

A New Paradigm Of Islamic Religious Education In Facing Globalization

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Abstract

Globalization has brought about significant changes in social, cultural, and educational aspects, impacting the implementation of Islamic Religious Education (PAI). This study aims to analyze the new paradigm of Islamic Religious Education in facing the challenges of globalization through an integrative and transformative approach. The research method used is library research by analyzing various scientific sources in the form of books, journals, and documents related to Islamic education and globalization. The results show that Islamic Religious Education needs to transform from a conventional approach to learning that integrates Islamic values with developments in science and technology. This new paradigm emphasizes character building, critical thinking skills, creativity, digital literacy, and the development of student competencies so they can adapt to changing times without abandoning Islamic values. The main challenges identified include teacher resistance to changes in learning methods, limited educational facilities and resources, especially in remote areas, and parents' low understanding of the new educational paradigm. Furthermore, the assessment system, which is still oriented towards memorization, poses a challenge to the implementation of holistic learning. Efforts to address these problems include ongoing teacher training and professional development, the provision of equitable educational facilities and infrastructure, the development of a technology-based contextual curriculum, and increased collaboration between schools, the government, parents, and the community through intensive outreach and education. Thus, the new paradigm of Islamic Religious Education is expected to create a generation that is faithful, virtuous, adaptive, and able to compete in the era of globalization.

Keywords : New paradigm, Islamic Religious Education, globalization, digital literacy, character education.

INTRODUCTION

Globalization, as a multidimensional phenomenon characterized by the rapid and massive flow of information, technology, and cultural exchange, has significantly shaped

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the world's socio-cultural landscape.¹ The impact is felt in various sectors of life, including Islamic religious education. The ease of using the internet and social media to find information has, on the one hand, opened up opportunities for general knowledge about Islamic teachings and interfaith comparisons, and enabled global interfaith dialogue.² However, on the other hand, this also triggers the spread of deviant religious ideologies, including extremism and radicalism, which threaten religious moderation and tolerance. This challenge is further complicated by the emergence of religious and cultural pluralism, which demands Islamic religious education to foster constructive dialogue and interaction with adherents of other faiths.³ Islamic religious education, therefore, faces a major challenge to remain relevant and capable.

Information and communication technology is developing rapidly, creating a vast and dynamic digital public space. Interactions between individuals and groups across geographic and cultural boundaries are intensifying, forming a heterogeneous and complex global society. In this realm, Islamic religious education is required to collaborate and transform to remain relevant and able to meet the challenges of globalization. Conventional Islamic religious education, which tends to emphasize memorization and literal understanding of texts, needs to be reviewed and reformed. Innovative and interactive curricula and learning methods need to be developed to attract the interest of the younger generation and provide critical, analytical, and creative thinking skills in understanding and practicing Islamic teachings amidst the dynamic currents of globalization. The integration of science and technology with religious values is the foundation for realizing a holistic and competitive Islamic religious education. The use of media and technology is also an effective strategy in this globalization era. The use of online learning platforms, educational applications, and other digital resources appropriate to the educational context will facilitate students' access to information and make learning more interactive.⁴

The phenomenon of globalization also presents challenges in understanding and applying Islamic teachings amidst the rapid and easily accessible flow of information. Unfiltered and even misleading information can easily spread widely, causing confusion and misunderstanding in understanding Islamic teachings. Islamic religious education must equip students with critical and analytical skills to filter information and distinguish between truth and falsehood. The importance of digital and media literacy becomes increasingly crucial in this context. Islamic religious education must be able to utilize

¹ Basiq El Fuadi, "Kebijakan Publik Persentuhan Antarbudaya Tata Ruang Perkotaan Di Gresik," *Jurnal Pemerintahan Dan Keamanan Publik (JP Dan KP)*, 2023, <https://doi.org/10.33701/jpkip.v5i2.3144>.

² Ridwan Rustandi, "Cyberdakwah: Internet Sebagai Media Baru Dalam Sistem Komunikasi Dakwah Islam," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 3, no. 2 (2020), <https://doi.org/10.23971/njppi.v3i2.1678>.

³ Dewi Shara Dalimunthe, "Transformasi Pendidikan Agama Islam: Memperkuat Nilai-Nilai Spiritual, Etika, Dan Pemahaman Keislaman Dalam Konteks Modern," *Al-Murabbi: Jurnal Pendidikan Islam* 1, no. 1 (2023), <https://doi.org/10.62086/al-murabbi.v1i1.426>.

⁴ Ariny Safitri et al., "Pendidikan Islam Sebagai Solusi Dalam Menghadapi Tantangan Global," *Academy of Social Science and Global Citizenship Journal* 3, no. 1 (2023), <https://doi.org/10.47200/aossagcj.v3i1.1820>.

digital technology as an effective and innovative learning medium, while protecting students from the negative influences of social media and the internet. Mastery of information and communication technology has become an integral part of Islamic religious education in the era of globalization. Therefore, a new paradigm is needed to address this challenge.

The primary challenge facing Islamic religious education in the context of globalization is how to balance maintaining fundamental Islamic values with adapting to rapid and complex socio-cultural changes.⁵ The lack of a comprehensive understanding of moderate and tolerant Islamic teachings, as well as a lack of critical and analytical skills in filtering information, makes the younger generation vulnerable to the negative influences of globalization, such as extremism and radicalism. Learning methods that remain conventional and lack innovation, as well as curricula that do not fully accommodate advances in science and technology, can also be obstacles in facing the challenges of globalization.⁶ Therefore, a new paradigm in Islamic religious education is needed that can address these challenges effectively and holistically.

Research on a new paradigm in Islamic religious education in the face of globalization is urgent because Islamic religious education plays a crucial role in shaping the character and personality of the younger generation, particularly in the context of Indonesia, where the majority of the population is Muslim.⁷ The results of this study are expected to provide a significant contribution to the development of Islamic religious education curriculum and learning methods that are more relevant and effective in facing the challenges of globalization.

The contribution of this research lies in the development of a model of Islamic religious education that integrates religious values with advances in science and technology. This research will produce a comprehensive framework and strategy to address the challenges of globalization, while simultaneously utilizing existing opportunities to strengthen the role of Islamic religious education in building a just, prosperous, and dignified society. This research is also expected to contribute to the management and advancement of Islamic religious education and contemporary Islamic studies, particularly in the context of Islamic education management that is responsive to changing times. This research can also provide effective policy recommendations for improving the quality of Islamic religious education in Indonesia and other countries facing similar challenges.

Several previous studies have addressed aspects of Islamic religious education in the context of globalization. For example, research by Tamyis (2022) emphasized

⁵ Suwarin Rais Nusi, "Aspek Politik, Sosial Dan Budaya Dalam Pendidikan Islam," *Educator: Directory of Elementary Educational Journal*, vol. 5, no. 2, (Desember 2024), 90. DOI: <https://doi.org/10.58176/edu.v5i2.1598..>

⁶ Irwan Efendi, Sri Murhayati, and Zaitun Zaitun, "Model Inovasi Pengembangan Kurikulum Merdeka," *At-Tajdid: Journal of Islamic Studies* 2, no. 4 (2022), <https://doi.org/10.24014/at-tajdid.v2i4.20043>.

⁷ Masithah, "Paradigma Integratif: Pendidikan Islam Sebagai Jembatan Ilmu Agama dan Sains", *Islamica: Journal Of Islamic Education Research*, vol. 1, no. 1, (2025) 26.

equitable administration and the importance of integrating reliable and qualified human resources into learning to enhance professionalism and enhance the success of the learning process. Another study by Syifa Safira (2023) highlighted the need to develop an appropriate and effective Islamic education paradigm that accommodates the diversity of students' backgrounds and understandings. Meanwhile, research by Restu Abdiyantoro (2023) demonstrated the crucial role of Islamic religious education in shaping character and moderate values to counter radicalism.

These studies have made significant contributions to understanding the challenges and opportunities of Islamic religious education in the era of globalization. However, there are still gaps in formulating a new, comprehensive and integrative paradigm capable of holistically addressing these challenges. Previous studies have tended to focus on specific aspects, such as technology, pedagogy, or moderation, without fully integrating these various aspects within a coherent paradigm framework.

The novelty of this research lies in its attempt to formulate a new paradigm for integrative and transformative Islamic religious education. This research not only examines individual aspects such as technology, pedagogy, and moderation, but also integrates these various aspects within a comprehensive conceptual framework. This integrative approach will comprehensively consider theological, philosophical, pedagogical, and sociological aspects to create a relevant and effective model of Islamic religious education in facing the challenges of globalization.

This research also offers a transformative approach by emphasizing the importance of fundamental changes in the curriculum, learning methods, and system of Islamic religious education. This research will examine how this new paradigm can be implemented in Islamic religious education practices, taking into account local and global contexts, and analyze its impact on character formation and religious understanding of the younger generation. This research will provide concrete and measurable recommendations for necessary changes in the Islamic religious education system.

This research is supported by several theories, including integrative Islamic education theory, which emphasizes the importance of integrating religious values with science and technology in the learning process. This theory supports a new paradigm in Islamic Religious Education to address the challenges of globalization without abandoning Islamic values.⁸ Digital literacy theory also serves as an important foundation for this research, as the ability to critically use and filter digital information is crucial in the era of globalization.⁹ This research also utilizes 21st-century educational theory, which emphasizes critical thinking, creativity, communication, and collaboration as key

⁸ Juliadi, Muhammad, Ahyar, "Pendidikan Agama Islam Berwawasan Global Sebagai Paradigma Respon Terhadap Globalisasi dan Digitalisasi" *Empiricism Journal*, vol. 6, no. 3, (September 2025), 1635. DOI: <https://doi.org/10.36312/hngvpx30> .

⁹ Suwarin Rais Nusi, "Preventif Radikalisme Online dalam Kurikulum Berbasis Kompetensi Pendidikan Islam Menggunakan literasi Digital" *JIPCB : Jurnal Ilmiah Pendidikan Citra bakti*, vol. 12, no. 3, (1 Agustus 2025), 764. DOI: <https://doi.org/10.38048/jipcb.v12i3.5925>.

competencies for students.¹⁰ Furthermore, educational humanism theory supports the importance of character formation, morality, and the development of students' overall potential.¹¹

Some relevant previous studies include those by Vina Ayu Lestari and Shobah Shofariyani Iryanti, which discuss teacher strategies for improving students' critical thinking skills through digital literacy in Islamic Religious Education.¹² Furthermore, research by Juliadi and colleagues examines global-minded Islamic religious education as a response to globalization and digitalization, emphasizing the integration of spirituality and global competencies.¹³

This research not only focuses on the concept of a new paradigm in Islamic Religious Education but also examines in-depth the problems of its implementation in the field. This research highlights real challenges such as teacher resistance to changes in learning methods, limited educational facilities, especially in remote areas, and parents' lack of understanding of the modern educational paradigm. Furthermore, this research offers more applicable solutions, such as contextual curriculum development, teacher training, strengthening digital literacy, and collaboration between schools, the government, parents, and the community. Thus, this research is novel in its integration of a transformative Islamic education paradigm with implementable solutions to address the challenges of globalization.

This study aims to formulate a new paradigm for Islamic religious education that can address the challenges of globalization with an integrative and transformative approach, which takes into account the philosophical and managerial aspects of Islamic education. This study also aims to examine the implementation of the new paradigm for Islamic religious education in the field and provide recommendations for improvement. Specifically, this study aims to: (1) identify the challenges and opportunities for Islamic religious education in facing globalization; (2) formulate a new paradigm for Islamic religious education that is integrative and transformative; (3) analyze the implementation of the new paradigm for Islamic religious education in the field.

METHOD

This research uses a qualitative approach with library research. A qualitative approach was chosen because it allows for an in-depth understanding of the phenomena

¹⁰ Muhammad Rayfansyah, Sri Murhayati, "Paradigma Pendidikan Agama Islam dalam Pembelajaran Abad ke 21" *Tadris: Jurnal Penelitian dan Pemikiran Pendidikan Islam*, vol. 19, no. 02, (22 Januari 2026), 11-13. DOI: <https://doi.org/10.51675/jt.v19i02.1354>.

¹¹ Ridwan, Syahrudin Usman, "Teori Belajar Humanisme dalam Pembelajaran Berstandar Proses" *Sipakatau: Jurnal Pendidikan dan Kebudayaan*, vol. 2, no. 04, (Oktober 2025), 13-14. E-ISSN : 3063-7430.

¹² Vina Ayu Lestari, Shobah Shofariyani Iryanti "Abad 21 : Strategi Guru dalam Meningkatkan Kemampuan Berpikir Kritis Siswa pada Pembelajaran PAI melalui Literasi Digital" *JPT : Jurnal Pendidikan Tambusai*, vol. 8, no. 1, (29 Januari 2024), 6163. DOI: <https://doi.org/10.31004/jptam.v8i1.13336> .

¹³ Juliadi, Muhammad, Ahyar, "Pendidikan Agama Islam Berwawasan Global Sebagai Paradigma Respon Terhadap Globalisasi dan Digitalisasi" 1630, DOI: <https://doi.org/10.36312/hngvpx30> .

studied through the analysis of context-rich, non-numerical data.¹⁴ The data in this study is sourced from a variety of relevant literature, allowing for a more nuanced interpretation and sensitivity to the complexity of the issues studied. By analyzing various sources such as books, reputable scientific journals, government reports, and other official documents, this study aims to build a comprehensive understanding based on documented empirical evidence. This method choice allows for broader and deeper exploration compared to quantitative approaches that emphasize measurement and generalization.

The concrete steps in this research begin with the identification and collection of literature relevant to the research topic.¹⁵ Data collection was conducted through systematic searches of various sources relevant to the research topic, including academic databases such as Google Scholar, Scopus, Web of Science, and ProQuest, as well as through searches in physical and digital libraries. After the literature was collected, a selection and screening process was conducted to ensure the relevance and quality of the sources. Next, a critical analysis of each selected source was conducted, including identifying key themes, understanding the historical and theoretical context, and evaluating credibility and potential biases. The results of the analysis were then synthesized to construct coherent arguments and conclusions supported by empirical evidence from the analyzed literature. This process concluded with the writing of a research report that presented the findings in a systematic and structured manner.

RESULTS AND DISCUSSION

Challenges and Opportunities for Islamic Religious Education in the Context of Globalization

Globalization, as a process of increasingly intensive global economic, social, and cultural integration, has had complex and multifaceted impacts on Islamic religious education. Exponential developments in communication and information technology have accelerated the dissemination of information, both constructive and destructive, creating new dynamics filled with challenges and opportunities. On the one hand, it enables more people to gain access to educational resources and a more comprehensive understanding of religion. On the other hand, it also poses threats to the integrity of the faith and moral values held by Muslims.

To remain relevant and effective in shaping a moral generation of Muslims, Islamic religious education must address and understand the challenges within the context of ever-evolving globalization.¹⁶ Therefore, Islamic religious education needs to adapt and innovate to face this dynamic global reality.

¹⁴Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method)," *Jurnal Pendidikan Tambusai* 7, no. 1 (2023).

¹⁵Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif", *Humanika: Kajian Ilmiah Mata Kuliah Umum*, vol. 21, no. 1 (35). DOI: doi: 10.21831/hum.v21i1. 38075.

¹⁶Wirda Ningsih, Zalisman, *Pembelajaran PAI dalam konteks Global* (Jambi: Sonpedia Publishing, 2024) 16.

The primary challenge facing Islamic religious education is maintaining sound faith amidst the rapid and diverse flow of information. Easy internet access has opened the door to the spread of radical, liberal, and secular ideologies that can distort a moderate and tolerant understanding of Islam. Islamic religious education must teach students critical and analytical thinking so they can filter valid information and reject teachings inconsistent with true Islamic teachings. This requires innovative educational strategies and a comprehensive approach, emphasizing not only memorization but also a deep understanding of the Quran and Hadist.

Furthermore, globalization also presents challenges in maintaining the morals and ethics of the younger generation. Exposure to foreign cultures that often do not align with Islamic values can influence their behavior and outlook on life. Islamic religious education needs to strengthen moral values and noble character so that students are able to face the negative impacts of globalization and remain steadfast in religious principles. Strengthening character and developing a strong personality are essential keys to facing these challenges. Integrating Islamic moral values into every aspect of life, both at school and in society, is crucial. In facing the challenges of education systems worldwide, students are an input component that must be managed effectively and efficiently to produce quality output and contribute significantly to education.¹⁷

However, globalization also opens up significant opportunities for Islamic religious education to develop and disseminate its teachings more effectively. Information technology can be utilized as an efficient means of da'wah (Islamic outreach) and reach a wider audience, both domestically and internationally. Online platforms and social media can be used to disseminate positive and constructive religious messages and to address questions and doubts that arise in the community. Multimedia, simulations, and educational games can enhance students' understanding and interest in Islamic teachings. The development of high-quality and relevant digital content is key to the success of this strategy. Collaboration with technology experts and educational designers is essential.

Globalization also enables the exchange of knowledge and experience between Islamic educational institutions in various countries. International collaboration can improve the quality of curricula, learning methods, and teaching materials. Lecturer and student exchanges broaden insights and understanding of Islam in a global context. This can enrich the treasure trove of Islamic religious education and improve the overall quality of education. The importance of building international collaborative networks needs to be continuously encouraged. Therefore, being a creative educator in the era of globalization will enable students to become intelligent, independent, creative, and meet global competitive standards.¹⁸

¹⁷ Ali Miftakhu Rosyad and Muhammad Anas Maarif, "Paradigma Pendidikan Demokrasi Dan Pendidikan Islam Dalam Menghadapi Tantangan Globalisasi Di Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (2020), <https://doi.org/10.31538/nzh.v3i1.491>.

¹⁸ Asep Sopian et al., "Kesiapan Guru Agama Islam Dalam Menghadapi Isu-Isu Global," *Jurnal Eduscience* 9, no. 1 (2022), <https://doi.org/10.36987/jes.v9i1.2549>

Addressing the impact of globalization on education, particularly Islamic religious education, is a key component. A nation's development depends on its level of education. Students are expected to play a vital role in Islamic education, as the goal of education is to develop the perfect human being (perfect human being) toward piety and happiness in this world and the hereafter. They are also expected to strengthen their faith as servants of God, whose role is to act as caliphs.¹⁹

Developing Islamic religious education based on local and global contexts is crucial. Integrating Islamic values with universal values can increase international acceptance and appreciation of Islam. Understanding cultural and religious diversity is also crucial for building interfaith dialogue and world peace. Islamic religious education must be able to bridge differences and promote values of tolerance and mutual respect.

The Islamic religious education curriculum needs to be periodically updated to be more relevant and responsive to current developments. The curriculum is part of the educational plan that summarizes learning experiences and serves as the foundation for implementing education for the process of student development in achieving desired goals.²⁰ Innovative and interactive learning methods need to be implemented to enhance student interest and understanding. Collaboration between educational institutions and integration with other disciplines are also crucial to enrich religious understanding. A dynamic and adaptive curriculum is essential to address global challenges.

The success of Islamic religious education depends on developing quality human resources (HR), which is key to its success. Islamic religious teachers and educators need continuous training and professional development. Improving teacher competency in utilizing technology and innovative learning methods is crucial. Investment in human resource development is a long-term investment for the advancement of Islamic religious education.

The challenges and opportunities facing Islamic religious education in the context of globalization demand a comprehensive and integrated strategy. To achieve quality education that is responsive to current developments, collaboration with various parties, including the government, educational institutions, and the community, is crucial. The importance of collaboration and synergy in addressing global challenges cannot be overstated. Only through solid cooperation can Islamic religious education face challenges and capitalize on existing opportunities.

Globalization also demands that Islamic religious education be more open and inclusive. A deep understanding of various perspectives and interpretations of Islamic teachings, as well as constructive dialogue with followers of other faiths, are crucial for building harmony and peace.

¹⁹ Syifa Safira et al., "Humantech Jurnal Ilmiah Multi Disiplin Indonesia Pendidikan Islam Dalam Era Globalisasi," *Jurnal Imial Multi Disiplin Globalisasi* 2, no. 7 (2023).

²⁰ Ersi et al., "Pengembangan Kurikulum Pendidikan Dan Globalisasi," *Journal of Social Humanities and Education* 2, no. 4 (2023).

A New Paradigm of Integrative and Transformative Islamic Religious Education

Understanding the paradigm of Islamic education, it is clear that education has characteristics consistent with Islam, which dedicates accurate educational concepts based on Islamic teachings and theories developed from Islamic values as outlined in the Qur'an and Hadith.²¹ Islamic religious education has often been trapped in a partial and fragmented approach. Religious concepts are taught separately from other aspects of life, creating a gap between theory and practice. A new paradigm of integrative and transformative Islamic religious education presents a solution to address these limitations. It emphasizes the importance of integrating Islamic values into all aspects of life, including personal, social, and environmental aspects. Thus, religious education is not limited to memorizing verses and hadiths but also involves character formation, building competencies, and fostering an awareness of social responsibility. This integration requires a holistic approach that connects religious teachings with real-life contexts, enabling students to apply Islamic values in various situations.

Transformation in Islamic religious education involves not only a change in approach but also a shift in mindset. These changes reflect an adaptation to changing times and the demands of developments in education.²² Religious education is no longer seen as a separate subject, but rather as a foundation that shapes students' character and personality. This transformation demands changes in the curriculum, teaching methods, and the role of teachers. The curriculum must be designed in an integrative manner, connecting religious teachings with various other disciplines. Learning methods must be more interactive and participatory, capable of encouraging students to think critically and creatively. The role of teachers must also shift from mere instructors to facilitators and mentors, able to guide students in the learning and self-development process. This transformation also requires collaboration between various parties, including parents, the community, and the government, to create a conducive and supportive learning environment.

The integrative concept in the new paradigm of Islamic religious education emphasizes the importance of connecting religious teachings with various aspects of life. This includes integrating Islamic values into character education, citizenship education, economic education, and environmental education. This integration goes beyond simply adding religious elements to other subjects, but also integrates Islamic values into the learning process itself. For example, in character education, values such as honesty, responsibility, and discipline can be integrated with Islamic teachings. In citizenship education, values such as justice, equality, and tolerance can be integrated with Islamic teachings on Islamic brotherhood. This integration will shape students with strong character and noble morals, capable of making positive contributions to society and the nation.

²¹ Sopian et al., "Kesiapan Guru Agama Islam Dalam Menghadapi Isu-Isu Global."

²² Faizah Nurrahma, Muhammad Fahmi, dkk, *Transformasi Pendidikan Agama Islam di Era Digital: Membangun Generasi Muslim yang Melek Teknologi*, (2024) vol 1. 213.

Implementing the new paradigm of integrative and transformative Islamic religious education requires commitment and cooperation from various parties. The government plays a crucial role in determining supportive policies and regulations. Educational institutions must play an active role in designing innovative curricula and learning methods. To play a significant role in education, teachers must possess sufficient expertise and understanding of this new paradigm. Parents also play a role in supporting their children's religious education at home. Furthermore, society must provide an environment that supports the growth of students with noble character. Cooperation and synergy between these various parties are crucial for the successful implementation of the new paradigm of Islamic religious education.

An integrative and transformative Islamic religious education curriculum must be designed systematically and structured. This curriculum must integrate Islamic values into various aspects of human life, including personal, social, and environmental aspects. It must also develop students' competencies in various areas, such as cognitive, affective, and psychomotor skills. Furthermore, the curriculum must encourage students to think critically, creatively, and innovatively. A good curriculum must provide meaningful learning experiences for students, enabling them to apply Islamic values in their daily lives. The development of this curriculum must involve Islamic religious education experts, educational practitioners, and community representatives.

Effective learning methods within the new paradigm of Islamic religious education must encourage active student participation. Passive and monotonous learning methods must be abandoned. Interactive learning methods, such as discussions, presentations, and case studies, must be implemented more widely. The principles of implementing these methods explain that in determining methods, teachers are required to view students as objects of learning.²³ Information and communication technology can also improve the learning process; teachers must act as mentors and facilitators. Learning evaluation must also be conducted holistically, measuring not only cognitive aspects but also affective and psychomotor aspects. Comprehensive evaluation will provide a more accurate picture of student development.

The role of teachers in the new paradigm of Islamic religious education is crucial. Teachers are not merely instructors but also role models and inspirations for students.²⁴ Teachers must possess adequate competence in Islamic religious education and understand this new paradigm. Teachers must also be able to create a conducive and enjoyable learning environment that encourages active student participation. Teachers must be able to guide students in the learning and self-development process, as well as provide support and motivation. Teacher professional development is crucial for the successful implementation of this new paradigm in Islamic religious education.

²³ Rosidin, Abdul Hamid, dkk, *Transformasi Pendidikan Agama Islam* (Banten: Sada Kurnia Pustaka, 2023) 50

²⁴ Irma Sulistiani and Nursiwi Nugraheni, "Makna Guru Sebagai Peranan Penting Dalam Dunia Pendidikan," *Jurnal Citra Pendidikan* 3, no. 4 (2023), <https://doi.org/10.38048/jcp.v3i4.2222>.

Continuous training and development for teachers are essential to enhance their competence and understanding.

The integration of Islamic values into character education is crucial in this new paradigm.²⁵ Values such as honesty, responsibility, discipline, and hard work must be integrated into all aspects of learning. These values are not only taught theoretically but also practiced in daily life. Teachers must be role models in implementing these values. The school environment must also support their implementation. Character education evaluation must be comprehensive, measuring not only knowledge but also student behavior and attitudes. Effective character education will shape students with noble character and responsibility.

Integrative and transformative Islamic religious education must also take into account the socio-cultural context.²⁶ Islamic teachings must be interpreted and applied according to the local socio-cultural context. This is crucial to avoid conflict and misunderstanding. Teachers must have a deep understanding of the local socio-cultural context. The Islamic religious education curriculum must also be adapted to the local socio-cultural context.²⁷ Thus, Islamic religious education can serve as a glue for national unity. Understanding this context is crucial to prevent narrow and rigid interpretations and encourage a more inclusive and tolerant understanding.

Parental support in their children's Islamic education is crucial. Parents should be role models for their children and provide motivation for religious learning.²⁸ Good communication between parents and teachers is crucial to ensuring the success of children's religious education. When parents and schools work together, children's learning environment improves. The importance of this parental role cannot be overstated, as religious education is a shared responsibility between parents, teachers, and the community.

The use of information and communication technology (ICT) in Islamic religious education is crucial for increasing the effectiveness and creativity of learning.²⁹ ICT can be used to enrich learning materials, improve interaction between teachers and students, and facilitate individual or group learning.³⁰ The use of interactive and engaging learning media can increase student interest in learning. Online platforms can be used for distance

²⁵ Milahtul Latifah, Fatchiatuzahro, and Heri Irawan, "Penguatan Pendidikan Karakter Dalam Integrasi Nilai-Nilai Islami," *Rayah Al-Islam* 8, no. 2 (2024): 407–16, <https://doi.org/10.37274/rais.v8i2.950>.

²⁶ Iin Purnamasari et al., "Pendidikan Islam Transformatif," *Ihsanika: Jurnal Pendidikan Agama Islam* 01, no. 4 (2023).

²⁷ Abdul Ghani, Ribahan, and Ulyan Nasri, "Paradigma Diferensiasi Dalam Implementasi Kurikulum Merdeka: Konteks Pembelajaran Pendidikan Agama Islam Di Sekolah Dan Madrasah," *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* 17, no. 2 (2023), <https://doi.org/10.20414/elhikmah.v17i2.8867>.

²⁸ neviyarni Miranda, "Peran Orang Tua Dalam Menumbuhkan Motivasi Belajar Pada Anak Sekolah Dasar," *Jurnal Ilmiah Pendidikan Dasar* 08, no. 1 (2023).

²⁹ Jenita et al., "Pemanfaatan Teknologi Dalam Menunjang Pembelajaran : Pelatihan Interaktif Dalam," *Community Development Journal: Jurnal Pengabdian Masyarakat* 4, no. 6 (2023): 13121–29.

³⁰ Muhamad Yasin, dkk, *Tekhnologi Pembelajaran dan Persoalan-persoalan Pembelajaran Indonesia di Era Pandemi Covid 19*, (Yogyakarta: Garudhawaca) 4.

learning and collaboration between students.³¹ However, the use of ICT must be done wisely and purposefully to avoid negative impacts. The importance of digital literacy for teachers and students must also be considered.

Learning evaluation within the new paradigm of Islamic religious education must be conducted holistically and comprehensively.³² Evaluation measures not only cognitive aspects, but also affective and psychomotor aspects. A variety of evaluation methods should be used, such as written tests, presentations, portfolios, and observations.³³ Evaluation must be conducted continuously to monitor student progress. Evaluation results should be used to improve the learning process and enhance the quality of education. Objective and fair evaluation will provide an accurate picture of student development and learning effectiveness.

In Islamic religious education, the use of information and communication technology (ICT) is crucial for enhancing creativity and learning effectiveness. ICT can be used to enrich learning materials, enhance communication between teachers and students, and facilitate individual or group learning.³⁴ The use of interactive and engaging learning media can increase student interest in learning. Online platforms can be used for distance learning and collaboration between students. However, the use of ICT must be done wisely and purposefully to avoid negative impacts. The importance of digital literacy for teachers and students must also be considered.

Evaluation of learning within the new paradigm of Islamic religious education must be conducted holistically and comprehensively.³⁵ Evaluation not only assesses cognitive aspects, but also affective and psychomotor aspects. A variety of evaluation methods should be used, such as written tests, presentations, portfolios, and observations. Evaluation must be conducted continuously to monitor student progress.³⁶ Evaluation results must be used to improve the learning process and enhance the quality of education. Objective and fair evaluation will provide an accurate picture of student development and the effectiveness of learning.

³¹ Jaka Wijaya Kusuma and Hamidah Hamidah, "PERBANDINGAN HASIL BELAJAR MATEMATIKA DENGAN PENGGUNAAN PLATFORM WHATSAPP GROUP DAN WEBINAR ZOOM DALAM PEMBELAJARAN JARAK JAUH PADA MASA PANDEMIK COVID 19," *JIPMat* 5, no. 1 (2020), <https://doi.org/10.26877/jipmat.v5i1.5942>.

³² Syamsul Arifin, Nurul Abidin, and Fauzan Al Anshori, "Kebijakan Merdeka Belajar Dan Implikasinya Terhadap Pengembangan Desain Evaluasi Pembelajaran Pendidikan Agama Islam," *Dirāsāt: Jurnal Manajemen Dan Pendidikan Islam* 7, no. 2 (2021)

³³ Kusuma Ningtyas Pramita Resya, "EVALUASI PEMBELAJARAN DALAM RANAH ASPEK KOGNITIF PADA JENJANG PENDIDIKAN DASAR PADA MI ASSALAFIYAH TIMBANGREJA," *Jurnal Review Pendidikan Dan Pengajaran* 6 (2023).

³⁴ Feriska Achlikul Zahwa and Imam Syafi'i, "PEMILIHAN PENGEMBANGAN MEDIA PEMBELAJARAN BERBASIS TEKNOLOGI INFORMASI," *Equilibrium: Jurnal Penelitian Pendidikan Dan Ekonomi* 19, no. 01 (2022), <https://doi.org/10.25134/equi.v19i01.3963>.

³⁵ Arifin, Abidin, and Al Anshori, "Kebijakan Merdeka Belajar Dan Implikasinya Terhadap Pengembangan Desain Evaluasi Pembelajaran Pendidikan Agama Islam."

³⁶ Idi Warsah and Habibullah Habibullah, "Implementasi Evaluasi Hasil Belajar Pendidikan Agama Islam Di Madrasah," *Journal of Education and Instruction (JOEAI)* 5, no. 1 (2022), <https://doi.org/10.31539/joeai.v5i1.3595>.

Research and development in Islamic religious education is crucial to support the implementation of this new paradigm.³⁷ Research can be conducted to evaluate the effectiveness of various learning methods, develop innovative curricula, and examine the impact of Islamic religious education on student development. Research findings can be used to improve and enhance the quality of Islamic religious education. Continuous research will ensure that Islamic religious education remains relevant and able to meet the challenges of the times. Collaboration between universities, educational institutions, and educational practitioners is crucial to support this research and development.

A new paradigm of integrative and transformative Islamic religious education is a necessity in the current context of development. Islamic religious education must be able to adapt to current developments and address global challenges. Islamic religious education must be able to produce a young generation capable of critical, creative, and innovative thinking. Islamic religious education must be able to produce graduates who can compete domestically and internationally. Thus, Islamic religious education can become a key pillar in building a civilized and dignified nation. Implementing this new paradigm requires commitment and cooperation from all parties.

Implementing a new paradigm in Islamic religious education requires a shift in mindset from all parties involved. With a comprehensive mindset shift, Islamic religious education can become more effective and produce a quality young generation. This mindset shift must begin with the individual, followed by changes in the system and the environment.

Integrative and transformative Islamic religious education must produce outcomes that contribute to various fields. Graduates of Islamic religious education must possess competencies in the religious, social, and economic fields. Graduates of Islamic religious education must also possess skills in information and communication technology.³⁸ Graduates of Islamic religious education must possess competencies in the religious, social, and economic fields. Graduates of Islamic religious education must also possess skills in information and communication technology.³⁹ Thus, graduates of Islamic religious education can contribute positively to society and the nation. Graduate competency development must be carried out in an integrated and sustainable manner. The Islamic religious education curriculum must be designed in such a way as to optimally develop graduate competencies.

Integrative and transformative Islamic religious education must produce graduates with strong leadership qualities. Islamic religious education graduates must be trustworthy, just, and wise leaders. They must also be able to inspire and motivate others.

³⁷ Ikhwanul Muslimin, "Konsep Dan Implementasi Kurikulum Merdeka Belajar Pada Lembaga Pendidikan Islam Studi Kasus Di Madrasah Se-Jawa Timur," *Jurnal Administrasi Pendidikan Islam* 5, no. 1 (2023), <https://doi.org/10.15642/japi.2023.5.1.43-57>.

³⁸ 'Aabidah Ummu 'Aziizah and Suwadi Suwadi, "PENGEMBANGAN KEBIJAKAN DAN KEPEMIMPINAN TRANSFORMATIF PENDIDIKAN AGAMA ISLAM DI MADRASAH DALAM MENJAWAB ISU LITERASI MEMBACA," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2021), <https://doi.org/10.32478/evaluasi.v5i1.605>.

³⁹ Zalik Nuryana, "PEMANFAATAN TEKNOLOGI INFORMASI DALAM PENDIDIKAN AGAMA ISLAM," *TAMADDUN* 19, no. 1 (2019), <https://doi.org/10.30587/tamaddun.v0i0.818>.

Thus, Islamic religious education graduates can become agents of positive change for society and the nation. Leadership development for graduates must be carried out in an integrated and sustainable manner. The Islamic religious education curriculum must be designed in such a way as to optimally develop graduates' leadership qualities. This strong leadership character development will produce graduates capable of leading with integrity and responsibility.

Implementing the New Paradigm of Islamic Religious Education

The new paradigm in Islamic religious education emphasizes character development, contextual understanding, and student engagement.⁴⁰ However, its implementation on the ground faces various challenges and requires a comprehensive strategy. This fundamental change involves more than just curriculum changes, but also transforming teaching methods, teacher roles, and the learning environment. Successful implementation depends on the readiness of all stakeholders, from the Ministry of Religious Affairs, educational institutions, teachers, and parents.⁴¹ This change requires long-term commitment and ongoing evaluation to ensure its effectiveness.

One major challenge is resistance to change. Many teachers accustomed to traditional teaching methods find it difficult to adapt to a more participatory, problem-solving approach.⁴² They may lack training in using active learning methods, such as group discussions, case studies, or problem-based projects. Therefore, teacher training and professional development are crucial. Training should not only focus on the new curriculum material but also on developing teachers' pedagogical competencies in implementing this new paradigm. Ongoing support and mentoring from experienced mentors is also crucial to help teachers overcome challenges.

Furthermore, the availability of resources is also a constraint. Implementing the new paradigm requires appropriate textbooks and learning materials, as well as supporting facilities such as computer laboratories and internet access.⁴³ In remote areas, access to these resources remains very limited. The government needs to allocate sufficient funds to provide the necessary resources and ensure equitable access throughout Indonesia. Collaboration with various parties, such as non-governmental organizations and the private sector, can also help address these resource limitations.

⁴⁰ Tatang Hidayat and Syahidin, "Inovasi Pembelajaran Pendidikan Agama Islam Melalui Model Contextual Teaching and Learning Dalam Meningkatkan Taraf Berpikir Peserta Didik," *Jurnal Pendidikan Agama Islam* 16, no. 2 (2019): 115–36, <https://doi.org/10.14421/jpai.2019.162-01>.

⁴¹ MUSTAQIM HASAN et al., "Implementasi Manajemen Mutu Terpadu Dalam Meningkatkan Mutu Lulusan Di SMP IT Wahdatul Ummah Kota Metro," *An Naba* 5, no. 2 (2022), <https://doi.org/10.51614/annaba.v5i2.156>.

⁴² Yesi Arikarani, "Adaptasi Teknologi Dan Media Pembelajaran Melalui Canva Terhadap Pelaksanaan Pembelajaran Pendidikan Agama Islam Dalam Kurikulum Merdeka," *Ej* 6, no. 2 (2024), <https://doi.org/10.37092/ej.v6i2.677>.

⁴³ Trias Andika MS, "Pembelajaran Sejarah Peradaban Islam di perguruan Tinggi: Studi Literatur tentang Metode dan Tantangan, *JPT: Jurnal Pendidikan Tambusai*, vol. 8, no. 2, (2024), DOI : <https://doi.org/10.31004/jptam.v8i2.25868>.

A lack of understanding of the new paradigm among parents is also a challenge. Many parents still expect traditional Islamic religious education, with an emphasis on memorization and literal understanding of religious texts.⁴⁴ Therefore, it is necessary to socialize and educate parents about the benefits of this new paradigm. Effective communication between teachers and parents is crucial to building mutual understanding and support. Schools can hold workshops or seminars to explain the new paradigm and answer parents' questions.

The new paradigm also demands changes in assessment. Assessment should not only focus on memorization and comprehension of texts, but also on character development, critical thinking skills, and problem-solving abilities.⁴⁵ Teachers need to develop appropriate assessment instruments, such as portfolios, presentations, and projects. Authentic assessments that reflect students' abilities holistically need to be prioritized. This requires specialized training for teachers in designing and implementing valid and reliable assessment instruments.

One solution that can be implemented is the development of a contextual curriculum. The curriculum must be relevant to students' daily lives and able to address the challenges of the times.⁴⁶ Learning materials must be presented in an engaging and easy-to-understand manner, using a variety of innovative learning media. The use of information and communication technology (ICT) can help improve learning effectiveness. A contextual curriculum will motivate students and enable them to apply religious values in real life.

Teacher professional development is also an important solution. Teachers need to be provided with adequate training in active learning methods, character development, and authentic assessment.⁴⁷ Training must be conducted continuously and integrated with classroom learning practices. Teachers also need to be given opportunities to share experiences and learn from each other through mentoring activities and learning communities. Support and guidance from experienced supervisors or mentors are crucial to assist teachers in implementing the new paradigm.

Improving access to resources is also a solution that needs to be considered. The government needs to allocate sufficient funds to provide textbooks, learning materials, and necessary supporting facilities. Equitable access to these resources is crucial to ensure that all students, wherever they are, have an equal opportunity to receive a quality Islamic

⁴⁴ Lailatul Ilmiyah, Husnul Khotimah, "Problematika Pembelajaran PAI di Daerah Terpencil: Studi atas Keterbatasan Sumber Daya Manusia, Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam, vol. 11 (2021). 36. : <https://doi.org/10.18592/jtipai.v11i1.4386>.

⁴⁵ Ayu Purnama Sari, "Pendidikan Masa Kini", Riau : Metro Press, 2025, 116.

⁴⁶ Zayin Nafsaka et al., "DINAMIKA PENDIDIKAN KARAKTER DALAM PERSPEKTIF IBNU KHALDUN: MENJAWAB TANTANGAN PENDIDIKAN ISLAM MODERN," *Jurnal Impresi Indonesia* 2, no. 9 (2023), <https://doi.org/10.58344/jii.v2i9.3211>.

⁴⁷ Riyan Arthur et al., "KEPUASAN GURU SMA DESA BOBOJONG TERHADAP PELATIHAN PENGEMBANGAN INSTRUMEN PENILAIAN AUTENTIK UNTUK MENINGKATKAN PROFESIONALISME GURU," *Abdi Masyarakat* 4, no. 2 (2022), <https://doi.org/10.58258/abdi.v4i2.3818>.

religious education. Collaboration with various parties, such as non-governmental organizations and the private sector, can also help address resource constraints.

Socialization and education for parents are also crucial. Schools need to communicate effectively with parents to explain the benefits of the new paradigm and answer their questions. Parents need to be involved in the learning process and given the opportunity to provide input. Collaboration between schools and parents will create a conducive learning environment and support the successful implementation of the new paradigm. Open and transparent communication will build trust and support from parents.

Implementing the new paradigm also requires support from various parties, including the Ministry of Religious Affairs, educational institutions, and the community. Good cooperation and coordination among stakeholders are crucial to ensuring successful implementation. The Ministry of Religious Affairs can play a role in setting curriculum standards and providing training for teachers. Educational institutions can provide the necessary facilities and resources. The community can play a role in supporting and overseeing the implementation of the new paradigm.

Ongoing evaluation and monitoring are also crucial to ensure the effectiveness of the new paradigm's implementation. Evaluations need to be conducted periodically to identify obstacles and challenges, and to measure the impact of implementation on the quality of Islamic religious education. Evaluation results can be used to refine implementation strategies and improve the quality of Islamic religious education. Comprehensive and objective evaluations will provide an accurate picture of the success of the new paradigm's implementation.

The successful implementation of the new paradigm of Islamic religious education in the field depends heavily on the commitment and consistency of all parties involved. Change will not happen instantly, but requires a long and continuous process. Patience, perseverance, and strong collaboration among stakeholders are crucial to achieving the desired goals. With shared commitment and hard work, the new paradigm of Islamic religious education can be implemented effectively and provide significant benefits for students and the Indonesian nation.

CONCLUSION

The new paradigm of Islamic Religious Education is a crucial step in addressing the ever-growing challenges of globalization. Islamic Religious Education can no longer rely solely on conventional memorization-oriented approaches, but needs to transform into integrative, contextual, and adaptive learning that adapts to advances in science and technology. This new paradigm emphasizes the importance of character development, digital literacy, critical thinking, creativity, communication, and collaboration in students, enabling them to navigate the dynamics of modern life without losing their Islamic values.

This research also shows that the implementation of the new paradigm in Islamic Religious Education still faces various problems, such as low teacher preparedness in implementing active learning methods, limited educational facilities and infrastructure, especially in remote areas, and a lack of parental understanding of the shift in educational

paradigms. Furthermore, the assessment system, which still focuses on memorization, is a barrier to the development of students' overall competencies.

To address these issues, strategic efforts are needed, including ongoing teacher training and professional development, equitable access to educational facilities and technology, curriculum development relevant to 21st-century needs, and increased collaboration between schools, the government, parents, and the community. Public awareness of the importance of a new paradigm in Islamic Religious Education is also necessary to foster shared support for the educational transformation process.

Thus, the new paradigm of Islamic Religious Education is expected to be able to create a generation that is faithful, has noble morals, thinks critically, and is able to adapt and contribute positively amidst the challenges of globalization.

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