MADRASAH'S ROLE ON THE GLOBALIZATION ERA : SOME CRITICAL ISSUES

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Introduction

The development of science and tecnology has been very fast and unpredictable and reached out all over the corner of the world. Basked up and accelerated by such development, globalization issues color the life of people. globalization gives us an explanation of the existence of the state of openness. Global constitutes a sense of freedom from cultural boundaries, loneliness, and closeness. In Contrast, globalization asks people to think openy and in macro state, and to accept aoutside world.

The positive or negative challenges emerging from flobalization not only influence the economy, but also the bureau creating the future of economiy, education, will be more influenced. Moreover, the impact of globalization has been felt by people as a distracting institution, that is Madrasah has to be more respondive and responsible for resolving this problem.

It is vital, therefore, to re-think early the role of Madrasah in the globalization era do that it could anticipate the trend and participate fully in it; otherwise it will die out. Nevertheless, this effort may not be as easy as it is because it demand hard work; serious thinking, strategic programs, proactive action, and aspecially restructuring.

This paper will addres those critical issues by questioning whether Madrasah couls play an important role in the era of globalization. Before reaching an answer to this question some discussion of globalization and its effects will also be addressed.

Globalization and its effect on education

Although it is difficult to predict what will happen in the era of globalization, its trends are easily explored. The basic characteristic of the globalization era has been a reality calles 'world interdependence'. The national economy of one country grows quikly to be international and multinational. The mass production of economic goods also swings more widely and internatuonaly than ever before. Globalization with its free market, however, will sell not only industrial products but also human resources, who are ready to work in a global pattern, politics, culture and other services, information and communication.

Here, thus, national and international competitions come to reality and become very strong. then quality, not quantity, becomes a fundamental measurement. Bad 9education0 product will be 'thrown out' by customers. the current rivalry demands only good quality of market merchandises.

Recently free-trade of ASEANcountries and the Pacific have been proposed in which the product of economy, culture and other services would be freely exchanged without or by little consideration of localities. This will be proven true when the ulitization of communication tecnology increases and is widespread.

Using, satellite, communication break down seclusion and isolation. Multimedia computers, Internet, *Indosnet* and other information networks intrude the life of lay people and become mundane commodity. this couses an easy and fast access to avaiable information. Tecnology helps people build the highest level of word wide web (WWW). It is now possible for people to participate in one event via com-

munication tecnology. Moreover, personal secrecy is difficult to hide as if the wall of our houses were some kinds of transparencies.

Now and even latr in the era of globalization, people are tied in the global community using telecommunication, travel, and market system. This means that there will be a fast process of culture symbiosis often contradictory with one's culture (one's teaching). TV programs will strongly accelerate this process of cultural transaction. The smooth of globalization, backed up by science and technology particularly information technology, has created the so called 'cyber-space society'.

However, the challenging offers of globalization are not free from negative effects. It is often heard that people are acreaming of 'humanity crisis'. Such a crisis is related to the way people value the action of good and bad, appropriate and inappropriate, right and wrong, and others related to behavioral eethics of individual and group. this crisis shows it self in backwardness, alianation, *premanisme*, corruption, ambiguity, and loss of self, demolition of humanistic interrelation, natural distraction, and so on. The abduction of ectasy, nacotic; free sex, children, teeenage and adult riots; sexual harassment, and the likes are flooding daily news. Values' crisis also changes the sonception of the meaning of good life. Society begins to change its view of good life in politic, economy, social, culture and religion . Og course, there are other more kind of crisis using different terminology.

Globalization also affect education practices. It is predicted that in the globalization era pupils will learn in group, the resources of teaching will chang and teachers play role as supervisors. A part from textbooks other resources, such as video, multi-channel TV, computer system, interactive videotext, word processor and database, CD, and other multimedia devices will be heavily used in teaching. These all are designed to inculcate social, interpersonal and communication skills and even *tauhid* and morale. Well-developed schools have shown this trend; that is they are equipped with varrious sources of learning. Thus, the

demand of quality becomes higher. Madrasah needs intructional design accomodating this trend.

Islamic education, Madrasah, has a challenge to bring back the humanity that has lost its substantive values. However, it is not education which avoids the trend, but the kind that sccomodates the change and is able to tranlate it into real life, praoactive approach. this it because educational product that are not adaptive and consumptive to the societal needs will never be "sold-out". this means that education will become an economic commodity. therefore, islamic educationa needs define strategic choices in an attempt to develop its programs. How is our Madrasah today?

Madrasah : Past and Today

Madrasah is an Ismamic education institution publicly operating under the Departement of Religious Affairs of the Republic of Indonesia. Its operation, however, is guided by the National Education Acts (UUSPN), and therefore it is nationally accepted and legal. Specifying at mostly religious education, it has the potentials of executing basic to higher education. Madrasah gives Islamic teaching formally, thus it could "Islamize" the generation. however, Islamic teaching in Madrasah is combined by other kinds of education. Looking at its curricula, one can see how islamic educational is blended with Mathematics, economics, geography and others, and importantly personality building.

Perhaps, few will deny that Madrasah ha been very successful in the national development. Madrasah is even seen as one of the oldest system of education in the country and producing many kinds of public figure. It ia almost likely that Muslim public figure in thinking, economy and politics, for example abdurrahman Wahid to mention one, have experienced some kind of Madrasah education system.

Using tradition approach of education, Madrasah has been effective in tha past. The majority of pupils went to school with a very little amount of information because of the scar-

city of information resources. This makes teachers easy to transfer knowledge which is minimal. Children were also not as critical as they are today because of cultural codes which hinder them, such as the way of admiring teachers. Madrasah students often blindly obeyed teachers so that they never questioned what their teachers instructed. Moreover, children were like real "children" who had not understood the problem of adults. All these make the practice of Madrasah education easy.

However, the condition of current Madrasah student is different from that in the past and will be more in the era of globalization. Today, even, pre-school children have gained some basic educational before entering formal schooling in the age of five or six. This condition will go more apparent when they are students. It is almost likely that every house or the majority of it has been equipped with some kind of information system and entertainment : TV, recording device, communication media, and computer.

The programs offered by those devices includes entertainment as well as basic education for pupils. We are witnessing some veriety of songs, language programs, politics education, Ramadhan programs, national *'Id and tahlil* and others that are broadcasted by national television. However, other TV programs specifield for adult and smi porno-film to violent movies are becoming daily menus. such entertainment and education products have a dimension of local and global cultures. All of these programs have been enjoyed by pupils at home and brought by them to school as information. Therefore, pupils go to school with some sort of basic knowledge and ability about culture, ethics and religion teaching and this teachers to make adjustment in practice.

Unfortunately, such change are not anticipated by most practitioners of education in Madrasah and as a result Madrasah is now under criticism of not being productive. One speculates this degradation is due to the change in society. People are thought of as dreven by economic values that hinder them from educating their children at Madrasah. Others feel that Madrasah education system is now inadequate due to many shortages. perhaps, one important factor cousing this 'downside' is the system of education which is traditional, and thus is not able to cope with change in society.

Let's read critism often addressed to Madrasah system. First teaching approach is normative and traditional, distributing social, scientific and religious norms, often not related to social-cultural contests so that pupils understand less of what they are learning. Teaching presumably fertile ground for developing imaginative thinking, such as Tafsir and Hadits are felt dry and fruiless because the instruction system is normative and less stimulating. Quite often, children are blamed or even punished for questioning their teacher's teaching, becausee the teacher think that his information is most accurate. Even if students' questions are corret, the teacher with his authority and diligence tries to "bullshit" them.

Second, instructional approaches are mostly through memorizing in nature and less developing the ability of finding by oneself, curiosity and creativity. the success of study is also measured by the extent ti which the students memorize particular and defined dfacts regardless of their deep understanding of the subjects. pupils are given a number of package of information that must be memorized, and a piece of information found and developed by cchildren is considered irrelevant.

These two approaches not only burden the pupils, but also deteriorate and kill the seends of their ability and productivity. Normative kind of teaching will limit ane to question "the truth", while memorizing approach will block the creative thinking of pupils. If this were true, the outcome of Madrasah will fins difficult ti use their knowledge to solve social problems they are facing, and so productivity of education becomes less.

One argues that creative approach is not suitable to pupils of Madrasah due to the fact that they are not mature. But, is it really true that the pupils cannot be asked to think critically ? those who understand modern psychology, modern philosophy and modern theory of

education would answer that even pre-schools Children are able to think critically, surely unlike the way adult do. Five even less-year-old children in fact are already able to find their preference of food, dolls, and friends, ask a question, and decide what they want. some of them do decide that one thing is good and another is bad an action is correct and another is wrong. this means that the majority of pupils of Madrasah has developed the potentials of creative thinking. this also means that Madrasah is hoped to develop this ability not to kill it. Let chaildren question about the truth, scientifically or normative, let them search a thing, and let them decide on an action, but under the guidance of teachers.

Third, the curricula designed and applied in Madrasah can be seen as providing minimum competencies or minimum information although children go to school with a pile of information accessed from newspapers, TV, Radio, or other information devices. Unfortunately, some instructors are stuck with this minimum curricula so that the drive to nrich it cannot develop. This means that teachers are trapped into a narrow kind of nuance, not utilizing various kinds of learning resources.

Fourth, the above educational models result in the monotonous system of instruction. Teachers feel themselves as a central source of information while other learning materials are utilized minimally. Teacher-centered instruction is considered popular while while children passively participate in learning processes. Pupils are molded like a machine which must be filled up with petrol and then moved forward.

Preparing Future Madrasah

For Madrasah to survive in the era of globalization radical innovations should be taken. There are at least four steps should be taken by Madrasah. Firstly, there has to be an attempt to increase the facilities qualitatively and quantitatively for creating an excellent Madrasah which develops climate of reading habits and learning. this will include providing a well-set up library system, learning laborato-

ries, and learning resource venter. Such climate will make children happy by being at schools and ready for study. Related to this is the creation of learning environment conducive for developing the total personality of the pupils.

Secondly, the curricula applied in Madrasah needs necessary revisions and being continually up-dated in accordance with current discourse and societal needs of Islamic education. Supported by a well-designed foreign language program, the curriculum should provide strategic programs that will secure future life of pupils.

Thirdly, the teaching process in the globalization era will need to leave the traditional instructional approach where children are passive recipients from teachers. In contrast, there must be an instructional approach which is more creative and takes students into accounts. Teaching in Madrasah will ask pupils to formulate questions of life and find their answers by themselves. The process of finding the answer is done by pupils through various approaches. The instruction will not force pupils to accept a thing blindly, and there will always be a chance to question even doctrinal cases. Furthermore it gives pupils a chance to imagine the model of their future life.

Fourthly, increasing the quality of teachers is imperative. If it is felt that instruction in Madrasah sounds monotonous, traditional and less effective, there will be a need of teacher development programs which are designed professionally. Such programs might be in the form of short course or sending some teachers to take further degree at higher education.

Educators at Madrasah should also have qualitative characteristics. Conceptually educators of Madrasah should have five fundamental driving forces for practising their profession. The firs is recontruction of theology which blends intellectual, *tauhid* and spiritual concepts in an attempt to solve modern problems. Second they need to teorient ritual system to avoid the sense of routine and formality toward the creation of whole personality: fair, discipline, responsible, knowledge-lover, improvement-lover, critical, work hard, open, and

so forth. Fourth, they need to redefine the meaning of love The Holly Book Qur'an which includes understanding of its meaning and contents and teachings, not only memorizing and finding rewards from its scripts. Finally, they need to have ability to integrate between science and religion; knowledge can be explained through religion and otherwise. Furthermore, there will be a process of concept-finding of education based on Qur'an. This will include putting tauhid in the first place, gradual efforts, freedom, dialogues, developing care and love, balance, and role models.

In the practical side, the theachers should be technology-literate, open mind and long-live learner , so that they are continually attractive to students. By this the teacher's advices will be followed by students. However, the recruitment of qualified teachers requires comprehensive efforts. The selection of Madrasah teachers should follow tight system, consisting more than formalistic requirement so that the desired candidates are acquired. The accepted candidates might be requested to undergo trial for defined periods. If in the time of trial they do not show quality might be freed from being teachers, and the commitee of the selection process find best candidates. But this might need a lot of effort.

Summary

Globalization asks people to think widely and unlimitedly, and it demands quality. The globalization era provides serious challenges to Madrasah in the future . It demands basic innovations to Islamic education system. As a sub-system of the National education system, Madrasah has potentials of preparing young generation of the country who will live strongly in the era of globalization. Such strength includes economic, cultural, social and religious life. For this pupose students must be introduced changes in society despite their main task; that is to develop the capacity of being Muslim.

However, it is not traditional and conventional Madrasah which can gain the strenght in the globalization era, but the kind that provides educational system which is adaptive, responsive and proactive to environmental changes: science, technology, society, culture and religion.

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