ISLAMIC EDUCATION IN THE ERA OF GLOBALIZATION: THE RELEVANCE OF ISLAMIC VALUES IN THE MODERN WORLD

Mar'atus Sholikhah

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

sholikah248@gmail.com

ABSTRACT :

Globalization brings rapid social, cultural, economic, and technological changes, thus facing complex challenges in education, as a means of shaping future human beings. This article examines the relevance of Islamic values in the context of education in the era of globalization, focusing on how values such as monotheism, morality, civility, integrity, and responsibility can be integrated into modern educational practices. The research method used is library research, examining various articles, journals, books, and relevant documents related to Islamic education and educational modernization. The results of the study indicate that although the modern education system tends to prioritize efficiency, technology, and rationality, Islamic values remain relevant and even serve as a differentiating force in shaping the character, morality, and identity of students. Challenges arise in the form of value dislocation, the dominance of the secular paradigm, and the pressure of commercialization of education. To overcome these challenges, a holistic Islamic education model is needed, integrating religious and general knowledge, and adapting to the global context while remaining rooted in Islamic values. This article recommends strategies such as strengthening an Islamic values-based curriculum, teacher training, and the use of technology with ethical awareness as implementation steps.

Key words: *Islamic Education, Globalization, Islamic Values*

INTRODUCTION

Education is one of the main pillars of human development and civilization. In Islamic tradition, education is not only understood as the transfer of knowledge, but also as the formation of noble morals and character based on the values of monotheism, piety, honesty, and social responsibility.[1] However, in today's era of globalization, where the flow of information,

---

[1] Achmad Zuhri, "Pendidikan Agama Islam Dalam Era Globalisasi: Menyeimbangkan Tradisi Dan Modernitas," *Tarbawi: Jurnal Pendidikan Agama Islam* 21, no. 2 (2024): 157–58.

technology, and culture across countries moves rapidly, education systems are required to respond to these dynamics to prepare students to face the challenges of the modern world. On the other hand, the currents of modernization often bring paradigms that emphasize rationality, utilitarianism, efficiency, and global competition. In this context, concerns arise that the moral, spiritual, and ethical values that are at the heart of Islamic education may be marginalized or obscured by the dominance of secular and pragmatic values. For example, an orientation toward academic achievement and employment often overrides character development and religious awareness.

Globalization also presents challenges such as cultural pluralism, loss of local identity, and increased individualism. Islamic education here faces the question of how it can remain relevant and contribute positively to shaping a generation that is not only academically competent but also morally and spiritually strong. In this regard, Islamic values have the potential to become a differentiating framework that can strengthen students' identity, character, and social contribution in an integrated world. Several recent studies have shown that Islamic education can provide a solution to the moral and ethical crisis in modern education, for example, through the integration of values of honesty, discipline, gratitude, and social responsibility into the learning process.[2] Based on Islamic values such as faith, piety, and morals, the Islamic education curriculum has a deep foundation for building students' character and personality. Furthermore, Islamic education emphasizes the development of spiritual and social skills and individual potential as part of a comprehensive education. In the age of digitalization and globalization, the issue of character education is growing. Religious and local values often conflict with foreign cultures that enter without proper value filtering and are filled with information from social media. Education centered on values such as those found in classical Islamic civilization is crucial as a guideline for addressing the current moral crisis. Islamic educational methods not only cultivate students' minds but also influence their feelings and actions through good practices and examples.[3] Similarly, studies on the contextualization of Islamic values in educational theory and practice show that with the right approach, these values can be effectively internalized by students in the modern era.

Furthermore, integration between religious knowledge and general science is very important in facing the challenges of globalization and modernity. The old paradigm that

---

[2] Tedy Dwi Cahyadi et al., "Pendidikan Berbasis Nilai Dalam Peradaban Islam Klasik: Solusi Untuk Krisis Moral Dalam Dunia Pendidikan Modern," *JISOH: Jurnal Ilmu Sosial Dan Humaniora* 1, no. 2 (2025): 199–211.

[3] Dwi Fitri Wiyono, "Pemikiran Pendidikan Islam : Konseptualisasi Pendidikan Karakter Dalam Perspektif Intelektual Islam Klasik," *Fikroh Jurnal Studi Islam* 8, no. 1 (2024): 37–48.

separates religious knowledge (ulumal dīn) and general knowledge (ulumal dunyā) is now increasingly being questioned, and several researchers are proposing a holistic and integrative model of Islamic education.[4] General knowledge (science, social sciences, and humanities) is reduced to mere tools for mastering nature and achieving material prosperity, detached from its ethical and spiritual dimensions. Meanwhile, religious knowledge is narrowed down to matters of ritual and the afterlife (eschatology), isolated from real-world issues.

Seeing this reality, it is clear that Islamic education has a very important and strategic role in shaping the direction of generation development amidst the strong current of globalization.[5] Education is no longer sufficient to merely produce intelligent and academically accomplished graduates; it must also produce individuals with a strong moral compass, noble character, and the ability to balance technological advancement with humanitarian values. In this context, Islamic education is not merely an alternative, but rather a primary foundation that can maintain a balance between intellectual, spiritual, and social aspects. Islamic education must be a means to instill an awareness that knowledge is truly a path to devotion to God and the welfare of the community. With this understanding, students not only pursue personal success but also have a social responsibility to contribute to the well-being of society and the environment. Moral values such as honesty, discipline, responsibility, and social awareness must be continuously instilled in every learning process, both in and outside the classroom.

Furthermore, Islamic education in the era of globalization also needs to be more open and adaptive. This means that Islam should not be understood narrowly in terms of religious rituals, but rather as a value system capable of responding to the challenges of the times, including in the fields of science, technology, and culture.[6] Islamic schools and educational institutions need to innovate in their learning methods and approaches so that Islamic values do not feel rigid but instead are relevant and applicable to modern life. For example, by utilizing digital technology to disseminate positive values, creating educational Islamic content, or using project-based learning methods that link science to the practice of Islamic values in real life. Ultimately, the challenges of globalization can actually become opportunities for the revival of Islamic education if managed wisely. By remaining grounded in the values of monotheism,

---

[4] Ika Yulistina and Yulianti Yustina, "Paradigma Pendidikan Islam Dalam Arus Modernisasi : Tinjauan Filosofis Dan Historis" 01, no. 01 (2025): 18–26.

[5] Della Vina Sia and Dodi Irawan, "Pendidikan Islam Di Era Globalisai," *Pengertian : Jurnal Pendidikan Indonesia (PJPI)* 1, no. 2 (2023): 196, https://doi.org/10.00000/pjpi.v1n12023.

[6] Wakib Kurniawan, Agus Wahyu Mulyanto, and Bahrudin Yusuf Zen, "Integrasi Nilai-Nilai Islam Dalam Kurikulum Nasional: Tantangan Dalam Konteks Pendidikan Di Indonesia," *Moral: Jurnal Kajian Pendidikan Islam* 2, no. 2 (2025): 54–66.

honesty, and responsibility, Islamic education can shape a generation that is not only intelligent and skilled, but also has strong character and is capable of becoming agents of positive change in society. This is the true goal of Islamic education: developing whole human beings who are knowledgeable, faithful, and have noble morals and are ready to face the modern world without losing their identity and spiritual values.

Thus, this article aims to analyze the relevance of Islamic values in education in the era of globalization, map the challenges and opportunities, and offer strategic recommendations for implementation. The structure of this paper consists of a research method section (literature review), a discussion (covering the relevance of Islamic values, implementation challenges, and adaptation strategies), a conclusion, and a bibliography. Hopefully, the results of this study can contribute to the development of Islamic education that is responsive to the times while remaining rooted in the noble values of Islam.

Methods

The research method used in this study is a qualitative literature study, where the researcher relies on various literature to obtain research data. Literature research is research whose place of study is literature. The purpose of literature research is discovery in nature, meaning that the data obtained from the researcher is new data that has never been known before, proving in nature, meaning that the data obtained from the researcher is used to prove doubts about certain knowledge, and developing in nature, meaning that the data obtained from the research is used to deepen or expand existing knowledge. The researcher conducted this research by utilizing related studies.[7] Literature study research has several characteristics, such as research dealing directly with data not from the field, library data or literature is generally a secondary source and not original first-hand data, library data is not limited by space and time.[8]

Result and Discussion

1. **The Relevance of Islamic Values in Modern Education**

    Amidst the rapid development of technology and the current of modernization, Islamic values still play a crucial role in education. Currently, the education system often places greater emphasis on academic achievement and technical skills, while moral and spiritual aspects are increasingly being marginalized. Yet, values such as honesty,

---

[7] Purwanto, *Metodologi Penelitian Kualitatif Untuk Psikologi Dan Pendidikan* (Pustaka Belajar, 2008).

[8] M Zed, *Metode Penelitian Kepustakaan* (Yayasan Obor Indonesia, 2008).

responsibility, discipline, and concern for others are essential foundations for developing a well-rounded personality. These values help balance intellectual intelligence with moral maturity, so that students are not only intellectually intelligent but also possess strong character and integrity. This is where Islamic education in the modern era becomes crucial: instilling moral values so that the younger generation does not lose their way and maintains their identity amidst the rapid flow of globalization.[9] Islamic values should not only be taught through religious studies, but should be the soul of the entire educational process. These values need to be embedded in every aspect of learning, from the curriculum and teaching methods to daily interactions within the school environment. For example, in science lessons, students can be encouraged to reflect on the greatness of God's creation, while in social activities, they can learn about empathy, cooperation, and responsibility for others. With this approach, education is no longer simply a process of transferring knowledge but also a means of character and personality development grounded in spiritual values. The relevance of Islamic education in the modern era is evident in its ability to adapt to changing times and technology without losing its core values. This means that modern education based on Islamic principles can produce a generation that is not only intellectually intelligent and creative in thinking, but also imbued with noble character, moral awareness, and prepared to face various global challenges by adhering to the values of truth and faith.[10]

Modern education today faces very complex demands: rapid technological advances, globalization that is rapidly changing lifestyle patterns and social interactions, and increasingly fierce intellectual and professional competition. In this context, Islamic values are crucially relevant as an ethical and moral foundation that can complement the intellectual and technical dimensions of education. Modern education emphasizes not only the cognitive aspect (mastery of knowledge) but also the affective and psychomotor aspects, namely how students develop attitudes, behaviors, and practical skills for living in society. Islamic values such as amanah (responsibility), justice, rahmah (compassion), and ihsan (doing one's best) are highly relevant to be incorporated into the learning process so that it not only pursues academic achievement but also forms individuals with mature character. Furthermore, the relevance of Islamic values is also evident in efforts to balance

---

[9] Mawadatul Af'idati3 Rika Sulastri1, Risti Nurul Izzah, "Integrasi Nilai-Nilia Pendidikan Islam Dalam Pembentukan Karakter Siswa Di Sekolah," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 6, no. 2 (2021).

[10] Fatimah Aliah and Dodi Irawan, "Strategi Pendidikan Islam Kontekstual Dalam Menyongsong Era Disrupsi Digital," *Pengertian: Jurnal Pendidikan Indonesia (PJPI)* 2, no. 1 (2024): 1–12, https://doi.org/10.61930/pjpi.v2i1.549.

knowledge and faith. Modern education systems often place too much emphasis on rational, technical, and empirical aspects, leading to the risk of separating knowledge from spiritual and moral values. Islamic values provide a foundation that science should be directed toward the common good, not merely output or competition. Modern learning methods can be contextualized with an Islamic value approach through dialogue, analogy, and storytelling as part of a more meaningful learning strategy.[11] With this implementation, students are not only academically smart, but also have spiritual depth and moral integrity.

Islamic values such as tawhid (belief in the unity of God), honesty, social responsibility, discipline, adab (ethics), and hikmah (wisdom) play a vital role in modern education. For example, the values of tawhid and hikmah help provide clear direction in education. This means that education not only teaches "what" to learn, such as mathematics, science, or technology, but also answers the question "why" to learn that knowledge. Thus, students are equipped not only with technical competence but also with ethical and spiritual awareness. The integration of the values of honesty and discipline, as found in Sulastrietal's study, helps shape students' character, enabling them to face moral dilemmas in the modern era.[12] Furthermore, integrating the values of honesty and discipline significantly helps shape students' character. Research by Sulastrietal. shows that when schools instill these values, students are better able to face moral dilemmas that arise in modern life, such as pressure to cheat, lie for personal gain, or postpone responsibility. Discipline helps them manage their time and tasks effectively, while honesty maintains their integrity in various situations.

Finally, modern education in the 21st century faces challenges such as instant gratification, easy access to information, a consumer culture, and a character crisis, all of which threaten the formation of a morally upright generation. In such a situation, Islamic values become a relevant instrument for developing adaptive character while maintaining identity. Islamic religious education, through methodological transformation (using technology and interactive pedagogy), remains focused on developing spiritual and ethical

[11] Siti Nur Afifah, "Integrasi Teori Belajar Dan Nilai Islam Dalam Pendidikan Modern : Konvergensi Untuk Pembelajaran Efektif," *Epistemic : Jurnal Ilmiah Pendidikan* 3, no. 2 (2024): 242–57.

[12] Rika Sulastri1, Risti Nurul Izzah, "Integrasi Nilai-Nilia Pendidikan Islam Dalam Pembentukan Karakter Siswa Di Sekolah."

values.[13] So, the integration of Islamic values in Modern Education is not a step backward, but rather a strategy to ensure that technological advances and modern learning methods continue to produce people who are knowledgeable, faithful, and moral.

Technology is believed to play a crucial role in preserving and transmitting Islamic values. Through the use of social media and various digital platforms, Islamic preaching and education can reach a wider and more diverse audience. While challenges such as the spread of misinformation exist, selective selection and verification of information on social media can address these issues. This demonstrates that technology can be an effective tool for preserving and strengthening Islamic values in the era of globalization.[14] Overall, incorporating these Islamic values into modern education makes learning more meaningful. Students not only acquire knowledge for the sake of intelligence, but also learn to become responsible, ethical, and spiritually aware individuals, preparing them to face global challenges without losing their identity and morals.

2. **Implementation Challenges in the Era of Globalization**

Islamic education in the era of globalization faces both challenges and opportunities. Rapid technological advances and cultural exchange have transformed the way education is delivered and accessed.[15] E-learning platforms and information technology provide new teaching methods, making Islamic education more accessible to a wide range of groups. Teaching materials previously available only locally can now be accessed globally via the internet, enabling students from various countries to receive a quality Islamic education. However, the application of this technology must be carried out carefully to ensure that religious values are maintained. The Islamic education curriculum must be updated to adapt to developments in science and technology, without compromising the fundamental teachings of Islam. Teaching methods also need to be adapted to the global context, while maintaining the essence of religious values. By utilizing technology and modern pedagogical approaches, Islamic education can be more effective, provided a balance is maintained between innovation and the preservation of religious teachings.

---

[13] Hilmi Syaiful Hak Lailatul Faridloh, Iskandar, "Transformasi Pendidikan Agama Islam: Memperkuat Nilai-Nilai Spiritual, Etika, Dan Pemahaman Keislaman Dalam Konteks Modern," *Didaktik : Jurnal Ilmiah PGSD STKIP Subang* 9, no. 4 (2024).

[14] Nabiilah Nurrahmah Fairi, Bandu Putri Diwangga, and Nurul Alpia, "Peran Teknologi Dalam Mempertahankan Nilai-Nilai Islam Di Era Globalisasi," *Jurnal Pendidikan Tabusai* 9, no. 2 (2025): 22662–66.

[15] Amrullah, "Pendidikan Islam Dalam Konteks Modern: Konsep, Implementasi, Dan Tantangan," *SCHOLASTICA: Jurnal Pendidikan Dan Kebudayaan* 6, no. 1 (2024): 46–59, https://jurnal.stitnualhikmah.ac.id/index.php/scholastica/article/view/2509.

In practice, Islamic education continues to experience change and innovation due to the influence of globalization and technological advances. The use of information and communication technology has transformed the way learning is conducted. E-learning platforms and educational applications enable more interactive and flexible delivery of teaching materials, enriching the learning experience and making Islamic education accessible to students from diverse backgrounds. Technology also facilitates distance learning, which is highly relevant to the needs of modern education. However, the application of technology in Islamic education requires special attention. It is crucial to maintain a balance between the use of technology and the teaching of religious values. Technology should serve as a supporting tool, not a substitute for traditional methods that have proven effective. Therefore, the use of technology must be carried out wisely to ensure that teaching materials remain aligned with Islamic teachings and do not diminish the moral and spiritual values that are at the heart of education.

Although Islamic values are highly relevant to modern education, their implementation is not always easy and faces various challenges. One major challenge is the dominant secular paradigm and highly utilitarian orientation in the modern education system. Many schools and universities focus more on academic achievement, test scores, and the ability to compete in the global marketplace, often neglecting moral and spiritual aspects. In other words, education emphasizes "what can be achieved" rather than "how to achieve it with good ethics and moral values."[16] Furthermore, the development of technology and social media has a dual impact. On the one hand, technology facilitates access to information and learning, but on the other hand, social media and the internet often present negative content, inaccurate information, online bullying, and distractions that divert students' attention. Without active guidance and values management, students can be easily influenced, experience moral shifts, or lose their identity. [17]

Another problem is the sharp separation between religious studies and general studies in many educational institutions. For example, religious studies are considered separate from science or technology subjects, so students rarely have the opportunity to see the connection between spiritual values and their application in everyday life or the

[16] Yulistina and Yustina, "Paradigma Pendidikan Islam Dalam Arus Modernisasi : Tinjauan Filosofis Dan Historis."

[17] Jejek Abdul Rojak, "Penerapan Nilai-Nilai Dalam Pendidikan Modern: Tantangan Dan Strategi Efektif," *Jurnal Pendidikan, Penelitian Dan Pengabdia Masyarakat* 4, no. 2 (2024): 45–60.

workplace. This makes the integration of Islamic values even more difficult. [18] Furthermore, global social and cultural pressures also influence the implementation of Islamic values. Globalization brings with it foreign cultural influxes that sometimes conflict with traditional Islamic values, such as excessive consumerism, individualism, or an instant lifestyle. Students accustomed to modern culture and global trends may experience value confusion between what is taught in school and what they see in their social environment.[19] Internal school factors also pose challenges. Some teachers lack the understanding or skills to teach Islamic values contextually within modern subjects. As a result, Islamic values are often presented theoretically without practical examples, making it difficult for students to internalize them. Finally, a dense curriculum focused on academic outcomes limits the time and opportunity to discuss moral values. Many schools emphasize academic achievement and national exams, so character development activities are often considered optional or a non-priority. Yet, without systematic integration of values, education tends to produce a generation that is cognitively intelligent but morally and spiritually weak.

To address these challenges, strategic and comprehensive efforts are needed to implement Islamic values in the era of globalization. One crucial step is to reorient the educational paradigm so that it focuses not solely on academic outcomes but also on character and personality development grounded in spiritual values. Education should emphasize a balance between knowledge and morals, so that students are not only intellectually intelligent but also possess integrity, empathy, and social responsibility. Furthermore, strengthening teacher competency is a key factor. Teachers need to be provided with training and mentoring to integrate Islamic values into each subject in a contextual way that is relevant to modern life. For example, in science lessons, teachers can emphasize the majesty of God's creation through natural phenomena; or in economics, instill the principles of justice and honesty in transactions.

The wise use of digital technology also needs to be developed. Schools and educational institutions can create digital ecosystems that support values-based learning, such as learning platforms that integrate moral, ethical, and spiritual content. Supervision and guidance of students' use of social media must also be strengthened to ensure that technology does not become a source of moral degradation, but rather a means to broaden

---

[18] Anyyul Fariqoini, "Pendidikan Islam Dan Islamisasi Ilmu Pengetahuan," *Tradris* 19, no. 1 (2025): 167–86.

[19] Nur Siti Rahmayanti et al., "Tantangan Pendidikan Islam Di Era Globalisasi Dalam Menjaga Nilai-Nilai Keislaman," *Qolamuna: Keislaman, Pendidikan, Literasi Dan Humaniora* 2, no. 1 (2025): 105–6.

Islamic and humanitarian insights. Furthermore, the curriculum needs to be designed in an integrative manner, connecting religious and general knowledge through a thematic and contextual approach, so that students understand the relevance of Islamic teachings in every aspect of modern life.

Ultimately, synergy between schools, families, and communities is needed to build an educational environment that consistently instills Islamic values. The values taught in schools must be reinforced by the example of parents and the social environment to prevent value clashes. With this holistic and collaborative approach, the implementation of Islamic values in education will not remain merely a discourse but can shape a generation capable of facing the challenges of globalization with strong character, noble morals, and a positive contribution to world civilization.

3. **Adaptation and Integration Strategy**

Amidst the rapid flow of globalization and technological advancement, Islamic education is required to adapt creatively without abandoning its core values. Adaptation here does not mean changing Islamic teachings, but rather adapting learning methods and media to stay in tune with current developments. Islamic schools and educational institutions need to be open to the use of digital technology, innovation in teaching methods, and approaches that are more relevant to students' real lives. For example, teachers can use social media, online learning platforms, or social project activities to instill Islamic values in a fun and relevant way for the younger generation. With steps like these, Islamic education goes beyond teaching religious theory in the classroom to becoming a vehicle for character development, ethics, and a sense of social responsibility in modern life. Adaptive strategies like these are a concrete response to changing times and digital advancements, ensuring that Islamic education remains a viable moral guide amidst global technological and cultural developments.[20]

Beyond adaptability, Islamic education also needs to emphasize the importance of a comprehensive integration strategy, across the curriculum, school activities, and daily social life. Islamic values should not be taught solely in religious studies, but should be incorporated into all subjects and educational activities to create a more holistic learning process that integrates intellectual, spiritual, and moral intelligence. General subject

---

[20] Fatimah Aliah and Irawan, "Strategi Pendidikan Islam Kontekstual Dalam Menyongsong Era Disrupsi Digital."

teachers also have a crucial role to play. They can collaborate with religious education teachers to instill Islamic values through their lessons, such as linking science lessons to the greatness of God's creation or fostering honesty and discipline through mathematics. Furthermore, the application of Islamic values in schools must be reflected in the daily culture, both through teacher role models, school policies, and support from parents and the community.[21] In this way, Islamic education does not remain merely theoretical but is truly lived and experienced within the school environment. If adaptation and integration strategies can work hand in hand, Islamic education will become a dynamic system: able to adapt to changing times while remaining steadfast in upholding the moral and spiritual values that define its identity.

To address the various challenges in implementing Islamic values in modern education, the literature recommends several strategies that can be applied systematically and contextually. First, develop an integrative Islamic education curriculum. This means not only separating religious knowledge from general knowledge, but also combining them so that Islamic values become the foundation of every subject. For example, when teaching science or mathematics, teachers can also instill the concepts of discipline, honesty, and wisdom in the learning process. [22] Second, improving educator competency. Teachers must not only master academic material but also be able to guide students in character building, instilling values, and developing morals. Teachers need to understand how to convey values in an engaging and relevant way to modern life, for example through real-life case discussions, inspirational stories, or moral dilemma simulations.[23] Third, the ethical and wise use of technology. Technology can be an effective tool to support values education. For example, e-learning that emphasizes values learning, gamification based on Islamic values, or digital interactions that strengthen morals and ethics. This way, students can learn values contextually while staying up-to-date.[24]

Fourth, collaboration between schools, families, and communities. Values education is not sufficient only in schools. Support from parents and the surrounding community is crucial for instilling Islamic values comprehensively. For example, mentoring programs,

[21] Rika Sulastri1, Risti Nurul Izzah, "Integrasi Nilai-Nilia Pendidikan Islam Dalam Pembentukan Karakter Siswa Di Sekolah."

[22] Yulistina and Yustina, "Paradigma Pendidikan Islam Dalam Arus Modernisasi : Tinjauan Filosofis Dan Historis."

[23] Lailatul Faridloh, Iskandar, "Transformasi Pendidikan Agama Islam: Memperkuat Nilai-Nilai Spiritual, Etika, Dan Pemahaman Keislaman Dalam Konteks Modern."

[24] Jejek Abdul Rojak, "Penerapan Nilai-Nilai Dalam Pendidikan Modern: Tantangan Dan Strategi Efektif."

school-based social activities, or community learning communities can strengthen the internalization of values.[25] Fifth, the implementation of project-based education and real-life experiences. Students are given the opportunity to directly apply Islamic values in their daily lives, such as through social activities, waste management, environmental awareness, or ethical entrepreneurship projects. This method helps students understand the relevance of values in real-life practice, not just theory. Sixth, the cultivation of a culture of reflection and muhasabah. This provides time and space for students to reflect, self-evaluate, and understand the consequences of their actions in accordance with Islamic principles. With this habit of reflection, students can continuously strengthen their moral and spiritual awareness. Seventh, the integration of values through creative learning methods, for example, through group discussions, storytelling, drama, case simulations, or community-based projects. This method makes learning values more lively, enjoyable, and easily understood by students. With the consistent application of these strategies, Islamic education in the era of globalization can remain relevant, helping students become intelligent, virtuous individuals, and ready to face the challenges of the modern world without losing their identity and morality.

In addition to these strategies, it is also important to instill a shared awareness that Islamic values-based education is not solely the responsibility of religious teachers or specific schools, but rather the responsibility of all parties involved in the educational process. All elements, from principals and general subject teachers to parents and the community, need to share the same vision that the primary goal of education is not merely to produce intelligent students, but also to develop strong morals and character. In practice, the application of Islamic values does not have to be formal or rigid, but can be done through simple, everyday practices. For example, cultivating the habit of greeting, being honest during exams, respecting teachers and peers, maintaining a clean school environment, or cooperating in social activities. From small habits like these, Islamic values will grow naturally and become part of students' personalities.

Furthermore, the world of education also needs to be open to change, without losing its fundamental principles. Globalization and technology should not be viewed as threats, but rather as opportunities to expand the reach of Islamic preaching and values education. For example, creating Islamic-themed educational content on social media,

---

[25] Lailatul Faridloh, Iskandar, "Transformasi Pendidikan Agama Islam: Memperkuat Nilai-Nilai Spiritual, Etika, Dan Pemahaman Keislaman Dalam Konteks Modern."

developing learning platforms that instill morals, or holding virtual discussions with inspirational figures who teach Islamic values in a modern and relevant way. With this adaptive approach, Islamic values can remain alive and well-received by the younger generation growing up in the digital era. Ultimately, the success of integrating Islamic values into modern education is measured not only by the amount of theory taught, but by how those values are truly realized in students' behavior and attitudes. When students are able to think critically, achieve, and adhere to moral and spiritual values in every step of their lives, Islamic education has successfully adapted to the era of globalization without losing its identity.

4. Holistic and Contextual Islamic Education Model

The model emerging from the study shows that Islamic education should ideally be holistic, encompassing cognitive, affective, and psychomotor aspects, as well as contextual, meaning it adapts to the challenges of the times without losing its core values. This aligns with research findings that simply adding religious subjects is insufficient if it is not accompanied by the integration of values throughout the learning process.. [26] Spiritual and ethical components must be integrated into every subject, program, and school activity, so that students experience a comprehensive education. Studies show that Islamic education is ideally holistic, meaning it focuses not only on academic or cognitive aspects, but also encompasses affective (emotions, attitudes, and values) and psychomotor (practical skills). Holistic education helps students develop in a balanced way: they are not only intellectually intelligent but also possess character, morals, and the ability to act ethically in everyday life.

Furthermore, Islamic education must be contextual. This means that learning methods and materials adapt to modern challenges, such as technology, globalization, and social change, while remaining steadfast in fundamental Islamic values. This is crucial so that students can understand the relevance of Islamic values in real life, rather than simply memorizing theories from textbooks. Simply adding religious education is insufficient if these values are not integrated into the entire teaching and learning process, school activities, and daily interactions. Spiritual and ethical components should be part of every subject..[27] For example, in science lessons, students can be encouraged to reflect on the

---

[26] Yulistina and Yustina, "Paradigma Pendidikan Islam Dalam Arus Modernisasi : Tinjauan Filosofis Dan Historis."

[27] Wakib Kurniawan, Agus Wahyu Mulyanto, and Bahrudin Yusuf Zen, "Integrasi Nilai-Nilai Islam Dalam Kurikulum Nasional: Tantangan Dalam Konteks Pendidikan Di Indonesia."

wisdom of nature's creation and human responsibility towards the environment. In mathematics, the principles of honesty and precision can be linked to the values of fairness and discipline. In this way, Islamic values are not only taught theoretically but also applied in the context of each learning activity. Furthermore, extracurricular activities and school programs should also support holistic education. For example, social activities, community service, environmental management, or leadership programs based on Islamic values can help students practice the values taught in the classroom. A supportive school environment, teachers who are role models, and positive interactions between students will strengthen the internalization of Islamic values..[28]

Holistic education also emphasizes active student involvement. Students are encouraged to think critically, discuss issues, solve problems, and make decisions based on moral and spiritual values. With this approach, they don't just passively receive knowledge but learn how to apply it and values in real life. Furthermore, holistic education encourages the practice of reflection, or muhasabah (reflection). Students are given the opportunity to evaluate their behavior, attitudes, and decisions to ensure they align with Islamic principles. This process fosters self-awareness, responsibility, and the ability to develop sustainable self-development. With this holistic and contextual integration, Islamic education can produce a generation that is intellectually capable, morally strong, and spiritually mature, capable of facing the complexities of the modern world without losing its identity and noble Islamic values. In other words, a holistic and contextual model of Islamic education is not simply about adding religious lessons or memorizing specific verses, but about truly bringing Islamic values to life in every aspect of school life. Education should be a space where students can feel that Islamic teachings are relevant, close, and guide their thinking, attitudes, and actions. For example, when students are invited to discuss social issues such as poverty, the environment, or justice, teachers can relate these issues to Islamic values of caring, trustworthiness, and social responsibility. In this way, students not only learn theory but also learn how to become useful human beings in accordance with the teachings of their religion.

Furthermore, a holistic approach also requires teachers to actively act as role models. Teachers must not only teach subject matter but also demonstrate attitudes and behaviors that reflect Islamic values, such as honesty, patience, and compassion. Students learn not

[28] Syofia Alkhaira et al., "Penciptaan Suasana Pendidikan Holistik, Komprehensif, Religius Dan Rahmatan Lilalamin Di Sekolah," *Jurnal Pendidikan Tambusai* 8, no. 1 (2024): 8992–97, https://jptam.org/index.php/jptam/article/view/13756.

only from what is taught, but also from what they see and experience every day. Schools that implement holistic Islamic education need to create a supportive atmosphere: an environment filled with the values of togetherness, mutual cooperation, and mutual respect. When the entire school community moves with the spirit of Islamic values, the educational process becomes more vibrant and meaningful. Furthermore, contextual Islamic education also means being able to keep up with the times without losing direction. In today's fast-paced and changing world, students need to be equipped with the skills to think critically, adapt, and utilize technology responsibly. However, these skills must remain grounded in Islamic moral principles to prevent misuse. This is where the importance of balancing faith and knowledge, technology and morals, lies. With this balance, the younger generation can become modern, intelligent, and open individuals, while still possessing a strong moral compass. Ultimately, a holistic and contextual Islamic education aims to shape complete individuals who are knowledgeable, faithful, and virtuous. They are not only ready to compete globally but also able to make positive contributions to society and their environment. This is the true essence of Islamic education: not merely producing intelligent graduates, but also developing individuals capable of spreading goodness and fulfilling their role as caliphs on earth with full responsibility.

Contextual Islamic education emphasizes that religious learning is not simply the transfer of normative textual knowledge but must be directly connected to the students' experiences, environment, and social realities. For example, a study in elementary schools showed that Islamic Religious Education (PAI) learning through a contextual approach successfully helped students not only understand the subject cognitively but also relate Islamic teachings to everyday life.[29] Thus, the contextual model helps students bridge the gap between "what is written in religious books" and "what happens in their environment." Furthermore, in the application of Islamic Religious Education learning at the secondary or madrasah level, research shows that teachers as facilitators and students as active subjects are the backbone of the success of this contextual model. In a study at Ar Rahmat Bojonegoro Middle School, teachers replaced the old paradigm (students as passive objects) with a new paradigm (students as active actors) through activities that invite discussion, exploration, and application of religious teachings in their real contexts..[30]

---

[29] Tri Era Khoiriyah, "Pembelajaran Pendidikan Agama Islam Kontekstual Di Sekolah Dasar Alam" 4, no. 2015 (2021): 62–71.

[30] Mutamakin, "Pembelajaran PAI Kontektual Di SMP Ar-Rahmat Bojonegoro" 3, no. 1 (2020): 56–64.

This demonstrates that student engagement and contextual relevance are crucial to the effectiveness of the contextual Islamic education model. The contextual model also requires integration with current technological developments, as well as the students' local culture, to maintain relevance. A study on "Contextual Islamic Education Strategies in Welcoming the Era of Digital Disruption" confirms that Islamic education must adapt to current digital and social developments to ensure religious teachings remain alive and meaningful..[31] Therefore, the contextual model of Islamic education is not merely a static "religious teaching", but rather an adaptive process that connects Islamic values with the dynamics of life, technology, culture and the challenges of the times.

Table:1

Research Findings

Research Aspect	Key Findings
The Relevance of Islamic Values in Modern Education	Islamic values such as monotheism, trustworthiness, manners, wisdom, and responsibility remain relevant to balance intellectual intelligence and moral maturity in the era of globalization..
Integration of Islamic Values in the Education System	Islamic values need to be integrated in all subjects, not just religious education.
Implementation Challenges in the Era of Globalization	The main challenges include the dominance of the secular paradigm, the negative impact of technology, and the weak internalization of values in schools.
The Role of Technology in Islamic Education	Digital technology can be an effective means of expanding access to Islamic learning, but it also has the potential to bring about value disorientation.
Adaptation Strategy and Value Integration	Islamic education needs to be adaptive to current developments while maintaining basic Islamic values.

---

[31] Fatimah Aliah and Irawan, "Strategi Pendidikan Islam Kontekstual Dalam Menyongsong Era Disrupsi Digital."

Holistic and Contextual Islamic Education Model	The ideal educational model is one that combines cognitive, affective and psychomotor aspects and is relevant to the challenges of the times..
Contribution of Islamic Education to the Global World	Islamic education plays a transformative role in overcoming the global moral crisis..

Conclusion

Based on the literature review, it can be concluded that Islamic values have a very strong relevance in education in the era of globalization. Values such as monotheism, honesty, etiquette, social responsibility, and wisdom are not merely cultural heritage or traditions, but are an important foundation in shaping a generation that excels intellectually, morally, and spiritually. These values help balance academic ability with character maturity, so that students are not only intelligent in knowledge but also possess integrity, ethics, and social concern. However, the implementation of Islamic values in modern education faces various challenges, such as the dominance of a secular paradigm that emphasizes technical knowledge without moral considerations, the separation between religious and general knowledge, and the negative impacts of rapid technological developments, including unfiltered information and an instant culture.. Therefore, an integrative, holistic, adaptive, and contextual Islamic education model is needed, capable of combining religious and general knowledge, instilling character and spiritual values, and utilizing technology wisely to support the learning process. Some strategic recommendations that emerged from this literature review include: developing a curriculum based on Islamic values, improving teacher competency in conveying moral and spiritual values creatively, ethical use of technology for education and da'wah, and active collaboration between schools, families, and communities to create a conducive learning environment. With this approach, Islamic education will not only be relevant but also become a transformative force capable of shaping a young generation ready to face global challenges without losing their identity, morals, and spiritual identity. Furthermore, Islamic education can act as a counterbalance in a modern world that often emphasizes academic achievement and material gain alone. Integrating Islamic values into all aspects of education, from daily interactions and teaching methods to extracurricular activities, helps students internalize these values naturally, thus becoming part of their character. Thus, Islamic education teaches not only "what to learn" but also "why to learn it," so that the

knowledge acquired by students is directed towards the common good, ethics, and character development.

Bibliography

Achmad Zuhri. "Pendidikan Agama Islam Dalam Era Globalisasi: Menyeimbangkan Tradisi Dan Modernitas." *Tarbawi: Jurnal Pendidikan Agama Islam* 21, no. 2 (2024): 157–58.

Amrullah. "Pendidikan Islam Dalam Konteks Modern: Konsep, Implementasi, Dan Tantangan." *SCHOLASTICA: Jurnal Pendidikan Dan Kebudayaan* 6, no. 1 (2024): 46–59. https://jurnal.stitnualhikmah.ac.id/index.php/scholastica/article/view/2509.

Anyyul Fariqoini. "Pendidikan Islam Dan Islamisasi Ilmu Pengetahuan." *Tradris* 19, no. 1 (2025): 167–86.

Cahyadi, Tedy Dwi, Ani Marlia, M Firman Al Ikhsan, Nur Hidayah Adelia, and Putri Andriani. "Pendidikan Berbasis Nilai Dalam Peradaban Islam Klasik: Solusi Untuk Krisis Moral Dalam Dunia Pendidikan Modern." *JISOH: Jurnal Ilmu Sosial Dan Humaniora* 1, no. 2 (2025): 199–211.

Dwi Fitri Wiyono. "Pemikiran Pendidikan Islam : Konseptualisasi Pendidikan Karakter Dalam Perspektif Intelektual Islam Klasik." *Fikroh Jurnal Studi Islam* 8, no. 1 (2024): 37–48.

Fairi, Nabiilah Nurrahmah, Bandu Putri Diwangga, and Nurul Alpia. "Peran Teknologi Dalam Mempertahankan Nilai-Nilai Islam Di Era Globalisasi." *Jurnal Pendidikan Tabusai* 9, no. 2 (2025): 22662–66.

Fatimah Aliah, and Dodi Irawan. "Strategi Pendidikan Islam Kontekstual Dalam Menyongsong Era Disrupsi Digital." *Pengertian: Jurnal Pendidikan Indonesia (PJPI)* 2, no. 1 (2024): 1–12. https://doi.org/10.61930/pjpi.v2i1.549.

Jejek Abdul Rojak. "Penerapan Nilai-Nilai Dalam Pendidikan Modern: Tantangan Dan Strategi Efektif." *Jurnal Pendidikan, Penelitian Dan Pengabdia Masyarakat* 4, no. 2 (2024): 45–60.

Khoiriyah, Tri Era. "Pembelajaran Pendidikan Agama Islam Kontekstual Di Sekolah Dasar Alam" 4, no. 2015 (2021): 62–71.

Lailatul Faridloh, Iskandar, Hilmi Syaiful Hak. "Transformasi Pendidikan Agama Islam: Memperkuat Nilai-Nilai Spiritual, Etika, Dan Pemahaman Keislaman Dalam Konteks Modern." *Didaktik : Jurnal Ilmiah PGSD STKIP Subang* 9, no. 4 (2024).

Mutamakin. "Pembelajaran PAI Kontektual Di SMP Ar-Rahmat Bojonegoro" 3, no. 1 (2020): 56–64.

Purwanto. *Metodologi Penelitian Kualitatif Untuk Psikologi Dan Pendidikan*. Pustaka Belajar, 2008.

Rika Sulastri1, Risti Nurul Izzah, Mawadatul Af'idati3. "Integrasi Nilai-Nilia Pendidikan Islam Dalam Pembentukan Karakter Siswa Di Sekolah." *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 6, no. 2 (2021).

Sia, Della Vina, and Dodi Irawan. "Pendidikan Islam Di Era Globalisai." *Pengertian : Jurnal Pendidikan Indonesia (PJPI)* 1, no. 2 (2023): 196. https://doi.org/10.00000/pjpi.v1n12023.

Siti Nur Afifah. "Integrasi Teori Belajar Dan Nilai Islam Dalam Pendidikan Modern : Konvergensi Untuk Pembelajaran Efektif." *Epistemic : Jurnal Ilmiah Pendidikan* 3, no. 2 (2024): 242–57.

Siti Rahmayanti, Nur, Nisrina Qurrotu, Novia Ramadhani, Abdul Azis, Pendidikan Agama Islam, Universitas Singaperbangsa Karawang, and Info Artikel. "Tantangan Pendidikan Islam Di Era Globalisasi Dalam Menjaga Nilai-Nilai Keislaman." *Qolamuna: Keislaman, Pendidikan, Literasi Dan Humaniora* 2, no. 1 (2025): 105–6.

Syofia Alkhaira, Ghea Aina Khairunisa, Buzarmi, and Hendrizal. "Penciptaan Suasana Pendidikan Holistik, Komprehensif, Religius Dan Rahmatan Lilalamin Di Sekolah." *Jurnal Pendidikan Tambusai* 8, no. 1 (2024): 8992–97. https://jptam.org/index.php/jptam/article/view/13756.

Wakib Kurniawan, Agus Wahyu Mulyanto, and Bahrudin Yusuf Zen. "Integrasi Nilai-Nilai Islam Dalam Kurikulum Nasional: Tantangan Dalam Konteks Pendidikan Di Indonesia." *Moral: Jurnal Kajian Pendidikan Islam* 2, no. 2 (2025): 54–66.

Yulistina, Ika, and Yulianti Yustina. "Paradigma Pendidikan Islam Dalam Arus Modernisasi : Tinjauan Filosofis Dan Historis" 01, no. 01 (2025): 18–26.

Zed, M. *Metode Penelitian Kepustakaan*. Yayasan Obor Indonesia, 2008.