Tarbawiyah : Jurnal Ilmiah Pendidikan
(e-ISSN) 2579-325X; (p-ISSN) 2579-3241
https://e-journal.metrouniv.ac.id/index.php/tarbawiyah/
Fakultas Tarbiyah dan Ilmu Keguruan (FTIK), Universitas Islam Negeri (UIN) Jurai Siwo Lampung, Indonesia.

Responding to Globalization Challenges: Adaptive and Transformative Strategies of Islamic Education

Saipullah*[1)] A. Qomarudin[2)], Muhamad Nizar Ulil Albab[3)]
[1, 2)] Universitas Islam Negeri Jurai Siwo Lampung, Indonesia
[3)] Madrasah Diniyah Masjid Indonesia Tokyo, Japan
✉ saipullah@metrouniv.ac.id* (Correspondence)

Article Information

Article history:
Received
May 26, 2026
Revised
June 21, 2026
Accepted
June 23, 2026

Abstract

Globalization poses significant challenges to Islamic Religious Education, especially in preserving religious values amid rapid social and technological change. Therefore, strategic and adaptive responses are urgently needed. This study aims to analyze the global challenges faced by Islamic education and to formulate relevant strategies to address them. The research employs a qualitative approach using a critical library research method, involving the analysis of books, journal articles, and official documents related to global issues and Islamic education. Data analysis is conducted through data reduction, data display, and conclusion drawing using a hermeneutic approachThe findings indicate that Islamic education faces major challenges in the global era, including value erosion, moral degradation, and the uncontrolled flow of digital information. In response to these challenges, adaptive and transformative strategies are formulated, including the integration of religious and general sciences, strengthening value-based curricula rooted in Islamic teachings, developing digital literacy based on Islamic ethics, and reinforcing students' character and moral values. Theoretically, these strategies contribute to the development of an adaptive and transformative framework for Islamic education that responds to globalization while remaining grounded in Islamic normative values. Practically, they provide guidance for educators and institutions in designing curricula, pedagogical approaches, and digital literacy practices that are contextually relevant and ethically grounded.

Keywords: Adaptive Strategies, Transformative Strategies, Islamic Education, Globalization.

How to cite: Saipullah; Qomarudin, A; Albab, Muhamad Nizar Ulil. *Responding to Globalization Challenges: Adaptive and Transformative Strategies of Islamic Educatio*n, Volume 10, Issue 01, January-June 2026; 56-67 https://doi.org/10.32332/tarbawiyah.v10i1.13753

This is an open access article under the CC BY SA

INTRODUCTION

Globalization, characterized by the openness of information flows, technological advancement, and cross-cultural interaction, has had a significant impact on social and cultural changes within Muslim societies in general and Islamic education in particular (Putri & Misra, 2025); (Mirdad et al., 2026). Furthermore, globalization may also give rise to consumptive lifestyles, individualistic attitudes, the pressure of Western cultural domination, and social inequality (Ahdar & Musyarif, 2019); (Nurhaidah & Musa, 2015); (Rahmayanti et al., 2025). These conditions are contrary to the values and principles of Islamic education, which emphasize social ethics, solidarity, and moral responsibility.

The impacts of globalization should be viewed not as obstacles, but rather as distinct challenges that Islamic education must address to maintain a balance between preserving core values and responding to the rapid currents of modernity. To navigate this effectively, Islamic institutions are tasked with integrating foundational religious teachings with contemporary knowledge, ensuring that students remain grounded in their heritage while actively participating in a global society (Achruh & Sukirman, 2024). This dual approach fosters a resilient educational framework capable of adapting to change without compromising essential principles. Consequently, the development of a curriculum that synthesizes religious doctrine with modern scientific advancements serves as a critical mechanism for ensuring institutional relevance (Sabtina, 2023).

In responding to these challenges, the study of Islamic Religious Education must adopt appropriate and relevant strategies. One strategy proposed in this paper is to position Islam as a dynamic system (Islamy, 2023), meaning the integration of Islamic values across all disciplines of knowledge, rejecting the dichotomy between religious sciences and general sciences so as not to produce a secularized understanding of education. The second strategy is the acculturation of Islam and culture, referring to the harmonious integration of Islamic elements with local traditions without eliminating the normative values of Islam. The third strategy is the manifestation of Islamic teachings within digital spaces and new media.

Numerous studies have examined strategies for Islamic education. One such study is that conducted by (Munir, 2018), which elaborates on strategies employed in Islamic education to address the globalization of science and technology (Habibulloh & Ali, 2024); (Khoiriah & Hude, 2026). This approach places greater emphasis on the psychomotor aspect, particularly on fostering a strong work ethic through habituation at the individual learner level. Another study by (Nadir & Januar, 2024) discusses strategic steps to improve the quality of Islamic education. However, these two studies have not yet addressed the issue from a holistic approach (Moslimany et al., 2024).

Previous studies on Islamic education in the global era have largely focused on normative discussions and descriptive challenges, with limited attention to comprehensive strategic frameworks that integrate religious knowledge, general knowledge, and adaptive responses to globalization. Addressing this gap, this study examines adaptive and transformative strategies in Islamic Religious Education to respond to highly complex global challenges and to foster a dynamic interaction between religious knowledge, general knowledge, and contextual educational practices..

This article employs a qualitative approach using a critical library research design. The data sources consist of books and peer-reviewed journal articles relevant to Islamic education and globalization. A total of 30 references were analyzed, comprising 5 books and 25 journal articles, including journals accredited by Sinta and international journals indexed by Scopus. Journal articles were selected based on criteria such as relevance to the research focus, publication within the last ten years, and academic credibility. The literature was systematically searched through databases and indexing platforms, including Google Scholar, Garuda, Sinta, and Scimago. This method was chosen to obtain an in-depth conceptual and theoretical understanding of adaptive and transformative strategies in Islamic education in responding to global challenges (Hajar, 2024).

The stages of data analysis in this study consist of data reduction, data display, and conclusion drawing/verification. Data reduction was conducted by selecting,

categorizing, and focusing relevant information from books and journal articles related to Islamic education and global challenges. Data display was carried out by systematically organizing the reduced data into thematic matrices and narrative descriptions to facilitate interpretation. Conclusion drawing and verification involved identifying patterns, relationships, and consistent meanings derived from the analyzed data (Ahmed et al., 2025).

The data analysis approach employed is hermeneutics, which emphasizes interpretative understanding of meaningful texts. Hermeneutic analysis was conducted through several steps: (1) comprehensive reading of relevant texts, (2) identification of key concepts and arguments related to the research problem, (3) contextual interpretation by relating the texts to contemporary global challenges, and (4) synthesis of interpretations to formulate coherent analytical conclusions. Expert perspectives were critically examined and interpreted in relation to the research objectives (Higham et al., 2014).

Data validity was ensured through source triangulation by comparing findings across multiple authoritative references, including books and peer-reviewed journal articles, as well as through theoretical triangulation to maintain consistency and credibility of interpretations (Kaggwa et al., 2024).

RESULT AND DISCUSSION

The era of globalization, marked by digitalization, rapid social change, technological advancement, and unrestricted freedom, poses highly complex challenges to Islamic education at various levels. This article aims to elaborate on the challenges faced based on existing realities, while also offering solutions in the form of relevant Islamic education strategies to address the increasingly intense currents of globalization.

Global Challenges of Islamic Education

1. The friction between cultural and religious values

   Indonesia is home to 1,331 ethnic groups and more than 700 cultural traditions reflected in regional languages, traditional houses, clothing, and the arts, as well as six state-recognized religions-Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Mazya et al., 2024). This diversity constitutes a valuable social asset, yet it can also become a source of value-based tension.

   Examples of such tensions include open conflicts, such as those that occurred in the Maluku Islands (including Ambon) between 1999–2002, which are considered among the largest religious conflicts in Indonesia. These riots resulted in the burning of places of worship belonging to both religious communities and caused thousands of casualties (Ismail, 2020). Beyond conflicts involving places of worship, there are more subtle forms of conflict, such as debates surrounding customary rituals or cultural traditions that are opposed by certain groups because they are perceived as contradicting specific religious teachings. One such case is the rejection of ancestral prayer rituals in Mangir, Yogyakarta. The local community in Pedukuhan Mangir (Bantul, Yogyakarta) opposed the ancestral prayer rituals conducted by Paguyuban Padma Buana-a community that integrates elements of Javanese mysticism (Kejawen), Hinduism, and Buddhism-on the grounds that these rituals were considered

syncretic and inconsistent with the dominant religious norms in the area (Oetomo, 2020).

These clashes or frictions are not limited to physical violence but also manifest symbolically, such as through ritual contestation, the use of public spaces, and differing interpretations of religious identity among groups (Palawa et al., 2025). In addition, there are dynamics of interreligious conflict related to identity, doctrinal interpretation, and socio-political interests (Maliki et al., 2024). In some communities, previously strong customary traditions have undergone transformation due to the introduction of new religious values, creating tensions in meaning between tradition and modern religious interpretations (Wibowo, 2025).

From these dynamics, it can be concluded that the primary cause of friction between cultural and religious values lies in differing understandings of religion held by certain groups, which lead to conflict when one party claims its position as the sole absolute truth. Moreover, value struggles frequently occur alongside political agendas, particularly when religious identity is employed as a tool for group mobilization.

2. Moral decadence

Moral decadence is viewed as a consequence of the separation between the dimensions of knowledge and morality in the educational process. Religious education that emphasizes cognitive aspects and ritual practices alone, without strengthening ethical and spiritual dimensions, has the potential to produce individuals who are symbolically religious yet morally weak (Sudadi, 2025).

Rapid social changes in Indonesia over the past few decades have brought complex consequences to the value system and behavioral patterns of society. Globalization, the development of digital technology, the nearly unrestricted flow of information, as well as changes in family and educational structures have created new spaces for moral transformation-both in the form of value reinforcement and, conversely, the decline of social ethics. In this context, the phenomenon of moral decadence can no longer be understood merely as individual deviation, but rather as a structural issue closely related to social, cultural, and institutional dynamics.

Moral decadence is reflected in the increasing prevalence of various forms of deviant behavior, such as violence against women and children, sexual crimes, corruption, social intolerance, and the weakening of moral responsibility in public spaces (including promiscuity, bullying, lack of courtesy, drug abuse, and unethical behavior (Rishan et al., 2024). These phenomena are often perceived as ordinary symptoms of modernity; however, substantively, they indicate a value crisis that has the potential to threaten social cohesion and the sustainability of human development. Therefore, an approach that is not only normative but also grounded in empirical data is required so that discussions of moral decadence do not become trapped in mere opinion or subjective judgment.

3. Technology and Information

The development of information and communication technology has become a major driving force in the transformation of education worldwide. Digitalization expands access to knowledge rapidly and across borders, while

technological tools such as e-learning, social media, and online platforms have become inseparable from the teaching and learning process (Prasetyono et al., 2023). On the one hand, this presents a significant opportunity for Islamic education to disseminate teachings, broaden learning resources, and enhance the quality of technology-based learning. On the other hand, the rapid flow of information and the vast volume of unfiltered content pose serious challenges that must be addressed by modern Islamic educational institutions (Fatoni & Sukari, 2024).

In the context of Islamic education, technological challenges are not limited to the mere use of technology, but also concern how technology is integrated with Islamic values, digital ethics, and the character development of learners. Fundamentally, Islamic education aims not only to transfer knowledge but also to shape moral character and spirituality firmly rooted in maqāṣid al-sharīʿah. When technology is introduced without clear value orientation, risks such as exposure to negative content, hoaxes, and moral degradation among students may arise and influence the educational process as a whole (Khoiriah & Hude, 2026).

According to official data from the Ministry of Communication and Digital Affairs (Kemkomdigi), from 20 October 2024 to 15 April 2026, a total of 4.131.878 negative contents were handled. Of this total, gambling-related content dominated with 3.292.203 cases, followed by pornography with 798.181 cases, fraud with 41.494 cases, and 563.852 cases on social media platforms, with Meta (198.921 contents) and file-sharing services (181.562 contents) being the most prevalent platforms (Farhan Arda Nugraha, 2026). These contents are considered harmful, illegal, or dangerous to internet users in general.

Table 1. Enforcement Outcomes of Cases Based on Content

No.	Type of Content	Number of Cases
1	Gambling	3.292.203
2	Pornography	798.181
3	Fraud	41.494
	Total	**4.131.878**

In addition, hoax cases circulating within society, as recorded by Kominfo from August 2018 to December 2023, reached 12.547 cases, categorized into health (2.357), fraud (2.210), government (2.210), politics (1.628), others (1.030), international issues (713), crime (640), disasters (554), defamation (489), religious issues (348), myths (229), trade (71), and education (68) (Biro Humas Kementerian Kominfo, 2024).

Table 2. Hoax Issue Findings

No.	Categories	Number of Finding
1	Health	2.357
2	Fraud	2.210
3	Government	2.210
4	Politic	1.628

5	Others	1.030
6	Internasional	713
7	Crime	640
8	Disaster	554
9	Defamation	489
10	Religion	348
11	Myths	229
12	Trade	71
13	Education	68
	Total	**12.547**

The continuously increasing volume of hoaxes indicates that students and the general public face daily risks of exposure to false information. Therefore, understanding how to identify hoaxes becomes an essential form of literacy that must be incorporated into Islamic education.

Strategies of Islamic Education in Addressing Global Challenges

1. Curriculum integration

The era of globalization, marked by rapid technological advancement and the overwhelming flow of information, has led to profound social, economic, and cultural changes. These changes may generate both positive and negative impacts. Therefore, critical thinking is required in responding to globalization so that learners are not contaminated by its negative consequences. At the same time, students must be able to adapt to change without abandoning Islamic values.

Adaptation in the era of globalization demands curriculum integration. This aims at a dynamic and contextual transformation of values, meaning that the curriculum should not merely transmit religious teachings textually, but also reinterpret Islamic values so that they are able to address contemporary social challenges such as moral crises, intolerance, and the degradation of digital ethics (Assegaf, 2023). Because human beings are creatures of God endowed with intellectual, physical, and spiritual potential that must be developed in a balanced manner. Such balanced development fosters personal integrity, producing individuals who are not only intellectually intelligent but also spiritually and morally mature (Nata & Fauzan, 2005).

Based on national standards, educational units (such as schools or madrasahs) are granted the flexibility to develop integrative curricula or local content tailored to regional contexts, while still referring to the basic framework and structure established by the government, by taking into account graduate competency standards, content standards, process standards, educational assessment standards, standards for educational personnel, facilities and infrastructure standards, management standards, and financing standards. (Peraturan Pemerintah Republik Indonesia Nomor 57 Tahun 2021 Tentang Standar Nasional Pendidikan, 2021).

An example of curriculum integration within the Merdeka Curriculum is the Project for Strengthening the Pancasila Student Profile (P5), which integrates religious values, citizenship, science, and socio-cultural dimensions. Meanwhile, an example from the Ministry of Religious Affairs of the Republic of Indonesia is

the integration of Islamic religious subjects (Qur'an–Hadith, Fiqh, Aqidah–Akhlaq, and Islamic Cultural History) with general subjects (Natural Sciences, Social Sciences, Mathematics). A concrete illustration is the teaching of Natural Sciences in Islamic Senior High Schools (Madrasah Aliyah) linked to ayat-ayat kauniyah or the concept of tawhid rububiyyah. Likewise, Social Sciences are integrated with Islamic social justice values or the history of Islamic civilization.

These forms of integration require the educational sector to produce graduates with progressive and innovative scholarly competitiveness while remaining grounded in Islamic values. Furthermore, curriculum integration helps balance technological advancement with religious morality, preventing the emergence of secular scientists on the one hand and purely scriptural religious adherents on the other.

2. Digital literacy

Digital literacy is generally understood as an individual's ability to access, understand, evaluate, produce, and use information through digital media in a critical, ethical, and responsible manner. According to Media and Information Literacy (MIL) in United Nations Educational, Scientific and Cultural Organization (UNESCO) expands the meaning of literacy from just reading and writing to the ability to think critically in understanding, assessing, and analyzing information from various sources, both inside and outside the classroom through media and technology (Grizzle, 2023). Therefore, discussions of digital literacy encompasses the technical, cognitive, and social competencies required to live, learn, and work in a digital society.

In the context of Islamic education, digital literacy is not merely related to technological proficiency, but also to the integration of Islamic values such as akhlaq (moral conduct), adab (proper etiquette), moral responsibility, and spiritual awareness in the use of digital technology. Mujamil Qomar explains that the reorientation of Islamic education is directed toward: (1) balance in establishing relationships with God and with other human beings; (2) worldly success and happiness in the hereafter; (3) exploring educational models from the golden age of Islam and refining them in accordance with contemporary demands; (4) considering the positive aspects of modern Western education; (5) relying on the empowerment of the educational process; (6) strengthening mastery and actualization of epistemological and methodological aspects; (7) prioritizing educational quality; and (8) reinforcing the achievement of excellence in spiritual, intellectual, practical, skill-based, and moral/ethical dimensions. (Qomar, 2019).

The goal of Islamic education is to form insān kāmil, namely a complete human being who is balanced in intellectual, spiritual, and moral aspects. Therefore, digital literacy in Islamic education is directed toward strengthening digital morality, meaning that students are guided to use digital media politely, honestly, and responsibly, and to avoid spreading hoaxes, hate speech, or content that contradicts Islamic values.

Digital literacy also encourages students to be able to filter information, practice tabayyun (verification), and critically evaluate digital content using both rational approaches and Islamic normative principles. As explained in the Qur'an, Surah Al-Hujurat verse 6, which means: "O you who believe, if a wicked person

comes to you with any news, verify it carefully so that you do not harm a people out of ignorance and later regret what you have done."(*Al-Qur'an Surat Al-Hujurat Ayat 6*, n.d.) Thus, digital media can be utilized for the development of Islamic Religious Education learning, online Islamic studies, pesantren-based e-learning, and the promotion of moderate Islamic da'wah.

3. Strengthening the Education of Noble Character (Akhlaq al-Karīmah)

Islamic education is not sufficient if moral education (akhlaq) is positioned merely as a separate subject; rather, it must be integrated holistically into all subjects. Every component of Islamic Religious Education (whether aqidah, fiqh, Qur'an–Hadith, or Islamic cultural history) should be oriented toward shaping students' moral attitudes and personal character (Muhaimin, 2012). Values such as honesty (ṣidq), trustworthiness (amanah), responsibility, tolerance (tasāmuḥ), and discipline must become explicit learning objectives, not merely implicit ones.

The formation of moral attitudes requires exemplary conduct from educators. Thus, educators' competencies (personality, social, pedagogical, and professional) in a prophetic perspective (*ṣidq*/truthfulness, *amānah*/trustworthiness, *tablīgh*/communication, and *faṭānah*/intelligence) must be continuously strengthened and developed (Qomarudin & Mutholingah, 2019). Teachers and educational staff therefore hold a strategic position as moral role models. Character education in Islam is more effective when delivered through real-life exemplification rather than normative lectures. Learners acquire moral values through what they observe, not merely through what they hear (Asy'ari, 1994, p. 61). This principle aligns with the educational method of the Prophet Muhammad SAW, who embodied ideal moral conduct in his own character.

In addition to exemplary conduct (*uswah*), the strengthening of noble character also requires the habituation of positive behavior. Because character education is not merely about teaching what is right and wrong, but also about instilling good habits so that learners are able to understand, feel, and practice goodness. (Zuchdi et al., 2015). Islamic educational environments should cultivate a religious culture, such as congregational prayer, greetings and courteous behavior, time discipline, social concern, and empathy. Such habituation helps internalize moral values as permanent character traits rather than temporary behaviors.

Strengthening character and noble morals also requires reflective and contextual learning approaches. Moral education strategies should encourage learners to reflect on Islamic values within real-life contexts. Methods such as discussion, case studies, problem-based learning, and self-reflection help students understand the relevance of Islamic morality to contemporary challenges, including social media, hoaxes, and moral crises.

Character education is an effort to develop all the potential of learners by conditioning and habituating them to act in good and correct ways within the educational environment. The synergy of educational environments in character formation includes the role of the family in instilling faith as the foundation of development, the role of formal educational institutions in teaching knowledge as the content of development, and the role of society in providing opportunities for practice as the ultimate goal of development (Qomarudin, 2018). Finally, the

strengthening of character and noble morals cannot succeed without collaboration among the three centres of education: school, family, and society. Islamic education must establish active communication with parents and the broader social environment so that the moral values instilled at school are consistent with everyday life practices.

CONCLUSION

This study concludes that globalization poses serious challenges to Islamic education, particularly in the form of value conflicts between culture and religion, moral degradation, and the negative impacts of rapid technological and information development. These challenges have the potential to weaken the function of Islamic education if they are not addressed appropriately and strategically. Therefore, Islamic education is required to undergo transformation without losing its fundamental value orientation.

In response to these challenges, the study emphasizes that relevant strategies for Islamic education include the integration of a contextual curriculum, the strengthening of digital literacy based on Islamic values, and the holistic reinforcement of character education and noble morals. These three strategies have proven effective in bridging the demands of globalization with the primary objective of Islamic education, namely the formation of individuals who are knowledgeable, morally upright, and possess an Islamic identity. Thus, Islamic education can remain resilient, adaptive, and capable of making a positive contribution to the development of character-based human resources in the global era.

REFERENCES

Achruh, & Sukirman. (2024). An Analysis of Indonesian Islamic Higher Education Institutions in the Era of Globalization. *International Journal of Learning, Teaching and Educational Research*, *23*(9), 78–102. https://doi.org/10.26803/ijlter.23.9.5

Ahdar, & Musyarif. (2019). Tantangan Pendidikan Islam di Indonesia pada Era Globalisasi. *AL-ISHLAH: Jurnal Pendidikan Islam*, *17*(1), 13–30. https://doi.org/10.35905/alishlah.v17i1.984

Ahmed, S. K., Mohammed, R. A., Nashwan, A. J., Ibrahim, R. H., Abdalla, A. Q., Ameen, B. M., & Khidhir, R. M. (2025). Using thematic analysis in qualitative research. *Journal of Medicine Surgery and Public Health*, *6*, 100198. https://doi.org/10.1016/j.glmedi.2025.100198

Al-Qur'an Surat Al-Hujurat Ayat 6. (n.d.).

Assegaf, A. R. (2023). *Nilai-Nilai Islam dalam Pembelajaran Integratif*. Universitas Negeri Sunan Ampel Press.

Asy'ari, H. (1994). *Adabul Alim Wal Muta'allim*. Maktabah At-Turats.

Biro Humas Kementerian Kominfo. (2024). *Siaran Pers No. 02/HM/KOMINFO/01/2024 tentang Hingga Akhir Tahun 2023, Kominfo Tangani 12.547 Isu Hoaks*.

Farhan Arda Nugraha. (2026). Kemkomdigi Tangani 4,1 Juta Konten Negatif Hingga 15 April 2026. *Antara News*.

Fatoni, M. H., & Sukari. (2024). Opportunities and Challenges for Islamic Education in the Age of Technological Advancement. *Jurnal Paradigma*, *16*(2), 133–145. https://doi.org/10.53961/paradigma.v16i2.226

Grizzle, A. (2023). *Media and Information Literacy, a critical approach to literacy in the digital world*. Programme Specialist – Media Development and Society Section.

Habibulloh, M., & Ali, H. (2024). Strategi Pendidikan Islam di Era Digital. *JMPI: Jurnal Manajemen, Pendidikan, Dan Pemikiran Islam*, *2*(2), 70–88. https://doi.org/10.71305/jmpi.v2i2.27

Hajar, A. (2024). Navigating Globalization: Reforming Islamic Education for the 21st Century. *Sinergi International Journal of Islamic Studies*, *2*(1), 53–65. https://doi.org/10.61194/ijis.v2i1.599

Higham, J., Cohen, S., Cavaliere, C. T., Reis, A., & Finkler, W. (2014). Climate change, tourist air travel and radical emissions reduction. *Journal of Cleaner Production*, *111*, 336–347. https://doi.org/10.1016/j.jclepro.2014.10.100

Islamy, A. (2023). Sinergitas Pancasila dan Fatwa tentang Etika Dakwah di Era Digital. *POROS ONIM: Jurnal Sosial Keagamaan*, *4*(1), 12–23. https://doi.org/10.53491/porosonim.v4i1.542

Ismail, R. (2020). Resolusi Konflik Keagamaan Integratif. *Living Islam: Journal of Islamic Discourses*, *3*(2). https://doi.org/10.14421/lijid.v3i2.2458

Kaggwa, S., Onunka, T., Uwaoma, P. U., Onunka, O., Daraojimba, A. I., & Eyo-Udo, N. L. (2024). EVALUATING THE EFFICACY OF TECHNOLOGY INCUBATION CENTRES IN FOSTERING ENTREPRENEURSHIP: CASE STUDIES FROM THE GLOBAL SOUT. *International Journal of Management & Entrepreneurship Research*, *6*(1), 46–68. https://doi.org/10.51594/ijmer.v6i1.695

Khoiriah, N., & Hude, D. (2026). Teknologi dan Inovasi dalam Pendidikan Islam: Perspektif Etika Islam dan Tantangan Globalisasi di Era Digital. *Irsyaduna: Jurnal Studi Kemahasiswaaan*, *5*(3), 647–657. https://doi.org/10.54437/irsyaduna.v5i3.2785

Maliki, M. I., Sabri, Z. S. A., Keumala, M. P., Johan, F., & Simbolon. (2024). Religious Tensions in Time and Space: The "Controversial" Interfaith Dynamics in Indonesia. *Indonesia Discourse*, *1*(1), 131–158. https://doi.org/10.15294/indi.v1i1.22653

Mazya, T. M., Ridho, K., & Irfani, A. (2024). Religious and Cultural Diversity in Indonesia: Dynamics of Acceptance and Conflict in a Multidimensional Perspective. *International Journal of Current Science Research and Review*, *07*(07). https://doi.org/10.47191/ijcsrr/V7-i7-32

Mirdad, A., Yurna, Khusban, H., Komarudin, E., & Rahman, M. A. S. (2026). Problematika dan Tantangan Pendidikan Islam Serta Solusinya di Era Global. *Karakter : Jurnal Riset Ilmu Pendidikan Islam*, *3*(1), 113–127. https://doi.org/10.61132/karakter.v3i1.1903

Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and opportunities in islamic education. *Journal on Islamic Studies*, *1*(1), 52–73. https://doi.org/10.35335/beztg009

Muhaimin. (2012). *Pengembangan Kurikulum Pendidikan Agama Islam*. Raja Grafindo

Persada.

Munir, M. A. (2018). Strategi Pendidikan Islam dalam Menghadapi Globalisasi Ilmu Pengetahuan dan Teknologi. *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam*, *12*(2), 122–139. https://doi.org/10.20414/elhikmah.v12i2.593

Nadir, & Januar. (2024). Langkah Strategis Transformasi Pendidikan Islam di Era Globalisasi. *JMPI: Jurnal Manajemen, Pendidikan Dan Pemikiran Islam*, *2*(2), 125–135. https://doi.org/10.71305/jmpi.v2i2.88

Nata, A., & Fauzan. (2005). *Filsafat pendidikan Islam*. Gaya Media Pratama.

Nurhaidah, & Musa, M. I. (2015). Dampak Pengaruh Globalisasi bagi Kehidupan Bangsa Indonesia. *Jurnal Pesona Dasar*, *3*(3), 1–14.

Oetomo, S. B. (2020). Konflik Penolakan Ritual Doa Leluhur Paguyuban Padma Buana di Pedukuhan Mangir Bantul, Yogyakarta. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, *6*(1), 49–62. https://doi.org/10.18784/smart.v6i1.943

Palawa, A. H., Masbukin, & Salayan, I. (2025). From Symbolic Conflicts to Cultural Collaboration: The Role of Local Intelligence in Indonesian Religious Coexistence. *Asia Pacific Journal on Religion and Society*, *9*(2), 60–69.

Peraturan Pemerintah Republik Indonesia Nomor 57 Tahun 2021 Tentang Standar Nasional Pendidikan. (2021). *Standar Nasional Pendidikan*.

Prasetyono, A., Haryati, T., & Sudana, I. M. (2023). Strategi Kepala Sekolah dalam Meningkatkan Kinerja Guru di Sekolah Dasar Negeri. *Jurnal Manajemen Pendidikan (JMP)*, *12*(1), 117–129. https://doi.org/10.26877/jmp.v12i1.15312

Putri, I. K., & Misra, M. (2025). Dampak Globalisasi terhadap Pendidikan Islam. *Semantik: Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya*, *3*(2), 55–63. https://doi.org/10.61132/semantik.v3i2.1628

Qomar, M. (2019). *Pendidikan Islam Transformatif*. Madani Media.

Qomarudin, A. (2018). Pendidikan Karakter Berbasis Tri Pusat Pendidikan. *Prosiding Seminar Nasional Kepramukaan*, 32–38.

Qomarudin, A., & Mutholingah, S. (2019). Educator Competency in Prophetic Perspective. *Proceeding of International Conference on Islamic Education: Challenges in Technology and Literacy Faculty of Education and Teacher Training, Universitas Islam Negeri Maulana Malik Ibrahim Malang*, *4*, 59–63.

Rahmayanti, N. S., Qurrotu'ain, N., Ramadhani, N., & Azis, A. (2025). Tantangan Pendidikan Islam di Era Globalisasi dalam Menjaga Nilai-nilai Keislaman. *Qolamuna*, *2*(1), 105–116.

Rishan, M., Kustati, M., Amelia, R., & Gusmirawati. (2024). Bentuk-Bentuk Dekadensi Akhlak Peserta Didik Tingkat Sekolah Menengah Pertama di Era 5.0. *Pensa: Jurnal Pendidikan Dan Ilmu Sosial*, *6*(3), 113–124.

Sabtina, D. (2023). Problematika Pendidikan Islam di Era Globalisasi dan Alternatif Solusinya. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, *7*(2), 95–107. https://doi.org/10.47006/er.v7i2.13181

Sudadi. (2025). *Ilmu Pendidikan Islam*. Wawasan Ilmu.

Wibowo, A. (2025). Islam and Local Culture: Shifthing Values of Religious Practices Among Modern Javanese Society. *Jurnal Keislaman*, *8*(2), 322–335. https://doi.org/10.54298/jk.v8i2.552

Zuchdi, D., Kuntoro, S. A., Kunprasetyo, Z., Marzuki, Isroah, Sukanti, Widayati, A., Takarina, S. B., Prambiastuti, S., Sunarno, W., Sulistiya, B., Mujiarto, J., Gahara, K. S. W., Nugroho, S., Sarjono, Prihartini, E., Sumiyati, Sunarta, Siasah, M., … Zamroni. (2015). *Pendidikan Karakter (Konsep Dasar dan Implementasi di Perguruan Tinggi)* (S. La Ode, Ed.). UNY Press.