THE STRATEGY OF MADRASAH DEVELOPMENT AMIDST GLOBALIZATION CHALLENGES

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Abstract

As an educational institution born from the cradle of Islamic civilization, madrasahs have played a role in the advancement of the Muslim community in the past. However, in the midst of this era of globalization, madrasahs face complex challenges. This research aims to describe the development of madrasahs in the dynamics of Islamic education and the strategic steps madrasahs take in facing the era of globalization. This study is a literature review that uses documentation as the method of data collection, while the analysis technique employs inductive analysis. The results of this research indicate that in this era of globalization, madrasahs encounter two main challenges: 1) internal challenges, such as the low quality and competitiveness of madrasah graduates; and 2) external challenges, namely Islamophobia in the global community, especially in the West. To address internal issues, integrated improvements involving

all elements of madrasah management need to be pursued. External issues need to be approached with a new marketing model that utilizes contemporary communication patterns to combat negative stigma against madrasahs and simultaneously create a positive trend towards the image of Islamic educational institutions and Islam itself.

Keywords: *Challenges; Education; Globalization; Islam; Madrasah.*

Abstrak

Sebagai lembaga pendidikan yang lahir dari rahim peradaban Islam, madrasah telah berperan dalam kemajuan umat Islam masa lampau. Akan tetapi, di tengah era globalisasi ini, madrasah menghadapi tantangan yang kompleks Penelitian ini bertujuan untuk mendeskripsikan perkembangan madrasah dalam dinamika pendidikan Islam dan langkah-langkah strategis madrasah dalam menghadapi era globalisasi. Penelitian ini adalah penelitian kepustakaan yang menggunakan metode dokumentasi sebagai metode pengumpulan data, sedangkan teknik analisisnya menggunakan analisis induktif. Hasil penelitian ini menunjukkan bahwa pada era globalisasi ini, madrasah menemui dua tantangan pokok, yaitu: 1) tantangan yang bersifat internal, berupa lemahnya mutu dan daya saing lulusan madrasah; dan 2) tantangan yang bersifat eksternal, yaitu islamophobia di tengah masyarakat global, terutama di Barat. Untuk mengatasi masalah internal, perlu diupayakan perbaikan integratif yang melibatkan semua unsur pengelolaan madrasah. Masalah eksternal perlu disikapi dengan model pemasaran baru yang memanfaatkan pola komunikasi kontemporer untuk melawan stigma negatif terhadap madrasah dan sekaligus menciptakan tren positif terhadap citra lembaga pendidikan Islam dan Islam itu sendiri.

Kata Kunci: *Globalisasi; Islam; Madrasah; Pendidikan; Tantangan.*

INTRODUCTION

The existence of Islamic education has a long history, evolving alongside the emergence and development of Islam itself. In the early days of Islam in the Arabian Peninsula,

formal Islamic education was not yet systematically implemented. Islamic education during this early period can be considered informal and primarily conducted within the internal circles of families, serving as a form of Islamic outreach. Hence, discussions about Islamic education are inherently intertwined with the history and dynamics of Islam's development. Islamic education in the institutional meaning appears in various forms and variations, as seen in the dynamics of the development of Islamic education. Institutionalized Islamic education takes various forms and variations as foung in the dynamics of Islamic education's evolution. Besides the widely known educational institutions in the early days of Islam, such as mosques, there were other institutions that reflected distinctive orientations. Ahmad Syalabi, as cited by Abuddin Nata (2011), identifies eight types of educational institutions before the madrasah era, including: (1) al-Kuttab, focusing on teaching reading and writing; (2) al-Kuttab, for teaching Quranic recitation and basic Islamic principles; (3) al-Qushur, teaching in the palace; (4) Hawanit Al-Wariqin (bookstores); (5) Manzil al-Ulama (scholars' houses); (6) al-Salunat al-Adabiyah (literary workshops); (7) al-Badiyah, places for learning local literature and culture; and (8) al-Masjid. Additionally, Zuhairini adds hospitals and madrasah to the list of Islamic educational institutions before the madrasah era (Zuhairini & et.al., 2013).

The discourse on the dynamics of Islamic civilization mentions that Islamic educational institutions and Islamic education have lagged behind Western education. This is particularly evident after the end of the Islamic civilization's hegemony following the collapse of the Abbasid Caliphate in

Baghdad and the Umayyad Caliphate in Andalusia (Spain), exacerbated by the Western colonialism that ensued in Muslim countries. The civilization's focal point shifted to the Western world, marking the hegemony of Western civilization. In this context, the myth of globalization, as revealed Tadić (2006) and Razak (2011), is seen as a Western ideological project to reinforce its dominance over weaker nations through capitalism and modernization. Some groups even suspect globalization to be the modern imperialism of the world, influencing initiatives and policies in economic and political spheres not by states but by multinational corporations supported by the policies of developed nations. The corporate flags planted in weaker nations are seen as "colonial flags" veiled in Western interests (Nugroho & et.al., 2005).

Considering that, muslims in the current situation are seemingly in the shadows of decline. Muslims are struggling to keep up with the advancements in Western knowledge and technology amidst the fervor of globalization. Facing such circumstances, according to Gulen (2012), the only way to uplift the stature of Muslims from the experienced decline is by rediscovering our identity through the exploration of values, rational patterns, and ways of life taught by Islam. This involves not becoming statues leading a life by implementing non-Islamic philosophies. Syed Muhammad Naquib al-Attas, as quoted by Adian Husaini (2018), describes the condition outlined by Gulen with the term "loss of adab" (loss of manners and etiquette). In line with Gulen, Khurshid Ahmad (1974) specifically sees that the most fundamental challenge for the future of Islam lies in the complexities within the education sector. According to him, the future of Islam will heavily

depend on efforts of reconstruction, modernization movements, and educational reforms to rectify and organize the state of the Muslim community. The reconstruction and reform of Islamic education, according to Fazlur Rahman (1982), must be based on a correct method of interpreting the Quran so that it can generate pure, original, and true Islamic thoughts.

The reconstruction and reformation of Islamic education in the current context need to be discussed again to foster a shared understanding among Muslims. Madrasah, as one of the Islamic educational institutions found in many Islamic countries and Muslim communities worldwide, deserves attention. Research related to the reform and development of madrasahs has been conducted extensively, such as by Rijal (2018) and Hidayati (2022), which confirmed a lack of anticipation within the Islamic world in facing the rapidly changing times. This present paper outlined the dynamics of the development and existence of Islamic education, especially madrasahs, in coping with the advancements in modern science and technology, enabling them to compete and thrive amid the competition in the global education landscape currently dominated by secular educational institutions.

RESEARCH METHODS

This research is a literature review (library research) which broaden current knowledge of the existence and position of madrasahs as Islamic educational institutions in the world today. To represent the point, the existence of madrasahs is examined in several countries with Muslim populations, both majority and minority. The primary data sources for this

research come from studies published in scholarly journals and current reports. Additionally, the secondary data for this research is derived from various relevant books. Data for this research is collected using documentation techniques from diverse primary and secondary data sources. The data analysis is conducted through inductive analysis, which involves analysing specific data related to the dynamics of madrasah development to draw general conclusions.

RESULTS AND DISCUSSION

The Development of Madrasah in the Dynamics of Islamic Education

The genealogy of madrasah, in the eyes of experts in the history of Islamic education such as A.L. Tibawi and Mehdi Nakosteen in the works of Syamsul Nizar and Muhammad Syaifudin (2010), refers to a broad institution of higher education in the classical Islamic world (650-1200 CE), in the pre-modern era. Therefore, the terminology of madrasah in this context differs from the understanding of madrasah in the Indonesian language. The term madrasah is adopted into the Indonesian language according to its original Arabic form, and is equated with the term school, which refers to an institution that provides education at the elementary and secondary levels (Faizin & et.al., 2016; Pemerintah Republik Indonesia, 2013).

The shift meaning of madrasah, according to Ali Muhammad Syalabi as mentioned in the works of Syamsul Nizar and Muhammad Syaifudin (2010), not only occurred in non-Arab countries like Indonesia but also in the Middle East itself. The fact that the word "madrasah" is absorbed from

Arabic and not translated into Indonesian makes the term madrasah more commonly understood by the public as an Islamic educational institution, a place for learning about religion and Islamic spirituality.

Historically, in accordance to Ara Hidayat and Imam Machali (2012), the emergence of the term madrasah was first known from the mention of Madrasah Baghdad, a complex that provided facilities for studying medicine and other supporting sciences in the Bimaristain clinic environment built in the city of Baghdad by the Abbasid caliph, Harun al-Rashid. He was a known pious caliph, knowledgeable, fond of learning, arts, and sports. He is noted by al-Khurasani as the first caliph to play hockey and ball sports, as well as being the first Abbasid Caliph to play chess (As-Suyuthi, 2000).

The reign of Harun al-Rashid (786-809 CE) is referred to by Maurice Lombard as The Golden Age of Islam, and according to William L. Langer, its splendor is unparalleled throughout the caliphate era (Ismail, 2017). The city of Baghdad, as the capital of the caliphate, became a leading center of culture in the world (Ismail, 2017; Usmani, 2015) described by Khatib as "a city without equal in the whole world" (Hitti, 2014). The glory of Islam during that time was supported by the scholarly activities of Muslims, leading to the pinnacle of scientific progress as evidenced by the establishment of the first great Islamic library known as Baitul Hikmah or *Dar al-Ulum* (Yunus, 1992).

Related theory to the emergence of madrasah institutions for the first time before the appearance of Madrasah Nizamiyah is somewhat debated among historians. Firstly, the opinion of al-Maqrizi (Nizar & Syaifudin, 2010) states that the first

madrasah to emerge was Al-Baihaqiyah in Naisapur. In modern maps, Naisapur covers parts of Iran, Afghanistan, and the former Soviet Union region between the Caspian Sea and the Aral Sea (Qurtubi, 2012). This madrasah was founded by Abu Hasan Ali al-Baihaqi (d. 414H/1023M) during the Samanid Dynasty. Secondly, the view supported by Bulliet and Naji Ma'ruf (a historian of Islamic education), as quoted by Armai Arief (2004) states that Mizan Dahiya, established by Abu Ishaq Ibrahim bin Mahmud Naisabur, is the oldest madrasah among the 39 madrasahs in Persia during the Samanid Dynasty, standing two centuries before the appearance of Madrasah Nizamiyah in 1065 CE. Thirdly, the opinion of Abdul Ali (K., 2004) claims that during the rule of Sultan Mahmud al-Ghaznawi (388-412H/988-1030M), Madrasah Sa'idiyah was established. Fourthly, the opinion of Adam Mets, citing al-Hakim al-Naisaburi (d. 406H/1015M), mentions that Abi Ishaq al-Isfirayani (d. 418H/1027M) was the first person to establish a madrasah in Naisabur (Faizin & et.al., 2016).

Referred on the various theories regarding the emergence of madrasahs mentioned above, it highlighted important fact that before the existence of Madrasah Nizamiyah, madrasahs had already developed well. However, in their subsequent development, the existence of these madrasahs was overshadowed by Madrasah Nizamiyah. The growth in quantity and quality of madrasahs during the Nizam al-Muluk era, far surpassing their predecessors, can be understood from the organization of their education, funded by the state budget. According to historians, the budget allocated by Nizam al-Muluk for the operation of madrasahs amounted to 600,000 dinars per year (Yunus, 1992). Meanwhile, the madrasahs

established earlier were privately owned (ahliyah) and developed with family endowment funds (Faizin & et.al., 2016).

As stated by historians, madrasah is an institution that evolved from various non-formal educational establishments originating from mosques. According to George Maqdisi, as quoted by Muslimin K in Armai Arief (2004) the transformation of Islamic education from mosques to madrasahs occurred in three stages: (1) the mosque stage, through study sessions (majelis taklim); (2) the mosque khan stage, which is a mosque building equipped with dormitories or lodging providing accommodation for students coming from various cities; and (3) the madrasah stage, the integration of the mosque and khan, where at this stage, the madrasah building is equipped with classrooms, dormitories, and a mosque. So, at this final stage, the madrasah has transformed into a more formal institution compared to its previous forms.

Viewing its rapid development in the Islamic world, especially during the era of Nizam al-Muluk, according to Abuddin Nata (2011), the motives for establishing madrasahs in the Islamic world generally stem from several reasons: (1) madrasahs emerge as a further development of lower-level education models or formalizations of existing educational institutions, particularly mosques; (2) madrasahs arise as a consequence of the advancement of knowledge; (3) the growth and development of madrasahs are related to efforts to popularize legal schools of thought (mazhab fikih); (4) the emergence of madrasahs is also connected to the functioning of governance in the Islamic world; (5) the rise of madrasahs is influenced by new orientations in educational administration.

Meanwhile, Mahmud Yunus (1992) describes various motives behind the establishment and operationalization of madrasahs initiated by the government, including: (1) to gain sympathy from the community, as many rulers of the Islamic government at that time did not originate from the Arab nation and were not descendants of Prophet Muhammad; (2) hoping for divine blessings and forgiveness from Allah; (3) safeguarding the lives of their descendants in the future; (4) to strengthen the religious alignment adhered to by sultans and dignitaries.

The Existence of Madrasah

Based on the data from World Population Review (2022), the global Muslim population in 2020 is estimated to be 1.91 billion people, placing it as the second-largest religious group in the world after Christianity, which has a population of 2.38 billion adherents. Demographically, the largest Muslim populations in the world, constituting the majority, are found in countries in the Asia-Pacific and Africa regions. Meanwhile, their presence in the Americas and Europe constitutes a minority group. In these two continents, Islam is generally introduced by Muslim immigrants originating from Muslim-majority countries in Africa and Asia.

In that context, the presence of Muslims in Europe today differs from the conditions during medieval Europe, which is considered to have contributed to solidifying the pillars of rationalism and modernity in Western thought. Their current presence, according to Tariq Ramadan (Damanhuri, 2012), carries a different meaning and position, where the majority of Muslim immigrants in the first wave (in the 1960s or 1970s)

were primarily driven by economic factors. The combination of low educational attainment and uncertain social status has made it challenging for Muslims in Europe to position their status and Islamic identity in the midst of Western societies that are phobic towards the development of Islam.

The condition of being a minority directs the formation of community organizations. In Islamic tradition, the presence of a Muslim community is marked by the establishment of mosques as centers and symbols of strength. Efforts to establish or acquire mosque buildings in several countries with minority Muslim communities are usually carried out by renting or purchasing existing buildings. In some cases in Europe, the purchased buildings are even former places of worship, such as churches and synagogues.

According to Dedi Sahputra Napitupulu and Syawal Fahmi (2020), the function of mosques within the European Muslim community is not only as a place for religious rituals and social activities but also as Islamic educational institutions in the form of study groups (majelis taklim) and madrasahs, especially for children. Meanwhile, to pursue higher education, the educational pattern for the minority Muslim population choose to continue it in countries with a Muslim-majority population.

Previous studies related to the development of madrasahs in Europe until now have not been conducted seriously. Nevertheless, some general research related to the pattern of Islamic education in countries with minority and majority populations, such as Indonesia, has been presented by Meuleman as quoted by NU Online (2005). According to him, there are fundamental differences between Islamic education in

Indonesia and Europe, which have been running for a very long time in accordance with the characteristics of each region. Islamic education in Indonesia aims to preserve and teach Islam in various ritual, doctrinal, social, and cultural aspects. Meanwhile, in Europe, among non-Muslims, Islam is studied as a scientific subject for the purposes of scholarly, political, commercial, and missionary development. As for the Muslim community, Islamic education is carried out as an effort to meet the demands of parents for Islamic education for their children and also as education for mosque imams.

In line with the description, it can be understood that madrasah institutions in Europe are educational institutions generally associated with the presence of mosques, symbolizing the existence of the Muslim community. Madrasah education in Europe only presents Islamic materials, fulfilling the expectations of parents within the Muslim community and serving as an institution for preparing cadres of imams in mosques, whose presence is showing significant development over time.

In Indonesia, the existence of madrasah is inseparable from the history of the entry and development of Islam. Despite differences in theories about the entry of Islam into Indonesia, historians agree that Islam began to flourish in the 13th century, after the establishment of Islamic kingdoms throughout the islands of Indonesia (Hasbullah, 2001; Irawan M.N., 2018; Firmansyah, F., 2022). The spread of Islam, well-received by the indigenous population who adhered to Hindu-Buddhist beliefs at that time, was not only due to the character of Islamic teachings but also because of the preaching patterns adopted by Islamic spreaders who could adapt to local wisdom and were

supported by the rulers of Islamic kingdoms. With the rapid development of Islam, the desire of Muslims to deepen their knowledge of Islamic teachings gave rise to informal religious education conducted at home and in mosques, eventually leading to the establishment of various educational institutions in many places, such as pesantren (Islamic boarding schools) in Java (Irawan M.N., 2018). According to KH. Ahmad Sahal Mahfudh (Faizin & et.al., 2016; Firmansyah, F., 2022), pesantren is estimated to have been first established around the 17th century by Sunan Maulana Malik Ibrahim in Gresik, East Java.

The origins of madrasah and its growth as an Islamic educational institution in Indonesia are intertwined with the existence of pre-existing educational institutions. According to Abuddin Nata, this bears similarities to the development of madrasah in the Islamic world, as explained earlier. Still according to Abuddin Nata (2011), several theories regarding the growth and development of madrasah in Indonesia include the following:

1. The madrasah that grows and develops in Indonesia is a transformation of pre-existing educational institutions, such as meunasah and rangkang in Aceh; surau in West Sumatra; rangkang, tajug, mosques, and pesantren in Java.

2. The emergence of madrasah is motivated by the Islamic renewal factor, which sees pre-existing educational institutions as more oriented towards religious knowledge and less attentive to social, political, economic, and cultural issues.

3. The emergence of madrasah as a response from the Muslim community to the education policies and politics of Dutch East Indies at that time, which

provided an opportunity for the indigenous population to attend Dutch-owned schools to expand the influence of the colonial government and simultaneously compete with Islamic educational institutions, especially pesantren. In this context, madrasah can be understood as the result of acculturation between the traditional pesantren education system and the modern education system of Dutch East Indies (Ali, 2017; Hasbullah, 2001).

Indonesia has Madrasah Adabiyah as the oldest madrasah, founded by Syekh Abdullah Ahmad in Padang, West Sumatra, in 1909. However, Karel A. Steenbrink, as quoted by Amirwan (Nizar & et.al., 2013), mentions that the madrasah was established in 1907 in Padang Panjang and later relocated to Padang due to the lack of community interest in the Adabiyah education model. Initially focused solely on religion, Adabiyah transformed into an HIS (Holand Inland School) in 1915, equivalent to elementary school, incorporating general subjects into its curriculum (Hasbullah, 2012).

The development of madrasahs in Indonesia has gone through various periods and situations, spanning from the colonial era, Old Order, New Order, to the reform era. Currently, the existence of madrasahs has received recognition from the Government of the Republic of Indonesia, explicitly regulated in Article 17, Paragraph 2 of Law Number 20 of 2003 concerning the National Education System (Government of the Republic of Indonesia, 2003), which states: "Basic education is in the form of Elementary School (SD) and Madrasah Ibtidaiyah (MI) or equivalent forms, as well as Junior High School (SMP) and Madrasah Tsanawiyah (MTs) or equivalent forms."

With this recognition, the development of madrasahs in Indonesia has flourished. According to the data from the Ministry of Religious Affairs of the Republic of Indonesia, until the end of 2019, there were a total of 82,128 madrasah institutions at various levels. The detailed breakdown of the madrasah data is presented in the table below.

No.	Level	Number of Institutions
1	Raudhatul Athfal (RA)	29.598
2	Private Ibtidaiyah School (MIS)	23.868
3	Public Ibtidaiyah School (MIN)	1.711
4	Private Tsanawiyah School (MTsS)	16.557
5	Public Tsanawiyah School (MTsN)	1.523
6	Private Aliyah School (MAS)	8.064
7	Public Aliyah School (MAN)	807
	TOTAL	82.128

Tabel 1. Summary of Madrasah Data for the Even Semester of the 2019/2020 Academic Year

At the end of the New Order government era, aiming to fulfill the need for high-quality human resources in the mastery of science and technology as well as strong faith and piety (Imtak), in 1996, the Insan Cendekia High School was established in Serpong and Gorontalo, initiated by B.J. Habibie (Minister of Research and Technology/Head of BPPT) with the assistance of the Islamic Development Bank (IDB) through the Science and Technology Equity Programme (STEP) for schools within Islamic boarding school environments. Since the year 2000, the management of this school was then transferred to the Ministry of Religious Affairs, and it was subsequently renamed MAN Insan Cendekia (IC) based on the Decree of the Minister

of Religious Affairs of the Republic of Indonesia, Number 490 of 2001 (Faizin & et.al., 2016). With the quality demonstrated by the graduates of MAN IC, the Ministry of Religious Affairs then established MAN IC in many places in Indonesia, and according to data from the Ministry of Religious Affairs' EMIS, there are currently 23 MAN ICs throughout Indonesia

Strategic Steps for Madrasah in Facing the Era of Globalization

Madrasah has played a significant role in the journey of the Indonesian nation, both before and after independence. Although the madrasah education system, especially in its early days, was considered quite traditional, it cannot be denied that among the national figures who founded this country were products of madrasah education. Rahmah El-Yunusiyah and Muhammad Natsir are mentioned by Abuddin Nata (2011) as a few national figures, products of Indonesian madrasah education in the past.

However, madrasah faces contemporary challenges in the form of globalization. Globalization, as a reality marked by four key dimensions according to Anthony Giddens (1991): (1) the world capitalist economy; (2) the nation-state system; (3) the world military order; and (4) industrial development. Giddens argues that these four aspects are interrelated instruments in the era of globalization.

As a consequence of globalization, various social, economic, political, religious, cultural, defense and security, and communication patterns have undergone changes. These changes, in turn, compel madrasahs to adapt and adjust if they want to remain relevant and appealing to the modern society.

Currently, society has shifted its orientation in choosing educational institutions, where the mastery of exact sciences and technology becomes the primary consideration.

At present time, madrasahs, as one of the educational institutions in Indonesia, have not exerted a significant influence on the achievements of the nation's youth on the international stage. The results of the 2018 PISA study released by the OECD show that the average reading ability score of Indonesian students is 371, with the OECD average score being 487. Furthermore, the average mathematics score reached 379 with an OECD average score of 487. For science, the average score of Indonesian students is 389 with an OECD average score of 489. Some interesting findings presented in the release of the 2018 PISA results include that Indonesia is in the low-performance quadrant with high equity (Public Communication and Community Services Bureau of the Ministry of Education and Culture, 2019). This data reflects the learning conditions, students' backgrounds, including teaching methods of teachers, and various instruments related to the implementation of education, indicating the overall low quality of education outcomes in Indonesia, including madrasahs.

The weaknesses of madrasah in general, evident in the low quality of madrasah graduates, are exacerbated by the negative stigma attached to Islam by groups that are phobic towards the development of Islam. Meanwhile, according to Mohammad Asad (2015), the decline experienced by Islam and its followers must be recognized as part of the consequences of the negligence of Muslims themselves, not due to shortcomings in Islamic teachings. Therefore, the revival of Islamic education becomes one of the paths that must be taken to address this

issue. In connection with this, the concept of a world citizen introduced by al-Faruqi, which aims to convey Islam to the world with a preaching/educational perspective that is more in line with the current global development context (Islamic Religious Council of Singapore, 2005).

Therefore, in accordance to Faisal Ismail (Ismail, 2003), the appropriate, dynamic, creative, innovative, and progressive response of the Muslim community to the various complexities of modernity and globalization today will significantly determine the pattern and quality of Islamic education in general, especially madrasahs and their outcomes in the future. Based on this expression, strategic efforts that madrasahs need to undertake in facing current global competition include:

1. Reorientation and reformulation of the madrasah's vision in facing the era of globalization.
2. Equalization and improvement of the quality of skilled and professional teachers in all madrasahs in Indonesia through improvements in the recruitment system and enhancement of ICT skills.
3. Review of the madrasah curriculum, which aligns with the Islamic vision and accommodates global societal demands while retaining local wisdom.
4. Madrasahs need to have internationally standardized classes and international madrasahs as models for the future while maintaining the uniqueness of the madrasah. The phenomenon of MAN Insan Cendikia (IC) can be used as a concrete step in creating a model madrasah in Indonesia.
5. Government policy support and funding, especially support for advanced, modern, and adequate learning facilities, such as laboratory support, multimedia, and

practical facilities, enabling students to develop optimally.

6. Optimization of the community's role in improving the quality of madrasahs. Community participation is crucial to ensuring the implementation of good and high-quality education.

In addition to internal improvements within madrasahs, it is also necessary to develop the marketing of madrasah services through the "power of information" using various means, both print and digital. Information that is now accessible quickly and easily to people worldwide must be positively acknowledged. Therefore, this "power of information" should be seen as an opportunity that can boost the image of madrasah education, and even Islam itself.

In this regard, according to John R. Silber as cited in Zainal et al. (2014) marketing educational services involves offering quality intellectual services and shaping character comprehensively. Regarding service quality, according to Zainal et al (2017), it is strongly influenced by two variables: perceived service and expected service. From this perspective, customer or service user interest will diminish if the perceived service is less than the expected service. Conversely, customer interest and trust in service providers will increase if the perceived service exceeds the expected service.

Based on this explanation, it can be understood that marketing efforts for madrasah services will receive a positive response if the educational services offered align with the expectations of service users through conveyed slogans and information. Assurance of educational service quality

supported by excellent service marketing is believed to enhance the trust of the modern community.

CONCLUSION

The growth and development of madrasahs in the Islamic world are indeed a form of responsive attitude from the Muslim community to various developments and dynamics in the societies where Muslims reside. Its rapid growth is not only supported by the Islamic cultural love for knowledge but also initiated and even sponsored by the government of that era. These two variables are what subsequently made the capital cities within the Islamic governance as the centre of world civilization.

The globalization of madrasah encounters two main challenges, namely internal challenges and external challenges. Internally, the challenges of madrasah globalization involve weaknesses in the global competitiveness of madrasah institutions. This is indicated by the low quality of learning and the outcomes of madrasah graduates at both local and global levels. On the other hand, the external challenges faced in the effort to globalize madrasah include Islamophobia in the global community, especially in the West, towards the development of the Islamic world, including its education.

Efforts that can be undertaken to address these issues include maximum and integrated efforts among all relevant elements in madrasah management. This is done to enhance the quality and service of madrasah education that aligns with societal expectations, marketing madrasah services to

counteract negative stigmas, and simultaneously create positive trends for the image of Islamic educational institution.

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