Volume 7 Issue 3 (2023) Pages 3831-3839
Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini
ISSN: 2549-8959 (Online) 2356-1327 (Print)

Glocalization in International Early Childhood Islamic Education

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DOI: 10.31004/obsesi.v7i3.3623

Abstract
The diversity of tribes and nations is a necessity of creation, because God Almighty sent his people to learn to live in harmony. The diversity of world culture is shown through the educational process so that it is able to meet the needs of students who do not eliminate local cultural values which is called glocalization. The importance of glocalization is to observe the rise of internal and external intolerance in the name of religion on a local and global scale which has caused divisions from various parties. This research is to find out the criteria and objectives of glocalization of international early childhood Islamic education. This paper aims to explain glocalization in the world of International Early Childhood Islamic Education. This study uses a qualitative phenomenological approach. Data collection techniques using observation, interviews, and documentation. Determination of the source sample by purposive sampling with certain criteria that meet the data needs. Data analysis uses the Miles and Huberman model with data collection, data reduction, data presentation as well as conclusion and verification. These findings indicate that the criteria for glocalization of international Islamic education at the Islamic International School PSM Magetan Indonesia are bi'ah Islamiyah, the language of instruction is English, using international branding. The goal of glocalization of international standard PAUD at the Islamic International School PSM Magetan is to improve spiritual, emotional, intellectual, foster an international spirit without eliminating the spirit of nationalism.

Keywords: *glocalization; islamic education; international education*

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Received 11 November 2022, Accepted 15 November, Published 8 July 2023

Introduction
Early childhood education systems and policies in Indonesia have undergone a shift. To meet the challenges of globalization and prepare the workforce for global competition, several communities in Indonesia have initiated national education reforms by adjusting to the needs of their respective regions. Early childhood education policies are changing rapidly to adapt to this paradigm and systemic change. In addition, schools for early childhood are

DOI: 10.31004/obsesi.v7i3.3623

more designed to guide children to have an attitude of respect for differences because children meet from various backgrounds and different characteristics.

Therefore, in the last 5 years international orientation has involved the movement of students across languages and cultures on an unprecedented scale (Scarino et al., 2013). Not a few discussed international education (Organization for Economic Co-operation and Development (OECD), 2018) and the specific challenges faced in terms of language, culture, class discussions, academic expectations, and interpersonal relationships. However, there are still very few who study international-based early childhood education (Ma, 2022). This is a gap in the study of children's education because it is through these different interactions that children can interpret the experiences and values of international education (Scarino et al., 2014)

Education is a way to educate formally that involves teachers, students and the curriculum. In education, there is a knowledge transfer process without regard to formal rules. Examining the current condition of Islamic education is superior theoretically and empirically than the emergence of Islamic education for the first time. Like the Islamic International School, the Sabilil Muttaqien Islamic Boarding School, which has a positive response to the anxiety of the flow of globalization. Dahlan Iskan as the founder of the Islamic International School of the Sabilil Muttaqien Islamic Boarding School hopes that students will be able to carry out the mandate as "caliphate fil Ard." The most emerging global threats to children are prolonged conflict, increasing mental illness among young people, and online misinformation. In addition, Islamic education has not been able to transform values in the global realm, because there is a shift in values caused by the rapid progress of science and technology which makes Islamic education lose its khittah. As the value of piety fades and the emergence of wars between countries caused by differences. When conflict flares up, women and children who are most vulnerable become victims both physically and psychologically(D'Costa, 2018). This conflict is detrimental to children worldwide because of the impact of displacement (refugees), loss of relatives, and even trauma. As a preventive effort to prevent the involvement of Indonesian children in conflict, the government began to use Article 20 of Law Number 23 of 2002 which states that the state, government, local government, community, family, and parents or guardians are obliged and responsible for the implementation of child protection. Whereas the Qur'an as an explanation of education and is supported by the hadith of the Prophet so that it becomes a role model for the progress of Islamic education which is patterned to continue to be able to develop.

When children are instilled with values, they will be more awake and last longer than when humans have passed adulthood. This is because human cognitive development has started since childhood. So it can be concluded that children are a golden period in the cultivation of international early childhood Islamic education. Montessori explained that early childhood is easier to absorb (absorb mind), sensitive period, environmental arrangement according to the characteristics and needs of children (Yus, 2011). Local and international nuances attract the attention of researchers on Islamic education. Islam has the potential to be interpreted as something bad because of the emergence of modern Muslim understanding which raises the discussion of jihad which is ultimately associated with terrorism. So that with the glocalization of education can carry an attitude of tolerance. The form of tolerance in education is not discriminating, helping each other. Islam calls tolerance as tasamuh which means ease.

International education to provide a portrait of a life of peace, harmony, diversity and mutual respect. It is hoped that it can awaken responsive students in global issues such as war, peace, conflict or violence. In addition, students can provide solutions to the social problems they face to create a better and peaceful life (Abid, 2018). The existence of an attitude of tolerance is very important to improve social relations between global citizens and to promote pluralism while still respecting the differences that exist (Erlina Wiyanarti, 2020). These expectations seem beautiful but not necessarily international aspects can be realized with

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international education. At least the efforts made by implementing an international curriculum by unifying intercultural mindsets so as to prevent conflicts on an international scale. Improving and expanding global insight is an important element to understand global problems. The global perspective is a view that arises from the awareness that in this life everything is always related to global issues. It is no longer possible for people to isolate themselves from global influences. Humans are part of the movement of the world, and therefore must pay attention to the interests of fellow citizens of the world. The general purpose of knowledge about a global perspective is not only to add insight but also to avoid narrow ways of thinking, compartmentalized by subjective, primordial (local) boundaries such as differences in skin color, race, and narrow nationalism (Winarno, 2014).

Methodology

This study uses a qualitative phenomenological approach. Phenomenology aims to reveal and explore a phenomenon that is unique and unique, which is experienced to the level of individual "beliefs" (John Creswell W., 2013). The research sample was determined according to certain criteria according to the research objectives (purposive sampling) with school principals, teachers, parents. The collection technique in this study used semi-structured interviews, observation and documentation data. The location of this research was at the Islamic International School, Sabilil Muttaqien Islamic Boarding School, Magetan, East Java. Data analysis uses the Miles and Huberman models, namely collecting data directly and after completing data collection within a certain period (Sugiyono, 2018). Miles and Huberman offer a general pattern of analysis by following an interactive model, namely data collection, data reduction, data presentation and drawing conclusions and verification. The research data is presented by looking at the form of glocalization implementation in International Early Childhood Islamic education. The research design is presented with a chart in Figure 1

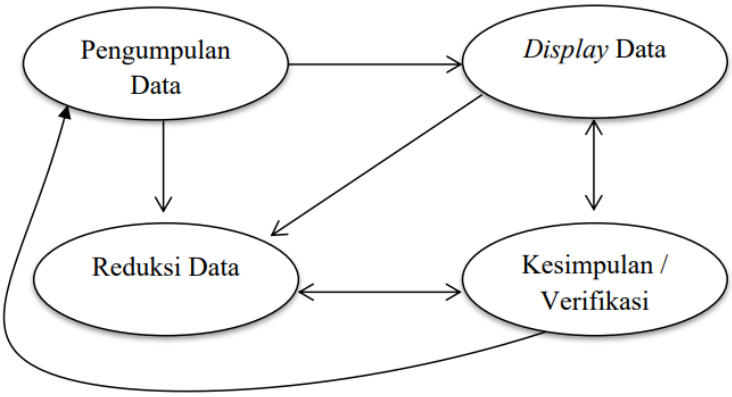

Figure 1. Collection, processing and presentation of data

Findings and Discussion

Islamic International School Pesantren Sabilil Muttaqien has a role in realizing Islamic education which seeks to make religious values imprinted in children. Islamic International School Pesantren Sabilil Muttaqien seeks to teach religion to anticipate conflicts in the Islamic world through education. This is done by implementing international Islamic education for early childhood so that it can be disseminated throughout the world. The curriculum provided uses local and international so that local education and international education do not stand alone but become together or go hand in hand.

International-based Islamic education at the Islamic International School of the Sabilil Muttaqien Islamic Boarding School is prepared as early as possible which is expected to be able to face future dynamics, have high tolerance and be responsive to the flow of globalization that does not release local values and to prepare ourselves as global human beings. The system developed is affiliated with the Singapore Irsyad Zuhri Al-Islamiyah foundation by

DOI: 10.31004/obsesi.v7i3.3623

prioritizing Islamic values and global thinking, implementing local, national, international and religious curricula, prioritizing three things, namely biah Islamiyah, English as a working language, international branding.

Glocalization can mix culture in a balanced manner between cultures originating from foreign countries and cultures of origin. This condition can occur due to cultural adjustments without eroding the existing culture. The phenomenon of glocalization is relevant to be used to maintain local potential to shine in the global arena. Glocalization as globalization with a local flavor is a concept that must be managed properly (Marlina, 2015). Glocalization was initiated by Roland Robertson which means modified or integrated according to local conditions. Glocalization is a process of global and local interpretation. Education contributes to the transformation of human cultural progress, such as the emergence of thinkers, cutting-edge tools, progress in the arts and so on. In essence, the pattern of the relationship between education and culture is education to maintain culture, and culture to promote education (Muzakki, 2020).

The application of international early childhood Islamic education can build a sense of security with the concept of Bhineka Tunggal Eka. The existence of education in educational institutions is diverse which can be used as a study of Islamic education. However, this diversity can turn into a threat to the life of the state. The solution is to make diversity a unifying tool by upholding tolerance and incorporating global culture into local culture. As many buildings of children's educational institutions have the concept of a foreign cultural atmosphere, so many parents are interested in the available facilities. It is a global culture helping local culture. In addition, it is not only the concept of the building but also the education system that competes to buy or cooperate with foreign educational institutions to build public trust, that schools are not only wrapped in imitation of foreign cultures but also cannot be separated from foreign education.

If we look at the facts of local culture, in this case the national curriculum meets the international curriculum, it implies that international culture enters local culture through education. Because basically the local curriculum uses the national curriculum, then it requires innovation for education providers to include an international curriculum. So that acculturation appears which makes the international system change so that it can be adapted to the culture in Indonesia. One of the phenomena of glocalization in Magetan, Indonesia is the inclusion of the international education system into the local or national curriculum.

An important element in the process of glocalization is that the world is developing to become more pluralistic. Currently the world is in the era of globalization which causes no boundaries between one country and another. All individuals contribute to the glocalization process with their own strengths. The development that occurs is the presence of innovation to juxtapose a difference. The essence of various understandings requires the role of different languages and cultures for education. Language is a communication tool used by everyone in everyday life as a means of conveying information and arguments to others. In this case, language cannot be separated from culture because language represents the nation and is closely related to the attitudes or behavior of groups of speakers of that language (Sitti Rabiah, 2012).

When viewed from education that uses an international curriculum, National combined with Islamic values have in common. The international curriculum for foreign countries is the regional national curriculum, which also introduces local foreign cultures. International education that enters Indonesia is also adapted to the culture of the local Indonesian community so that it can be accepted. The goal of international Islamic education at the Islamic International School PSM Magetan Indonesia is *biah Islamiyah*, English as a working language, international branding so that it can improve children's spiritual, emotional, intellectual and management quality. This is like the Glocal Engagement Dimensions (GED) framework which includes reason, emotion, action, and morality. Glocal

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Engagement Dimensions are an important component of the glocalization framework. Each of the four dimensions has an important role to play for equity, inclusion and diversity.

Bi'ah Islamiyah

This institution has the belief that God has given every child the ability to excel under the guidance and cooperation of parents and teachers together. So that what is done at the Islamic International School PSM is a worship full of trust and piety, as stated by the Principal. Existence in the school environment is intended to serve in the way of Allah. Everyone encountered at the Islamic International School PSM is treated with empathy and respect. The term commonly used by Islamic International School PSM is Our Students Are Our Own Children. This is as conveyed by the headmaster of the school:(*Wawancara*, 2021a)

> "*We strongly believe that every child of the Islamic International School PSM can be developed into a "Khalifa fil Ard" we believe that God has created every child with the capacity to easily absorb the knowledge designed in the Islamic International School PSM curriculum, we truly believe that every Islamic child International School PSM can be successful if we give them unlimited support by assuming that the children are our own. It is our responsibility to find the best style to suit each child's learning style. It is our role to inspire and motivate every child to love new knowledge and become independent learners, we are here to unleash the great potential that every child already has.*

The purpose of the institution is to produce "caliphate fil ardh" in all aspects of life. However, the school strongly feels that the future "caliphate fil ardh" must be in contact with modern science and contemporary challenges in order to be able to offer solutions and benefit the community. Thus, it can grow children's emotions wisely. Teachers play a role in integrating a curriculum that includes academics. This model has proven to be successful in accordance with the product scenario produced by the school through achievements both in the religious and academic paths in both Islamic and general universities(*Observasi*, 2021)

The institution strives to produce people who glorify God by transmitting the message of Islam, love the prophet through his character examples, imitate learned scholars, cultivate the soul in an innovative spirit, aspire to be faithful servants by contributing to humanity. As the teacher said:(*Wawancara*, 2021c)

"The Islamic International School in Magetan is often the center for implementing international education for early childhood, because there are still very few educational institutions that focus on how a person becomes a caliph with character, who is able to emulate the nature of the Prophet and the systems used in learning are divided into several branches of the curriculum. The national curriculum follows rules from the ministry of education, the international curriculum follows from Singapore, the local curriculum refers to the needs of communities and foundations, while the religion-based curriculum takes from the ministry of religion. Schools only provide knowledge that is tailored to the rules and needs of children"

Bi'ah or the Islamic environment as a forum for implementing the values of Islamic education to students is based on the Qur'anic system and instilling morality. Values that are taught universally are basically moral and ethical ideals that guide the actions and behavior of every school member. In addition, it also develops life skills that combine experience and culture and empowers school components (principals, teachers, staff, parents and the community)(*Observasi*, 2021)

The initiation of Biah Islamiyah which is integrated in international education aims to develop Islamic education so that it does not apply Islamic values to extremes which can be a threat to world peace (Markus, 2019) so that children can improve their spiritual and emotional development. Spirituality is the same as morality. Children need high standards of morality so that all issues brought into the global dialogue can be judged on an ethical basis. It is imperative that stakeholders act with integrity, benevolence and fairness(Patel, 2017). This is

DOI: 10.31004/obsesi.v7i3.3623

important if higher education institutions are committed to developing citizens who will respond with integrity to complex global phenomena.

Emotions are another important dimension that must be carefully managed. Among the various appropriate emotions, the individual will show sensitivity, understanding, intuition, and compassion. In responding to a global situation, the individual demonstrates an understanding of the situation. Regarding Emotions, individuals and groups are expected to respond intuitively to global phenomena and demonstrate understanding of situations, and resolve them by taking action with compassion and sensitivity to all relevant stakeholders (Patel, 2017).

English as a working language

The curriculum used by Islamic International School PSM refers to the Cambridge international exam, Cambridge University. The teaching method used is a student center where students learn actively. The readiness of the Islamic International School PSM in carrying out international education is:(*Wawancara*, 2021c).

> *"when international learning is carried out, it is more inclined to foreign languages and character values that are in accordance with Islam. International learning is prepared to teach equality to each individual based on the word of Allah that human degrees are the same, the difference is taqwa. International education is used as a means to actualize the intellectual, emotional and spiritual of children"*

Islamic International School PSM teaches religion thematically. Starting about yourself in the smallest environment to being a human being who is dealing with many people. So that children can get to know each other. The language used is English either in the classroom or classroom. Documents provided ranging from curriculum, planning and assessment use English. The school believes that the mission implemented is a gift or gift from God. The ability of children to know themselves and know the outside is also a gift from God. In line with what was conveyed by the Islamic International School PSM teacher, the law states that the implementation of international standard education is by providing education that meets the National Education Standards and is enriched with the education standards of developed countries.

The initiation of English as a working language which is integrated in international education can improve children's cognitive. The school supports children's intellectual intelligence by providing positive activities. Activities carried out such as reading activities to broaden horizons, invite children to imagine. Values given to children are given according to the needs of children who adopt global values. Implementation of international standard education by providing education that meets the National Education Standards and is enriched with the education standards of developed countries. Cognitive or resourceful is a key dimension, because the Glocal engagement dimension requires individuals and groups to demonstrate knowledge, education, and wisdom as citizens who can respond to global events in an appropriate manner (Patel, 2017). But global intelligence can be seen to what extent a person is able to expand his social space and creative connectivity. The area of social space, namely the family, citizens' environment, citizens within the state and even citizens in the global world. Intelligence provides a very important role to orbit human existence as a caliph, dominate the world, develop socially. One way to realize glocalization in a global character is by getting used to foreign languages as a means of responding to global communication tools (Baeti Rohman, 2020). Explained that international education indicators include students speaking multiple languages, school environment with multiple languages, fluent in English, learning to speak the local language, studying subjects through more than one language, teachers from different cultures, cultural diversity of students, teachers as role models. international thought.

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International branding

Incorporating an international curriculum is the impact of cultural developments which can add to the appeal of improving education. The main factor that is used as the reason for the inclusion of an international curriculum is wanting to develop the quality of education because the times are growing and are dynamic. In addition, the attraction of parents puts forward Islamic and international education. As stated by the Head of School:(*Wawancara*, 2021a)

> "*the school education system supports the integration of knowledge, knowledge should not be seen as compartmentalized. This integration is not only in the subject but in thought and process, there is no dichotomy between religious and secular subjects.*"

Islamic values at the Islamic International School Kindergarten of PSM Magetan Indonesia are carried out based on the values that are the vision and mission of the Sabilil Muttaqin Islamic Boarding School foundation, namely "Educate Indonesian young generation with the global mind and the Islamic value". Another opinion says that international value branding is forgiving each other to maintain a sense of brotherhood. This is corroborated by the statement:(*Wawancara*, 2021b)

> *"…What is meant by international Islamic education for early childhood is learning to children so that children are always aware of conflicts, efforts to provide provisions to children that children are expected to know dynamic conditions so that skills are needed to respect each other by forgiving each other "Giving knowledge about international Islam by IIS PSM is a wise choice to uphold unity and integrity as the slogan of the Indonesian nation.*

A flexible curriculum is used to produce elite knowledge and religion. The concept of international Islamic education at IIS PSM has various interpretations but globally the goal is the same. International Islamic education is defined as a person's perspective related to Islamic values that are rahmatan lil 'alamin against the emergence of divisions from fellow groups. According to the IIS PSM teacher:(*Wawancara*, 2022)

> *"..International Islamic education is an activity to raise awareness of things that cause division, as well as increase knowledge and skills for children to carry out Islamic values that are rahmatan lil'alamin."*

The initiation of international branding which is incorporated in international education refers to work action. The global engagement framework is an action-driven framework that requires individuals and groups to act. The goal is to resolve, build on and change the situation for the mutual benefit of all stakeholders. Action refers to the commitment and responsibility to bring about quality of life change for the global stakeholder community. Individuals exhibit decisive, action-driven, and resolution-oriented abilities. To ensure a meaningful resolution, the actions to be taken must be agreed through respectful negotiations among all stakeholders(Patel, 2017). With international branding, children can be tolerant, sensitive to global issues, contribute to world peace, and have international understanding and concern (Öztabak, 2022).

The value of glocalization at the global level in the intellectual, emotional and spiritual context is that children can humanize humans, build complete human beings and form human beings or whole humans. While at the local level, it is to make children emotionally and spiritually intelligent. Glocalization is interpreted as the emergence of various forms of interpretation of global values (which are originally local values) in the context of self-knowledge which is formed on the behavior of a person towards the outside environment.

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Glocalization provides adaptability and creative innovation in social contextualization. So, glocalization is an integration concept that contains glocal-global relations, homogenization-heterogenization, which emphasizes the importance of the glocal and the existence of heterogeneity that gives unique results in different geographic areas(Azkia et al., 2019). As Al-Quran Surah Ali Imran verse 103, which means:

> *"And hold fast all of you with the rope of Allah and do not be divided, and remember Allah's favor on you all when you were enemies, then He (Allah) tamed between your hearts and you became brothers while you were on the edge of the abyss of hell fire, then Allah reconcile between your hearts. Thus Allah explains the verses so that you may be guided".*

The verse explains that as humans, we should be brothers and not be enemies with each other. Education is one of the effective means to enforce Hablum Minannas with the main goal of Hablum Minallah by incorporating this character into every attitude and behavior of children at every level of education, especially in Islamic-based schools.

Conclusion

These findings indicate that the criteria for glocalization of international Islamic education at the Islamic International School PSM Magetan Indonesia are bi'ah Islamiyah, the language of instruction is English, using international branding. The goal of glocalization of international standard PAUD at the Islamic International School PSM Magetan is to improve spiritual, emotional, intellectual, foster an international spirit without eliminating the spirit of nationalism. Based on these findings, it is suggested to parents to introduce international values so that children are ready to become citizens of the world, as well as socialize the concept of international PAUD Islamic education in the local arena.

Acknowledgment

The researchers would like to send their highest gratitute to all reviewers who have given valuable comments and suggestions for the improvement of this paper until this paper is able to be published. Hence, researchers say thank you for the support from friends and family because this paper will not be completed without them.

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