



Swot Analysis of Islamic Education Facing the Era of Globalization

Zulfikar Ali Buto,^{a*} Hafifuddin^{b a,b} Iain Lhokseumawe,
*Corresponding Author: Zaule_lsm@yahoo.com,
zulfikar@iainlhokseumawe.ac.id

The development of Islamic education in the era of globalization continues to decline in various fields. This decline comes from internal and external Islamic education itself. This problem is defined as a setback that requires a solution, so that this decline does not become a chronic disease. Chronic illness created by previous people should not be felt by the next generation. Using the SWOT analysis method, this paper attempts to provide an overview, for the development of Islamic education. With this, there is hope to provide a way out and to provide strategic steps for planning further development of Islamic education in the future.

Key words: *Strength, Weakness, Opportunity and Threat.*



Preliminary

Islamic education is a creature's process of self-realisation to make itself the servant, Muttaqin. This person is one who realises himself as a creature that always devotes itself in the situation and conditions, however hard-loving, sweet-bitter or light-weight they may be in the rotation life undergoes on this earth. Humans who devote themselves to God function as a caliph who serve as leaders, custodians, maintainers, conservationists, reviewers, and researchers of the creation of God. The secret-filled of creation is reversed. The process of Islamic education is the way to uncover the secrets and provide lanterns in the darkness. The human identity often blinds itself. Islamic education has a significant role in providing awareness, coaching, counselling, referral, care and guidance for individuals who know about it. Islamic education should ideally be able to give the feel of progress and development in the growth of modern society. Educational trips, rather than the reality of Islam, have not felt as good as having a significant impact on the growth of modern society. Ironically, perceptions of Islamic education became a very big polemic for countries like the USA, Russia, Australia and others. Islamic education is considered extreme and anarchic education. From childbirth, Islamic education is valued as education for terrorist candidates worldwide. In addition to this perception, structured Islamic education is seen as an institution that educates the public to have a strong and violent character, vent keanggara murkaan, with anarchism in every movement made.

The development of Islamic education is also surprised when Islamic educational seminars for teenage interviewees asked why Islamic education is too conservative, extreme, outmoded, poor, and always retarded. This comes as a surprise for us as practitioners of Islamic education that continue to provide awareness for a generation of Muslims to have a good understanding of Islam every day. However, this generation has a kind of negative perception of Islam itself. The questions were a bitter blow. It turned out that there were not only a few who had the same perception of Islam. If a majority of Muslim generations or the general public hold an opinion, the development of Islamic education's planned advancement is impossible to achieve.

The modern era is a container to realign the understanding and perception of Islamic education. Steps and efforts that can be done by all people without exception must be determined by Muslims. The development of Islamic education must be seriously progressed. Education to make Islam an icon is expensive in the context of the modern world of the future. Islamic education hopes to accomplish the above. It is not as easy as turning the palm of the hand. In addition to the time of opposition, thought patterns and paradigms developing more up to date knowledge in the community is of special concern to us today. Based on conditions, as well as the paradigm of thinking above society, the author tries to provide an



overview. The author tries to provide discourse on thought to provide enlightenment for the development and advancement of Islamic education. The title is a SWOT analysis regarding the development of Islamic education in an era facing globalization.

Discussion

Understanding a SWOT Analysis

SWOT analysis theory is a theory that is used to plan something to do with its SWOT. SWOT is an abbreviation of: strength (or Power), weakness, opportunity and threat. SWOT is commonly used to analyse a condition which will be made into a plan to do something.

A unit of work (school) is usually the beginning of each period of leadership that will be implemented in the making of a work program plan. It will usually be made a condition of a process analysis of agency programs. SWOT analysis is usually included in GBHK (outlines of the employment policy guidelines) or in the program's daily, weekly, monthly and semi-annual to annual environmental conditions. These describe the state of educational institutions in both national and regional education. SWOT analysis is an 'inquiry' about the situation and conditions in the environment.

For example: There is an agency that will make a program work. For that to happen, they need to know about the condition of their institution and the environment in which the institution is located. They perform a SWOT analysis. First, S is completed by knowing the power of the institution. A strength can be interpreted as a favourable condition for the agency. For example, the competency of teachers in the development of the institution or agency will result in a lot of cash etc. W is knowing the weaknesses of institutions. A weakness could be interpreted as an adverse condition to the agency. For example, the condition of an education component is inactive, (no funds, etc.). Third, O is determined by knowing the opportunities of the institution. An opportunity could be interpreted as something that could be beneficial if done, but if not it could cause harm, (or vice versa). For example, there are funding sources available if requested. Fourth, T is knowing the threats to the institution. A threat could be interpreted as something that would hinder or threaten the management board. For example, there are many teachers or inactive components. Having carried out a SWOT analysis to know the real condition of what is happening in the internal environment and external agencies, plans for a work program can be made in accordance with the conditions required. The program can then be implemented by the educational component.

The nature of Islamic Education

According to Al-Abrasy Athiyah, Islamic education prepares men to live perfectly, happily, in a loving homeland, with a well-built body, with a perfect mind and character, neatly



regular pattern of thought. It prepares them to feel fine and be sweet professionals in work. Moderate Ahmad D. Marimba gives the sense that Islamic education is temporal and spiritual guidance based on Islamic laws. It leads to the formation of the main personalities according to Islamic criteria. Meanwhile, according to Syed Muhammad Naquib Al-Attas, education is a process of man naming something. It refers to the method a human recipient uses to gradually name things and to the content of the educational process (Kemas Badruddin, 2007, p. 36).

The naming process is required in Islamic education. It is called the educational process and has been planned and programmed so well that it has objectively oriented priorities. Islamic education is aimed at the realisation of man as a servant of God to become the caliph of God on earth. In doing so, a pious man will have several of the following aspects: a healthy body, mind, faith, morality, spirituality, and others (Ahmad Tafsir, 2004, p. 50).

The education process will be difficult to run when the elements in education experience congestion. Islamic education will experience congestion and decline if the elements in the education experience lameness. Elements are expected to run a mutual need between one component and other components. If one component does not support the other, the process is expected to limp. This is like flawed human beings who have one part of their body that does not look as perfect as any other human being. Elements contained in Islamic education mean everything related to the educational process is good. These elements include: the way of communication, the gap, the authority, normality, students, educators, teaching materials and so forth. Finally, the fulfillment of educational goals are programmed in accordance with the master plan idel. The whole element, or anashir owned Islamic education, is as follows: The Basic principle of Islamic education, Islamic Educational Objectives, Subject Islamic Education, Objects of Islamic Education, Islamic Education Material, Methods of Islamic Education, Islamic Education Tool, Time of Islamic Education, Islamic Education Evaluation (Endang Saifuddin Anshari, 2004, p. 148). The SWOT analysis of the author will see more targeted educational elements that are considered to have significant issues in the development of future Islamic education.

SWOT Analysis Component of Islamic Education Strengths

The development of Islamic education in the future is expected to give new nuances to the community. Throughout the development period of Islamic education, the discourse and description of development in the various components of education are being pushed. This is being done in order to provide an understanding of Islamic education and equipment in accordance with the times. The development of society turned to the emergence of a new civilisation. It is in the form of a negative spiritual crisis of values and morals, difficulty eradicate poverty and the negative impact of the development of science and technology (Haidar Putra Daulay, 2002, p. 13). It shall be accompanied by a period of development. It



will be in harmony with what is desired from the purpose of education itself, rather than the real reversed proportionate.

a. Strengths: Concepts Rahmatan Lil'alamin

The strengths of Islamic Education are to provide accurate concepts for human memprodak plenary and wisdom. Contextual Education tried to integrate the concept of the three domains of education. It increased cognitive, affective, and psychomotor development through character education (Masnur Mukhlis, 2011, p. 29). Character education is education that involves character. From the start, Islamic education has long provided a concept of character education through Uswah Al-Hasanah, who was a prophet and educator throughout his life. Contextual Islamic education is able to provide a complete concept for the development of character education in an ecosystem that is good for the elements of education. Elements of Islamic education will be able to provide colourful growth and development of education in the future.

b. Weaknesses

A weakness is the lack of a system that is owned and drowned. It is sometimes dependent on the subject of the consumer or the system itself. Islamic education's slanting weakness lies in implementing such systems. The following is about weakness: Islamic education is seen as a label that can attract consumers to the amount of funds, energy, facilities, and other resources. There is a lack of a natural sense of crisis, one-sided policy, a neglect of responsibility and low solidarity (Darmaningtyas, 2007, p. 19). There is an occurrence of an educational dichotomy between general education and Islamic education. It is dominated by general education, more so than Islamic education (Zulfikar Ali Buto, 2011, p. 35). Another weakness lies in education practitioners who have not been able to provide a solid introduction to the concept of Islamic education. This form of education has educational insights that can cultivate self-confidence or belief in educators/education managers performing their duties (Ahmad Bahruddin, 2007, p. 32).

c. Opportunities

Islam gives education opportunities. In various components, improvements will be felt when concepts are applied to perfection by the practitioners of education itself. Opportunities are the birth of Islam education. The birth of educational leaders have the vision and mission of nations that observe education. Qaryah Thayybah alternative education has a unique system and quality. It is inexpensive and fun.

Another opportunity is open Islamic education. It is not easily contaminated by the times, globalization, technology, and community characteristics. Islamic Education provides educational opportunities to return to the projection of humanity (Syamsul Ma'arif, 2007, p. 110). The opportunities of Islam continue to provide space to work, be creative, innovate and



adopt the times by not denying anashir Islamic education or normative concepts. It provides space to achieve the objectives, curriculum development, teacher competence, student development, media development, learning facilities, and addition of operational funding of education.

Islamic education has different opportunities to other forms of education. History proves that Islamic education begins with the development of the mosque, Madrasah and recitation halls. Classic Islamic education, in recorded instances, is usually not born with context. The history of Islamic education, in the form of the birth of the Prophet Shuffah, Kuttah, Majlis, Halakah, Mosque, Khan and Ribath, is housed in Ulama, Libraries, Observatories and Hospitals (Syamsul Nizar, 2010, p. 13). This means that Islamic educational opportunities can be developed through operational records. These can be developed in different institutions, without any exceptional places and locations that serve as containers for developing them.

d. Threats

The barriers of Islamic education have been quite surprising to some researchers of Islamic education in recent years. Research findings of internal Islamic education became the most heavy-duty when compared to the findings of external Islamic education. Barriers are quite visible in the development of Islamic education. The management of the organisers are still relatively less orderly and solid. Islamic education has actually had a special place as the subject and object of education, but the place has switched position due to poor management. One example is the presence of several regions that have been granted the right to regional autonomy and decentralisation education. The areas have not been able to manage so well. There has been no significant change in the cesspool of policy. The delegation of authority is more likely to reverse the birth of local kings who take opportunity for personal and group affairs (Saiful Sagala, 2010, p. 234).

The next obstacle for Islamic education is a lack of solid practitioners and education experts to give a good contribution to the development of Islamic education. Finding a solution and implementing it reasonably is necessary to make further planning implement it solidly. The sects that bring this issue in the political sphere are not owned by Islamic education. If the world of education and educational development policy is brought into the political realm, what is the outcome? Each sect has its own vision and mission. Each sect wants a profit. Every sect wants to stick its name to the community so that development and progress next to the course is uneven. Practitioners and experts have to change the paradigm and norm. Old beliefs must be maintained. Madrasah and school learning must develop human resources that remain istiqomah with education. The professor of education should help students develop the skills they will need to compete in the global economy (Jerome S. Arcaro, 2010, p. 2).



Conclusion

SWOT analysis is analysing the development of Islamic education. In Islamic educational endeavours, it looks for strengths, weaknesses, opportunities and challenges involving Islamic education during a phenomenon. The strengths of Islamic education are concepts that are good at straightening and improving direction and educational purposes. The weakness of Islamic education is the adoption and implementation of advances in education itself. It has not taken all day to make one solution for Islamic education. Islamic education gives the opportunity to provide a contextual concept of the character of adult education issues that are being developed. The challenge of Islamic education is that management still, relatively, very weak.



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