

## Strategic Model for Enhancing the Quality of Islamic Education in the Context of Contemporary Globalization

La Ode Amir Ifan<sup>1</sup>, Moh. Ali<sup>2</sup>, Jamali<sup>3</sup>, Wasalmi<sup>4</sup>

Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia<sup>1,2,3</sup>

Sekolah Tinggi Agama Islam YPIQ BAUBAU, Indonesia<sup>4</sup>

[lodeamir57@gmail.com](mailto:lodeamir57@gmail.com)<sup>1</sup>, [moh.ali@uinssc.ac.id](mailto:moh.ali@uinssc.ac.id)<sup>2</sup>, [jamali@uinssc.ac.id](mailto:jamali@uinssc.ac.id)<sup>3</sup>,

[amanahsalmi@gmail.com](mailto:amanahsalmi@gmail.com)<sup>4</sup>

**Abstract:** This study examines strategic approaches to enhancing the quality of Islamic education within the dynamic landscape of contemporary globalization. Accelerated technological innovation, intensified cultural interaction, and increasing global competition have significantly reshaped educational systems worldwide. Consequently, Islamic educational institutions are challenged to modernize their structures and practices while preserving their theological foundations and moral commitments. This research applies a qualitative library-based methodology, drawing upon contemporary educational theories, Islamic pedagogical traditions, and policy frameworks on quality assurance and institutional development. The findings reveal that improving educational quality in Islamic institutions requires a multidimensional strategy. Key dimensions include curriculum transformation aligned with global standards, continuous professional development for teachers, effective digital integration, transparent and accountable governance, and character education grounded in Islamic ethical values. Strengthening visionary leadership, implementing outcome-based education models, and fostering integration between religious sciences and modern disciplines are essential to achieving global competitiveness. Moreover, Islamic education must cultivate critical thinking, intellectual openness, moderation (*wasatiyyah*), intercultural dialogue, and ethical responsibility to respond constructively to globalization. Sustainable quality enhancement depends on stakeholder collaboration, pedagogical innovation, and systematic evaluation. By harmonizing spiritual depth with academic rigor, Islamic education can remain relevant, adaptive, and transformative in preparing morally grounded and globally competent generations.

**Keywords:** Islamic Education; Quality Development; Globalization; Educational Strategy

**Abstrak :** Penelitian ini mengkaji berbagai pendekatan strategis untuk meningkatkan mutu pendidikan Islam dalam lanskap globalisasi kontemporer yang dinamis. Percepatan inovasi teknologi, intensitas interaksi budaya, serta meningkatnya persaingan global telah secara signifikan membentuk ulang sistem pendidikan di seluruh dunia. Oleh karena itu, lembaga pendidikan Islam dihadapkan pada tantangan untuk memodernisasi struktur dan praktiknya tanpa mengabaikan fondasi teologis serta komitmen moral yang menjadi ciri khasnya. Penelitian ini menggunakan metode kualitatif berbasis studi pustaka dengan mengkaji teori-teori pendidikan kontemporer, tradisi pedagogi Islam, serta kerangka kebijakan terkait penjaminan mutu dan pengembangan kelembagaan. Temuan penelitian menunjukkan bahwa peningkatan mutu pendidikan di lembaga

Islam memerlukan strategi yang bersifat multidimensional. Dimensi utama mencakup transformasi kurikulum yang selaras dengan standar global, pengembangan profesional berkelanjutan bagi guru, integrasi teknologi digital yang efektif, tata kelola yang transparan dan akuntabel, serta pendidikan karakter yang berlandaskan nilai-nilai etika Islam. Penguatan kepemimpinan visioner, penerapan model pendidikan berbasis capaian (*outcome-based education*), serta integrasi antara ilmu-ilmu keagamaan dan disiplin modern menjadi kunci dalam meningkatkan daya saing global. Selain itu, pendidikan Islam perlu menumbuhkan kemampuan berpikir kritis, keterbukaan intelektual, sikap moderat (*wasatiyyah*), dialog antarbudaya, serta tanggung jawab etis dalam merespons globalisasi secara konstruktif. Peningkatan mutu yang berkelanjutan bergantung pada kolaborasi para pemangku kepentingan, inovasi pedagogis, dan evaluasi yang sistematis. Dengan memadukan kedalaman spiritual dan ketangguhan akademik, pendidikan Islam dapat tetap relevan, adaptif, dan transformatif dalam menyiapkan generasi yang berakar pada nilai moral sekaligus kompeten secara global.

**Kata Kunci:** Pendidikan Islam; Pengembangan Mutu; Globalisasi; Strategi Pendidikan

Corresponding Author:

La Ode Amir Ifan; UIN Siber Syekh Nurjati Cirebon, Indonesia; [lodeamir57@gmail.com](mailto:lodeamir57@gmail.com)

## Introduction

Islamic education has long been regarded as a central pillar in shaping human resources who are not only intellectually capable but also morally and spiritually grounded. Within the philosophical framework of Islam, education is not merely understood as the transmission of knowledge but also as the transmission of values and the cultivation of transcendental awareness rooted in the principle of *tawhīd*. This orientation positions Islamic education as a holistic system of human development that integrates intellectual competence, ethical character, and spiritual consciousness, ultimately directed toward the realization of public welfare (*maṣlahah*). In this perspective, the ultimate aim of education is the formation of the *insān kāmil*, a complete and balanced human being capable of harmonizing reason and spirituality, individual responsibility and social commitment, as well as worldly life and the hereafter. The concept of *insān kāmil* reflects the Islamic worldview that regards knowledge, morality, and spirituality as inseparable dimensions of human development (Al-Attas, 1993; Halstead, 2004).

This anthropological vision derives from the Islamic understanding of human beings as both servants of God (*‘abd*) and vicegerents (*khalīfah*) on earth. As servants of God, human beings are expected to live in accordance with divine guidance and ethical principles derived from revelation. As vicegerents, however, they are entrusted with the responsibility of managing and cultivating the earth in ways that promote justice, welfare, and sustainable development. Consequently, Islamic education is expected to nurture the comprehensive development of learners' potential, encompassing faith (*‘aqīdah*), moral conduct (*akhlāq*), intellectual capability, and practical life skills. Such an integrated paradigm distinguishes

Islamic education from reductionist educational models that prioritize cognitive achievement while neglecting ethical and spiritual formation. Ideally, Islamic education should therefore function not only as an institution of knowledge transmission but also as a transformative process that cultivates morally responsible individuals capable of contributing to social and civilizational development (Hashim & Langgulang, 2008; Sahin, 2018).

Globally, Islamic education occupies a significant position due to the demographic scale of the Muslim population. According to the Pew Research Center, Muslims constitute approximately 1.9 billion people, or about 24 percent of the world's population, and this number is projected to reach nearly 2.8 billion by 2050 (Lipka & Hackett, 2017). This demographic reality indicates that the development of Islamic education is closely linked to global human resource development, particularly in regions where Muslim communities represent a large proportion of the population. At the same time, reports from UNESCO through the *Global Education Monitoring Report* emphasize that many developing regions still face persistent educational inequalities, including disparities in educational infrastructure, limited teacher capacity, and unequal access to learning resources (UNESCO, 2023a). Similarly, studies conducted by the World Bank highlight that improving educational quality in developing countries requires stronger institutional governance, teacher training, and the integration of digital technology into learning systems. The World Bank 2022 Update on The State of Global Learning Poverty highlights a severe crisis, reporting that 53% of children in low- and middle-income countries could not read a simple text by age 10. Pre-COVID, this rate was 57% in 2019, while post-pandemic projections suggest potential increases to over 70%, with Sub-Saharan Africa at 86% (World Bank, 2022). These conditions illustrate that improving the quality of Islamic education is not merely a pedagogical concern but also a strategic issue within the broader agenda of global educational development.

Despite the strong philosophical foundation and demographic significance of Islamic education, empirical conditions indicate that many Islamic educational institutions still encounter structural and systemic challenges that affect their quality and competitiveness. Various studies on Islamic education reveal persistent issues such as disparities in educational infrastructure, limited integration of digital technology in learning processes, uneven teacher competencies, and management practices that have not yet fully adopted modern quality assurance systems (Azra, 2013; Dian et al., 2023). In several contexts, graduates of Islamic educational institutions demonstrate strong religious literacy but often face difficulties competing in broader professional and technological environments due to limited exposure to interdisciplinary knowledge and digital competencies (Sahin, 2018).

These realities suggest that the gap between the philosophical ideals of Islamic education and its practical implementation remains significant.

The challenges become even more complex in the context of globalization, which is characterized by rapid technological innovation, digital transformation, and intensified cross-cultural interaction. Globalization simultaneously creates opportunities and risks for Islamic education. On the one hand, the expansion of digital learning platforms, open educational resources, and global academic collaboration offers unprecedented opportunities for improving educational access and quality. On the other hand, these developments also introduce new pressures on educational institutions to produce graduates who possess not only religious literacy but also critical thinking skills, technological competence, and intercultural awareness. As noted by UNESCO, the digital transformation of education requires institutions to redesign their pedagogical approaches to respond effectively to the demands of the knowledge economy (UNESCO, 2023a). Without strategic adaptation, Islamic education risks being perceived as institutionally conservative and academically less competitive in an increasingly globalized educational landscape.

Scholars of Islamic education have increasingly emphasized the importance of reform and innovation in addressing these challenges. Improving the quality of Islamic education requires more than administrative reform or curriculum revision; it demands comprehensive transformation involving curriculum integration, professional development of educators, innovation in educational governance, and the meaningful incorporation of digital technology into pedagogical practices (Hashim & Langgulung, 2008; Sahin, 2018). Furthermore, research on contemporary Islamic education highlights that strengthening the theological vision and civilizational mission of Islamic education is essential to ensure that modernization processes do not erode its ethical foundations and cultural identity (Azra, 2013). In this sense, the challenge is not merely about adopting modern educational tools but about rearticulating the philosophical mission of Islamic education within the context of global knowledge production and contemporary educational paradigms.

Despite the growing body of literature discussing Islamic education in the context of globalization, many existing studies remain largely normative and descriptive. A significant portion of the scholarship tends to emphasize philosophical ideals of Islamic education, such as the formation of morally upright individuals and the preservation of Islamic values, without sufficiently examining the structural and institutional challenges that affect educational quality in practice. While these discussions contribute to strengthening the normative foundations of Islamic education, they often lack empirical and analytical depth regarding how

educational institutions can navigate complex global transformations (El-Mubarak & Hassan, 2021; Hidayat et al., 2022).

In addition, several studies highlight the importance of integrating Islamic values with modern knowledge and technological advancements. However, such discussions frequently remain conceptual and do not systematically analyze how educational institutions can operationalize this integration within contemporary educational systems. As a result, the literature often provides general recommendations without offering concrete frameworks for institutional transformation, curriculum reform, or technological adaptation (Hermansyah et al., 2024; Rochmah & Inayati, 2025).

Moreover, existing research frequently focuses on specific aspects of Islamic education—such as curriculum reform, teacher professionalism, or digital learning—without developing a comprehensive analytical framework that connects these elements into a coherent strategy for quality improvement. This fragmentation of perspectives has limited the ability of scholars to fully understand the multidimensional challenges faced by Islamic educational institutions in the era of globalization. Issues such as technological disruption, global knowledge competition, and shifting socio-cultural values require a more holistic analytical approach that situates Islamic education within broader educational and civilizational dynamics.

Consequently, there remains a need for a more integrative analytical approach that not only identifies the structural challenges faced by Islamic educational institutions but also formulates strategic frameworks for improving their quality and competitiveness in the global educational landscape. Addressing this need requires moving beyond normative discourses and engaging with the institutional, pedagogical, and technological transformations that shape contemporary education systems.

In response to these limitations, this study seeks to contribute to the existing literature by developing a more integrative analysis of Islamic education in the era of globalization. Rather than merely reiterating normative discussions about the importance of balancing tradition and modernity, this research focuses on examining the structural challenges that influence the quality of Islamic education and identifying strategic approaches that can strengthen its institutional capacity, pedagogical innovation, and global relevance. The novelty of this study lies in its attempt to conceptualize Islamic education not only as a moral and religious institution but also as a dynamic educational system that must adapt to the evolving demands of global knowledge production.

Within this context, the present study raises important questions concerning the transformation and future direction of Islamic education in a rapidly changing

world. How does globalization reshape the structural landscape of Islamic education, particularly in relation to institutional capacity, curriculum orientation, and the integration of technological as well as global competencies? Furthermore, how can Islamic educational institutions respond to these transformations while maintaining their normative foundations rooted in the Qur'an and Hadith?

In line with these questions, this study aims to critically examine the structural challenges and emerging opportunities faced by Islamic education in the context of globalization, particularly in relation to institutional transformation, knowledge production, and the integration of educational technology. At the same time, the study seeks to formulate a strategic framework for improving the quality of Islamic education that integrates Islamic ethical values with global educational competencies. Through this approach, Islamic education is expected to strengthen its role in producing human resources who are intellectually capable, morally responsible, and globally competitive, while continuing to uphold the ethical principles and spiritual values that constitute the foundation of the Islamic educational tradition.

### **Method**

This study employs a qualitative approach using a systematic library research design to examine the strategic development of Islamic education quality in the era of globalization. Library research is appropriate for studies that aim to synthesize theoretical perspectives and identify conceptual patterns across scholarly literature rather than relying on field observations. Through this approach, the research analyzes existing academic publications to construct a comprehensive analytical framework regarding institutional transformation and quality development in Islamic education. Literature review as a methodological approach is widely used to map the current state of knowledge, identify research gaps, and develop conceptual frameworks for future research (Snyder, 2019).

The literature search was conducted using several academic databases, including Google Scholar, Scopus-indexed journals, and international academic publishers such as ScienceDirect and SpringerLink. These databases were selected because they provide broad coverage of peer-reviewed academic literature across disciplines and are commonly used in scholarly literature searches. The search process used a combination of keywords such as *Islamic education*, *quality assurance in education*, *Islamic education reform*, *globalization and education*, *Islamic curriculum development*, and *digital transformation in education*. The search was limited to publications from 2010 to 2025 in order to capture contemporary discussions on globalization, digital transformation, and educational reform that have significantly influenced modern educational systems.

The inclusion criteria for literature selection consisted of peer-reviewed journal articles, scholarly books, and policy reports that specifically discuss Islamic education, educational quality management, curriculum reform, or globalization in education. Publications were excluded if they lacked academic rigor, were not directly related to Islamic education, or focused solely on theological discussions without educational implications. Following the screening process, the titles and abstracts of the retrieved publications were examined to ensure their relevance to the research objectives, following general procedures commonly applied in systematic literature review methodologies (Carrera-Rivera et al., 2022).

The collected data were analyzed using qualitative content analysis combined with thematic analysis. Content analysis allows researchers to systematically interpret textual data by identifying patterns, categories, and conceptual relationships within the literature (Assarroudi et al., 2018). The analysis proceeded through several stages: initial coding of key concepts within the selected literature, grouping codes into thematic categories such as institutional governance, curriculum transformation, teacher professionalism, and technological integration, and interpretative synthesis to construct a strategic framework for improving the quality of Islamic education. Thematic analysis was used to identify recurring patterns of meaning across different sources and to develop broader conceptual themes related to educational transformation in the era of globalization (Braun & Clarke, 2006).

To enhance the credibility of the findings, this study applied source triangulation by comparing arguments and evidence across different types of publications, including theoretical works, empirical studies, and international policy reports. By synthesizing insights from multiple scholarly perspectives, the study aims to produce a more comprehensive and reliable conceptual formulation regarding strategies for improving the quality of Islamic education in responding to contemporary global challenges.

## **Result and Discussion**

### **The Concept of Educational Quality in the Era of Globalization**

The findings of this study demonstrate that the concept of quality in Islamic education cannot be interpreted solely through the lens of institutional performance or academic achievement indicators. Instead, the quality of Islamic education must be situated within the broader philosophical and civilizational framework of Islamic educational thought, which emphasizes the holistic development of human beings. Within this framework, educational quality is associated with the achievement of integrated intellectual, ethical, and spiritual objectives. This orientation reflects the classical Islamic concept of *insān kāmil*, which represents the ideal human being

capable of harmonizing intellectual competence, ethical responsibility, and spiritual awareness. Scholars of Islamic education emphasize that this holistic conception differentiates Islamic education from technocratic educational paradigms that measure educational success primarily through standardized academic indicators and technical competencies (Halstead, 2004).

From the perspective of Islamic educational philosophy, quality is intrinsically related to the integration of knowledge (*'ilm*), moral character (*akhlāq*), and spiritual consciousness (*īmān*). Syed Muhammad Naquib Al-Attas argues that the essence of Islamic education lies in the cultivation of *adab*, understood as the recognition of the proper order of knowledge and ethical responsibility within the framework of divine guidance (Al-Attas, 1991). This conceptualization suggests that educational quality should be evaluated not only through institutional efficiency or academic productivity but also through the extent to which educational processes contribute to the formation of morally responsible individuals who can participate constructively in social and civilizational development. Contemporary scholars similarly argue that Islamic education must integrate religious knowledge with critical engagement in modern intellectual discourse, thereby enabling learners to navigate complex social transformations while maintaining ethical integrity (Mohd. Nor Wan Daud, 1998).

The analysis of contemporary literature indicates that the quality of Islamic education is shaped by the interaction of three major dimensions: educational inputs, educational processes, and educational outcomes. At the level of educational inputs, quality is influenced by factors such as teacher competence, curriculum relevance, institutional governance, and educational infrastructure (Vasilev et al., 2024). Islamic educational philosophy views students as a divine trust endowed with innate potential (*fiṭrah*) that must be nurtured through supportive educational environments. Consequently, teachers function not only as transmitters of knowledge (*mu'allim*), but also as mentors (*murabbi*) responsible for guiding students' intellectual and ethical development (Huda et al., 2025). The professionalism of educators therefore constitutes one of the most decisive determinants of educational quality. Studies on Islamic educational reform emphasize that teachers must possess not only pedagogical competence but also moral authority and exemplary character in order to effectively shape students' intellectual and ethical formation (Nasr, 2006).

Empirical evidence further illustrates the scale and complexity of Islamic educational institutions within contemporary Muslim societies. Indonesia, for instance, hosts one of the largest networks of Islamic educational institutions in the world. Data from the Indonesian Ministry of Religious Affairs indicate that more than 39,000 pesantren operate across the country, providing education to millions of

students and playing a significant role in the national education system (Majid, 2025). More recent reports suggest that the number of pesantren has continued to increase, reaching approximately 42,000 institutions with around seven million students, reflecting the growing importance of Islamic educational institutions in Indonesian society (Wardoyo & Widiyanto, 2025).

While this rapid institutional expansion demonstrates the vitality of Islamic education, it also introduces new challenges regarding educational governance, infrastructure quality, and institutional management. The rapid growth of educational institutions requires effective regulatory frameworks and quality assurance mechanisms to maintain educational standards. In several cases, public attention has been drawn to infrastructure and safety concerns in Islamic boarding schools, highlighting the importance of institutional governance in ensuring safe and conducive learning environments (Reuters, 2025).

These developments suggest that improving the quality of Islamic education requires not only pedagogical reform but also stronger institutional governance and regulatory oversight.

At the level of educational processes, quality is reflected like teaching and learning practices within Islamic educational institutions. Effective Islamic education requires pedagogical approaches that are dialogical, participatory, and transformative rather than purely transmissive. Historically, the Islamic scholarly tradition emphasized intellectual dialogue, critical debate, and ethical discipline in the pursuit of knowledge. Revitalizing these traditions in contemporary Islamic educational institutions represents a crucial step toward enhancing educational quality. Contemporary research demonstrates that pedagogical innovations – including inquiry-based learning, collaborative learning environments, and the integration of digital technologies – can significantly improve student engagement and learning outcomes (Sahin, 2018).

Technological integration has become particularly important in the context of globalization. The digital transformation of education has fundamentally reshaped the ways in which knowledge is produced, disseminated, and consumed. According to the *Global Education Monitoring Report* published by UNESCO, the effective integration of educational technology requires institutional readiness, teacher training, and equitable access to digital learning resources (UNESCO, 2023a).

The report emphasizes that digital technologies should complement rather than replace pedagogical interaction between teachers and students. Consequently, the quality of education depends not merely on technological availability but also on the capacity of educational institutions to integrate technology within pedagogically meaningful learning processes.

Globalization also introduces broader structural challenges for educational systems worldwide. Educational inequalities remain a major concern, particularly in developing countries where disparities in access to educational resources continue to affect learning outcomes. UNESCO reports indicate that disparities in educational quality persist across regions, affecting marginalized communities and economically disadvantaged populations (ESCWA, 2024).

Within the context of Islamic education, these inequalities highlight the need for inclusive educational policies that ensure equitable access to quality education while addressing structural disparities in educational systems.

Another critical dimension of educational quality concerns the integration of religious knowledge with modern scientific and technological disciplines. Historically, Islamic civilization achieved remarkable intellectual achievements through the integration of rational sciences and religious scholarship. However, modern educational systems in many Muslim societies have experienced a dichotomy between religious and secular knowledge. Contemporary scholars argue that overcoming this dichotomy represents one of the most important challenges for Islamic education in the twenty-first century. Integrating Islamic ethical perspectives with modern scientific knowledge is essential for ensuring the intellectual relevance of Islamic education within the global knowledge economy (Al-Attas, 1993; Nasr, 2006).

Institutional leadership also plays a crucial role in determining educational quality. Research on educational management consistently demonstrates that effective leadership, continuous evaluation, and systematic quality assurance mechanisms are essential for improving educational outcomes. The UNESCO Global Education Monitoring Report emphasizes that educational leadership represents a central factor in implementing institutional reforms and maintaining educational quality (UNESCO, 2024).

Within Islamic educational institutions, leadership must combine managerial competence with ethical principles such as *amānah* (trustworthiness), *ʿadl* (justice), and *ihsān* (excellence). Ethical leadership is therefore essential for creating educational environments that promote both academic excellence and moral integrity.

Overall, the findings suggest that the concept of quality in Islamic education during the era of globalization should be understood as the institutional capacity to integrate Islamic ethical values with contemporary educational competencies in a dynamic and adaptive manner. Quality Islamic education must balance fidelity to its theological foundations with responsiveness to global educational developments. The ultimate objective is not merely to produce academically competent graduates but to cultivate individuals who possess intellectual capability, moral integrity, and

global awareness. Such individuals are expected to contribute constructively to society while maintaining a strong Islamic identity and ethical commitment. In this sense, improving the quality of Islamic education represents not only an educational reform agenda but also a broader civilizational project aimed at preparing Muslim societies to engage meaningfully with the challenges and opportunities of the contemporary global era.

### **Challenges and Opportunities of Islamic Education in the Era of Globalization**

Globalization has emerged as one of the most influential forces shaping contemporary educational systems, including Islamic education. Characterized by rapid flows of information, technological innovation, cultural exchange, and economic integration that transcend geographical boundaries, globalization simultaneously generates both challenges and opportunities for Islamic educational institutions. The findings of this study indicate that Islamic education today operates within a complex landscape where preserving religious identity must be balanced with adapting to global transformations in knowledge production, digital communication, and socio-cultural interaction (Sia & Irawan, 2023). In this context, Islamic education cannot remain isolated from global developments; instead, it must strategically engage with them while maintaining its normative foundations.

One of the most significant challenges arises from the diffusion of liberal and secular cultural values through digital media and global communication networks. The unprecedented accessibility of information – particularly through social media platforms – exposes Muslim youth to diverse ideological influences that may not always align with Islamic ethical principles. Scholars note that the rapid circulation of global content can lead to moral ambiguity, identity confusion, and ethical relativism if educational institutions fail to equip students with critical frameworks for evaluating information (Alanshori & Zahidi, 2025). This challenge is amplified by the digital transformation of education itself. Research shows that the learning environment has fundamentally changed in the digital era, requiring teachers of Islamic education to adopt information and communication technology-based pedagogical approaches in order to remain effective and relevant in the classroom (Eraku et al., 2021).

However, the capacity of Islamic educational institutions to adapt to technological change remains uneven. A recent survey conducted by the Indonesian Ministry of Religious Affairs indicates that only about 38 percent of madrasahs have adequate internet access, while many teachers still lack sufficient digital competencies required for modern learning environments (Karulita & Setyoningrum, 2025). These structural limitations illustrate that technological transformation presents not only opportunities but also institutional challenges, particularly in regions with limited infrastructure. At the same time, empirical

research demonstrates that the integration of digital technology into Islamic education can significantly enhance students' digital literacy and learning outcomes. One study found that the implementation of technology-based learning strategies contributed to approximately 58 percent improvement in students' digital literacy competencies, indicating that digital integration can positively transform the learning process when properly implemented (Gusli et al., 2025).

Another major challenge concerns the responsiveness of Islamic education curricula to the demands of the twenty-first century. Traditional curricula in some Islamic educational institutions have historically emphasized the mastery of classical religious texts while paying less attention to contemporary competencies such as scientific literacy, technological skills, and interdisciplinary knowledge. This imbalance has been widely discussed in the literature as one of the key structural obstacles facing Islamic education in the global era (Ainussofa & Haryanto, 2025). The issue becomes particularly evident when examining comparative educational outcomes. Data on minimum competency achievements in religious education institutions in Indonesia show that literacy and numeracy skills among students in Islamic educational units, although improving, still remain lower than those in general education institutions. For example, reading literacy in religious education units increased from 48.4 percent in 2021 to 58.1 percent in 2023, while numeracy improved from 29.8 percent to 50.9 percent, yet these levels remain below those observed in general education institutions (Antoni et al., 2025). This gap suggests that curriculum reform remains an urgent priority for Islamic education systems seeking to remain competitive in the global knowledge economy.

Despite these challenges, globalization also presents significant opportunities for the transformation of Islamic education. The rapid expansion of digital learning technologies enables Islamic educational institutions to access global knowledge resources, collaborate with international academic networks, and develop innovative pedagogical methods. Following the COVID-19 pandemic, the digitalization of education accelerated dramatically across the world, forcing educational systems to adopt online learning platforms and digital communication tools. According to UNESCO estimates, the pandemic disrupted the education of approximately 1.6 billion students worldwide, representing nearly 94 percent of the global student population at the height of school closures (Alizadeh et al., 2023; UNESCO, 2023b). Although this disruption initially exposed structural weaknesses in many educational systems, it also accelerated digital transformation and encouraged institutions to innovate in teaching and learning practices.

Globalization has also contributed to the expansion and diversification of Islamic educational institutions in several regions. For instance, madrasa education has experienced significant growth in countries such as Bangladesh, where student

enrollment in madrasa systems increased substantially between 2019 and 2023. During this period, government-recognized Alia madrasas alone gained more than 250,000 additional students, while general secondary schools experienced declining enrollment numbers (Rahman, 2024). This trend demonstrates that Islamic educational institutions continue to play an important role in providing accessible and value-based education for many communities, particularly in contexts where public education systems face structural challenges.

At the same time, globalization intensifies competition between educational institutions at both national and international levels. Islamic educational institutions must therefore develop higher quality standards to ensure that their graduates possess competencies comparable to those of graduates from mainstream educational systems. As Fauziah and Istianah argue, the global educational landscape increasingly requires institutions to produce graduates who are not only religiously literate but also capable of participating in international academic and professional environments. This requirement places pressure on Islamic educational institutions to reform their curricula, strengthen teacher professionalism, and adopt innovative educational management practices (Fauzian & Istianah, 2025).

Furthermore, globalization generates complex cultural dynamics that influence the formation of identity among Muslim youth. The increasing exposure to global cultural norms can create tensions between local traditions and global values, particularly in multicultural societies. Islamic education, therefore, plays a crucial role in helping students develop a confident and resilient religious identity while engaging constructively with global diversity. Hermansyah notes that Islamic education must strengthen students' intellectual and spiritual resilience to enable them to navigate global cultural interactions without losing their ethical foundations (Hermansyah et al., 2024).

Overall, the findings of this study suggest that globalization should not be viewed solely as a threat to Islamic education but rather as a transformative context that requires adaptive responses. The capacity of Islamic educational institutions to integrate technological innovation, curriculum reform, and ethical education will determine their ability to remain relevant in the twenty-first century. In this regard, Islamic education must function simultaneously as a guardian of religious identity and as a dynamic educational system capable of engaging with global knowledge networks. By combining strong moral foundations with contemporary educational competencies, Islamic education can play a strategic role in preparing future generations to participate constructively in an increasingly interconnected world while maintaining their Islamic identity and ethical commitment.

### **Opportunities for Islamic Education in the Era of Globalization**

The findings of this study reveal that globalization, while often associated with cultural and educational challenges, simultaneously creates important opportunities for the transformation and advancement of Islamic education. The openness of global information networks and the rapid development of digital technologies have significantly expanded access to knowledge and academic collaboration. Islamic educational institutions are no longer confined to traditional modes of learning but are increasingly able to access international academic resources and pedagogical innovations. Tan explains that the integration of digital learning technologies – such as virtual classrooms, digital libraries, and multimedia-based learning – enables Islamic educational institutions to enhance both the accessibility and effectiveness of their educational practices (Tan, 2014).

The transformation of global digital infrastructure has further strengthened these opportunities. According to the International Telecommunication Union (ITU), by 2024, approximately 5.4 billion people worldwide were using the internet, representing about 67 percent of the global population. The rapid expansion of global connectivity has significantly improved access to online educational resources, including Islamic scholarship, digital Qur'anic learning platforms, and open-access academic materials (International Telecommunication Union, 2024).

For Islamic educational institutions, this expansion of connectivity provides new opportunities to develop digital-based learning systems that allow students to access classical Islamic texts, scholarly lectures, and contemporary research materials online. In many contexts, digital learning platforms have enabled students from geographically remote areas to access Islamic educational resources that were previously unavailable to them.

In addition to expanding learning access, globalization also enables Islamic education to strengthen its role in the global dissemination of knowledge. Online learning environments, including webinars, virtual seminars, and digital academic repositories, allow Islamic scholars to share research and religious knowledge with international audiences. Studies on digital religion indicate that online platforms have become increasingly influential in shaping contemporary Islamic learning practices, particularly among younger generations who rely heavily on digital communication technologies (Campbell & Evolvi, 2020).

Another significant opportunity created by globalization is the growth of international academic mobility. According to the Organisation for Economic Co-operation and Development (OECD), the number of students studying outside their home countries reached approximately 6.4 million globally in 2022, reflecting the growing importance of international educational collaboration (OECD, 2023).

This development creates opportunities for Islamic universities to participate in international academic partnerships, including student exchange programs, joint research projects, and global academic conferences. Through such collaborations, Islamic educational institutions can strengthen their institutional capacity and contribute Islamic intellectual perspectives to global academic discourse.

The internationalization of higher education has also increased the visibility of universities in Muslim-majority countries within global academic networks. Several universities in Southeast Asia and the Middle East have expanded international research partnerships and academic collaborations in recent years. These developments indicate that Islamic educational institutions are gradually becoming integrated into global research ecosystems while maintaining their religious and cultural identity.

Globalization has also encouraged Islamic educational institutions to redefine their broader social roles. Historically, institutions such as pesantren, madrasah, and Islamic universities primarily functioned as centers of religious learning. However, contemporary developments indicate that many Islamic educational institutions now contribute to broader societal development initiatives, including entrepreneurship education, community empowerment programs, and environmental awareness initiatives. Andi Hajar argues that Islamic educational institutions must expand their role as centers of social transformation by producing graduates who are capable of addressing contemporary challenges such as economic inequality, social cohesion, and sustainable development (Hajar, 2024).

Furthermore, globalization has encouraged Islamic education to adopt interdisciplinary approaches that integrate religious knowledge with modern scientific and technological disciplines. Erihadiana and Mahmud emphasize that integrating Islamic ethical values with modern scientific knowledge is essential for strengthening the intellectual relevance of Islamic education in the global era (Erihadiana & Mahmud, 2025). Such integration enables students to develop comprehensive perspectives that combine faith-based ethical principles with empirical scientific reasoning.

Finally, globalization also creates opportunities for intercultural dialogue and cross-cultural understanding. Increased interaction between different cultural and religious communities encourages Islamic educational institutions to promote values such as tolerance, dialogue, and social harmony. Through international academic partnerships and intercultural educational programs, Islamic institutions can contribute to global discussions on peacebuilding, ethical governance, and sustainable development.

Overall, the findings of this study suggest that globalization should not be understood solely as a threat to Islamic education. Rather, it provides a

transformative context in which Islamic educational institutions can innovate, collaborate internationally, and expand their intellectual influence. By strategically integrating Islamic ethical values with modern scientific knowledge and technological innovation, Islamic education can remain relevant and capable of producing graduates who are intellectually competent, morally grounded, and able to contribute constructively to global society.

### **Strategies for Developing the Quality of Islamic Education in Facing the Challenges of Globalization**

The era of globalization is marked by rapid advancements in information and communication technology, global cultural flows, and intensified competition in human resources. Islamic education, as a value-based educational system rooted in religious principles, cannot remain passive in the face of these transformations. To remain relevant and to produce graduates who are both competent and morally upright, comprehensive and well-planned quality development strategies are required. The following strategies are essential:

#### **a) Curriculum Reform and Revitalization**

One of the primary strategies for improving the quality of Islamic education in the era of globalization is curriculum reform that is responsive to contemporary needs. Revitalization does not merely involve replacing subject matter but restructuring vision, content, and pedagogical approaches in alignment with scientific and technological developments. The curriculum must be integrative, connecting Islamic values with the contemporary realities faced by learners.

Revitalization includes incorporating globally relevant content such as digital literacy, critical thinking skills, interdisciplinary understanding, and strengthening Islamic moral values. Digital literacy should not only mean technological proficiency but also ethical and responsible engagement in digital spaces. Critical thinking enables students to objectively analyze information and resist misinformation or extremist narratives.

A multidisciplinary approach fosters comprehensive perspectives on social, economic, and cultural issues. Integration between religious and general sciences must be framed within a *tawhīdic* paradigm to avoid a knowledge dichotomy (Bahri & Mudarris, 2024). Moral and character education remains the foundational framework ensuring that all scientific mastery operates within ethical and social responsibility (Muhsan & Haris, 2022).

A dynamic curriculum should also provide space for project-based learning, collaboration, and real-world problem-solving. Through such approaches, students become active participants in knowledge construction rather than passive recipients. Ultimately, curriculum reform aims to produce adaptive, innovative, and globally

competitive graduates without compromising Islamic identity (Rehman et al., 2024; Rocha et al., 2025).

### **b) Strengthening Character Education and Moral Values**

Amid global cultural flows that may not always align with Islamic teachings, character education becomes a vital strategy. Islamic education must systematically implement value-based education by embedding principles such as *tawhīd*, trustworthiness (*amānah*), honesty, responsibility, and tolerance into all learning processes (Masturin et al., 2022).

Character reinforcement should go beyond theoretical instruction and be embodied in habitual practices, teacher exemplification, and the cultivation of a religious and humanistic school culture (Umar et al., 2024). Integrating moral values into every subject ensures that science, technology, and social sciences remain ethically oriented and directed toward public welfare. The ultimate objective is not merely knowledge transmission but the formation of morally upright, resilient Muslim personalities capable of facing global challenges (Alkouatli, 2018).

### **c) Human Resource Development**

Educational quality is largely determined by the competence of educators. Therefore, sustainable professional development programs—such as training workshops, digital literacy enhancement, and strengthening pedagogical, professional, social, and academic competencies—are crucial.

Professional and adaptive teachers are capable of implementing innovative, relevant, and effective teaching strategies that respond to global educational challenges. Beyond instructional roles, Islamic educators serve as moral role models who integrate academic excellence with ethical integrity. This dual function ensures that education becomes transformative, nurturing intellectual, moral, and spiritual growth simultaneously (Primayanti, 2015).

### **d) Integration of Technology in Learning**

Technology is inseparable from modern education. Integrating e-learning systems, interactive multimedia, educational applications, and digital platforms enhances instructional effectiveness. Strengthening digital literacy equips students with the ability to critically evaluate and filter information according to Islamic ethical principles.

Technology-based interactive learning fosters student participation, increases motivation, and broadens access to educational resources. When utilized wisely, technology becomes a tool for reinforcing both academic competence and Islamic character in balanced ways (Soleha et al., 2025).

### **e) Quality Management in Islamic Education**

The implementation of integrated quality management is a strategic step toward systematic and sustainable institutional improvement. This includes

strengthening governance, developing effective monitoring and evaluation systems, and standardizing educational processes according to institutional vision and mission.

Continuous improvement practices foster professional, disciplined, and performance-based work cultures. Through ongoing evaluation and refinement, Islamic educational institutions enhance competitiveness while maintaining Islamic ethical integrity. Such management ensures transparency, accountability, and resilience in facing complex global challenges (Azizah et al., 2025).

#### **f) Development of Global Collaboration and Networking**

Expanding collaboration through student and faculty exchanges, joint research, partnerships with international institutions, and cooperation with government and community organizations significantly enhances educational quality.

Such collaboration enables Islamic institutions to adopt international best practices while contextualizing them within local Islamic values. Academic mobility programs, international seminars, and collaborative research initiatives strengthen global standards of competence without compromising moral and spiritual integrity. Graduates thus emerge as globally competitive professionals and ethical agents of change (Maharani, 2025; Wibisono et al., 2025).

#### **g) Strengthening Islamic Identity and Religious Moderation**

Globalization introduces diverse cultural and ideological influences that interact dynamically with local traditions and religious values. In this context, Islamic education must respond thoughtfully by strengthening a moderate Islamic identity (*wasatiyyah*), fostering social awareness, and nurturing tolerance without compromising core theological principles (*aqidah*). The concept of *wasatiyyah* emphasizes balance, justice, and proportionality – encouraging Muslims to avoid both extremism and excessive liberalism. Through this approach, students are guided to uphold firm religious convictions while remaining open to dialogue, cooperation, and peaceful coexistence with others.

Strengthening moderate Islamic identity also involves cultivating critical awareness so that learners are able to engage constructively with global ideas and cultural trends. Rather than rejecting globalization outright or accepting it uncritically, Islamic education should equip students with the intellectual tools to evaluate new influences through ethical and theological frameworks. This process empowers them to maintain their spiritual integrity while actively participating in global discourse.

Furthermore, inclusive yet value-centered education plays a crucial role in shaping individuals who are not only knowledgeable but also ethical and dialogical. Inclusivity in this sense means recognizing diversity – religious, cultural, and

intellectual—while grounding all interactions in Islamic moral principles. By integrating character education, intercultural understanding, and social responsibility into the curriculum, Islamic educational institutions can foster graduates who are capable of living harmoniously within pluralistic global societies. Such individuals are prepared to contribute positively to social cohesion, promote mutual respect, and embody Islamic values as a source of mercy and benefit for all humanity (Siregar & Lubis, 2025).

#### **h) Innovation in Teaching and Learning Methods**

Innovative pedagogical approaches such as *project-based learning* and *problem-based learning* play a crucial role in transforming Islamic education into a more dynamic and student-centered process. These approaches encourage active student engagement by positioning learners not merely as recipients of information, but as active participants in constructing knowledge. Through real-world projects and contextual problem-solving activities, students are guided to integrate theoretical understanding with practical application, making learning more meaningful and relevant to contemporary realities.

Such methods cultivate essential 21st-century competencies, including critical thinking, creativity, collaboration, and adaptability—skills that are highly aligned with the demands of the global workforce. By analyzing complex issues, designing solutions, and working collaboratively in teams, students develop the ability to think analytically, innovate responsibly, and respond flexibly to change. These competencies are indispensable in an era characterized by rapid technological advancement and global interconnectivity.

Moreover, participatory learning models strengthen students' sense of responsibility, independence, and self-confidence. When learners are entrusted with managing projects, conducting research, and presenting solutions, they build ownership of their learning process. This empowerment fosters resilience and prepares them to confront future academic, professional, and social challenges with confidence and ethical awareness. In the context of Islamic education, these pedagogical innovations not only enhance intellectual capacity but also support the development of character and moral accountability, ensuring that competence is balanced with integrity (Sodikin, 2025).

#### **Strengthening the Role of Islamic Educational Institutions**

Madrasahs, pesantrens, and Islamic universities must modernize learning systems through digital technology integration, integrative curricula, and professional governance. However, modernization must preserve its foundational identity as centers of Islamic value internalization, moral development, and spiritual cultivation.

Developing flagship programs—such as entrepreneurship initiatives, technology-based research, and digital literacy enhancement—improves graduate competitiveness. This strategy ensures that Islamic educational institutions remain adaptive, competitive, and high-quality while faithfully upholding their Islamic mission and identity.

## **Conclusion**

This study examines the dynamics of Islamic education in the era of globalization, focusing on its challenges, opportunities, and strategies for quality development. The findings indicate that globalization has significantly transformed the educational landscape through the expansion of digital technology, global knowledge exchange, and socio-cultural interaction. These transformations generate both challenges and opportunities for Islamic education. On the one hand, the rapid flow of information, the influence of global cultural values, and the demand for modern competencies require Islamic educational institutions to reform curricula, strengthen digital literacy, and improve institutional governance. On the other hand, globalization also provides opportunities for innovation in teaching methods, international academic collaboration, and the broader dissemination of Islamic knowledge through digital platforms. In this context, the quality of Islamic education depends on the ability of institutions to integrate Islamic ethical values with contemporary scientific and technological competencies.

Despite these contributions, this study has several limitations. As a conceptual study based on library research, the analysis relies primarily on secondary data and scholarly literature rather than empirical field observations. Consequently, the findings reflect theoretical synthesis rather than direct institutional assessment. Future studies could therefore complement this research through empirical investigations involving case studies of Islamic educational institutions across different regions in order to obtain more context-specific insights.

The study contributes to the growing body of scholarship on Islamic education by offering an integrative framework that links philosophical foundations, institutional transformation, and global educational developments. By highlighting the importance of balancing Islamic identity with global competencies, the study provides a conceptual basis for understanding how Islamic education can remain relevant in contemporary society. The implications of this research are particularly significant for policymakers, educational leaders, and Islamic educational institutions. Strategic reforms in curriculum integration, digital learning systems, and teacher professionalism are necessary to enhance educational quality. Through such reforms, Islamic education can strengthen its role in producing

graduates who are intellectually capable, ethically grounded, and globally competitive while remaining firmly rooted in Islamic values.

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