

Islamic Pedagogical Transformation to Improve Critical Thinking in the Era of Globalization

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ABSTRACT

The transformation of Islamic pedagogy is an imperative for Islamic educational institutions to effectively adapt to the dynamics of contemporary science and technology. This study aims to analyze the forms and strategies of Islamic pedagogical transformation that are relevant in addressing the challenges of educational globalization. Employing a qualitative-descriptive approach, this research applies conceptual analysis to contemporary practices and modern Islamic pedagogical thought. The findings reveal that the transformation of Islamic pedagogy is grounded in four fundamental concepts: (1) strengthening critical thinking, (2) applying a multicultural approach, (3) enhancing digital literacy and technology-based da'wah, and (4) implementing Islamic values in addressing global social issues. The identified implementation strategies include: (1) improving the capacity of educators and institutions, (2) redesigning curricula based on global competencies, (3) applying innovative learning models, and (4) reforming Islamic educational policies and infrastructures. The integration of Islamic pedagogy within these four domains serves not only as an adaptive response to the forces of globalization but also as a reinforcement of the continuity of Islamic intellectual tradition that has evolved since the classical era. This study affirms that the revitalization of Islamic pedagogy that is inclusive, critical, and technology-oriented constitutes a fundamental basis for developing a sustainable Islamic educational civilization in the global era.

Keywords: *Islamic Pedagogy Transformation, Educational Globalization, Digital Literacy.*

INTRODUCTION

Islamic education faces a major challenge in preparing students to possess 21st-century skills so they can adapt to social, economic, and technological changes. In the era of globalization, it is not enough for Islamic education to merely understand Islamic teachings doctrinally, but it must also be able to communicate within the constantly changing context of the times. Therefore, Islamic education must have a double movement in teaching Islamic doctrine: firmly holding on to noble values that are still good, but also having to adopt new things so it can adapt to the conditions of the era. Through this double movement, Islamic education will continue to move forward in response to various new issues while not being

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uprooted from its noble values. This can be illustrated by the golden age of Islam, where the Islamic world experienced high scientific advancement, yet the noble values sourced from the Qur'an, Hadith, and previous scholars remained preserved and served as the compass for the lives of Muslims.

The brilliance of the Islamic world in the middle ages can be used as a mirror of advanced Islamic education, which is scientific progress based on religious values. This contradicts the current condition of the Muslim community, which is degraded from the world's academic stage. Muslims cannot compete in the global arena. One of the main factors is the dichotomy of knowledge. Some Muslims are trapped in a dualism of knowledge and a dualism of the education system. On one side, Islamic education uses a modern science approach, but on the other side, it still uses the old pattern. The implication is that Islamic education is confused about developing knowledge. Research results show that the traditional Islamic education system is still lacking in developing global competencies, especially in the aspects of critical thinking and cultural understanding, while modern education detaches itself from its noble values.¹ Abdul-Jabbar and Makki's research shows that traditional Islamic education systems still lack global competencies,² especially in critical thinking and cultural understanding, while modern education has distanced itself from its noble values. Meanwhile, research by Banks³ confirms that education which instills global values can prevent exclusivism and encourage an inclusive attitude in interacting with multicultural societies. Another study by Herodotou et al.⁴ highlights the importance of innovative pedagogical methods in Islamic education to instill global awareness and critical thinking. Therefore, the transformation of Islamic education is a necessity to remain relevant and capable of producing a generation that is globally competitive.

The transformation of Islamic Education must emphasize students' character, morality, and academic competence. Nevertheless, the concept of global competence is also key in preparing students to be able to interact effectively in an increasingly plural and dynamic environment.⁵ Given technological advancements, cultural interconnection, and multidimensional challenges, Islamic education needs to undergo a transformation to remain relevant and adaptive. Therefore, a strategic approach in Islamic education is needed to enhance critical thinking and cultural understanding, the two main skills required in a global society.⁶

The existence of Islamic Education that still maintains its traditional pattern is still focused on knowledge transfer and strengthening normative values. This condition often fails to accommodate aspects of higher-order thinking skills such as analysis, evaluation, and synthesis.⁷ Studies show that pedagogical approaches that rely solely on memorization and repetition are less capable of equipping students with the skills needed to understand and respond to the complexity of the modern world.⁸ Furthermore, in the context of

¹ S. M. N Al-Attas, *Islam and Secularism* (ISTAC, 1993).

² Wisam Kh Abdul-Jabbar and Yousra Makki, "Integrating Intercultural Philosophy into the High School Curriculum: Toward a Deliberative Pedagogy of Tadabbur in Diasporic Muslim Education," *Religions* 15, no. 2 (2024), <https://doi.org/10.3390/rel15020189>.

³ J A Banks, "Educating Citizens in a Multicultural Society," *Multicultural Education Series*, 1997.

⁴ Christothea Herodotou et al., "Innovative Pedagogies of the Future: An Evidence-Based Selection," in *Frontiers in Education*, vol. 4, preprint, 2019, <https://doi.org/10.3389/educ.2019.00113>.

⁵ OECD, *PISA 2012 Results: Students and Money (Volume VI)*, in *OECD Publishing*, vol. 25, no. 4 (2014).

⁶ UNESCO, "Global Education Monitoring Report 2020," *Global Education Monitoring Report 2020: Inclusion and Education: All Means All*, 2020.

⁷ Syed Naquib al- Attas, *The Concept of Education in Islam* (ISTAC, 2019).

⁸ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru*, (Logos, 1999).

globalization, students are also required to have a good cultural understanding so that they can interact with diverse communities productively and harmoniously.⁹

However, criticism of previous studies indicates that much research still focuses on conceptual aspects without concrete implementation in the Islamic education curriculum. Some studies also place more emphasis on traditional values without exploring how global competence can be applied in the context of contemporary Islamic education. This research fills the academic gap by offering a model for the transformation of Islamic pedagogy based on strengthening critical thinking and cultural understanding within the framework of global competence. In addition, this study seeks to adopt an empirical data-based approach to test the effectiveness of the proposed strategy.

The transformation of Islamic education towards global competence is not only academically relevant but also crucial in building a progressive and inclusive Muslim generation. In various studies, critical thinking has been proven to improve the quality of religious understanding and allows students to interpret Islamic teachings in a broader and more applicable context.¹⁰ Meanwhile, cultural understanding is essential in reducing misunderstandings between groups, strengthening social harmony, and avoiding exclusivism in global diversity.¹¹ Data from UNESCO (2023) shows that countries with education systems based on critical thinking and cross-cultural understanding have higher levels of social tolerance and inclusivity.

The results of previous research indicate three main streams: first, conceptual studies affirming that the tradition of Islamic pedagogy has great potential in shaping critical thinking, but its practice is still dominated by memorization methods and textual learning patterns with minimal reflective dialogue.¹² Second, contemporary empirical studies are beginning to integrate transformational approaches such as *living Qur'an*, project-based learning, and epistemological reconstruction in addressing the challenges of globalization and the Society 5.0 era.¹³ Third, implementative research found constraints at the level of teacher capacity, curriculum design, and evaluation systems that have not been able to internalize higher-order thinking skills in the context of Islamic education.¹⁴ These studies provide the basis that integrating Islamic values with active teaching strategies can strengthen students' analytical abilities, but existing research is still partial and has not explained the effective pedagogical mechanisms amidst the current of globalization.¹⁵ Therefore, the novelty of this study lies in its attempt to reconstruct the epistemology of Islamic education through a transformative pedagogical design that has been empirically tested at various levels—

⁹ Banks, "Educating Citizens in a Multicultural Society."

¹⁰ Triyanto, "Penggunaan Model Pembelajaran CTL Dalam Peningkatan Penguasaan Tata Tertib Sholat Berjamaah Siswa SMPN Satap 1 Mendawai," *Pincis* 1, no. 1 (2021).

¹¹ Rudy Rudy, "Pentingnya Pemahaman Lintas Budaya (Cross-Cultural Understanding) Bagi Pelajar," *Jurnal Pustaka Mitra (Pusat Akses Kajian Mengabdikan Masyarakat)* 2, no. 4 (2022), <https://doi.org/10.55382/jurnalpustakamitra.v2i4.334>.

¹² Michael Smith and Jumal Ahmad, *Islamic Pedagogy and Critical Thinking: Does Islamic Pedagogy Want Critical Thinkers?*, April 27, 2015.

¹³ Tasya Hudia et al., "Islamic Education in the Era of Disruption," *GIC Proceeding* 1 (2023): 237–41, <https://doi.org/10.30983/gic.v1i1.172>.

¹⁴ Maisyanah et al., "Living Qur'an Approach to Improve Critical Thinking Skills in Islamic Religious Education Learning," *Al-Hayat: Journal of Islamic Education* 8, no. 4 (2024): 1383–98, <https://doi.org/10.35723/v8i4.7>.

¹⁵ Muhamad Parhan et al., "Transformative Pedagogy: Islamic Religious Education Model for Society 5.0 Amidst the Industrial Revolution," *Tafkir: Interdisciplinary Journal of Islamic Education* 5 (May 2024): 344–59, <https://doi.org/10.31538/tijie.v5i2.732>.

teachers, students, and educational policy—while explaining how Islamic values can become cognitive capital in developing contextual and adaptive critical thinking in the global era.¹⁶

Therefore, this research aims to examine how the transformation of Islamic pedagogy can be directed to enhance global competence through strategic approaches that develop critical thinking and cultural understanding. By adopting this approach, it is hoped that Islamic education will not only remain relevant but also be able to become a main contributor in creating a society that is inclusive, intelligent, and highly competitive at the global level. Thus, this study contributes to strengthening academic literature and providing implementative recommendations for policymakers in Islamic education.

METHOD

This research uses a qualitative approach, which is a study based on naturalistic inquiry, where the researcher only acts as an observer who merely observes a specific phenomenon without performing any action. The type of research is a case study. A case study is used in this research as an effort to find the systemic interconnections within the environment of Darullughah Wadda'wah International Islamic University regarding the transformation of Islamic pedagogy, which is becoming an urgent need to enhance critical thinking and cross-cultural understanding among students. Islamic Education must shift from traditional approaches towards strategies that are more interactive, dialogic, and contextual.¹⁷ This research seeks to highlight how teaching methods based on discussion, intercultural collaboration, and technology integration contribute to strengthening students' analytical abilities. Through in-depth interviews and participant observation, this study finds that problem-solving based approaches and open dialogue enable students to develop sharper critical thinking and increase tolerance and appreciation for cultural differences.¹⁸

In analyzing the data, this research applies a thematic analysis approach with the stages of data condensation, data display, and conclusion drawing.¹⁹ Data condensation is carried out by selecting, simplifying, and abstracting information from interviews, observations, and academic documents to identify patterns of pedagogical transformation. Data credibility is maintained through source triangulation and member checking to ensure the validity of the findings. This study contributes to the development of modern Islamic pedagogy theory by offering a global interaction-based learning model that is relevant for other Islamic educational institutions.²⁰

RESULTS AND DISCUSSION

The Concept of Global Competence Development in Islamic Pedagogy

Islamic pedagogy, as an education system based on Islamic values, has a strategic role in shaping students who not only possess a strong religious understanding but also have global competence to adapt and contribute to an increasingly interconnected world order. The lack of spiritual values in modern society has led them to lose the true meaning of life. The benchmark for happiness is solely based on how much material wealth is accumulated.

¹⁶ Aminurrashid Ahmad Dahari et al., "Implementation Critical Thinking in Teaching Islamic Education," *International Journal of Academic Research in Progressive Education and Development* 8, no. 4 (2019): 805–23, <https://doi.org/10.6007/ijarped/v8-i4/6756>.

¹⁷ Wan Mazwati Wan Yusoff et al., "The Impact of Hikmah (Wisdom) Pedagogy on 21st Century Skills of Selected Primary and Secondary School Students in Gombak District Selangor Malaysia," *Journal of Education and Learning* 7, no. 6 (2018), <https://doi.org/10.5539/jel.v7n6p100>.

¹⁸ Joseph Zajda, *Evaluating Globalisation and Education Reforms: Paradigms and Ideologies* (2018), https://doi.org/10.1007/978-94-024-1204-8_13.

¹⁹ Mathew b Miles et al., *Qualitative Data Analysis - A Method Sourcebook*, in *Sage Publications* (1994).

²⁰ Syed Naquib al- Attas, *The Concept of Education in Islam*.

This condition ultimately gives rise to various kinds of crises in human life. Islamic pedagogy offers a different perspective on the education system. The existence of Islamic values is always strongly embedded in the Islamic education system and avoids the trap of educational secularization, which occurred in the West, thereby eliminating meaningfulness in human life. Pedagogical approaches in Islam, such as *hikmah* (wisdom), *tafakur* (critical reflection), dialogue, and real action, must elaborate with 21st-century learning models to produce graduates who are competitive, critically thinking, and possess global empathy.

1. Investigate the World: Strengthening Critical Thinking in Learning Islamic Values

Islamic pedagogy emphasizes the importance of *tafakkur* (deep reflection) and *ijtihad* (independent reasoning) in understanding life's phenomena. Muslims are demanded to always *iqra'* (read/contemplate) so they can understand various events that must be solved in human life. *Iqra'* is not just about reading something written, but also reading the unwritten. Muslims must be able to read the natural phenomena around human life so they can take benefit for the welfare of mankind. However, humans must not ignore the main principle: preserving nature. This principle will protect Muslims from excessive exploitation of nature, as is done by modern society. This concept aligns with the global competence of "Investigate the World," which requires students to be able to pose and explore global questions with a research-based approach. Nevertheless, the main tool is the ability to think critically. Critical thinking ability in the context of higher education must begin with an understanding of four sources of Islamic knowledge: the sources of revelation, intuition, empiricism, and rationalism. A lecturer is required to familiarize students with analyzing various cases using these sources. Empiricism is the main source of knowledge through observation. This source is the most readily apparent in the human mind due to the student's interaction with the environment. However, this source must be strengthened by the student's logic so that the knowledge becomes more robust. These two sources are developed in modern universities and produce various sciences and technologies. Nevertheless, these two sources have weaknesses. This can be seen from the various environmental damages caused by human exploitation. This indicates something is missing in that knowledge. Therefore, there must be a consideration of revelation so that there is moral control over science. The control of knowledge is important because modern sciences have been internalized by materialism, thus having a tendency to damage and threaten the ecosystem of human life. Global warming and climate change are examples of modern sciences that have lost control from religious values. The positivistic view only treats nature as an object, leading to human exploitation of nature without concern for its impact. This is different from the view of religious adherents who see it as a means of human life that must be preserved. Religious teachings permit managing the earth, but only within reasonable limits.

In the context of Islamic pedagogy, meaningful learning and contextual learning can be strategies applied in Islamic studies so that students are encouraged to analyze contemporary issues with a multidisciplinary approach. A study by Ismail et al.²¹ found that an investigative approach in Islamic education can enhance students' understanding of Islam's role in addressing global challenges, such as social justice, the environment, and Islamic economics. By teaching thematic exegesis (*tafsir*) methods and the study of *maqashid syariah* (objectives of Islamic law), students can be trained to critically and reflectively connect Islamic principles with global phenomena. This concept will also erode the stagnation of Islamic education, which tends to be normative-doctrinal. There

²¹ Ismail Ismail et al., "Factors Affecting Critical And Holistic Thinking In Islamic Education In Indonesia: Self-Concept, System, Tradition, Culture. (Literature Review Of Islamic Education Management)," *Dinasti International Journal of Management Science* 3, no. 3 (2022): 407–37, <https://doi.org/10.31933/dijms.v3i3.1088>.

must be a double movement in the Islamic education process so that Islamic education does not get trapped in stagnation, but also does not get trapped in the liberalization of education.

2. Recognize Perspectives: Multicultural Approach in Islamic Pedagogy

Islamic pedagogy not only instills theological understanding but also shapes awareness of social and cultural diversity. Islamic education must be able to provide the understanding that diversity is *sunnatullah* (God's natural law) that must be accepted by all mankind. Through this acceptance, an attitude of tolerance and cooperation will develop, establishing humanistic relationships for a more civilized life. The Prophet Muhammad PBUH provided a role model for Muslims through the Charter of Medina, which reflected plurality within difference. Through the introduction of the "Recognize Perspectives" global competence, students are required to understand the verses of multiculturalism and grasp the wisdom behind those differences. In the context of Islamic education, methods like interfaith dialogue, a holistic approach to Islamic history, and comparative studies of *madhhab* (schools of thought) can be used to cultivate an inclusive attitude towards difference. Niyozov and Memon (2011) in *Comparative Education* show that Islamic education systems that teach the history of Islamic civilization comparatively can enhance students' understanding of Islam's contribution to various aspects of world civilization and strengthen attitudes of tolerance and mutual assistance for a better life.²² The *Tafahum wa Ta'awun* (mutual understanding and cooperation) learning model developed in Islam can be contextualized with the Multicultural Education approach, which emphasizes the importance of respecting diversity in global society.

3. Communicate Ideas: Strengthening Digital Literacy and Technology-Based *Da'wah*

Global competence in Islamic pedagogy can be implemented through strengthening digital literacy and cross-cultural communication skills. In Islam, the methods of *da'wah* (preaching/calling to Islam) and *tabayyun* (information verification) are essential parts of building effective and truth-based communication. Therefore, PAI (Islamic Religious Education) teaching must strengthen digital literacy competence, such as the ability to produce media-based *da'wah* content, write Islamic scholarly articles, and use digital platforms to dialogue with the global community. A study by Esposito and Mogahed (2007) shows that positive and scholarly Islamic narratives in digital media can enhance the world's understanding of Islam and reduce misperceptions about Muslims. Therefore, in the context of Islamic pedagogy, the Project-Based Learning (PBL) method can be applied in creating Islamic podcasts, digital scholarly articles, and interactive debates on global issues so that students possess strong cross-cultural communication skills.

4. Take Action: Implementasi Nilai-Nilai keislaman dalam Solusi Sosial Global

Islam teaches the importance of *'amal shalih* (righteous deeds) in solving social problems. Islamic teachings strongly condemn those who possess knowledge but fail to follow through with *'amal shalih*. This shows that Muslims must take action and demonstrate their contribution as part of mutual help among fellow human beings. The "Take Action" global competence in Islamic pedagogy can be realized with the Service Learning and Experiential Learning models, which emphasize real actions based on Islamic values. For example, students can be deployed in Green *Pesantren* (Islamic boarding school) programs, productive *waqf* (endowment) projects, and Islamic

²² M. Danish Shakeel, "Islamic Schooling in the Cultural West: A Systematic Review of the Issues Concerning School Choice," *Religions* 9, no. 12 (2018): 392, <https://doi.org/10.3390/rel9120392>.

philanthropy movements to empower communities. A study by Asran et al.²³ indicates that action-based social Islamic education can enhance students' empathy, leadership, and social responsibility. In Islamic pedagogy, the methods of *ta'dib* and *tazkiyah* (character formation and soul purification) can be combined with project-based learning to train students in applying Islamic values to solve social problems at local and global levels. The *ta'dib* and *tazkiyah* methods not only emphasize logical cultivation but are also accompanied by the cultivation of the heart. The synergy of the two ensures students act based on logical analysis, yet accompanied by deep consideration from the conscience, making the benefits received by the community more impressive.

Islamic pedagogy, based on the values of *hikmah*, *tafakur*, dialogue, and real action, can be developed to align with, or even exceed, the global competencies based on OECD and PISA standards. By adopting inquiry-based learning, problem-based learning, multicultural education, and service learning strategies, PAI can become more contextual in shaping a Muslim generation that is critical, inclusive, communicative, and active in solving global challenges. Therefore, the reform of Islamic pedagogy must integrate critical thinking, intercultural dialogue, digital literacy, and social action based on Islamic values so that students not only understand Islam textually but are also capable of applying Islamic teachings in facing global realities effectively and productively.

Strategy for Global Competence Transformation in Islamic Pedagogy

The era of globalization has posed significant challenges to the Islamic education system. Islamic education is no longer sufficient just to instill moral and religious values, but must also equip students with 21st-century competencies, such as digital literacy, critical thinking skills, cross-cultural communication, and technology-based innovation. Thus, Islamic education can compete with other secular education systems. To achieve this transformation, several key strategies must be systematically and integrally implemented:

1. Strengthening the Capacity of Educators and Institutions

The transformation of Islamic education must begin with improving the competency of teachers and educational staff, both in pedagogical aspects and in the utilization of digital technology in learning. Teachers are not only knowledge transmitters but also facilitators capable of encouraging students' critical and creative thinking. Teachers should not only convey knowledge but also become knowledge creators. Teachers must be able to stimulate students' minds to draw upon their various experiences and elaborate them in the learning process. Therefore, intensive training is conducted to improve teacher competence, focusing on a constructivist learning approach, which emphasizes active, reflective, and experience-based interaction in learning.²⁴ Furthermore, Islamic educational institutions also need to enhance their competitiveness and academic standards by establishing global cooperation, whether through academic exchange programs, joint research, or collaborations with leading universities in the Islamic and Western worlds. Increased teacher competence will indirectly improve the quality of learning as well.

2. Redesigning the Curriculum Based on Global Competence

The Islamic education curriculum must undergo a substantial redesign, integrating cross-cultural studies, contemporary Islamic philosophy, and digital technology-based approaches. A curriculum that focuses solely on memorization and the

²³ Asran Asran et al., "Strategi PAI Dalam Membentuk Generasi Milenial Yang Bertanggung Jawab Sosial," *Sulawesi Tenggara Educational Journal* 5, no. 1 (2025): 367–75, <https://doi.org/10.54297/seduj.v5i1.1120>.

²⁴ Oktio Frenki Biantoro and M. Akhsanudin, "The Concept of Islamic Education for Early Childhood as an Effort to Cultivate Morals," *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (2025): 57–66, <https://doi.org/10.38073/almunawwarah.v1i1.2521>.

understanding of classical texts needs to be developed to become more interdisciplinary and contextual, allowing students to understand the relevance of Islamic values in facing the challenges of the modern world.²⁵ In addition, the curriculum must also include character education based on *akhlak* (morals/ethics), leadership skills, and social entrepreneurship to prepare graduates who are not only academically intelligent but also capable of contributing to societal development holistically.

One concrete effort undertaken by institutions is to carry out annual curriculum refinements so that the curriculum remains relevant to the needs of the times. However, curriculum development must not be uprooted from its original principle: maintaining noble old values, and developing modern values for educational advancement. This aligns with Islamic teachings which desire its followers to always progress in their daily lives. The curriculum must develop this principle so that education does not get trapped in the secular current of globalization.

3. Implementation of Innovative Learning Models

Islamic education must move away from traditional, teacher-centered approaches and shift to student-centered learning models. The implementation of innovative methods such as flipped classroom, problem-based learning, and blended learning allows students to be more independent, creative, and skilled in problem-solving.²⁶ This model also aligns with the Islamic principle that encourages the active exploration of knowledge, as exemplified by classical scholars such as Al-Farabi and Ibn Khaldun. Furthermore, the utilization of artificial intelligence (AI), big data, and the Internet of Things (IoT) in the learning system can help increase teaching effectiveness and personalize learning according to students' needs.

4. Reform of Educational Policy and Infrastructure

The transformation of Islamic education cannot proceed effectively without the support of evidence-based policy. Government, educational institutions, and stakeholders must synergize in formulating policies that innovate educational methods, increase accessibility, and strengthen technology-based learning infrastructure.²⁷ These policies also need to ensure that Islamic education remains inclusive and adaptive, so it can reach various segments of society, including those in remote areas with minimal access to quality education. In addition, the development of a digital education ecosystem through investment in online learning platforms, virtual laboratories, and digital libraries will be a key factor in accelerating the transformation of Islamic education in the era of globalization.

These overall findings affirm that the transformation of Islamic education is not just an academic demand but also a strategic necessity in building an adaptive, progressive, and globally competitive Muslim generation. The success of implementing these strategies will heavily depend on the willingness of Islamic educational institutions to innovate, policy support from the government and Islamic organizations, and the active participation of the community in building a dynamic educational ecosystem. Therefore, the adoption of an education model based on the integration of Islamic values and global competence is a fundamental step in addressing the challenges of Islamic education in the era of the Industrial Revolution 4.0 and the knowledge-based society.²⁸ Thus, Islamic education will not only remain relevant in facing the changes of the times

²⁵ UNESCO, *Reimagining Our Futures Together: A New Social Contract for Education*, (UNESCO Publishing, 2021).

²⁶ S.M. Naquib Al-Attas, *Islamic Philosophy, Science, Culture, and Religion: An Illustrated History* (ISTAC, 1993).

²⁷ Harmathilda Harmathilda et al., "Transformasi Pendidikan Pesantren Di Era Modern : Antara Tradisi Dan Inovasi," *Karimiyah* 4, no. 1 (2024): 33–50, <https://doi.org/10.59623/karimiyah.v4i1.51>.

²⁸ UNESCO, *Reimagining Our Futures Together: A New Social Contract for Education*.

but also be able to become the driving force for a more advanced, innovative, and globally contributing Islamic civilization.

Implications of Global Competence Integration on Critical Thinking

The development of Islamic pedagogy through the four domains of global competence (Investigate the World, Recognize Perspectives, Communicate Ideas, and Take Action) can enhance critical thinking skills. This approach aligns with the principles of Islamic scholarship based on *ijtihad*, deep analysis, and dialectical thinking. In Islam, critical thinking is not merely a cognitive skill but part of the process of *tadabbur* (deep contemplation of God's verses), *tafakkur* (reflective thinking), and *ijtihad* (intellectual effort in understanding laws and social phenomena). Therefore, integrating Islamic pedagogy with these four domains not only addresses the challenges of globalization but also strengthens the tradition of Islamic scholarship that has developed since the classical era.

Firstly, in the domain of Investigate the World, students are invited to analyze various global issues using an Islamic approach. This process naturally trains critical thinking skills in assessing the truth of information. Islam emphasizes the importance of using sound reason and knowledge in understanding reality, as stated in QS. Al-Mujadalah [58]: 11, which mentions that those who possess knowledge will be elevated in rank. This approach is similar to the *ijtihad* method of scholars, such as,²⁹ who studied civilization with empirical and rational analysis. By habitually encouraging students to research and analyze various social phenomena through an Islamic perspective, they will possess sharper critical thinking skills in evaluating truth, understanding cause-and-effect relationships, and drawing conclusions based on evidence and facts.

Secondly, in the domain of Recognize Perspectives, students are trained to understand and appreciate various viewpoints within Islam and perspectives outside of Islam. This process strengthens critical thinking skills in assessing the validity of a thought. The Islamic tradition highly values *ikhtilaf* (differences of opinion) as part of intellectual wealth, as seen in the differences among the schools of *Fiqh* (Hanafi, Maliki, Shafi'i, and Hanbali) which remain within the Islamic framework. Al-Ghazali³⁰ emphasizes the importance of studying various perspectives deeply before accepting or rejecting a thought. By habitually encouraging students to evaluate various viewpoints in Islamic teachings and global realities, they will be better trained in analytical thinking, avoiding dogmatic mindsets, and building understanding based on strong evidence and reason.

Thirdly, in the domain of Communicate Ideas, students are taught to convey their thoughts with logical, systematic argumentation based on evidence. This is the core of critical thinking in Islam. Islam emphasizes the importance of communication with *hikmah* (wisdom) and *hujjah* (strong argument), as mentioned in QS. An-Nahl [16]: 125 about *da'wah* (preaching) with wisdom and good advice. Al-Farabi explained that logic (*mantiq*) and rhetoric (*balaghah*) are the main instruments in constructing critical and persuasive thought.³¹ By habitually encouraging students to structure and deliver arguments systematically and based on evidence, they will be better able to filter valid information, reject hoaxes, and develop thoughtful opinions in academic and social discussions.

Fourthly, in the domain of Take Action, students are trained to apply Islamic thought in solving real problems. This serves as concrete proof of applicable critical thinking. Islam not only encourages knowledge to be understood but also to be practiced, as in the concept of *amal shalih* (righteous deeds) and *da'wah bil hal* (preaching through real action). True knowledge is knowledge that benefits society and brings social change. In Islamic pedagogy

²⁹ Ibnu Khaldun, *Muqoddimah* (Princeton University Press, 2005).

³⁰ Abu Hamid Al-Ghazali, *Ihya' Ulumuddin* (Darul Ilmiah, n.d.).

³¹ Al-Farabi, "Tahsil As-Sa'adah," preprint, Majlis Dairoh al-Ma'arif, n.d.

based on global competence, students are not only trained to analyze a problem but also to find innovative solutions grounded in Islamic values. For example, in the context of the environment, students can develop an eco-Islam based program that integrates Islamic teachings with environmental sustainability practices. By habitually encouraging students to apply their knowledge in real action, they will be more reflective in their thinking, more aware of the logical consequences of a decision, and more capable of finding solutions based on rational and ethical thought.

From this explanation, it is clear that the integration of Islamic pedagogy with the four domains of global competence can systematically enhance critical thinking skills. Each domain contributes to forming an analytical, evaluative, and applicative mindset that aligns with the principles of Islamic scholarship. Therefore, the development of Islamic pedagogy based on global competence not only strengthens students' competitiveness on a global scale but also maintains the essence of Islamic scholarship which emphasizes rationality, deep analysis, and the usefulness of knowledge in real life.

Students exposed to a critical thinking-based curriculum tend to have a deeper understanding of religious texts and are able to connect Islamic teachings with complex social-cultural realities. This ability is rooted in the critical hermeneutics approach that emphasizes understanding texts within their historical, social, and cultural context. Thus, students not only understand Islamic teachings textually but also contextually, enabling them to translate religious values into responding to the challenges of the times. This approach aligns with the concept of *ijtihad* in Islam, which demands deep analysis of a problem before reaching a legal conclusion. Through the critical thinking process, students are trained not merely to accept religious teachings dogmatically but also to examine the argumentation, rationality, and implications of a religious concept in daily life.

Furthermore, a critical thinking-based approach also strengthens multicultural awareness and interfaith tolerance. This perspective is rooted in the multicultural education theory developed by Banks³² which emphasizes the importance of openness to cultural, religious, and traditional diversity as part of the educational process. In the Islamic context, this approach aligns with the concept of *tasamuh* (tolerance) which emphasizes respect for differences and building interfaith dialogue, as exemplified in the Charter of Medina.³³ Education based on critical consciousness (*conscientization*) can free individuals from closed and exclusive thinking, allowing students to interact with diverse perspectives without losing their religious identity. In addition, the social constructivism theory put forward by Vygotsky³⁴ asserts that a person's understanding develops through social interaction and shared experience. In this context, when students are given space for critical thinking and dialogue with various viewpoints, they will be better able to build a moderate and contextual religious understanding. This is also related to the *maqasid al-shariah* approach, which emphasizes the objective of Islamic law to achieve the welfare (*maslahat*) of the community in various aspects of life.³⁵ Therefore, integrating critical thinking into the curriculum not only deepens religious understanding but also shapes students' characters to be inclusive, reflective, and capable of becoming agents of change in an increasingly complex and multicultural society.

³² Banks, "Educating Citizens in a Multicultural Society."

³³ Paulo Freire, "Pedagogy of the Oppressed," in *The Community Performance Reader* (2020), <https://doi.org/10.4324/9781003060635-5>.

³⁴ L. S. Vygotsky, "Mind in Society: The Development of Higher Psychological Processes," in *Accounting in Australia (RLE Accounting)*, preprint, 2020.

³⁵ Jasir Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (IIIT, 2007).

Challenges and Strategic Implications of Islamic Education Transformation

The transformation of Islamic education towards a global competence-based approach is a conceptual necessity in facing the complexity of global social, technological, and economic changes. However, there are fundamental challenges that need critical examination, including limitations of human and financial resources, resistance from conservative policymakers, and a lack of pedagogical training for educators in implementing approaches based on critical thinking and global competence.³⁶ Comparative studies show that Islamic educational institutions that successfully adopt a global paradigm tend to have progressive policy support as well as an educational infrastructure that allows for cross-cultural and cross-disciplinary collaboration.

Conceptually, Islamic education emphasizes *tarbiyah* as the process of developing students' character and intellect holistically. This approach refers to the Integrated Holistic Education System (IHES) model, which stresses the integration of Islamic values with the development of 21st-century skills, such as critical thinking, digital literacy, and multicultural awareness.³⁷ However, the implementation of this educational transformation faces significant challenges, especially in the context of an education system that is still based on conservative textualism.³⁸ This challenge becomes even more complex in the context of developing countries, where access to quality educational resources is still limited and education policies are often reactive rather than strategic.³⁹

CONCLUSION

The transformation of Islamic pedagogy in the global era is a necessity that must be carried out by Islamic institutions to actively participate in addressing various developments in science and technology within the context of Islamic education. Islamic pedagogy should not only preserve classical heritage but must also adopt modern approaches so that students not only have a strong foundation of values but can also respond to various modernizations. The research results indicate that the transformation of Islamic pedagogy must start from a mature concept, such as: (1) strengthening critical thinking in learning Islamic values; (2) multicultural approach in Islamic pedagogy; (3) strengthening digital literacy and technology-based *da'wah*; and (4) implementing Islamic values in global social solutions. The strategies used are: (1) increasing the capacity of educators and institutions; (2) redesigning the curriculum based on global competence; (3) implementing innovative learning models; and (4) reforming educational policy and infrastructure. Therefore, the integration of Islamic pedagogy with these four domains not only addresses the challenges of globalization but also strengthens the tradition of Islamic scholarship that has developed since the classical era.

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³⁶ Sam Harris, *Islam and the Future of Tolerance: A Dialogue* (Harvard University Press, 2015), <https://doi.org/10.4159/9780674737044>.

³⁷ Saepudin Mashuri et al., "Spiritual Base Of Pesantren For Building Multicultural Awareness In Indonesia Context," *Jurnal Ilmiah Islam Futura* 24, no. 1 (2024): 1, <https://doi.org/10.22373/jiif.v24i1.17141>.

³⁸ Ervan Nurtawab and Dedi Wahyudi, "Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institution," *Studia Islamika* 29, no. 1 (2022), <https://doi.org/10.36712/sdi.v29i1.17414>.

³⁹ Gatot Krisdiyanto et al., "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Tarbawi: Jurnal Ilmu Pendidikan* 15, no. 1 (2019), <https://doi.org/10.32939/tarbawi.v15i1.337>.

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