

Academia Open

Vol. 10 No. 2 (2025): December

DOI: 10.21070/acopen.10.2025.12831

Table Of Contents

Journal Cover	1
Author[s] Statement.....	3
Editorial Team	4
Article information	5
Check this article update (crossmark)	5
Check this article impact	5
Cite this article.....	5
Title page.....	6
Article Title	6
Author information	6
Abstract	6
Article content	8

Originality Statement

The author[s] declare that this article is their own work and to the best of their knowledge it contains no materials previously published or written by another person, or substantial proportions of material which have been accepted for the published of any other published materials, except where due acknowledgement is made in the article. Any contribution made to the research by others, with whom author[s] have work, is explicitly acknowledged in the article.

Conflict of Interest Statement

The author[s] declare that this article was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Copyright Statement

Copyright © Author(s). This article is published under the Creative Commons Attribution (CC BY 4.0) licence. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this licence may be seen at <http://creativecommons.org/licences/by/4.0/legalcode>

Academia Open

Vol. 10 No. 2 (2025): December
DOI: 10.21070/acopen.10.2025.12831

EDITORIAL TEAM

Editor in Chief

Mochammad Tanzil Multazam, Universitas Muhammadiyah Sidoarjo, Indonesia

Managing Editor

Bobur Sobirov, Samarkand Institute of Economics and Service, Uzbekistan

Editors

Fika Megawati, Universitas Muhammadiyah Sidoarjo, Indonesia

Mahardika Darmawan Kusuma Wardana, Universitas Muhammadiyah Sidoarjo, Indonesia

Wiwit Wahyu Wijayanti, Universitas Muhammadiyah Sidoarjo, Indonesia

Farkhod Abdurakhmonov, Silk Road International Tourism University, Uzbekistan

Dr. Hindarto, Universitas Muhammadiyah Sidoarjo, Indonesia

Evi Rinata, Universitas Muhammadiyah Sidoarjo, Indonesia

M Faisal Amir, Universitas Muhammadiyah Sidoarjo, Indonesia

Dr. Hana Catur Wahyuni, Universitas Muhammadiyah Sidoarjo, Indonesia

Complete list of editorial team ([link](#))

Complete list of indexing services for this journal ([link](#))

How to submit to this journal ([link](#))

Academia Open

Vol. 10 No. 2 (2025): December
DOI: 10.21070/acopen.10.2025.12831

Article information

Check this article update (crossmark)

Check this article impact (*)

Save this article to Mendeley

(*) Time for indexing process is various, depends on indexing database platform

Contemporary Islamic Education: Effective Strategies in Responding to Social and Cultural Challenges

Hafizul Husni, hafizulhusni1@gmail.com, (1)

Universitas Islam Negeri Raden Fatah Palembang, Indonesia

Firianto Firianto, faruqsaje@gmail.com, (0)

Universitas Islam Negeri Raden Fatah Palembang, Indonesia

Kasinyo Harto, kasinyoharto_uin@radenfatah.ac.id, (0)

Universitas Islam Negeri Raden Fatah Palembang, Indonesia

Mardiah Astuti, mardiahastuti_uin@radenfatah.ac.id, (0)

Universitas Islam Negeri Raden Fatah Palembang, Indonesia

⁽¹⁾ Corresponding author

Abstract

The general background of this study highlights the rapid transformation of contemporary Islamic education amid globalization, digitalization, pluralism, and secular value shifts that challenge traditional pedagogical models. **The specific background** shows that Islamic educational institutions are under increasing pressure to integrate technological innovation, multicultural competence, and moral formation to remain relevant. **The knowledge gap** lies in the limited scholarly synthesis that holistically maps effective strategies for balancing Islamic principles with the demands of modern social and cultural contexts. **This study aims** to identify adaptive, comprehensive strategies that strengthen the integrative role of Islamic education through curriculum reform, ICT integration, educator empowerment, and family–community collaboration. **The results** reveal that transformative, value-based, and technologically enriched approaches significantly enhance Islamic education’s responsiveness to global challenges. **The novelty** of this study lies in offering an integrated framework that connects ethical–spiritual formation with modern pedagogical innovation, grounded in literature from 2018–2025. **The implications** suggest that Islamic education can serve as a sustainable moral compass and social catalyst when it harmonizes faith, knowledge, and culture to develop intellectually competent, socially aware, and spiritually resilient learners.

Highlights:

- Contemporary Islamic education must balance tradition with global social–cultural change.
- Integrative strategies—curriculum reform, ICT, and educator empowerment—enhance relevance.
- Harmonizing faith, knowledge, and culture strengthens learners’ moral and intellectual resilience.

Keywords: Islamic Education, Globalization, Digitalization, Moral Development, Integrative Strategy

Introduction

Islamic education nowadays must choose between upholding Islamic principles and adjusting to the quickly shifting social and cultural landscape of the world. Pluralism, digitization, globalization, and the secularization of values have emerged as key factors influencing the direction and methods of Islamic education in different establishments [1], [2]. Islamic education has evolved beyond merely imparting religious knowledge to include character development, moral reinforcement, and identity building for the younger generation in an uncertain time [3]. As a result, techniques that are both relevant and flexible are required to guarantee that Islamic education continues to serve as a moral compass that can successfully address today's issues.

The Islamic educational system has been significantly impacted by the social and cultural aspects of globalization. Global integration has changed pedagogical models, teaching strategies, and curricula, forcing educators to reconsider traditional paradigms [4], [5]. By integrating digital media and hybrid learning models that improve accessibility and interaction in the learning process, digital transformation has further accelerated these shifts [6]. However, since students' beliefs and behaviors are increasingly shaped by secular global culture and technological growth, these advancements also raise new issues. In order to stop moral decay, Islamic education must strike a balance between innovation and maintaining spiritual integrity [7], [8].

The identity and morality problem that Muslim youth are facing as a result of global culture and consumerism is a significant worry in this regard. Munir observes that exposure to affluent and hedonistic lives has resulted in identity uncertainty for many young Muslims [9]. The cultural changes brought about by social media and digital communication, which frequently prioritize superficial values above ethical consciousness, exacerbate this predicament [10], [11]. Islamic educational establishments must therefore improve moral and character education, stressing spiritual awareness as a basis for resiliency in the face of contemporary cultural difficulties [12], [13].

Despite its potential, conventional Islamic educational methods frequently find it difficult to keep up with these swift changes in society and culture. There is still little opportunity for contextual engagement with modern issues due to the prevalence of a strict, normative curriculum [14]. The teaching systems of many Islamic institutions are still lacking in digital literacy and intercultural viewpoints, which limits their applicability to contemporary students [1], [2]. In order to bring Islamic education into line with the worldwide call for pluralistic understanding and tolerance, Mubarak & Yusuf emphasize the urgent need for reform toward a humanistic and theocentric curriculum that can promote inclusion and flexibility [16].

In order to guarantee contextual relevance, it is equally crucial to incorporate Islamic beliefs with local knowledge. According to Dewi, integrating regional culture into Islamic instruction enables learners to meaningfully absorb Islamic values while also appreciating their background [17]. This method encourages students to become morally aware and culturally rooted citizens by transforming Islamic education into a vehicle for social empowerment as well as a means of spiritual formation [18], [19]. Islamic education may maintain its authenticity while yet being receptive to the various demands of society by balancing religion and culture.

Effective and innovative approaches must be used in Islamic education today to handle these complex issues. Since the effectiveness of educational change depends on the professionalism and competency of teachers, human resource development is crucial [20], [21]. The relevance and reach of Islamic education are further increased by incorporating contemporary technologies into management systems and learning procedures [20], [22]. Additionally, in order to establish comprehensive settings that foster both intellectual and spiritual development, pesantren and other Islamic institutions ought to improve cooperation between teachers, parents, and communities [23].

In light of these difficulties, the goal of this research is to examine practical approaches that can improve modern Islamic education's ability to adapt to social and cultural changes. It examines numerous conceptual models and useful improvements that have been shown to maintain the harmony between Islamic ideals and contemporary demands using a conventional literature review methodology [24], [25]. In light of the continuous dynamics of globalization and digitization, the discussion seeks to theoretically advance the construction of an integrative and flexible framework for Islamic education, one that equips future generations to be informed, moral, and socially conscious Muslims.

Method

This study employs a traditional literature review approach to analyze and synthesize various scholarly perspectives related to the development and implementation of effective strategies in contemporary Islamic education. Unlike a systematic literature review that follows rigid inclusion and exclusion criteria, the traditional review allows for a more flexible and interpretive exploration of theoretical frameworks, conceptual developments, and practical innovations in Islamic education. Reputable academic databases including Scopus, DOAJ, and Google Scholar were used to gather data, with an emphasis on peer-reviewed books, journal articles, and conference proceedings released between 2018 and 2025. The main keywords utilized in the search process included Islamic education, social and cultural transformation, digital learning in Islamic contexts, and educational reform. These resources were chosen because they were pertinent to the study's goals and helped to clarify how Islamic education responds to global issues including pluralism, globalization, and digitalization.

To find recurrent themes, theoretical tendencies, and pedagogical innovations that define modern Islamic education, the gathered data was examined using a qualitative-descriptive methodology. In order to create a coherent framework that

reflects the strategic responses of Islamic education to contemporary social and cultural challenges, the analysis process was divided into three main stages: (1) categorization, in which pertinent literature was grouped according to themes like curriculum innovation, technological integration, character education, and multicultural adaptation; (2) interpretation, which involved reading critically and synthesizing the main points from the reviewed sources; and (3) conceptual integration. This approach ensures that the discussion is grounded in scholarly evidence while allowing critical reflection on how Islamic education can maintain its core values while remaining relevant in an increasingly interconnected and value-diverse global context.

Results and Discussion

A. Results

1. Global Social and Cultural Dynamics Affecting Contemporary Islamic Education

The findings reveal that global social and cultural dynamics—particularly globalization, digitalization, pluralism, and the secularization of values—have profoundly influenced the orientation of Islamic education. While maintaining their foundation in Islamic teachings, educational institutions are encouraged by globalization to modify their curricula to meet the demands of international integration [1], [2]. Islamic schools are under pressure to adapt traditional religious instruction into a more contextualized and internationally relevant style as a result of the acceleration of cross-border information exchange [4]. As such, Islamic education needs to change from a strict transmission model to a transformative one that prioritizes social responsibility, flexibility, and critical thinking.

Another significant force behind change is digitalization, which is altering how students interact with their teachers and peers as well as how learning materials are supplied. Access to Islamic education has increased thanks to the incorporation of online courses, hybrid learning systems, and digital literacy programs [6]. Scholars warn that although technology has educational benefits, it must be governed by moral principles derived from Islam in order to keep students' spiritual roots from being undermined [7], [8]. The difficulty is striking a balance between the development of akhlaq and religious consciousness and technological efficiency.

Secularization and pluralism have also surfaced as complicated realities influencing Islamic education's purpose. Islamic organizations must embrace tolerance in pluralistic cultures without sacrificing the integrity of their doctrines [16], [26]. To encourage tolerance and avoid ideological polarization, educational models that combine moral instruction with intercultural knowledge are crucial. Meanwhile, the secularization of values in educational discourse has reduced the visibility of religious ethics in modern schooling [27]. Addressing this requires reorienting the Islamic education curriculum toward a holistic formation that nurtures both intellectual and spiritual dimensions of learners.

Table 1. Cultural Aspects of the World Affecting Modern Islamic Education.

Dynamic Global	Effects on Islamic Education	Academic References
Globalization	Demands globalization of curricula and pedagogy with a global perspective.	[1], [4]
Digitalization	Increases accessibility and engagement through hybrid learning.	[6], [8]
Pluralism	Calls for character-based, multicultural, and inclusive education.	[16], [26]
Secularization	Difficulties incorporating moral and spiritual principles into the curriculum.	[11], [27]

The information in Table 1 highlights the necessity for balanced innovation that upholds Islamic ethics while welcoming modernity by demonstrating how various global trends impact the epistemological and pedagogical framework of Islamic education.

2. Balancing Islamic Values and Modernity

The results also highlight that Islamic education plays a crucial role in maintaining balance between spiritual values and the realities of modern life. The tension between tradition and modernity has driven Islamic education institutions to innovate pedagogically while safeguarding religious authenticity [22], [28]. The integration of secular sciences, technological subjects, and civic values within the Islamic curriculum aims to produce well-rounded graduates who are both intellectually competent and spiritually mature [1], [2]. This strategy is in line with the larger Islamic concept of *insan kamil*, or comprehensive human development.

ICT-based learning has been successful in bridging these two worlds in Islamic colleges and schools. Students participate in dynamic learning experiences that link religious thinking with contemporary knowledge systems through e-learning platforms, virtual debates, and digital resources [31], [32]. These tactics improve accessibility and encourage lifelong learning, especially among younger, tech-savvy generations. In the digital age, educators must make sure that the pedagogical use of ICT upholds rather than destroys the ideals of *tawhid*, ethics, and responsibility [33].

Collaboration between the family and the community has also shown to be essential in enhancing the applicability of Islamic education. Islamic pedagogy places a strong emphasis on the idea that education transcends formal institutions and can take

place in social and familial contexts [29], [34]. Through moral discussions, daily rituals, and Qur'anic involvement, parents are crucial in fostering early Islamic ideals. Hence, the partnership between schools and families forms the foundation for producing a generation capable of harmonizing Islamic morality with contemporary lifestyles.

Table 2. Strategies to Balance Islamic Values and Modernity

Strategy	Implementation Focus	Expected Outcomes	References
Curriculum integration	Combine secular and religious disciplines	Holistic intellectual and moral development	[35], [36]
ICT-based learning	Use technology to expand accessibility	Dynamic and engaging Islamic learning	[31], [32]
Family collaboration	Joint moral education at home and school	Reinforcement of lifelong Islamic values	[29], [34]

Table 2 demonstrates that maintaining equilibrium between Islamic identity and modernity requires systemic cooperation between educational institutions, technological innovation, and family participation.

3. Challenges in Islamic Educational Institutions

Islamic education faces several structural and cultural challenges, particularly related to social inequality, moral crises, consumerism, and value shifts in the digital era. Studies show that disparities in educational access between Muslim and non-Muslim communities persist in several countries, affecting equity and quality in Islamic schooling [37], [38]. Moreover, the decline in moral values among youth—driven by media influence and materialism—poses a direct threat to the ethical mission of Islamic education [10], [11]. To counter this, educational models emphasizing *akhlaq al-karimah* and moral resilience are increasingly prioritized.

Consumerism has also emerged as a significant obstacle. The glorification of material success has shifted attention away from spiritual and civic virtues. Islamic multicultural education provides a potential framework for mitigating these effects by fostering tolerance, empathy, and community responsibility [39], [40]. Similarly, the rise of digital culture has transformed learning behavior and social interaction among students. While the digital era expands access to knowledge, it also exposes learners to secular and relativistic ideologies that may weaken religious adherence [16], [41].

To address these issues, institutions must develop culturally sensitive curricula that incorporate digital ethics, media literacy, and intercultural competence. Furthermore, moderation-based Islamic education—aligned with national philosophies such as *Pancasila* in Indonesia—can serve as a bridge between religious orthodoxy and plural social realities [42], [43]. Such approaches ensure that Islamic education remains both inclusive and transformative, enabling students to thrive as ethical citizens in global society.

Table 3. Current Issues in Islamic Educational Establishments.

Challenge	Description	Proposed Educational Response	References
Social inequality	Disparities in communities' access to Islamic education	A curriculum that is equitable and inclusive	[37]
Moral crisis	Youth moral behavior is declining	Improving moral education and character	[10], [11]
Consumerism	Spiritual values are being replaced by materialism	Islamic curricula that are civic and multicultural	[39]
Digital transformation	Disruption of social values and education	Including moderating and digital ethics	[16], [42]

Table 3 underscores that Islamic education faces multidimensional challenges that must be met with innovative, adaptive, and values-driven reforms.

B. Discussion

The findings collectively suggest that contemporary Islamic education is experiencing a paradigm shift from traditional transmission models to transformative, context-sensitive frameworks that engage with modern realities. Globalization and digitalization have redefined the boundaries of Islamic pedagogy, urging educators to develop inclusive, technology-supported, and globally conscious learning environments. Yet, this transformation must not erode the spiritual core of Islamic education; rather, it should strengthen its relevance in a rapidly changing moral landscape.

The necessity for an epistemological recalibration—where Islamic knowledge systems balance religious revelation (*wahy*) with logical inquiry (*'aql*)—is a crucial consequence of this shift. Through this integration, students are guaranteed to view scientific and technical developments as opportunities for the practical application of divine wisdom rather than as being incompatible with their religion. In this regard, Islamic education needs to move above memorization and embrace research-based, reflective approaches that help students develop ethical and critical thinking skills.

The role of educators remains central in mediating this transformation. Teachers are not merely transmitters of knowledge but moral exemplars who shape the spiritual and intellectual growth of their students. Continuous professional development, digital literacy training, and exposure to multicultural education are vital in enhancing teachers' capacity to guide students in navigating modern complexities while maintaining religious integrity. Thus, the cornerstone of long-term transformation in Islamic education is the empowerment of educators.

Additionally, the cooperation of communities, families, and schools strengthens the all-encompassing nature of Islamic education. An ecology of values reinforcement is created by moral education that starts at home and spreads to institutions. In order to enhance communal resilience against moral and cultural disturbances brought on by globalization and media influence, this synergy makes sure that Islamic education does not function in a vacuum but rather engages actively with social reality.

Lastly, Islamic education is positioned as a social advancement engine and a defender of faith due to the integration of traditional and modern pedagogical models. Islamic education may make a significant contribution to the development of intellectually innovative yet spiritually rooted society by embracing innovation, inclusivity, and moral clarity. The results confirm that Islamic education's viability and transformative potential in the twenty-first century will be determined by its capacity to uphold its doctrinal core while actively addressing global change.

Conclusion

The study concludes that contemporary Islamic education must evolve as a dynamic system capable of integrating Islamic moral foundations with the realities of modern society. The influence of globalization, digitalization, pluralism, and secularization has reshaped how Islamic education is conceptualized and practiced across the world. These forces present both opportunities and challenges: while they encourage innovation in pedagogy and curriculum design, they also risk diluting spiritual and ethical values if not properly managed. In order to create students who are academically capable, socially conscious, and spiritually rooted, a balanced approach that balances faith-based values with scientific, technological, and cultural breakthroughs is necessary.

The results also highlight how Islamic education's ability to adapt and be inclusive is essential to its long-term viability. To improve moral development and digital literacy while encouraging tolerance in multicultural settings, educational institutions must encourage cooperation between educators, families, and communities. Three crucial tactics for staying relevant in a world that is changing quickly are curriculum reinforcement of ethical ideals, ICT integration, and educator empowerment. The success of Islamic education in the contemporary day ultimately rests on its capacity to uphold its doctrinal core while evolving into a force for moral leadership, intercultural understanding, and social renewal in the digital age.

References

1. L. Zahro, "Peran Ilmu Pengetahuan Sosial Dalam Membantu Siswa Memahami Dinamika Sosial Masyarakat Kontemporer," *Tarbiyah Darussalam Jurnal Ilmiah Kependidikan dan Keagamaan*, vol. 7, no. 2, p. 122, 2023, doi: 10.58791/tadrs.v7i02.372.
2. M. Marzuki, B. Santoso, and M. A. Ghofur, "Penguatan Peran Pesantren untuk Membangun Pertahanan Umat Islam Indonesia di Era Society 5.0," in *Proc. Seminar Nasional Sains Teknologi dan Inovasi Indonesia (Senastindo)*, vol. 3, pp. 269–278, 2021, doi: 10.54706/senastindo.v3.2021.154.
3. M. Ahsan, "Pendidikan Islam dalam Konteks Modern: Tantangan dan Peluang," *Jurnal Pendidikan Islam*, vol. 12, no. 1, pp. 45–62, 2020.
4. A. W. Asni, "Strategi Kiai dalam Peningkatan Kualitas Pendidikan di Madrasah untuk Menghadapi Tantangan Globalisasi," *At Tadbir*, vol. 2, no. 2, pp. 78–86, 2024, doi: 10.54437/attadbir.v2i2.1666.
5. M. Rizqi, "Perubahan Sosial Budaya dalam Modernisasi dan Teknologi Dipandang dari Proses Belajar," *Jurnal Dinamika Sosial Budaya*, vol. 25, no. 2, pp. 233–239, 2023, doi: 10.26623/jdsb.v25i4.7304.
6. D. Rahmawati, M. M. Adha, F. A. Kusuma, and R. Rohman, "Penerapan Metode Hybrid Learning dalam Peningkatan Pemahaman Peserta Didik pada Mata Pelajaran Pendidikan Pancasila dan Kewarganegaraan," *DeCive*, vol. 3, no. 2, pp. 45–52, 2023, doi: 10.56393/decive.v3i2.1571.
7. S. R. Kurniasih, E. Haryanti, and A. H. Hermawan, "Integrasi Ilmu dan Iman dalam Kurikulum: Studi Kasus pada Sekolah Dasar Islam Terpadu," *Jurnal Pendidikan Agama Islam Al-Thariqah*, vol. 8, no. 1, pp. 77–93, 2023.
8. M. I. Sholeh, "Strategi Pengembangan Sumber Daya Manusia di Lembaga Pendidikan Islam Indonesia," *Idealita*, vol. 3, no. 1, pp. 91–116, 2023, doi: 10.62525/idealita.2023.v3.i1.91-116.
9. A. Munir, "Strategi Pendidikan Islam dalam Menghadapi Krisis Identitas," *Jurnal Keislaman*, vol. 7, no. 1, pp. 34–50, 2022.
10. Z. Nafsaka, K. Kambali, S. Sayudin, and A. W. Astuti, "Dinamika Pendidikan Karakter dalam Perspektif Ibnu Khaldun: Menjawab Tantangan Pendidikan Islam Modern," *Jurnal Impresi Indonesia*, vol. 2, no. 9, pp. 903–914, 2023, doi: 10.58344/jii.v2i9.3211.
11. W. R. Hidayati, J. Warmansyah, and Z. Zuhendri, "Upaya Penguatan Nilai-Nilai Karakter Islam Moderat pada Satuan Pendidikan Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, vol. 6, no. 5, pp. 4219–4227, 2022, doi: 10.31004/obsesi.v6i5.1756.
12. B. Kurniawan, "Pendidikan Karakter dalam Pendidikan Islam Kontemporer," *Jurnal Pendidikan Karakter*, vol. 5, no. 3, pp. 75–88, 2020.
13. Y. Supriani, A. Nurasa, A. Hasanah, and B. S. Arifin, "Nilai-Nilai sebagai Pembentuk Peradaban Manusia," *Edumaspul: Jurnal Pendidikan*, vol. 6, no. 1, pp. 1139–1147, 2022, doi: 10.33487/edumaspul.v6i1.3538.
14. T. Sumiati, "Pengembangan Keprofesian Berkelanjutan (PKB) Guru Pendidikan Agama Islam dalam Meningkatkan [ISSN 2714-7444 \(online\)](https://doi.org/10.21070/acopen.10.2025.12831), <https://acopen.umsida.ac.id>, published by [Universitas Muhammadiyah Sidoarjo](https://doi.org/10.21070/acopen.10.2025.12831)

- Keprofesionalisme,” *Jurnal Tahsinia*, vol. 4, no. 1, pp. 1–11, 2023, doi: 10.57171/jt.v4i1.356.
15. F. P. Nur, M. H. Mansyur, and N. Ulya, “Peran Pendidikan Islam dalam Dinamika Sosiokultural di Era Digital,” *Al-Ulum: Jurnal Pemikiran dan Penelitian Keislaman*, vol. 10, no. 1, pp. 1–9, 2023, doi: 10.31102/alulum.10.1.2023.1-9.
16. M. Mubarak and M. Yusuf, “Manajemen Kurikulum Pendidikan Agama Islam Multikultural di Sekolah Menengah Atas Islam Terpadu Ar-Rahmah dalam Menumbuhkan Kesadaran Siswa terhadap Keberagaman Masyarakat,” *Learning: Jurnal Inovasi Penelitian Pendidikan dan Pembelajaran*, vol. 4, no. 2, pp. 199–209, 2024, doi: 10.51878/learning.v4i2.2830.
17. R. Dewi, “Pendidikan Islam dan Kearifan Lokal,” *Jurnal Pendidikan dan Masyarakat*, vol. 12, no. 1, pp. 67–80, 2019.
18. I. F. Fatimah, U. Ruswandi, and E. Herdiana, “Konsep Dasar Pendidikan Multikultural dalam Perspektif Islam,” *Fastabiq: Jurnal Studi Islam*, vol. 2, no. 1, pp. 30–44, 2021, doi: 10.47281/fas.v2i1.42.
19. N. Fauzi, R. Rusdin, and A. Akmal, “Implementasi Pendidikan Multikultural dalam Pembelajaran Pendidikan Agama Islam di SD/MI,” *Jemari: Jurnal Edukasi Madrasah Ibtidaiyah*, vol. 4, no. 1, pp. 73–79, 2022, doi: 10.30599/jemari.v4i1.1502.
20. Erwin, A. A. Mas’ud, A. A. Dj, and Sumarsih, “The Role of Human Resource Management in Enhancing the Professionalism of Educators,” *Mandar*, vol. 6, no. 1, pp. 49–56, 2023, doi: 10.31605/mandar.v6i1.3362.
21. N. Permatasari and S. Tandiyuk, “Human Resource Management in Education: Optimizing Teacher Performance for Better Learning Outcomes,” *GRMILF*, vol. 3, no. 1, pp. 35–59, 2023, doi: 10.52970/grmilf.v3i1.354.
22. R. Missouri, “Strategi Inovatif Menyatukan Tradisi dan Modernitas dalam Manajemen Pendidikan Islam,” *Kreatif: Jurnal Studi Pemikiran Pendidikan Agama Islam*, vol. 21, no. 1, pp. 23–34, 2023, doi: 10.52266/kreatif.v21i1.1820.
23. B. Triyono and E. Mediawati, “Transformasi Nilai-Nilai Islam melalui Pendidikan Pesantren: Implementasi dalam Pembentukan Karakter Santri,” *JIMR*, vol. 1, no. 1, pp. 147–158, 2023, doi: 10.62504/jimr403.
24. M. Y. R. Azka and J. Jenuri, “Urgensi Nilai Islam dalam Menghadapi Tantangan Teknologi Kontemporer,” *Muttaqien: Indonesian Journal of Multidisciplinary Islamic Studies*, vol. 5, no. 2, pp. 189–200, 2024, doi: 10.52593/mtq.05.206.
25. U. Hasanah and M. Sukri, “Implementasi Literasi Digital dalam Pendidikan Islam: Tantangan dan Solusi,” *Equilibrium: Jurnal Pendidikan*, vol. 11, no. 2, pp. 177–188, 2023, doi: 10.26618/equilibrium.v11i2.10426.
26. A. Ghani, R. Ribahan, and U. Nasri, “Paradigma Diferensiasi dalam Implementasi Kurikulum Merdeka: Konteks Pembelajaran Pendidikan Agama Islam di Sekolah dan Madrasah,” *El-Hikmah: Jurnal Kajian dan Penelitian Pendidikan Islam*, vol. 17, no. 2, pp. 169–179, 2023, doi: 10.20414/elhikmah.v17i2.8867.
27. A. A. Pahutar et al., “Studi Islam dengan Pendekatan Fenomenologis,” *Dakwatul Islam*, vol. 8, no. 2, pp. 156–173, 2024, doi: 10.46781/dakwatulislam.v8i2.1069.
28. B. Johan et al., “Tantangan dan Peluang Pendidikan Islam dalam Konteks Modern,” *PJPI*, vol. 1, no. 4, p. 13, 2024, doi: 10.47134/pjpi.v1i4.758.
29. S. Supriandi, Y. Priyana, and A. H. M. Sastraatmadja, “Peran Keluarga dalam Pendidikan Islam guna Membentuk Generasi Islam yang Berkualitas di Jawa Tengah,” *Jurnal Pendidikan West Science*, vol. 1, no. 10, 2023, doi: 10.58812/jpdws.v1i10.726.
30. W. Hadi, Y. Sari, and L. Elifas, “Penggunaan Media Peraga dalam Pembelajaran IPA: Mengenal Wujud Benda pada Siswa Kelas 2 Sekolah Dasar,” *Jurnal Inovasi Global*, vol. 2, no. 6, pp. 659–665, 2024.
31. T. Salsabila, E. Setiawan, and M. Soeleman, “Pendampingan Belajar Siswa SD pada Masa Pandemi Covid-19 melalui Kegiatan Bimbingan Belajar di Desa Ciharashas,” *J-Abdi: Jurnal Pengabdian kepada Masyarakat*, vol. 1, no. 12, pp. 3313–3318, 2022, doi: 10.53625/jabdi.v1i12.2055.
32. S. Oktavera, A. Saiful, and T. Mawaddah, “Pendidikan dan Relevansinya terhadap ICT,” *Tarbawi: Jurnal Pemikiran dan Pendidikan Islam*, vol. 6, no. 1, pp. 13–22, 2023, doi: 10.51476/tarbawi.v6i1.450.
33. S. Suherman and H. Indra, “Peran Teknologi Informasi dalam Meningkatkan Efektivitas Kepemimpinan Pendidikan Islam,” *Multidisciplinary Scientific Journal*, vol. 1, no. 10, pp. 680–684, 2023, doi: 10.57185/mutiara.v1i10.104.
34. R. Mahmud, “Pendidikan Islam dalam Mengatasi Problema dan Tantangan Pembangunan Nasional,” *Prediksi: Jurnal Administrasi dan Kebijakan*, vol. 21, no. 2, p. 169, 2022, doi: 10.31293/pd.v21i2.6457.
35. A. Marjuni, “Penanaman Nilai-Nilai Pendidikan Islam dalam Pembinaan Karakter Peserta Didik,” *Al Asma: Journal of Islamic Education*, vol. 2, no. 2, p. 210, 2020, doi: 10.24252/asma.v2i2.16915.
36. Y. S. Hadi, A. Faizin, and A. R. A. Aziz, “Orientasi Ideal Manajemen Mutu Pendidikan Islam di Era Disruptif,” *Journal of Religious Policy*, vol. 1, no. 2, pp. 175–192, 2023, doi: 10.31330/repo.v1i2.11.
37. S. Suharjo et al., “Role of Islamic Education in Southern Thailand,” *Arus: Jurnal Pendidikan*, vol. 3, no. 3, pp. 147–155, 2023, doi: 10.57250/ajup.v3i3.288.
38. A. Syaadah, B. A. Saputra, M. Jannah, and C. Mahfud, “Sejarah Reformasi Pendidikan Islam di Indonesia,” *Ta Dibun: Jurnal Pendidikan Islam*, vol. 8, no. 1, p. 38, 2019, doi: 10.32832/tadibun.v8i1.1793.
39. Y. Khoeriyah, U. Ruswandi, and M. Erihadiana, “Pendidikan Multikultural: Konsepsi, Urgensi dan Relevansinya dalam Manajemen Pendidikan Islam di Indonesia,” *JiIP: Jurnal Ilmiah Ilmu Pendidikan*, vol. 5, no. 7, pp. 2523–2532, 2022, doi: 10.54371/jiip.v5i7.708.
40. A. M. Arfa and M. A. Lasaiba, “Pendidikan Multikultural dan Implementasinya di Dunia Pendidikan,” *Geoforum*, vol. 1, no. 2, pp. 36–49, 2022, doi: 10.30598/geoforumvol1iss2pp36-49.
41. N. Gultom and S. Lubis, “Implementasi Pendidikan Agama Islam Berbasis Multikultural pada Siswa Kelas XI SMA Abdi Negara Binjai,” *Jurnal Pendidikan dan Kewirausahaan*, vol. 12, no. 1, pp. 409–421, 2024, doi: 10.47668/pkwu.v12i1.1160.
42. Y. Rohimah, “Implementation of Religious Moderation Program in PAI Curriculum Development,” *Al-Iltizam: Jurnal Pendidikan Agama Islam*, vol. 8, no. 1, pp. 1–13, 2023, doi: 10.33477/alt.v8i1.3859.
43. M. Anggraini, “Pendidikan Multikultural sebagai Perwujudan Profil Pelajar Pancasila melalui Pengajaran Pendidikan Agama Islam dan Budi Pekerti,” *Qolamuna: Jurnal Studi Islam*, vol. 8, no. 2, pp. 81–93, 2023, doi: 10.55120/qolamuna.v8i2.919.