

## CHALLENGES OF ISLAMIC EDUCATION DYNAMICS IN THE GLOBALIZATION CURRENT, ITS IMPACT ON MADRASAH SCHOOLS IN NORTH SUMATERA (RESEARCH STUDY OF MUHAMMADIYAH ALIYAH MADRASAH)

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**Abstract:** *The transformation of educational institutions in facing global challenges has become an urgent need in line with the increasingly complex dynamics of the world. (Akrim, 2025:15) The development of globalization has had a significant impact on various aspects of life, including in the field of Islamic education. The phenomenon of globalization not only affects the mindset and behavior of individuals but also poses new challenges for Islamic educational institutions, both schools and madrasahs. (Qordowi, 2010:15) This study aims to analyze in depth the dynamics of Islamic education in facing the currents of globalization and to examine the extent of its influence on the education system. (Ilma Ayunina, 2019:48) The research method used is a descriptive qualitative approach, with data collection through in-depth interviews, field observations, and documentation (Sugiono 2013:9) Data were analyzed using the interactive model of Miles and Huberman, which includes the stages of data reduction, data presentation, as well as conclusion drawing and verification. (Milles, 2020:31) The results of the study indicate that globalization has posed significant challenges to Islamic education. (Quraish Shihab, 1996:102) However, schools and madrasahs that are able to innovate in learning methods, strengthen religious character, and utilize digital technology without abandoning Islamic values can survive and even thrive amid the currents of globalization. (Azra, 2012:88) This study emphasizes the importance of the role of teachers and leaders of Islamic educational institutions in maintaining the balance between technological advancement and the nobility of the students' morals. (Daulay Putra, 2007) Where the researcher highlights the Muhammadiyah Madrasah school to be studied regarding the CHALLENGES OF THE CURRENT AND DYNAMICS OF GLOBALIZATION.*

**Keywords:** *Islamic Education, Globalization, Madrasah Schools, Educational Challenges*

### Introduction

#### A. Background of The Problem

Islamic education is an important pillar in shaping the character, morals, and intellect of individuals and society. Along with the currents of globalization and the development of information technology, Islamic education faces very complex dynamics. Globalization does not only bring progress in knowledge and access to information, but also poses challenges to traditional values and Islamic identity. Society is now more open to various global cultures, which can influence the lifestyle, behavior, and morals of the younger generation. This phenomenon demands Islamic education to be able to balance between tradition and modernity, in order to remain relevant in shaping a generation that is intelligent, virtuous, and adaptive to changes in the times. Globalization not only brings advancements in information and communication technology but also accelerates the exchange of ideas, values, and educational systems between countries. Islamic education, which is rooted in the values of revelation and

classical scientific traditions, is now faced with the demand to adapt to modern educational paradigms that emphasize efficiency, global competence, and openness to universal knowledge. In this process, there is a transformation of the curriculum, learning methods, and the orientation of Islamic educational institutions. (Aisah, K., et al., 2024).

On one hand, globalization opens up great opportunities for Islamic education to expand the reach of da'wah and its influence globally. The integration of digital technology allows the dissemination of Islamic knowledge through online platforms, strengthens international academic networks, and encourages the emergence of innovations in digital-based learning. Islamic education can also benefit from contemporary pedagogical approaches that are more interactive, collaborative, and competency-based. (Aisah, K., et al., 2024).

However, on the other hand, globalization also brings serious challenges to the identity and integrity of Islamic education. The currents of global culture that tend to be secular and liberal can shift the value orientation in education, weaken the commitment to Islamic morals, and create an epistemological crisis in understanding knowledge holistically. These challenges demand Islamic education to strengthen its philosophical foundations, namely the integration between revelation and reason, as well as between knowledge and action, in order to shape a complete person who is not only intellectually intelligent but also spiritually and morally mature. (Hidayat, A., 2015).

## Literature Review

### 1. Globalization Era

In the current era of globalization, Islamic education in Indonesia, especially in North Sumatra, faces various challenges and opportunities. Madrasahs as Islamic educational institutions must be able to adapt to the developments of the times, both in terms of curriculum, teaching methods, and approaches to technology and information. Globalization, marked by rapid advancements in technology, communication, and economics, has a significant impact on educational systems worldwide, including Islamic education. Muhammadiyah Aliyah Madrasah in North Sumatra is one example of an Islamic school that tries to integrate religious values with the demands of modern development. However, there are many challenges faced, both from managerial, curriculum, and the integration between general knowledge and Islamic religion.

#### 1. Globalization and Islamic Education

Globalization has brought significant changes in various fields, including education. The rapidly developing information technology allows access to information and knowledge without limits. Islamic education, which was originally very thick with values Traditional values and religious-based approaches are faced with the need to balance the increasingly sophisticated development of science. According , globalization can be viewed as two sides of a coin; on one side, it brings progress in various aspects of life, but on the other side, it can pose challenges in maintaining local and religious values. This is very relevant to the world of Islamic education, which tries to maintain the identity and values of Islamic teachings while opening itself to the development of science and technology.(Suryadi,2025:56)

### 3. Challenges of Islamic Education at Muhammadiyah Aliyah Madrasah

#### 3.1 Shift in Islamic Education Curriculum

The shift in the Islamic education curriculum at madrasahs, such as Muhammadiyah Aliyah Madrasah, often gets trapped in the dualism of curriculum, namely religious education curriculum and general education curriculum. The shift in national education policy to modernize the curriculum and focus on life skills and competencies makes madrasahs have to

adapt. According to Ahmad & Wulandari (2012), the existing curriculum in madrasahs sometimes does not fully accommodate the needs of students in the era of globalization. In this regard, it is important to develop a curriculum based on the integration of religious knowledge and general knowledge (scientific-based Islamic education) to prepare students to become competent and character-driven individuals.

### 3.2 Limitations of Resources

Madrasahs, especially in areas such as North Sumatra, often face limitations in human resources (HR), facilities, and funding. This hinders efforts to improve the quality of education. Education in madrasahs generally also receives less adequate attention compared to general schools. These limitations pose a significant challenge in facing the demands of globalization that prioritize quality and innovation. emphasizes that the development of HR quality in madrasahs is crucial to face the challenges of globalization. Educators in madrasahs need to be provided with continuous training and development to keep up with technological advancements and implement innovative teaching methods.(Suhartini,R,2017:119)

### 3.3 Social and Cultural Changes

Globalization also affects the mindset, lifestyle, and behavior of students. Society is now more exposed to foreign cultures that tend to erode local and religious values. On the other hand, religious education in madrasahs must maintain Islamic values that align with the characteristics of Indonesian culture. This presents a unique challenge in shaping students' character to be strong in facing the onslaught of foreign cultures that are free and liberal. Wahab (2015) states that globalization, with its influence on culture and society, requires character education that is not only based on religion but also considers the social, moral, and emotional aspects of students.

## 4. The Influence of Globalization on Muhammadiyah Aliyah Madrasah in North Sumatra

Muhammadiyah Aliyah Madrasah in North Sumatra, like many other madrasahs, is not free from the impacts of globalization. However, they also face various challenges in dealing with this wave of change.

### 4.1 Adaptation of Technology and Digital Media

The development of information technology has both positive and negative impacts on education in madrasahs. On one hand, madrasahs in North Sumatra strive to utilize technology to.

#### IMPROVING THE QUALITY OF TEACHING

Increasing the quality of teaching, such as using online learning applications and social media for communication between teachers and students. However, on the other hand, not all madrasahs have access or capacity to maximize the utilization of this technology. Nasution & Ibrahim (2020) show that madrasahs in North Sumatra are starting to integrate technology into learning, but there is still a gap between madrasahs that have advanced in the use of technology and those that have not.

### 4.2 INTEGRATION OF RELIGIOUS AND GENERAL SCIENCES

Madrasah Aliyah Muhammadiyah, as part of the Muhammadiyah education system, tries to integrate religious education with general sciences. This becomes a relevant model in facing globalization, where students are expected to not only master religious knowledge but also general knowledge that is useful in everyday life. Syahrir (2019) argues that this integration is important so that madrasah graduates do not only become religious leaders but can also compete

in the professional world. However, the implementation of this integrative curriculum requires strong support from various parties, including the government, educational institutions, and society. (Sahrir, A, 2019:103).

#### 5. Recommendations

Several steps that can be taken to face the challenges of globalization in madrasahs are:

1. Improvement of Human Resource Quality: Through continuous training for teachers so that they can master the latest technology and more innovative teaching methods.
2. Development of an Integrative Curriculum: A curriculum that integrates religious knowledge with general knowledge, so that students can master both in a balanced manner.
3. Utilization of Technology: Madrasahs need to optimize the use of technology to enrich the learning process and provide broader access to information for students.
4. Character Education: Focus on the development of students' character so that they can become strong individuals in facing the challenges of the times.

Collaboration with Society and Government: Synergy between madrasahs, the government, and society to support the development of quality Islamic education.

### Method

#### 1. Type of Research

This research uses a descriptive qualitative approach, with the aim of describing and understanding in depth the social phenomena occurring in Islamic educational institutions amid the currents of globalization. This approach is chosen because it is considered most suitable for uncovering the meaning, values, and dynamics of the adaptation of schools and madrasahs to the complex and multidimensional influences of globalization. (Melong, 2019: 6).

#### 2. Location and Research Subjects

The research was conducted at the Madrasah Aliyah Muhammadiyah school, which is considered to represent a variety of characteristics of Islamic educational institutions in Indonesia. The research subjects include the school principal, Islamic education teachers, and students, as they are the main actors who directly experience the impact of globalization on the Islamic education system. (Sugiono, 2018:215).

#### 3. Data Sources

The data sources in this research consist of:

- a. Data primer, which is obtained through in-depth interviews, field observations, and internal documentation of educational institutions.
- b. Secondary data, which is supporting data obtained from books, scientific articles, policy reports, and Islamic education documents related to globalization issues. (Creswell, 2018:185).

#### 4. Data Collection Techniques

The data collection techniques use three main methods, namely:

1. In-depth interviews, to explore information about the perceptions, attitudes, and adaptation strategies of teachers and school principals in facing the challenges of globalization. (Bogdan, 2007: 102).
2. Participatory observation, conducted directly in the school and madrasah environment to observe the implementation of Islamic values amid the influence of global culture. (Huberman, 1994:185).

3. Documentation, in the form of collecting written data such as curricula, school policies, and Islamic activities carried out in the educational institution. (Melong, 2019:175).

### **5. Data Analysis Techniques**

Data analysis is conducted interactively and continuously, referring to the Miles and Huberman analysis model which includes three main steps:

1. Data reduction, which is the process of filtering and selecting information relevant to the research focus.
2. Data display, which is arranging information in narrative and tabular form to facilitate understanding of the findings.
3. Conclusion drawing and verification, which is the interpretation of the meaning of the obtained data and testing the validity of the research results. (Huberman, 1994:20).

### **6. Data Validity**

To ensure the validity of the data, the researcher uses triangulation techniques, which include source, method, and time triangulation. This triangulation is conducted to compare the results from various data collection techniques, so that the resulting data has a high level of trust and can be scientifically accounted for. (Sugiono, 2018: 270).

### **7. Research Procedures**

The stages of this research consist of three main parts:

1. Preparation stage, which includes problem identification, instrument preparation, and literature study related to globalization and Islamic education.
2. Implementation stage, which is the data collection activities through interviews, observations, and documentation in the field.

Analysis and reporting stage, which includes reviewing the findings, drawing conclusions, and preparing scientific articles. (Creswell, 2018: 214).

## **Result and Discussion**

### **1. THE NATURE OF GLOBALIZATION AND ISLAMIC EDUCATION**

Globalization comes from the word "global" which means worldwide, characterized by the openness of information, technological development, and interconnection between nations. In today's modern world, globalization is not just an economic or cultural phenomenon, but also extends to the field of education. In the context of Islamic education, globalization demands a comprehensive transformation, both in curriculum aspects, teaching methods, and the orientation of education itself. Islamic education cannot be exclusive and closed, but must be open to the developments of the times without losing the roots of Islamic values. Therefore, it is important for Islamic Educational Institutions to Balance the Preservation of Traditional Values (Turats) with the Demands of Modernity. (Baidawi, 2024).

## **CHALLENGES OF DYNAMICS IN ISLAMIC EDUCATION**

### **A. EROSION OF VALUES AND MORALS**

In general, what poses a challenge for the world of education is also a challenge (Baidawi, Imam, 2025) for Islamic education. Such as the entry of Western culture and civilization which tends to bring negative impacts due to the unpreparedness of stakeholders and elements of our educational world. The circulation of drugs and pornography freely, and other problems that arise in the era of freedom. In addition to the above challenges, a specific challenge that is a problem faced by Islamic education is the dilution of Islamic values in the world of education

and the condition of Islamic religious education in public schools that receives little special attention. This includes the utilization of school budgets that do not support the achievement of Islamic education programs.

1. The Entry of Western Civilization and Culture Culture comes from the word "budaya," which means a way of life possessed and developed by a group of people, which is then passed down from generation to generation. The advancement of Western civilization from various achievements and successes in all fields spreads quickly, is imitated, and even becomes a benchmark for the progress of nations in the world. Thus, the culture and civilization that have long been nurtured and developed in a country can easily be displaced by the presence of this new culture.
2. The Free Circulation of Narcotics and Pornography With the ease of obtaining information about everything, anything we want and learn can be accessed easily. Likewise, with the dissemination of information about drugs containing narcotics and pornography literature. (Dotplus publisher, 2020).

## **B. CONTEMPORARY CHALLENGES IN ISLAMIC EDUCATION**

Islamic education today faces various challenges in the era of globalization that affects many aspects of the lives of Muslims around the world. Globalization not only impacts the economy and social aspects but also affects culture, values, and education, where many new values are often adopted and contradict the basic principles of Islam. According to a study by Kawakip (2020), pesantren that enter East Java experience evolution not only to continue teaching their traditional teachings but also to adapt to the demands of globalization. Islamic education must create a balance between preserving Islamic values that are rooted in the Muslim community and adapting to global developments that sometimes cause global values to contradict Islamic values. Islamic schools and other Islamic educational institutions are required to provide a curriculum related to the world, which not only enhances religious knowledge but also develops students' understanding of the development of knowledge and technology, without negating religious principles. In addition, the current challenge of Islamic education is how to respond to digital trends that affect all aspects of life, including education. In the digital era, the entry of information is fast and easily accessible, but on the other hand, it also opens up opportunities for the dissemination of content that harms Islam. (Rifki Rosyad, 2022: 154).

### **a) Technological Gap**

The challenges of the Islamic education world welcoming the era of disruption marked by the acceleration of technology, globalization, and social change, Islamic education is faced with various significant challenges. This transformation demands the education system to adapt to new dynamics without losing the roots of Islamic values. However, this adaptation process is often hindered by various obstacles that need to be critically examined.

### **b) Commercialization of Education and Its Implications for Da'wah in the Era of Technology**

The commercialization of education has become one of the increasingly important issues amid the developments of globalization and the technology revolution. In Indonesia, education, which was previously viewed as a basic right and public service, is now increasingly often transformed into a commodity that is traded for profit motives. In Islam itself, education is part of the da'wah method, so matters related to education certainly impact da'wah itself. This phenomenon is reinforced by advancements in digital technology that offer various innovations in the education sector, such as online learning, digital platforms, and the use of artificial

intelligence. On one hand, technology opens up great opportunities to enhance access to education, but on the other hand, it accelerates commercialization that impacts the increasing inequality of access to quality education.

### C. ISLAMIC EDUCATION STRATEGIES FACING GLOBALIZATION

Islamic religious education is likened to the dynamo of a "machine." If Islamic religious education takes an anti-global position, then that "machine" will not be stationary, meaning it will stall, and Islamic education will experience an intellectual shutdown. Conversely, if Islamic education is swept away by global currents, the identity of Islam in an educational process will be crushed by that machine. Therefore, Islamic education must pull and push globally, where what is appropriate is pulled and even developed, while what is not appropriate is pushed back, released, or abandoned. For this reason, various problems that pose challenges to Islamic education in this era of globalization require the managers of educational institutions, especially Islamic educational institutions, to reflect and research what needs to be done to anticipate these phenomena, what educational models need to be offered in the future that can prevent or address these problems. Specific strategies that can be implemented to face global conditions include striving for the effective and efficient implementation of Islamic religious education. Therefore, reconstruction and reform of Islamic religious education are necessary to face global challenges and provide guidance aimed at helping students recognize, discover, and develop a faithful and pious personality towards Allah SWT. ( Nurman Hasibuan, 2025: 96).

### Conclusion

Globalization brings significant impacts, both positive and negative, on Islamic education, including madrasahs in North Sumatra. The advancement of technology and the rapid flow of information are the main characteristics of the globalization era that influence various aspects of life, including values, technological challenges, and student patterns. Madrasahs, as the basis of Islamic education, face complex challenges related to management, curriculum, and efforts to remain relevant in producing quality graduates. To address this challenge, madrasahs in North Sumatra need to improve the quality of Islamic education, refine the curriculum, and identify and analyze the instructional constraints faced by teachers. Islamic education is expected to build a resilient Muslim generation, which not only masters knowledge and technology but also has a strong foundation of faith as a guide in facing various globalization challenges. A holistic approach that integrates Islamic values with the progress of the times becomes the key in the strategy of Islamic education in the era of globalization.

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