Religious Education in Islamic and Christian Perspectives to Global Demands

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Abstract: Globalization challenges Muslims and Christians in developing religious education in Indonesia. The problem of globalization has attacked the teaching of spiritual values. The output of religious education has recently shifted from the primary goal of education because of a disoriented religious education system. Intolerance, corruption, human rights violations, and all forms of moral decay that the Indonesian people are currently facing are manifestations of Indonesia's lack of religious education. This study uses library research with a comparative study design to analyze and solve problems of religious education from both an Islamic and Christian perspective. This study finally resulted in developing religious education in the global era of Indonesia; cooperation between the government and religious education is needed, it is necessary to integrate spiritual values, and the positive values of globalization, interfaith and interfaith dialogue must be included as part of religious education. Religious education institutions must be separated from commercialization, and the development of cooperation between Christian and Islamic educational institutions must be implemented immediately.

Keywords: Globalization, Religious Education, Islam, Christian.

Introduction

Human beings are naturally going into progress in the whole aspect of their life; the way people think and behave will constantly change from time to time as part of their adaption to their environments and culture. To survive and exist in the good life, Human beings cannot live statically because the world constantly changes. Therefore, in education, humans need to adapt their system and methodology based on what the realm of their life needs. Based on some scholars, education has a relation with the "cultural context", and in the cultural context, there is "power", which is not only politically but also culturally (Tilaar, 2003). West colonization might also influence the religious education system during the sixteen and
seventeen centuries. Therefore, the transformation of human worldview as the impact of globalization is an inevitable phenomenon controlling the religious education system today.

Talking about education is about the future of a nation; the progress and the decline of a country are in the hands of the nation's youth. Hence, the issue of education for a country should receive significant attention because, with such attention, the development of education can always be controlled as good as possible. In Indonesia, we know the state educational institutions are handled under the auspices of ministries of culture and education and the churches of religious affairs. So, all the educational policy is managed by that department. However, some educational institutions belong to private institutions, and all the policy is still controlled under education or ministries of religious affairs. As a result, we can say that the effect of government in the educational field has a strong influence on making the educational policy. This kind of phenomenon might agree with what Gramsci said about "hegemony or power" in the field of religious education (Tilaar, 2003).

Besides, the education system in Indonesia has close relation with the government policy; the things we need to consider are the problem of education in its relation to globalization how an educational system can adapt to the development of the age and globalization. Therefore, we need to think of the appropriate design that we can serve for the development of our education through several things: the material subject of learning, the systems we use, the professional teacher we employed, the facilities of education, and so on forth. Through that kind of effort, we hope that everything related to education can always be adjusted with the existing context of the times.

Hence, in this case, we will focus our attention on the discussion of religious educational problems that exist in Indonesia to observe the phenomenon of religious education by the currents globalization and to observe whether religious education in Indonesia has been able to produce a spiritual people with their obedient to their religious teaching, as well as an excellent moral and behaviour with all good deeds in their interaction with the whole human beings or not, or do they have a sense of tolerance whether among the same faith or different faiths. In addition to that, can religious education produce honest people in civilized life, civic, and society? All of these questions above is necessary to evaluate and develop religious education in Indonesia to create the significant development of religious education.
that can always fit with the current era of globalization and the current conditions of modernization.

Besides that, the challenge of religious education in the last century does not focus only on how people understand religion as a principle belief but also how faith from the said of morality can bring a human being into harmony and peaceful life. Let us analyze the system of religious education in Indonesia today. It seems that the religious education in Indonesia today is merely transferring the doctrine of their own religious belief (Yusuf, 2020). However, they forgot to teach their student about the importance of other religious beliefs as the complement to create a sense of tolerance to other religious beliefs (Kurnia Y, 2017). Because the growing wave of globalization- with all its access- was like consumerism, hedonism, promiscuity and so forth- pushed many religious followers more aggressively in the search for authenticity (Karakaya, 2017), whether in religious or in their arms religion in encountering with other religions.

The results of the author’s search related to the discussion of Islamic and Christian Perspectives on Religious Education have not been widely discussed, such as:

First, research results from Karakaya confirm that the results of the conference on “Islam in an Era of Global Challenges: Alternative Perspectives on the Gulen Movement”, sponsored by the Office of the President of Georgetown University, the Alwaleed bin Talal Center for Muslim-Christian Understanding, and the Rumi Forum, attracted Muslim and non-Muslim academics and others. From several papers at the conference, the majority discussed the movement's address from the following points of view: (1) men's groups of thought and ideas, how they formed their community and (2) what the movement did to bring meaning to society. Life, who/what sources, tolerance, dealing with non-Muslims, religious freedom issues, women, peace issues, interreligious dialogue, the role of schools in peace, charitable organizations, financial resources, and globalization (Karakaya, 2017).

Second, research results from Enegho confirm that Nigeria today can boast of several institutions of higher learning, though not as many as those in America. Many such institutions are government-owned, while others are owned and managed by religious bodies like Christianity and Islam. When reference is made in this work to higher educational institutions, we shall focus on Christian established educational institutions. This paper aims to assess the quality of higher educational institutions in Nigeria and their availability to the children of both the affluent and the poor persons in our society.
However, it is common knowledge that many higher educational institutions in Nigeria are poorly funded and attended mainly by the children of the poor. At the same time, those in political leadership and the affluent send their kids for higher education in Europe and America (Enegho, 2017).

Third, research results from M. Sorry confirm that globalization is an inevitable phenomenon that may cause anxiety amongst countries, such as Indonesia, that still preserve their culture, ethics and religious values because it always introduces new things that are not easily adjusted to regional or local contexts. Globalization, as reflected in rapid change and transformation in technology, has affected most of human life, including education. Globalized education is characterized by global and transnational elements in its basic structure, for example, the use of information technologies and digital media that have both positive and negative impacts. However, for Indonesia, whose majority population is Islam, globalization is not a threat, which should be evaded. What needs to do is to integrate Islamic concepts and values into it. Globalization and its type of education that looks contrary to religious norms will no longer become a menace if it is strengthened with religious values (Sobry, 2013).

The results of Ghanbari Barzian's research show that reductionism (reducing the sense of religiosity into religious identity), conceptual distortion (spreading and breaking of conceptual and operational definitions of indicators of religious identity and lack of coverage of all dimensions) and lack of a coherent theoretical basis. And the methodological basis (using small tools, lack of discipline and consistency in the choice of theory and theoretical framework) are the main drawbacks of religious identity measures (Ghanbari Barzian & Hemmati, 2015).

From the several studies above, it is clear that globalization is a common challenge for the ummah as a whole in the development of religious education, and no one has discussed or compared it from an Indonesian perspective or view, both from the Islamic side and from the Christian side.

Research on the influence of globalization on education has also been carried out in Indonesia. However, studies that try to compare two religious perspectives, particularly Islam and Christianity, do not seem to exist. Therefore, this study seeks to examine it through a comparison method by finding and collecting field data along with library data or documents and data sources in the media. For that, the author will examine it in this manuscript.
Method

The author's method in writing this research uses literature; this is done to obtain library resources, both in the form of books and journals, as the primary source of this research. This study uses descriptive analysis, namely studying and analyzing existing data and compiling and interpreting it into a description and analyzing data in comparative studies to solve problems of religious education from both an Islamic and Christian perspective. In collecting data, this research uses the documentation method. The author collects data from the internet in journals and books. The books that become the reference for this research are books that discuss the integration between religious values and the positive values of globalization and inter-religious dialogue. The author analyzed the data collected using descriptive analysis; what is meant by descriptive analysis is to provide an overview and report by analyzing the data obtained from the research results. The author's description in this context is in the form of data from several religious educations from both an Islamic and Christian perspective. In this paper, the preparation is systematically and objectively, while the approach uses a qualitative approach (Ilkwan, 2021).

Result and Discussion

The Effect of Globalization in Religious Education in Indonesia

Issues relating to politics and globalization in national education encourage us to identify and search for points of symmetry, bringing together two things that seem paradoxical, namely Indonesia the education of national and global implications (Meirawan, 2016). The impact of globalization is forcing many countries to review their knowledge and understanding of the concept of nations, not only because of the territorial boundaries of geography, but also aspects of cultural resistance and the other main pillars that sustain their existence as a nation-state that does not have absolute immunity against the intrusion of globalization. Globalization can be considered the spread and the intensification of economic relations, social, and cultural geography through the bulkhead, bulkhead space and time (Bozzi, 2020). Thus, globalization covers all things; it relates to economics, politics, the development of technology, information, communications, transportation, etc.

In the world of education, globalization brings many impacts and effects. The impact of globalization on education is not visible in the
three most fundamental changes in education. First, in the perspective of neo-liberalism, globalization makes education a commercial commodity. Paradigm in the commercial world is the quest for new markets and expanding forms of business continuity. Globalization can force the liberalization of various sectors of the formerly non-commercial use into a commodity in the new market. Newmarket could emerge, according to C. Leys, if it meets four criteria: (1) Reconfiguration of products and services that have value and worth are sold, (2) lure to get people to buy it (3) Change the behaviour serves common interests to attempt to generate profits for owners of capital by market mechanisms, and (4) The state guarantees against risks that may happen to this market demand modal change in education (Whiteside, 2015). These changes could be in adjustments to courses, curriculum, management, etc. Commercialization of education has also spurred the privatization of educational institutions.

Second, globalization affects the control of education by the state (Ilmi et al., 2021). At first sight, the government still controls the education system in a country by way of direct intervention in the form of policymaking and the umbrella of legality. But competing demands and pressures of global institutions like the International Monetary Fund (IMF) and World Bank makes the world of politics and policy-makers tend to be market-driven. Third, globalization encourages delocalization and changes in technology and educational orientation.

The utilization of new technology such as computers and the internet has brought revolutionary changes in the world of traditional education. In addition to helping accelerate the flow of information exchange, technology has contributed to the spread long-distance education system (Susanto et al., 2020) and here seen the phenomenon of delocalization, where people learn in an atmosphere that is very individual and prevents them from interacting with neighbours or the people around him.

Although viewed from different angles, we can generalize that globalization is the keyword: competition. When it comes to competition, we must consider one factor in the competition: toughness of human resources (HR), which is the output of education. Therefore, the relevance of national education by globalization, not only in terms of impact but also in terms of challenges. Globalization-as is a process that cannot be played back and kept rolling, challenging our education.
We need to analyze the following phenomena before we answer whether education in Indonesia is ready to face globalization. In the APEC summit in Bogor in 1994, Indonesia in 2003 dared to accept the schedule of AFTA and APEC in 2010 by stating: "Ready to not ready, like it or not, we must take globalization because it is in it". Many observers considered that at that time, Indonesia had stated that 'ready' in less globalization is based on realistic assumptions (Suroso, 2010).

In assessing the readiness of Indonesia to face the globalization of education, there is a worth measuring about the position of Indonesia with some indicators; according to survey results from the World Competitiveness Year Book 1997 to 2007, Indonesia's education is in the following order of 1997 from 49 countries who studied Indonesia ranks 39th. In 1999, out of 47 countries surveyed, Indonesia was ranked 46th. In 2002 from 49 countries, Indonesia was ranked 47th, and in 2007 from 55 countries surveyed, Indonesia ranks as the number 53 (Asri, 2009).

While According to survey data in Singapore (September 2001), the national education system on the order of 12 of the 12 countries in Asia is even lower than Vietnam. While the research results the UN development program (UNDP) in 2000 shows the quality of Indonesian human resources was ranked 109th of 174 countries, in comparison with neighbouring countries, Singapore (24), Malaysia (61), Thailand (76) and the Philippines (77) (Asri, 2009). Besides that, if we compare the level of education in Indonesia with the rank of corruption, Indonesia was ranked 36th in the world's most corrupt country transparency version International. Indonesia's corruption perception index (CPI) has decreased by 0.1 points from the previous year. GPA is the perception of corruption in the public sector in 180 countries. This data represents the combined results of 14 expert opinion surveys—this GPA scale is from 0 to 10. Zero indicates a high perception of corruption. While 10 indicates the level of corruption is low (Detik.com, 2009). The implications of these indicators of our education, in general, cannot process our education significantly produce graduates who are clean, honest and by the religious norm.

Therefore, talking about education in Indonesia addresses a very broad, dynamic, volatile and relatively. Therefore, we can only say that education in Indonesia 'failed' categorically. Indonesia has much education to produce national figures and brilliant output and competitive over time. If our education has failed, then the Republic has long disbanded. National education policy and we tend to take the
approach of educational production functions are not implemented consistently (Sunengsih, 2020). In production, that must be observed not only aspects of input but also the process. We are still paying less attention to the dimension 'process'; thus, its output quality will be below.

Implementing a centralized approach to the educational system to the schools as earners of education is very dependent on bureaucratic decisions, which sometimes remains not the policy issued by the conditions of the local school. Thus, schools are losing motivation, independence, initiative to develop and advance the institution, including improving the quality of education as national education goals (Baedhowi, 2016). Public participation in addressing problems of low education is still suspected. Participation of the community, in general, are far more financial support, not on the educational process such as decision making, monitoring, evaluation, and accountability. Measures taken by the Education Ministry with the implementation of School-Based Management (Manajemen Berbasis Sekolah) MBS, which, among others, requires the board of education and school committees can be understood not only as a strategy to enhance the autonomy of schools but also encourage the community and parents more actively participate and engage in efforts to improve the quality of education (Ikhwan et al., 2021).

From the viewpoint above, we can make a point that the educational phenomenon in Indonesia has not come into the usual standard to produce the eligible human sources, that phenomenon was caused by the system of education and the less intention of the government to support the development of education in challenging the globalization, whether it is financially or systematically because of the government policy. Therefore, religious education as part of the government policy will automatically have the same impact as another educational system because the government considers that religion's position and role is critical and strategic. The primary role of religion as the foundation of spiritual, moral and ethics in national development, religion was also influenced to cleanse the human soul and the prosperity of the people (Yunus, 1995).

In this case, the government then took religious education through the Ministry of religious affairs to support their political interest. Although religious education benefits from the proclamation of independence until the New Order's roots, it is all just a mere figurative language. According to Abdurrahman Ma'sud, education laws from ancient times until now, there is still a dichotomy of
education (Rindang, 2002). In this case, the government has made a different portion between religious education and general education due to the politicization of religious education. If both religious education and general education can run together and has the same portion from the government, the product of both educational institutions for Indonesia will be better, because religious education will help to produce the excellent morale of Indonesian people, and on the other hand general education can produce the scientist or young intellectual in Indonesia.

When students only thought about general science and were neglected to learn religion, we cannot guarantee that they will have good morals when they become politicians. Because as we know, the corruption that occurs in our country comes from the flawed morality of the politician because of the less understanding of religious norms (Pamungkas, 2017), either Christian or Islam.

Finally, to face globalization, the government should make a better effort to develop education in Indonesia not only in financial but also in educational policy and in educational medium to adapt to globalization. Besides that, the system must be evaluated to balance religious education and general education to produce better human sources in our Indonesian state in the future.

**Christian Perspective in Religious Education in Globalization Era**

Responding to the issue of globalization, the Bible has asserted the Christian to adopt the possibility of transformation in human life. However, it does not mean that everything must be except as the part of globalization, according to Rome 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what that good is, and acceptable, and perfect, will of God" (Al-kitab, n.d.). Responding to this verse, it means that Christians are not resistant to globalization, but they accept globalization as far as globalization does not contradict the fundamental teaching of Christianity.

Christianity intends to educate the children or the young generation to have a successful life by the issue of education. Based on the gospel Titus 2:4," That they may teach the young women to be sober, to love their husbands, to love their children" (Al-kitab, n.d.), In this case, there is the implication that globalization and education have to run together to bring the young generation into a successful life, not only in religious aspect but also in scientifical aspect. Another thing regarded as an essential role in education is the family's
responsibility for religious education. The responsibility for the parent is not only in finance as the school tuition, but also carry the best education for his son and daughter. Like the industrial era, which alienated the children from their parents and schools that are also part of our extension to the industry, which has a role in accelerating this educational responsibility through family togetherness more and less in a specific time (Diana, 2019). Since small children cram with a variety of sciences that have nothing to do with his future life and who spend time to develop personalities and skills in accordance with the interests and talents, to meet the ambitions of parents, and the industrial orders for the availability of labor (Simayeva, 2010).

How many hours per day which the school can provide for the children out of the scope of the family. After separating the child from the arms industry since the early mother, the school was continuing the same things, revoking children’s rights to develop a personality, togetherness, joy, and beauty of life. Children are taught to compete from an early age rather than synergistic (Rahman & Atjalau, 2019).

Parents are now handed over responsibility for education 90%, even more on the shoulder of school. Schools are also part of the industry; do not mind this, as long as the parents of educational services trade with some money. Humanity is squeezed as the intellect and material success. Parents become familiar with the children too. Parents felt it was giving everything for children, but children do not understand and appreciate it, while on the part of the child, he felt it was much sought, and ambitions of their parents, up to sacrificing excitement, periods of play, but parents do not feel satisfied and continue to demand even more to the child (KOÇ, 2020). Day after day, the gap of hostility between children and parents gets more expansive, and more significant the misunderstanding, because parents cannot understand children, and children cannot understand parents because of each with a busy life in prison. The children imprisoned paper and homework, parents in prison factories and production.

Education also plays a role in the church, alienating the children with parents. Children’s education did not involve parents. Quite a story Sunday school teacher, teaching, parents take the child. Parental responsibility was transferred on the shoulder of Sunday school. Parents are pleased because the burden of educating is reduced; Sunday school teachers are also happy because he thought he was serving the best for the child and pleasing God (Ogletree et al., 2019). More children with willing and sincere hearts foster children but still
pull together children with a parent. Completely separate the education of children from parents intervened. Parents just as the driver who leads the children in the event coaching, but did not involve parents.

More wisely if the church or institution-build assistance to help the parents educate the children to teach the truth of the word of God to the children, instead of taking over the responsibility of parents. Guidance material is given, the children are instructed her parents own by the guidelines provided, with later times monitored by the coach and parents to discuss the obstacles encountered. Thus, the church and children's services agencies do not keep parents from children.

Further, if we are talking about the current success or failure of Christian education in the global era is often associated with the academic success of students. This means that if the students successfully passed the 100% or Christian schools still exist and so many people interested in Christian schools are considered successful or have many alumni who successfully become "successful", schools are said to be successful. The concept of thinking is wrong, but Christian society and organizers of Christian education generally accepted it. They feel pretty proud if students succeed academically because they successfully educate the output they produce "qualified."

The measurement of the success of Christian education in the global era is never associated with the founding vision of Christian education (Kadarmanto, 2017). At the same time, vision is the goal of the Christian education establishment. Success should be measured by whether the goal of a Christian education establishment is reached or not. If achieved, how big? If creating learners have superior academic achievement, it should have success in the academic field that is a measure of educational success. However, if a Christian institution of this narrow purpose only, then there is no difference with non-Christian education because there is no strict correlation between the Christian label establishing educational institutions. However, if the establishment of a Christian mission brings a vision, then that vision of a Christian mission is a means of measuring success in education, not academic achievement. So the evaluation institution should be linked with the vision-mission of the establishment of Christian institutions (Ampong, 2020).

The vision is translated from the goal of education. The mission is translated from the vision of education into the educational process or implemented in educational philosophy, curriculum, educational
strategies, media, education, and evaluation, and management education to ensure that the output has competence by the objectives expected from the establishment of Christian institutions. This can be summarized with the statement below:

- **Vision** = Destination Education
- **Mission** = Means to achieve the vision.

The mission is implemented in teaching and learning (educational philosophy, curriculum, strategy, media, evaluation of learning, education management).

Based on the above, there should be a strong link between the school's vision and the school curriculum. However, not many schools integrate vision into the teaching and learning process. So as if the vision is only just decorating the school's walls or for the "worthy-worthy" alone. In this case, we are not sure whether the vision of a measuring instrument that Christian education does is working or not. For example, if the Vision Statement of Christian Education is the excellent Carry out the mandate through the world of education, hence, the significant mandate must be implemented in the education process, and as a means of measuring success is how many people who know Christ and be won through education.

This shows that many education considers themselves Christians but does not bring education to the Christian mission. Much Christian education carries a mission of capitalism, bringing the mission of industry, namely the education industry, profit-making educational mission (search for the maximum economic benefit a business through the commercialization of education or education), which is all that contrary to the vision-mission of Christianity. It is better to be honest about this kind of education that separates them from the church and leaves the label of Christian education. Alignments to the oppression of a vision of Christian mission do not appear in these institutions' progress. They sought to continue to exist in the global competition but not for the vision-mission of Christian education, but the affairs of the stomach and kitchen. Strangely the churches are not being critical of this and bless the church umbrella education industrialization, commercialization services umbrella. Finally, whether Christian education succeeds or fails? Many are failing from work.

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Responding to the issue of globalization, Islam has its view to face that kind of globalization. Almost all Muslim scholars said that most of the new Islamic states (the country with has sizeable Muslim population) apart from the shackles of Western colonialism in the late twentieth century, precisely around the 1950s (Alkhfajy & Hassanein Falah Majid, 2020). In general, the transfer of power from colonial to indigenous hands leads to political change in those countries, which has delayed the aspiration to reform education in the past. The new regime of post-colonialism cannot focus on this task. Their primary focus is how to retain power amid political chaos. Therefore, the development and education reform became neglected for some time. Education is only a part of political rhetoric, and education development plans are articulated without any meaningful achievement. Recently the state budget for education programs in Muslim countries is meagre, so the education infrastructure is unnecessary or rarely available. For example, Malaysia, the Islamic state which has relatively advanced education programs, according to UNESCO (1996), allocates only $82 per capita, while Indonesia itself only allocates $6 (Hadie et al., 2021).

This raises the impacts that are not effective; as students who want to deepen their knowledge were forced to go abroad, the cost is relatively more expensive, especially if the purpose of studies in developed countries. While the trend of studying abroad is causing problems, especially for economically disadvantaged students. From the thousands of students who are studying abroad - except those studying in developed countries like America, Europe and Australia are generally middle-economic backgrounds to top - spread in South Asia (India, Pakistan, Bangladesh) and the Middle East (Egypt, Jordan, Syria, Sudan, etc.) the majority are weak economic backgrounds (the rural students) are to study and support costs of everyday life have to slam the bones to work part-time diverse ranging from working as local staff in embassies - local Indonesian embassy, private teaching, self-employment (as do most Egyptian students by opening the cafe or a travel agent), keeping the cafe, worked as a guide to pilgrims, both Hajj Ride Fee (ONH) Plus travel and ordinary pilgrims known as (Tenaga Haji Musiman) TEMUS workers (seasonal pilgrimage workers for Indonesia student who are studying in the middle east or Arabian Countries). What they produced during part-time work, including the pilgrimage guide, was generally very mediocre and not worth the wastage of time and energy they spent.

In addition, it is no secret that in the New Order era, students experience many obstacles, especially for religious lectures, to study
abroad, especially to get a scholarship (Yansah, 2016). Compare, for example, with Malaysia or India. They encouraged their students to study abroad and received scholarships or long-term loans that they were interested in. In the post-New Order era, the current practices will be problematic for students who study overseas still occur by various parties associated bureaucracies, ranging from handling passport, request recommendations, and others can hardly be done without speed money under the table (Hilmy, 2015).

The existence of a constitutional amendment allocating 20% budget for good education but this budget certainly is not enough, which it is still needed some numbers of another step in educational reformation including eliminating discriminatory practices of institutions allocating the budget for education under the Ministry of Education and Religious Affairs (Abdullah Maulia; Hasnawati, Hasnawati; Afridzal, Aulia, 2018). The need for increasing appreciation among bureaucrats against students with ways to facilitate not even difficult all the processes relating to educational affairs procedures. Islamic institutions of such boarding schools need to get full support from the government, both morally and financially, because this institution is such as sort of institutions that play a role in helping the governmental program in preserving the values and spirit of Islam on the one hand, and the fight against illiteracy on the other, especially in rural areas that become a majority of the people of Indonesia.

On the other hand, institutions such as traditional Islamic boarding schools, especially Salaf Islamic boarding schools, need to break away from the blueprint ever, modernize the education system, and avoid lagging methods with modern scientific developments that are rapidly well-developed. In the early historical establishment of education in Indonesia, since at about the sixteenth century through the colonial period, the Old Order, New Order, and Reformation order, the Salaf Pesantren (Classic model of Islamic Boarding School) always kept its distance with power (Federspiel, 1995) and the government reluctantly approached the boarding school, except when-just before Election. In "Order of the Reformation" are the most urgent of the attitude of togetherness between the institutions of religion, particularly Islam with government agencies through approaches that are mutual respect (mutual respect), mutual understanding and the mutual need (need each other) with a definite goal namely to further push the growth rate of education for the creation of millions of science and technology experts who had faith and technology skills (IMTAK). In this case, the arrogance of power on
the one hand and a sense of inferiority on the other hand absolutely must be abolished.

Meanwhile, by the background and a different trend, scientists are divided into two categories, namely, (a) scientists of religion, namely the scientists who conducted a thorough review of the various disciplines of religion and (b) general scientists, namely the experts who take the specification of various disciplines contemporary worldly sciences. (Tantangan Pendidikan Islam di Era Globalisasi, n.d.) Scientists generally must be 'working' lading by the areas that become their expertise as a function of religious scholars here are (a) as a mediator between the aspirations of people with science and technology experts, (b) entered into a proportional relationship with experts in mass communication in order to utilize the mass media, particularly television and the internet, as an effort on unification and development of people and (c) unify the Muslim paradigm of science and technology experts that what will be, is and has done always contain the two dimensions that are devotion to God (worship ) and for the good of all humanity and mercy (Djunaedi, 2003). Why are those two aspects of the sciences regarded as necessary in Islam? Human beings are required to balance worldly life and life in the hereafter, according to al-Qur’an al-Qashash [28]: 77. "But seek, with the (wealth) which Allah has bestowed on thee, the home of the Hereafter, nor forget Thy portion In This world....." (M. Taufiq, 2015).

Therefore, Islam views that religious education has to follow the progress of globalization as part of contextualizing Islamic education to the global development of education. Besides that, religious education in Islam should produce A cadre of Islamic leaders and have broad-minded ideas and commitment to realize the ideals of Islam as integrated teaching and simultaneously also has a pluralist, inclusive view of religious ideology. His understanding of religion is a religious ideology that believes in the truth of their religion and performs it seriously. However, at the same time, he also recognizes the existence of other religions, coupled with the attitude that does not feel that religion is the most correct, while others have lost faith. If this education has been practised in Indonesia, the dream of prosperity and development in Indonesia in every side of life might come true in the future.
Conclusion

After exploring the effect of globalization in religious education in Indonesia, Muslims and Christians from the two perspectives, we can now understand that our country is currently in a state waiting for a helping hand dishevelled God's helper. Multidimensional crisis to make the Indonesian nation increasingly mired in a downturn. Prosperity, justice, and welfare, which are the country's initial ideas, turned out to this day have not touched the community significantly. Diverse social realities, such as ethnic conflicts, racial, religious, separatist movements that threaten the integration of the country, on the one side is a form of community resistance. While on the other side may be a result of dirty politics. However, unfortunately, the cause of all of them have never been studied in depth. At the same time, the community itself is apathetic with all applicable rules. They preferred to judge themselves, even though it passed the War between groups or between individuals. All were a result of public distrust of law is ambiguous.

Elites competing for hunting down the throne and luxury, though in the end had to deal with the (The Commission for extirpating corruption) KPK in Indonesia. The people trust them. Instead, they are finally betraying them. The elite owns prosperity, justice and welfare. While the bottom of society is nothing more than walk-ons who later became the spectators. Is not the public also entitled to be treated equally? I hope the fog cloaked the country. While educational institutions are expected to illuminate the way, the country is also in a state of paralysis. We need to map the prima cause unsuccessfully to reach the ideal state. If the state is still agreed objectively as the establishment in this paper, then some steps should be taken as the perpetrator to improve human capital. This improvement is obtained only in the area of education. This means that the starting point should be fixed on education. With ideas like the above solution, we believe that if not for the moment, at least our offspring would evolve into a new era of Indonesia that is prosperous, just, and egalitarian.

Therefore for the concluding remark of the whole discussion above, we can take several points; first, The Indonesia Government, with all religious institution, whether Muslim, Christian or others, have to support the progress of Religious education in order to create religious education which can adapt the progress of globalization by providing all means that it is possible to support the progress of religious education, whether it is in the curriculum, system, subject of learning or all kind of facilities. Secondly, Form the Christian and the
Muslim perspective, the effect of globalization in religious education can give a positive contribution as far as it deals with the basic principle of religious teaching. Thirdly, religious education should teach their students their religion. Another religion has to be introduced as the complement of their religious learning, without decreasing their principle faith because such kind of subject is essential to reduce the religious conflict which comes from the misunderstanding of other religious beliefs. Fourthly, another thing concerned is that the government or specific institution of religious education should not build a religious education based on commercialization interest. They forget to give good quality of education to their student. Fifthly, The Ministry of religious affairs, as the higher authority in religious education, has to build cooperation between Islamic institutions of religious education and Christian institutions of religious education to support dialogue and sharing to harmonize the tension between both camps. Ultimately, the challenges of globalization do not become an obstacle to the development of religious education otherwise can have a positive impact on the development of religious education in Indonesia.

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DOI: https://doi.org/10.54956/edukasi.v10i1.47


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