Some Islamic Higher Education Strategies to Tackle and Take Opportunities in the Era of Globalization

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Abstract

Some experts say that globalization can not be avoided. All aspects in the life influenced by globalization values. The awareness of globalization causes broader knowledge of men for gaining something better. Everywhere people start talking about quality, the academic quality as well as the quality of services. People start to compare good product and a no good/bad quality product, between good and bad ideas in this era. The characteristics of globalization era are borderless, the crisis of moral and ethics, the weakness of nation identity, mega-competition, and knowledge society. This paper talks about the characteristic and objective of Islam and how the Islamic higher education faces some challenges in the globalization era. As an Islamic education institution, the Islamic higher education attempts to develop its human resources (lecturers and non-lecturers) and contribute best services to the students to prepare their future. Doing that it has to restructure all the aspects either in the field of curriculum or lecturer quality. There are two ways to face globalization challenges in Islamic higher education, first, developing human resources and, second, changing the traditional education paradigm to the modern one.

Keywords : Islamic Education, Globalization

1. Introduction

Islam and his community resilience has been tested since the sixth century AD ago. This proves that "Islam is universal" and more than that Sayyid Qutb popularized the slogan "Islam is the solution" in the lives of Muslims continues despite terms buffeted by the changing times and changing socio-cultural, economi, and political occurring in human civilization up to the present. Islam is faced with social conditions with a variety of terms such as "modern society" by the authors that most Westerners, such as Daniel Lerner,[1] Alex Inkeles Davis Smith,[2] and Giddens.[3] Then the term "postmodern society", the authors include George Ritzer,[4] Ernest Gellner,[5] Akbar S. Ahmed.[6] In addition, some posts that lead to the prediction of the occurrence of clashes of civilizations

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[1] The processes of modernization took place after the technology into some of the rural areas in five countries, Turkish, Lebanese, Egyptian , Syrian, Jordan, and Iran. Read Daniel Lerner (1958), *The Passing of Traditional Society Modernizing the Middle East,* The Free Pres, a Corporation.

[2] Alex Inkeles and David Smith are basically talking about the importance of the human factor as an important component of sustaining development. Development is not just the supply of capital and technology alone. But the human need to develop the material means in order to be productive. For that, we need what is called by Inkeles as modern humans. See Alex Inkeles and David H. Smith (1974), *Becoming Modern , Individual Change in Six Developing Countries*, Cambridge: Harvard University Press.

[3] Giddens in his analysis he saw three things are important, first Manufactured uncertainty, the future filled with uncertainty, both High consequence risk, ie the risk that must be taken by a human at the end of the twentieth century that have consequences far away, and the third, ontological security, the man has managed to produce a modern life that includes certainties. He said, at the end of the twentieth century, in his opinion, characterized by manufactured uncertainty, which is a period of uncertainties and risks taken by humans is the type of risk that has so far consequence. Example destruction of the ozone layer, pollution, desertification, disease caused by agricultural technology. In his book, The Consequences of Modernity, he refused to use the term Postmodernity or Postmodern to name today. He proposed the term radicalised modernity. Gidden including those who are pessimistic as well as those of postmodernism that the world is currently rolling somewhere. The picture he is wearing the Juggernaut (large truck speeding out of control). Road he offers is the *Third Way*, (Centre - Left , The Third Way) which came out of the defense "Left" and "Right" are naive. That is more than a way to ease the tension between high risk consequences and ontological security (managed to produce modern life that includes certainties). Read Anthony Giddens. (2000) , *The Third Way ; Renewal of Social Democracy* (Centre - Left , The Third Way), New York: Scholastic ,p . x - xii.

[4] Vide George Ritzer. (1996), *McDonalization of Society* (Boston: Pine Forge Press. Such was the impact of globalization on communities of West Third World (he third world) eroding the traditional values that have been planted decades.

[5] He describes fundamentalsm religious position, revivalism simplified with the term "postmodernism" , enlightenment ideology rational or irrational fundamentalism. See Ernest Gellner. (1992), *Postmodernism, Reason and Religion*, Canada, USA: Routledge, Chapman and Hall Inc.

[6] Read Akbar S. Ahmed. (1992), *Image of Islam*, New York: McGraw , p . 119-120 .

such as *The Clash of Civilization and Remaking of World Order*,[7] and had previously been illustrated by Alfin Toffler in his *Future Shock*, followed the trends of society as described in the *Megatrend 2000* , *Global Paradox and Megatrends Asia* by Naisbitt,[8] until the emergence of the term of *globalization* (Akbar S. Ahmed and Hastings Donnan), to the criticism of globalization by John Ralston Saul,[9] *Asia Future Shock* a trend analysis of major changes color the face of Asian countries in the future, written by Michael Backman.[10] The last two authors are in a position of doubt in predicting the future including the clash of Western civilization with Islam . Even Saul in his book *The Collapse of Globalization and the Reinvention of the World*, in addition to acknowledging the existence of the excess era of globalization, it also shows the failures that occur as a result of globalization in some countries.

Many predictions about the future of Islam has written also by journalists and columnists such as Ziauddin Sardar, Althaf Gauhar and others, Islam and their communities and make life still proves a dynamic and progressive religious. New ideologies emerged in Western countries and proved to have a lot of the collapse, the religion (Islam) to be the only savior and a return to the straight path. The labels of the conditions of social change over the course still be followed and appreciated but should not be followed without considering the uncertainty belief. Against this state Coleridge gives term "willingness to delay distrust apply so easily to the natural life of any ideology,[11] and this has been proven by the Malaysian state of survivors without blindly believe and follow the free market globalization. By starting the discussion on Islam and his community , this paper attempts to connect the era of globalization - as the reality of the conditions encountered in spite of the successes and failures and how that should be done by the Islamic Higher Education.

2 . Islam and Science

Islam is the only religion, which can carry out his community so that the true worship with the necessary mastery of science and technology is good. This is because, in carrying Muslims worship uniformly coordinated and integrated in the reference coordinate system of space and time. Science is God's laws are used to regulate everything in the universe. His knowledge is very broad and only very few are allowed to be known by mankind. This bit of knowledge that was given to mankind in order to be used as a basis to develop the technology, so in worship, Muslims can perform correctly.

With the mastery of science, Muslims will be able to live and appreciate power, greatness and unity of God through the physical senses. While the technology, Muslims will have the ability to utilize while maintaining the sustainability of the whole substance of God 's creation for the common interest between people in achieving prosperity and righteousness in performing worship in the broad sense.

Separation or dichotomy between faith and piety, and science and technology are Western thought patterns that have been implemented since hundreds of years ago. This pattern occurs because the separation of stiffness and absolute dogmas of the church's teaching that moment totally can not accept the attitude of science conducted outside the authority of the church. For Muslims, the most perfect doctrine and correct patterns of thinking this separation should not occur, because science and technology implicit in the teachings of Islam as the media (software) to increase faith and piety. Muslims have two basic handle in running his worship. The first handler is the pillars of faith and the second is the pillars of Islam.

In view of Islam at large, two things between faith and piety, and science and technology can not be separated (dichotomy) but should be united (chotomous) in the life of a Muslim to achieve a balance of interests and happiness of the world hereafter, as stated in al-Qur an Surah al -Qasas, 77 as follows ; *"And look at what God has given to you (happiness) in the Hereafter , and do not forget your happines of (pleasures) of worldly and do good (to others) as Allah has done good to you, and seek not mischief on the (face) earth. Allah loves not those*

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[7] Read Samuel P. Huntington. (1996), *The Clash of Civilization and the Remaking of World Order* (New York: Simon & Schuter, p . 213.

[8] The two books are complementary predictions of future written respectively in 1994 and 1995, illustrates the global trends, including in Asia associated with two things affect each other in our lives, namely economic and political development. At the time Naisbitt wrote his book (1994 and 1995) said that the Global Paradox gives a glimpse of the future which is not long arrived: the possibility of winners and losers in the global markets, sectors and growth and stagnation in the world economy, new regulations which immediately determines the political and business conduct standards from Tokyo to New York to Sydney, to Santiago and Shanghai, Kuala Lumpur and all points in between these cities. For Global Paradox Naisbitt is the direction that should be considered: a conceptual breakthrough that implements a strikingly sharp vision on trends that seem different in many areas of life. Read more John Naisbitt (1994), *Global Paradox* (translated in Indonesian by Dudijanto), Jakarta: Binarupa Literacy, and John Naisbitt (1995), *Megatrends Asia*, London: Nocholas Braley.

[9] John Ralston Saul. (2008), *The Collapse of Globalism : and the Reinvention of the World* (translated in Indonesian by Dariyanto, New York: Student Reader, p. 3.

[10] Michael Backman. (2008), *Asia Future Shock*, Jakarta: Ufuk Press. p. 291-293.

[11] Samuel Taylor Coleridge. (1951), Chapter 14 of *Biographia Literaria*, 1817, Selected Poetry and Prose of Coleridge, edited by Donald A. Stauffer, New York: Random House , p. 264.

who do mischief ".

Thus, the concept and purpose of Islam is to form the ideal human and complete. If Muslims intend to align earthly life, then Muslims must also prepare specific skills and expertise in accordance with the characteristics and substance of Islamic science education as an alternative to the sole. Or intends to repeat the achievement of goals treatise by generations of companions of Allah 's Apostle in general, then they have two things that must be addressed properly and appropriately. The first is that religious life has been exemplified by the Messenger of Allah and his companions, in their everyday lives, and the second is the practice of Islamic teachings that have been passed on by the next generation of up to modern times.

Truth and accuracy in this act shall be based on a solid footing, so it will not result in unstable behavior, because it is easily swayed or moved. The first basic point is whether the elements and structure of the present religious Muslims have been successfully repeated in the future religious companions of Allah 's Apostle. It turns out that, when compared to religious structures during the Messenger of Allah, Muslims today still tend to be on the pattern of the life period of decline, and have not fully repeating arrangement according to the pattern of behavior in the future of religious life companions.

Borrowing the concept of Imam Abu Hanifa, religious behavior should be a unified whole with the Islamic faith. That is, if the observed behavior of religion is faith and the internal side of the external side is Islam. This benchmark is actually the same as the formulation of Imam Abu al-Hasan al-Ash'ari stated that faith must meet the elements of justification in the liver, with oral statements, as well as its realization in practical deeds. As a social phenomenon, the above formula is in line with the opinion of Western scholars that religious experience consists of a response to the teachings in the form of thought, speech and expression in the life of the group.

As an extension of previous religious structure, Muslims today still fixated on the minds of the normative teachings of Islam. It can be found also other patterns to implement the teachings of Islam, but this phenomenon later, in fact, getting away from concrete life as fixated on discussion speculative. Indicators of diversity patterns can be easily observed from the literature that the reference of their religious practice. In the practice of Islamic law, the people present then stopped on the side of the discussion according to normative Islamic law proposed by the founders *madhhab*.

As an example of how people respond intent as an element of worship. Understood as an intention to carry out the determination of worship with intent to draw closer to God followed by concrete actions. Discussion that evolved in the law is the role of behavioral intention itself in worship. Part of the intention is then stated that the pillars, the other being looked at as a requirement. More interesting if the discussion is developed in a way to intend, and especially in prayer, in the form of the question of whether need to say (*talaffudz)* or not.

There is the other side of the discussion about this intention. As the problems associated with the heart, on the basis of its definition as a determination to do something, then it is a matter of intent and psychiatric phenomena. Analysis of these psychiatric symptoms appeared to have a potential association in determining the potential of forming and controlling human behavior. As well as psychiatric symptoms, intentions with regard to the content of one's awareness and level of consciousness when doing something. Ultimately consciousness itself is also a factor that determines the form of the act itself, because the function of consciousness is to monitor and control the self and the environment. The practical side would require further study, as part of efforts to control the religious right and the right of the period of the Apostle of Allah. If this is done, then the result is a unified whole of the normative aspects, mental and behavioral faith in concrete by Imam Abu Hanifa defined as unity of *zahir* and *bathin* between the Islamic faith.

If this mindset is acceptable, then the strategic steps that must be done is to reform the structure of diversity paradigm in contemporary Muslims. Paradigm as intended by Robert Friedrich, ie as a fundamental view of a discipline about what the subject matter (subject matter that should be learned (a discipline has a fundamental image of its subject matter) of scientists about what the issue is should be studied by a branch or discipline.[12] The main purpose of religious paradigms updates Muslims present in order to successfully grow the potential behavior of the faith, so that the religious structure as has been achieved by the first generation of the Companions.

Thus, Islam is not only understanding, but rather is an act. Islam is not just an afterthought (contemplative), but absolutely to be practiced in real life. More concrete than that, Islam does not only intend to build a paradise in the hereafter alone, but is also equally important and aims to build a paradise in this world.

If so , the core structure of the religious right and who exemplified the Apostle of Allah, then updates the absolute paradigm of Islamic studies should be carried out. The purpose of the study and the research objectives

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[12] George Ritzer. (1992), *Sociology: A Multiple Paradigm Science* (translated in Indonesian by Alimandan), Jakarta, Rajawali Press , p. 7. Ritzer in this book to formulate clearer and detailed. According paradigm is a basic overview of scientists about what the subject matter that should be studied by a branch of science (discipline).
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are not only directed at the normative or speculative aspects of the teaching , but also on empirical and factual aspects of everyday people. If this interpretation is accepted, then the methodology applied Islamic studies is a single option to be considered. The term of methodology refers to a systemic and integrated analysis of the principles and rational and empirical procedures that will guide research activities and will build the structure of the relevant science.

Islam applied here is virtually identical to the teaching practice as exemplified by the Messenger of God. Applied qualifications necessary, solely because Muslims thought never run through the era of normative and speculative. Thus, the paradigm applied is what religion has the potential to deliver content people achieve treatise on the modern age. As a process for passing over the religious, education is the best method that can be considered by Muslims. But the education here is not completely understood in the sense of transfer of knowledge, which only provide information, including the laws and teachings of Islam, but also humanize Muslim man.

Facing the era were filled with major changes underlying the symptoms today, managing Islamic education should be based on the clear paradigm, precise and consistently followed. At this time there is chaos paradigm between paradigms "whole person" and the paradigm of "human resources". The paradigm of "whole person " in reality never obtain the operational translation, and increasingly reduced to the paradigm of "human resources".

The paradigm of human resources is strongly influenced by neoclassical economic theory that sees humans (workers) as a production resource, which is something that is instrumental in achieving production goals. With regard humans as a factor of production, then this paradigm reduce human labor becomes an object, and secretly hidden subject which assumes the existence of human-manipulated objects. Subject hidden it is capitalist. This paradigm has led to the formulation of policies of higher education and science and technology are very biased in the interests of the capitalists in the modern sector, ie to print human resource professionals in the modern sector. Education is oriented towards the acquisition of technical competence that is needed professionals to be instrumental or robot techno-structure in the modern sector. This paradigm reduce human merely a tool , a "something ", a very subtle form of dehumanization process that is wrapped by the rhetoric of development. Education reduced to training. The demand for graduates ready-made and policy link and match, if derived from the paradigm of human resources, will accelerate the process of dehumanization.[13] Two different paradigms of human can be explained as follows.

First, the paradigm of "whole person" view humans not just as a tool or a robot in techno-structure, but also as a person, a subject, or "somebody ". In addition to the acquisition of technical competence, this paradigm is very critical view of personality development. In fact, the development of the personality is the purpose of education is more important than the acquisition of technical competence. The paradigm of "whole person" is in accordance with the Islamic concept of man. In surah al-Baqarah verse 30 mentions humans as inheritors of the earth, "*Remember when your Lord said to the Angels : "I am going to make a vicegerent on earth. " they say: "Why do you want to make (caliph) on earth that person who will make mischief therein and shed blood , And We Always praises you and purify you ? "The Lord said : "Verily I know what ye know not*."

Epistemologically before Adam shows objects by naming mode, first he had to appoint himself as a human creature that rank higher than the objects. The most essential difference between humans as creatures and other objects is that humans have freedom. As a free human subjects are always faced with a moral choice between good and bad. Humans may choose but God shows a result of each of the two options. In the Qur'an has mentioned that in the presence of God somebody degrees measured from devotion level, instead of other measures such as wealth, social status, or technical competence.

Second, the paradigm of "human resources" further emphasize technical competence above other human qualities dimention. The level of devotion is the quality of personality, which refers to the brightness of the heart rather than the intellect or brilliance superfine psychomotor abilities. Should not be misinterpreted that the paradigm of "whole person" underestimated the technical capability development? What is meant is that the development of the whole human being personally and sublime is not less important than human development will be technically skilled professionals? Education is not designed to simply print the brilliant techno-structure robot and coqnitive psycho-motor ability, but his personality is not good, not growing. Education should also be designed to foster devotion properties, such as; (a) the patient, steadfast, committed and, not easily discouraged, and hold and sincere undergoing trials, (b) an honest, fair, and sincere in their work, (c) excited, like responsibility, and dare to take risks, (d) sensitive but not easily offended, (e) attentive but not beggar attention,

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[13] Bambang Sudibyo (2003) , "The role of PTM in Human Quality Development in the Context of Achieving Goals Muhammadiyah Association", in *Seeking New Format of Development Muhammadiyah University*, Said Tuhuleley & M. Afnan (ed.), Assembly Diktilitbang Muhammadiyah , p. 73.

(f) not griping and not self complecent (*istaghna*), (g) generous and friendly, (h) authoritative and invite respect, (i) is not arrogant and not humble, (j) loves beauty and harmony, (k) the creative and eager to seize opportunities, (l) assertive, independent, confident, and grateful, and (m) is simple but not simplistic.

3. Condition of Higher Education

If the qualitative role of higher education is to print the pious man who is technically competent-not technically competent human-pious, then, whether the social role of higher education is functionally? Functionally, the social role of higher education is to score three strategic groups is very important, namely: (a) technologists and engineers, who could be called professionals, (b) academics, and (c) scholars. .

In terms of quantity, technologists and engineers are most needed by the community. Relatively small demand for academics and scholars will demand even higher. There are differences in understanding of technologists, academics and scholars. Technologists are experts and professional engineers who are technically running the technocrats are professional leaders that politically techno-structure driving. Technologists and engineers are competent in terms of technology, if the technology is given a wide connotation. In broad connotation, technology is a way of weighing science to achieve certain goals, so that not only includes engineering, but also other disciplines such as medicine, pharmacy, management, accounting and administration sciences. This is a technologist and technocrats were included as independent variables in the equation version of the production function of neoclassical economic theory. In their functional relationship was seated as a factor of production. The subject is not stated explicitly in neoclassical economic theory. They are hidden in the implicit assumption that theory. They are capitalists.

Academics are those whose mode of charity is the marketing and promotion of science and technology (teaching function) and to deepen and widen the horizon of the content of science and technology (research function). They are agents intelligence and rationalization of the nation. In the era of information and high technology, as now, the nation's competitive edge in the global market economy is highly dependent on the quality of their academic charity.

Scholars, in this context, is distinguished from academics. In terms of day-to- day scholars often equated with scholars or academics. Scholars in this context, is intended as a translation of *ulul albab*, which according to the letter of Ali Imran verse 191 as follows: *"(They are) those who remember Allah, standing, sitting, lying down and their objec thinking about the creation of the heavens and the earth, (with saying) : "Our Lord, You have not created this in vain, Glory to Thee, And save us from the torment of hell.*"

Are those who in any position and at any time and always remember the remembrance of God and ponder the laws which express in space and time. They are servants of God whose heart is so enlightened and so brilliant intellect, so that they can experience the beauty of subjective reality-intuitive   with conjunction a subjective reality-based rational material or coordinated to space and time. The minority groups like the beasts of the sky, the light flickering faintly provide clues to the direction of travel of humans in general.

4. Conditions Islamic Higher Education

In the broadest sense, Islamic education evolve with the emergence of Islam itself. In the context of Arab society, where Islam was born and evolved the arrival of Islam complete with educational efforts-not to mention the system-a major transformation . Therefore, the pre-Islamic Arab society does not have the formal education system.

In the early days of the development of Islam, of course, formal education has not been systematically established. Education that takes place can be said to be informal; and even this has more to do with the efforts of the Islamic *da'wah* - deployment, and planting basics of Islamic belief and worship. In terms that can be understood why the first Islamic education takes place at home, the best known of *Dar al - Arqom*. But when the Islamic society has been formed, then education was held at the mosque. Second place in the educational process is done in *halaqa*,[14] learning circles.

Islamic formal education emerged during the more backward, ie, with the rise of *madrasas*. Traditionally historians of Islamic education. Stanton that his work entitled *The Higher Learning in Islam* [15] considers, first *madrasa* founded by Wazir Nizhamiyyah at 1064; this school became known as Madrasah Nizam al -Mulk But more recent research, such as that performed Richard Bulliet reveals the existence of older *madrassas* in the

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[14] The term used in the early Islamic education is conducted in mosques. In the history of Islam, the boundary between basic education and higher education seem very obvious, because the function of the mosque as a community center with regard to adult education of the peoples concerned. Almost since the beginning of Islam, they are deeply knowledgeable about the Koran informally led discussion groups, read the suras of the Koran and explain its meaning. With a theocratic state system, the scholars specifically appointed as a teacher of religion and lead *Halaqah*. History formal institutions of higher education began in the formation *Halaqah*. Charles Michael Stanton, *The Higher Learning in Islam : The Classic Period , AD 700-1300* , (translated in Indonesian by H. Afandi, Hasan Asari (1994), Jakarta: Logos Publishing House, p. 25.
[15] Ibid, p. Vi.

region Nishapur, Iran. In about the year 400 AD there H/1009 *Madrasah al-Bayhaqiyyah* established Abu Hasan ' Ali al-Bayhaqi (414/1023). Bulliet even further call 39 *madrasa*s in the region of Persia, which develops two centuries before the oldest Nizhamiyyah[16] was Madrasa Miyan Dahiya founded by Abu Ishaq Ibrahim ibn Mahmud in Nishapur. This opinion is supported Islamic education historian, Naji ruf, which states that in Khurasan has developed 165 years before the emergence of madrasah Madrasah Nizhamiyyah.[17] Furthermore, Abd. Al-Al suggests, at the time of Sultan Mahmud al-Ghaznawi (388-421/998-1030) also are Madrasahs Sa'idiyyah.[18]

Stanton called the madrasas[19] as *the institution of higher learning* institutions of science (high education). If this is defined the same as "the university" as a university or university litterarum magistrorum-namely higher education institutions that develop free inquiry based on reason, then the view was somewhat mistaken. Furthermore, in the tradition of Islamic education, higher education institutions better known by the name of *al-Jami'ah*, which of course is related to the historical and institutional *jami'* - large mosque where pilgrims gather to perform Friday prayers. Al-Jami'ah that appears earliest with pretensions as an "educational institution " is *al-Azhar* in Cairo, *Zaituna* in Tunis and *Qarawiyyi*n in Fez . But, again, this is *al-Jami'ah* admitted though many Western circles as "universitie " the oldest on earth, at least until the renewal done within a few decades ago-more accurately described as "high madrasa" rather than "university". However, it should be noted, Islamic educational institutions, whether madrasa even hold advanced education or al-Jami'ah which is intended as an institution of higher education, has never been a university functioned solely to develop a tradition of free inquiry based on reason, as available in Europe in modern times. Even universities in Europe whose roots can be traced from al - Jami'ah as Stanton confirmed to Makdisi research (1981 and 1990) until the 18th century also not entirely free; medieval European universities in general even affiliated with or attached to the church.[20]

Before the destruction of the Mu'tazilah theology flow during the Abbasid caliph al-Ma'mun (198-218/813-833), studying the general sciences - the starting point of the reasoning and empirical studies - is not something that does not exist in the curriculum madrasah. But with "prospering" - not to declare "prohibition" - the use of reason after the collapse of the Mu'tazilah,   general sciences are highly suspected it was abolished from the madrasa curriculum; they are inclined and still interested in the general sciences, forced to learn individually, or even "underground", because they are seen as the sciences "subversive" who can and will sue establishment of Sunni doctrine, especially in field kalam (theology) and *fiqh*.

Thus, if the period before the caliph al-Ma'mun, science - not once mention "technological" progress-achieving peak, almost certainly, it's not emerge from the madrassa. The progress of science was more a result of the individuals of Muslim scientists who encouraged the spirit of   scientific inquiry in order to prove the truth of the teachings of the Qur'an, especially those that are "*kauniyah*". Indeed, there are *at - Tibb* madrasa (*madrasah* medicine), as stated Faruqi and Faruqi in *The Cultural Atlas of Islam*. But this medical madrasa can not develop medical science freely, because often sued jurists who, for example , does not allow the use of organs dissected corpses to be investigated. It also occurs in the research hospital, as found in Baghdad and Cairo. Hospitals visited by the student 's research, since overshadowed the rigid legalism fiqh, eventually forced to concentrate on theoretical medicine and care.[21]

Thus, the roots of backwardness and underdevelopment of the Muslim world in science and technology can be traced to the disappearance of the various branches of the sciences and the scientific tradition aqliyah of Muslim education. At the same time, science was experiencing transmission aqliyah to Europe World for their further develop that encourage enlightenment (Aufklarung), which ultimately resulted in the industrial revolution. In connection with these circumstances, there is an expression li - madza ta'akhkhara al –muslimun wa taqaddama ghayruhum ? Li - anna a'malana a'maluhum wa a'malahum a'maluna (why the Muslim community backward, while the non - Muslims advanced? (Answer) because, we are practicing them, while they practice [our teaching] us). In a further development, the industrial revolution led to imperialism and European colonialism, which is so glorious to conquer Muslim lands one by one . Since the late 17th century the Ottoman Empire was hit in various European powers fron in Eastern Europe and Central Asia. Furthermore, in less three weeks, Napoleon in 1798 destroyed the Mamluk rule in Egypt. It is conceivable Muslims in shock when unable to do much to ward off the European powers. Theologically this created a crisis; Muslims are referred to as Khayr umma (the best race) so easily defeated infidels. There is something wrong. In this situation the Muslim thinkers apologetic stated, there

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[16] Richard W. Bulliet. (1972), *The Patricians of Nishapur : A Study in Medieval Islamic Social History* , Cambridge, p. 48.

[17] Naji Ruf. (1973), *al-Madaris qabl al-Nizhamiyyah* ,p. 8.

[18] Al-Hasan Abd al-Al. (1977), *al- Tarbiyyah al-Islamiyya fi al-Qarn al-Rabi ' al-Hijri* (n.p), p. 210.

[19] Steps subsequent development of Islamic educational institutions under the patronage occurred Nidham vizier al - Mulk , circa 1064. Called the new building took mosqu - *madrasa khan* as a model. Madrasah (in its classical form) can be referred to as colleges as we know it today. See Charles Michael Stanton (1994), *The Higher Learning in Islam* (translated in Indonesian by H. Hasan Afandi and Asari), Jakarta :Logos Publishing House, p. 45.

[20] George Maksidi. (1981), *The Rise of College : Institutions of Learning in Islam and the West* , Edinburgh.

[21] Ismail R. al-Faruqi and Lois Lamya al-Faruqi. (1986), *The Cultural Atlas of Islam* , New York, p. 5.

is nothing wrong with Islam itself; wrong is that his community could not catch the sign of the times.

Thus, the Muslim rulers since Sultan Mahmud II of the Ottoman Empire until Muhammad Ali Pasha of Egypt wise enough to catch a sign of the times. They looked, maybe not fend Europe with social structures, politics, education and science established in the middle of the Muslims. Efforts to reorganize all of these structures became known as institutional reform and Islamic thought.

As far as education, reforming the waged, both in Turkey and in Egypt, initially largely not directed to the educational institutions of Islam itself. Referred to in the literature as an educational reform is essentially a renewal of thought and intellectual perspective, especially through the translation of a number of European literature that is deemed essential to the Arabic language, or through the delivery of a number of ambassadors and students are assigned to observe that European education is one of the "secrets" of excellence them.

But still there is resistance higher education institutions of Islam, such as al - Azhar, the idea of education reform is very high. The conservative clerics who dominate al-Azhar refused a number of educational reform ideas offered by Rifa'ah al- Tahtawi. Muhammad Abduh in his position as member of the Supreme Council of Al-Azhar is only partially able to make updates to the al - Azhar by entering a math course, al - algebra, geometry and earth science into the curriculum. But this update is canceled by Salim al-Basyari, 25th rector of al-Azhar.[22]

Thus, al-Azhar is perfectly present itself as a bastion of conservatism. From time to time, al-Azhar was able to fend off reform efforts to do against him due to the amount of autonomy and religious authority of Shaykh al-Azhar itself. Then military regime of Gamal Abd al-Nasser in 1961 abolished the autonomy of al-Azhar university and put it directly under his control. After that major reforms can be launched by adding a number of new faculty; medicine, engineering, agriculture, economics and the literary.[23]

Historically, the world of Islamic scholarship expresses three major waves. *First*, in the 9th century until the 12th century. In this period of Islam succeeded in building and achieving remarkable progress in the scientific field. In this period of Islam to become a major center of civilization on a global scale. Islam is able to present a great and glorious civilization. Religious sciences and other sciences is growing very rapidly. At this time been born several major figures of his day such as Al-Kindi (801-866), Al-Farabi (870-950) , Ibn Sina (980-1037), Ibn Rushd (1126-1198), Imam Shafi'i, Imam Malik, Imam Buchari, Imam Muslim, Al - Ghazali (1029-1111), Zakaiya Muhammad al –Razi (864-932), and so on. *Second,* in the 13th century until the 17th century. At this time, Muslims suffered a setback in the scientific field. Many Muslims enjoy the romance of history and tend to taste or Sufism. *Third*, in the 19th century and 20th century characterized by stretching the revival of Islam.

If the observed phenomenon in the long history of scientific development of the Islamic world, the fundamental question that can be asked is why Muslims can emerge and become the developer center of civilization at that time. This question was posed as an important initial step in order to carry out the reconstruction of knowledge in Islam. Through a historical knowledge base as it would be possible for us to take the spirit contained in historical reality.

Regarding progress in the fields of science and civilization of Islam there are some things that can be seen. *First*, the desire of Muslims in realizing the teachings of his religio . As we know that the Koran stated many commands to always use a mind like "*afalaa ta'qilun, afalaa tatafakkarun* " and so on. This has to be the driving force in turn for Muslims to continuously develop his ideas in various fields. *Secondly*, Muslims inclusive attitude towards scientific tradition "foreign". Islam as a religion that is inclusive teaches his flock to take good lessons from wherever it came from. As proven in history, because of the attitude of this inclusiveness many free thinkers who appreciate various scientific treasures from other traditions, such as the Greeks, Syrians, Persians, Egyptians, Indians, and Chinese traditions. *Third* , the challenges and interests in the field of religion. It is understandable that the spirit of scientific exploration in Islam can not be released at the beginning of practical interests in a religious context . Along with the internationalization of Islam, then it needs to solve the problems of the Muslims either with respect to *aqidah*, worship and morality has become a trigger for the development of science such as linguistics, exegesis, *fiqh, kalam*, philosophy, and so on.

To continue the chain of Islamic scholarship in the history of the glory days of the early days, it has become imperative for Muslims to create and develop the Islamic institution of higher education that is in line with the needs of the Islamic society have to acquire and master the Islamic sciences (Islamic studies) and general sciences (science and technology). This meant that Muslims are not left behind by changes in the social and cultural developing in today's era of globalization.

On that basis, the presence of Islamic higher education institutions intended to produce religious scholars who are considered more qualified than a product of Islamic educational institutions existing at that time, namely the boarding school. If boarding is considered to have given birth *ulama*, the Islamic higher education is expected to give birth *intellect ulama* and *ulama intellect*. Islamic educational institutions are expected to give birth to

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[22] Bayard Dodge. (1961), Al-Azhar: *A Millennium of Muslim Learning* , Washington DC, p. 125-87.

[23] Azyumardi Azra. (1994), "Islamic Higher Education and the Advancement of Science (An Introduction)" in Charles Michael Stanton, p . v - xiv.

graduate (output) whose capacity is more than the graduates of the schools. Institutions of higher education, through scientific studies, including of Qur'an and *Sunnah* or Islamic thoughts made by the experts before, able to create human figures are given predicate as mentioned above, but it is suspected that expectation has not can be fully realized. Ulama or Islamic scholars and intellectuals will realize the ideals of Islam in the lives of fulfillment and harmony between worldly needs *"ukhrowi"* by using the power of reason (science) without leaving the spiritual aspects and rituals to conduct an investigation and study of science so that he will be able to with the current changes and developments in science.

The seriousness of the investigation and development of science is recommended to every human being, including Muslims themselves. In the Qur'an Surat ar-Rahman verse 33 it says, "*O the jinn and humans, if you are able to penetrate (crosses) corners of the heavens and the earth, then penetrate, you can not penetrate except by force (science).*" Implicitly mentioned in the above paragraph leads to the need for increased knowledge (science and technology) to humans so that humans are able to sustain life (survival) and change the fate of his life, as in Surat ar - Ra'du verse 11 reads , "*God does not changed the the state of things so they changed the circumstances that exist in themselves.*"

5. Globalization: Challenges and Opportunities

Globalization is not directly bolted out of the gate in the early 1970s. It takes fifteen years before people feel that know what they mean when saying the word (Globalization). Fifteen years is filled with attempts to define the international economy through the prism of the agreement, the handling of the crisis, international institutions and various tug interest among experts.

Era of Globalization, a state where the interaction between nations more interdependent and showed a tendency to open. This situation will lead to the movement of the various sectors of life is getting faster and larger. The flow of capital, goods, and information very quickly and can no longer be blocked by any force. Globalization is a necessity.

Globalization is a concept that has entered the minds of some members of the community. Globalization is a phenomenon that contains a change that is both diverse and dramatic in all aspects of society, especially the economic, political and cultural. Gibson-Graham,[24] give a very clear definition of globalization as "a set of processes by the which the world is being integrated into rapidly one economic space via increased international trade, the internationalization of production and financial markets, the internationalization of a commodity culture promoted by an increasingly networked global telecommunications system". From these definitions, globalization can be studied based on the aspects; economic, socio- political, and cultural aspects. Economic aspects show that the economy move towards; free trade, private enterprise, foreign investment, and liberalization of trade barrier. In the socio-political aspect seems that the political administration shifted from centralization to decentralization, political life and increasingly democratic society, freedom of speech and association is growing, free elections took place, and control of society, especially the press, the more sturdy. Cultural aspect is indicated by a change in consumption behavior patterns including preformance, the swift flow of information between nations, and the more intense communication occurs both nationally and internationally.

Globalization in the perspective of political hegemony can not be denied is a fabrication of the developed countries to be able to dominate the developing countries in the cultural aspect. Huntington[25] explicitly parse the following "The West is Attempting, and will continue to attempt to sustain its pre - eminent position and defend its interests by defining those interests as the interests of the 'world community . That phrase has Become the euphemistic collective noun replacing the 'free world' to give global legitimacy to actions reflecting the interests of the United States and the other Western powers. The West is, for instance Attempting to integrate the economics of non- Western societies into a global system of economics is the which it dominates. Through the IMF and other international economic institutions, the West promotes its economic interests and imposes on other nations policies it thinks appropriate." McNeely complements alleged how the developing countries say that international institutions have provided facilities for developed countries to disseminate their culture and push for adoption for developing countries as a universal culture.[26]

Globalization will have broad impact infiltrate in all aspects of social life. The impact to the community would be different; beneficial and detrimental, blessing and calamity; there are winners and there are losers. In the global competition of developed countries will always be winners and otherwise developing countries will always be a loser. Globalization only increase the income of workers in industrialized countries, especially workers in the United States. Even in the industrialized countries alone groups, which is known as the "aristocrat technologies group" is the group that most benefits from globalization. Globalization of economic growth as a

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[24] J.K. Gibson – Graham. (1996), *The End of Capitalism*, Canbridge, MA: Blackwell, p. 121.
[25]Samuel P. Huntington, *The Clash of Civilization ...* p. 184.
[26] Connie L. McNeely. (1995), *Constructing the Nation State : International Organization and Action Perspective* , Westport, CT : Greenword.

result can not provide a guarantee to reduce poverty and foster the expansion of labor markets in developing countries.

Why developed countries will always be a winner, otherwise developing countries will be the losers? Because developed countries have a monopoly in five areas (a) technology, (b) the world financial markets, (c) the power to exploit natural resources (d) communication media, and (e) weapons of mass destruction.[27] If Globalization is a necessity for developing countries, the problem is how to break down the monopoly of the above? Whether education can be expected to be a means for developing countries to undermine the dominance?

6. Globalization: Success and Failure

Globalization is not everything and an advanced age without weakness and drawback. Saul in his book *The Collapse of Globalism* [28]says that as if no origin, globalization appeared in the 1970s, grew up and mature, enveloped by an aura of inclusivity. The proponents and adherents to the steady states, through the prism of specific madhhab economics, that people around the world will take a new direction, which are closely interrelated and positive. This mission turned into policy and law for twenty years - the 80s and '90s - sustained by the power of necessity.

Saul invites us to analyze failures due to globalization in some third world countries (the third world). He concluded that our global theory turns out to be irrelevant to most areas of the world, the political and military initiatives by national initiatives alone would be able to overcome the crisis. In reality, various international institutions and international organizations, especially the West and even a little success to stop the disaster in the Congo than they did in Rwanda. They (Western international institutions) - we - managed pretend that nothing happened to most of the events are over, less than four years later.

Possible relevance of these events are held to the theory of the global economy? We have such a huge international exert our energy to market led reforms so political and military mechanisms we have not really evolved, not growing, and not also reformed to face reality.

And even though the economy of the global mechanism failed. He pointed out a reality that Malaysian leaders ultimately reject the total willingness to take the path of masochism globalist. For months, Jagdish Bhagwati has called for control of the capital as the best way to stop the decline. Paul Krugman take the same steps. In Malaysia at that time, a former prime minister of Malaysia, Mahathir Mohammad, start breaking most of the rules of Globalization and market leadership. He pulled the Malaysian currency, the ringgit, from the world market, making it unable to be converted and set its value low enough to encourage exports. He did stabilize the country 's economy by blocking the export of foreign capital and an increase in fare.

Great wave of curses and harsh criticism emerged from the financial institutions and state-owned international trading as well private. Columnists, editorial writers, economists from all schools, governments, bankers, almost all the branded Malaysia as a trash basket and Mahathir as mentally unstable. Index of the most important Asian economy, conducted by Morgan Stanley, issued a Malaysian. How can you measure an economy that refuses to follow the rules of necessity? They all (government of Malaysia) moving her eyes and waited for the inevitable collapse.[29] Awaited collapse did not happen. People who watch (international institutions) witnessed the Malaysian government actually played a powerful weapon Keynes-way flexibility of use that is intended by Keynes, following the complexity and ingenuity, regulatory adjustments, strengthening and weakening control of its capital to escape taxation (exit tax) .

Crisis subsided. Investments grow. Production and exports ros. Clear-minded bankers began to ask the question why globalist be fierce against local or regional control at appropriate moments. Krugman suggests that international trade is a shining star of Asian countries and which remains untouched by the crisis. Why? Since China implemented a policy adjustment ancient currency which can not be converted.

The lesson to be learned is quite simple. West, ideologically obsessed, looking at the Asian crisis as a crisis of the economy and thus subject to the rules already established market. The Malaysian government views it as a national political crisis with economic implications. Therefore they are taking steps to politically and nationally. During the process they show that determinism (certainty) the economy is nothing more than delusion. And that countries are able to make their own decisions and reap success through unconventional measures.

If globalization is considered one of the most successful era in the history of the social reform and economic growth, regardless of ideological influence, why we have been branded as a failure when we can scrape out their weaknesses and reinforce accomplishments? The idea of failure is a strength for the coming globalist ideology dramatic as a rescue mission. New willingness to suspend mistrust seem to demand a drama society trapped in a burning car or stuck in the flow-through. New truths emerge suddenly with a rescue mission.

The worst side we can do at present is to wipe the hard effort globalization, as we endeavor to wipe out more

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[27]Samir Amin. (1996), "The Future of Globalization", *Social Justice* , p . 5-13.

[28] John Ralston Saul, *The Collapse of* ..... p. 3.

[29] ibid, p. 293.

humanist era that preceded it. Surely we would be the same if not deny the failure. Globalization and ground up into a crisis that is damaging himself. The true believer will likely complain danger of any kind of criticism, and worrying how such a critical review can provoke waves back towards protectionism and nationalism horror. However, if we can not sort out the power system that is now running in a calm and admit failure, then it is likely we will provoke the rise of protectionism and the specter of nationalism.[30].

Is globalization really a failure so much that drags its adherents to threats and cause more sensible to retreat with anxiety? Now, after three decades, we can observe the results. Partly the result is a remarkable success, in part a failure of disturbing thoughts and stack effect should be referred to the wounds that do not heal. In other words, the result is completely unrelated to the truth or necessity, but it is very closely related to experimental economics theory presented as fact Darwinian. He is an experiment that seeks to recast the panorama of economic, political and social simultaneously.

Now, the idea of globalization itself begins to evaporate into the air. Much has been lost. Some of these will probably survive. Now, the natural world is filled with ideas, ideology and other influences clashing, which is characterized by positive to causing devastating disaster. In this atmosphere of confusion, we are not sure what will happen then, though we can hardly affect the results.

Prominent figures who once declared that the nation-state should be subject to economic power is now saying that the nation-state needs to be strengthened to cope with the global military chaos. The advocates of globalization which says "privatization" now realize that they were wrong, because the rule of law (rule of law) is more important nationally. Economists explicitly separated into two camps whether to loosen or tighten controls on the capital market. The nation-state is getting stronger as India and Brazil, challenging global economic wisdom revelation. Transnational corporations and pharmaceutical field shrink backwards to avoid movement of the people.

Globalization has penetrated and influenced the world of education including Islamic education through various forms, *first*, efficiency and labor productivity is always associated with an educational background that is owned, *second*, shift the original curriculum is child-centered or subject-centered curriculum is shifting toward economy-centered vocational training. *Third*, education shifted from the public service into a commodity economy. As a result, roles, capabilities and responsibilities of the government is limited.

The above shift will cause unexpected problems. To be able to meet the demanding needs of technology and economic growth, new forms of education and training required. This development will lead to consequences that can not be avoided. Such as (a) the subjects did not have a close relationship with the economy will be increasingly important, for example, the perception that the lesson of history is not as important as mathematics or physics, (b) paedogogic principle which does not have a strong link with the economy will be increasingly important, class discussion nature of problem solving, (c) the problems of discrepancy and injustice will be not getting attention because it is more important to talk about issues of efficiency and quality.

In the world of higher education, globalization will encourage higher education more relevant to the role as a force for economic growth than as a power to find the truth. Definitions, concepts and achievement will be the quality of the authority bureaucrats-managers rather than the authority of teachers academics. The college will be more focus on the client or customer.[31] These conditions are not always bad actually, but the globalization of the client or customer will have a sense of "donors" or the ability to help fund for college. As a result, predictably, that the college would first be dominated by families who have wealth and economic power, so that the college can not be denied again will become a means of social re-production. In the next stage, the college will always be dictated by the strength of the college funding that will no longer question the ethical issues of community, social justice and critical assessment. At this stage, in the world of college academics teacher's role in the search for the truth will be defeated by the managerial-bureaucratic.

Impact of Globalization on the national level is very large, although it is difficult to pin down the facts and figures. The impact is very clear is that globalization will encourage policies that are based on financial capitalistic that will ultimately keep the education of the population that is economically capable.

7. Challenges of Islamic Higher Education in the Era of Globalization

Era of Globalization is friction and interplay between cultural values can not be avoided. To that end, Islam and their communities must not only be able to survive, but also able to play an active role. If the role of "survive" there is likely to lead to isolation, introversion and inferiority. Active role (affecting the business) will result in openness and superiority. At least accommodating, ie, adjustment and acceptance of things as far as can be tolerated. Therefore, preparation of internal-both on understanding and attitude and mentality of his community-must be addressed first.

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[30]Ibid, p. 292-307.
[31] Robert Cowen (1996), " Performativity , Post - Modernity and the University ", *Comparative Education* , 32 (2) , p. 245-58.

In this paper, I want to discuss two things. *First*, Islam should be able to save his community from the negative effects of globalization. It is closely related to the attitude of the Muslims themselves, in addition to the ability of understanding of Islam that is able to provide protection and comfort to its adherents. *Secondly*, further improved compared to the first, ie, approximately how Islam is not only able to provide a shield against his community as it navigates the era of globalization, as the first claim above, but also able to play an active role and also be able to create and encourage his community to be able to play an active role, instead of creating a community that isolate themselves from the era of globalization. The second one is related to (a) the ideas of Islamic sciences (Islamic studies) relating to the institution of Islamic Higher Education, Universities, Islamic Academy, (b) redefinition and reorientation of propaganda to be able to print a self-contained community in the fields of economics, science-technology (*hasanah fi al-dunya*) and work for the salvation of the afterlife (*hasanah fi al-akhirah*). *Da'wah* is not just to teach personal rituals, without considering the environment, (c) create awareness of the condition of the ritual in the middle of the progress of society, so as to identify themselves in the position and role that is able to done, as well as awareness of the ability to turn challenges into opportunities.

Era of Globalization is not without consequences. Therefore we need to look at the positive and negative impacts of that era. As we see an open world gives new opportunities but also new challenges. Open world is not without protection. Each nation will certainly want their nation forward on par with other nations are advancing. In line with the rise in world trade, then consumerism will thrive. Among the effects of globalization is the emergence of a mega-competitive society where everyone is competing to make the best, achieve the best. World in the era of globalization is the world's pursuit of quality and excellence. With the struggle of the people expected to be dynamic , continuous forward and pursue the best. .Thus we have seen the positive impact of globalization . Furthermore, we need to see negative impacts. The negative impact may show themselves in a variety of forms including a threat to national culture. The era of globalization spawned a global culture that is a threat to local culture or national culture.

 line with the birth of a global culture is the potential for erosion of the identity of a nation. We will see the dangers that can arise for example the archipelago insight or awareness of the existence of ethnic culture. Society as a 21st century knowledge society requires every individual to master or at least have an understanding of the influence of science in life. However, for Muslims mastery of science that does not mean freeing people from religious valuesOf phenomena arising from the existence of Globalization era, the Islamic Higher Education is faced with several challenges as follows:

a. A world without borders (borderless world). The face of the 21st century is the century of technological advances, especially communication technology that gave birth to a form of a world without borders (border world). This means of communication between people becomes so easy, so fast and so intense that brick-limits space disappears. It is also caused by the destruction of trade barriers between nations with the birth of free trade so that the possibility of cooperation becomes faster and intensive. Facing such conditions the Islamic Higher Education is requested to respond to the academic scholar who gave birth to master and develop modern science based on communication technology and at the same time devoted to God.

b. Moral and Ethical crisis (the crisis of morals and ethics). Too many events that we can identify as a moral and ethical crisis that hit the nation. Starting from the financial crisis (eg the case of Indonesia)-- that the event triggered a global variable—and then revealed various political crises of morality and ethics even to the level of spirituality. It struck our nation lives in various administrative levels of government, central and local, and in a variety of state and private sectors. Higher Education and uphold Islam based on Islamic scholars are required to give birth to master the field of science and their knowledge was based on the behaviors that were commendable and good in the eyes of Islam.

c. Identity fading Nations (the weakness of nation identity). Globalization performed with a variety of faces; peaceful and friendly face or faces are fierce. Advances in information technology have prompted the countries and nations of the world into "a world system in terms of politically, socially, and culturally". In this context applies—or perhaps could not be avoided—existence of the world hegemony of superior strength. Although the actual in governance of global relations are treated the principle of interdependence among countries and nations in the world. Within the framework of this relationship system similar identity of a nation undergoing a process of deterioration. Free active political commitment seemed to awkwardly on the world stage, unity and integrity of the nation in terms of cultural and social experience cracks. As Higher Education which has a characteristic of Islam, Islamic Higher Education should be able to instill the Islamic and national commitment through the processes of teaching to his students, so after graduating he became scholar of Islamic higher education, they remain in the corridor as an undergraduate that values Islamic values and still love and serve the nation.

d. Mega-competition wave spawned an open world globalization has changed all aspects of human life both in the life of trade, political, social, and cultural rights and human obligations. This gave birth to the whole power of the so-called global awareness (global consciousness). Global awareness does not mean that the

human crush into particles that are not meaningful, but instead requires the contribution of each individual in building a new society is a better society. A better society it is the result of human achievement and creativity that comes from competition. Islamic Higher Education stands in line with other public higher education supposedly able to face global competition in both the academic and non-academic.

e. Science Society (knowledge society). Society as a 21st century knowledge society requires every individual to master or at least have an understanding of the influence of science in life. Not that mastery of the science of human freed from religious values. But these values - both science and religion are complementary, mutually develop and limiting. For the higher education served to close the gap both through scientific studies both religious knowledge and Islamic knowledge. The dichotomy between Islam and science (science in the scholarly study had to be terminated. This is where the importance of changing the approach (methodology) and reorientation of Islamic studies and science (science).

7. Improving the Quality of Human Resources to Respond to the Challenges in the Era of Globalization

Globalization challenges that require earnest attention from all walks of life to face the negative impacts. The first challenge for education is about quality. In the era of globalization is essentially appears the era of competition. Speaking of competition is talking about the superior man will survive in a life filled with competition, because it's one of the issues that arise how to improve the quality of human effort. Participatory form the superior man, the man who actively participated in a healthy competition to find the best. Participatory excellence that by itself is an obligation to explore and develop the whole human potential to be used in a life filled with competition is increasingly sharp. Therefore, innovations in education are concerned to solve the problem of education. Thus innovation is education: an idea, goods, perceived or observed method as a new thing for a person or group of people (society) either result or invention is used to achieve educational goals or to solve the problem of education.

In today's global era, the current globalization poses many changes in society. Social change happens is inevitable because of the advancement of science and technology. When it happened the first industrial revolution, human labor is replaced by engine power, of course it is a big impact, among others, for labor, about the need for professional personnel, the need for education to operate the machine and power that will take care of the engine and various other demands. So the changes are even more powerful during the second industrial revolution that is replacing the human brain to electronic devices, for example in the form of what we know today with computers. With a lot of computer work that was once done by humans is replaced tools ranging from household activities, shops, offices, schools and various other forms.

Education is always faced with the demands of society (social demands) wants to produce graduates (outputs) of high quality, are needed to enter the workforce, but that is precisely far more important is the ability to have a stock of religious knowledge, morals and character. The balance between science and faith have been increasingly recognized by society and efficient level and effectiveness in the face of modern life.

Community demand for education into the 21st century now, faced with increasingly dynamic situation and the competition is very tight. They will exist and function when armed with the knowledge, skills and expertise in a professional manner. Thus education actually functioned as a tool and a means to attain perfection of human conduct and welfare. Education is not functional as it is, will be abandoned by society. Therefore, education should always respond and modernize various related elements in them. Related elements in the education system, usually include; educational goals, curriculum, teacher-student, methods and processes of learning, the environment and good evaluation system.

Education of the aspects of management can be seen as a symptom of cultural, economic or as a symptom of the learning process. Conceived as an educational phenomenon, because in it there is a process of learning and the symptoms are symptoms that have short term. While education is understood as a symptom of the real economy because education is to prepare the labor process and usually have a medium-term. Then be understood as a cultural phenomenon because education is the center of activity for the preservation and continuation of cultural values.

Islamic Higher Education as one of the acting and the role of education as well as print quality human resources in the future should always strive to develop institutions both internally and externally. Triangle development of Islamic higher education (triagle of Islamic higher education development) is important to consider in developing the future of Islamic education that is:

a. Visionary leadership and reliably. Leaders are characterized by; character, charismatic, competent and committed to the institution he leads. Visionary leadership and reliably will be able to be the driving dynamics and the development of an institution. This leadership includes all lines in an Islamic higher education.

b. Building partners with other institutions. In this globalization era building networks (networking) is a necessity in the development of an Islamic higher education. However brilliant an idea initiated by the leaders of an Islamic higher education, it would be meaningless if the Islamic higher education do not want to

build a network of cooperation.
c. Strengthening research activities. Greatness of an Islamic higher education will be determined and measured by how much the quality of research produced by the higher education. The study is academic compass.

Besides, it is very basic and essential in the development of higher education to the future of Islam is an attempt to change attitudes, behaviors and motivation in learning and teaching. There are some that claim to be made with regard to this development are:

a. Changing the paradigm that replaces the old paradigm to a new paradigm, in which Islamic values as long as possible is often still considered outdated and not modern, to then be believed as the most correct concept and always will be in accordance with his time.

b. Strengthening the foundation of moral ethics. The foundation of moral ethics should be developed from the beginning by an increase in the ability of moral consideration to any behavior that would be selected:

a. Development of leadership skills education provided should help to grow and develop ability to be independent is a hallmark of maturity and ability of leadership. The pattern of leadership development among students is expected to follow the pattern of leadership is no longer a local area, but has noticed things that apply nationally and even internationally.

b. Understanding the evolving information technology today because it is used for daily needs, tracking the source of knowledge, access to knowledge, research and so on.

c. Mastering more than two languages. Globalization era demanding language skills are more than just a mother tongue that is used daily. For those reasons, Arabic and English.

Meanwhile, for the technical aspects , among others, are:

a. Develop human resource commitment of all involved. The parameter is the commitment; honest, caring, and responsible.

b. Managing the learning outcomes as academic work under the authority of science.

c. Developing professionalism of the entire human resources involved, in dealing with the elements or elements of Islamic higher education as follows (1) realizing the vision, mission, goals and targets, (2) planning and institutional programs, (3) sources institutions, (4) leadership and rulership (governance), (5) administration, (6) integrity, (7) assessment/evaluation, institutional, (8) admissions, (9) support services to students, (10) faculty: research and its academic programs, (11) offers educational programs, (12) general education , that gives an overview of the courses offered in accordance with the vision and mission of Islamic higher education, (13) matters relating to academic: basic competence, certification programs, experiential learning, offers non-credit programs, and so on, (14) study of student learning progress.

d. Forming a quality assurance unit; The factors and quality assurance processes.

9. Conclusion

Islam as a universal religion instructs people who live in a time and place different. Islam not only as a religion that teaches the things that are theoretical only, but also teachings that are practical. The essence of Islam is to educate men for doing good and away from evil. In practice, Islamic education, in addition manifested in the form of an informal, non-formal education as a formal institution. Formal Islamic education institutions responsible for the establishment of Islamic generation that has a religious science and general science.

Occurred in the history of ups and downs in Islamic education both in terms of technical implementation and content or curriculum. This is due to circumstances and changing conditions. This is where the Islamic education, including higher education also Islam has always faced challenges existing external developments. In this 21st century, the Islamic education entered the era of globalization is full of phenomena that have never predicted. Global challenges such as: (1) borderless world, (2) the crisis of moral and ethics, (3) the weakness of the nation's identity, (4) mega-competition, and (5) a knowledge society. Thus, the higher Islamic education in this era are required to have quality human resource and change the paradigm of traditional paradigm to the modern workplace.

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