RESOLUTION OF ISLAMIC EDUCATION CLUSTER TEACHERS ON THE CHALLENGES OF ISLAMIC EDUCATION IN GLOBALIZATION ERA

Article Info

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Abstract

This study examines the phenomenon of the One Suro Tradition in the Surakarta Palace from the perspective of Islamic education, the One Suro Tradition is one of the cultural rituals carried out by the Javanese people, especially in the Surakarta palace environment, which has important meanings both spiritually and culturally. This study uses a qualitative approach with a literature study method, by collecting and analyzing data from various related literature. The results of the study show that the One Suro Tradition contains Islamic educational values such as piety to Allah, solidarity, wisdom, example, respect for ancestors, as well as self-control and patience. These values are taught through various rituals such as fasting, meditation, and heirloom carnivals. This research contributes to a deeper understanding of the integration between Islamic values and local wisdom in the context of Islamic education, as well as its relevance to Indonesian society about the relationship between traditional culture and religion, as well as increasing the appreciation of cultural heritage and religious values in formal and non-formal education.

Keywords: *Challenges in Islamic Education, Teacher Resolutions, Globalization, Student.*

INTRODUCTION

Indonesia has educational institutions that are intelligent and strong in morals because Islamic education is a primary focus in the educational system. Amid the rapid development of technology and globalization, the challenges to education have become increasingly complex. Especially in the context of Islamic education, an approach that integrates Islamic values with modern developments is crucial (Hakim, 2023, p. 2361).

Therefore, Islamic education must face the challenge of maintaining and strengthening authentic Islamic values in this constantly changing context (Nata, 2018, p. 15). The advancement

of information technology and social media presents a comprehensive challenge to Islamic education. The challenges include effectively utilizing technology for Islamic education, navigating immoral content, overcoming technological ignorance among educators, and ensuring responsible and beneficial use of technology (Meilinda, 2018, p. 54).

In the era of globalization, technological advancements present unique challenges for the world of education today, including Islamic education. Due to the significant importance of Islamic education for students, as explained in Surah At-Taubah verse 122:

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Meaning: *"It is not appropriate for the believers to all go forth (to battle). Why does not a group from every division among them go forth to deepen their knowledge of religion and to warn their people when they return to them so that they might be cautious"* Surah At-Taubah: 122) (Depag, 2009, p. 206).

It is also explained in Surah An-Nahl verse 125 about the crucial importance of Islamic education for students:

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

Meanings: *"Invite (all) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided."* Surah An-Nahl:125 (Depag, 2012, p. 282).

Not only in the Quran, but the importance of Islamic education is also enshrined in Law Number 55 of 2007, which discusses Islamic Religious Education and Religious Education. Due to the importance of Islamic education, teachers in the field of Islamic education must be able to follow the current era and embrace all technological developments, so that Islamic education will be easily accepted by students. The importance of Islamic education has been demonstrated by Mardiah Astuti, who stated in her research findings that Islamic education could help young generations understand moral and spiritual values, address social issues, and avoid negative behaviour. Islamic education provides a moral, ethical, and spiritual foundation to face the challenges of the modern world (Mardiah et al., 202, p. 3).

With the change in eras, teachers, who used to be the sole source of learning for every student, are no longer the only source in the era of globalization. Nowadays, anyone can gain knowledge independently from various media and digital sources. Another change is seen in the attitudes of students, who are predominantly millennials and are familiar with the digital world, such as gadget addiction and even a decline in students' morals or ethics (Budi, 2014, p. 14).

The sophistication of technology presents the greatest challenge for Islamic education in the era of globalization, resulting in minimal religious education being received and causing

negative impacts. This poses a challenge for teachers in instilling Islamic education in each student. As is known, Islamic education is one of the efforts to instil, develop, and reinforce daily attitudes and behaviours by Islamic values (Khaidir, 2020, p. 56).

As stated in several previous research findings: *Firstly*, Manan, in his research titled "Pendidikan Islam dan Perkembangan Teknologi: Menggagas Harmoni Dalam Era Digital," asserts that educators must adopt a disruptive mindset that prioritizes collaborative approaches, engage in self-driving to innovate according to the demands of the era, and reshape or create all aspects within to remain contextual (Abdul Manan, 2023, p. 158). *Secondly*, Hajri, in his research titled "Pendidikan Islam di Era Digital: Tantangan dan Peluang pada Abad 21," states that Islamic education in the digital era faces challenges of authenticity and accessibility but offers global opportunities and interactive learning methods. Educators need to develop digital literacy, and online etiquette, and apply relevant theories (Hajri, 2023, p. 89). *Thirdly*, Salsabila, in her research titled "Pengaruh Perkembangan Teknologi terhadap Pendidikan Islam," states that the digital era has both positive and negative impacts. The positive impact is that learning becomes more engaging and can be tailored to students' potential, while the negative impact is the ease of accessing information, including potentially negative content. In this context, the role of teachers and parents is crucial (Salsabila, 2023, p. 349).

Therefore, it is appropriate for teachers, especially Islamic education teachers, to think of solutions. Negative influences will certainly have a significant impact on the world of education and will affect students' concentration in learning (Slameto, 2003, p. 45). To face these challenges, a new, solution-oriented, and anticipatory strategy is needed. According to Tilaar, if these new challenges are faced with old strategies, all efforts made will fail (Tilaar, 1998, p. 245). This is what is being done by the Islamic education teachers at MA Negeri 5, based on pre-observation results in the field, where some students still violate rules and behave inappropriately. However, Islamic education teachers always strive to foster religious attitudes among students. Islamic education teachers also collaborate with the school to address moral issues. The resolution efforts made by the head of the madrasah and the teachers, especially the Islamic education teachers at MA Negeri 5 Cirebon, have attracted the researcher to conduct a study and title it "The Resolution of Islamic Education Teachers in Facing the Challenges of Islamic Education in Globalization Era."

RESEARCH METHODS

This research is qualitative, using a case study approach model (Rukin, 2019, 6). Qualitative research involves analyzing data obtained both orally and in writing, based on events and experiences acquired during the research process. Data collection techniques include interviews, observations, and documentation (Anggito & Johan, 2018, p. 7). The research is conducted at MA Negeri 5 Cirebon, located at St. Komplek PP. An-Nashuha, Village Kalimukti, Sub-District Pabedilan, District Cirebon, Jawa Barat. The primary data sources for this research consist of several components, including the school principal, Islamic education teachers, the vice principal for curriculum, and students. Secondary data sources, which are non-instantaneous, include important documents related to the research.

The validity of the data in this study is tested through credibility (interval validation), transferability (external validity), dependability (reliability), and confirmability (objectivity). For the data analysis, this study employs qualitative descriptive analysis techniques using the Miles and Huberman data analysis model, which includes data collection, data reduction, data display, and conclusion (Sugiono, 2016, p. 337). The method contains an explanation of the research approach, subjects of the study, the conduct of the research procedure, the use of materials and instruments, data collection, and analysis techniques.

FINDINGS AND DISCUSSION

Islamic Education Teachers

Religious education subjects (PAI) are an effort to guide and nurture students to always be able to understand Islamic teachings comprehensively, appreciate the goals, and be able to practice and make Islamic teachings a way of life.

Religious education subjects or Islamic Religious Education as a whole encompass the scope of the Qur'an Hadith, Aqidah Akhlak, Fiqh, and the History of Islamic Culture. This simultaneously illustrates that the scope of Islamic religious education includes the realization of harmony, alignment, and balance in the relationship between humans and Allah SWT, oneself, fellow humans, other creatures, and the environment (hablum minallah wa hablum minannaas) (Ramayulis, 2005, p. 21). The teacher responsible for these subjects is usually referred to as the PAI cluster teacher.

Islamic Religious Education teachers are individuals who intentionally conduct guidance, teaching, or training activities for students to achieve educational goals. These goals are to make them faithful Muslims who are devout to Allah and possess noble character in their personal, social, national, and state life. In other words, PAI teachers teach, educate, guide, and understand the

intellectual level of students in schools, while instilling Islamic religious knowledge so that students have strong faith values. The responsibilities of PAI teachers encompass roles as educators, instructors, and guides, providing an understanding of Islam to students to ensure they have a strong perspective and comprehension of the religion (Muchith, 2016, p. 232).

According to Muhaimin (2003, p. 83), the duties of an Islamic religion teacher are 1) to increase faith and devotion to Allah SWT, which has been instilled within the family environment. 2) To channel talents and interests in delving deeper into religious studies and developing them optionally, so they can be utilized for oneself and also be beneficial to others. 3) To correct mistakes, shortcomings, and weaknesses in belief, understanding, and practising Islamic teachings in daily life. 4) To counter and prevent negative influences from other beliefs, understandings, or cultures that could endanger and hinder the development of students' faith. 5) To adapt to the environment, both physical and social, by Islamic teachings. 6) To make Islamic teachings a guideline for achieving happiness in life both in this world and the hereafter. 7) To be able to understand and comprehensively study Islamic religious knowledge according to the students' absorption capacity and the available time constraints.

Therefore, the differences between PAI teachers and religious subject teachers or PAI cluster teachers can be illustrated in the following table below:

Table 1. Difference between PAI teachers and Islamic religious teachers

Dimension	PAI Teacher	Islamic Religious Teacher
Teaching Approach	Teaches Islamic religious education	Teaches specific or in-depth aspects of Islamic religion, such as Quranic interpretation
Teaching Materials	Focuses on Islamic teachings and their implementation in daily life	Focuses on specific aspects of Islamic teachings, potentially more in-depth in a specific field
Certification	Expected to have special certification in Islamic Religious Education	Expected to have certification or special education in a particular field of Islamic religion
Teaching Goals	Helps students understand and practice Islamic teachings	Helps students understand and practice Islamic teachings with emphasis on specific fields

In madrasah, PAI teachers include teachers of Islamic morals and faith (akidah akhlak), Islamic educational history, Quran and Hadith, and Islamic jurisprudence (fiqh). Their duties include teaching and educating with appropriate materials, methods, and media so that students understand Islam. Additionally, they must serve as role models for their students, embodying Islamic values.

Challenges of Islamic Education in the Era of Globalization

The challenge of globalization is a recent condition resulting from modernization. To achieve success, this situation must be faced and overcome. Challenges should not only be seen as difficulties or obstacles but also as opportunities to improve problem-solving capabilities. The current challenges faced by the world of education, such as globalization, complexity, turbulence, dynamics, acceleration, convergence, consolidation, rationalism, global paradoxes, and the power of thought, represent a shift from the old to the modern (Mastuhu, 1999, p. 275). Daulay states that globalization, technological and scientific advancements, and moral decline are challenges for Islamic education both now and in the future (Daulay, 2004, p. 139). Similarly, Wahid argues that ignorance, moral decay, and the loss of Muslim character are challenges for Islamic education in today's global era (Marzuki, 2011, p. 60).

Based on these opinions, the differences in identifying the challenges of Islamic education can be seen from different perspectives. Daulay considers the challenges from the perspective of technological and scientific advancements and moral decline, while Wahid views them from the perspective of moral decline.

Problems Faced by PAI Teachers

The era of globalization, also known as the digital age, is well-known worldwide. In this era, technology is rapidly developing and bringing about many changes, including in the field of education. For educators or teachers, this era presents significant challenges. This revolution greatly impacts human life, including children, teenagers, and young adults. Currently, this revolution also affects the educational world, both in general subjects and in Islamic studies. Many students are influenced by technology, leading to several problems in the learning process for educators. These problems pose one of the challenges that educators must face.

Problem as above experienced by PAI teachers at MA Negeri 5 Cirebon. As expressed by Mr. Rajli, S.Ag, an Akidah Akhlak teacher at MA Negeri 5 Cirebon, District Cirebon, during an interview:

> "Challenges I face during teaching include students lacking respect for teachers, such as speaking in a loud tone. This behaviour might be influenced by content on social media and

their environment outside of school, which ultimately affects their daily conduct. All of this
is difficult for the school to control"

That situation is similar to what Mrs. Nita Apriani, Lc, stated. She was a Quran and Hadith

teacher:

"I found that students' attitudes towards teachers had begun to become less respectful.
They also often don't pay attention to the lesson when the teacher is explaining the material.
There were even several cases of students not attending school because they preferred to
play online games with their friends."

Students are less enthusiastic when the teacher is teaching them as stated by Mr Moh.

Ahmad Labieb, M.Pd.I., a fiqh teacher, as follows:

"Students nowadays show less enthusiasm for the material during lessons. Many jokes
around, and their behaviour towards teachers often lacks respect. Some students play
games, watch movies, or use social media on their phones during class, showing signs of
addiction. Some even skip class altogether to play online games together. Consequently,
classroom learning becomes less effective."

Many students' misbehaviour that occurs at school causes them not to focus on studying

so their motivation to learn is also minimal. It was stated by Mrs. Nuris Tyanti, S.Pd., an Islamic

cultural history teacher. Thus, it cannot be denied that in this era, the development of digital

technology affects all layers of society throughout Indonesia. Moreover, access to digital features

is very open and does not discriminate based on social background. This condition influences the

communication between teachers and students in the learning process (Silalahi, 2008, p. 45). The

issue of students not respecting teachers is a common phenomenon in many educational

institutions today. This aligns with Hastia's research findings, which state that student attitude

issues require serious attention from all educational practitioners (Hastia, 2023, p. 112). Social

media also significantly influences students' respect for teachers (Salsabila, 2021, p. 32).

This is the situation experienced by the PAI teachers at MA Negeri 5 Cirebon, as revealed

through interviews conducted by the researcher. Here are the problems faced by PAI teachers at

MA Negeri 5 Cirebon, District Cirebon:
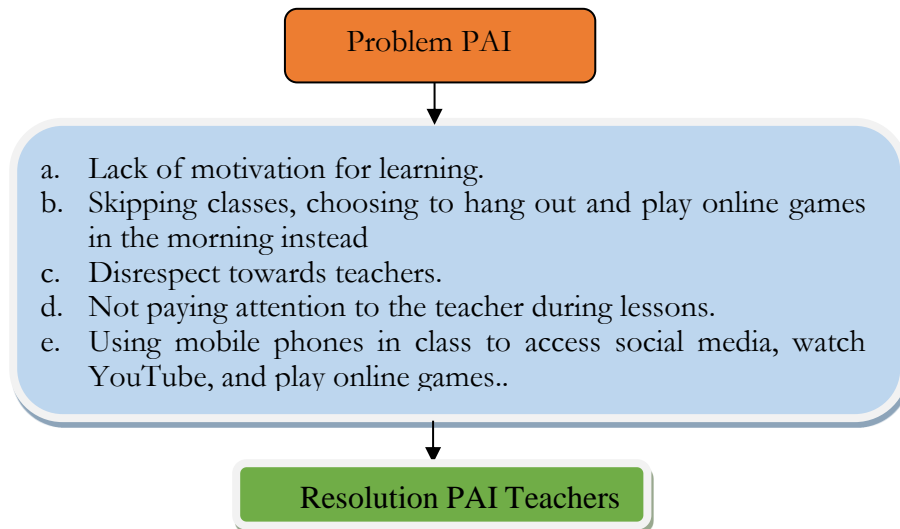
Picture 1. Resolution of PAI Teacher

These problems present challenges for all teachers, including PAI teachers, during classroom learning. All of these issues are influenced by technology in the era of globalization.

Causes of Problems for PAI Teachers

Every teacher, including PAI teachers, faces challenges in every era. One of the significant challenges in the current era of globalization is outlined above. However, these challenges should not become obstacles for teachers. This is what the PAI teachers at MA Negeri 5 Cirebon strive for before finding resolutions to face the challenges in the era of globalization, namely by identifying the causes.

The following are the results of an interview with Mr. Rajli, S.Ag, an Akidah Akhlak teacher at MA Negeri 5 Cirebon, he concluded that student problems arise in the era of globalization due to very rapid technological developments. So students can bring cellphones to school and use them for negative things. Similarly, Mrs. Nita Apriani, Lc, a Quran and Hadith teacher, stated in an interview:

> "The challenges that arise are due to the excessive use of phones, causing students to lose focus on their lessons and ultimately disrupting their understanding of the material. Additionally, the influence of technology is evident, as many students access social media during class and sometimes create inappropriate content. These issues are undeniable effects of the changes brought by the era of globalization".

In line with the above statements, Mrs. Nuris Tyanti, S.Pd, an Islamic Cultural History teacher, also had experienced the same situation when student bring their handphone to school. Not only about they can't focus on the learning material, but also they can produce some violations

in school. Not much different from the others, Mr. Moh. Ahmad Labieb, M.Pd.I, a fiqh teacher, expressed in an interview:

> "The challenges we face are due to the effects of globalization, particularly related to technology. Students bring phones to school despite the school's prohibition. They use these phones to play online games and check social media during lessons."

The statements made by the PAI teachers regarding the prohibition of students bringing mobile phones are corroborated by Mr. Ibnu Kasir, M.Pd.I, the head of the madrasah. In an interview, he stated: "Yes, it is true. Some students secretly bring mobile phones despite the classroom rules prohibiting them. Additionally, there are complaints from teachers about some students showing a lack of respect towards teachers when explaining the material."

Based on the results of interviews with PAI subject teachers, the head of the madrasah, and the curriculum coordinator, it is evident that students at MA Negeri 5 Cirebon are addicted to using cell phones with the Internet, social media, and playing online games freely among the students. The addiction to using cell phones is very dangerous for students because it has a very significant impact, including influencing students and being unsuitable as a guide for seeking information (Dedyerianto, 2019, p. 210). Negative content on social media can damage students' behaviour and morals, disrupt the learning process, distract students during lessons, interfere with their focus and interest in learning, and hinder the understanding of the material presented by teachers (Syamsuar & Reflianto, 2019, p. 4). Therefore, efforts to resolve this issue need to be made by teachers, and there also needs to be supervision when using cell phones by teachers and parents.

Resolutions by PAI Teachers to Overcome Challenges

Teachers' resolutions are solution plans to overcome challenges. In an era where technology is advancing rapidly, these resolutions are very important. This era has transformed human life entirely with pervasive technological influence, including in education. However, this influence can also negatively impact students' development, including in Islamic education. To overcome these challenges, the PAI teachers and the head of the madrasah at MA Negeri 5 Cirebon have devised solutions, as observed and reported in the interviews below.

Creative learning media, fun learning methods, and giving students the freedom to learn from all sources are the keys to facing today's challenges. That's said by Mr. Rajili, an Akidah Akhlak teacher to us. Then he expanded the answer as follows:

> "Fortunately, our school conducts congregational Dhuha and Dzuhur prayers, recitations, and the recitation of Asmaul Husna together every morning, along with implementing the principles (Greeting, Smiling, Saluting, Courteousness, Politeness). These programs benefit not only the students but also the teachers and staff, with the hope that they can set a good

example for the students. Additionally, I often provide rewards to students who achieve excellence."

The above statement was also added by Mrs. Nuris Tyanti, S.Pd., an Islamic Cultural History teacher, during an interview:

> "To address these challenges, I integrate technology into learning, blend traditional and modern teaching methods, and motivate students. Additionally, I contribute to madrasah programs such as congregational prayers, morning recitations, implementing the principles (Salam, Smile, Greet, Polite, Respectful), and regularly reciting the Asmaul Husna together. Moreover, I provide rewards to students who excel."

Not much different from the others, Mr. Moh. Ahmad Labieb, M.Pd.I., a Fiqh teacher, expressed that:

> "I integrate traditional and modern teaching methods from the outset to maintain student engagement. I encourage the use of positive technology and avoid negative content. Outside the classroom, I actively participate in congregational prayers, and morning recitations, and practice the principles of (Salam, Smile, Greet, Polite, Courteous), as well as regularly reading Asmaul Husna with students as a role model. Despite limited time and resources, my commitment remains to provide the best for students."

Based on the statement about the routine program as mentioned in the above interviews, it was confirmed by Mr. Ibnu Kasir, M.Pd.I., the head of the madrasah, in the following interview results:

> "I support the teachers' resolutions as vital plans to address teaching and student issues. These resolutions are crucial for advancing Islamic education in line with contemporary progress, ensuring ongoing improvement."

This was further supported by the interview results with Mr. Nurrohman, S.Pd.I., the curriculum vice principal at MA Negeri 5 Cirebon:

> "I agree. Teachers need to develop teaching methods according to the times so that Islamic education remains relevant and beneficial in this world and the hereafter"

This was also positively responded to by the students of MA Negeri 5 Cirebon, as reflected in the interview with Seihan Opri Riyanto, who said:

> "In the process of teaching and learning in the classroom, teachers regularly employ conventional teaching methods but occasionally integrate games to alleviate boredom. Teachers also sometimes provide entertainment such as watching videos related to the lesson material. This has a positive impact by increasing student enthusiasm, and teachers also occasionally guide students on proper technology use."

Based on the interviews mentioned above, it is evident that the resolution efforts made by the PAI subject teachers and the academic staff at MA Negeri 5 Cirebon include monitoring internet usage, utilizing technology as a medium and strategy for teaching, serving as role models, and implementing routine programs. Students can gain knowledge from the internet, but it can also have negative effects if not supervised by adults (Suhendi et al., 2022, p. 133-134). This reason necessitates PAI subject teachers at MA Negeri 5 Cirebon to supervise students when learning using the internet.

The use of technology as a medium by PAI teachers in teaching has several benefits, including clarifying the messages in the lessons, encouraging students' enthusiasm for learning, and making the lessons more interesting and varied (Riana, 2012, p. 54). It also makes learning more interactive and engaging (Haudi, 2021, p. 4-5). PAI subject teachers should serve as role models for fellow teachers and students, both in terms of worship and daily behavior, inside and outside the classroom. Additionally, with routine programs, the habit of repeating positive responses that have been made will grow within the students (Dale, 2012, p. 26).

CONCLUSION

Therefore, the researcher concludes based on the study results that the resolutions made by the PAI teachers at MA Negeri 5 Cirebon in facing the challenges of the digital era are necessary. The causes include the unrestricted use of the internet and mobile phones, the influence of online games, and social media. The resolutions carried out by the PAI teachers at MA Negeri 5 Cirebon include supervising students' use of the internet, including social media, You Tube, and inappropriate video content on the internet. They increase supervision of students bringing mobile phones to school, except when instructed by teachers or used during lessons. They provide variety in the classroom learning process to make learning more interesting and to boost students' enthusiasm for studying. They set a good example for students and create routine programs in agreement with the school's academic community, with the hope of fostering noble character. It is hoped that future researchers will further develop this research by exploring aspects that have not been investigated in this study, thereby complementing it.

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