



Globalization Challenges in Islamic Religious Education: An Adaptive-Integrative Perspective

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ABSTRACT

This study aims to analyze the challenges of globalization toward Islamic Religious Education and formulate strategic responses for strengthening Islamic Religious Education in the global era. This research employed a qualitative approach with a literature review design. Data were obtained from books, scholarly journal articles, previous research findings, educational policy documents, and relevant academic sources discussing globalization, Islamic Religious Education, teacher professionalism, student character, digital learning media, and educational environments. The data were analyzed using content analysis by identifying, classifying, comparing, and synthesizing the main ideas from the selected literature. The findings show that globalization has multidimensional impacts on Islamic Religious Education. First, globalization strengthens the relevance of Islamic Religious Education as character education because its main goal is to develop students' noble character, spiritual awareness, and moral responsibility. Second, globalization requires Islamic Religious Education teachers to become more professional, digitally literate, creative, critical, and adaptive. Third, students are increasingly influenced by digital culture, global information flows, and changing social values, requiring contextual moral guidance. Fourth, Islamic Religious Education materials, media, and methods need to be renewed by integrating digital ethics, contemporary moral issues, and dialogical learning. Fifth, the educational environment has expanded from family, school, and society to include digital spaces. This study concludes that Islamic Religious Education should respond to globalization through an adaptive-integrative approach that connects educational goals, teachers, students, materials, media, methods, and learning environments within one moral education ecosystem.

INTRODUCTION

Globalization has brought major changes to human life, especially through the development of science, technology, information, communication, economy, culture, and patterns of social interaction. These changes have made relations between nations more open and interconnected, allowing values, cultures, lifestyles, and information from various parts of the world to enter society very rapidly. In the context of education, globalization provides opportunities through easier access to knowledge, stronger digital literacy, and broader student perspectives. However, globalization also presents serious challenges, such as the rise of individualistic attitudes, consumptive lifestyles, Westernized culture, declining respect for parents and teachers, and the increasing risk of technology and digital media misuse among students (Nata, 2012; Nurhaidah & Musa, 2015).



Islamic Religious Education has a strategic position in responding to the challenges of globalization because its main purpose is not only to develop religious knowledge, but also to cultivate noble character, self-control, spiritual awareness, and students' social responsibility. In the perspective of Islamic education, character formation is the core of the educational process. Al-Abrasi emphasized that the main purpose of Islamic education is to educate character and shape the soul with noble morals. This is in line with the direction of national education, which places religious spiritual strength and noble character as essential parts of students' potential development. Therefore, when globalization creates various moral and social problems, Islamic Religious Education becomes increasingly relevant as an instrument for strengthening students' character (Al-Abrasi, 2003; Law of the Republic of Indonesia Number 20 of 2003).

The challenges of globalization for Islamic Religious Education are not limited to changes in students' behavior, but also involve changes in the roles of educators, learning materials, methods, media, and educational environments. Islamic Religious Education teachers can no longer rely solely on conventional learning patterns centered on lectures and textbooks. The global era requires teachers to become more professional, open to change, technologically literate, creative, critical, and capable of guiding students in selecting information and values that are consistent with Islamic teachings. Islamic Religious Education teachers also need to develop empathetic and communicative educational interactions so that religious learning is not merely normative, but truly touches the actual problems faced by students in everyday life (Anggriani et al., 2025; Hamengkubuwono, 2016).

On the other hand, students live in an increasingly complex environment. The educational environment is no longer limited to family, school, and society, but has expanded into the digital space. Social media, the internet, online games, and various digital platforms have become part of students' lives. This condition can have a positive impact when used as a learning resource, but it can also have negative effects when students are exposed to content that is inconsistent with religious values, verbal violence, bullying, consumptive culture, or secular lifestyles. Therefore, Islamic Religious Education needs to respond to this change through materials and methods that are more contextual, critical, and closely related to students' realities (Ali & Asrori, 2004; Rohmah et al., 2024).

Studies on globalization and Islamic Religious Education have widely emphasized the positive and negative impacts of globalization on education. However, these discussions often remain general and have not sufficiently positioned the challenges of globalization within a more systematic framework of Islamic education factors. In fact, the impact of globalization on Islamic Religious Education can be analyzed through several important factors, namely educational goals, educators, students, educational interaction, learning materials, instructional tools and methods, and the educational environment. Through this framework, the challenges of globalization can be understood not only as moral threats, but also as opportunities to renew the orientation, strategies, and practices of Islamic Religious Education to make them more relevant to the needs of the times (Rodliyah, 2021).

Based on this background, this study aims to analyze the challenges of globalization toward Islamic Religious Education and formulate strategic responses for Islamic Religious Education in dealing with them. The focus of the study is directed at how globalization influences the goals of Islamic Religious Education, teacher professionalism, students' character, learning materials, the use of media and methods, and the expansion of the educational environment into the digital realm. This study is expected to provide a conceptual contribution to the development of Islamic Religious Education that remains rooted in Islamic values while being adaptive to global development, technology, and students' social change.

METHODS

This study used a qualitative approach with a literature review design. This design was selected because the focus of the study was not directed toward field data collection, but toward reviewing, analyzing, and synthesizing various relevant academic sources concerning the challenges of globalization toward Islamic Religious Education. A literature review enables researchers to understand a problem conceptually through the examination of ideas, theories, previous research findings, and academic documents related to the research topic (Creswell & Creswell, 2018; Snyder, 2019).

The data sources in this study consisted of books, scholarly journal articles, previous research findings, educational policy documents, and other academic sources discussing globalization, Islamic Religious Education, Islamic Religious Education teachers, students' character development, digital learning media, and educational environments in the global era. The literature was selected purposively based on its relevance to the focus of the study, namely the impact of globalization on the main factors of Islamic Religious Education. The criteria for selecting literature included relevance to the research topic, clear academic foundation, discussion of globalization and Islamic education issues, and contribution to the conceptual analysis of the study.

The data collection procedure was carried out in several stages. First, the researchers identified the main keywords, such as globalization, Islamic Religious Education, Islamic Religious Education teachers, students, digital media, morality, and educational environment. Second, the researchers searched for relevant literature from books, journal articles, scientific papers, and educational documents. Third, the collected literature was selected based on content relevance, recency, source credibility, and its relationship with the focus of the study. Fourth, the selected literature was classified into several themes, namely the goals of Islamic Religious Education, educators, students, educational interaction, learning materials, instructional tools and methods, and educational environment.

Data were analyzed using content analysis. Content analysis was used to identify, classify, and interpret the main ideas from the collected literature (Krippendorff, 2019). The analysis was conducted by reading the literature carefully, marking important concepts, grouping findings based on themes, comparing different authors' perspectives, and developing a conceptual synthesis. Through this process, the study did not merely summarize previous opinions, but also connected various findings to explain how globalization affects Islamic Religious Education and how Islamic Religious Education can respond to these challenges.

To maintain the quality of the review, this study considered the credibility of sources, relevance of literature, and consistency of analysis. The literature used in this study was selected from academically accountable sources, including scholarly books, journals, and educational documents. In addition, the researchers compared different sources to avoid relying on a single perspective. Therefore, the findings are expected to provide a comprehensive conceptual understanding of the challenges of globalization toward Islamic Religious Education and the strategies for strengthening Islamic Religious Education in the global era.

RESULTS AND DISCUSSION

The Impact of Globalization on the Goals of Islamic Religious Education

The first finding shows that globalization has strengthened the relevance of Islamic Religious Education as a means of developing students' noble character. Globalization provides positive opportunities through access to knowledge, technological advancement, digital literacy, and broader global perspectives. However, it also creates serious moral challenges, including individualism, consumptive lifestyles, Westernized culture, secular tendencies, declining respect for parents and teachers, and weak social concern among students (Nata, 2012; Nurhaidah & Musa, 2015). These

conditions indicate that the goals of Islamic Religious Education are increasingly important in guiding students to respond critically to global influences while maintaining Islamic values.

In the perspective of Islamic education, the primary goal of Islamic Religious Education is not merely to transfer religious knowledge, but to shape students' character and moral consciousness. Al-Abrasi (2003) emphasized that the main purpose of Islamic education is to educate character and form noble souls. This goal is also in line with the national education objective, which emphasizes the development of religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by students in society (Law of the Republic of Indonesia Number 20 of 2003). Therefore, the moral problems caused by globalization make the character-building mission of Islamic Religious Education more urgent.

The literature also shows that the negative effects of globalization are closely related to students' attitudes and behavior. Students are increasingly exposed to values and lifestyles that may not align with Islamic teachings, particularly through digital media and global popular culture. This exposure may influence students' communication ethics, lifestyle choices, social relationships, and respect for religious and cultural norms. In this context, Islamic Religious Education should help students distinguish between values that can be adopted and values that need to be criticized based on Islamic principles.

This finding suggests that globalization should not be viewed only as a threat to Islamic Religious Education. It should also be understood as an opportunity to strengthen and contextualize the goals of Islamic Religious Education. The challenges of globalization require Islamic Religious Education to move beyond normative teaching and connect religious values with real issues faced by students, such as digital ethics, social media behavior, bullying, consumerism, individualism, and moral responsibility. Thus, the goal of Islamic Religious Education in the global era should include not only religious understanding, but also moral resilience, digital ethics, critical thinking, and social responsibility.

From a conceptual perspective, globalization requires Islamic Religious Education to shift from a content-oriented approach to a value-based and contextual approach. Students should not only understand Islamic teachings cognitively, but also be able to use them as moral guidance in making decisions in a rapidly changing world. Therefore, Islamic Religious Education must strengthen students' ability to filter global influences, maintain noble character, and develop spiritual resilience amid technological and cultural change.

Table 1
The Impact of Globalization on the Goals of Islamic Religious Education

Aspect	Literature Finding	Interpretation
Main goal of Islamic Religious Education	Islamic Religious Education aims to develop religious awareness, self-control, personality, and noble character (Al-Abrasi, 2003; Law No. 20 of 2003).	The goals of Islamic Religious Education become more relevant in responding to moral challenges caused by globalization.
Positive impact of globalization	Globalization expands access to knowledge, technology, information, and global perspectives (Nurhaidah & Musa, 2015).	Islamic Religious Education should use globalization as an opportunity to enrich contextual religious learning.
Negative impact of globalization	Globalization may encourage individualism, consumerism, Westernized lifestyles, secularism, and	Islamic Religious Education needs to strengthen students' character and critical awareness.

	declining respect for moral values (Nata, 2012; Nurhaidah & Musa, 2015).	
Learning orientation	Religious learning should not remain purely normative, but must address real issues faced by students.	Islamic Religious Education should be contextual, critical, and relevant to students' daily lives.
Required strengthening	Students need guidance in responding to digital media, popular culture, and changing social values.	Islamic Religious Education should include digital ethics, moral resilience, and social responsibility.

Based on Table 1, globalization has made the goals of Islamic Religious Education more urgent and relevant. The moral challenges emerging from globalization require Islamic Religious Education to strengthen its role as character education. Therefore, Islamic Religious Education should preserve Islamic values while also responding creatively and critically to global change, technological development, and students' contemporary social realities.

The Impact of Globalization on Islamic Religious Education Teachers

The second finding shows that globalization has significantly changed the professional demands placed on Islamic Religious Education teachers. In the global era, teachers are no longer expected only to deliver religious materials through conventional lectures, but also to guide students in understanding Islamic values within rapidly changing social, cultural, and technological contexts. The development of digital technology, global information flows, and changing student behavior require Islamic Religious Education teachers to become more adaptive, technologically literate, creative, critical, and professionally responsive to contemporary educational challenges (Anggriani et al., 2025; Hamengkubuwono, 2016).

The literature indicates that teacher professionalism in Islamic Religious Education must be expanded beyond mastery of religious content. Teachers need pedagogical competence, digital literacy, communication skills, moral leadership, and the ability to connect Islamic teachings with students' real-life problems. In the past, Islamic Religious Education was often delivered through teacher-centered methods, with the teacher as the main source of knowledge. However, globalization requires teachers to move toward more interactive, contextual, and student-centered learning. This shift is important because students today encounter religious, moral, and social issues not only in school, but also through digital media, peer interaction, and global popular culture.

Globalization also requires Islamic Religious Education teachers to act as moral facilitators in the digital environment. Students are increasingly exposed to online content that may include misinformation, consumerism, violence, bullying, pornography, secular lifestyles, and values that conflict with Islamic teachings. Therefore, teachers must help students develop critical awareness in using technology. Islamic Religious Education teachers should not reject digital development, but should guide students to use it ethically and responsibly. This means that digital literacy in Islamic Religious Education must be connected with Islamic moral values, including honesty, responsibility, self-control, and respect for others.

Another important implication is the need for empathetic educational interaction between teachers and students. Globalization has created diverse student experiences, including differences in digital exposure, family background, lifestyle, social behavior, and moral challenges. In this context, Islamic Religious Education teachers need to build effective communication with students. Educational interaction should not be authoritarian or merely instructive, but dialogical and empathetic. Teachers must understand students' realities before guiding them toward Islamic values.

Effective communication can help religious learning become more meaningful and relevant to students' lives.

This finding suggests that globalization should be understood as a challenge that can strengthen the professionalism of Islamic Religious Education teachers. When teachers are willing to adapt, improve digital competence, develop creative learning methods, and connect Islamic teachings with contemporary issues, globalization becomes an opportunity for professional renewal. Conversely, if teachers remain dependent on conventional approaches, Islamic Religious Education may become less relevant to students' needs in the global era.

Table 2
The Impact of Globalization on Islamic Religious Education Teachers

Aspect	Literature Finding	Interpretation
Teacher professionalism	Globalization requires Islamic Religious Education teachers to be adaptive, technologically literate, creative, and critical (Anggriani et al., 2025).	Teacher professionalism must expand beyond content mastery toward digital and pedagogical competence.
Teaching methods	Conventional lecture-based teaching is no longer sufficient in responding to students' contemporary challenges.	Islamic Religious Education needs more interactive, contextual, and student-centered methods.
Digital literacy	Students are increasingly exposed to digital media, online content, and global popular culture.	Teachers must guide students to use technology ethically and critically.
Teacher role	Teachers act not only as transmitters of religious knowledge, but also as moral facilitators and guides.	Islamic Religious Education teachers need to connect Islamic values with students' real-life problems.
Educational interaction	Effective learning requires empathetic communication between teachers and students.	Teachers should build dialogical and meaningful interaction to strengthen moral guidance.

Based on Table 2, globalization has expanded the role of Islamic Religious Education teachers. Teachers are required to become professional educators who are able to integrate Islamic values with digital literacy, contextual pedagogy, and moral guidance. This finding confirms that the success of Islamic Religious Education in the global era depends greatly on teachers' ability to adapt to technological, social, and cultural change while maintaining the moral and spiritual foundations of Islamic education.

The Impact of Globalization on Students in Islamic Religious Education

The third finding shows that globalization has significantly influenced students' character, behavior, learning patterns, and moral awareness. Students in the global era are no longer shaped only by family, school, and community environments, but also by digital media, social networks, online games, global popular culture, and unlimited information flows. This condition creates both opportunities and risks. On the one hand, students can access broader knowledge and learning resources. On the other hand, they are also exposed to values and behaviors that may weaken religious commitment, social ethics, respect for teachers and parents, and responsibility in social life (Nurhaidah & Musa, 2015; Rohmah et al., 2024).

The literature indicates that one of the most serious impacts of globalization on students is the change in moral behavior. Students may become more individualistic, consumptive, less respectful, and more easily influenced by lifestyles that are not in line with Islamic values. The influence of internet content and global culture can shape students' attitudes, communication styles, and social relationships. In some cases, students may experience moral confusion because they receive different values from school, family, peers, and digital media. Therefore, Islamic Religious Education must

help students develop critical awareness in selecting values, information, and behavior that are consistent with Islamic teachings.

Globalization also affects students' social interaction in schools. The rapid flow of information and the use of digital platforms can increase the risk of bullying, disrespectful communication, exposure to inappropriate content, and imitation of negative behavior. These problems show that students need not only religious knowledge, but also moral resilience and ethical awareness in responding to digital and social change. Islamic Religious Education should therefore provide contextual learning that discusses real issues faced by students, such as digital ethics, social media behavior, peer pressure, respect for others, and responsibility in using technology.

Another important finding is that students in the global era need to be positioned as active subjects of learning. They should not only receive religious materials passively, but should be guided to think critically, reflect on moral dilemmas, and apply Islamic values in real-life situations. This is consistent with the view that students are autonomous individuals who need guidance to develop themselves and solve life problems (Hamengkubuwono, 2016). Therefore, Islamic Religious Education must use learning approaches that encourage dialogue, reflection, moral reasoning, and active participation.

This finding suggests that globalization requires Islamic Religious Education to strengthen students' ability to filter information, resist negative influences, and develop noble character. The main challenge is not only how to prevent students from being exposed to globalization, but how to equip them with Islamic values, critical thinking, and ethical awareness so that they can live responsibly in a global and digital society.

Table 3
The Impact of Globalization on Students in Islamic Religious Education

Aspect	Literature Finding	Interpretation
Student character	Globalization may influence students to become more individualistic, consumptive, and less respectful toward moral values (Nurhaidah & Musa, 2015).	Islamic Religious Education needs to strengthen character formation and moral awareness.
Digital exposure	Students are increasingly shaped by social media, internet content, online games, and global popular culture (Rohmah et al., 2024).	Islamic Religious Education should include digital ethics and critical media awareness.
Moral challenges	Students may face bullying, inappropriate content, secular lifestyles, and weakening social concern.	Islamic Religious Education must address real moral problems experienced by students.
Student position	Students are autonomous subjects who need guidance to develop themselves and solve life problems (Hamengkubuwono, 2016).	Learning should be dialogical, reflective, and student-centered.
Required competence	Students need critical thinking, moral resilience, and the ability to filter global values.	Islamic Religious Education should help students respond to globalization ethically and responsibly.

Based on Table 3, globalization has changed the character and learning needs of students in Islamic Religious Education. Students require religious learning that is contextual, reflective, and relevant to their digital and social realities. This finding confirms that Islamic Religious Education in the global era must not only teach religious doctrine, but also guide students to develop noble character, critical awareness, digital ethics, and moral responsibility in facing global influences.

The Impact of Globalization on Learning Materials, Media, and Methods in Islamic Religious Education

The fourth finding shows that globalization has significantly affected the learning materials, media, and methods used in Islamic Religious Education. In the global era, Islamic Religious Education can no longer rely only on conventional materials that focus narrowly on ritual-formal aspects of religion. Learning materials need to be expanded to include contemporary issues faced by students, such as digital ethics, social media behavior, moral challenges, consumerism, bullying, secular lifestyles, and the influence of global popular culture. This shift is important because students need Islamic guidance that is directly connected to their real social and digital experiences (Khabir, n.d.; Rohmah et al., 2024).

The literature indicates that one weakness of Islamic Religious Education is that its content is sometimes still limited to ritual, formal, and theological discussions, while broader social and ethical issues are not always explored critically. In the era of globalization, this limitation can make Islamic Religious Education less responsive to students' actual problems. Therefore, learning materials should not only explain Islamic teachings normatively, but also help students understand how Islamic values can be applied in responding to contemporary challenges. This means that Islamic Religious Education should discuss not only creed, worship, and morality, but also digital responsibility, social justice, interreligious relations, environmental awareness, and ethical use of technology.

Globalization also requires the use of more relevant learning media. Digital technology has become part of students' daily lives, so Islamic Religious Education teachers need to use digital media wisely as learning tools. Technology can support learning through videos, digital presentations, online discussion platforms, learning applications, and access to Islamic educational resources. However, the use of digital media must be accompanied by moral guidance so that students do not merely become technology users, but also ethical and responsible digital citizens. Thus, digitalization in Islamic Religious Education should be linked with character formation and Islamic values.

In terms of learning methods, globalization encourages Islamic Religious Education to move beyond one-way lectures toward more active, dialogical, and critical methods. Students need opportunities to discuss moral dilemmas, analyze real cases, reflect on global issues, and develop Islamic perspectives on contemporary problems. One relevant method is moral dilemma discussion or cognitive-conflict-based learning, which encourages students to think critically about what is right, what is ethical, and how Islamic values should guide their decisions. This method can help students develop moral reasoning and avoid passive acceptance of global values (Ali & Asrori, 2004).

This finding suggests that the impact of globalization on Islamic Religious Education is not only technological, but also pedagogical. Teachers must be able to redesign materials, select appropriate media, and apply methods that are relevant to students' changing realities. If Islamic Religious Education continues to use outdated materials and monotonous methods, it may lose its relevance for students. Conversely, when Islamic Religious Education uses contextual materials, digital media, and critical-participatory methods, it can become more meaningful in guiding students to face globalization with strong Islamic character.

Table 4
The Impact of Globalization on Learning Materials, Media, and Methods in Islamic Religious Education

Aspect	Literature Finding	Interpretation
Learning materials	Islamic Religious Education materials should not be limited to ritual-formal issues, but need to address contemporary moral and social problems (Khabir, n.d.).	Materials should be more contextual and connected to students' real-life challenges.

Digital media	Students live in a digital environment that influences their behavior and worldview (Rohmah et al., 2024).	Islamic Religious Education should use digital media while strengthening ethical digital awareness.
Teaching methods	Conventional lecture-based methods are insufficient for addressing moral challenges in the global era.	Teachers need active, dialogical, reflective, and critical learning methods.
Moral reasoning	Moral dilemma discussion can help students develop ethical judgment and critical thinking (Ali & Asrori, 2004).	Islamic Religious Education should train students to analyze global issues through Islamic values.
Pedagogical adaptation	Globalization requires teachers to redesign content, media, and methods.	Islamic Religious Education must become contextual, relevant, and responsive to students' needs.

Based on Table 4, globalization requires Islamic Religious Education to update its learning materials, media, and methods. Islamic Religious Education should not only transmit religious knowledge, but also guide students to apply Islamic values in responding to contemporary social and digital challenges. This finding confirms that relevant Islamic Religious Education in the global era must be contextual, technology-aware, dialogical, and oriented toward moral reasoning.

The Impact of Globalization on the Educational Environment in Islamic Religious Education

The fifth finding shows that globalization has expanded the educational environment of Islamic Religious Education. In the past, students' educational environment was generally understood as family, school, and society. However, in the global era, the digital environment has become a new and influential learning space. Students now interact not only with parents, teachers, peers, and community members, but also with social media, online communities, digital entertainment, and global information networks. This condition changes the way students receive values, build identity, communicate, and behave in daily life (Rohmah et al., 2024).

The literature indicates that the digital environment can function both as a learning resource and as a source of moral risk. On the positive side, students can access Islamic learning materials, lectures, digital books, educational videos, and global knowledge more easily. However, on the negative side, students may also be exposed to inappropriate content, misinformation, cyberbullying, consumerist lifestyles, secular values, and behavior that contradicts Islamic morals. Therefore, Islamic Religious Education needs to recognize the digital environment as part of students' real educational context, not as something separate from religious learning.

This finding also shows that the family environment remains important in strengthening Islamic Religious Education. Parents play a central role in supervising children's digital activities, guiding their moral behavior, and reinforcing religious values at home. However, globalization has made this role more complex because students can access information beyond parental control. Therefore, collaboration between teachers and parents is needed so that students receive consistent moral guidance both at school and at home. Without this collaboration, Islamic Religious Education at school may be weakened by uncontrolled influences from the digital environment.

The school environment also needs to adapt to the challenges of globalization. Schools are not only responsible for delivering religious instruction, but also for creating a religious and moral culture that helps students internalize Islamic values. Religious programs, teacher role modeling, school rules, digital literacy programs, and counseling activities can strengthen students' character in facing global influences. A school environment that consciously builds religious culture can help students develop discipline, responsibility, respect, and spiritual awareness.

The community environment is also relevant because students' values and behavior are shaped by social interaction outside school. Community norms, peer groups, religious activities, and local

culture can either support or weaken Islamic Religious Education. In the global era, community influence is increasingly connected with digital culture, making moral supervision more difficult. Therefore, Islamic Religious Education needs support from the wider community, including religious leaders, youth organizations, and social institutions, to create a supportive environment for students' religious and moral development.

This finding suggests that Islamic Religious Education must be understood as an ecosystem-based educational process. The effectiveness of Islamic Religious Education depends not only on classroom teaching, but also on the interaction among family, school, community, and digital environments. In facing globalization, these environments should not work separately. They need to be connected through shared moral responsibility, communication, supervision, and cooperation in guiding students.

Table 5
The Impact of Globalization on the Educational Environment in Islamic Religious Education

Aspect	Literature Finding	Interpretation
Educational environment	Students' learning environment now includes family, school, society, and digital space (Rohmah et al., 2024).	Islamic Religious Education must respond to both physical and digital environments.
Digital environment	Digital media can provide learning resources but also expose students to negative content.	Islamic Religious Education should strengthen students' digital ethics and moral filtering.
Family role	Parents remain important in supervising students' behavior and digital activities.	Teacher-parent collaboration is needed to ensure consistent moral guidance.
School culture	Schools need to build religious culture, role modeling, and digital literacy programs.	A positive school climate supports the internalization of Islamic values.
Community support	Community norms, peer groups, and religious activities influence students' character.	Islamic Religious Education requires broader social support beyond the classroom.
Educational ecosystem	Globalization requires coordination among school, family, community, and digital supervision.	Islamic Religious Education should be managed as an ecosystem of moral formation.

Based on Table 5, globalization has expanded the scope of the Islamic Religious Education environment. The educational environment is no longer limited to family, school, and society, but also includes digital spaces that strongly influence students' values and behavior. This finding confirms that Islamic Religious Education in the global era requires collaboration among teachers, parents, schools, communities, and digital supervision so that students can develop noble character while engaging responsibly with global change.

Discussion

The findings of this literature review indicate that globalization has a multidimensional impact on Islamic Religious Education. Its influence does not only appear in the use of technology, but also affects the goals of education, teacher professionalism, student character, learning materials, instructional methods, and the educational environment. Therefore, globalization should not be understood merely as an external challenge, but as a force that requires Islamic Religious Education to reconstruct its orientation and learning practices while maintaining its core mission of developing students' noble character.

The first finding shows that globalization strengthens the relevance of Islamic Religious Education as character education. The rise of individualism, consumerism, secular lifestyles, weakening respect for parents and teachers, and the influence of global popular culture indicate that students need stronger moral and spiritual foundations. This is consistent with the central purpose of Islamic education, namely the formation of noble character and religious consciousness (Al-Abrasi, 2003). Thus, the global era does not weaken the importance of Islamic Religious Education; instead, it makes its moral mission more urgent.

The second finding highlights that globalization expands the professional role of Islamic Religious Education teachers. Teachers are no longer sufficient as transmitters of religious knowledge. They must become facilitators, moral guides, digital literacy educators, and reflective practitioners who are able to connect Islamic values with contemporary issues. This finding supports the view that teacher professionalism in the global era requires openness to change, technological literacy, creativity, critical thinking, and ethical responsibility (Anggriani et al., 2025; Hamengkubuwono, 2016). In this sense, globalization becomes a stimulus for improving the quality and relevance of Islamic Religious Education teachers.

The third finding shows that students are increasingly shaped by digital culture and global information flows. Students' attitudes, communication styles, lifestyle choices, and moral behavior are influenced not only by family and school, but also by social media, online communities, and global culture. This condition requires Islamic Religious Education to move beyond normative instruction toward contextual moral guidance. Students need to be trained to think critically, filter information, practice digital ethics, and make decisions based on Islamic values. Therefore, Islamic Religious Education should develop not only religious knowledge, but also moral resilience and critical awareness.

The fourth finding emphasizes the need to renew learning materials, media, and methods. Islamic Religious Education materials should not remain limited to ritual-formal themes, but should also address contemporary issues such as digital ethics, social media behavior, bullying, consumerism, secularism, and moral responsibility. This supports the criticism that religious education becomes less relevant when it does not engage with real social problems faced by students (Khabir, n.d.). In addition, learning methods should shift from one-way lectures to dialogical, reflective, and problem-based approaches that encourage students to analyze moral dilemmas and apply Islamic values in real situations.

The fifth finding shows that globalization expands the educational environment into the digital sphere. The environment of Islamic Religious Education is no longer limited to family, school, and society, but also includes social media, digital platforms, online entertainment, and virtual communities. This finding is important because students' moral formation now occurs in both physical and digital spaces. Therefore, Islamic Religious Education must be understood as an ecosystem of moral formation that requires collaboration among teachers, parents, schools, communities, and digital supervision (Rohmah et al., 2024).

Conceptually, this study argues that Islamic Religious Education in the global era requires an adaptive-integrative model. Adaptive means that Islamic Religious Education must respond to technological, cultural, and social changes. Integrative means that its response must connect educational goals, teacher professionalism, student development, learning materials, media, methods, and educational environments. Without adaptation, Islamic Religious Education risks becoming irrelevant to students' realities. Without integration, the response to globalization may become fragmented and ineffective.

The theoretical contribution of this study lies in positioning globalization not only as a threat to Islamic Religious Education, but also as an opportunity for renewal. Globalization challenges

Islamic Religious Education to strengthen its moral foundation, improve teacher professionalism, contextualize learning materials, utilize digital media ethically, and build collaboration across educational environments. Practically, teachers need to design learning that is contextual, dialogical, technology-aware, and morally grounded. Schools and parents also need to work together to guide students' digital behavior and strengthen Islamic values in daily life.

Overall, the discussion confirms that the future of Islamic Religious Education depends on its ability to preserve Islamic values while responding critically and creatively to global change. Islamic Religious Education should not reject globalization, but should guide students to engage with it ethically. In this way, Islamic Religious Education can remain relevant as a source of spiritual strength, moral guidance, and character formation in the global era

CONCLUSION

This study concludes that globalization has a multidimensional impact on Islamic Religious Education. Its influence is not limited to technology, but also affects the goals of Islamic Religious Education, teacher professionalism, students' character, learning materials, instructional media and methods, and the educational environment. These impacts create both challenges and opportunities. On the one hand, globalization may weaken students' morality through individualism, consumerism, secular lifestyles, digital misuse, and declining respect for parents and teachers. On the other hand, globalization also opens opportunities for Islamic Religious Education to become more contextual, adaptive, creative, and relevant to students' contemporary lives.

The main finding shows that Islamic Religious Education remains highly relevant in the global era because its central mission is to develop noble character, spiritual awareness, self-control, and moral responsibility. However, this mission must be strengthened through professional teachers, contextual materials, digital literacy, dialogical methods, and collaboration among schools, families, communities, and digital environments. Islamic Religious Education should not reject globalization, but guide students to respond to it critically and ethically based on Islamic values.

The conceptual contribution of this study is the formulation of an adaptive-integrative perspective on Islamic Religious Education in facing globalization. Adaptive means that Islamic Religious Education must respond to technological, cultural, and social change. Integrative means that this response must connect educational goals, teachers, students, materials, media, methods, and learning environments as one moral education ecosystem. Practically, Islamic Religious Education teachers need to strengthen digital literacy, use contextual learning methods, discuss contemporary moral issues, and guide students in developing Islamic character within both physical and digital spaces. Future research is recommended to examine empirical practices of Islamic Religious Education in schools, especially how teachers integrate digital ethics, moral reasoning, and character education in responding to globalization.

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