

Efforts of Islamic Religious Educational Institutions in the Era of Globalization

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Abstrak

Penelitian ini bertujuan untuk menganalisis peran dan upaya lembaga pendidikan agama Islam dalam menghadapi tantangan globalisasi. Globalisasi memberikan dampak yang signifikan terhadap dunia pendidikan, termasuk pendidikan Islam, dengan menghadirkan peluang perluasan akses informasi dan inovasi, serta tantangan dalam menjaga nilai-nilai Islam di tengah perubahan budaya global. Metode penelitian yang digunakan adalah pendekatan kualitatif deskriptif, pengumpulan data melalui wawancara dan studi pustaka. Hasil penelitian menunjukkan bahwa lembaga pendidikan agama Islam perlu menerapkan strategi yang meliputi pembentukan kesadaran diri, integrasi nilai-nilai Islam dengan pengetahuan umum, dan penerapan metode pembelajaran adaptif. Upaya ini diharapkan dapat membentuk generasi yang tidak hanya kompeten secara intelektual namun juga memiliki kepribadian yang tangguh dalam menghadapi dampak negatif globalisasi.

Kata kunci: *Globalisasi, Pendidikan Islam, Institusi Pendidikan, Nilai-Nilai Islam, Tantangan Pendidikan.*

Abstract

This study aims to analyze the role and efforts of Islamic religious education institutions in facing the challenges of globalization. Globalization has a significant impact on the world of education, including Islamic education, by presenting opportunities to expand access to information and innovation, as well as challenges in maintaining Islamic values amid global cultural changes. The research method is a descriptive qualitative approach, collecting data through interviews and literature studies. The results showed that Islamic religious education institutions need to implement strategies that include the formation of self-awareness, integration of Islamic values with general knowledge, and applying adaptive learning methods. This effort is expected to form a generation that is not only intellectually competent but also has a strong personality in facing the negative impact of globalization.

Keyword: *Globalization, Islamic Education, Educational Institutions, Islamic Values, Educational Challenges.*

INTRODUCTION

It turns out that if Islamic education can face the flow of globalization, globalization itself can be used as a weapon to improve the development of Islamic education in Indonesia (Tolchah & Mu'ammam, 2019, p. 1031). It cannot be denied that the current era of globalization has been widely felt in the world of education, as is the case with Islamic educational institutions (Husna, Mahfuds, & Utsman, 2023, p. 47). If seen from its existence, this era of globalization can be used as an effort to harmonize the correct understanding of Islamic education (Buto & Hafifuddin, 2019, p. 306). In short, Islamic educational institutions must be clever in utilizing the flow of globalization to make it easier for students to obtain broader knowledge (Kawakip, 2020, p. 127).

The presence of globalization does not always have a positive impact, there are times when globalization also hurts the Indonesian nation (Listiana, 2021, p. 1549). Therefore,

education becomes a forum for preventing the bad effects of globalization on the young generation of the Indonesian nation (Lalo, 2018, p. 69). However, the majority of Islamic educational institutions in their development process only focus on the transfer of knowledge, rather than instilling values that are capable of giving birth to "Qalbun Salim" in students (Dacholfany, 2015, pp. 179-180). Even though these values are closely related to human and social values, such as humanistic values, responsibility, honesty, and so on (Dewi, 2019, p. 96). This proves that Islamic education in facing the era of globalization is presented with various challenges both internally and externally (Davidson & Sly, n.d.; Latifah, 2017).

Its relationship with globalization in the world of education has been studied in many previous studies, both national and international, such as those conducted by Kusumaputri, et al., who explained that to maintain its existence, every university, including Islamic universities in Indonesia, must be able to follow the current trend. Development of globalization (Kusumaputri, Muslimah, Ahmad, & Nurwardani, 2021, pp. 413-425). This research has a different focus than previous research, such as that conducted by Kusumaputri et al. (2021). If Kusumaputri's research focuses more on the resilience of Islamic higher education organizations in Indonesia in facing the challenges of globalization, including efforts to achieve world-class university (WCU) standards through institutional change, international curriculum implementation, and strategic collaboration, this research takes a broader perspective. Our research emphasizes the role and efforts of Islamic educational institutions in integrating Islamic values with general knowledge, building self-awareness, and implementing adaptive learning methods to face the impacts of globalization holistically. With a more comprehensive approach, this research pays special attention to forming a generation that is not only intellectually competent but also has a strong personality, based on Islamic values in facing global challenges. This makes this research a complementary effort to previous studies focusing on aspects of value integration and strategic approaches to Islamic education in the era of globalization.

Meanwhile, Beregovaya believes that one of the impacts of globalization is the internationalization of higher education, where inevitably its understanding and practical implementation must be controlled by the globalization process, such as involving relations between countries and so on (Beregovaya & Kudashov, 2019, pp. 31-40). This research differs from Beregovaya and Kudashov's (2019) research in several important aspects. Beregovaya and Kudashov's research focuses on analyzing the internationalization process of higher education as a response to globalization, emphasizing how internationalization creates openness between national education systems, value harmony, and institutional adaptation without erasing cultural differences. They highlight the importance of national higher education strategies to support successful internationalization. In contrast, this research places more emphasis on the strategies of Islamic educational institutions in facing globalization, especially by integrating Islamic values with general knowledge, building self-awareness, and implementing adaptive learning methods. Our focus is not only on internationalization but also on how Islamic educational institutions can maintain the identity of Islamic values while preparing a competitive generation in the global era. Thus, this research provides a more contextual perspective on the challenges and opportunities of globalization for Islamic education, different from Beregovaya and Kudashov's approach which is more oriented towards the dynamics of internationalization at the level of the higher education system in general.

Lestari further explained, that although the world of education is faced with many challenges in the era of globalization, educational institutions must be able to equip students with adequate competencies so that they can compete healthily and competitively (Lestari, 2018, pp. 94-99). This research has significant differences with Lestari's (2018) research. Lestari's research focuses more on the role of technology as the main support in education in the era of globalization, with a focus on how technology is used in learning media, administrative tools, and learning resources to achieve desired educational outcomes. His research discusses the positive impacts of technology, such as time and cost efficiency, as well as the negative impacts, such as changes in social life. In contrast, this research focuses more on the strategies of Islamic educational institutions in facing the challenges of globalization by maintaining Islamic identity. This research highlights the integration of Islamic values with general knowledge, building self-

awareness, and the application of adaptive learning methods to form a generation that is intellectually competent and has a strong personality. Although technology may be one of the tools used in education, our research does not make it the main focus, but rather a value and strategic approach in dealing with the impacts of globalization. Thus, our research is more contextual to the challenges of values and culture, compared to Lestari's more technical research on the role of technology.

The various literature that has been found, generally only explains the influence of globalization on education, but researchers have not found an integration of the interconnection of Islamic educational values as an effort by Islamic educational institutions to face the influence of globalization. So this research can be said to be a novelty in the world of Islamic education.

The objectives of this research include the following: First, to find out the meaning contained in globalization. Second, knowing the urgency of self-awareness in facing globalization. Third, knowing the appropriate strategies used by Islamic educational institutions to face globalization.

RESEARCH METHODS

This research uses a descriptive qualitative approach, which aims to understand the phenomenon of the efforts of Islamic religious education institutions in facing the era of globalization. This approach allows researchers to explore data in depth regarding the strategies, challenges, and adaptations made by Islamic religious education institutions.

This type of research is descriptive and qualitative in nature, to obtain a clear picture of the roles, efforts, and challenges faced by Islamic religious education institutions in Indonesia in the era of globalization. Qualitative descriptive research is very suitable for uncovering social and cultural phenomena in depth. The data sources in this research consist of primary data and secondary data. Primary data was obtained through in-depth interviews with Islamic education figures, administrators of Islamic religious education institutions, and educators at these institutions. Secondary data was collected from relevant literature, such as journals, books, articles, and reports discussing Islamic education and globalization.

The main data collection techniques in this research are interviews and literature study. Data were analyzed using thematic analysis techniques, namely identifying the main themes that emerged from the results of interviews and literature review. The analysis process is carried out through several stages: (1) data collection, (2) data reduction, (3) presenting data in the form of themes or categories, and (4) concluding. This thematic analysis aims to understand how Islamic religious education institutions respond to the influence of globalization holistically.

To ensure the validity of the data, this research uses source triangulation techniques, by comparing data obtained from various sources to obtain more accurate and consistent results. This validity aims to ensure that the research results reflect the true reality related to the efforts of Islamic religious education institutions in the era of globalization.

RESULTS AND DISCUSSION

Globalization

If seen from the English perspective "The Globe" and "La Monde" from French, then globalization or mondialisation (in French) means earth or world. So from this meaning, globalization can be interpreted as everything that is processed to become one earth or one world (Dewi, 2019, p. 98). Globalization is a response to internationalization, liberalization, and modernization universally and comprehensively (Firmansyah, Amma, & Mudawamah, 2023, p. 44). Globalization can also be interpreted as a phenomenon that occurs in human civilization which leads to a global society (Setyawati, Septiani, Ningrum, & Hidayah, 2021, p. 307). Zainuddin thinks quoted again by Silfiasari & Zhafi, that the era of globalization is a time with various challenges that can cause clashes in sociocultural values and influence conditions in various existing aspects (Silfiasari & Zhafi, 2020, p. 127).

Another opinion expressed by Dulupcu & Demirel, which was quoted again by Suciati & Erzad, explained that the meaning of globalization cannot be seen from just one side, because globalization has a scope that involves all dimensions so globalization has different meanings

depending on the dimensions, cause and effect, the perspective and discipline from which globalization is viewed (Suciati & Erzad, 2018, p. 45). Furthermore, if it is related to education, globalization means integrating national education into world global education (Lestari, 2018, p. 95).

Currently, easy access to all information is a sign that globalization has affected life in society (Nurgiansah & Rachman, 2022, p. 71). Because it has positive and negative impacts, globalization is likened to a knife, where the knife can be used as a tool to make things easier but can also harm the user if used carelessly (Asmawi, 2018; Setyawati et al., 2021). Therefore, the impact of globalization has made Islamic and general educational institutions faced with various complex problems and gaps from various aspects (Kultsum, Parinduri, & Karim, 2022, p. 424).

From the various statements above, it can be concluded that globalization is a complex phenomenon that arises due to the pace of modernization and Westernization. Globalization itself has broad effects on various dimensions of human life, so it is not surprising that globalization has various meanings or connotations in each scientific discipline. The presence of globalization brings two roles that cannot be separated from each other, where on the one hand it has a role that is considered capable of bringing progress to a nation, but on the other hand, globalization is considered a disease that can paralyze the nation's future generations. However, the flow of globalization cannot be avoided by anyone, so responding to the flow of globalization must be returned to each individual. How and how, that this era of globalization become a source of benefits for the development of a nation's education, especially for the advancement of Islamic education in Indonesia.

The Urgency of Self-Awareness in Facing Globalization

It cannot be denied that the presence of globalization has both positive and negative impacts. So to avoid unwanted negative impacts, careful screening is needed. One effort that can be used is through education, especially Islamic religious education where the main goal is to form human beings (Lubis & Anggraeni, 2019, p. 141).

Regarding the negative impacts of globalization, Qodri Azizy believes, and quoted again by Mulyadi, that globalization is considered to have many negative impacts, where these negative impacts are brought about by Western countries, especially the United States, which aims to make the entire world community follow their country's way of life. The impacts produced by this negative effect are the lack of spiritual values, the production of material human resources, and the dichotomy of science and secularism (Mulyadi, 2019, p. 66).

The flow of globalization is so fast and varied, that it demands human resources to be able to compete in global life, such as in the realm of intelligence, innovation, and so on (Safira, Solihah, Syiffa, & Syarifudin, 2023). Apart from that, globalization also gives birth to competitive human resources, where whoever is superior is the one who will survive (Hidayat, 2023, p. 238). Therefore, self-awareness is needed in facing the flow of globalization. If viewed from the discipline of Islamic religious education, globalization has had many positive impacts. Why is that? Because without realizing it, with globalization, Islamic religious education has experienced many rapid changes (Salsabila, Ariyanto, Wijaya, Aziz, & Ma'arif, 2022, p. 322).

This can be proven by looking back at existing history, that during the Abasiyyah era at Madrasah Nizamiyah the library was an important medium that was used as a scientific source for consumption, but currently, the impact of globalization makes it easier for education to find all scientific sources according to the desired scientific discipline (Salsabila, Saputri, Nursusanti, Setianto, & Sabhara, 2021, pp. 410–411). So it can be said that the future of a nation can be seen from the nation's awareness in responding to globalization regarding the level of technological quality in the nation itself (Tabroni, Herawati, Pitriawan, & Amin, 2022, p. 39).

From the various statements above, it can be concluded that to facilitate the development of a nation, including developments in the field of education, both Islamic and general education, the importance of self-awareness is needed in facing the flow of globalization. The reason is that globalization has two impacts that cannot be separated from each other. However, with self-awareness in facing global flows, at least the people who are the human resources of a nation can

respond to the flow of globalization more wisely and carefully. So that it can minimize the negative impacts caused by the era of globalization.

Islamic Education Strategy in Facing the Era of Globalization

This time, we will explain how the Islamic education system tries to face global changes in the 21st century. The explanation will be divided into two parts: first, the steps taken by those responsible for Islamic education policy, and second, the efforts made by Islamic education teachers in overcoming the various challenges that arise as a result of globalization.

1. For Islamic Education Policy Stakeholders

a. Building an Orientation and Vision for Islamic Education

The impact of globalization is slowly changing society's perspective on various aspects, including education which is now more directed as a means of achieving decent work and a stable life. Abuddin Nata also emphasized that globalization has changed the way society views education, from initially a process of intellectual, moral, physical, and psychological improvement, to a focus on finding work and large income after completing education (Abuddin Nata, p. 17).

This phenomenon emphasizes the need for Islamic education policymakers to design a new vision and orientation in education, which can go beyond the emphasis on materialistic understanding. Faisal Ismail put forward the concept of Islamic education as follows:

"Islamic education is the totality of human activities carried out seriously, consciously, planned, structured and continuously based on faith and piety to Allah ﷻ. To produce students into human resources who have strong and complete mental, character and personality as well as being intellectually qualified and morally qualified as capital to be able to live independently." (Faisal Ismail, p. 3)

Hasan Langgulang explained that Islamic education is an effort to shape a person under Islamic teachings revealed by Allah to the Prophet Muhammad ﷺ. This aims to achieve a level of nobility, namely becoming a responsible manager in this world, with a process that involves the transfer of knowledge and Islamic values. (Veitzal Rivai Zainal, Fauzi Bahar, 2013, p. 73)

The concept presented above is different from the majority of society's views on the goals and focus of education. In Islamic education, the main thing is the process of understanding God through belief and piety, which shapes individuals into comprehensive human beings, both intellectually and morally, to carry out their role as managers of the earth.

Islamic education not only aims to produce human resources that are ready to be used but also aims to maintain noble values and correct deviations caused by the influence of globalization (Abuddin Nata, 2012), p. 99)

The impact of globalization emphasizes the importance of making the vision and orientation of education broader than just intellectual development. This also requires attention to the formation of character, morality, and obedience in carrying out worship. Therefore, in the era of globalization, Islamic education policymakers need to advocate this vision and orientation as an integral part of the education system.

b. Integration Between Religious and General Sciences

In all areas inhabited by Muslims, there is a separation between two fields of knowledge called science and religious knowledge. This causes a separation between these fields of science, where religious science is considered spiritual and sacred, while secular science is considered worldly or materialistic. These secular sciences tend to be influenced by Western thought which is contrary to Islamic values.

Israr Ahmad Khan opposed this phenomenon by stating that all knowledge bestowed by Allah on humans has a sacred position. According to him, the development of these sciences helps humans carry out their role as leaders on earth (caliph fil ardh). (Israr, Ahmad Khan, 2019)

Abuddin Nata further stated the need to integrate these two fields without eliminating the skills that have become the identity of modern society. This can be done by linking the two sciences, considering that the majority of individuals in the modern era cannot master all areas of knowledge. (Abuddin Nata, p. 104)

Various paradigms have emerged as solutions to this phenomenon, including concepts such as the Islamization of science introduced by Ismail Raji Alfaruqi and Naquib Al-Attas. This paradigm aims to prevent Muslims from simply imitating outside points of view but to return the core of knowledge to monotheism. Apart from that, there were also ideas about Islamic science introduced by Kuntowijoyo. These paradigms aim to recombine text with context to create continuity because currently, religion tends to be separated from reality, actuality, and everyday life. (Kuntowijoyo, 2007), p. 5-6).

Both paradigms have similar goals, namely returning Muslims to the foundation of revealed texts (the Koran and Sunnah) as the main reference in life in the world, including in the development of knowledge. This paradigm is an attempt to reunite areas of knowledge that have become separated due to modern demands for excessive specialization. The integration of science is also an effort to prevent and avoid the emergence of separation between science and religious values and is important in creating a generation that is complete and thinks holistically (Abuddin Nata, p. 104).

c. Development of Academic Traditions

Advances in Western knowledge have arisen from a heightened emphasis on academic traditions in educational institutions. The research processes that produce advanced technology, which is enjoyed throughout the world, are the product of this academic tradition. This does not only involve knowledge transfer and memorization but also involves continuous research development.

In this context, those involved in Islamic education policy need to promote and develop academic traditions, and scientific culture, and explore a strong scientific mentality among educators and students. Developing a strong scientific mentality requires a thorough understanding of knowledge, which is then developed through a research process involving observation and critical analysis. From this stage, scientific quality can be achieved... (Israr, Ahmad Khan, 2019).

2. For Teachers in Islamic Education

a. Reorient Teacher's vision and mission

The rapid development of information and communication technology in the 21st era has given rise to a new view of the role of teachers. Although previously teachers played a major role in acquiring knowledge, now with the adoption of electronic media for distance learning, open school systems, and the use of modules as independent learning tools, the teacher's role has developed into more of a learning facilitator. This marks a change in the dynamics of education which is increasingly shifting towards a more open and independent approach.

Abuddin Nata explained that developments in technology, science, and the influence of global culture have significantly reduced the role and function of teachers. Many of the traditional tasks of teachers, such as conveying information and learning skills, have now been replaced by technology. As a result, the value and respect for the role of teachers is decreasing, and the advice given is also given less attention. This is because the teacher's role has changed to be more focused on material functions such as being a facilitator, catalyst, and mediator (Abuddin Nata, p. 345).

This condition of disorientation also penetrates the personalities of teachers, where their role as professionals is often seen as a job that is only related to material and transactional matters. The assessment of their role is often only based on the position they hold and the salary they receive. More often, teachers' focus tends to be on the administration of learning to obtain certification rather than paying attention to the intellectual and spiritual growth of students, which should be the main concern for a teacher. To overcome this problem of disorientation, reforms are needed in the vision and mission of teachers in the world of education. Abuddin Nata has proposed an original

vision and mission for teachers inspired by the teachings of the Koran.: (Abuddin Nata, p. 345)

- 1) The concept and purpose of Ulul al-bab (Surat Ali Imran verses 190-191), this verse refers to the view that the vision of a teacher as Ulul al-bab is to become an individual who has a harmony between analytical intelligence and spiritual intelligence. With this combination, teachers have a mission to encourage goodness and reject wrongs, making the teacher's role a pillar of the development of Islamic civilization.
- 2) Vision and mission of al-Ulama (letter Fathir verses 27-28), this verse explains that as scholars, teachers are individuals who investigate science with in-depth study of the universe. The aim is to bring awareness that Allah is the ruler of the universe, and the results of this research open insight into theories and facts that are proof of His greatness. From there, a fear arises not to misuse the knowledge that God has given. Therefore, the vision of a teacher is to become a scientist who has a fear of God and carries out a mission to use his knowledge for the betterment of society. In Islam, a teacher is not only someone who has mastered knowledge but also someone who can use that knowledge to guide oneself and society to obey and submit to Allah ﷻ.
- 3) Vision and mission of al-Muzakki (Surat Al Baqarah verse 129), This verse describes the vision of a teacher as al-Muzakki, namely being an individual who has a good personality and mentality. His mission is to cleanse himself and his students from bad traits and keep them away from sins and immoral acts that are prohibited by Allah ﷻ and His Messenger.
- 4) The vision and mission of ahl al-dhikr (surah al-Anbiya verse 7) refer to the concept that a teacher who becomes an ahl al-dhikr is someone who has in-depth knowledge and expert assessment skills. This indicates that his expertise is recognized as an authority to evaluate, acknowledge, or overturn scientific findings. The task of an ahl al-dhikr is to correct, guide, uphold the truth, provide warnings, and provide decisions regarding the behavior practiced by his students.
- 5) Vision and mission of al-rasikhuna fi al-ilm (surah al-Nisa verse 162), The content of this verse emphasizes that the vision of al-rasikhuna fi al-ilm is to become a teacher who not only has a deep understanding of facts and information but also have the skills to convey the meaning, message, spirit, essence and essentiality of that knowledge. With this vision, a teacher's job is to provide meaning, enthusiasm, and encouragement to students and the surrounding community to improve the quality of life through a deep understanding and appreciation of the meaning of life.

The vision and mission that have been mentioned emphasize that the role of the teacher should not be underestimated or reduced to just a facilitator in the learning process. More than just that, teachers play a crucial role as liaisons who pass on the baton in the prophetic mission, becoming part of the refinement of human morals. Thus, the role of teachers in shaping students' morality and character is very important and irreplaceable.

b. Learning strategies

In facing the challenges of globalization in the 21st era, teachers need to plan appropriate learning strategies to expand students' potential. So far, learning approaches have often been dogmatic in nature where students only receive information without space to voice opinions critically and rationally. As a result, students tend to be passive and lack self-confidence.

Learning approaches need to change; they no longer just rely on a very teacher-centered approach (teacher-centric) but must change to a process that places more emphasis on students (student-centric). This allows students to be actively involved in the teaching and learning process, promotes active participation, and encourages better critical thinking and self-confidence. (Abuddin Nata, p. 102)

In a student-centered learning model, students are encouraged to search for information independently. Through this approach, students will be trained to develop creative, independent, and productive attitudes that are very necessary in facing the

challenges of society in the era of globalization. In this learning strategy, the role of the teacher becomes important as a motivator, designer, liaison, guide, assessor, and justify (Abuddin Nata, pp. 102-103).

c. Planting and Implementing Islamic Values

The impact of globalization can be seen in people's behavior, one of which is easy access to information and sophisticated technology which opens the door to content that destroys normative values. This has resulted in the emergence of phenomena such as promiscuous sexual behavior, drug abuse, anarchic acts, and the decline of moral values in society. In facing this phenomenon, the world of education, especially Islamic education, has a big responsibility to form and instill Islamic moral values in students. This is expected to protect them from the negative impacts of globalization which are increasingly threatening.

Islamic education needs to actualize Islamic moral values to protect students from the threat of danger arising from globalization. Moral teachings and practices as well as divine concepts must be embedded in all learning processes in Islamic educational institutions. This is because Islamic teachings have guided life, including values such as justice, good deeds, and piety which give rise to obedience to Allah's commands and prohibitions. (Israr, Ahmad Khan, 2019)

The instillation of Islamic values must be accompanied by good practices, which are realized by all community members in educational institutions, from teachers to education staff. Therefore, in Islamic education, teachers are expected to always demonstrate good ethics in everyday life, in line with the advice that is often given to students. In this way, the teacher's actions will become an example for students in the school environment, with the hope of creating a generation that is not only intelligent intellectually but also morally.

The results of this study are both consistent and different from findings reported by other researchers, such as Beregovaya and Kudashov (2019), Lestari (2018), and Kusumaputri et al. (2021). In general, this research is consistent with their findings in identifying that globalization brings major challenges to educational institutions, including the need for adaptation and innovation to maintain relevance and competitiveness.

However, there are differences in the focus and approach of each study. Beregovaya and Kudashov's research highlights internationalization as a controlled process of building relationships between countries, cultures, and educational institutions to increase openness and harmony between national education systems. Lestari focuses on the role of technology in supporting educational efficiency, both in learning, administration and providing learning resources. Meanwhile, Kusumaputri et al. discuss the resilience of Islamic higher education organizations in facing globalization, with a focus on institutional transformation, international curriculum development, and strategic collaboration to achieve world-class university (WCU) standards. This research takes a different perspective by highlighting the role of Islamic educational institutions in maintaining Islamic values while facing globalization. We emphasize the importance of integrating Islamic values with general knowledge, building self-awareness, and adaptive learning methods to create a generation that is not only intellectually competent but also has a strong personality based on religious values. This difference reflects that globalization influences various aspects of education, but institutional responses depend greatly on the cultural context, values, and goals carried out by each educational institution.

CONCLUSION

The steps taken by Islamic education in facing the 21st era are through the great influence of globalization which creates anxiety in individuals due to easy access to information and communication, which results in promiscuity, loss of traditional values, and the adoption of materialistic and hedonistic views that keeps people away from spirituality.

To overcome this phenomenon, Islamic education proposes the following strategies: 1) strengthening the orientation and vision of Islamic education; 2) integrating religious knowledge

with general science; 3) building a strong academic tradition; 4) readjusting the teacher's vision and mission; 5) implement effective learning strategies; and 6) instill and apply Islamic values.

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