



## **Transformation of Islamic Education: Empirical Study on Traditional, Modern, and Globalized Societies**

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### **Abstract**

This study examined significant changes in Islamic education within traditional, modern, and globalization-era societies. The study aimed to identify and analyze the shifts in Islamic education across these social contexts, including the emerging challenges and opportunities. Employing a qualitative descriptive method, this research gathered relevant data through literature review and empirical analysis. Findings indicate that traditional communities tend to prioritize the informal transmission of religious values, contrasting with modern society's approach, which has adopted technology and implemented more systematic educational strategies. Meanwhile, in the globalization era, despite efforts toward more inclusive and adaptive Islamic education, gaps in access and quality remain. This research concluded that the challenges in Islamic education have become increasingly complex over time, necessitating appropriate adaptations within each social context. The main contribution of this study lies in providing in-depth insights into the relevance of Islamic education across diverse contexts and recommendations to improve its access and quality in alignment with global demands.

Keywords: Educational Transformation; Society; Islamic Education

### **Abstrak**

Penelitian ini berupaya mengkaji perubahan dalam pendidikan Islam yang terjadi di masyarakat tradisional, modern, dan dalam era globalisasi. Studi ini bertujuan untuk mengidentifikasi dan menganalisis pergeseran pendidikan Islam di masing-masing konteks sosial, termasuk tantangan dan peluang yang muncul dalam penerapannya. Menggunakan metode deskriptif kualitatif, penelitian ini memanfaatkan studi literatur dan analisis empiris untuk memperoleh data yang relevan. Temuan menunjukkan bahwa masyarakat tradisional cenderung memprioritaskan pewarisan nilai-nilai agama secara informal, yang berbeda dengan pendekatan di masyarakat modern yang telah mengadopsi teknologi dan menerapkan strategi pendidikan yang lebih sistematis. Sementara itu, di era globalisasi, meskipun terdapat upaya menuju pendidikan Islam yang lebih inklusif dan adaptif, masih ditemukan kesenjangan dalam akses dan kualitas pendidikan. Penelitian ini menyimpulkan bahwa tantangan pendidikan Islam semakin kompleks seiring perkembangan zaman, menuntut adanya adaptasi yang sesuai dengan konteks sosial masing-masing. Kontribusi utama studi ini adalah menyediakan wawasan yang mendalam mengenai relevansi pendidikan Islam dalam beragam konteks, serta rekomendasi untuk meningkatkan akses dan kualitasnya agar lebih sesuai dengan tuntutan global.

Kata Kunci: Transformasi Pendidikan; Masyarakat; Pendidikan Islam

## INTRODUCTION

Education plays a crucial role in shaping the quality of individuals and society as a whole.<sup>1</sup> Over time, educational systems have evolved to align with social, economic, and technological dynamics. Around the world, education mirrors the cultural progress and policies of each society. In traditional societies, education is generally static, focusing on the transmission of cultural and religious values.<sup>2</sup> In contrast, modern societies adapt education to technological and knowledge advancements, fostering more dynamic innovation. Examining the transformation of education from traditional to modern societies, and eventually to the globalization era, is essential to understand how education evolves and addresses new challenges.

In traditional societies, education is often informal, integrated into daily life, with a focus on preserving community norms and values.<sup>3</sup> For instance, in agrarian societies, education is more oriented toward practical skills like farming and trade, passed down from generation to generation. Here, education is not institutionalized but embedded in social and cultural life. However, this approach has limitations in addressing global changes, especially with modern challenges like technology and globalization. This study seeks to identify how educational transformations in traditional societies transition to a more structured and formal system in modern societies, and how globalization challenges shift educational paradigms. Modern societies face different demands. Technological advancements and industrialization have introduced more formal and systematic education models. Modern schools not only focus on basic skills but also promote innovation, research, and alignment with the global labor market.<sup>4</sup> Developing countries, the adoption of modern educational systems has significantly impacted economic and social progress. For example, East Asian countries like South Korea and Japan have developed highly competitive educational systems that not only produce skilled workers but also contribute to global economic growth.<sup>5</sup> However, this progress also faces challenges, particularly in terms of unequal access between urban and rural areas, and disparities in educational quality among social classes.

In the globalization era, education is expected to provide solutions to various global issues such as social inequality, climate change, and economic crises. Education is no longer confined to geographic or cultural boundaries but must be universal, capable of responding to global needs. However, in practice, globalization has created new challenges for educational systems worldwide.<sup>6</sup> The rise of digital technology, such as the internet and online learning, has broadened access to information but has also widened the digital divide for those without technology access. In the context of Islamic education, educational transformation has a broader dimension as it

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<sup>1</sup> N N A Suciartini, "Urgensi Pendidikan Toleransi dalam Wajah Pembelajaran sebagai Upaya Meningkatkan Kualitas Pendidikan," *Jurnal Penjaminan Mutu*, 2017.

<sup>2</sup> Beny Wijarnako, "Pewarisan Nilai-Nilai Kearifan Tradisional Dalam Masyarakat Adat," *Jurnal Pendidikan Ilmu Sosial* 22, no. 1 (2016): 60–74, <https://doi.org/10.17509/jpis.v22i1.2188>.

<sup>3</sup> Yus Darusman dkk., "Model Pewarisan Budaya Melalui Pendidikan Informal (Pendidikan Tradisional) Pada Masyarakat Pengrajin Kayu," *WACANA AKADEMIKA: Majalah Ilmiah Kependidikan* 3, no. 1 (2019): 95–108.

<sup>4</sup> Jubaida Kidam, "Pendidikan Humanis," *Tugas Ku*, no. November (2023).

<sup>5</sup> Inggit Andini Mentari dan Lely Yulifar, "Brain Korea 21St Project: Perkembangan Kemajuan Pendidikan Tinggi Dan Dampaknya Di Korea Selatan Tahun 1999- 2005," *FACTUM: Jurnal Sejarah dan Pendidikan Sejarah* 7, no. 2 (2018): 175–88, <https://doi.org/10.17509/factum.v7i2.15604>.

<sup>6</sup> Sadegh Bakhtiari dan H. Shajar, "Globalization And Education: Challenges And Opportunities," *International Business & Economics Research Journal (IBER)* 5, no. 2 (2011): 95–102, <https://doi.org/10.19030/iber.v5i2.3461>.

encompasses not only intellectual aspects but also spiritual and moral ones.<sup>7</sup> Historically, Islamic education is deeply rooted in traditional education systems, such as pesantren (Islamic boarding schools) that emphasize the teacher-student relationship and instill religious and moral values.<sup>8</sup> However, with the development of modern society and the challenges of the globalization era, the Islamic educational system has also undergone significant changes. A major challenge is how to maintain Islamic identity while responding to 21st-century competencies.<sup>9</sup>

Previous research has often discussed the fundamental differences between traditional, modern, and globalization-era education systems. For example, Diena's study, identifies the characteristics of traditional education that differ from modern and global education. Another study by Wijaya, discusses the challenges of education in the globalization era, including the need to develop 21st-century competencies. Although many studies examine traditional or modern education separately, few have explored how the Islamic education system experiences continuous transformation from traditional societies to modern ones and confronts the globalization era. Islamic education, with its strong foundation in spiritual and moral values, faces a significant challenge in integrating technology, innovation, and global standards without neglecting fundamental religious aspects. Therefore, this study aims to bridge that gap by analyzing the transformation of Islamic education from a historical perspective to the global challenges faced today. This research employs a qualitative descriptive method, utilizing relevant literature reviews on the stages of Islamic educational transformation in society within traditional, modern, and globalization contexts.

This study seeks to address the existing gap by analyzing how the Islamic education system has changed across different societal contexts and how global educational policies affect the current access and quality of Islamic education. Thus, this research provides deeper insights into the dynamics of Islamic education in the global era and recommends relevant strategies to tackle challenges in the education sector. The transformation of Islamic education analyzed in this study not only reflects changes in social and educational structures but also serves as a vital tool for creating a society that adapts to global shifts while upholding Islamic principles. By understanding these dynamics, researchers, education practitioners, and the general readership are expected to gain inspiration and new insights to develop a more responsive Islamic education system that addresses globalization challenges without neglecting the spiritual, moral, and cultural values that characterize Islamic education.

## **RESEARCH METHOD**

This study employed a qualitative approach using a literature study (library research) method. The qualitative approach was utilized to understand the changes and dynamics of Islamic

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<sup>7</sup> Muhamad Basyrul Muvid, Miftahuuddin Miftahuuddin, dan Moh. Abdullah, "Pendidikan Islam Kontemporer Perspektif Hasan Langgulung Dan Zakiah Darajat," *Zawiyah: Jurnal Pemikiran Islam* 6, no. 1 (2020): 115-37, <https://doi.org/10.31332/zjpi.v6i1.1703>.

<sup>8</sup> Muhammad Mushfi El Iq Bali dan Susilowati, "Transinternalisasi Nilai-Nilai Kepesantrenan Melalui Konstruksi Budaya Religius Di Sekolah," *Jurnal Pendidikan Agama Islam* 16, no. 1 (2019): 1-16, <https://doi.org/10.14421/jpai.jpai.2019.161-01>.

<sup>9</sup> Lalu Abdurrahman Wahid dan Tasman Hamami, "Tantangan Pengembangan Kurikulum Pendidikan Islam dan Strategi Pengembangannya dalam Menghadapi Tuntutan Kompetensi Masa Depan," *J-PAI: Jurnal Pendidikan Agama Islam* 8, no. 1 (2021): 121-42, <https://doi.org/10.18860/jpai.v8i1.15222>.

education within social and historical contexts, with a focus on interpreting and comprehending descriptive data. A literature study was chosen as the study aimed to analyze the transformation of Islamic education from traditional to modern societies and the globalization era, based on relevant written sources. The data used in this study were secondary, derived from books, scientific journals, articles, research reports, and other trusted sources.

Data collection was conducted through a search for literature relevant to Islamic education in traditional, modern, and globalization-era societies. Data analysis in this study was carried out through content analysis techniques, identifying key themes and recurring arguments from the various literature gathered. The data analysis technique was conducted systematically to find links between existing theory and facts, as well as to illustrate how Islamic education has evolved and developed across different societal contexts. Through this method, the study aims to provide a comprehensive overview of the transformation of Islamic education from traditional society to the globalization era.

## **RESULTS AND DISCUSSION**

### **Islamic Education in Traditional Society**

Traditional societies emerged long before recorded history, dating back to when humans began living in small, agrarian-based groups or hunter-gatherer communities traceable to the Prehistoric Age (before 3000 BC).<sup>10</sup> Historically, traditional societies can be linked to the Neolithic Age, about 1,000 to 4,500 years ago, when humans began settling and developing agriculture.<sup>11</sup> This agrarian society is considered an early form of traditional society, characterized by a simple social structure based on family or small communities. Traditional societies are social groups with long-established structures and cultures, generally bound to values, norms, and customs passed down through generations.<sup>12</sup>

A defining trait of traditional societies is their tendency to uphold customs and ways of life inherited from previous generations, making them more conservative regarding change.<sup>13</sup> In many communities, elders play a central role in education, passing on knowledge and cultural values to the younger generation.<sup>14</sup> Within this context, Islamic education plays a crucial role in shaping and developing traditional society, particularly in the realms of social, cultural, and spiritual values. Islamic education contributes to the development of local wisdom by integrating religious values with local culture.<sup>15</sup> Based on the teachings of the Qur'an and Hadith, Islamic education not only serves as a medium for transmitting religious knowledge but also as an instrument for instilling ethical and spiritual values foundational to life.

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<sup>10</sup> Ida Bagus Dharmika Arta, I Ketut Gede., I Ketut Suda., *Modernisasi Pertanian: Perubahan sosial, Budaya, dan Agama*, UNHI Press, vol. 53, 2019.

<sup>11</sup> Arif, Ahmad. *Masyarakat adat & kedaulatan pangan*. Kepustakaan Populer Gramedia, 2021.

<sup>12</sup> Adelina Yuristia, "Keterkaitan Pendidikan, Perubahan Sosial Budaya, Modernisasi dan Pembagunan," *Jurnal Program Studi Pendidikan Ilmu Pengetahuan Sosial* 1, no. 1 (2020): 1-17.

<sup>13</sup> Pudjiastuti, Sri Rahayu, et al. "Tantangan Dalam Menjaga Identitas Budaya Baduy Luar Dan Baduy Dalam Pada Era Perubahan." *Jurnal Citizenship Virtues* 3.2 (2023): 630-637.

<sup>14</sup> Agus Cahyono, "Pola Pewarisan Nilai-Nilai Kesenian Tayub ( Inheritance Pattern of Tayub Values)," *Harmonia: Jurnal Pengetahuan dan Pemikiran Seni* 7, no. 1 (2006): 23-36.

<sup>15</sup> Artikel Penelitian, "Analisis Hasil Penelitian Pendidikan Islam dengan Pendekatan Kearifan Lokal Analysis of Islamic Education Research Results with a Local Wisdom Approach" 6, no. 12 (2023): 1871-80, <https://doi.org/10.56338/jks.v6i12.4555>.

Characteristics of traditional societies include simplicity in social structure, where daily life is governed by long-standing traditions and norms.<sup>16</sup> Social relationships in traditional societies are often collective, prioritizing community interests over individual ones.<sup>17</sup> Hal ini sejalan dengan prinsip-prinsip dasar pendidikan Islam yang menekankan pentingnya ukhuwah (persaudaraan) dan kebersamaan. This aligns with the core principles of Islamic education, which emphasize the importance of *ukhuwah* (brotherhood) and togetherness. In traditional societies, Islamic education serves as a medium for preserving and transmitting religious, cultural, and traditional values to future generations.<sup>18</sup> Given the often collective nature of social relationships in traditional society, Islamic education fosters social solidarity that supports societal stability. Religious messages conveyed through Islamic education help preserve traditional values and inherited culture. In the context of Islamic education in traditional societies, several important aspects are worth noting. First, Islamic education is holistic, encompassing religious teachings, morality, and life skills. This is not vastly different from traditional education in general, which emphasizes the integration of spiritual and practical aspects in life. For example, in many agrarian Muslim communities, education focuses not only on religious knowledge but also on farming skills, agricultural management, and values such as cooperation and mutual aid, which form the social foundation of these communities.<sup>19</sup> All these values are based on Islamic principles that emphasize trust and responsibility towards others and the environment.

Education in traditional society often takes place informally and is unstructured.<sup>20</sup> Learning occurs through observation, direct experience, and interactions with parents, religious leaders, or respected community figures. Children learn by following adults in daily activities without a formal curriculum. In Islamic education, the teaching methods applied in traditional society include Islamic stories, religious rituals, and hands-on practice that teaches Islamic morals and ethics in daily life. This differs from modern formal education approaches, which tend to be structured and more focused on theoretical knowledge. In Islamic education, religious values are integrated into every aspect of life, making it more contextual and relevant to individual and community needs. The forms of education in traditional societies are also varied, depending on local cultural and environmental contexts. In addition to informal education, traditional ceremonies play a crucial role in traditional education.<sup>21</sup> Through participation in ceremonies such as weddings, births, or funerals, the younger generation is taught cultural values, community history, and prevailing social norms. In traditional societies, Islamic education can be accessed

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<sup>16</sup> Beni Ahmad Saebani, *SOSIOLOGI PERKOTAAN Memahami Masyarakat Kota dan Problematikanya*, *SPEKTRUM: Jurnal Pendidikan Luar Sekolah (PLS)*, vol. 6, 2018, <https://doi.org/10.24036/spektrumpls.v1i2.10245>.

<sup>17</sup> Bimantoro, Muhammad Surya. "Dampak perubahan nilai-nilai hukum dalam masyarakat tradisional dan modern." *Journal Publicuho* 7.3 (2024): 1419-1426.

<sup>18</sup> Supriandi Supriandi dkk., "Peran Keluarga dalam Pendidikan Islam Guna Membentuk Generasi Islam yang Berkualitas di Jawa Tengah," *Jurnal Pendidikan West Science* 1, no. 10 (2023): 632-43, <https://doi.org/10.58812/jpdws.v1i10.726>.

<sup>19</sup> Sri Wahyuni, Amril M, dan Abu Bakar, "Kurikulum PAI Serta Problema Warga Agraris Serta Implementasinya Dalam Pembelajaran," *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 18, no. 2 (2021): 147-60, <https://doi.org/10.46781/al-mutharahah.v18i2.367>.

<sup>20</sup> Ryan Indy, "Peran Pendidikan Dalam Proses Perubahan Sosial Di Desa Tumulung Kecamatan Kauditan Kabupaten Minahasa Utara," *HOLISTIK, Journal Of Social and Culture* 12, no. 4 (2019): 1-18.

<sup>21</sup> Ni Nyoman Putri Nursanti, Wilodati Wilodati, dan Siti Komariah, "Pendidikan Informal sebagai Upaya Pelestarian Perkawinan Endogami (Studi Kasus di Desa Adat Tenganan Pegringsingan, Bali)," *Jurnal Paedagogy* 10, no. 3 (2023): 733, <https://doi.org/10.33394/jp.v10i3.7445>.

through *pesantren* (Islamic boarding schools) and *padepokan* (traditional learning centers) to study religious teachings and practical skills. These educational institutions are often led by a respected teacher or community figure. The curriculum in *pesantren* prioritizes Islamic works written by classical Islamic scholars, such as the classical texts known as *kitab kuning*. Traditional education emphasizes values such as mutual cooperation, simplicity, respect for elders, and togetherness. The goal is to develop individuals who are not only intellectually smart but also of good character and capable of contributing to the community.

Several factors influence Islamic education in traditional societies, including the natural environment, culture, and social structure, which play significant roles in determining the type of knowledge and skills needed by society.<sup>22</sup> In many cases, pressures from social and economic changes, such as urbanization and globalization, have disrupted traditional patterns of Islamic education, leading to the loss of religious practices and local knowledge that had been passed down. Societies in transition, exposed to external influences, often face an identity crisis and difficulty in maintaining established Islamic educational values. By recognizing and appreciating the values inherent in traditional Islamic education, we can seek ways to integrate them into the modern educational system, creating an approach that is more inclusive, sustainable, and relevant to the demands of the times. Ultimately, integrating traditional Islamic education into the modern education system can create a balance between tradition and innovation. Islamic education not only produces intellectually capable individuals but also individuals with strong character and moral values, who can contribute to the welfare of the community and the global society. This approach is expected to provide solutions to the challenges faced by the Muslim community in the era of globalization while preserving the cultural roots and noble Islamic values.

### **Islamic Education in Modern Society**

Modern society emerged in the 18th century, especially following the Industrial Revolution in Europe, which began in the mid-18th century and continued into the 19th century.<sup>23</sup> This period was marked by rapid development in various fields, including technology, economy, and social structure. Characteristics of modern society include significant urbanization, industrialization, and a more complex social system compared to traditional societies. In this context, modern society is more open to change and innovation and more connected to the global world. This society tends to have a more egalitarian social structure, emphasizing individualism, where individuals are free to explore their potential and opportunities. Islamic education in modern society, like education in general, has undergone a transformation to address the increasingly dynamic challenges of the times. Islamic education faces the need to maintain the relevance of religious values while adapting to ongoing social changes.<sup>24</sup>

In modern society, individual interests often take precedence over community interests. Modern society tends to emphasize rationality, logic, and science in areas such as economics, politics, and education. In the modern era, people are more open to cultural, religious, and

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<sup>22</sup> Indy, "Peran Pendidikan Dalam Proses Perubahan Sosial Di Desa Tumulung Kecamatan Kauditan Kabupaten Minahasa Utara."

<sup>23</sup> Lalita Ika Alyani dkk., "Ekonomi Perindustrian Dan Perubahan Sosial," *Sindoro: Cendikia Pendidikan* 5, no. 4 (2024): 61-70.

<sup>24</sup> Hendi Kariyanto, "Peran Pondok Pesantren dalam Masyarakat Modern," *Jurnal Pendidikan "Edukasia Multikultura"* 2, no. 2 (2020): 22-23.

worldview differences.<sup>25</sup> Modern society is more dynamic and constantly changing, unlike the more static traditional society. People have greater access to information and education due to advancements in communication and information technology. In the context of Islamic education, this creates new opportunities for disseminating religious teachings through digital platforms, such as online classes, mobile apps, and social media. However, modernization also brings challenges, such as how to preserve the essence of Islamic education, which emphasizes morality and spirituality amid the dominance of science and technology-based knowledge. Modern society, which is often more rational and pragmatic, requires Islamic education that not only focuses on religious rituals but also teaches practical life values, such as professional ethics, leadership, and self-management.

In education, modern society has undergone significant transformations compared to traditional society. The concept of education in modern society focuses not only on mastering knowledge but also on developing critical thinking skills, creativity, and adaptability.<sup>26</sup> Islamic education in modern society must also evolve to develop a more holistic approach, where students not only learn about Islamic law but also how Islamic principles can be applied in professional and social life. Modern Islamic education is expected to produce individuals who are not only knowledgeable in religious studies but also ready to contribute in fields such as science, technology, and business while adhering to Islamic values.

Education patterns in modern society are more structured and formal compared to traditional society. Islamic education in modern society, particularly in formal institutions such as *madrasahs* and Islamic universities, has adopted a systematic approach that integrates religious curriculum with general knowledge. In public schools, Islamic religious education is a mandatory subject, covering *aqidah akhlaq* (ethics and morals), *fiqh* (Islamic jurisprudence), Islamic history, the Qur'an, and Hadith. This approach meets the needs of an increasingly pluralistic and dynamic Muslim society. Furthermore, teaching methods in modern Islamic education are increasingly diverse, incorporating information technology, project-based learning, and interactive discussions. With digital technology, Islamic educational institutions can expand their reach, providing wider access to students in various locations, making Islamic education more inclusive and global.<sup>27</sup>

Forms of education in modern society are also diverse. Formal, non-formal, and informal education all play important roles in individual development. Formal Islamic education in modern society often takes place in *madrasahs*, *pesantren* (Islamic boarding schools), and Islamic universities. Meanwhile, non-formal education can include *tahfidz* programs, religious extracurricular activities, and religious training and seminars organized by various Islamic institutions. Informal education continues to play a significant role, especially through *dawah* (religious propagation), social interactions, and worship practices in daily life. Technological

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<sup>25</sup> Suwari dan Dedy Pradesa, "Pendekatan Rasional Dalam Dakwah Masyarakat Modern Konteks Indonesia," *INTELEKSIA - Jurnal Pengembangan Ilmu Dakwah* 1, no. 1 (2019): 23, <https://doi.org/10.55372/inteleksiajpid.v1i1.10>.

<sup>26</sup> Ade Fricticarani dkk., "Strategi Pendidikan Untuk Sukses Di Era Teknologi 5.0," *Jurnal Inovasi Pendidikan dan Teknologi Informasi (JIPTI)* 4, no. 1 (2023): 56–68, <https://doi.org/10.52060/pti.v4i1.1173>.

<sup>27</sup> Abdul Manan, "Pendidikan Islam Dan Perkembangan Teknologi : Menggagas Harmoni Dalam Era Digital," *Jurnal Pendidikan Dan Kebudayaan* 5, no. 1 (2023): 56–73.

advancements have also created new forms of Islamic education, such as online courses, Qur'an learning apps, and virtual study sessions that make it easier for Muslims to study religion flexibly.

Factors influencing education in modern society are diverse. The growth of information and communication technology is one of the main factors transforming education. Islamic education is also impacted by this technology, making access to religious knowledge easier and faster. For example, many religious scholars and Islamic institutions use social media and digital platforms to spread religious teachings. On the other hand, globalization demands that Islamic education be more open to interfaith and intercultural dialogue while maintaining an authentic Islamic identity.<sup>28</sup> Islamic education must be able to produce individuals with a broad perspective who can engage with the global world without losing their Islamic principles.

Changes in education policy and increased awareness of the importance of inclusive education also affect the modern education system, including Islamic education. In many countries, governments and Islamic institutions work together to strengthen curricula that integrate religious knowledge with modern science.<sup>29</sup> Additionally, efforts are made to improve the quality of Islamic education to be more relevant to contemporary needs, such as introducing programs that prepare students to face globalization and technological advances. The involvement of society and families in Islamic education is also increasingly emphasized, with collaboration between schools, parents, and the community considered essential to supporting an effective learning process.

This research indicates that educational transformation in modern society, including Islamic education, must continue to adapt to the changing times. Modern society, with all its complexities and diversity, requires an adaptive and responsive education system. Islamic education in the modern era must be able to produce individuals with critical thinking skills, creativity, and collaboration skills while upholding religious values. By utilizing technology and innovative learning methods, Islamic education can open doors for Muslim individuals to explore their full potential while maintaining their commitment to noble religious teachings.

### **Islamic Education in the Era of Globalization**

The era of globalization is generally considered to have emerged in the late 20th century, around the 1980s to 1990s.<sup>30</sup> This era is marked by deepening interconnections between countries, cultures, and economies worldwide. In the context of Islamic education, this era presents significant challenges and opportunities for Muslims to strengthen an educational system rooted in religious values while embracing advancements in technology and global knowledge. Islamic education in the era of globalization must integrate Islamic values with contemporary developments, enabling Muslims to actively participate in global society without losing their identity. A key characteristic of today's global society is cultural diversity that

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<sup>28</sup> Muhammad Arif, "Pendidikan Agama Islam Inklusifmultikultural," *Jurnal Pendidikan Islam* 1 (2012).

<sup>29</sup> M. Yusuf Aminuddin, "Perubahan Status Kelembagaan pada Perguruan Tinggi Agama Islam dalam Menghadapi Tantangan dan Peluang Pendidikan Islam di Indonesia," *TA'LIM : Jurnal Studi Pendidikan Islam* 2, no. 1 (2019): 22–44, <https://doi.org/10.52166/talim.v2i1.1292>.

<sup>30</sup> Catur Lestari Wijayanti, "Mendidik Generasi Millennial Di Era Globalisasi," *AT-THUFULY: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 2 (2021): 100–111, <https://doi.org/10.37812/atthufuly.v1i2.401>.



collaborates and competes at the international level, as well as the emergence of new challenges that require more adaptive and innovative educational approaches.<sup>31</sup>

Characteristics of society in the era of globalization include increased human mobility, both physical and virtual, which also impacts the spread of Islamic knowledge.<sup>32</sup> Advances in information technology enable the dissemination of religious knowledge through online platforms, while intercultural interactions provide broader opportunities for Islamic *dawah*. However, there are also challenges, such as value between Islamic principles and global cultural trends, alongside widening economic and social inequalities. These dynamics can create tensions as individuals strive to maintain their Islamic values in a rapidly changing world influenced by materialism, consumerism, and individualism. Moreover, economic disparities impact access to educational resources, creating unequal opportunities for religious learning and engagement with modern knowledge.<sup>33</sup> Islamic education, therefore, plays a vital role in this era, equipping Muslims with a profound understanding of Islamic values while fostering adaptability to global changes.

Education in society during the era of globalization is characterized by a more inclusive and transformative concept.<sup>34</sup> In Islamic education, this means expanding knowledge not only to cover *fiqh* or *aqidah* but also to include worldly sciences such as technology, science, and economics, all grounded in Islamic ethics. Islamic education must prepare individuals to be global citizens of integrity, capable of critical thinking, while upholding Islamic values in facing the pluralism and complexity of the global world. Thus, Islamic education is not only a means of knowledge transfer but also a shaper of noble character that can contribute solutions to global issues.

Educational methods in the global society are highly varied and influenced by rapidly evolving technology. In the era of globalization, Islamic education can no longer be limited to traditional teaching models in *madrasahs* or *pesantrens*; it must also embrace technology as a means to spread religious knowledge more widely. Online learning on Islamic studies, online Qur'an interpretation courses, and religious discussions via social media are becoming more popular, providing broader access to Muslims around the world. Interactive teaching methods, such as online classes or Islamic webinars, enable students to actively participate in learning processes and share religious perspectives with fellow Muslims from different backgrounds.

In this era, education has undergone drastic changes, demanding more adaptive and innovative approaches.<sup>35</sup> Islamic education must adopt new methods that integrate formal, non-formal, and informal education using modern technology. For example, digital platforms such as interactive Qur'an apps and digital learning media involving AI for *fiqh* or Islamic history now

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<sup>31</sup> Dini Nur Oktavia Rahayu, Dadang Sundawa, dan Erlina Wiyanarti, "Profil Pelajar Pancasila Sebagai Upaya Dalam Membentuk Karakter Masyarakat Global," *Visipena* 14, no. 1 (2023): 14–28, <https://doi.org/10.46244/visipena.v14i1.2035>.

<sup>32</sup> Margi Wahono dkk., "The Role of Social Capital of Islamic Students (Santri) in Facing the Impacts of Globalization: A Case Study at Buntet Islamic Boarding School," *Society* 11, no. 2 (2023): 377–97, <https://doi.org/10.33019/society.v11i2.591>.

<sup>33</sup> Timur Kuran, "Islam and economic performance: Historical and contemporary links," *Journal of Economic Literature* 56 (2018): 1292–1359, <https://doi.org/10.1257/jel.20171243>.

<sup>34</sup> Rosidin Rosidin, "Internasionalisasi Pendidikan Tinggi Islam Melalui Realisasi the Global Goals Berbasis Maqashid Syariah," *ULUL ALBAB Jurnal Studi Islam* 17, no. 1 (2016): 88, <https://doi.org/10.18860/ua.v17i1.3254>.

<sup>35</sup> Rahmadi Indra Tektona, "Kebijakan Pendidikan Kewarganegaraan Dalam Era Disrupsi Globalisasi," *Waskita: Jurnal Pendidikan Nilai dan Pembangunan Karakter* 6, no. 1 (2022): 73, <https://doi.org/10.21776/ub.waskita.2022.006.01.6>.

offer flexible and personalized learning pathways that allow students to learn at their own pace while accessing rich educational resources. These digital tools can make Islamic education more engaging, catering to different learning styles and providing opportunities for students to delve deeper into specific areas of interest. Additionally, non-formal programs like community-based *pesantren kilat* (short-term religious boarding programs), online Islamic studies, and *dakwah* training that emphasizes digital communication skills and contemporary understanding help spread Islamic teachings in ways that are more relevant to today's global society.

The factors influencing education in the era of globalization are complex. Advances in information and communication technology have transformed the delivery of Islamic education, with the rise of various Islamic learning apps and social media platforms as tools for *dakwah*. Furthermore, economic globalization impacts the job market, requiring Muslims to be equipped with a blend of religious and professional skills to remain competitive. This demands that Islamic education not only focuses on religious knowledge but also instills practical skills, such as critical thinking, digital literacy, and cultural adaptability.<sup>36</sup> Such a holistic approach helps Muslim youth excel in diverse environments while remaining grounded in the ethical and moral values of their faith, allowing them to contribute meaningfully to society in both spiritual and professional capacities.

However, challenges remain. Disparities in access to education between developed and developing countries, and among different social groups, are still issues that need to be addressed in Islamic education. The findings of this research show that the transformation of Islamic education in the context of globalization is not only about changes in format and access but also involves shifts in values and educational goals. Islamic education in the era of globalization must retain its essence as a tool for shaping Islamic character while adapting to the times. This way, Muslims can play a constructive role in global society and address contemporary challenges without losing their identity and spiritual roots. By embracing these aspects, Islamic education can help students balance their identity as devout Muslims with their roles as informed global citizens, enabling them to address contemporary issues thoughtfully and contribute positively to society.

## **CONCLUSION**

The findings of this research indicate that the transformation of Islamic education is essential to address the challenges arising in various societies. In the context of traditional societies, integrating local values into Islamic education can strengthen students' understanding of religious teachings in daily life. In contrast, in modern society, Islamic education must be flexible and responsive to contemporary developments, prioritizing 21st-century skills and relevant character-building. The opportunities provided by technological advancements, such as wider access to information and online learning platforms, allow Islamic education to become more inclusive and engaging. Community involvement also plays a vital role in supporting the educational process, creating a holistic and contextual learning environment.

To facilitate this change, the development of teacher capacity and the implementation of innovative teaching methods are key to success. In facing global challenges, Islamic education

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<sup>36</sup> Amat Suroso dkk., "Challenges and opportunities towards Islamic cultured generation: socio-cultural analysis," *Linguistics and Culture Review* 5, no. 1 (2021): 180-94, <https://doi.org/10.21744/lingcure.v5n1.1203>.

must teach universal values, such as tolerance, social justice, and environmental awareness, to equip students as responsible global citizens. Thus, the transformation of Islamic education is expected not only to meet local needs but also to make a positive contribution in the global context, preparing future generations to face the complexities and dynamics of an ever-changing world.

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