

The Role of Islamic Education in Building the Faith Resilience of the Younger Generation in the Era of Globalization

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ABSTRACT

Background: Globalization poses a significant threat to the religious identity and faith resilience of Indonesian Muslim youth, reflecting a gap between national policies on Islamic education and their practical implementation. **Objective:** This study aims to explore operational management strategies to effectively implement Islamic educational values and foster genuine faith resilience among the younger generation. **Methodology:** Employing a qualitative descriptive approach with a narrative review, this research analyzes data from Sinta-accredited journals and national policy documents (2020–2025). Thematic and comparative analyses were conducted across theoretical, practical, and policy dimensions. **Results:** Findings reveal that Islamic education integrates theoretical foundations such as tazkiyat al-nafs with practical implementation in institutions such as madrasas and pesantrens. However, implementation challenges include regulatory fragmentation, inadequate teacher training, and limited community participation. **Conclusion:** Islamic education is crucial for nurturing faith resilience but necessitates an integrated management strategy. Policymakers should prioritize a collaborative governance model, grounded in shura and contingency theory, to enhance inter-institutional synergy and develop context-sensitive, actionable policies.

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1. Introduction

All facets of human life are impacted by the increasingly complex phenomenon of globalization, including the educational system and the religious convictions of young Muslims. Internalization of

Islamic faith and values is often challenged by global currents that promote instant culture, secular ideology, and rationalism [1]. In this regard, the Quran upholds the old faith traditions. At the same time, it offers a holistic approach to the development of students' personalities, the Quranic influence on values, and the increase in learners' consciousness, making them ready for the rapid changes in society and culture worldwide [2].

Human beings can only be evaluated by the spiritual markers in their ability to maintain their adherence to Islamic values during difficult times, and these markers indicate how strong their belief is. Building this kind of spiritual strength through learning from Islamic moral teachings, living the experience, or reflecting on the concepts of morality and religion is the primary objective of Islamic education among students [3]. These spiritual signs are a test of how regularly a person maintains their faith and follows Islamic teachings when confronted with challenges from the outside world. Building such strength in learners by teaching them values, letting them apply those lessons, and then going over them again sits at the heart of Islamic education's purpose [4].

Facing teens and young adults who stick to Islamic values is tough in Indonesia, a country holding the biggest Muslim community worldwide [5]. Some teenagers become confused about their spiritual identity due to exposure to online culture and international standards. In this sense, Islamic education should be viewed as a comprehensive and methodical set of rules that guides the development of faith [6].

In response to this urgent need, the Indonesian government has enacted strategic policies designed to strengthen character and faith through education [7]. Initiatives such as the Independent Curriculum, the 2019 Islamic Boarding School Law, and a character-based curriculum explicitly highlight religious education as a cornerstone for the development of morally upright individuals [8]. These frameworks represent a significant national commitment to leveraging Islamic education as a bulwark against the challenges of globalization.

However, a critical disconnect persists between these robust policy frameworks and their practical implementation on the ground. Significant systemic challenges hinder their full realization, including regulatory discrepancies between the Ministry of Education and the Ministry of Religious Affairs, a lack of inter-agency coordination, and a critical shortage of teacher-training programs specifically designed to instil spiritual values and moral resilience [9]. This implementation gap suggests that the mere existence of policy is insufficient; what is lacking is a clear understanding of the management strategies required to translate policy into practice.

This situation reveals a pronounced gap in the current research landscape. While existing studies effectively outline the philosophical goals of Islamic education [3], [4] and describe the structural policies in place [8], there is a scarcity of comprehensive research that investigates the operational and managerial mechanisms needed to bridge the theory-practice divide. Specifically, there is a lack of empirical studies on the strategic coordination between governmental institutions and the development of practical, scalable teacher capacity-building models to cultivate faith resilience in a globalized context. This gap leaves policymakers and educators without a clear roadmap for effective implementation.

To address this gap, this study proposes that a contextual and participatory approach to the management of Islamic education policy is essential. Local institutions such as Islamic boarding schools (*pesantren*), mass Islamic organizations, and the wider community must be actively involved in the policy ecosystem to ensure that faith-based education strategies gain social and cultural legitimacy [4], [10]. This strategy is supported by contingency theory, which posits that the efficacy of policies and management strategies depends on their tailoring to the local context and the unique requirements of individual educational institutions [11].

Therefore, the primary aim of this paper is to move beyond theoretical discussion and investigate the practical management strategies necessary for effective implementation. We conduct a detailed analysis from integrated theoretical, practical, and policy perspectives to answer the question: How can the national education system effectively manage and implement Islamic educational values to create a generation of Muslims who are moral, pious, and knowledgeable, thereby truly fulfilling its role in building faith resilience in the era of globalization.

2. Method

A descriptive qualitative approach was employed in this study, focusing on a conceptual and theoretical analysis of how Islamic education strengthens young people's faith amid globalization. This approach was chosen to synthesize and interpret findings from previous research rather than to generate new empirical data. By examining selected scholarly works, the study explores the relationship between Islamic education principles and youth spiritual resilience. Each publication was assessed for its relevance, methodological rigour, and clarity of concepts. Studies such as Munirom (2023) applied this approach to assess the crucial role of Islamic education management in a globalizing context [12], while Daryanes (2022) used it to examine character education through religious approaches in a modernizing village setting [13]. Similarly, Khoirunnisa et al. (2025) successfully employed a qualitative-descriptive design to explore the role of Islamic education in alleviating the adverse effects of globalization on Generation Z [14]. These studies, which set precedents, guided the analytical framework by employing comparable qualitative-descriptive methodologies to examine Islamic education within contemporary societal contexts.

The research process followed a structured sequence of methodological steps, as illustrated in the flowchart below (Fig. 1.), which visually depicts each phase—from data collection and source selection to thematic analysis, synthesis, and validation of findings.

2.1 Data Collection and Source Selection

Data were derived exclusively from Sinta-accredited journals (Sinta 1–6) published between 2020 and 2025, ensuring the inclusion of credible, up-to-date scholarship. The selected studies primarily addressed themes related to Islamic education's response to globalization, youth faith formation, and curriculum development.

2.2 Literature Screening and Categorization

During the Literature Screening and Categorization stage, a systematic process is undertaken to ensure the quality and relevance of the articles included in the study. This involves initially identifying candidate journals and articles from Sinta-accredited sources, then applying defined inclusion and exclusion criteria to screen titles and abstracts.

2.3 Thematic and Comparative Analysis

Key patterns, themes, and conceptual linkages were identified across the selected literature. The study applied a constant comparative approach—cross-analyzing differing perspectives to refine findings and ensure analytical coherence. This phase also integrated theoretical viewpoints from classical Islamic scholars and contemporary educational research to bridge normative ideals with applied practice.

2.4 Theoretical Framework and Positionality

Anchored in the constructivist paradigm, this study views Islamic education as socially and contextually embedded. It interprets learning as an experiential process shaped by interaction between formal curricula and community-based religious education. This perspective aligns with the notion that knowledge and faith evolve through social engagement and reflection.

2.5 Synthesis and Validation

Findings were synthesized to highlight the strategic roles of Islamic education in maintaining youth spirituality amid global challenges. Each conclusion was triangulated with prior studies, ensuring the findings were empirically and conceptually consistent.

The research process is shown in Fig. 1.

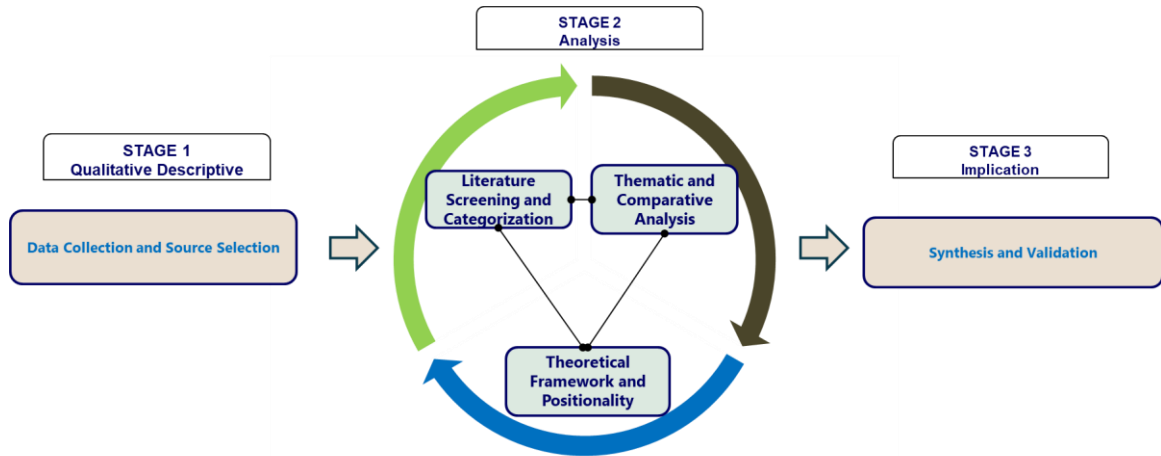


Fig. 1. The research process

3. Results and Discussion

3.1 Theoretical Foundations

Islamic education is anchored in three foundational pillars: theory, practice, and policy. At the theoretical level, the Qur'an and Sunnah emphasize the centrality of moral principles and virtuous deeds as the embodiment of faith in action [2]. Islamic education seeks to cultivate morally upright, knowledgeable, and devout individuals by integrating cognitive, affective, and conative dimensions [15]. Classical scholars such as Al-Ghazali and Ibn Miskawaih contributed substantially to this conceptual framework. Al Ghazali stressed *tazkiyat al nafs*—purification of the soul by controlling desires—while Ibn Miskawaih highlighted habituation in forming stable morals [16]. These foundational theories align with recent educational methodologies that emphasize cognitive and reflective learning to embed faith-based values. Recent developments demonstrate the importance of adapting classical management concepts to digital realities and reinforcing the strategic role of Islamic educational philosophy and character-building in the contemporary era [17], [18]. Furthermore, the paradigm shift in Indonesian Islamic education shows the integration of local values with modern educational demands, confirming the dynamic nature of theoretical adaptation [19].

3.2 Practical Implementation

The practical implementation of Islamic education in Indonesia involves formal and nonformal institutions employing diverse strategies to strengthen youth faith [20]. In formal settings such as madrasas and Islamic schools, religious values permeate the curriculum, activities, and institutional culture. Faith instruction goes beyond theoretical lessons by being instilled through conduct, social relationships, and extracurricular activities. Pesantren and informal organizations prioritize moral and spiritual formation through daily routines, service, communal prayer, and curriculum-centred learning. Some Islamic schools incorporate brain-aware strategies and mental Well-being practices to support spiritual growth [21]. This balance of emotional and cognitive approaches—such as meditation, *dhikr*, and reflective techniques—fosters deeper stability and spiritual calm among students. Faith education also utilizes assessment tools: religious knowledge tests, interviews, portfolios, behavioural observations, self-reflection, and measurement of four main faith dimensions: understanding, appreciation, practice, and social concern [22], [23]. Crucially, the adaptability of these models—particularly their incorporation of digital tools and the negotiation of youth identity in a global context—has been recognized as essential for maximizing the transformative power of Islamic education [24].

3.3 Policy Analysis

At the policy level, the integration and dynamics of Islamic education policies reveal a shift toward embedding faith and spirituality within Indonesia's national system. Ministries have introduced laws and curricula focused on character-building, such as the 2019 Law on Islamic Boarding Schools and the Independent Curriculum [8]. These policies enable official programs centred on faith and emotional/spiritual development. Despite advances, assessing policy effectiveness remains a challenge, compounded by the limited number of spiritually oriented educators and by sometimes contradictory interpretations of religious and national regulations [25]. Low community participation in policy development also limits cultural and social adaptation. Greater involvement, as seen in participatory decision-making around Islamic education [4], leads to more relevant and impactful policies. For integration to succeed, collaborative effort and coordinated policy implementation are needed, consistent with contingency theory, which holds that policies must fit real-life contexts [11]. Recent research highlights the ongoing evolution in policy frameworks as Indonesian Islamic education responds to the need for balanced integration with global trends, digitalization, and localized educational management [19], [24].

3.4 Institutional Challenges

Indonesian Islamic education faces implementation barriers at both policy and institutional levels. Formal institutions and madrasas integrate faith into curriculum, learning, and student development, with teachers acting as spiritual agents and role models [26]. Key challenges include variability in interpreting Islamic values, teacher expertise, and facility support [27]. Islamic boarding schools (pesantren) exhibit flexibility and adaptability by emphasizing community-based education, continual spiritual practice, and service [25]. Spiritual Leadership is essential in driving faith-centred practices [28]. However, the lack of synergy between formal and informal institutions, as well as regulatory differences across ministries, hinders the full integration of faith-based policies [8]. Cross-agency collaboration is therefore necessary to optimize policy outcomes, ensuring local adaptation and mutual support. The ability of Indonesian Islamic institutions to remain relevant hinges in part on their capacity to evolve management approaches and educational practices in response to these new sociotechnical and cultural realities [17], [24].

3.5 Implications

Sustaining youth faith resilience requires collaboration among families, communities, institutions, and policymakers. Islamic education forms the core of religious belief education in Indonesia [29]. Systematic integration of curriculum, teacher preparation, spiritual assessment, and clear educational goals provides a comprehensive approach to preserving and nurturing faith across individual and collective settings [30]. Such strategies ensure flexibility and relevance in facing modern global challenges. Policymakers play a crucial role in fostering individuals who are both faithful and prepared to uphold moral principles in society [10]. Hence, the responsibility for faith development rests jointly on institutions and the national government, with the latter creating conducive policies. In light of the rapid pace of change, the strategic enhancement of Islamic education demands not only innovative pedagogies but also management that is both rooted in tradition and agile in the digital era [17], [18]. This aligns with current scholarship that stresses the intersection of policy, practice, and sociocultural identity in Islamic educational development [19], [24].

4. Conclusion

In response to the increasingly complex pressures of globalization, which challenge the internalization of Islamic faith and values among Indonesia's youth, this study sought to understand how Islamic education can be effectively managed to build spiritual resilience in the next generation. Although national initiatives such as the Independent Curriculum and the 2019 Islamic Boarding

School Law signal a firm policy commitment, there remains a persistent disconnect between these frameworks and their successful implementation. Key barriers include inconsistent regulations, insufficient cross-agency coordination, and a lack of systematic teacher training focused on moral and spiritual development.

The research demonstrates that a holistic approach is necessary, anchored in three interconnected dimensions: theoretical foundations, practical implementation, and robust policy management. Theoretically, Islamic education's emphasis on moral purification, character habituation, and the integration of faith with knowledge—drawing on the Qur'an, Sunnah, and classical scholars such as Al-Ghazali and Ibn Miskawaih—is validated as a basis for resilient faith formation. Practical implementation in both formal and nonformal institutions is most effective when curriculum and daily practice nurture spirituality and foster ongoing self-reflection, while also equipping teachers with relevant skills and assessment tools. At the policy and institutional level, however, the fragmentation between secular and religious education policies, as well as siloed governance, continues to limit the system's impact.

Consequently, the study concludes that to realize the transformative role of Islamic education fully, policy must shift from a top-down, centralized model to a collaborative, participatory approach. This should actively engage local institutions, religious organizations, teachers, and community members, consistent with Islamic principles of consultation (shura). Only through such integrated and adaptive strategies—combining strong spiritual formation, evidence-based educational practice, and flexible, inclusive governance—can Islamic education safeguard religious identity and cultivate a generation of young Muslims who are both globally competitive and deeply rooted in ethical and spiritual values.

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