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# The Impact of Globalization on the Renewal of Islamic Education

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## Abstract

Globalization has rapidly changed the world, including Islamic learning. This article aims to identify and analyze the positive and negative effects of globalization on updates in Islamic learning. A literature review method is used to collect information from reliable sources, such as academic journals, books, and scientific articles related to the impact of globalization on Islamic learning. The results of the literature review indicate several positive and negative effects of globalization on updates in Islamic learning. The positive effects of globalization on the development of Islamic education include increased access to information and knowledge through technology, curriculum expansion by incorporating scientific research and modern technology, and increased participation of women in Islamic education. Furthermore, globalization has presented challenges that have forced the Muslim world to update Islamic education to align with the progress of the times and the needs of society. However, there are also negative effects of globalization on updates in Islamic learning. A significant negative consequence is the potential influence of Western culture, which may interfere with the Islamic values and traditions of Muslim communities. Another negative consequence is the tendency to neglect aspects of spirituality in Islamic learning due to the influence of secular and materialistic thinking. In conclusion, globalization has had a significant impact on the development of Islamic knowledge. The positive effects have created opportunities for updating Islamic learning by incorporating data technology into the curriculum, expanding research fields, and increasing women's participation in Islamic knowledge. However, the negative consequences, such as the influence of Western culture and the neglect of spirituality in Islamic learning, must be addressed carefully and wisely.

**Keywords:** Challenges and Opportunities; Globalization; Islamic Education.

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## 1. Introduction

Globalization, which involves closer relationships between countries and individuals worldwide, has profoundly influenced many areas, such as education and the functioning of society. Globalization, along with technological advances, social change, and cultural shifts, has compelled educational institutions worldwide to adapt in response to these changes. Islamic education, which relies on traditional and normative values, is not immune to the influence of globalization. On the other hand, globalization can expand access to science and technology and improve the quality of Islamic education. Islamic educational institutions can adapt their curricula, teaching methods, and pedagogical approaches to the ever-changing world of modern science and the rapid exchange of information. However, globalization poses challenges for Islamic education. Global values, which are often oriented towards materialism, secularism, and liberalism, can conflict with the core values taught in Islamic education. This challenge raises an important question: How can Islamic education respond to globalization without sacrificing its core values? To what extent does Islamic education need to be updated to face the challenges of globalization without losing its identity? Therefore, this research aims to determine the impact of globalization on the renewal of Islamic education from both positive and negative perspectives. A deeper understanding of these dynamics can produce an effective Islamic education reform strategy that meets the needs of the times without abandoning the basic principles of Islam.

Globalization is a process of creating a global social order that transcends regional boundaries and affects all areas of life, including the economy, politics, culture, science and technology, and worldviews. This process has a widespread impact on nearly every aspect of life, bringing both positive and negative influences—especially in the realm of learning. One key aspect is the proliferation of science, data, and communication technology in various forms and applications, which can spread rapidly across the world (Maimun, Mahdiyah, and Nursafitri, 2021).

Therefore, globalization is unavoidable, especially in the field of learning. We are currently witnessing a very rapid process of globalization, and as educators, it is important to reflect on how to engage with this process. Rather than being swept away by the currents of globalization, we must prepare ourselves. Learning is a crucial asset for navigating the era of globalization. Teachers play a significant role in the development of students; they are not only responsible for delivering lessons but also for cultivating good character in students during this era of globalization (Selawati, 2022).

Globalization is currently facing challenges that are much greater than in the past. Educators encounter many difficulties, such as adapting to learning modules that are more complex and environment-focused, as well as meeting the standards for developing critical thinking skills. Therefore, there is a need for educators who are not only professional but also possess the creativity and intelligence to effectively balance hard skills and soft skills (Subhan, 2022).

Teachers are required to be more knowledgeable about digital technology because, in this era of globalization, young children are increasingly able to navigate the digital world. Therefore, educators and parents must pay closer attention to children's activities involving technology, such as playing with gadgets, as these can significantly impact the learning process. Teachers must embrace the challenges of the globalization era by deliv-

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ering educational modules that go beyond theoretical knowledge, incorporating practical applications to enhance students' skills and expertise. In the teaching and learning process, educators are expected to make improvements in education to foster independent personalities in students, preparing them for the future. It is essential for educators to have a thorough understanding of the lesson modules they wish to convey to their students (Sidik, Riduwan, et al., 2022).

Teachers naturally want to provide quality education to their students, especially in the era of globalization, which requires them to be more active and dedicated in sharing their knowledge. This effort is essential for optimizing students' personal development as they navigate the challenges of globalization. The purpose of this research is to identify the challenges faced by educators in this context and to understand how globalization influences students (Nabila Hayyi, 2019).

## **2. Methods**

The approach used in this research is qualitative, employing literature review procedures. This study examines a variety of literature, including novels, daily posts, and factual data, that are relevant to the subject matter.

This paper employs a qualitative descriptive procedure, utilizing library research to collect data and produce scientific writing related to literary reviews. The research combines both descriptive and qualitative methods. Additionally, this study provides information without manipulation or other extraneous treatments. The primary sources include previous scholarly works closely related to literature reviews, such as novels on research procedures, daily posts, and other relevant materials.

The author employs an information analysis method in the form of content analysis, suitable for this type of library research, where the sources of information include novels and other forms of literature or documents. In this context, content analysis is used to understand the content and underlying themes within these sources.

## **3. Results and Discussion**

### **3.1. Results**

Globalization derives from the term "global," referring to the process of connection between countries, both physically and culturally, facilitated by advanced technology. This process involves adaptation, imitation, acceptance, and even competition. For example, the architectural models of buildings, monuments, bridges, and similar structures from countries like Spain, the Netherlands, or Italy can be easily replicated in Akita or other countries, and vice versa (Al Islami et al., 2022).

Science and technology, philosophy, ideas, and thoughts from different countries around the world can interact with one another. Concepts such as hedonism (prioritizing physical pleasure and desires), materialism (focusing on material possessions), pragmatism (valuing things that bring material benefits and profits), capitalism (aiming to import as many essential resources as possible), monopoly (the control of wealth by a majority), trade (ensuring that what is exchanged provides economic value), democracy, humanism, multiculturalism, and liberalism can influence and affect the lives of people in other

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countries. Consequently, globalization impacts all aspects of human life. (A. Fauzi and Rosadi, 2022) Globalization occurs not only through formal, non-formal, and informal educational programs but also through social activities between different countries, facilitated by advanced technology, media, written and audiovisual content, and various avenues such as rural development, marriage, and business.

### 3.1.1. The Stages of Globalization

The globalization of the Islamic world and its interaction with the outside world can be understood in several stages. First, the philosophies, sciences, and other contributions from Greece, India, China, Persia, and similar civilizations are failing or already diminishing, leading to uncertainty among their peoples. Second, the philosophies and sciences from these nations have stagnated. For example, Greek science was influenced not only by superstitions but also by a type of thinking that distanced itself from empirical evidence. As a source, for example, every Indonesian country has a friend. A little background: Ahmad is Indonesian. Conclusion: Ahmad is a good person. The weakness of this theory is that it relies on sources that are not based on empirical data, so the theory is only a guess. (Husaini, 2020).

Science in Islam is not solely based on fantasy; it also encompasses descriptive research that produces religious knowledge. Burhani's research yields social science, Ijbari's research generates both theoretical and practical knowledge, Jadali's research contributes to philosophy, and Irfani's research creates knowledge related to Sufism. (Nurpratiwiningsih and Maknun, 2020). These five types of research are developed and practiced by Muslims, as evidenced by Ibn Sina, who was not only an expert in tafsir but also in philosophy, mechanics, art, psychology, and medicine, as well as Sufism. Thus, claims about historical figures such as Francis Bacon and Roger Bacon should be viewed critically, as they overlook the contributions of Muslim scholars. Similarly, the knowledge systems of India, China, and Persia also stem from rigorous scientific research. (Suwarno et al., 2020).

Third, during the first globalization, it is true that Muslims took science, philosophy, and other knowledge from outside sources. However, this knowledge did not disappear; instead, it was subjected to a process of selection and organization through a dialectical process characterized by thesis, antithesis, and synthesis (Mulyadi, 2019). The science and philosophy of Greece are considered subjects of scientific thinking in Islam, which is based on monotheism. In this way, there is a process of Islamization of knowledge within Islam. If Greek astronomy is based only on speculation and mythology, without a foundation of faith in God, then the primary philosophy of science in Islam is connected to God (Nasiri, 2020). Based on the concept of Islamization, the knowledge of Islam possesses a different quality from that of Greece, China, and India. Moreover, in addition to reducing Greek and other sciences that are not compatible with Islam, classical Muslims adopted what is in harmony with Islamic principles. This is evident in the concept of the "dirty soul," which is caused by the influence of bodily desires, as seen in the thoughts of Pythagoras, while also creating new ideas that did not previously exist. The identity of knowledge in Islam is reflected in its connection with various domains: knowledge from revelation (religious science), the universe (science), social phenomena (social science), reason (philosophy), and conscience (tasawwuf). For this reason, it is not surprising that a philosopher or psychologist, as exemplified by Ibn Sina, is also an

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astronomer, philosopher, and medical expert. From these historical records, it is clear that during the first period of globalization that occurred in the classical era, there was a revival of Islamic thought characterized by innovation, reduction, adaptation, and creativity (Ahdar et al., 2019).

The second stage of globalization is characterized by several key features. First, the unity of the Islamic political world was insufficient, as it divided into three large empires: the Ottoman Empire, the Mughal Empire, and the Safavid Empire (Khotimah and Muslimah, 2023). Secondly, a trend of dualism or dichotomy has emerged between religious knowledge and general science. Muslims generally place more emphasis on Islamic religious knowledge than on general science (Winata et al., 2022). Third, Islamic religious knowledge has reached its capacity and has fragmented into schools that do not respect one another, criticize each other, accuse each other, and disagree on interpretations of religion, particularly in the understanding of *fiqh*. Due to this situation, the door to *ijtihad* has closed, resulting in a repetition of old ideas, a defense of the past, and the perpetuation of doctrinal, normative, ahistorical, and asociological concepts. Such ideas persist in the scientific traditions of Islamic schools of thought (*salfiyah*) (N. Fauzi and Al Islami, 2020). Finally, translations of general knowledge into European languages have been undertaken by Islamic scholars, covering subjects such as medicine, astronomy, mathematics, chemistry, physics, philosophy, sociology, and others. Like Muslims, Westerners also engage in a dialectical process involving reduction, change, acceptance, and innovation of Islamic scientific work, leading to alterations in their scientific principles, which are characterized as dichotomous, empirical, positivist, rational, and secular (Chandra, 2020).

Furthermore, the third level of globalization has taken place from the end of the 19th century until now. Today's globalization is marked by several key characteristics. First, while some regions are still striving for complete freedom, Islam remains largely free from Western rule (Setyawati et al., 2021). Second, as newly independent countries, many Muslim nations remain underdeveloped in various areas, including education, science and technology, health, governance, and management (Nawawi and La'alang, 2020). Third, internally, Muslims are still unable to unite their attitudes and ideas to confront the various challenges of modernization (Bahri, 2019). Fourth, Western countries continue to attempt to control the Islamic world in multiple ways (*ibid.*). Finally, parts of the Muslim world have begun to recognize their backwardness compared to the Western world. This realization has been met with various responses, including opposition to the West and a return to Islamic governance. Some choose to selectively adopt aspects of Western culture through the process of Islamization of science, while others accept it fully (Husaini, 2020).

### **3.1.2. Challenges and Opportunities of Globalization**

The globalization discussed today is the third stage of globalization, characterized by the following challenges and opportunities.

First, there is free competition in the business sector, which has also extended into the world of education. Therefore, education must be improved in quality to succeed in this competition while continuing to build Islamic culture and civilization in harmony with Indonesian culture (A. Fauzi and Rosadi, 2022).

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Second, various areas of life, including education, need to be treated in a fair, democratic, and humane manner to truly satisfy the people (Jamal, Ruswandi, and Erihadiana, 2022).

Third, there is a bond between nations, so they must build relationships based on unity, equality, and brotherhood, rather than on power or oppression.

Fourth, science and technology are utilized in various areas of life, and they should be adopted (Al Islami et al., 2022).

Fifth, a new form of colonization has emerged in the field of culture, based on a hedonistic, materialistic, pragmatic, and business-oriented philosophy of life, which calls for effective and revolutionary religious education (Muljawan, 2019).

### 3.1.3. Value Crisis and Its Characteristics

A crisis of values can be defined as a situation where these values no longer support modern society and are supplanted by values that serve the interests of the flesh, the five senses, reason, passions, and human desires. Economic problems, along with issues related to water, energy, and food, arise when these basic needs become scarce. If this situation is not resolved immediately, human life will be threatened. If resources remain limited, people may fight over them, potentially resorting to various methods in this struggle (Irwasyah and Suradji, 2021).

Along with the development of science, the increase in life problems, and the high level of education that people have today, the ethical crisis is worsening. The value problems that have emerged during this time are characterized by the following features.

**The Explosion of Knowledge:** Modern life is marked, among other things, by the presence of experts in various scientific fields. Each of these sciences has its principles and ideas to address specific problems. Max Scheler, quoted by Komarudin Hidayat, recognizes the existence of contradictory sciences. According to him, there is a gap between one scientific discipline or philosophy and another, even if they are unaware of it. This reminds us of the term "divided knowledge" put forward by Hussein Nasr, a social scientist from Iran. According to Nasr, this division is the basis of spiritual dryness due to the blocked door of understanding. By destroying this door to understanding and spiritual thought, people today find themselves increasingly on the edge, lacking the ethics and aesthetics that refer to the source of God (the Al-Qur'an) (Yani, 2021).

**Split Personality:** Modern human life is characterized by a science that is dry in form, with principles that are spiritual and divided, leading people to become individuals of a fragmented nature. Modern life is regulated by a precise and dry scientific method, which contributes to the decline of spiritual wealth. This method promotes a form of science based solely on empirical, objective, rational, and limited truths, along with a social science that has lost its spiritual dimension. If the evolving scientific system is no longer under the control of religion, then all the higher powers that elevate human life will disappear—not only in our actions and desires but also in our very existence.

**Misuse of Science and Technology:** The separation of science and technology from spiritual bonds has led to their misuse, resulting in numerous negative effects. The ability to develop weapons for colonial purposes has been directed against weaker nations. Additionally, the development of technical equipment has facilitated the use of harmful substances in the environment that threaten human life. Advances in information and

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communication technology have enabled the spread of misleading information, defamation, and obscenity, among other issues. Because Western countries have prioritized "the cessation of knowledge and the world," and because contemporary Western culture is based on a positive worldview and practical interests, spiritual values and behaviors have shifted to the point where religious and moral aspirations are often neglected in the process of development and modernization. This shift can weaken the spiritual thinking of individuals and create a conflict between worldly values and the absolutism of divine values, resulting in a more flexible modern mindset. Consequently, modern humans have truly forgotten themselves and have become completely disconnected from their true nature. Siltation of Faith: Faith, or *aqidah*, encompasses the emotions within a person. In modern society, this aspect seems to be limited, relying heavily on the five senses, material privileges, enthusiasm for action, and business pursuits. The value of faith is often perceived as having no connection to the generally accepted values of contemporary society. Many individuals are less influenced by the revelations that are considered ridiculous, unscientific, and old-fashioned (Al Islami et al., 2022).

**Material Relations and Business Processes:** The spirit of brotherhood and assistance based on the call of faith is no longer visible, despite the high level of faith among individuals. The nature of one-to-one relationships is determined by the extent of relationships that can provide material value (business). Similarly, the respect a person gives to others is often measured by the material benefits they can obtain. As a result, material considerations are placed above rationality, conscience, humanity, and faith. Furthermore, as a consequence of an increasing focus on materialism and a worldly way of life, individuals may adopt principles of righteousness only as a means to quickly achieve their goals (A. Fauzi and Rosadi, 2022).

**Anxiety and Depression:** Modern competitive life demands that individuals devote all their attention, energy, and abilities. They work tirelessly without recognizing limits or satisfaction. Consequently, when faced with a problem they cannot solve on their own, they may experience anxiety and frustration, which, if persistent, can lead to feelings of despair or even madness. **Loss of Self-Esteem and Future:** Many people encounter failure or choose the wrong path in life. In their youth, they may follow their passions and pursue power by any means necessary. However, as they grow older and become helpless, their strength wanes, and they are unable to engage in various activities, both physically and mentally. Such individuals often feel they lack self-esteem and a future, realizing they need assistance from a source beyond themselves—namely, God's help (Pratama, 2019).

#### **3.1.4. Strategies to Overcome the Values Crisis**

**Implementing Islamic Moral Teachings:** Morality is embedded in the soul and radiates easily through words, attitudes, and actions that are ingrained and straightforward to practice. Islamic ethics are closely related to the principles of establishing communication with God, humanity, and the universe. Communication with God is expressed through obedience and submission to Him, sincerity in worship, trust, and constant gratitude. Communication with others is characterized by honesty, trustworthiness, justice, helpfulness, and kindness. Therefore, communication with God and humanity is intimately connected to good and beautiful values (Afifah and Mashuri, 2019).

**Efforts to Achieve Religious Goals:** The purpose of the revelation of Islamic teachings, as derived from the Quran and Sunnah, can be summarized in five main objectives:

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1. Protecting religion; 2. Preserving common sense; 3. Nourishing the soul; 4. Protecting children; 5. Safeguarding property. These objectives are closely related to the promotion of human rights that developed countries advocate for, including the rights to accept, guide, and fulfill religious matters. Additionally, there is a need to develop ideas, thoughts, and discussions surrounding these principles through activities such as training, writing essays, and sharing insights. Incorporating Religious Principles into Various Systems: Science and technology today are influenced by the scientific method prevalent in the West. This approach is based on a positivist perspective of free human beings, often lacking religious values and sometimes leading to actions that may harm people (Winata et al., 2022).

Different types of knowledge will be based on the vision of monotheism. This vision encompasses not only the acknowledgment of God but also adherence to His commandments while avoiding forbidden actions. Discovering the Revolutionary Teachings of Sufism: There are at least three reasons why the revolutionary teachings of Sufism are essential for addressing ethical problems in the modern world. First, Sufism engages in various activities aimed at rescuing individuals from confusion stemming from a loss of spiritual values. Second, it seeks to reintroduce the understanding of the esoteric aspects of Islam, which both Muslim communities and non-Muslims, particularly in Western countries, are beginning to forget. Third, it emphasizes that the esoteric aspect of Islam, namely Sufism, is a fundamental part of Islamic teachings. If this area dries up and is neglected, other parts of Islamic teachings may also wither. Rationality, Reform, and the Application of Rahmatan Lil Alamin in Islam: By understanding, living, and practicing the principles of rationality, reform, and Rahmatan Lil Alamin in Islam, the core teachings of Islam can enter the lives of modern society. This integration is crucial, as it allows for the resolution of various issues faced by contemporary society, such as democracy, multiculturalism, and the humanism rooted in anthropocentric, positivist, pragmatic, and atheistic principles (Umam, 2019).

### 3.2. Discussion

Previous research conducted by Mr. Averros Azzam Al Islami, Radhita Maharani Ramli, Wahyudi Agung Rahman, and Oki Sandra Agnesa in 2022, titled *The Impact of the Age of Globalization on Education (Teachers and Learners)*, concludes that globalization has brought about changes in all aspects of life, particularly in education. Globalization can have both positive and negative effects on the educational landscape. It has a positive effect when it fosters advancements that lead Indonesian education toward higher progress, while it has a negative effect when it diminishes the quality of education. In the era of globalization, teachers play a crucial role in the development of students. A teacher not only imparts lessons but also shapes students' character with professionalism and excellence. Additionally, teachers must embody good morals and character to set a positive example for their students. They must be equipped to provide quality education, meeting challenges by offering guidance that is not only theoretical but also effective, ultimately fostering personal attitudes in students that will serve them in the future (Al Islami et al., 2022).

Moh conducted further research alongside Yusup Saepuloh Jamal, Uus Ruswandi, and Mohamad Erihadiana in 2022 on the topic of Islamic education oriented toward social problems and the impact of globalization. They concluded that various emerging is-

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sues cannot be adequately addressed with knowledge alone. Islamic teachings, including fiqh, kalam, tasawuf, and aqidah, must be effectively explained to respond to real environmental challenges such as global warming, industrialization, pollution from sewage, deforestation, air quality issues, and social problems like high unemployment, law enforcement, and human rights. Additionally, Achmad Fauzi and Kemas Imron Rosadi conducted research in 2022 on the factors affecting the theoretical framework of the Islamic education system, focusing on globalization, corporate management, and the quality of education. Their findings suggest that the development of science must be interpreted in a way that addresses contemporary environmental issues, including global warming, industrialization, pollution, deforestation, air quality, and significant social concerns such as high unemployment, law enforcement, and human rights (Jamal, Ruswandi, and Erihadiana, 2022).

Another study was conducted by Ihan Imtihn, Anis Zohriah, and Umi Kultsum in 2022, titled "Management of Quality Improvement in Character Education." The study concluded that quality improvement management is considered effective when utilizing the Deming method, which includes the steps of planning, doing, checking, and acting. Additionally, the study incorporates the Total Quality Management (TQM) concept, which aims to produce non-academic results (Imtihan, Zohriah, and Kultsum, 2022).

From the materials collected, the author identifies discussions that need strengthening. The author concludes that the primary focus of this article is the development of students' attitudes in facing globalization and the advancement of scientific knowledge, which should not only be understood conceptually but also implemented by students.

The author's role in this discussion is to build upon the ideas of previous writers, aiming to assist teachers and educational institutions in understanding the impact of globalization and the renewal of Islamic education. The author hopes that this article will help educational institutions, particularly teachers, in developing students' character so they can adapt effectively to globalization.

#### **4. Conclusions**

The chaos of values occurring in contemporary society is the result of individuals and their beliefs exceeding their limits, leading to changes in religion and the work of God as they attempt to solve various problems. Consequently, humans lack the necessary ability to address these issues, resulting in a crisis of values that affects life in multiple ways: socially, economically, politically, culturally, and educationally. Since its inception, the religion of Islam has historically supported those who are reliable and capable of overcoming value-related problems, thereby building a culture and civilization that have significantly contributed to world culture. The remnants of this contribution can still be observed today. Religious efforts to address value-related issues employ a system and methodology that is universal and comprehensive. This can be seen in all aspects of Islamic teaching: faith, worship, morality, the purpose of Sharia, scientific thought, tasawuf, and its rational characteristics and transformations.

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