

## Innovation of Islamic Education through Digitalization: Answering Global Challenges with Progressive Solutions

Arfayza Maulia Rochmah<sup>1</sup>, Nurul Latifatul Inayati<sup>2</sup>

<sup>1</sup> Faculty of Islamic Studies, Muhammadiyah University of Surakarta (UMS), Surakarta, Indonesia

<sup>2</sup> Faculty of Islamic Studies, Muhammadiyah University of Surakarta (UMS), Surakarta, Indonesia

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\*Correspondence: Arfayza Maulia  
Rochmah

Email: [g000220077@student.ums.ac.id](mailto:g000220077@student.ums.ac.id)

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**Abstract:** Globalization and digitalization have significantly transformed the educational landscape, presenting both opportunities and challenges for contemporary learning systems. As education becomes increasingly interconnected, it demands a balance between technological innovation and the preservation of cultural and moral values. This study aims to analyze how Islamic education can adapt and innovate through digitalization to respond to global challenges while maintaining its moral and spiritual foundations. The research employs a qualitative descriptive method through an in-depth literature review and analysis of digital practices implemented in Islamic educational institutions. The findings reveal that the strategic integration of digital technology with Islamic values enhances the quality of learning, administrative efficiency, and student engagement. Tools such as artificial intelligence, online platforms, and virtual classrooms support personalized learning and improve institutional performance. Furthermore, the study highlights the importance of performance management, teacher digital competence, and ethical use of technology to ensure the sustainability of quality Islamic education in the digital era. With appropriate adaptation, innovation, and value-based digital transformation, Islamic education can remain relevant, competitive, and progressive amidst rapid global change.

**Keywords:** Islamic Education, Digitalization, Globalization, Innovation, Adaptation

**Abstrak:** Globalisasi dan digitalisasi telah mengubah lanskap pendidikan secara signifikan, sekaligus menghadirkan peluang dan tantangan bagi sistem pembelajaran kontemporer. Seiring pendidikan menjadi semakin terhubung, muncul tuntutan untuk menyeimbangkan inovasi teknologi dengan pelestarian nilai budaya dan moral. Penelitian ini bertujuan menganalisis bagaimana pendidikan Islam dapat beradaptasi dan berinovasi melalui digitalisasi untuk merespons tantangan global tanpa meninggalkan landasan moral dan spiritualnya. Penelitian ini menggunakan metode deskriptif kualitatif melalui telaah pustaka mendalam dan analisis terhadap praktik digital yang diterapkan di lembaga pendidikan Islam. Temuan menunjukkan bahwa integrasi strategis teknologi digital dengan nilai-nilai Islam mampu meningkatkan kualitas pembelajaran, efisiensi administrasi, dan keterlibatan peserta didik. Perangkat seperti kecerdasan buatan, platform daring, dan kelas virtual mendukung pembelajaran yang dipersonalisasi dan memperbaiki kinerja kelembagaan. Selain itu, penelitian ini menegaskan pentingnya manajemen kinerja, kompetensi digital pendidik, dan penggunaan teknologi yang beretika untuk menjamin keberlanjutan pendidikan Islam bermutu di era digital. Dengan adaptasi yang tepat, inovasi, dan transformasi digital berbasis nilai, pendidikan Islam dapat tetap relevan, kompetitif, dan progresif di tengah perubahan global yang cepat.

**Kata kunci:** Pendidikan Islam, Digitalisasi, Globalisasi, Inovasi, Adaptasi

### Introduction

Digitalization and globalization, two strong forces reshaping the contemporary world, have had a profound impact on education. These developments have ushered in a time where technology permeates every part of our lives, including education, and information flows freely across national boundaries. Unprecedented access to a multitude of material from around the world is one of the benefits of globalization in education. Now that they may interact with people from other backgrounds and viewpoints, they can expand their horizons and develop a global perspective. Because of this interconnection, educational institutions all around the world are now working together to enhance the learning process by sharing resources and knowledge. Additionally, as

educational institutions work to meet international norms and benchmarks, globalization has increased the bar for excellence, guaranteeing that students are ready.(Ulfah et al., 2023)

But despite these improvements, there are still issues that cannot be disregarded. Technology abuse is a serious problem, as problems like plagiarism, cyberbullying, and online fraud are become increasingly common. Furthermore, an excessive dependence on digital tools may impede the development of critical thinking and interpersonal skills, which are vital for both professional and personal development. Globalization and digitization have a significant impact on Islamic education. The challenge for Islamic educational institutions is to uphold the fundamental principles of their religion while adjusting to the quickly evolving global landscape. Islamic education needs to significantly adapt and innovate to meet the requirements and learning styles of its students in order to successfully overcome these hurdles.(Ulfah et al., 2023)

All sectors, including Islamic education, are directly impacted by global shifts in social, political, economic, and technological elements. In addition to internal issues like bolstering moral and spiritual principles, Islamic education also faces external pressures from these worldwide shifts. The growing use of technology in daily life is one of the biggest shifts that has an impact on how knowledge is taught, learned, and administered in Islamic educational institutions. Although it is unavoidable, global change can be strategically handled. While preserving the identity and principles of Islamic education, effective educational management can meet the demand for technological innovation. This presents a significant obstacle.(Ulfah et al., 2023)

In addition to internal issues like bolstering moral and spiritual principles, Islamic education also faces external pressures from these worldwide shifts. The growing use of technology in daily life is one of the biggest shifts that has an impact on how knowledge is taught, learned, and administered in Islamic educational institutions. Although it is unavoidable, global change can be strategically handled. While preserving the identity and principles of Islamic education, effective educational management can meet the demand for technological innovation.(Wadi et al., 2023)

This study employs a library research method to explore various approaches to Islamic education management in improving the quality of learning in the digital era. Data were obtained from academic journals, research reports, and other relevant documents containing analyses of Islamic education management, educational technology, and digital learning strategies. Using a documentary research approach, the researcher collected, reviewed, and analyzed literature related to the development of Islamic education management through digital advancement. The data were then examined using qualitative content analysis to identify key themes, trends, and effective management strategies. To ensure data validity, source triangulation was applied by comparing information across multiple references, while each source was critically reviewed to confirm its reliability and relevance to the research topic.

## Methodology

The method used in this study is a qualitative descriptive approach with a documentary research design. Data were collected through a literature review, encompassing academic journals, research reports, and other relevant documents related to the management of Islamic education through digital advancements. The researcher gathered data by searching and identifying sources related to the application of digital technology in Islamic education. The collected data were then

analyzed using qualitative content analysis to identify key themes and emerging trends in the management of Islamic education in the digital era. Source triangulation was applied during the analysis process to ensure data validity by comparing information obtained from multiple sources. Data interpretation was done by linking the findings from the literature to the principles of Islamic education, ensuring that the research results are reliable and relevant to the research topic. This approach is expected to provide valid and reliable insights into the innovation of Islamic education through digitalization.

## Result and Discussion

Education must keep up with the constantly evolving times in order to survive and follow current trends. For example, the education system must encourage and move towards online-based learning recently, which inadvertently happened in Indonesia as a result of the COVID-19 pandemic. Thus, the field of education must continuously adapt and keep up with the developments occurring. The changes that occurred also require the smaller lines within the education system to make improvements to prevent system errors. In education, just like the components of the curriculum, culture. (Najib & Maunah, 2022)

In the context of Islamic education management in the digital era, it is important to understand how technology and innovation can be used to improve the quality of learning. The Industrial Revolution 4.0 has brought major changes in many sectors, including education, with Artificial Intelligence (AI) playing a key role in revolutionizing Islamic education management. Sodik (2024) emphasized that AI has great potential to make Islamic education management more efficient and of high quality. By using AI, Islamic educational institutions can improve the effectiveness of resource management, accelerate the learning process, and provide a more personalized learning experience to students. (Islam et al., 2024)

The rapidly developing digital era has a major impact on many areas of life, including the education sector. As an integral part of the education system, Islamic educational institutions are also affected by changes brought about by the development of information and communication technology. In this context, faculty performance management in Islamic educational institutions is very important to ensure the effectiveness and sustainability of quality education. Digitalization has changed the way Islamic educational institutions distribute learning materials, manage data, and communicate and interact with all stakeholders. Therefore, in order for Islamic educational institutions to remain relevant, efficient, and competitive, they need to develop strategies to manage faculty performance that meet the demands of the digital era. (Muttaqien et al., 2023)

### 1. Islamic Education Education,

According to the Great Dictionary of the Indonesian Language, comes from the term educate, which means caring for and providing training (teachings, guidance, leadership) about morals and intelligence. In addition, it is explained that education is a process that changes the attitudes and behavior of individuals or groups in an effort to mature humans through teaching and training activities, as well as certain methods. In English, education comes from the word educate, which means providing improvement and development. McLeod (1989) through Muhibbin explains that education is an action or process carried out to gain knowledge. Muhibbin also adds a broader understanding of education, namely as a process with certain methods so that someone

gains knowledge, understanding, and behavior that is in accordance with needs.(Pendidikan et al., 2015)

The definitions of education that have been mentioned are still general; Islamic education is not limited to that alone, but has a deeper meaning because it is related to the duties and obligations of humans towards God, fellow humans, the environment, and sources of Islamic teachings. In addition, in a seminar on Islamic education held in Indonesia in 1960, it was concluded that Islamic education is: "A guide to spiritual and physical growth based on Islamic teachings with wisdom in directing, educating, training, caring for, and supervising the implementation of all Islamic teachings."(Pendidikan et al., 2015)

Based on Law Number 20 of 2003, education is a planned and systematic effort to build a learning atmosphere and learning process that helps students actively develop their potential. This includes spiritual strength, self-control, character, intelligence, good morals, and skills needed for the benefit of individuals, society, state, and nation (Law of the Republic of Indonesia Number 20, 2003)

## **2. Era of globalization**

The presence of globalization now makes humans seem like slaves to technology. This ongoing development every day will gradually bring changes to human thinking, actions, socio-cultural aspects, and moral values. A study shows that Indonesia is listed as one of the top three countries with active internet users. The influence of globalization through the use of internet technology, especially in Indonesia, makes it the third country with the growth of mobile internet users, after the Philippines and Brazil. Based on research conducted by We Are Social, a British media company in collaboration with Hootsuite, the average time spent by Indonesians surfing social media is three hours and 23 minutes every day. In a report entitled "Essential Insights Into Internet, Social Media, Mobile, and ECommerce Use Around The World," published on January 30, 2018, out of a total population of 265.4 million people in Indonesia, there are 130 million active social media users with a penetration rate of 49 percent.

Indonesia is ranked third in the growth of mobile internet users, after the Philippines and Brazil. Currently, the internet and social media have become important needs for the Indonesian people. Many people in Indonesia prefer to spend their time surfing the internet. In fact, if examined further, internet usage may have surpassed the popularity of television and print media (newspapers) because it is considered more practical by some people. Unfortunately, many internet users who are in their productive age (19-34 years) in Indonesia prefer to use applications for chatting and social media, rather than reading educational articles. The low interest in accessing educational content on the internet illustrates that people of productive age prefer content that does not have educational elements in it.(Wulandari et al., 2020)

The people in Indonesia should not be easily fooled, globalization cannot only be seen from the side of profit or convenience, on the other hand, the arrival of this globalization has an impact on changes in behavior and shifts in human life values. As stated by Suabuana (2010: 2) that the era of globalization brings transformation to human life in a country, including Indonesia. The values that need to be cultivated in society in general and students' thinking in particular are to reject the assumption that everything that comes from the West is good. This thinking is important to instill in students so that they are able to filter Western culture and understand that not everything that comes from outside is positive for the Indonesian nation.

### **3. Innovation of islamic education through digitalization**

Renewal occurs along with the cycle of time that never stops but continues to rotate according to an unstable time limit. This is about the need for individual services to students and every improvement in their learning opportunities, which are the most important factors in realizing innovation in education. Because education is a complex process that cannot be separated from each other, reforms that occur in the education sector can affect many areas. Innovations and renewals that need to be carried out to improve the quality of education in Indonesia include the development of technology used in the education process, the education system applied, and innovations that are directly related to the learning process, namely the curriculum. Ways of learning and updating, such as strategies, occur with a rotation that never ends during the eras and continues to rotate according to an unlimited time limit, namely. This is about the need for individual services for students. And increasing learning opportunities for students of all types has become one of the most important drivers of innovation in education. Because education is a complex process that cannot be separated from each other, reforms that occur in the education sector can affect many areas.

Innovations and renewals that need to be carried out to improve the quality of education in Indonesia include the development of technology used in the education process, the education system implemented, and innovations that are directly related to the learning process, namely curriculum. strategies, etc.(Farida, 2019)

In the era of globalization, innovation in Islamic education has become an increasingly important topic in today's education world. With the rapid development of technology and information, educators in the field of Islamic education are challenged to continue to innovate in order to provide more effective and interesting learning for students.

One innovation that can be applied to Islamic education in the era of globalization is the use of digital technology. The use of technology such as e-learning makes learning more interactive and accessible to students wherever they are. This is in accordance with the opinion of Doctor. Education expert Phil McRae said, "Technology can be a very powerful tool to enrich students' learning experiences." Furthermore, collaboration between Islamic educational institutions is another innovation that can bring great benefits to learning. Through collaboration, educational institutions can exchange knowledge and experiences, making learning more diverse and inclusive. However, it is undeniable that the application of innovation in Islamic education also has its own challenges. "Implementing innovation in Islamic education and improving the quality of education in the country requires commitment and sincerity from all stakeholders," said Anies Baswedan, Minister of Education and Culture of the Republic of Indonesia. Innovation in Islamic education in the era of globalization is therefore a vital step to answer today's educational challenges. We are confident that through continuous innovation, Islamic education will continue to develop and make a positive contribution to society and the country.

### **4. Dynamics of islamic education in the era of globalization**

An introduction to globalization and its impact on various aspects of life, including education, is a key focus for understanding the changing trends in Islamic education in the contemporary context. Its impact is not limited to the introduction of technology and greater access to information, but has also changed the way Islamic education is organized, understood, taught, and delivered. Therefore, Islamic educational institutions need to be proactive in adapting their



curricula, teaching methods, and educational objectives to the changing global context. These changes include integrating universal values, adapting to technological developments, and emphasizing the skills and understandings needed to address today's global challenges.

Therefore, a thorough understanding of the relationship between globalization and Islamic education is essential to managing its complexity and dynamics. Times are always changing. Islamic educational institutions face significant challenges in adapting to global trends, including issues such as the digital divide, teacher quality, curriculum adaptation, and increasing competition. To meet these challenges and improve the quality of Islamic education in the era of globalization, educational institutions must focus on integrating global perspectives while preserving traditional values. This includes facilitating intercultural communication, supporting critical thinking, and maintaining tolerance and inclusivity in the educational environment. These improvement efforts include improving teacher quality, curriculum improvement, utilization of technology, instilling religious values, and active community involvement. By implementing these strategies comprehensively, Islamic educational institutions will be better prepared to equip their students to compete globally, meet the increasingly complex demands of society, and make meaningful contributions in this rapidly changing era. This will allow you to prepare yourself well. (Aisah et al., 2024)

#### **a. The influence of globalization on the Islamic education curriculum**

Globalization has had a major impact on the Islamic education curriculum and has brought about major changes. These changes include adopting a global perspective, emphasizing universal values, contextualizing global knowledge within an Islamic framework, and integrating traditional Islamic teachings with the global. This includes the need to align knowledge and skills. Efforts made to address these changes include improving teacher quality, improving the curriculum, integrating technology, instilling religious values, and involving the community. The goal of Islamic education is to produce educated people, mentally and physically perfect, who are able to fulfill their duties as servants of Allah and strive to achieve His pleasure. In addition, the implementation of the Islamic religious education curriculum has succeeded in fostering religious knowledge and values among students and increasing the practice of religion in everyday life. In response to globalization, Islamic boarding schools in Indonesia have adapted by developing traditional systems, updating the curriculum, and improving leadership to prepare students for the challenges of the modern world.

The ever-changing development of the era, approaching the era of globalization, poses its own challenges for education in general and Islamic education in particular. Especially in the era of Society 5.0, technology-based jobs are in great demand. We need good education to produce graduates who are competitive in the world of work and can contribute to building a civil society. Developments in two dimensions (the world of work and society) must be seen as an initial step in preparing for the presence and main role of education in both fields. (Wahid & Hamami, 2021)

There are many problems and challenges in Islamic education today. He stated that the problem of Islamic education is influenced from outside by three major issues, namely globalization, democratization, and Islamic liberalism. On the other hand, he highlighted the challenges faced by Islamic education in the modern global era in the form of ignorance, moral decadence and the loss of Muslim character. At the same time, globalization, advances in

science and technology, and moral decline pose major challenges to Islamic education today and in the future.(Sabtina, 2023).

**Internal factors:**

- 1) First, the achievement and success of the eight national education standards is one of the internal problems caused by the education sector itself. There are eight national standards: content standards, process standards, graduate competencies, educator and education personnel standards, facilities and infrastructure standards, management standards, funding standards, and evaluation standards.
- 2) Second is Indonesia's own population growth. Based on Indonesia's demographic structure, Indonesia is expected to benefit from the demographic bonus in 2035. The demographic bonus is the proportion of human resources among the working age population (15-64 years) which is much higher than the proportion of the young and old population. The challenge of Islamic education in this field is how Islamic education can prepare and strengthen the potential of these human resources, equip them with the skills, qualifications and expertise to meet the needs of the development of science and society that continues to grow. The question is whether we can turn them into talented people. In particular, Azyumardi Azra emphasized that the lack of adequate human resources (HR), both teachers, lecturers, and administrative staff, is a problem that needs attention in Islamic education. lack of positive performance, especially by teaching staff.(Wahid & Hamami, 2021)
- 3) Third, there is the problem of character education. The problem of character continues to be a problem to this day. Especially at a time when the world is facing a rapid revolution and this development is eroding the morals and character of the children of this country. The moral decline felt among students is difficult to stem because technological-based cultural changes have changed their worldview, thus affecting their mindset and personality. Therefore, Islamic education must continue to exist to build character and instill noble moral education in the nation's children.
- 4) Fourth, the paradigm of understanding the curriculum is not entirely correct. In Islamic education, there is still a perception that the curriculum applied is not the main focus and that the curriculum applied is a curriculum that is studied and understood well. This means that the governance of Islamic education still emphasizes the cognitive aspect too much and ignores the value and application aspects.

**External factors:**

- 1) The main problem in Islamic education is the dichotomy in several aspects, such as between religious knowledge and general knowledge, between revelation and reason, between revelation and nature. The emergence of dichotomous issues with debates has been going on for a long time. It can be said that these symptoms first appeared in the Middle Ages. According to Rahman, he describes the nature of medieval Islamic science and shows that there is endless competition between jurisprudence and theology to get the title of the peak of all knowledge. The next weakness of Islamic education lies in the nature of its knowledge. Because it is still too general, little attention is paid to problem-solving efforts. The resulting products tend to be unrealistic and out of line with social trends. According to Syed Hussein Alatas, the ability to overcome various problems, define problems, analyze problems, and find gaps and solutions are fundamental qualities of an intellectual. He added that the most

important characteristic that distinguishes non-intellectuals is their lack of ability to think and recognize consequences.(Hakim, 2021)

- 2) Dichotomy, the existence of a dichotomy of knowledge is certainly a major problem in the world of Islamic education. This dichotomy causes the separation of knowledge, such as religious knowledge and secular knowledge. Even in Islam itself, all knowledge is a unity that originates from the Quran and the hadith of the Prophet Muhammad (saw). This dichotomy will certainly hinder the progress of civilization because of the limitations and differences in the search for knowledge. So if Muslims continue to do this, then it will create stagnation. For example, if Muslims only have religious knowledge, how can they experience development and innovation in fields such as technology, health, and astronomy? If humans only rely on general knowledge, then all that is expected is worldly benefits. Therefore, there is no dichotomy of knowledge in Islamic teachings.(Sabtina, 2023)  
Resolving the dichotomy: Resolving this dichotomy requires reintegration of science. The goal is to ensure that there is no separation between individual sciences. This integration of science must be done in various ways, namely through vertical integration (by recognizing that the essence of science cannot be separated from God. Whereas the source of science is Allah SWT, then all science must also be integrated). Fazlur Rahman proposed an approach to resolving the problem of dichotomy in education. He attempted to embrace modern secular education as it has developed in the Western world and incorporate certain Islamic concepts into it.
- 3) Another major problem that hinders the progress of Islamic education is the lack of enthusiasm for conducting research and studies. Sayyid Hussein Alatas, referring to the statement of the leader of the spirit of Islamic modernity, Al-Afghani, sees the low "intellectual spirit" as one of the most important factors in the decline of Islam in the Middle East.

## 5. Challenges of Islamic education in the era of globalization

Modern technology allows free communication across continents and countries. Through audio (radio) and audiovisual media (television, internet, etc.), it reaches even the most remote villages and the narrow streets of cities. This contemporary phenomenon, which emerged at the beginning of the third millennium, is generally referred to as globalization. As a result, these media, especially television, have become a very powerful tool for instilling moral values or, conversely, corrupting them, influencing and controlling people's mindsets. It can be used. By individuals and by those in power who control the media.(Latifah, 2017)

This Islamic education faces a major challenge in terms of ensuring its survival in the world of education. The challenges are: First, the focus and objectives of training. Second, the management of this management system influences and shapes decisions and policies implemented in the institution. Third, the results (output). The quality of the outcome will be seen from the quality of the training results. You are like what the performance of an institution is.(Bakhri, 2015)

However, it should be noted that since the advent of television, with the emergence of dozens of channels offering a variety of interesting and diverse programs, Muslims have only played the role of consumers. Westerners (read non-Muslims) are the ones who lead. About all modern technologies, including television.



From here several problems arise, especially those related to Islamic education. First, what steps should all Muslims, parents, and educators take to anticipate and respond early to the symptoms of moral distortion caused by television, the internet, and other audiovisual media. Second, only the West plays an important role in all media news, both print and electronic. It is well known that these reports are very biased, especially if they have a direct or indirect relationship to the Islamic world. Third, science and technology have become so dominant in the Western world that Muslims who are interested in studying these fields are forced to follow Western trends that often conflict with Islamic values.

## **6. Islamic education strategy in the era of globalization**

Education faces major challenges in the current global era, especially regarding its contribution to the formation of modern civilization and culture, related to the development of science and technology (Iptek). Many opinions say that Islamic education can only be adjusted to materialistic-oriented education (practical and practical) so that it cannot independently determine its own steps.(Munir, 2019)

Education is the most important means of producing human resources who will lead this country in the future. Education is expected to make students competitive in the global world. Responding to this global trend, many education experts are conducting research and studies to adjust the education system to the needs of the times and follow them. This includes Islamic education.(Alfian & Ilma, 2023)

Planning is the process of defining the goals to be achieved and determining the methods and resources needed to achieve those goals as efficiently and effectively as possible. According to Bintoro Tjokrominoto, planning is the process of systematically preparing activities to be carried out to achieve certain goals. According to Ginandjar Kartasasmita, planning is the process of making decisions from a series of choices to achieve the desired goals.(Nuryasin & Mitrohardjono, 2019)

Islamic education is needed in global life to become a melting pot for the development of Islamic society. As Arifi emphasized, Islamic education plays a vital role in the sustainability and continuity of Islam. In addition, it also determines the character of Islamic society. 14 Based on this statement, and to answer the various challenges above, Islamic education requires reliable human resources, has a high commitment and work ethic, and management that emphasizes strong relationships based on trust. It requires systems and infrastructure, adequate financial resources, strong political will, and good standards. 15 solution strategies are needed to improve the role of Islamic education in this digital era so that it can survive and become an alternative solution to various humanitarian problems.(Nuryadin, 2017)

Allah says in QS.ar-Ra'd verse 11: "Indeed, Allah will not change the condition of a people until they change themselves." The verse above reflects what Islam brings. Transforming towards better alignment in various conditions to create progress. This understanding is important to provide students with the knowledge they need to face globalization. The best way to help them adapt to change while maintaining their perspective and beliefs is to broaden their horizons and instill an inclusive attitude. Because whatever changes occur, it is the Will of Allah SWT.

The strategies that can be implemented for Islamic education are as follows: first, The religion taught in the education process must be a religion that emphasizes "practical piety" rather than merely "ritual piety". It is important to emphasize this point, considering that the third

millennium will be marked not only by belief but also by competition. second, Islamic education must produce a pluralistic generation, namely a generation that is able to respond to domestic and foreign pluralism. Third, The development of pluralistic character must be an integral part of a broader effort to create a democratic, open, and civilized civil society that respects differences of opinion. In fact, it is always sought as a blessing, not a curse. Fourth, The civil society that we hope for is a society that is independent, creative, and confident in solving problems. Fifth, The education provided should be able to produce a generation that is ready to take an active role in international exchange. This means that the knowledge and skills provided must be highly relevant to global trends.(Primayanti, 2015)

## Conclusion

Digitalization has been proven to be a strategic instrument for strengthening the existence and quality of Islamic education amid globalization, rather than a threat to be rejected. Through the use of online learning technologies, data-based management, and the directed integration of artificial intelligence, Islamic educational institutions are able to expand access, improve the quality of teaching and learning services, and present a more adaptive educational model without abandoning core Islamic values. However, digitalization cannot be understood merely as the adoption of technological devices; it must be placed within the ethical, pedagogical, and institutional framework of Islamic education. The referenced articles show a relatively consistent pattern: global challenges in the form of technological disruption, shifts in learner characteristics, and competition among educational institutions require Islamic education to enhance teachers' digital competence, improve governance, and develop curricula that are relevant to contemporary needs. This consistency of findings affirms that the key to success is not simply the availability of technology, but the institution's capacity to integrate technology with the mission of tarbiyah that is, character formation, moderation, and moral development. Thus, digital innovation in Islamic education will only be effective and sustainable if it is accompanied by the strengthening of human resources, the reinforcement of value foundations, and supportive institutional policies.

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