

CHALLENGES OF ISLAMIC EDUCATION IN THE ERA OF GLOBALIZATION AND DIGITALIZATION AND THE SEARCH FOR ALTERNATIVE SOLUTIONS

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Abstract : *The development of globalization and digitalization has brought significant changes to various aspects of life, including education. Islamic education, as an educational system oriented towards the formation of a holistic Muslim personality, faces serious challenges in maintaining Islamic values amidst global currents and advances in digital technology. This study aims to analyze the challenges faced by Islamic education in the era of globalization and digitalization and to examine alternative solutions that can be implemented. The research method used is library research, which examines various books, scientific journals, and other relevant sources. The results of the study indicate that challenges to Islamic education include shifting values, the influence of value-free science and technology, the penetration of foreign cultures, and a crisis of educational orientation. The solutions offered include the Islamization of science, strengthening moral education, developing character education, enhancing the professionalism of educators, and strengthening the role of madrasas as Islamic educational institutions. This research is expected to provide a conceptual contribution to the development of Islamic education that is adaptive to current developments without losing fundamental Islamic values.*

Keywords: Islamic Education, Globalization, Digitalization, Educational Challenges

INTRODUCTION

Education is a process of developing the potential that exists within human beings and aims to achieve an ideal personality. Education always develops in line with the dynamics of social life. Zakiah Drajat (1994: 28, in Desi Sabtina et al., 2023) argues that education is an activity and an educational system that is organized or established to realize the values of Islamic religious teachings so that a Muslim personality is formed. Islamic education has a very important role in human life and even cannot be separated from it. In forming a generation with noble character and a good understanding of religious teachings, Islamic education plays an important role. (Rokmini, Dwi Noviani, 2024). If Islamic education is implemented optimally, it will lead to the advancement of civilization; conversely, if Islamic education is not implemented optimally, it will not bring about progress but instead result in the destruction of

civilization. The digital era has brought a very significant impact on human life today. Many sectors of life have experienced changes and progress due to the technology introduced in this era. (Rizka Zulmi et al., 2024). This cannot be denied that Islamic education is currently facing challenges that arise in this era of globalization and digitalization. Certainly, dealing with these challenges requires appropriate strategies so that they do not become obstacles to the progress of Islamic education. The era of globalization and digitalization brings new challenges that must be addressed by education. In this era of globalization, the greatest challenge for educators is the digitalization of learning. (Siti Rahmayanti et al., 2025) Global changes demand changes in the management of life and society, including in the field of education. Changes in educational vision and strategies in order to prepare Indonesian people to be able to respond to global challenges and global opportunities have become a necessity. To improve the quality of education and enhance the quality of Indonesian human resources so that they are able to compete in the era of globalization and digitalization, global education is greatly needed. Therefore, the entry of Islamic education into the era of globalization and digitalization does not mean being closed off or diverting attention to other matters from existing progress; rather, the face of education should be directed toward a more modern orientation without abandoning the Islamic spirit (*ruh Islamiyyah*) in its various activities. The purpose of writing this paper is to identify solutions for facing the challenges of Islamic education in the era of globalization and digitalization as experienced today.

METHOD

This study employs a qualitative approach using a library research method. This approach was chosen to examine in depth the concepts, roles, and relevance of Islamic Religious Education within modern society based on theoretical studies and the findings of previous research. Library research enables researchers to understand the phenomena under study through the analysis of various relevant scholarly sources. The data sources in this study consist of primary and secondary data. Primary data include key reference books that discuss Islamic Religious Education, character education, and modern society. Meanwhile, secondary data are obtained from scientific journal articles, research findings, conference proceedings, and other documents relevant to the focus of the study. These sources were selected selectively to ensure the validity and credibility of the data.

Data collection techniques were carried out through the exploration, collection, and review of literature related to the research topic. All collected data were then analyzed using a descriptive-analytical technique, namely by describing, comparing, and interpreting various experts' perspectives regarding the role of Islamic Religious Education in addressing the challenges of modern society. Data analysis was conducted systematically through several stages, including data collection, data reduction, data presentation, and drawing conclusions. These stages aim to obtain a comprehensive overview of the roles, challenges, and strategies for strengthening Islamic Religious Education amid the dynamics of modern society. The results of the analysis are expected to provide a holistic and in-depth understanding and to serve as a reference for the future development of Islamic Religious Education.

RESULT AND DISCUSSION

The Role of Islamic Religious Education in Modern Society

Islamic education is education that aims to form a complete Muslim personality. Islamic education has a vital role in shaping the Muslim generation. (Zein, 2024). developing all human potential, both physical and spiritual, and fostering harmonious relationships between each individual and Allah, fellow human beings, and the universe (Azman, 2017). Education is guidance or leadership carried out consciously by educators toward the physical and spiritual development of learners, leading to the formation of an ideal personality (Marimba, 1989: 19). The word “Islam” in the term “Islamic Education” indicates a particular educational character, namely education that is Islamic in nature, Islamic education, that is, education based on Islam. According to Aan Hasanah, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to possess spiritual religious strength, self-control, personality, intelligence, morals, and the skills needed by themselves.

Globalization is an order in which the world becomes open and transparent, creating the impression that there are no longer boundaries between countries. (Azis¹ et al., 2025). This globalization began in the fields of information and economics, which then had implications for other fields, including education. The era of globalization has entered various aspects of life, making every nation part of the global value system..

The global era is identical to a competitive era. Therefore, the survival of education in the future is closely related to the quality and excellence of education.(Daulay, 2015). Globalization refers to the integration of one entity with another, namely the unification and mutual influence among nations around the world in economic, social, political, cultural, scientific, and other aspects, which occur as a result of global communication and interaction supported by advanced science and technology.

The era of globalization, with the development of information technology, is increasingly being felt, with media in the form of computers, television, mobile phones, and other advanced devices, and has indeed become a complex phenomenon in the transformation of information.(Muhammad Fadilah, 2024).

Digitalization in education can be defined as the process of integrating digital technology into the learning process to improve the quality and efficiency of education, as well as to prepare students to face challenges in the digital era. Through technology, teaching materials based on Islamic values can be easily accessed by students anytime and anywhere. This condition opens opportunities for students to learn independently, more deeply, and more flexibly.(Taufiqurrahman et al., 2025). Islamic education, which is normatively viewed as an ideal form of education that integrates the balance between worldly and hereafter dimensions based on the foundations of revelation (the Qur'an and Hadith) as well as ijtihad (creative intellectual efforts in Islam), increasingly requires the presence of digital tools. The purpose is none other than to facilitate various educational activities and programs, whether at the levels of planning, implementation, or evaluation. (Habibulloh & Ali, 2024).

Characteristics of the Era of Globalization

Globalization leads to a paradigm of “one world.” The era of globalization has four main characteristics, namely:

1. A borderless world
2. The advancement of science and technology
3. Awareness of human rights as well as fundamental human obligations
4. A society of mega-competition

The era of globalization presents challenges that must be addressed by education. These challenges include:

- a. Education must be able to produce high-quality outputs.
- b. Educational outputs must master science and technology.
- c. Human resources must be improved in quality so that they are able to survive and compete in the global era.

Characteristics of the Era of Globalization

Globalization has brought many positive impacts, such as advancements in technology, economic growth, and better connectivity among countries. However, globalization also presents its own challenges to local values, morals, and ethics. (Alam, 2020).

The development of digital technology has changed the information landscape and the way students access and engage with information. (Johariyah, 2024). interact with knowledge. These challenges do not only involve the transformation of curricula or learning methods, but also include the strategic role of educators in managing the changes that occur. From an Islamic perspective, education has a greater responsibility because it is not only oriented toward the transfer of academic knowledge, but also toward the formation of students' character, morals, and spirituality. Islamic education must be able to respond to the challenges of globalization while remaining firmly grounded in religious values. (Yani Novita Sari, Zilfa Yani, Afia, Meri, Azizah, Suri, 2024). The Following Are the Challenges of Islamic Education in the Era of Globalization and Digitalization.

Amid the wave of crisis in cultural values of education due to the influence of science and technology, social change has occurred. The Islamic educational approach views that the absolute truth of Islam is certainly able to overcome falsehood that prevails outside Islamic life. This is in accordance with the Word of Allah: "And say, 'Truth has come, and falsehood has vanished. Indeed, falsehood is bound to vanish'" (QS. Al-Isra' [17]: 81).

In summary, the above verse shows that when truth comes, falsehood is destroyed. However, when observing the current reality, what occurs is the opposite, and it even appears that truth and falsehood are being mixed together. Contemporary Islamic education is faced with challenges that are far more severe than those encountered during the early period of the spread of Islam. These challenges take the form of the emergence of human aspirations and ideals that are multi-interest in nature. The infiltration of various Western ideologies into the world of Islamic education is often neatly packaged and believed to originate from Islamic teachings, whereas in fact they are not, and may even be destructive. An example is the concept of democracy, which is often equated with *musyawarah* in Islam, even though the two differ in both essence and implementation (Indra Prayoga, 2016: 12–13).

The orientation of Islamic education in the era of technology also needs to be reformed. It should not be oriented solely toward the hereafter, but must integrate both worldly and hereafter dimensions simultaneously. Islamic education, which still encounters many shifts in values, is therefore required to adopt new approaches and orientations that are relevant to the development of the times.

As we know, the positive impact of today's technological advancement is its facilitative nature, making human life easier amid increasingly complex daily problems. Technology offers various forms of convenience and entertainment that continue to expand, entering the spaces and dimensions of our lives. However, the negative impacts of modern technology have also begun to become apparent. In principle, technology tends to weaken the mental and spiritual strength of the human soul that is in the process of growth and development, manifested in various forms and lifestyles.

Not only can "Nafs al-Mutma'innah" be weakened by negative stimuli from electronic and information technology, but other psychological functions such as intellectual capacity, memory, willpower, and emotions may also be diminished. Actual abilities are facilitated by technological and electronic tools such as computers, which, however, are unable to internalize and transform the values of faith (iman) and piety (taqwa) into the depths of the human heart. Therefore, there is a need for the humanization of Islamic education through the strengthening of religious values or efforts to control and firmly direct these values so that they remain resilient, both in individual and socio-cultural dimensions (Indra Prayoga, 2016: 13).

Islamic education must be positioned as a center for the development of human civilization and culture in social life. A misconception regarding Islamic educational institutions today is viewing them merely as sources for the development of science and technology alone. The technologization of the educational process solely to achieve outcomes aligned with technological advancement, free from moral and spiritual values, will inevitably lead to a pragmatic perspective.

One important loss that is often insufficiently realized when a nation enters the global race is the neglect of preserving and maintaining its national cultural heritage and its own culture. (Kurniawan, 2017). The growing tendency for past cultures and traditions to be increasingly displaced by new cultures and traditions has given rise to what is known as *new colonization in culture* (a new form of colonization in the cultural field). Changes in patterns of thinking, attitudes, and behavior in terms of dress, housing, social interaction, consumption patterns, and other aspects have led to tension and cultural conflict. Various cultures and traditions that were previously based on religious values have been replaced by cultures and traditions grounded in individualism, hedonism, materialism, pragmatism, secularism, and atheism. Likewise, the very rapid dissemination of information about narcotics-based drugs, pornographic literature, unemployment, the use of firearms, and microelectronic devices for committing criminal acts has encouraged many people to engage in actions that are harmful to society. These phenomena are the consequences arising from changes in lifestyle as an implication of new forms of colonization in the fields of education and culture.

D. Islamic Education Crisis

The relationship between education and society is very close; therefore, in the process of development, they mutually influence one another. The educational machinery known as schools, in their development process, cannot be separated from the movement of the social machinery. The social machinery mobilizes all components of human life, which consist of the social, economic, cultural, science and technology, political, and religious sectors. Each of these sectors moves and develops while mutually influencing one another toward predetermined social goals.

When the movement of each sector is within a harmonious and balanced pattern, society will also move and develop harmoniously. However, if one or several sectors experience

disharmony (inequilibrium), the other sectors will be affected. From this point begins the emergence of a crisis in social life, which eventually affects schools; schools are even pressured and burdened with the task of providing conceptual solutions to these problems.

An educational crisis anywhere is always proportional in intensity to the crisis affecting the society itself. Its socio-cultural dimensions undergo changes and shifts in values caused by the emergence of new forces that influence them. At present, society is experiencing a crisis due to the influence of modern science and technology, which advances rapidly and leaves other sectors of life behind.

Social phenomena examined by experts in educational policy planning, for example, show evidence that every stage of progress in science and advanced technology always brings social changes that are proportional to, or even greater than, their estimates or predictions. The positive and negative impacts on human life can sometimes no longer be controlled or directed by social, cultural, or moral institutions deliberately established by society, such as schools.

As a result of the negative impacts of science and technology on moral and spiritual dimensions, painful inner unrest has emerged due to shocks that can no longer be controlled. Therefore, society is currently afflicted by social and cultural vulnerability, the remedies for which are still being "sought" by experts from various fields of knowledge. Here and there, experts are conducting diagnoses; however, their diagnostic processes are slower than the onslaught of new diseases that continuously emerge, so that the chronic nature of these problems can no longer be contained. Consequently, the accumulation of technosocial "viruses" transmitted by the rapid advancement of science and technology continues to grow.

We do not blame the advancement of science and technology, because it has become a pillar of human hope. We aspire to the best possible form of life as a result of the progress we have achieved; yet, in turn, we bear increasingly complex risks that cause deep anxiety. This is the map of human life today and in the future, which relies solely on intellectual and logical capabilities without paying attention to mental-spiritual development and religious values.

Several experts in future educational planning have identified an educational crisis originating from the crisis of orientation in contemporary society, which includes phenomena such as :

1. Crisis of Value

The crisis of values is related to problems in attitudes toward judging actions as good or bad, appropriate or inappropriate, right or wrong, and other matters concerning individual and social ethical behavior. Evaluative attitudes that were previously established as "right, good, polite" or "wrong, bad, impolite" have undergone drastic changes and are now tolerated, or at least ignored by society.

2. Crisis of the Concept of Agreement on the Meaning of a Good Life

Society has begun to change its views on what constitutes a good way of life in economic, political, and social spheres, as well as the implications for individual life. The values used as standards have become blurred. Schools, which serve as a mirror of society's ideals, are troubled by this conceptual ambiguity, making it difficult to reflect these ideals in educational programs. If Islamic ethical concepts were adopted, schools would not face difficulty in carrying out their duties and functions as institutions for human cultivation.

3. The Existence of a Credibility Gap

In contemporary society, there is a noticeable erosion of trust among ruling groups and social authorities. Parents, teachers, religious preachers from pulpits, law enforcers, and others have experienced a decline in authority and credibility, and are increasingly disregarded by those who should obey or follow their guidance.

4. The Burden on Schools Exceeds Their Capacity

Schools are required to bear moral and socio-cultural responsibilities that are not included in the designed instructional programs; therefore, they are not prepared to carry such burdens. Bureaucratic systems further aggravate this situation by imposing demands beyond the schools' capacity, such as additional subjects intended to support departmental or sectoral technical policies.

5. Lack of Idealism and Youth Self-Image Regarding Their Future Roles

Schools are expected to develop idealism and a positive self-image among the younger generation with a realistic future orientation, so that they are willing to prepare themselves to participate in national development according to the expertise, skills, and knowledge of science and technology required by their country.

6. Lack of Sensitivity Toward Future Sustainability

A dogmatic and static philosophy of life that does not refer to future sustainability can no longer be relied upon as the basis for school attitudes today. Traditions that restrain students' freedom to think and create must be discarded, so that schools can become dynamic educational institutions. This encourages students to learn intensively with a realistic but moralistic orientation toward the technological, social, and biological future.

7. Lack of Relevance Between School Programs and Development Needs

Schools that support non-populist ethnic interests, are undemocratic, and are not oriented toward development needs will not be able to sustain their existence in a society that is undergoing development.

8. The Increasing Shift Toward Social Pragmatism

Pragmatic attitudes give rise to materialism and individualism. At present, modern humans tend to neglect religious values, as life principles oriented toward the hereafter are weakening and even eroding individual and social spirituality. Human relationships are no longer based on empathy, but rather on industrial relations, material gain, and status. Consequently, attitudes and lifestyles that prioritize moral decadence and material wealth prevail, reducing simplicity and orientation toward religious values.

9. The Declining Number and Quality of Ulama

The prospects of socio-educational innovation still provide opportunities to hope for a brighter future through more sensitive and innovative preparations. The role of *ulama* is very important in providing religious guidance that is highly beneficial for human souls that are spiritually dry and lacking faith and submission to Allah SWT.

CONCLUSION

Globalization is an order in which the world becomes increasingly open and transparent, creating the impression that national boundaries no longer exist. Globalization initially began in the fields of information and economics, which later had implications for other sectors, including education. This era of globalization has entered various aspects of life, making every nation part of a global value system.

The challenges of Islamic education in the era of globalization include:

- (1) the existence of non-Islamic approaches and orientations,
- (2) the influence of science and technology, and
- (3) new forms of colonization in the fields of education and culture.

Strategies and efforts to respond to the challenges of Islamic education in the era of globalization can be formulated as follows:

- (1) the Islamization of knowledge,
- (2) a moral education approach for adolescents,
- (3) the development of character education models,
- (4) enhancing professionalism in Islamic educational institutions, and
- (5) developing madrasahs as Islamic educational institutions.

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