

## ISLAMIC EDUCATION IN THE ERA OF GLOBALIZATION AND MODERNIZATION

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### Abstract :

Islamic education faces complex challenges in the era of globalization and modernization, characterized by advances in information technology, sociocultural transformation, and shifts in life values. This study aims to identify the challenges facing Islamic education, analyze its fundamental characteristics, and formulate comprehensive development strategies. Using a qualitative method with library research, this study analyzes various literature related to Islamic education, globalization, and modernization through content analysis techniques. The findings reveal that Islamic education possesses four fundamental characteristics: theocentric, comprehensive and balanced, morality-oriented, and humanistic and universal. Islamic education confronts six major challenges encompassing ideology and thought, technology and information, the dichotomy of religious and general sciences, educator quality, welfare, and sociocultural value changes. Development strategies include integrative curriculum reform, modernization of learning methods, improvement of educator quality, strengthening of management, development of character education, and strategic cooperation. The integration of Islamic values with modern science through the Islamization of knowledge and integration-interconnection models becomes key to the relevance of Islamic education. The study concludes that Islamic education must adopt a moderate stance (*wasathiyah*) integrating classical heritage and modern advancement to produce graduates with deep religious knowledge, broad general knowledge, technological skills, and noble character.

**Keywords :** Islamic Education, Globalization, Modernization, Knowledge Integration, Curriculum Development

### INTRODUCTION

Islamic education is an educational system based on Islamic teaching values derived from the Qur'an and Hadith. In its development, Islamic education faces significant challenges in the era of globalization and modernization marked by advances in information technology, sociocultural changes, and transformation of societal life values (M. Arifin, 2003).

Since the early days of Islam, education has been a top priority in building civilization. The Prophet Muhammad (peace be upon him) made education obligatory for every Muslim as stated in his saying, "Seeking knowledge is obligatory for every Muslim." Islamic civilization reached its golden age from the 8th to 13th centuries CE when Islamic educational centers such as Baghdad, Cordoba, and Damascus became beacons of world knowledge. However, throughout history, especially post-colonialism, Islamic education experienced decline and was marginalized from the mainstream development of science. Now, amid the rapid dynamics of globalization, Islamic education faces a severe



test to prove its relevance in addressing modern needs without losing its spiritual essence.

Globalization has brought significant impacts on various aspects of life, including education. The rapid and massive flow of information through the internet and social media has changed the younger generation's perspective on knowledge and life values (Azyumardi Azra, 2012). On the other hand, modernization demands reform in the education system to produce competent graduates ready to face the demands of the times.

The phenomenon of globalization creates two sides of a coin for Islamic education. On one hand, globalization opens unlimited access to science and technology that can be utilized for the advancement of Islamic education. On the other hand, globalization also brings serious threats in the form of incoming thoughts and lifestyles that contradict Islamic values. Muslim youth today grow up in a digital environment saturated with diverse content, ranging from educational to destructive. They can easily access knowledge from various parts of the world, but are simultaneously exposed to secularism, materialism, and hedonistic lifestyles that can erode their faith and Islamic identity. The speed of this change also creates a gap between educators and students, where teachers and parents often struggle to understand the digital world that has become the natural habitat of the younger generation. This condition exacerbates the challenge of Islamic education in shaping character and maintaining the *aqidah* of future generations.

Islamic education is required to adapt to the times without losing its identity and fundamental Islamic values. Integration between religious and general sciences, mastery of technology, and formation of Islamic character become both challenges and opportunities for the development of Islamic education in the contemporary era (Zakiah Daradjat, 2008).

The greatest challenge for Islamic education today is finding the right balance between maintaining authenticity and adapting to modernity. Many Islamic educational institutions are still trapped in two extreme poles: some are too conservative, rejecting all forms of renewal and maintaining traditional methods that are less relevant to the needs of the times, while others are too liberal, adopting Western education models wholesale without filtering Islamic values. Both extreme attitudes are equally dangerous. What is needed is a moderate attitude capable of taking the best from classical Islamic heritage while utilizing the advances in modern science and technology. The concept of *wasathiyah* or moderation in Islam teaches not to be excessive to the left or right, but to take a wise middle path. Islamic education must produce graduates who possess depth in religious knowledge, breadth in general knowledge, competent technological skills, while maintaining noble character as the primary identity of a Muslim. This is a major challenge requiring deep thinking and comprehensive strategies from all Islamic education stakeholders.

Islamic educational institutions, whether *madrasah*, *pesantren*, or integrated Islamic schools, need to undergo transformation in curriculum, learning methods, and educational management to remain relevant and

competitive in the global era. However, this transformation must remain grounded in Islamic values as the identity and main characteristic of Islamic education (A. Malik Fadjar, 1998).

The existence of diverse Islamic educational institutions is actually a wealth that must be optimized. Madrasah with the advantage of integrating religious and general curricula, pesantren with depth in religious knowledge and intensive character formation, and integrated Islamic schools with modern approaches and adequate facilities, each has advantages that can complement one another. However, in reality, these three institutional models still face various fundamental problems. Many madrasah struggle to compete with public schools due to limited facilities and negative stigma in society. Traditional pesantren are often viewed as outdated due to minimal technological touch, although their strength in character formation is unmatched. Meanwhile, more modern integrated Islamic schools tend to be accessible only to the middle and upper classes, creating social gaps in access to quality Islamic education. The required transformation is not merely cosmetic change or following trends, but fundamental, planned, and measured renewal. Change must begin with the paradigm of thinking among managers and educators, continued with improvement of professional management systems, curriculum reform that is integrative and relevant, continuous improvement of educator competence, to provision of infrastructure supporting effective learning. All transformation efforts must maintain the spirit of Islamic education, namely forming individuals who are faithful, knowledgeable, and of noble character, not merely pursuing academic achievement or popularity.

## **RESEARCH METHOD**

This study employs a qualitative approach with a library research method that is descriptive-analytical in nature to examine the phenomenon of Islamic education in the era of globalization and modernization using philosophical-normative and socio-historical approaches. Data sources consist of primary data in the form of main literature on Islamic education and the thoughts of figures such as Al-Attas, Amin Abdullah, Azyumardi Azra, Muhaimin, as well as the Qur'an and Hadith, while secondary data includes scientific journals, articles, and previous research findings. Data collection was conducted through documentation techniques with stages of literature identification, source inventory, data classification based on main themes, and recording of important information. Data analysis uses content analysis methods through stages of data reduction, data display in the form of systematic narrative description, data interpretation by analyzing relationships between concepts, and verification through cross-checking various sources. Analysis was conducted inductively-deductively with a comparative approach to compare various thoughts and models of Islamic education development, as well as applying source triangulation techniques to ensure the validity and credibility of data through systematic and documented audit trails.

## FINDINGS AND DISCUSSION

### Concept and Characteristics of Islamic Education

Islamic education is a process of nurturing and developing human potential comprehensively based on Islamic teaching values to achieve life perfection in this world and the hereafter. The concept of Islamic education is sourced from the Qur'an and Hadith which emphasize the importance of knowledge as a means to know Allah swt and perform the function of khalifah on earth (Hasan Langgulung, 2004).

The main characteristics of Islamic education include (Muhaimin, 2009):

#### a. Theocentric

Islamic education centers on divine values, where all educational activities are directed toward achieving Allah SWT's pleasure. The ultimate goal of education is not only worldly success but also happiness in the hereafter.

This theocentric characteristic is reflected in the concept of tawhid as the epistemological foundation of Islamic education. Every learning process begins with basmalah and intention of worship, making the activity of seeking knowledge a form of devotion to Allah. The Qur'an affirms in Surah Adh-Dhariyat: 56, "And I did not create the jinn and mankind except to worship Me." Thus, Islamic education does not separate knowledge from faith, science from religion, because all knowledge originates from Allah and must be returned to Him. Teachers and students alike are positioned as servants of Allah carrying out the trust of knowledge.

#### b. Comprehensive and Balanced

Islamic education encompasses the development of all aspects of human personality including physical, spiritual, intellectual, and social. The balance between worldly and hereafter interests, between religious and general knowledge, becomes a characteristic of Islamic education (Abuddin Nata, 2010).

The concept of tarbiyah syamilah (comprehensive education) in Islam rejects the dichotomy between spiritual and intellectual education. Imam Al-Ghazali in his book *Ihya' Ulumuddin* emphasizes the importance of developing the dimensions of jasad (physical), aql (intellectual), qalb (spiritual), and nafs (psychological) harmoniously. Islamic education does not create individuals who are only righteous in ritual but fail in social life, or vice versa. The principle of wasathiyah (moderation) teaches balance: studying religious knowledge and modern science, maintaining physical health while enriching the spirit, and being active in the world without forgetting the hereafter. Allah swt says in Surah Al-Qashash verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا...

"And seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world..."

#### c. Morality-Oriented

The formation of noble character (akhlaqul karimah) is the main goal of Islamic education. The Prophet Muhammad (peace be upon him) said: "Indeed,

I was sent to perfect noble character." This shows that character education is a priority in Islamic education (Ahmad Tafsir, 2014).

Moral orientation in Islamic education is not merely the transfer of moral values but character transformation through habituation (*ta'widah*), exemplification (*uswah hasanah*), and value internalization. Imam Al-Zarnuji in his book *Ta'lim al-Muta'allim* emphasizes that knowledge without character will become a disaster (*ilmun bila adabin ka syajarin bila tsamarin*). Moral education encompasses vertical dimensions (relationship with Allah/*habluminallah*) such as sincerity, trust, and gratitude, as well as horizontal dimensions (relationship with others/*habluminannas*) such as honesty, trustworthiness, and tolerance. The Islamic moral education method is holistic: through *tilawah* (reading values), *tazkiyah* (purifying the soul), *ta'lim* (teaching), and *hikmah* (applicative wisdom). The Prophet Muhammad becomes the perfect model (*uswatun hasanah*) who teaches character through real behavior, not just theoretical discourse.

#### d. Humanistic and Universal

Islamic education upholds humanitarian values and applies to all humanity without distinguishing tribe, race, or nation. *Islam rahmatan lil 'alamin* becomes the spirit in conducting education.

The principle of *rahmatan lil 'alamin* (mercy for all worlds) makes Islamic education inclusive and respectful of diversity. *Surah Al-Hujurat* verse 13 affirms that differences in tribes and nations are for mutual acquaintance (*ta'aruf*), not for mutual degradation. Islamic education recognizes *fitrah insaniyah* (human potential) that is the same in every individual, rejecting discrimination based on race, skin color, social status, or gender. The concept of *takrim al-insan* (honoring humans) as in *Surah Al-Isra* verse 70 becomes the basis for respect for the dignity of every student. Historically, Islamic educational institutions such as *Baitul Hikmah* in Baghdad (8th-13th centuries CE) were open to scholars from various religious and national backgrounds, showing the spirit of universality of knowledge. Islamic education also emphasizes *musyarakah hadhariyah* (participation in civilization), encouraging Muslims to contribute to universal human progress through science, technology, arts, and ethics.

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

Islamic education faces various complex challenges in the era of globalization and modernization, including:

#### a. Ideological and Intellectual Challenges

The flow of globalization brings various ideologies and thoughts that are inconsistent with Islamic values such as secularism, liberalism, and hedonism. The younger generation is easily exposed to such thoughts through mass media and the internet, which can erode their Islamic beliefs and identity (Abdurrahman Mas'ud, 2002).

This challenge is exacerbated by thought attacks that package foreign ideologies in forms of social media content, films, music, and lifestyle trends that are attractive to the younger generation. Secularism teaches the separation of

religion from public life, unlimited freedom emphasizes individual rights without moral consideration, while material pleasure glorifies wealth and luxury as life goals – all three contradict Islamic principles that unite faith in all aspects of life. Relativism that considers all values as relative and there is no absolute truth also threatens the *aqidah* of the younger generation. Continuous exposure to social media creates information bubbles that reinforce secular thinking and weaken religious understanding. Islamic education must develop Islamic-based critical thinking that enables students to analyze and filter foreign thoughts based on the Qur'an and Sunnah, not merely rejecting without understanding. A counter-strategy that is attractive and contextually appropriate is needed, as well as strengthening Islamic worldview from an early age so that the younger generation has a strong fortress of belief.

#### b. Technology and Information Challenges

The rapid development of information technology requires Islamic educational institutions to adapt to technology-based learning methods. However, many Islamic educational institutions still lag behind in terms of technological infrastructure and educator competence in utilizing technology (Oemar Hamalik, 2009).

The technology gap between Islamic educational institutions and general institutions is widening, especially in rural areas and traditional *pesantren*. The pandemic highlighted this challenge when many Islamic educational institutions struggled to implement distance learning due to minimal devices, internet access, and educators' digital skills. The challenge is not only about physical facilities but also mindset and culture that resist change. Many senior *ustadz* and teachers are still comfortable with old methods and view technology as a threat to the authenticity of classical Islamic learning methods such as *sorogan* and *bandongan*. In fact, technology is a neutral tool that can be used for Islamic educational purposes, such as digital Qur'an learning applications, sharia-based online learning, and educational games to increase learning motivation. Large investment is needed in improving educator capacity through digital skills training, development of quality technology-based teaching materials, and utilization of technology while maintaining Islamic values such as *adab* in social media and digital ethics in accordance with sharia.

#### c. Dichotomy of Religious and General Sciences

The separation between religious and general sciences remains a problem in the Islamic education system. This dichotomy causes graduates of Islamic educational institutions to be less competitive in science and technology, while general education graduates lack a strong spiritual foundation (Abd. Rachman Assegaf, 2011).

The separation between traditional Islamic education (*pesantren*) and secular modern education is a colonial legacy that creates two extreme poles: *santri* who understand religion but are weak in science, and academics who are intellectually intelligent but lack spirituality. Yet, in classical Islamic tradition, religious knowledge and science were not separated – figures such as Ibn Sina, Al-Khawarizmi, and Al-Biruni were examples of scholars as well as scientists. As

a result of this dichotomy, graduates often experience fragmentation in thinking: secular when studying science, textual when studying religion. The solution is to integrate religious knowledge and science through an approach that combines tawhid values with scientific methods. The curriculum needs to be structured in an integrated manner, for example, science subjects linked with Islamic teachings and religious subjects strengthened with scientific explanations. For instance, in astronomy lessons, students study galaxies while contemplating verses about Allah's greatness. The Islamic STEAM approach (Science, Technology, Engineering, Arts, Mathematics with Islamic values) can be a concrete step toward this integration.

#### d. Quality of Educators and Education Personnel

The quality of teachers and lecturers in Islamic educational institutions still needs improvement, both in terms of pedagogical, professional, personality, and social competencies. Many educators have not mastered modern learning methods and learning technology (E. Mulyasa, 2011).

The problem of educator quality encompasses many aspects. First, teaching ability is still weak, evident from one-way lecture methods and lack of interactive learning. Second, mastery of material is limited because teachers rarely update knowledge or conduct research. Third, exemplary conduct is not optimal, so there is a gap between words and actions. Fourth, social skills are also lacking, such as communication with younger generation students, cooperation with colleagues, and relationships with parents and community. The main causes are lax recruitment, minimal continuous training, and absence of clear performance evaluation. Solutions include Islamic teacher certification, continuous mentoring programs, research-based learning improvement, and formation of teacher communities to share best practices.

#### e. Economic and Welfare Challenges

The welfare of education personnel in Islamic educational institutions, especially in pesantren and madrasah, is still relatively low. This impacts the motivation and performance of educators in carrying out their duties (H.A.R. Tilaar, 2006).

The welfare gap between madrasah teachers and public school teachers causes many quality education personnel to move to institutions with higher salaries. Many ustadz and teachers must work side jobs, reducing their time for teaching. As a result, a problem cycle emerges: low salary → declining quality → less excellent graduates → little school funding → salary remains low. This condition also decreases teacher morale and self-confidence, and violates Islamic teachings about fair wages. Solutions include increasing Islamic education budgets and salary equalization, developing productive businesses in educational institutions, utilizing waqf for teacher welfare, providing performance-based rewards, and provision of health, housing, and children's education allowances.

f. Social and Cultural Value Changes

Globalization brings rapid social and cultural value changes. Values of materialism, individualism, and consumerism shift the spiritual and communal values that have long been upheld in Muslim society (Ali Maksum, 2011).

Value changes occur gradually but extensively through various media. Materialism makes success measured by wealth, so education is more oriented toward certificates and high-paying jobs rather than character formation. Individualism weakens the spirit of mutual help and brotherhood, while consumerism cultivates an instant lifestyle and fear of missing out that contradicts the values of patience and contentment (qana'ah). Social media exacerbates this with a culture of comparison, making students seek human praise rather than Allah's pleasure. Values of right and wrong also become blurred, and shame toward bad behavior begins to disappear. Islamic education needs to respond by strengthening values through school or pesantren culture that instills simplicity, social care, limitation of gadget use, and building an Islamic culture attractive to the younger generation. Additionally, parent education and the role of religious figures and positive Muslim influencers are very important to cultivate a counter-culture aligned with Islamic teachings.

**Development Strategies for Islamic Education**

To address the challenges of globalization and modernization, Islamic education needs to implement various development strategies:

a. Curriculum Reform

The Islamic education curriculum must be designed integratively by combining religious and general sciences, and responding to the needs of the times. The curriculum needs to emphasize the development of critical thinking skills, creativity, and innovation while remaining based on Islamic values (Zuhairini et al, 2008). Learning materials must be contextual and relevant to developments in science and technology. Interdisciplinary and multidisciplinary approaches need to be applied so that students have broad insights and good problem-solving abilities.

An integrated curriculum places tawhid as the foundation for understanding all sciences. Implementation can be through thematic learning, for example, the theme "water" discussed from fiqh, science, and Qur'anic verses. The curriculum also needs to instill 21st-century skills such as critical thinking, creativity, collaboration, and communication, grounded in values of faith, knowledge, practice, character, and trust. Curriculum mapping is needed so materials do not overlap and graduate profiles are clear. Evaluation is conducted regularly involving various parties to remain relevant to the times.

b. Modernization of Learning Methods

Learning methods must shift from teacher-centered to student-centered by utilizing learning technology. Inquiry-based learning, discovery learning, problem-based learning, and project-based learning need to be implemented (Wina Sanjaya, 2010). The utilization of information technology such as e-learning, blended learning, and digital application-based learning can increase

learning effectiveness. However, the use of technology must remain directed toward achieving Islamic education goals.

Student-centered learning approaches position them as active parties who construct knowledge, in line with the Islamic view of humans as khalifah who think and create. Methods such as discussion, case studies, and simulation make students more engaged and easier to understand lessons compared to lectures. Technology is used wisely, for example, to manage learning, provide motivation through educational games, or present virtual learning experiences such as hajj simulation. However, digital ethics must be maintained by limiting screen time and filtering content according to Islamic teachings. Teachers serve as guides and companions in the learning process, not merely content deliverers.

#### c. Improvement of Educator Quality

Improving educator competence through training, workshops, and continuing education must be a priority. Educators must be equipped with deep religious understanding, mastery of subject matter, pedagogical skills, and ability to use learning technology (Hamzah B. Uno, 2009). The recruitment, development, and career development systems for educators need improvement to ensure the quality and professionalism of education personnel in Islamic educational institutions.

Teacher development is conducted in stages: first, training prospective teachers that is quality and based on Islamic values; second, mentoring new teachers by senior teachers; third, continuous training through workshops and learning communities; fourth, advanced training for special fields such as inclusive and digital education. Recruitment evaluates not only knowledge but also character and commitment to Islamic education. Clear career paths and performance-based recognition encourage teachers to continue developing. Teacher exchange between institutions and visits to excellent schools broaden perspectives, while a culture of reflection and action research helps teachers continuously improve their teaching methods.

#### d. Strengthening Education Management

Islamic education management needs to apply modern management principles such as directed planning, quality assurance, and continuous improvement. Leadership with vision and capable of making changes is needed so that Islamic educational institutions can be excellent (Mujamil Qomar, 2007). Additionally, institutional management must be conducted transparently, responsibly, and professionally so that public trust increases.

Modern management in Islamic education needs to be combined with values such as itqan (earnest work), amanah (responsibility), and musyawarah (togetherness). Mature planning helps institutions have clear and measurable direction, while quality standards and accreditation increase competitiveness. Decisions should be data-based so performance can be monitored well. Leaders need to emulate the Prophet Muhammad by serving and empowering, not merely commanding. Regular audits and transparent reports maintain public trust, while risk management helps face challenges. A culture of continuous

improvement encourages institutions to always innovate and compete in goodness.

e. Development of Character Education

Strengthening character education based on Islamic values must be the main focus. Programs such as worship habituation, tahfidz programs, Islamic studies, and religious social activities need to be intensified to form a solid Islamic personality (Thomas Lickona, 2013). A conducive educational environment and exemplary conduct from educators are very important in student character formation.

Character education is applied comprehensively through three stages: (1) Knowing, teaching values through explicit curriculum and character subjects; (2) Feeling, fostering love for values through habituation of daily worship (congregational prayer, Qur'an recitation, prayer together); and (3) Acting, actualizing values in real behavior. Values are taught through character lessons, habituated through daily worship such as congregational prayer and recitation, then manifested through social activities and leadership. Islamic school culture is built through exemplary adab, cleanliness, honesty, and care. Peer mentoring programs strengthen positive influence. Character assessment is conducted with input from teachers, friends, and parents. Cooperation with families maintains harmony between education at school and at home. Tahsin-tahfidz programs foster understanding and respect for the Qur'an, while examples from teachers, kiai, and alumni become real inspiration for applying Islamic character.

f. Cooperation and Networking

Islamic educational institutions need to build cooperation with various parties such as government, other educational institutions, industry, and community organizations. This networking is important for resource development, knowledge exchange, and access expansion (Syafaruddin et al, 2012).

Strategic collaboration is built with various parties. Government supports through assistance programs and education policies; universities through research and curriculum development; industry through internships and job training; Islamic organizations through spiritual guidance; international institutions through student exchange and capacity building; and alumni through networks, funding, and career guidance. Cooperation among Islamic educational institutions helps share experiences, reduce costs, and standardize quality. Digital platforms facilitate coordination and knowledge sharing. The principles of mutual help and partnership in Islam become the basis of this collaboration to strengthen the Islamic education ecosystem together.

**Integration of Islamic Values with Modern Science and Technology**

Integration of Islamic values with modern science and technology is an urgent need in the development of Islamic education. Several integration models that can be applied:

a. Islamization of Knowledge

Islamization of knowledge is an effort to reconstruct modern science with an Islamic perspective. This concept was developed by figures such as Syed

Muhammad Naquib al-Attas and Ismail Raji al-Faruqi who emphasize the importance of building Islamic epistemology in the development of science (Syed Muhammad Naquib Al-Attas, 1995). In practice, Islamization of knowledge is carried out by integrating values of tawhid, morality, and Islamic life goals in every discipline. For example, in teaching economics, not only conventional economic theory is taught, but also Islamic economic principles such as prohibition of usury, distribution justice, and social responsibility.

Islamization of knowledge does not reject modern science, but rather provides a foundation of values and goals in accordance with the Islamic worldview. Every science is returned to its true source, namely Allah as the creator of all knowledge. In medical science, for example, in addition to studying anatomy and physiology, students are also invited to contemplate the miracles of Allah's creation in the human body and moral responsibility in the health profession. In psychology, in addition to theories of human behavior, understanding of fitrah, tazkiyatun nafs (purification of the soul), and the spiritual dimension in mental health is integrated. This approach produces scientists who are not only technically competent but also have a moral compass and awareness of the ultimate purpose of science, namely achieving Allah's pleasure and human welfare. Islamization also includes filtering theories that contradict Islamic aqidah, such as materialism, determinism, or moral relativism, and replacing them with frameworks aligned with revelation.

#### b. Integration-Interconnection of Sciences

The integration-interconnection model was developed by Amin Abdullah who offers a scientific paradigm that does not separate religious and general sciences. In this model, religious sciences and general sciences are interconnected and complement each other in an integrative unity of knowledge (M. Amin Abdullah, 2006). Implementation can be in the form of thematic learning that links religious material with science, or development of study programs that integrate Islamic studies with certain disciplines such as Islamic psychology, Islamic economics, or Islamic law.

This model overcomes the weakness of knowledge separation by creating communication bridges between disciplines. In learning, teachers no longer teach subjects separately but show interconnections and mutual reinforcement between fields of knowledge. For example, on the theme "creation of the universe," students study Qur'anic verses about the creation of heaven and earth, then learn modern astronomy and cosmology theories, then contemplate philosophical wisdom from the greatness of Allah's creation. This approach fosters holistic and deep understanding, not fragmented knowledge. At the higher education level, study programs emerge that combine Islamic scholarship with modern disciplines such as Islamic banking combining fiqh muamalah with financial science, or Islamic education integrating tarbiyah with modern pedagogy. This method trains students to think across disciplines, able to view problems from various perspectives, and produce comprehensive solutions. Integration-interconnection also encourages productive dialogue between ulama

and scientists, ending the separation that has hindered the progress of Islamic civilization.

c. Technology as Media for Dakwah and Learning

Modern technology such as the internet, social media, mobile applications, and artificial intelligence can be utilized as media to spread Islamic values and improve learning quality. Digital platforms can be used for Islamic studies, online learning, and dissemination of quality Islamic content (S. Nasution, 2008). However, the use of technology must remain monitored and framed with Islamic ethics to avoid negative impacts such as hoax dissemination, inappropriate content, or time wastage.

Technology opens extraordinary opportunities for broader and more effective Islamic dakwah and education. Digital Qur'an learning applications facilitate millions of Muslims learning tajwid and memorization with audio-visual guidance. Online learning platforms enable Islamic studies to be accessed by anyone, anywhere, without geographical limitations. Social media can become a means of spreading Islamic values that are inspirational and attractive to the younger generation, provided they are packaged creatively and authentically. Artificial intelligence can be utilized for personalized learning according to student abilities, chatbots to answer basic fiqh questions, or data analysis to improve education program effectiveness. However, there must be clear Islamic digital ethics guidelines: maintaining communication adab, verifying information before spreading, protecting privacy, and using time wisely. Islamic educational institutions need to train students to become intelligent and responsible technology users, not just passive consumers. Technology must become a tool to achieve noble goals, not become the goal itself or actually lead to negligence and sin.

d. Development of Science and Technology Based on Islamic Values

Research and innovation development in science and technology must be directed toward human welfare in accordance with maqashid sharia principles. Research that contradicts Islamic values such as human cloning or unethical genetic engineering must be avoided (Muzaffar Iqbal & Ahmad Dallal, 2010). Conversely, technology development that supports the achievement of sharia goals such as technology for education, health, agriculture, and environment needs to be encouraged and facilitated.

Maqashid sharia which includes protection of religion, life, intellect, lineage, and property becomes a compass in directing research and technology development. Every innovation must be evaluated: does it bring benefit or harm? Does it protect human dignity or threaten it? Research in health such as infectious disease drug development, early diagnosis technology, or vaccines is highly encouraged because it aligns with the principle of preserving life. Environmentally friendly agricultural innovation that increases food security supports protection of property and life. Educational technology that increases access and learning quality supports protection of intellect. Conversely, potentially destructive research such as biological weapons, surveillance technology that violates privacy, or genetic engineering that alters human fitrah

must be rejected even if technically possible. Islamic educational institutions need to establish research ethics committees that consider not only positive law aspects but also sharia law. Muslim researchers are encouraged to contribute to solutions for ummah problems such as poverty, disease, natural disasters, and environmental damage through beneficial technological innovation. Thus, science and technology become part of worship and service to Allah, not merely pursuing academic prestige or economic profit.

## **CONCLUSION**

Based on the discussion outlined, it can be concluded that Islamic education possesses fundamental characteristics that are theocentric, comprehensive and balanced, morality-oriented, and humanistic and universal, which must be maintained as identity amid the currents of globalization and modernization. Islamic education faces complex and multidimensional challenges including ideological and intellectual challenges with the entry of secularism, liberalism, and hedonism, technology and information challenges in the form of digital divide and technological competence, dichotomy of religious and general sciences that hinders knowledge integration, educator quality that still needs improvement, economic problems and welfare of education personnel, and sociocultural value changes that erode Islamic spiritual values.

To address these challenges, development strategies are needed encompassing integrative curriculum reform, modernization of technology-based learning methods, improvement of educator quality through continuous training, strengthening of professional education management, development of Islamic values-based character education, and building strategic cooperation with various parties. Integration of Islamic values with modern science and technology through Islamization of knowledge and integration-interconnection models becomes key to maintaining the relevance of Islamic education.

The appropriate attitude in facing globalization is a moderate stance (*wasathiyah*) that is not trapped in two extreme poles, namely too conservative or too liberal, so that Islamic education is able to take the best from classical Islamic heritage while utilizing advances in modern science and technology to produce graduates who have depth in religious knowledge, breadth in general knowledge, competent technological skills, while maintaining noble character as the primary identity of a Muslim. Transformation of Islamic education is fundamental renewal that is planned, measured, and sustainable that must maintain the spirit of Islamic education, namely forming individuals who are faithful, knowledgeable, and of noble character (*insanul kamil*), thus requiring joint commitment from all stakeholders to realize Islamic education that is quality, relevant, and capable of producing Muslim generations who excel in faith, knowledge, and practice and contribute to world civilization.

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