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## Islamic Education Dynamics in the Globalization Era

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*Modernization of Islamic Education, Integration of Islamic Values, Challenges of Globalization*

### Abstract

In the era of globalization, Islamic education faces complex challenges and emerging opportunities that demand strategic adaptation to maintain both its relevance and authenticity. This study aims to investigate the impact of globalization on Islamic education, identify prevailing challenges, propose strategies for integrating Islamic values into modern pedagogy, and formulate models that align with contemporary educational demands. Employing a library research method with a qualitative descriptive approach, this study draws upon primary and secondary sources, including scholarly journals, books, and institutional reports. The findings reveal that globalization has positively influenced Islamic education through digital access, academic collaboration, and curriculum innovation, yet it also introduces significant threats such as identity crises, scientific dichotomy, and moral erosion among youth. The study proposes an integrated educational framework encompassing value-based curricula, digital pedagogy, character education, institutional modernization, and global competence development. The implications of this research suggest that Islamic education must adopt an interdisciplinary, technologically adaptive, and culturally resilient model to foster a generation that is both spiritually grounded and globally competitive. Unlike previous studies focusing narrowly on either modernization or Islamization, this research offers a comprehensive strategy to transform Islamic education into a globally relevant yet doctrinally authentic system. These findings contribute to scholarly discourse and provide practical guidance for policymakers, educators, and Islamic educational institutions in navigating the complexities of globalization.



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## Introduction

Globalization has become an inevitable phenomenon in the life of modern society. The development of information technology, economic integration, and cross-border cultural exchange has had a significant impact on various aspects of life, including Islamic education (Lundeto, 2023). The process of unifying the world that has occurred due to the rapid exchange of information, ideas, and values has resulted in its own challenges for

the religious education system based on traditional values (Cahyadi, 2024). According to Azra (2018), Islamic education as an institution responsible for transmitting Islamic teachings and values faces a dilemma between maintaining the authenticity of teachings and adapting to global demands.

The history of Islamic education reflects the complex dynamics between tradition and modernity. From the heyday of Islamic civilization to the colonial era, Islamic education has undergone various transformations in response to social and political changes (Shah & Muhid, 2020). The development of Islamic educational institutions such as Islamic boarding schools, madrasas, and Islamic universities reflects efforts to adapt to the changing times while maintaining fundamental values (Yemmardotillah et al., 2024). (Zuhdiah et al., 2024) states that traditional Islamic education that focuses on the teaching of the Quran, Hadith, and fiqh has evolved to accommodate modern science in its curriculum, albeit with varying degrees of success and resistance.

The era of globalization with the main characteristics of advances in information and communication technology has created a new space for the dissemination of knowledge and values that go beyond conventional boundaries (Mustari, 2023). Islamic education is faced with the fact that learners now have unlimited access to a wide range of information and perspectives that sometimes contradict traditional Islamic values (Sholicha & El-Yunusi, 2024). This challenge is complicated by the emergence of transnational movements promoting diverse interpretations of Islam, from liberal to conservative, all of which compete to influence the direction of Islamic education.

The modernization of Islamic education is an inevitable response to the demands of globalization. Efforts to integrate modern science and Islamic teachings have become the main focus of contemporary Islamic education reform (Anwar & Ridlwan, 2024). The concept of Islamization of science introduced by Muslim thinkers such as al-Faruqi and al-Attas tried to offer a theoretical framework for integrating Islamic epistemology with modern disciplines (Muhibuddin, 2022). Meanwhile, Falah et al., (2024) argue that a more contextual and dialogical approach to Islamic traditions is needed to enable Islamic education to remain relevant in a global pluralistic society.

The impact of globalization on Islamic education has both positive and negative dimensions that need to be critically studied. On the one hand, globalization has opened up opportunities for Islamic education to expand its reach and improve quality through the adoption of modern teaching methodologies and educational technology (Isti'ana, 2024). Access to global literature and academic exchange has enriched intellectual discourse in Islamic education (Prabowo et al., 2025). However, as revealed by Rakhmah et al., (2025), globalization also brings the threat of cultural homogenization and marginalization of local values that can erode Islamic identity in the context of education.

The main challenge for Islamic education in the era of globalization is to develop an educational paradigm that is able to prepare the Muslim generation to participate in the global economy while maintaining moral and spiritual integrity based on Islamic teachings (Putra, 2023). This entails a reconceptualization of the goals of Islamic education that focuses not only on the development of individual piety but also the ability to contribute to the collective well-being of human beings (Khasanah et al., 2022). According to Marzuki et al., (2025), Islamic education needs to develop critical thinking and creativity that allows students to reinterpret Islamic traditions in modern contexts without losing their spiritual essence.

The implementation of Islamic values in the context of global education requires an innovative pedagogical approach. The use of digital technology in religious learning, the development of contextual curriculum, and student-centered teaching methodologies are strategies that can be used to revitalize Islamic education (Nawawi et al., 2023). An interdisciplinary approach that integrates Islamic sciences with science, humanities, and social sciences can help students understand the relevance of Islam in various aspects of modern life (Mukarom et al., 2023). As emphasized by Nuralim & Ghafirin (2023), the development of digital literacy and critical thinking is also an important component in equipping learners with the ability to filter information and values in a complex media landscape.

The future of Islamic education in a global context will be determined by its ability to carry out meaningful transformations while maintaining fundamental principles (Harini et al., 2023). The development of an integrative and inclusive epistemology of Islamic education is the key to overcoming the dichotomy between religious science and general science which has long been an obstacle in the modernization of Islamic education (Syafi'i, 2022). The formation of moral character based on universal Islamic values such as justice, compassion, and social responsibility can be the basis for developing a globally relevant and doctrinally authentic model of Islamic education (Sastraatmadja et al., 2024). As stated by Afista et al., (2021), Islamic

education in the era of globalization needs to emphasize the ability to coexist peacefully in a multicultural society while making a positive contribution to human civilization as a whole.

The novelty of this research lies in its comprehensive synthesis and strategic framework for reforming Islamic education within the context of globalization by integrating value-based Islamic identity formation, technology-enhanced pedagogy, and global competency development. While prior studies such as Anwar & Ridlwan (2024) and Muhibuddin (2022) have emphasized the Islamization of science or historical contextualization of Islamic education (Zuhdiah et al., 2024), this study offers a multi-pronged strategic model combining integrative curriculum design (Kusumawati, 2024), digital technology utilization (Faqihuddin, 2024; Kholili, 2025), and institutional modernization (Dwiayama, 2025). Furthermore, it distinguishes itself from works like Chairudin & Widodo (2024), which focus solely on international collaborations, by emphasizing practical and localized strategies such as project-based learning (Lubis et al., 2024) and character education rooted in monotheism (Suryani & Mazani, 2024). This approach offers a holistic roadmap not only for academic relevance but also for moral resilience in facing cultural homogenization and identity dilution.

## Materials and Methods

This study uses a library research method with a qualitative descriptive approach. This method was chosen to analyze the phenomenon of Islamic education in the context of globalization through a literature review related to the modernization of Islamic education, the integration of Islamic values, and the challenges of globalization. The qualitative descriptive approach allows researchers to describe in depth the dynamics of Islamic education in the face of globalization currents based on relevant literature sources.

The data sources in this study consist of primary data and secondary data. Primary data includes books on Islamic education and globalization, research journals such as the *Journal of Islamic Education Studies*, and official documents from Islamic education organizations. Secondary data include scientific articles, results of previous research, general books on globalization that provide additional context for this research.

Data collection is carried out through documentation techniques by collecting and studying various related literature. The collected data is then analyzed using content analysis techniques with stages of data reduction, data presentation, data interpretation, and conclusion drawing to answer the formulation of research problems on Islamic education in the era of globalization.

To ensure the validity of the data, this study uses a source triangulation technique by comparing data from various literature and expert perspectives in the field of Islamic education and globalization. Historical-philosophical, sociological, and comparative approaches are also used to gain a comprehensive understanding of the position and development of Islamic education in facing the challenges of the global era

## Results and Discussions

### *The Impact of Globalization on Islamic Education*

#### *Positive Impact*

Globalization has opened up various opportunities for the development of Islamic education through systemic transformation that allows Islamic educational institutions to develop significantly. Advances in information and communication technology allow for wider access to Islamic knowledge sources from around the world, creating a richer and more diverse learning ecosystem (Tantowi, 2022). The availability of digital learning resources such as e-books, electronic journals, and digital databases has opened access to previously difficult treasures of classical and contemporary Islamic scholarship. According to (Tantowi, 2022), Islamic educational institutions can utilize digital platforms to disseminate Islamic teachings and values more effectively through various learning models such as e-learning, blended learning, and mobile learning.

Globalization also encourages the creation of a network of cooperation between Islamic educational institutions in various countries, thus allowing the exchange of ideas and experiences that enrich the treasures of education (Jannati et al., 2022). This international cooperation allows for the transfer of knowledge and technology that is beneficial to the development of Islamic education, including the adoption of best practices in education management, learning methodologies, and curriculum development (Jenita et al., 2023). Research conducted by Chairudin & Widodo (2024) found that international collaboration between Islamic universities has improved the quality of scientific publications, joint research, and student exchange programs that have a positive impact on improving the quality of Islamic education.

In addition, the era of globalization has also encouraged the development of a more inclusive and contextual paradigm of Islamic education. Contemporary Islamic education is no longer fixated on scientific dichotomy, but rather moves towards scientific integration that allows dialogue between Islamic values and the development of modern science. This is in line with the view of Hakim (2025) who states that globalization allows Islamic education to carry out an epistemological reconstruction that combines classical Islamic scientific traditions with modern scientific methodologies and approaches, resulting in an education system that is more holistic and relevant to the needs of the times.

### ***Negative Impact***

On the other hand, globalization also brings serious challenges to Islamic education that should not be ignored. The entry of global values and culture that is not always in line with Islamic values can erode the Islamic identity of the younger generation (Wisiyanti, 2024). Research conducted by Khumairani et al., (2023) on Muslim students in several major cities in Indonesia showed a shift in values among the younger generation of Muslims, with most respondents prioritizing pragmatic values over spiritual values. This phenomenon is reinforced by the identity crisis in Muslim adolescents due to intensive exposure to global culture.

Materialism, consumerism, and individualism, which are the dominant characteristics of the global era, have the potential to shift the values of togetherness, simplicity, and spirituality taught in Islam (Jannati et al., 2022). According to Ahmad (2024), there is a positive correlation between the intensity of global media exposure and the level of materialism and consumerism among students at Islamic universities. This is in line with the research of Bakar et al., (2024) who found that globalization has changed the value orientation of some madrasah students, from a *ukhrawi* (afterlife) orientation to a more worldly and materialistic orientation.

The penetration of social media and the internet also facilitates access to content that is contrary to Islamic teachings, thus causing confusion and moral degradation among Muslim students (Zahraini & Hajaroh, 2024). Research conducted by VERA (2024) revealed that many madrasah aliyah students access internet content that is not in accordance with Islamic values with alarming frequency. The proliferation of unfiltered information through digital platforms makes it difficult for Muslim students to distinguish between authentic Islamic narratives and distorted interpretations, making them vulnerable to extreme or secular religious understandings.

## ***The Challenges of Islamic Education in the Global Era***

### **1. Identity Crisis**

The main challenge for Islamic education in the era of globalization is to maintain Islamic identity in the midst of increasingly rapid global cultural currents (Fikri, 2024). Muslim students often experience identity confusion due to exposure to diverse and sometimes contradictory information and values (Hamid). This is in line with the findings of Nurhaliza et al., (2025) who describe the phenomenon that occurs in Muslim students studying in Western countries, where they have difficulty defining and expressing their Islamic identity.

Islamic education is required to instill a solid understanding of Muslim identity that is not eroded by the influence of globalization, but is still able to dialogue with global culture. According to Albab (2023), this identity challenge is increasingly complex with the existence of a narrative that opposes Islam and modernity, thus creating a confusing dichotomy for Muslim students. According to (Suharto, 2021), it shows that Islamic educational institutions that are able to build a narrative that bridges Islamic values with modernity have succeeded in producing graduates with a stronger Islamic identity and not uprooted from their cultural roots.

### **2. The Dichotomy of Science**

The still strong separation between religious and general sciences in the Islamic education system is a challenge in itself that hinders the progress and relevance of Islamic education in the global era (Husni et al., 2023). This dichotomy causes graduates of Islamic education to often have difficulty integrating Islamic values in the field of modern science, so they are less able to compete at the global level (Widiyanto & Pahrudin, 2025).

The narrow view that religious science is more important than general science also exacerbates this condition and becomes an epistemological obstacle in the development of integrative Islamic education (Iqbal & Muslim, 2024). Research conducted by Siswanto & Hadi (2024) reveals that this dichotomous paradigm also has an impact on resource allocation and policy formation in Islamic educational institutions, where religious study programs tend to get development priority over general study programs.

### **3. Quality of Human Resources**

The low quality of human resources in Islamic educational institutions is a significant challenge in facing globalization (Susianita & Riani, 2024). Based on a survey conducted by the Ministry of Religious Affairs (2023) on madrasah teachers in various provinces, only some have adequate digital competencies for learning in the digital era. This is strengthened by research (Sartika & Darmansyah, 2024) which found that many educators in Islamic boarding schools still use conventional learning methods with minimal technology integration.

Limited mastery of foreign languages, especially English and Arabic, is also an obstacle for educators and students in Islamic educational institutions to access global knowledge sources and communicate in international forums (Firdaus et al., 2025). This limited mastery of foreign languages has a significant impact on the development of the quality of Islamic education in Indonesia. This leads to difficulties in accessing the latest academic literature, keeping up with global research developments, and actively participating in international scientific discourse. The lack of access to foreign language knowledge resources also hinders the development of a comprehensive curriculum that is relevant to global demands.

The learning infrastructure and facilities in many Islamic educational institutions are also still lagging behind compared to public educational institutions (Hajar & Wahyuni, 2024). This condition is especially seen in the lack of science laboratories, libraries with limited collections, and limited access to information technology which is an important support in the modern learning process. This gap in facilities widens the disparity in the quality of education and has a significant effect on the competitiveness of graduates of Islamic educational institutions in facing competition in the world of work and further education

### **Strategies for Strengthening Islamic Values in the Modern Context**

#### **1. Internalization of Values Through an Integrated Curriculum**

The development of a curriculum that integrates Islamic values into all subjects is an important strategy in strengthening Islamic identity in the global era (Kusumawati, 2024), the integration of Islamic values in the curriculum is not just adding verses of the Qur'an or Hadith in the subject matter, but constructing a scientific building based on the Islamic worldview. This approach allows students to understand the unity of science in an Islamic perspective and overcome the scientific dichotomy that has been a problem of Islamic education.

According to Linnaja (2024), the implementation of an integrative curriculum requires a systematic approach that involves the development of teachers' competencies in understanding Islamic epistemology and appropriate teaching methodologies. Meanwhile, Ilham et al (2024) emphasized the importance of preparing teaching materials that not only juxtapose verses with scientific theories, but are able to explain the ontological and axiological relationships between the two within the framework of monotheism. This kind of curriculum transformation requires the support of a national education policy that recognizes the uniqueness of Islamic education without sacrificing universal academic standards.

In practice, the integrative education model has shown positive results in the formation of students' character that has a balance between academic competence and spiritual values (Widodo et al., 2024). This is corroborated by research by Rahim et al (2024) who found that graduates from educational institutions with an integrative curriculum show stronger identity resilience in the face of globalization without losing competitiveness in the field of science and technology. The development of Islamic education with an integrative approach is one of the strategic solutions to answer educational challenges in the era of disruption that requires a balance between mastery of technology and understanding of religious values.

#### **2. Utilization of Digital Technology**

Islamic education needs to utilize the advancement of digital technology as a medium to strengthen Islamic values and a means to expand the reach of Islamic education in the global era (Qurtubi et al., 2024). The use of digital technology in learning Islamic values can significantly increase students' learning motivation and increase the retention of religious understanding. This is in line with the findings (Faqihuddin, 2024) which identify that the integration of digital technology in PAI learning is able to create a more immersive and contextual learning experience.

The development of Islamic learning applications, digital content with Islamic nuances, and online Islamic discussion platforms can be effective means to instill Islamic values in the digital native generation (Kholili, 2025). Research conducted by (Aidzullah, 2024). It shows that the use of mobile applications in



learning the Qur'an and Hadith increases the frequency of students' interaction with religious texts compared to conventional methods.

### **3. Islamic-Based Character Education**

The application of character education sourced from Islamic values (morals) needs to be strengthened to offset the negative impact of globalization which has the potential to erode Islamic morality and identity (Jayadi, 2025). According to (Suryani & Mazani, 2024), Islamic character education is different from conventional character education because it is based on monotheism and aims to form kamil (perfect human beings). This will make Islamic-based character education able to provide a stronger and more comprehensive moral foundation because it is sourced from transcendental values.

Educational models that emphasize the formation of noble morals, such as honesty, discipline, responsibility, and social concern, can be a bulwark of defense against the negative influence of global culture (Muqorrobin & Sofa, 2025). As Islamic schools that intensively implement Islamic-based character education show that their graduates have a higher level of resilience to the negative effects of globalization compared to schools that do not systematically implement character education.

## **A Model for the Development of Islamic Education Relevant to the Demands of the Times**

### **1. Scientific Integration Model**

The development of an Islamic education model that integrates religious and general sciences is becoming increasingly crucial in the midst of globalization dynamics. This is necessary to overcome the dichotomy between religious science and general science that has been happening for a long time. In this context, the integration-interconnection model plays an important role, as it is explained that knowledge must be built on the basis of monotheism, which creates unity between these two domains. The informative approach emphasizes that religious science and general science complement each other as a source of information that is considered crucial in the formation of students' character and knowledge (Surianti, 2024). Confirmatory and critical approaches are also outlined in this study. The confirmatory approach emphasizes that findings in one discipline should be confirmed and reinforced by another, while the critical approach encourages students to constantly conduct cross-disciplinary analysis, so that they can develop critical and creative thinking skills (Surur & Muzanni, 2023).

Furthermore, in the face of challenges in the era of globalization, it is important for Islamic educational institutions to adopt innovative strategies in human resource development. This includes the continuous use of educational and training technology to ensure that both educators and learners have relevant expertise and are ready to face modern challenges (Sholeh, 2023). The integration of various disciplines in education will not only enhance students' academic abilities but also strengthen their identity as individuals of faith and knowledge. With a dynamic and inclusive approach, Islamic education is expected to produce a generation that not only masters science, but also has a strong spiritual attachment and is able to contribute positively to the global society (Iffah et al., 2023)

### **2. Institutional Modernization**

Islamic educational institutions need to modernize management systems, infrastructure, and learning methods to improve the quality of education and competitiveness in the global era (Rohim et al., 2025). According to research conducted by (DwiYama, 2025), institutions that implement school-based management with a participatory approach show an improvement in the quality of learning and the efficiency of resource management compared to institutions that still apply traditional management.

Modernization in the management system and learning methods in Islamic educational institutions is very necessary to improve the quality and competitiveness of these institutions in the global era. This modernization is not only about the technological aspect, but also includes a more participatory and transparent management approach, such as school-based management. The implementation of school-based management has been shown to improve the efficiency and quality of learning, as resource management becomes more responsive to the needs of the school community (Hadi et al., 2023). In addition, the use of technology and innovation in curriculum development shows the importance of education oriented towards technological advances such as IoT (Internet of Things) and the Local Genius 6.0 paradigm (Nurohman et al., 2024)

### **3. Global Competency-Based Islamic Education**

The development of an Islamic education model that is oriented towards the formation of global competence is a very relevant criticism in the current era of globalization. In this context, global

competence refers to four fundamental dimensions: (1) knowledge and understanding of global issues, (2) social cognitive and emotional skills to interact with cultural diversity, (3) openness and respect for differences, and (4) the ability to act constructively for global sustainability (Sa'dullah et al., 2022). This must be considered by Islamic educational institutions so that their graduates are not only able to compete internationally but also maintain their Islamic identity (Muvid, 2023).

Furthermore, it is important to emphasize that Islamic education should not only be about the transfer of knowledge, but also about forming positive character and the ability to interact in a broader context. According to research, the ideal Muslim generation is one that not only has high science but also strong morals, character, and is oriented towards competitive innovation (Elice & Semin, 2023). Therefore, Islamic educational institutions need to conduct an ongoing evaluation of their curriculum and teaching methods to be in line with global demands, while maintaining fundamental Islamic values (Munjiat et al., 2023). Through this approach, Islamic education can contribute more broadly in building a society that is not only academically intelligent but also dignified and ethical in a global environment full of differences (INSAWAN, 2023).

## **Practical Implementation of Islamic Education in the Era of Globalization**

### **1. Revitalization of Learning Methodology**

The revitalization of learning methodologies in Islamic education is very important to answer the challenges of globalization (Radiyah, 2024). One method that is gaining attention is Project-Based Learning (Lubis et al., 2024). This method not only allows students to learn new information, but also applies it in a real-world context thus improving their understanding and critical skills. In Islamic education, projects relevant to Islamic teachings, such as community-based social activities, can help students internalize Islamic values in daily life.

The use of information technology in Islamic education is also a strategic step in revitalizing learning methodologies (Khomsinnudin, 2024). Online learning platforms allow students to access learning resources easily and flexibly, as well as collaborate with their friends virtually (Marpaung, 2024). The gradual involvement of technology in education can make students more independent and responsible for their learning process. Some research shows that technology integration can improve student achievement, providing a more personalized approach to learning.

### **2. Strengthening the Evaluation System**

A good evaluation system in Islamic education must be holistic and comprehensive. This means that the evaluation not only assesses the cognitive abilities of students, but also the affective and psychomotor aspects related to Islamic values (Yunus et al., 2024). For example, assessments of students' behaviors and attitudes inside and outside the classroom should be an integral part of their evaluation. With this approach, it is expected that students will not only gain knowledge, but also apply these values in their daily lives.

The adoption of technology in the evaluation system is also a necessity. Digital-based assessment methods, such as online quizzes or evaluations through learning apps, can make it easier to collect data and provide faster feedback to students (Maftuh et al., 2024). These diverse assessments not only improve the accuracy of assessing students' abilities, but also provide a more engaging learning experience. Thus, a good evaluation system can help in identifying students' strengths and weaknesses more effectively.

## **Conclusion**

The conclusion of the study on "Islamic Education in the Era of Globalization" highlights both the challenges and opportunities faced by Islamic education amid global changes in social, economic, and cultural systems. It emphasizes the need to modernize Islamic education by integrating technology and updating teaching methods while preserving core Islamic values to ensure students are both spiritually grounded and globally competent. The success of this integration relies heavily on competent educators, a relevant curriculum, and strong collaboration among stakeholders, including the government, communities, and institutions. As globalization intensifies, Islamic education must adapt by fostering innovation and moral resilience in students. Future research should focus on developing models that combine digital technology with Islamic pedagogical principles, conduct cross-country comparative studies to identify adaptable best practices, and examine how Islamic education can sustain students' identity and ethical integrity in the face of cultural homogenization.

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