia government have formalized madrasah as education institutions that same position with the general education, but than the development of madrasah depend to themselves institution.

However, in the same time madrasahs also face trends of national politic, decentralization. Before, the policy of education budgeting was under direction from the central of national government, hereafter the policy of education was handled by the district government. Financing of education allocated from state to district government. Madrasahs found some trouble about financial supporting, It's because the ministry of religion still in vertical department together with ministry of economic, law and foreign. It's meant those ministries not accept financing from the budget of district government. Madrasahs schools find difficulties in financing, whether only in religion development not in developing education institution. As we know madrasahs cover both teaching of religion and developing of institutions.

Actually most of local government still doubt to cover madrasahs need. A discrimination fell by practitioners of madrasah. By decentralization of education, the teachers from general schools accept good welfare better than madrasah schools. In this case, actually direction for national law is right, but the interpretation of executive still make scene of discrimination. In such case, be task of state to translate that national policy is not to discriminate one of them.

From this discussion it can be conclude to the following: first, in the context of globalization, identity issues become important and can even become a source of inspiration for the development of educational institutions that characterized and competitive. The word of 'madrasah' to mention some Islamic schools becomes one identity that contesting in the local and national context in Indonesia. Second, madrasah as one of education institution in Indonesia in facing globalization must have same opportunity with the general schools both in position legal claims and in the context of competition. Now, some madrasahs like Madrasah Pembangunan Ciputat, Madrasah Insan Cendekia Serpong, Madrasah Insan Cendekia Gorontalo begin ready to follow competition with the others. Third, the position of the state to madrasah preferable concerned to keep benefit of the integration and modernization of the nation's need to drive quality through the helping in financing, management, and direction for developing of Islamic identity in the context state. But there are still some difficulties,

that in interpretation of local district some time still discriminate to madrasah that differ from, generals schools.

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