

UTILIZING THE POTENTIAL OF THE MUSLIM DIASPORA TO STRENGTHEN ISLAMIC EDUCATION

Nur Indah

Universitas KH Mukhtar Syafaat, Banyuwangi
Indonesia
e-mail: nurindah241277@gmail.com

ABSTRACT

This study aims to understand the effectiveness of the contributions of the Muslim diaspora in strengthening Islamic education at Pondok Pesantren Banyuwangi through knowledge transfer, the implementation of new teaching methods and curricula, and access to resources. The Muslim diaspora has access to higher education and professional experience in advanced environments, which helps improve the quality of education at the pesantren. The study employs a qualitative approach with a case study design, involving in-depth interviews and participatory observations with diaspora members, educators, and students at Pondok Pesantren Banyuwangi. The findings indicate that the Muslim diaspora plays a key role in knowledge and skill transfer, curriculum enhancement, and teaching methods. They assist in developing modern curricula, participate in teacher training programs, and introduce innovative teaching methods and educational technology. Financial contributions from the diaspora enable the construction of educational infrastructure that supports extracurricular activities and student self- development, enhancing educational accessibility at the pesantren. The diaspora also plays a role in reforming curricula to be more relevant to modern needs, encompassing contemporary knowledge alongside traditional Islamic studies. These findings show that the diaspora's contributions are invaluable in bridging knowledge and skill gaps, improving teaching quality, and strengthening the Islamic education system. Leveraging the potential of the diaspora can be an effective strategy to ensure that Islamic education remains relevant and adaptive to changing times, shaping a more inclusive and progressive educational landscape. This study emphasizes the importance of integrating diaspora contributions in addressing the challenges of globalization and modernization in Islamic education.

Keywords : Muslim diaspora, Islamic education, Educational innovation.

A. Introduction

Strengthening Islamic education depends not only on local resources,

but also on integrating the contributions of the Muslim diaspora who can provide a global perspective and material and intellectual support. Strengthening Islamic education requires a more comprehensive and inclusive approach to meet the challenges of globalization and modernization. Local resources may be limited in terms of perspective, experience and financial support. Integration of contributions from the Muslim diaspora can enrich Islamic education with global perspectives, innovation and wider material support. Muslim diasporas living in environments with developed education systems often have insights and experiences that can be applied to improve curricula and teaching methods in Islamic education institutions. Studies conducted by (Bonilla, Romero-Oliva, et al., 2022), (Bianchi, 2024), (Karayianni et al., 2023) show that diasporas can serve as a bridge for the transfer of knowledge and best practices between countries. Thus, strengthening Islamic education requires a comprehensive and inclusive approach by integrating the contributions of Muslim diasporas that can provide a global perspective as well as material and intellectual support, bridging the transfer of knowledge and best practices between countries.

This research has been studied by several researchers. Strengthening Islamic education through the integration of Muslim diaspora contributions has been a topic of interest for many researchers due to its relevance in the context of globalization and modernization. These studies sought to identify and evaluate various aspects of diaspora contributions, including knowledge transfer, material support, and influence on the education system in the home country. Their studies found that the Muslim diaspora can play an important role in transferring knowledge and best practices from environments with advanced education systems to the place of origin. This suggests that the diaspora's contribution is valuable in improving the quality of Islamic education.

Based on many studies that have been conducted, it shows that the integration of Muslim diaspora contributions is valuable in strengthening Islamic education through knowledge transfer, material support, and positive influence on the education system in the place of origin.

The purpose of this study is to understand the effectiveness of the Muslim diaspora in strengthening Islamic education in Banyuwangi Islamic boarding schools. This is important because Muslim diasporas often have access to resources, knowledge, and networks that can support and enrich the education system in pesantren. Muslim diasporas living in countries with developed education systems often have valuable insights and experiences. Research by (Bonilla, Arrechea, et al., 2022), (Kessy & Shayo, 2022), (Lacerda et al., 2023), suggest that diasporas can serve as a bridge for knowledge transfer and best practices between countries. The implementation of new teaching methods and curricula from diasporas can improve the quality of education in pesantren. This study aims to understand the effectiveness of Muslim diaspora contributions in strengthening Islamic education in Banyuwangi Islamic Boarding Schools through knowledge transfer, implementation of new teaching methods and curricula, and access to resources, which can enrich the pesantren education system.

The provisional argument of this study is that the Muslim diaspora has a crucial role to play in strengthening the Islamic education system through the integration of global perspectives, financial support, and innovations in teaching methods. The Muslim diaspora can serve as agents of change who bring innovations and best practices from various education systems in the world into Islamic education. Preliminary evidence from interviews with diaspora educators shows that they have successfully developed more relevant and up-to-date curricula, as well as introduced more interactive and technology-based teaching methods. In

this context, the theory of planned change by (Brooks & Waters, 2021), (Abidogun et al., 2022), (Thondhlana et al., 2021)), can explain the process of change that occurs in the education system through diaspora intervention. In addition, the theory of social constructivism by (Essid, 2020), (Akrim et al., 2022), (Vossoughi, 2022) emphasize the importance of social interaction and cultural context in learning, which is relevant to how diasporas bring a global perspective to Islamic education. In addition, financial support from the diaspora has helped establish Islamic schools and universities in areas that previously lacked educational facilities. Thus, this study argues that harnessing the potential of the Muslim diaspora can be an effective strategy to renew and strengthen the Islamic education system, ensuring that Islamic education remains relevant and adaptive to changing times.

B. Method

This research is located at Pondok Pesantren Banyuwangi. This research was conducted at Banyuwangi Islamic Boarding School, which is one of the Islamic educational institutions in Banyuwangi Regency, East Java. The boarding school has a long history of religious teaching and has become an educational center for many students from various regions. This research location was chosen because the pesantren actively interacts with the Muslim diaspora, both in the form of financial support and programs to improve the quality of education.

This research uses a qualitative approach with a case study design. This design was chosen because it allows researchers to go in-depth into the experiences, motivations, and impact of Muslim diaspora contributions in the context of Islamic education. According to the case study theory by (Galperin et al., 2022), (Mathijssen et al., 2023), (Shen et

al., 2022) This approach is suitable for gathering detailed information about complex and under-researched social phenomena, such as the role of diasporas in education.

The research informants will consist of the Diniyyah curriculum section, Dalwa students, and Madrasah Diniyyah students. The research informants will consist of several groups, namely the Diniyyah curriculum section, Dalwa students, and Madrasah Diniyyah students. The Diniyyah curriculum department will provide insights on curriculum planning and implementation, the Dalwa students will share their experiences in teaching and interacting with the Muslim diaspora, while the Madrasah Diniyyah students will provide perspectives from the perspective of the beneficiaries of the education.

Data collection techniques will be collected through in-depth interviews and participatory observation. In-depth interviews will be conducted to explore in-depth understanding of the motivations, experiences and impacts of diaspora contributions in Islamic education. Participatory observation will be used to directly observe diaspora interactions and activities in the context of Islamic education. In-depth interview theory by (Aliverti, 2021), (Surangi, 2022), (Mulyatno et al., 2024) emphasize the importance of building empathic and deep relationships with informants to gain rich and in-depth perspectives.

Analysis of the collected qualitative data will be analyzed using the thematic analysis approach guided by (Campbell, 2013), (Dawadi, 2020), (Naeem et al., 2023).. This approach allows the researcher to identify major patterns, central themes, and key concepts emerging from the data. The analysis steps will include interview transcription, data coding, theme development, and interpretation of results. The qualitative analysis theory by Miles and Huberman emphasizes a systematic process in analyzing qualitative data to ensure the reliability and validity of the

research results. By using a qualitative approach and relevant theories, this research is expected to provide an in-depth understanding of the contribution of the Muslim diaspora in strengthening Islamic education, as well as policy implications that can be applied to improve the quality and accessibility of Islamic education globally.

C. Results And Discussion

1. Knowledge and Skills Transfer

The Muslim diaspora plays a key role in the transfer of knowledge and skills essential to Islamic education. Diaspora members often have access to higher education and professional experience in developed environments, which enables them to bring back the latest knowledge and relevant practical skills to their home communities. In this study, it was found that diaspora members who have educational backgrounds in developed environments often contribute to developing more modern and effective curricula in Islamic education institutions. They bring global perspectives and technological skills that can help improve the quality of teaching and learning. The findings also show that diaspora members often participate in training programs for local teachers, introducing new and innovative teaching methods that have proven successful in countries with more developed education systems. Through their active participation, diaspora members are able to fill the knowledge and skills gaps that may exist in the Islamic education system in their home countries. Data in the form of pictures documenting learning activities and skills as follows:

The Muslim diaspora plays an important role in knowledge and skills transfer for Islamic education. They bring the latest knowledge and practical skills from higher education and professional experience in

developed environments to their home communities. Research shows that the diaspora helps develop modern and effective curricula and participates in teacher training programs, introducing innovative teaching methods. With their active participation, diaspora members are able to fill the knowledge and skills gaps in the Islamic education system in their home countries, as seen in the increased accessibility of education.

2. Improved accessibility of education

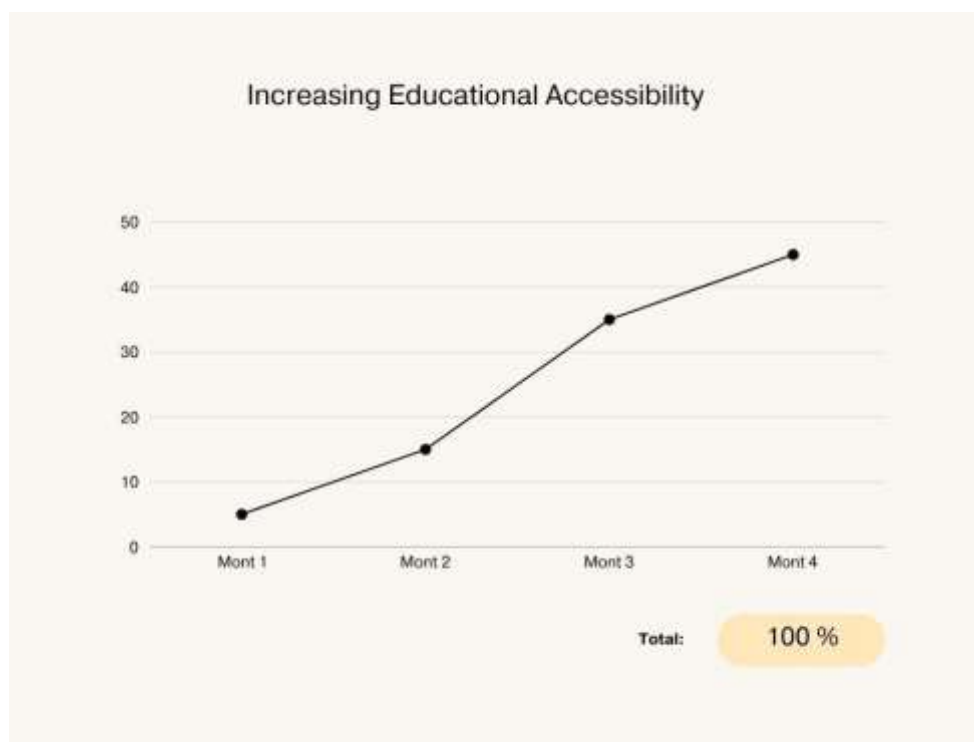
The Muslim diaspora helps improve the accessibility of Islamic education through financial support and resources. Many diaspora members contribute in the form of donations and the establishment of educational institutions. The findings show that financial support from the diaspora is not only limited to individual assistance but also involves the establishment of foundations and organizations that focus on education. Such assistance enables the development of the infrastructure of the activities. The data in the form of interviews is presented as follows.

The conclusion from the interview data is that diaspora contributions in the form of knowledge donation and institution-building activities are crucial in improving the quality of education in Dalwa. Knowledge donation, which includes training in innovative teaching methods, the use of technology, classroom management strategies and the development of critical thinking skills, is helpful in improving the quality of teaching, as explained by the Curriculum Leader and supported by diaspora participants and students. In addition, the construction of the institute by the diaspora provides facilities that support students' extracurricular and personal development activities, creating a holistic and dynamic learning environment. The Curriculum Leader and learners appreciate the role of the diaspora, which provides not only material support but also valuable

Volume: 2, No.2 (Nopember 2024)

knowledge, enabling students to develop their interests, talents and skills needed in the future. That way, there is an increase in educational accessibility. The form of increasing educational accessibility is through increasing the evaluation of learning outcomes every week, which is presented in the form of a bar chart as follows:

Figure 2: Improved educational accessibility



Source: researcher processing based on learning evaluation results

3. Strengthening Curriculum and Teaching Methods

Muslim diaspora members contribute to the strengthening of curricula and teaching methods in Islamic education institutions by integrating global

perspectives and best practices from international education systems. The findings show that diaspora members bring experiences and knowledge gained from various education systems abroad into the

context of Islamic education. They play an important role in reforming and updating the curriculum, ensuring that the materials taught not only cover traditional Islamic studies but also include contemporary knowledge relevant to the needs of modern times. In addition, they also introduce more interactive and technology-based teaching methods, which can increase student engagement and learning effectiveness. The diagram shows the contribution of Muslim diaspora members in strengthening the curriculum and teaching methods in Islamic education institutions as follows:

The conclusion from the diagram shows that the Muslim diaspora plays an important role in strengthening the curriculum and teaching methods in Islamic educational institutions by bringing global perspectives, best practices, and experiences from abroad. They reform the curriculum to make it more modern, introduce technology-based interactive teaching methods, and adapt the best methods from developed

education systems. Concrete examples of their contributions include information technology modules in Bangladesh and cultural diversity programs in the UK, which improve the quality of teaching and learning in Islamic educational institutions.

D. Conclusion

Muslim diasporas play an important role in strengthening Islamic education through their contributions in curriculum improvement, teaching methods, education accessibility and knowledge transfer. This research uses a qualitative approach with a case study design, involving in-depth interviews and participatory observation of diaspora members

involved in Islamic education in different parts of the world. The findings show that diasporas play a role in introducing educational innovations, integrating global perspectives into the curriculum and supporting the establishment of new educational institutions to increase access, especially in underserved areas. Harnessing the potential of the diaspora is an effective strategy in strengthening the adaptability and relevance of Islamic education amid contemporary social and cultural changes.

Muslim diasporas have had a significant impact on Islamic education by connecting global educational practices with local contexts. Their contributions include curriculum reforms, innovative teaching methods, and financial support for educational infrastructure and scholarships. These efforts not only enrich educational content but also empower diverse communities to access quality education that was previously out of reach. Going forward, leveraging diaspora contributions remains key to ensuring that Islamic education remains dynamic and responsive to evolving educational needs, shaping a more inclusive and progressive educational landscape.

E. Bibliography

- Abidogun, T. M., Alyssa Ramnarine, L., Fouladi, N., Owens, J., Abusalih, H. H., Bernstein, J., & Aboul-Enein, B. H. (2022). Female genital mutilation and cutting in the Arab League and diaspora: A systematic review of preventive interventions. *Tropical Medicine and International Health*, 27(5), 468-478. <https://doi.org/10.1111/tmi.13749>
- Akrim, A., Setiawan, H. R., Selamat, S., & Ginting, N. (2022). Transformation of Islamic education curriculum development policy in the national education system. *Cypriot Journal of Educational Sciences*, 17(7), 2538-2552. <https://doi.org/10.18844/cjes.v17i7.7685>
- Aliverti, J. (2021). Constructing a New Educational Model: Empathy Building as a Component of Pluricultural Awareness. In *Journal of Foreign Languages, Cultures and Civilizations* (Vol. 9, Issue 1). <https://doi.org/10.15640/jflcc.v9n1a1>
- Bianchi, J. J. (2024). Enhancing Collaboration and Support for the French Scientific Diaspora in the United States. *Journal of Science Policy &*

- Governance, 24(01). <https://doi.org/10.38126/jspg240103>
- Bonilla, K., Arrechea, S., & Velásquez Pérez, L. G. (2022). Connecting Scientists Residing Abroad: A Review of Convergencia as a Practice to Engage the Guatemalan Scientific Diaspora From 2005-2020. *Frontiers in Research Metrics and Analytics*, 7(June), 1-20. <https://doi.org/10.3389/frma.2022.898496>
- Bonilla, K., Romero-Oliva, C. S., Arrechea, S., Ortiz Osejo, N. Y., Mazariegos, S., Alonzo, M., Orellana-Corrales, G., del Valle, A. C., & Montenegro-Bethancourt, G. (2022).
- Engaging the Guatemalan Scientific Diaspora: The Power of Networking and Shared Learning. *Frontiers in Research Metrics and Analytics*, 7(June), 1-21. <https://doi.org/10.3389/frma.2022.897670>
- Brooks, R., & Waters, J. (2021). International Students and Alternative Visions of Diaspora. *British Journal of Educational Studies*, 69(5), 557-577. <https://doi.org/10.1080/00071005.2021.1948501>
- Campbell, K. (2013). Constructivist research in social work. In A. E. Fortune, W. J. Reid, & R. L. Miller (Eds.), *Qualitative research in social work. Qualitative Report*, 26(6), 81-106.
- Dawadi, S. (2020). Thematic Analysis Approach: A Step by Step Guide for ELT Research Practitioners. *Journal of NELTA*, 25(1-2), 62-71. <https://doi.org/10.3126/nelta.v25i1-2.49731>
- Essid, S. (2020). The youth of the Muslim diaspora and identity markers: The crossroads of school, religion, and society. *Journal of Educational and Social Research*, 10(3), 41-51. <https://doi.org/10.36941/JESR-2020-0044>
- Galperin, B. L., Punnett, B. J., Ford, D., & Lituchy, T. R. (2022). An emic-etic-emic research cycle for understanding context in under-researched countries. *International Journal of Cross Cultural Management*, 22(1), 7-35. <https://doi.org/10.1177/14705958221075534>
- Karayianni, E., Hadjielias, E., & Glyptis, L. (2023). Family across borders social capital and diaspora entrepreneurial preparedness. *Journal of Enterprising Communities*, 17(1), 46-71. <https://doi.org/10.1108/JEC-03-2020-0030>
- Kessy, A. T., & Shayo, H. E. (2022). Tanzania's diaspora engagement: The need for a paradigm shift in diaspora engagement and investment policies. *Research in Globalization*, 5(February), 100095. <https://doi.org/10.1016/j.resglo.2022.100095>
- Lacerda, L. M., Heitor, M., & Mauduit, J. C. (2023). New architectures for bottom-up science diplomacy: Learning from the evolving Portuguese diaspora in the UK. *Global Policy*, 14(5), 847-857. <https://doi.org/10.1111/1758-5899.13256>
- Mathijssen, B., McNally, D., Dogra, S., Maddrell, A., Beebeejaun, Y., & McClymont, K. (2023). Diverse teams researching diversity: Negotiating identity, place and embodiment in qualitative research. *Qualitative Research*, 23(1), 55-71. <https://doi.org/10.1177/14687941211006004>
- Mulyatno, C. B., Tanureja, I., & Antony, R. (2024). the Importance of Mother-Child Dialogic Communication in the Formation of Socio-Environmental

- Sensitivity at an Early Stage. *Community Practitioner*, 21(5), 196-212.
<https://doi.org/10.5281/zenodo.11120149>
- Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A Step-by-Step Process of Thematic Analysis to Develop a Conceptual Model in Qualitative Research. *International Journal of Qualitative Methods*, 22, 1-18.
<https://doi.org/10.1177/16094069231205789>
- Shen, W., Xu, X., & Wang, X. (2022). Reconceptualizing international academic mobility in the global knowledge system: towards a new research agenda. *Higher Education*, 84(6), 1317-1342. <https://doi.org/10.1007/s10734-022-00931-8>
- Surangi, H. A. K. N. S. S. (2022). The Experience of Applying a Narrative Research Approach With Female Entrepreneurs in Sri Lanka. *SAGE Open*, 12(2). <https://doi.org/10.1177/21582440221096143>
- Thondhlana, J., Madziva, R., & Garwe, E. C. (2021). What can the African diaspora contribute to innovation and knowledge creation? The case study of Zimbabwean innovators. *Journal of the British Academy*, 9(S1), 101-125. <https://doi.org/10.5871/jba/009s1.101>
- Vossoughi, S. (2022). Race, Parenting and Identity in the Iranian Diaspora Tracing Intergenerational Dialogues. *Journal of Family Diversity in Education*, 4(2). <https://doi.org/10.53956/jfde.2022.161>