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# Reconstruction of Indonesian Islamic Education in the Era of Globalization

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## ABSTRACT

**Keywords:**
Reconstruction; Alternative Islamic Education; Indonesia

Globalization has a broad impact on Islamic education in the modern era, both positively and negatively. It is necessary to construct Islamic education that can adapt to the current developments in this era. The article is the result of findings from qualitative literature research, taking the theory of reconstruction through the stages of identifying problems and paradigm gaps, collecting literature data, content analysis and text criticism, dialectical synthesis, and formulating a reconstruction model. The results of the study indicate that the reconstruction of alternative Islamic education in Indonesia is an effort to modify and develop the Islamic education system to be more relevant to the needs of the times, global challenges, and the development of modern science, while maintaining the core values of Islam. This reconstruction aims to produce a generation of Muslims who have a deep understanding of Islam, are also globally competitive and able to contribute positively in various fields. This generation is expected to be a valuable asset for the nation and state in facing global challenges in the future. This finding is important considering the great challenge of maintaining Islamic values amidst the rapid modernization.

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## A. Introduction

Globalization has eliminated barriers or boundaries between countries; it has also united the world into one community, the "global village." The unity of society in the global village encompasses almost all aspects of life. These aspects have influenced human life, both on a local scale, as well as between personal, family, and community life. Even on a broader scale such as between cultures, religions, professions, and even between nations. The era of disruption is part of globalization, as a result of digitalization and technological evolution. The complexity of these influences makes it inevitable for every society, including the "Muslim community," to examine and respond to the impact of globalization and this era of fragmentation on their lives and relationships, especially education and Islamic values, which are increasingly fading (Fikri, 2019). Globalization has a broad impact on Islamic education in the modern era, both positively and negatively because globalization brings a rapid flow of exchange of information, technology and culture (E. Fitriani, 2023). On the one hand, globalization opens up opportunities for broader access to knowledge and resources, and introduces Islamic teachings to various parts of the world. On the other hand, globalization also brings challenges in the form of changes in values, culture, and lifestyles that can erode Islamic values if not balanced with the right approach. Globalization opens up significant opportunities for Islamic education to develop by providing broader access to knowledge and resources, introducing Islamic teachings to various parts of the world, and expanding the dissemination of Islamic values (Desi Sabtina, 2023).

The main problems in Islamic education that often arise are related to the empowerment of human resources and the reconstruction of the education system, which often overlaps between one system and another (Rozi, 2020). It is at this point that the dichotomy arises due to a flawed reconstruction. Islamic education is a means of transmitting Islamic values to the next generation. It is hoped that it will shape a superior national civilization with science and technology based on the Quran and Hadith to meet the challenges of the times (Arief, 2022). From this, it emerges that the challenges facing Islamic education in Indonesia encompass various aspects, from curriculum and human resources to adaptation to global change and technology. Islamic education in Indonesia must continue to strive to overcome these challenges in order to make a real contribution to national development and improve the quality of human resources who are faithful, moral, knowledgeable, and competitive (Ahdar &

Musyarif, 2019). Previous literature on the reconstruction of Islamic education in Indonesia has been extensive, including: Amin Abdullah's proposal of the Spider Web concept as a model of integration and interconnection. He argues that Islamic education must be open to multidisciplinary, interdisciplinary, and transdisciplinary approaches to address the increasingly complex challenges of the times (Abdullah, 2006). M. Zainuddin emphasized that reconstruction must begin with the "Unity of Sciences" paradigm. In his view, globalization demands educational outcomes that possess both spiritual maturity and intellectual excellence (Zainuddin, 2010). Azyumardi Azra, in his study of the modernization of Islamic education, noted that reconstruction in Indonesia was successful through a process of "National Integration." Madrasahs were no longer viewed as second-class institutions, but rather as institutions capable of adopting a modern curriculum without losing their religious spirit (Azra, 2019). Haidar Putra Daulay emphasized that in the era of globalization, the Islamic education curriculum must be dynamic and anticipatory. Curriculum reconstruction should be directed toward mastery of foreign languages and information technology as tools for propagation and professional competence (Daulay, 2019).

Abuddin Nata emphasized the importance of restructuring learning methods from doctrinal to dialogical. In the global era, Islamic education must strengthen ethical aspects (akhlaq) to filter out the negative impacts of global culture.(Nata, 2018) Maragustam emphasized the importance of developing critical logic in Islamic education. The reconstruction is aimed at ensuring students are "immune" to extreme ideologies often spread through social media in the era of globalization (Maragustam, 2014). Based on the above review, most previous research has focused primarily on philosophical and policy issues. There is still room for new research focusing on technology-based pedagogical practices in Islamic religious education classrooms, or how the integrated curriculum is specifically implemented in public schools in Indonesia.

## B. Method

To explain how this research process led to the discovery of answers, we must view it as a systematic scientific workflow. The process began by addressing the phenomenon of "culture shock," or the unpreparedness of Islamic educational institutions to respond to the currents of globalization. Researchers identified a dichotomy (separation) between religious education, which is considered static, and general education, which is dynamic (Muhaimin, 2019).

Researchers collected primary and secondary data sources. Primary Sources: Fundamental works on Islamic education, such as Fazlur Rahman's thoughts on modernism or K.H. Hasyim Asy'ari's on educational ethics. Secondary Sources: Contemporary journals on educational statistics in the global era and government policies (National Education System Law)(Zed, 2018). After the data was collected, the researcher conducted content analysis. In this stage, the researcher dissected old concepts that needed to be maintained (conservation) and concepts that needed to be changed (reconstruction). Critique Process: Researchers examine whether the current curriculum is still relevant to the needs of the global job market and the challenges of digital morality (Muhadjir, 2017). The research answers were found through a synthesis process, namely bringing together eternal Islamic values (perennial) with the demands of changing times (modernity)(Rahman, 1984). The final stage is to formulate a new model. Researchers are developing a framework for how Islamic education in Indonesia should be implemented—for example, through strengthening morally based digital literacy or integrating science into Islamic boarding school curricula (Natsir, 2020).

This article is the result of findings from a type of qualitative library research that allows researchers to understand "how" and "why" changes occur in Islamic educational institutions in depth (Creswell, 2014), where library research is a technique for collecting data and information using various library materials (Coffee Jr. et al., 2021). Literature is not limited to books, it also includes literature, magazines, journals, blogs, etc., related to the research theme (Diwanji, 2022). This paper examines the theory of reconstruction through elements of Islamic education, thus producing a new paradigm as an alternative solution to the problems facing Islamic education, particularly in Indonesia. This theory was chosen because it seeks not only to "fix" things piecemeal, but also to restructure the foundations of education to transform society (Knight, 2008). Data collection is literary, so the data used is in the form of documents.(Turner & Astin, 2021). The author uses inductive data analysis, namely a method for solving problems that are of particular benefit, then generalizations are drawn from these events.(Bingham & Witkowsky, 2022).

## C. Result and Discussion

According to the Big Indonesian Dictionary, reconstruction comes from the word "konstruksi" (construction), which means development, and is then

added with the prefix "re" to become "konstruksi." Reconstruction means returning to the original state, rearranging, or re-describing (Kemdikbud, 2025). In the Merriam-Webster dictionary, reconstruction refers to the English, "reconstruction" means the re-creation or rearrangement of something that previously existed, especially by using information obtained through research (Merriam-Webster, 2025). Reconstruction in the Oxford English Dictionary (OED) has the meaning of "rebuilding or restoring." It can refer to the process of rebuilding something that has been destroyed or damaged, or making something as it was before after it has undergone changes (Hornby, 2023). From the definitions above, we can narrow down the understanding that reconstruction is the process of rebuilding, reassembling, or re-recording an event or object, whether physical, such as a building, or an event, such as a crime. Reconstruction can also be used in a linguistic context, such as in the reconstruction of prehistoric languages. Reconstruction, in a general context, means rebuilding or returning something to its original condition, both physically and mentally. Islamic education is a process of guidance and teaching based on the teachings of the Qur'an and Sunnah to develop the full potential of students, including faith, piety, knowledge, skills, and morals, in accordance with Islamic values. The goal of Islamic education is to create individuals who are faithful, pious, and capable of fulfilling their duties as God's vicegerents on earth (Santoso et al., 2023). The reconstruction of alternative Islamic education in Indonesia means an effort to modify and develop the Islamic education system to be more relevant to the needs of the times, global challenges, and the development of modern science, while still maintaining the core values of Islam.

The foundation for the reconstruction of alternative Islamic education in Indonesia is rooted in the Qur'an and Sunnah as primary sources, as well as Islamic educational principles that focus on the holistic development of human potential. This reconstruction also involves ijtihad and modern thinking to adapt Islamic education to the challenges of the times and the needs of society (Lira, 2024). This reconstruction aims to produce a generation of Muslims who not only have a deep understanding of Islam, but are also globally competitive and able to contribute positively in various fields (Ady Ashari, 2018). The reconstruction of alternative Islamic education in Indonesia covers various aspects, including:

**1. Curriculum**

Curriculum reconstruction must take into account the demands of the times, scientific developments, and societal needs. The curriculum must be designed in an integrated manner, integrating religious studies with other disciplines, and taking into account cognitive, affective, and psychomotor aspects. The curriculum is considered crucial in the educational process because it provides direction and standards for the skills students must possess. In this regard, Muslim scholars classify the levels of knowledge. First, there are religious knowledge (naqli science) and divine knowledge (shariah), their fundamental principles (usul), and jurisprudence (fiqh). Second, there are intellectual sciences (aqli), which include mathematics and other natural sciences, philosophy, logic, and the like. The teaching of these two types of knowledge should be integral, not partial. The teaching of Islamic science cannot be separated from its relationship to religion; even at the pinnacle of the rational sciences lies divine wisdom (El Syam et al., 2023). The Islamic education curriculum integrates the dualistic paradigm of scientific knowledge. General sciences include mathematics, physics, biology, science, sociology, economics, politics, botany, zoology, and others. Revelation includes the Qur'an, Hadith, Islamic jurisprudence, theology, Sufism, monotheism, and so on. With a strong religious foundation and a deep mastery of natural science, students will be able to explain Islamic teachings in the language and logic of modern science (Suroto, 2013).

**2. Learning methods**

The learning methods used must be innovative, interactive, and actively engage students. Effective learning methods can improve students' understanding and skills, as well as encourage active participation in the learning process. Innovative, interactive, and actively engaging learning methods are crucial for improving students' understanding, skills, and participation in the learning process. These methods enable students to be directly involved in building knowledge, solving problems, and constructing new understanding (Lanani et al., 2017). Innovative learning methods involve the use of new approaches, strategies, and technologies aimed at creating more effective, relevant, and engaging learning experiences for students. Examples include game-based learning, multimodal learning, or community-based learning (Toquero et al., 2021). Interactive learning creates a dynamic environment and motivates students to learn with greater enthusiasm. The use of interactive media

and teaching materials allows students to learn independently, for example through videos, simulations, or interactive modules. Active learning engages students in the learning process, such as discussions, collaboration, and practice. Students who are actively involved in the learning process not only gain better knowledge but also develop critical and creative thinking skills (Aji et al., 2024).

**3. Educational Staff**

Comprehensive reconstruction of Islamic education requires improving the quality and competence of educators. Educators must possess adequate knowledge and skills and be able to apply innovative learning methods. Teacher professionalism is key, with teachers acting as facilitators who continually update their knowledge and skills, including in the use of technology and new teaching methods (Hakim et al., 2023). The reconstruction of Islamic education requires teachers to possess adequate knowledge and skills in their fields. Teachers must be able to apply various innovative and modern learning methods to improve the quality of learning. Teachers must continuously improve their competence and professionalism, including in the use of new technologies and teaching methods. Teachers are not merely transmitters of information, but also facilitators who guide and accompany students in the learning process. Islamic education also plays a role in shaping students' character by instilling religious values and good morals (Afendi & Khojir, 2024).

**4. Learning Environment**

A conducive and inclusive learning environment is crucial because it creates a safe, comfortable atmosphere and stimulates students' creativity. This will positively impact their overall development, including learning outcomes and social skills. An inclusive environment also helps students recognize diversity and foster tolerance. A conducive and inclusive environment can improve student motivation and learning outcomes. An environment that supports creativity and positive interactions can help students develop social, communication, and critical thinking skills. A safe, comfortable, and inclusive environment also positively impacts students' emotional and mental development (Chasanah & Ningsih, 2023). A conducive environment means: 1) safe and comfortable. A safe and comfortable environment allows students to focus on the learning process without feeling distracted or anxious; 2) stimulating creativity. An atmosphere that supports creativity encourages students to think

innovatively and actively participate in learning; 3) adequate facilities. Comfortable classrooms, good lighting, and adequate learning facilities also play an important role in creating a conducive environment; 4) positive interactions. Positive interactions between teachers and students, as well as between students, will create a pleasant learning atmosphere (M. I. Fitriani & Naamy, 2024). An inclusive environment means: 1) valuing diversity. An inclusive environment values individual differences, including cultural backgrounds, abilities, and learning styles; 2) welcoming all students. All students, including those with special needs, feel accepted and have equal opportunities to learn; 3) improving social skills. In an inclusive environment, students learn to interact with others who are different and develop their social skills; 4) increasing empathy and tolerance. An inclusive environment helps students understand and appreciate differences, and fosters empathy and tolerance towards others (Laia & Zagoto, 2023).

**5. Educational Goals**

The goals of Islamic education must align with the goals of life in Islam, namely to develop individuals who are faithful, pious, and have noble morals. Islamic education must be able to develop the full potential of students, both intellectually, spiritually, and socially. This aligns with the goals of life in Islam, namely to serve Allah SWT and achieve happiness in this world and the hereafter. Islamic education aims to instill faith in Allah SWT, His messengers, His books, the Last Day, and destiny. It also aims to develop pious individuals, namely, those who fear and obey Allah SWT, and avoid all His prohibitions. Islamic education teaches how to live according to Islamic teachings, thereby achieving Allah's pleasure. It also aims to develop noble morals, namely good behavior in accordance with Islamic teachings, such as honesty, trustworthiness, patience, and so on. Islamic education teaches self-control and good behavior in everyday life. Islamic education not only teaches knowledge but also develops the spiritual, social, and physical potential of students. Students are expected to become individuals who are faithful, knowledgeable, have good morals, and have the ability to contribute positively to society (Panjaitan, 2023).

**6. Integrated Islamic Education**

The reconstruction of Islamic education also involves efforts to integrate Islamic values into various aspects of education, including the curriculum,

teaching methods, and learning environment. Integrated Islamic education aims to produce a generation of Muslims who are not only knowledgeable but also possess noble morals and a commitment to Islamic teachings. Thus, the reconstruction of Islamic education aims to produce a generation of Muslims who excel not only in knowledge but also in morals and a commitment to Islamic teachings (Arifullah et al., 2021). Integrated Islamic education, which is part of the reconstruction, aims to produce graduates who are: 1) Knowledgeable. Proficient in general knowledge and Islamic sciences such as the Quran, Hadith, Fiqh, and others; 2) Noble in character such as honesty, trustworthiness, responsibility, and others; 3) Committed to Islamic teachings. Applying Islamic values in daily life, both in worship, transactions, interactions with others, and so on (Syam & Al-Halim, 2023). Aspects integrated in the reconstruction of Islamic education include: 1) Curriculum. Updating the curriculum to be more relevant to the needs of the times and the needs of Muslims, and incorporating Islamic values into every subject; 2) Learning Methods. Using innovative and engaging learning methods that can make it easier for students to understand the subject matter and apply Islamic values in their daily lives; 3) Learning Environment. Creating a conducive and Islamic learning environment that can motivate students to learn and practice Islamic values (Lundeto, 2019).

### 7. Inclusive-Multicultural Islamic Education

Inclusive and multicultural Islamic education aims to create a learning environment that values diversity and differences, and encourages tolerance and cooperation between religious communities. Inclusive and multicultural education will help students understand and appreciate cultural and religious diversity, as well as develop attitudes of tolerance and cooperation between religious communities. With inclusive and multicultural Islamic education, it is hoped that it will produce a young generation that is tolerant, respects differences, and is able to build a harmonious and peaceful society (Harahap et al., 2023). Inclusive and multicultural Islamic education is crucial for several reasons: 1) It values diversity. It teaches students to respect cultural, religious, and ethnic differences; 2) It promotes tolerance. Students are taught to understand and respect the beliefs of others, even if they differ from their own; 3) It fosters cooperation. It encourages students to work together with people from diverse backgrounds; 4) It fosters understanding. Through this education, students can understand and appreciate diversity, thereby avoiding conflict and building a harmonious society (Mardika, 2022).

## D. Conclusion

The results of the discussion and analysis indicate that the reconstruction of alternative Islamic education in Indonesia, through gradual improvements and restructuring of the foundations of education to transform society, is an effort to modify and develop the Islamic education system to be more relevant to the needs of the times, global challenges, and developments in modern science, while maintaining the core values of Islam. This reconstruction aims to produce a generation of Muslims with a deep understanding of Islam, who are globally competitive and able to make positive contributions in various fields. This generation is expected to be a valuable asset for the nation and state in facing future global challenges. Reconstruction research often produces models that are theoretically ideal but difficult to implement practically. A limitation of this research is the lack of long-term model trials, so the effectiveness of the proposed curriculum reconstruction cannot be measured concretely in the field. This finding is important considering the significant challenge of maintaining Islamic values amidst the onslaught of modernization.

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