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Globalization and Competitiveness in Meeting the Problems and Challenges of Education and Cultural Management SMPIT Gameel Akhlaq Bekasi

Yuwan Sari juniarsih

Universitas Singaperbangsa Karawang, Indonesia

e-mail: yuwansari30@gmail.com

Hinggil Permana

Universitas Singaperbangsa Karawang, Indonesia

e-mail: hinggil.permana@fai.unsika.ac.id

Abstract

The era of globalization full of challenges is an unavoidable period. For this reason, learning institutions, especially Islamic learning, must be able to respond to these challenges by changing the direction and orientation of learning. In experiencing the growth of the globalization era and the competitiveness of this highly environmental nation, both in terms of science and technology, it is necessary to have a defense in order to preserve the existing culture through efficient and effective learning management. SMPIT Gameel Akhlaq Bekasi has core subjects of Cultural Arts. There, students are introduced to cultural diversity because students come from different regions. In the subject of Cultural Arts there is a cultural content from many regions, this creates a sense of love for the cultural diversity of the Indonesian nation. SMPIT Gameel Akhlak Bekasi also emphasizes personality learning through tahfizh and memorizing the Qur'an, this also affects the personality of the students who want to be able to affect the management of learning and culture in schools that cannot be separated from Islamic values in culture and local wisdom of citizens. so that it can print the next generation of quality and can bring Indonesia into a developed country.

Keywords: *Globalization; competitive energy; learning and cultural management.*

Introduction

Culture does have a lot of meaning for the direction of life in total. Geertz in his book "Mojokuto; The Social Dynamics of a City in Java", posits that culture is a system that has great meaning and symbols arranged in a sense in which individuals define their world, express their feelings and give their judgments; patterns of meaning that can be transmitted in historians, embodied in forms that can be through the means by which people communicate, devote, and also develop knowledge, since the culture is a symbolic system, it must be read, translated and interpreted.¹

While Selo Soemardjan and Soeleman Soemardi formulated culture as all the work, taste and also the copyright community. The work of society can produce technology and culture of matter or physical actions necessary by man to control the surrounding nature so that power and results can be carried out for the purposes of society.²

This means that the culture that has developed for now is a culture that can contain meaning as the direction of life of humans in total in order to carry out all their activities. . If culture is a direction of human life in total, then in directing the direction of life, it is necessary to have something that can direct humans in the right direction, namely through the educational process both formally, informally, and non-formally.

According to Koentjaraningrat, the term universal indicates that cultural elements are indeed universal and can be found in the cultures of all nations scattered in various corners of the world. Of the seven elements one of them also contained elements of knowledge. The general knowledge system in sautu is a universal system apparatus related to life and technology because the knowledge of the system is abstract and intangible in the notions of man. System knowledge is very broad because it includes human knowledge of various elements used in everyday life. Many tribes can't survive if they don't know carefully in this season, What kind of fish are moving upstream. Besides, it cannot make tools when it does not know thoroughly regarding the standard characteristics that they use to make tools that

¹ Tasmuji, *Ilmu Alamiah Dasar, Ilmu Sosial Dasar, Ilmu Budaya Dasar* (Surabaya: IAIN Sunan Ampel Press, 2011), 154.

² Ranjabar Jacobus, *Sistem Sosial Budaya Indonesia; Suatu Pengantar* (Bogor: Ghalia Indonesia, 2006), 21.

every culture always has a set of knowledge about nature, animals and people around it.³⁴

National educational and cultural institutions must engage themselves in social, cultural, political and economic struggles in general. This is necessary so that the world of education does not die and is difficult in anticipating the arrival of the era of globalization that chastens all aspects of human life in this era. With various phenomena in the field, it shows that an educational management system in Indonesia still uses very many conventional methods and emphasizes more on development in intelligence or academics in a narrow sense, less paying more attention to the creative development talents of students. In fact, creativity, in addition to being useful for the self-development of students, is also the need for self-realization as one of the highest needs for humans.

Therefore, in a culture it is very necessary to be preserved, namely through education, and education can also provide benefits to maintain an existing culture that looks suitable for the growth of the era during this era of globalization which is always moving. Therefore, in knowing a growth in the era of globalization and the competitive energy of this very complicated nation, both in terms of science and technology, it is necessary to have something defense in the form of preserving the culture that already existed through efficient and effective learning management. An advanced nation is a nation that always participates in understanding the history of its culture. Therefore, it needs something that can maintain a culture through the learning process in experiencing all the cases and challenges that have existed both in the current era and in the future era, in relation to learning management and culture. Until this day, we want to review globalization and the nation's competitive energy to meet the cases and challenges of learning and cultural management at SMPIT(Integrated Islamic Early Menengah School) Gameel Akhlaq Bekasi. So, there is also the purpose of this research is:(a) Comprehensively recognize the interrelationships between learning and culture. (b) Recognizing the consequences of globalization in SMPIT Gameel Akhlaq Bekasi. (c) Recognizing how to compete with SMPIT Gameel Akhlaq Bekasi in global competition.

Maintaining an existing culture of the game with the growth era at the age of globalization is that it is always in motion. Therefore, in experiencing growth at the

³ Dkk Tasmuji, *Ilmu Alamiah Dasar, Ilmu Sosial Dasar, Ilmu Budaya Dasar* (Surabaya: IAIN Sunan Ampel Press, 2011), 160-165.

⁴ Ranjabar Jacobus, *Sistem Sosial Budaya Indonesia : Suatu Pengantar* (Bogor: Ghalia Indonesia, 2006), 20-23.

age of globalization and the competitiveness energy of a nation so complicated it is both in the subject of science and technology, it takes the presence of something defense in the form of something cultural that has gone through efficient and effective management. A thriving nation is a nation that has always understood the history of this culture has it. Creating that requires something controller that can sustain the culture through the learning process in experiencing the whole case and the challenges exist both in the present and the future that will come, in conjunction with learning management and culture. To this day until the mangula about globalization and energy competitiveness of the country was created to meet the management cases and challenges of learning and culture at SMPIT (SMP akam) Gameel Akhlaq Bekasi. So, there is also the purpose of this research is:(a) Comprehensively recognize the interrelationships between learning and culture. (b) Recognizing the consequences of globalization in SMPIT Gameel Akhlaq Bekasi. (c) Recognize how to compete with SMPIT Gameel Akhlaq Bekasi in global competition.

Method

The procedures used in this research are qualitative procedures. In qualitative research, the procedures that are generally used are interviews, observations, and the use of documents. For Sugiyono, the procedure for qualitative research is called a new procedure, because of its recent popularity, it is called post positivistic because it is based on the philosophy of post positivism. This procedure is also pronounced as an artistic procedure, because research is more *sebi* (less patterned), and is pronounced as an interpretive procedure because the information from the research results is more related to the interpretation of information found in the field.

Qualitative research procedures are often said to be naturalistic research procedures because the research is tried in a natural state (natural setting); is also pronounced as an ethnographic procedure, because in the beginning this ordinance was more widely used for research in the field of cultural anthropology; is said as a qualitative procedure, because the information collected and the analysis are more qualitative in nature.

This research was tried at SMPIT Gameel Akhlaq Bekasi which is located on the Yellow Bamboo Line No. 25 During the Rawa Lumbu Bekasi Line, West Java, on Tuesday, May 25, 2021, with an early step in contacting curriculum education personnel who work at SMPIT Gameel Akhlaq Bekasi as representatives of the school, after that controlling the agenda to meet and conduct interviews, and finally compile a report on the results of the research that has been tried.

In the process of collecting information for this research, it is based on one of the characteristics of qualitative research, namely the presence of humans as equipment (instruments). This research is tried using qualitative procedures, namely observation, interviews, and document review. Thus, the information obtained is information from direct observations tried by researchers and information from interviews with educational staff at SMPIT Gameel Akhlaq Bekasi.

After the data is collected, the next stage is data processing that can be processed in accordance with the research code of ethics. Data checking (Editing) is an activity to re-examine the results of recordings or data records that we have collected in a study, whether the results of the recordings are good and can be prepared for further processing or whether the recordings need to be reviewed in order. After that, the data is arranged sequentially and logically so that it is easy to understand and present by the reader.

After the data is collected and a data check is carried out, then data analysis is carried out. In this study, the data were analyzed by descriptive analysis methods. The descriptive analysis method is an effort that collects and compiles data, then another analysis of the data is carried out. The opinion of the analysis of such descriptive data is the data collected in the form of words and images not in the form of numbers, this is due to the application of qualitative methods. In addition, everything collected is likely to be the key to what has already been studied.

Results and Discussion

Education and Cultural Management

A very, very important educational management position in the world of education. Management can be likened to being a "soul" that will move-Life Sports Education. Success and failure in the world of education in achieving goals and objectives are determined by the extent to which the management of Oneness is well-defined. Management as a social process, puts weight on the interaction of good people in and out of formal institutions. In addition, education management is also a strategic alternative to improve the quality of education. Improving the quality of education is not a very light job or task, as in education itself not only with an eye on the problems will be Technical, but covers a wide range of complex and complex issues.

The complexity of the Management Education discourse is driven by the inevitability of its strong philosophical basis to underlie. Management without a strong and sustainable philosophical basis by cultural values can end in wear and

tears. is like a machine that works in a mechanical way and will one day break down. On the contrary, management with a strong philosophical Foundation will last longer and can also be renewed at any time. The need to be the philosophical basis that causes the discourse of educational management to be more complicated and not just technical problems. However, educational institutions can also be understood in terms of places for accountable delivery. The educational institution itself is a social institution. The predicate as a social institution concludes from the fact that an educational institution is a place inhabited by people of different social backgrounds, who subsequently form a union with certain cultural values.

In educational institutions there are different values will meet, unite, work together to realize the goals of the Vision and Mission are the same. Cultural and religious values have the potential to support succession and responsible management of educational institutions. But, at the same time it can also be an obstacle in it. In this context, we can see the existence of power in cultural values in an effort to influence the course of management education. The cultural value that lives in the souls community is almost invisible to the eye-Great Effect On The success or failure of the implementation of the management. With this reality it is not exaggerating when I say that management education has an epistemological foundation to base itself on cultural values. In other words, this is what cultural management is called. (culture-based management).

It's no wonder that it's an illustration of a company raised by Stephen Robins. He stated: "the diversity of cultural backgrounds of the workers is undeniably serious in the work. Hence the experience required to be able to change their philosophy from treating everyone in the same way to recognizing each other's differences in dealing with wealth and different ways that guarantee employee loyalty and increased productivity. While, at the same time, do not discriminate against."⁵

What Robins stated clearly departs from assumptions on the needs of multiculturalism in the midst of society, as well as the values and culture of each group or member of the organization. So it is clear from Stephen Robins' statement above that we find the existence of distinctive values, which provide specificity in society that can support the implementation of educational values wisely, on target and also uninterrupted from local culture In this context, the implementation of education management properly requires the role of local budala 'literate' leaders or realizing the existence of a multicultural society as a very useful asset for the interests and ideals education, which is to educate the nation's children who are self-aware.

⁵ Stephen Stolp, *Leadership for School Culture*, 1994.

Besides, the appearance of the style-based culture this is also demands of the times that has changed. We all know that by and large, education is a reflection of the condition of a country and the social political forces of middle power. To see the power of the social political motor that can also predict the form of education. Therefore, education is a reflection of the order of rulers there. Educational culture is, is a reflection of the contemporary era and the power of being a winner. Therefore, education cannot be removed from political color.⁶

Given that in the world of education, there are still power relations that are political, the problem of education will also be increasingly political when the government is involved in it. Michael W. Apple as quoted by H.A.R. Tilaar said that the applicable educational curriculum is nothing but a means of indoctrination of a system of power.⁷

Through the curriculum, the government has made education an engineering tool in order to maintain its power structure. On another occasion, Paulo Freire also mentioned. That schools also play a role as an efficient tool of social control in an effort to maintain qua status.⁸

In an authoritarian country that embraces the government of totalitarianism, the government can restrict individual freedom with the problem of a uniform educational policy for everyone who studies. For this kind of authoritarian state, education displays its political power to dominate society. The government can really regulate education, because the purpose of education for him is to make people a tool of the state.⁹

Again this is the reason that education is based on local culture, not to sharpen differences in the midst of the life of a pluralistic country, but as an attempt to realize differences and appreciate differences. So that will be born souls that are strong in culture and firm in identity. Furthermore, an education-based culture is the embodiment of the results of reforms. Reform education through democratic education, according to Zambroni, can be done in three aspects of selected education, and management. Aspects of the arrangement are focused on curriculum reforms related to the formulation of educational objectives, implementation of competency-

⁶ Kartini Kartono, *Tinjauan Politik Mengenai Sistem Pendidikan Nasional: Beberapa Kritik Dan Sugesti* (Jakarta: Pradnya Paramita, 1997).

⁷ Tilar H.A.R, *Kekuasaan Dan Pendidikan: Suatu Tinjauan Dari Perspektif Studi Kultural* (Magelang: Indonesiatara, 2003).

⁸ Paulo Freire, *Politik Pendidikan: Kebudayaan, Kekuasaan Dan Pembebasan*, Terj. Agung Prihantoro Dan Fuad Arif Fudiyartanto (Yogyakarta: Pustaka Pelajar, 2000).

⁹ Kartini Kartono, *Tinjauan Politik*, n.d.

based curricula (computer-based competitors), a paradigm shift in teacher work from responsibility towards accounting and implementation of the With Basic Education Concept of Community and portfolio use. The professionalism aspect aims to restore the rights and authority of the teacher in carrying out the duties he has set. This aspect can be achieved through the development of awareness of the political rights of the teacher and giving the teacher the opportunity to develop himself. While aspects of management education aim to change the centers of educational decision and control. Aspects of management reform can be carried out in two ways. First, it provides a wider opportunity for educational institutions to make decisions related to education. The form of this policy is to improve School Management (School Based Management). Secondly, provide sufficient opportunities for the community to participate in the implementation of education. This policy may be realized in the form of community-based education (community-based education). The problem of community-based education is a new discourse for the people of Indonesia. As previously explained, that is, the world of education is intensely correlated with the world of politics, society is also related to educational reforms requiring a change in the concept of centralized education from centralized to replace education oriented to a government-oriented (government-oriented) society. Fundamental change in the world of politics requires events of change also in the field of education.¹⁰

The relationship between education and culture According to Dewi Turgaini (2011), it is stated that: Article 1 of Law No. 20 of 2003 concerning the National Education System defines education as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, as well as the skills needed by themselves, society, nation, and State. From that definition, education is a conscious and planned effort. awareness and planning as to where education should be directed, will our education be directed westward, eastward, or rooted in tradition? Meanwhile, Koentjaraningrat interprets culture as a whole system of ideas, belonging to the human self by learning. Thus, culture arises as a result of learning.¹¹

Of course the definition of learning is not limited to school but rather the result of filtration of habits which are then inherited and incorporated into institutions of doctrine are incorporated constitutionally and contain wisdom, which ultimately

¹⁰ Zamroni, *Pendidikan Untuk Demokrasi: Tantangan Menuju Civil Society* (Yogyakarta: Bigraf, n.d.

¹¹ Ibid

the choice on the successor of society will be to defend it or destroy it. This definition should be interpreted as a body, which is not primary so that this culture as a result of thinking in a feeling if initiative, and sports which are then used as indicators of the character of human education is a culture, because it is related to culture. The task of education is to pass on cultural values as a result of the mind, despite the taste, though *karsa*, as well as the last sport. Education plays the role of a cultural guardian so that in designing the educational curriculum we must not go out of the cultural roots and the environment of society. Education is directed at cultural realities rooted in old, present, and future traditions.

Chopsticks Gameel morality from the beginning, there was an Islamic oddity About The flagship program is to produce a younger generation who can read the Qur'an ' well. Not only to read but also to practice the tajwid correctly and be able to observe the contents of the Qur'an' an. Its activities also began to be related mornings they were taught or introduced with *dhuha*, Navy (AI) books and others. The goal of SMPIT Gameel morality is not only to nurture the next generation of intelligent academic fields, but also its courtesy and faith so that the Foundation so that students can experience competition outside. So, the main target of SMPIT Gameel's morality is more emphasis on the personality and mentality of the students out of solid, so that from there the students can feel the competition outside so much.

Problems and Challenges of Islamic Education Management

In multicultural-based learning management, there are various challenges experienced, one of which is the cultural diversity of students. With the variety of cultures of student participants, of course, it is a big challenge for learning managers to be able to meet the needs of student participants with different cultures and of course with different needs. Linked to this case, in order to meet the needs of students with different cultures, SMPIT Gameel Akhlaq Bekasi has a core subject of Cultural Arts. There, the students were introduced to cultural diversity because students came from different regions. In the subject of Cultural Arts there is a cultural content of many regions. From this point on, students can unite different regions. Not only that, there are lessons in Sundanese as a content of local culture. For extracurriculars, in experiencing global challenges, SMPIT Gameel Akhlaq Bekasi has also provided an English Club so that students can grow more.

After that, with a variety of students, various personalities and needs, a quality educator is certainly needed. This is a challenge for learning managers to continue to produce and upgrade quality educators. In improving the quality of

educators, at SMPIT Gameel Akhlaq Bekasi every year there is training for teachers and teachers must also participate in MGMP (Subject Teacher Deliberation) or deliberations of all teachers meeting in the Bekasi city area. All teachers must explore the community because in that community there is also a need for training. One of them is training for subjects Indonesian and English. At SMPIT Gameel Akhlaq Bekasi, there are also trainings such as reading the navy (AL) quran. This is a special week for teachers to upgrade teachers in terms of the Quran.

Still in the context of cases and challenges experienced in learning and cultural management, including Political Policy. Sort of like we know that politics wants to influence its special policies in the field of learning. Policy changes in learning must always be there, so learning managers must be able to get used to the changes that are intertwined. For example, when there is a change in the minister of learning to change the learning curriculum. Until, you don't want learning managers to be obliged to get used to the change. Answering this matter, the source said that of course all teachers have a headache because of that matter, especially from the administration. "But Alhamdulillah, currently the RPP has 1 sheet, so it is easier. If in the past, right, until the sheets were finished from the beginning of the curriculum that changed, of course, it would be a headache for schools, only klo there is socialization there is a time when mah no longer, klo is currently using the pandemic curriculum well, the name is the emergency curriculum, after that there is a change of ministers who make the new program is independent learning, well from there there has been a change, the change is for example In the RPP for the creation of Basic Administration, so the teacher is not struggling with the basic administration but he can explore himself. after that there is a method method in Learning in rpp one sheet which was previously a lot and muter muter to some details well it is one of the independent learning programs, for teachers there is also a work program such as teacher mobilization after that in MGMP also a lot for independent learning, well suitable corona arrived independent learning only for a while the conclusion was changed again so the curriculum emergency curriculum throughout the pandemic was the marker indicators were trimmed which was previously 100% to 50% so students are not required to customize modules 100% very not 50% Until from that a new KD was created not KD 2013 but intersected and there is also an independent curriculum, teachers who want to sort out teachers want to use the district which is so throughout this corona there is a discount for their students not need to understand the indicators 100% but that means they are also educated there is a value of practice after that there is a value of personality value that is very meaningful to do.

Alhamdulillah, there is no problem, because we take care of health too, take care of the immunity of the children and other teacher teachers," he explained.

SMPIT Gameel Akhlaq has also conducted face-to-face education. But by constantly blocking the incoming student participants. Especially because the participants in the 9th grade students are about to graduate quickly so they don't often go to school anymore. So those who entered were only the 7th and 8th grades. As well as the return is also more lightning. Which generally comes back at 4 p.m. at this time at half past 1 o'clock. All teachers and those in the school area in swab antingen first.

We are still experiencing some chain problems from the bottom of learning to the big learning. The low quality at the lower school level is very meaningful to be overcome quickly because it greatly affects the next learning, there are some internal learning problems experienced, such as low equal distribution of learning opportunities and the number of graduates who do not continue to a greater level of learning, low internal and external efficiency, and others. The results of the study are presented completely and according to the scope of the study. The results of the study can be supplemented with tables, figures, and/or graphs. But the use of tables, figures, or graphs is only as a truly substantial supporting material, for example statistical testing tables, graphs of model test results, and so on. The use of too long tables is not recommended in this section.

Conclusion

Globalization has various consequences for aspects of life. One of them makes there a tendency to homogenize culture. Cultural globalization is the spread of culture from outside that makes uniformity throughout the country. The spread of something cultural is about to have a great impact on social life in the community. What a lightning change in the culture of citizens resulting from intense consumption of culture due to globalization. Cultural influences can be seen from behavior, norms and also visible cultural values. The phenomenon in citizens when looking at the culture that is currently very loved by Indonesians is western culture which is mistaken for modern culture.

SMPIT Gameel Akhlaq was born out of a Concern for the moral crisis of the islamic generation that has been far from the Qur'an and sunnah. Especially in the days of Globalization that upholds freedom and Ghozwul Fikr, whose goal is childhood. Until then, good cooperation between parents and teachers is needed to educate them in an area that is Islamic and conducive to their age. By practicing the

concept of learning and playing and instilling personality from an early age until it is about to continue to be easy and suitable to pass on wisdom and kindness to them.

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