



Informatization and Paradigm Change in Islamic Higher Education

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DOI: 10.38073/nidhomiyyah.v6i1.2112

Received: November 2024

Accepted: December 2024

Published: January 2025

Abstract :

Islamic higher education currently faces significant challenges due to the transformation of information technology and digitalization, which have the potential to erode Islamic identity. The goal of this study is to examine the integration of informatization into Islamic higher education and pinpoint the necessary paradigm shifts for cultivating graduates with robust character and professional skills. The study employs a qualitative approach, incorporating phenomenology and documentation techniques, to comprehensively collect and analyze data. The results of the study indicate that the application of technology in the curriculum, teaching methods, and academic administration can improve efficiency and effectiveness without neglecting fundamental Islamic values. We recommend Islamic higher education to revitalize scientific traditions, build international collaborations, and adopt a multidisciplinary approach to effectively address modern challenges. This study makes an important contribution by emphasizing the need for a balance between innovation and Islamic values in producing graduates who are not only excellent in academic aspects but also have high social and moral awareness and are able to make real contributions to society.

Keywords: *Informatization, Educational Paradigm, Paradigm Change, Islamic Higher Education.*

Abstrak :

Pendidikan tinggi Islam saat ini menghadapi tantangan signifikan akibat transformasi teknologi informasi dan digitalisasi, yang berpotensi mengikis identitas keislaman. Penelitian ini bertujuan untuk menganalisis bagaimana informatisasi dapat diintegrasikan dalam pendidikan tinggi Islam dan mengidentifikasi perubahan paradigma yang diperlukan untuk mengembangkan lulusan yang memiliki karakter kuat dan keterampilan profesional. Metode yang digunakan mencakup pendekatan kualitatif dengan fenomenologi serta teknik dokumentasi untuk mengumpulkan dan menganalisis data secara menyeluruh. Hasil penelitian menunjukkan bahwa penerapan teknologi dalam kurikulum, metode pengajaran, serta administrasi akademik dapat meningkatkan efisiensi dan efektivitas, tanpa mengabaikan nilai-nilai Islam yang fundamental. Disarankan agar pendidikan tinggi Islam melakukan revitalisasi tradisi ilmiah, membangun kolaborasi internasional, dan mengadopsi pendekatan multidisiplin untuk secara efektif mengatasi tantangan modern. Penelitian ini memberikan kontribusi penting dengan menekankan perlunya keseimbangan antara inovasi dan nilai-nilai Islami dalam menghasilkan lulusan yang tidak hanya unggul dalam aspek akademik, tetapi juga memiliki kesadaran sosial dan moral yang tinggi, serta mampu memberikan kontribusi nyata bagi masyarakat.

Kata Kunci: *Informatisasi, Paradigma Pendidikan, Perubahan Paradigma, Pendidikan Tinggi Islam*

INTRODUCTION

Allah SWT has given advantages that distinguish humans from other creatures, with the main gift being the ability to have knowledge, reason, will, and energy, as well as the ability to distinguish between good and bad. This privilege begins at the origin of its creation. The creation of humans from soil, blood, and tissue gave rise to various drives, senses, and desires. Furthermore, the interdependent physical and spiritual structure of humans, along with their inherent potentials, demonstrate their status as the purest species in the universe (*ahsan al-taqwin*), holding a pivotal role as both Allah's servant and humanity's caliph.¹

The process of human cultural development drives civilization towards continuous progress, in line with the development of the times. Education is essential for this advancement, as it fosters human growth in terms of creativity, emotions, and willpower, while also advancing society and its constituents. Human education has evolved from a very simple (primitive) form, when humans still lived in limited conditions and were focused on survival, to a more complex form that is comparable to methods, goals, and models adjusted to the development of contemporary society.

According to the National Education System outlined in Law Number 20 of 2003 and the National Education Standards Agency (BSNP), the goal of national education is to awaken the ability of students as noble, pious, healthy, knowledgeable, skilled, creative, independent, and democratic citizens. This nation is heading toward a much better civilization and improvement thanks to structured education. On the other hand, ineffective implementation of education leads to a waste of time, money, and talent, without yielding meaningful results. This means that the implementation of the education system at the national level significantly influences the progress or decline of the nation.

The goals of education and education emphasize three main aspects: cognitive, affective, and psychomotor. Currently, the most significant factor influencing learning outcomes is cognitive, as it impacts perception, understanding, and thinking processes.² On the other hand, affective and psychomotor aspects play a complementary role that also determines the level of success achieved by students in school. Furthermore, to ensure that Indonesian education aligns with humanist values and Islamic teachings, educators can achieve this by enhancing various student abilities, including faith, character, personality, and talent.³ Culturally, education always operates within a similar framework of roles, functions, and goals, which include elevating and maintaining human dignity, particularly in the transfer of knowledge and values. Knowledge obtained through scientific methods and prophetic methods will ultimately lead to the achievement of Islamic values.⁴

¹ Alisyah Pitri, Hapzi Ali, and Kasful Anwar Us, "Faktor-Faktor Yang Mempengaruhi Pendidikan Islam: Paradigma, Berpikir Kesisteman Dan Kebijakan Pemerintah (Literature Review Manajemen Pendidikan)," *Jurnal Ilmu Hukum, Humaniora Dan Politik* 2, no. 1 (January 30, 2022): 23–40, <https://doi.org/10.38035/jihhp.v2i1.854>.

² Rizki Pramita Yulianti, Epi Supriani Siregar, and Ikhwan Mahfud Hidayat, "Pengaruh Motivasi Belajar Dan Kemampuan Kognitif Terhadap Kinerja Siswa," *Jurnal Ilmiah KORPUS* 6, no. 2 (September 4, 2022): 117–28, <https://doi.org/10.33369/jik.v6i2.23411>.

³ Difa Zalsabella P, Eka Ulfatul C, and Moh Kamal, "Pentingnya Pendidikan Agama Islam Dalam Meningkatkan Nilai Karakter Dan Moral Anak Di Masa Pandemi," *Journal of Islamic Education* 9, no. 1 (July 11, 2023): 43–63, <https://doi.org/10.18860/jie.v9i1.22808>.

⁴ Amir Husin et al., "Peran Pendidikan Islam Dalam Pembentukan Karakter Religius Peserta Didik Melalui Pendidikan Islam Berbasis Kisah-Kisah Dalam Al-Quran Di Era Disrupsi," *Mitra PGMI: Jurnal Kependidikan MI* 9, no. 2 (2023): 194–205, <https://doi.org/10.46963/mpgmi.v9i2.1134>.

Enhancing the intelligence of the nation's life is the primary focus of national development in the education sector. The government's education policy and its implementation in the field heavily influence the achievement of this goal. The study of education politics includes government education policy, also known as education policy. Education policy itself is a study of the relationship between the goals of education set and the methods to achieve them.⁵

Islamic higher education has a crucial role in shaping the younger generation, who not only excel academically but also have a strong Islamic character and participate in society. Islamic higher education must adapt to stay relevant in the era of globalization and rapid social transformation. The main challenges in this regard include improving the quality of education, curriculum relevance, adaptation to technology, and strengthening research and innovation that supports the advancement of science in accordance with Islamic values. However, in reality, many Islamic universities still face various limitations, such as a limited number and quality of teaching staff, inadequate facilities, and restricted access to the latest learning resources. This frequently poses a barrier to the growth and development of these institutions. Therefore, we need management that not only effectively manages existing resources but also presents innovative and transformative solutions. A managerial approach based on the development of transformative Islamic higher education is becoming increasingly important, because it does not only emphasize administrative aspects but also leads to a paradigm shift in teaching, research, and community service.⁶

Information technology advances have driven global transformation, significantly impacting various sectors of life, including higher education. In the midst of the digital revolution, Islamic higher education faces the challenge of adapting to these changes. Informatization, which refers to the integration of information technology in the management, learning, and research processes, is one of the main keys in supporting the sustainability and competitiveness of Islamic higher education institutions. This process not only affects the way institutions work, but also the basic paradigms that underlie them.

The paradigm of Islamic higher education has so far been based on a traditional approach that emphasizes the transfer of knowledge and Islamic values. However, the development of the information age has changed society's needs and expectations for college graduates. Currently, Islamic higher education is required to not only produce individuals who have a deep understanding of religion but also are able to contribute to a technology- and information-based society. This change necessitates an updated approach that is more dynamic and contextual.

The application of informatization in Islamic higher education opens up numerous opportunities to increase effectiveness and efficiency in management and teaching. Some real examples of applied innovations include the implementation of the Learning Management System (LMS), the use of big data for educational needs analysis, and the development of a digital-based curriculum. However, this process also raises a number of challenges, including gaps in access to technology, human

⁵ Fadiyah Elwijaya, Vivi Mairina, and Nurhizrah Gistituati, "Konsep Dasar Kebijakan Pendidikan," *JRTI (Jurnal Riset Tindakan Indonesia)* 6, no. 1 (June 30, 2021): 67, <https://doi.org/10.29210/3003817000>.

⁶ 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 (February 7, 2020): 75-99, <https://doi.org/10.31538/nzh.v3i1.491>.

resource readiness, and the need to reorient the institutional vision to align with the information era.

Previously, there have been many studies explaining the paradigm of Islamic education, such as research by Rosyad and Maarif,⁷ Pitri et al.,⁸ Sembiring et al.,⁹ Fadhilah and Hudaidah,¹⁰ Afiana et al.,¹¹ Muthohar et al.,¹² and research by Nasir et al.¹³ Overall, these studies discuss the paradigm of Islamic education in general and have not specifically addressed Islamic higher education, especially those related to informatization.

Furthermore, this paradigm shift not only impacts the technical aspects but also the philosophical aspects of Islamic higher education. A fundamental question confronts Islamic higher education: how to harmonize Islamic spiritual and moral values with the technologically driven demands of modernity? In other words, Islamic higher education must find a balance between preserving the rich tradition of Islamic scholarship and responding innovatively to developments in the era.

RESEARCH METHOD

This study employs a qualitative approach, specifically a phenomenological approach. We need an appropriate method, such as the documentary method, to obtain valid information. This method involves the collection and analysis of various types of documents, such as written documents, images, works, and electronic documents. We then analyze, compare, and synthesize the obtained documents into a structured, comprehensive, and integrated study. Documentary studies do not only focus on collecting or recording quotations from various documents but also on an in-depth analysis of their content.

RESULT AND DISCUSSION

Informatization in Islamic Higher Education

Islam emphasizes the importance of education as a means to increase knowledge and advance society. Every Muslim considers education as a fundamental right, and views knowledge as a pathway to a closer relationship with Allah. The Islamic view of knowledge encompasses both religious and scientific aspects, and Islam encourages the development of knowledge that can benefit individuals and society. The balance between worldly and spiritual knowledge is

⁷ Rosyad and Maarif.

⁸ Pitri, Ali, and Anwar Us, "FAKTOR-FAKTOR YANG MEMPENGARUHI PENDIDIKAN ISLAM."

⁹ Irvan Mustofa Sembiring et al., "Pendidikan Agama Islam Berwawasan Global Sebagai Dasar Paradigma Dan Solusi Dalam Menghadapi Era Society 5," *Innovative: Journal Of Social Science Research* 4, no. 2 (March 6, 2024): 305–14, <https://doi.org/10.31004/innovative.v4i2.9433>.

¹⁰ Zahra Hana Fadhilah and Hudaidah Hudaidah, "Paradigma Baru Pendidikan Islam Kontemporer Di Indonesia," *PARAMUROBI: JURNAL PENDIDIKAN AGAMA ISLAM* 4, no. 1 (June 10, 2021): 79–94, <https://doi.org/10.32699/paramurobi.v4i1.1787>.

¹¹ Iffah Okta Afiana, Alfiana Ghani, and Mardiyah, "Paradigma Dan Esensi Manajemen Hubungan Masyarakat Dalam Pendidikan Islam," *Southeast Asian Journal of Islamic Education Management* 4, no. 1 (August 30, 2023): 115–30, <https://doi.org/10.21154/sajiem.v4i1.171>.

¹² Ahmad Muthohar et al., "Shifting the Scientific Paradigm for the Transformation of Higher Education: Experience at State Islamic University (UIN) in Indonesia," *Tuning Journal for Higher Education* 11, no. 1 (November 30, 2023): 65–102, <https://doi.org/10.18543/tjhe.2483>.

¹³ Muhammad Nasir, Yatin Mulyono, and Luvia Ranggi Nastiti, "Reconstructing Distinction Pattern of Science Education Curriculum in Indonesian Islamic Universities: An Integrated Paradigm for Science and Religion," *Journal of Turkish Science Education* 17, no. 1 (March 2020): 11–21, <https://doi.org/10.36681/tused.2020.10>.

central to the Islamic view of knowledge.¹⁴

Islamic education plays a crucial role in the formation of individual and community character and morals, especially in countries with the largest Muslim populations. The main focus of Islamic education is not only on mastering cognitive aspects but also on the formation of morals and personality based on Islamic values. A new paradigm must replace the Islamic education paradigm that has evolved since the Middle Ages, emphasizing the mechanical method of memorizing religious texts. We should not view Islamic education solely as a means of transmitting culture from one era to the next, which is often passive and receptive. Instead, Islamic education must develop the ability of students to be more active, creative, and have a spirit of building.¹⁵

Informatization in Islamic higher education refers to the process of adapting Islamic higher education institutions to the information age characterized by the development of digital technology. This concept involves the use of information technology to support the learning process, research, and management of institutions. In the context of Islamic education, informatization not only aims to increase efficiency and effectiveness but also to ensure that Islamic values remain at the core of every technological innovation implemented.¹⁶

One of the main elements in informatization is the integration of digital technology into the curriculum of Islamic higher education. Technologies such as Learning Management Systems (LMS) enable digital-based learning management, while the use of artificial intelligence (AI) and big data can provide in-depth insights into students' learning needs. This digital-based curriculum includes more adaptive, interactive, and personalized learning so that it is able to meet the demands of 21st-century education.

The information era is driving changes in teaching and research methods in Islamic higher education. Traditional methods, which are generally face-to-face, are now shifting toward online learning, including platforms such as MOOCs (Massive Open Online Courses) that enable access to learning without geographical boundaries. Additionally, researchers can now collaborate virtually using video conferencing technology and cloud computing, thereby expanding global collaboration opportunities.

Digitalization is also transforming the management of academic administration in Islamic higher education. Digital systems are now replacing manual processes like student registration, grade management, and performance reporting. This not only speeds up the administrative process but also increases transparency and accuracy. Technology-based administrative systems facilitate enhanced data integration, facilitating strategic decision-making at the institutional level.

Paradigm Changes in Islamic Higher Education

In the 21st century, creativity and innovation are essential elements in achieving effectiveness and strong strength. Every college head needs a leader in this era to compete quickly and effectively with other institutions. Skills and innovation

¹⁴ Siti Nur'aini, "Keseimbangan Antara Islam Dan Sains: Analisis Konsep Islamisasi Ilmu Perspektif Ismail Raji Al Faruqi," *Al-Fiqh* 1, no. 1 (March 19, 2023): 1-10, <https://doi.org/10.59996/al-fiqh.v1i1.89>.

¹⁵ Pitri, Ali, and Anwar Us, "FAKTOR-FAKTOR YANG MEMPENGARUHI PENDIDIKAN ISLAM."

¹⁶ Dilla Safira Adzkiya and Maman Suryaman, "Penggunaan Media Pembelajaran Google Site Dalam Pembelajaran Bahasa Inggris Kelas V SD," *Educate: Jurnal Teknologi Pendidikan* 6, no. 2 (July 3, 2021): 20, <https://doi.org/10.32832/educate.v6i2.4891>.

are the main sources of competitive advantage for organizations in this century. We need a leader who understands and is interested in integrating innovation into the organization to implement this strategy effectively. Innovation is a concrete manifestation of creativity.¹⁷ The implemented curriculum integrates religious knowledge and general knowledge, with an emphasis on developing student character. The teaching methods applied integrate the latest learning technology, as well as problem-solving approaches and case studies that are relevant in society and the world of work.

The humanization paradigm underscores the significance of education that prioritizes human and spiritual values alongside technological advancements. In the context of Islamic higher education, humanization is an effort to ensure that the integration of information technology does not eliminate the essence of education as a process of forming human character. Islamic higher education aims to produce individuals who are not only intellectually intelligent but also have noble morals, empathy, and social awareness. Thus, the use of technology must be directed to support the development of human quality holistically, not just as a tool for the efficiency of the teaching and learning process.¹⁸

Islamization of science is an effort to integrate Islamic values into modern science, creating harmony between science and religion. This process involves reinterpreting science based on Islamic teachings without ignoring established scientific methods. Islamic higher education has a significant responsibility to produce science that is not only relevant to the needs of the times but also in line with sharia principles. This approach aims to shape a generation of Muslim scientists capable of addressing contemporary challenges with faith-based solutions.

In the era of globalization, Islamic higher education cannot run exclusively. The paradigm of global collaboration requires Islamic educational institutions to actively build international networks through academic cooperation, joint research, and student exchanges. This step not only increases competitiveness but also broadens the horizons of students and lecturers toward global issues. International cooperation provides access to the latest knowledge and technology, which can enrich the quality of Islamic higher education. Furthermore, this collaboration serves as a platform to positively and inclusively introduce Islamic values to the global community.

Multidisciplinary and interdisciplinary approaches are increasingly relevant in facing the complexity of social problems in the modern era. Islamic higher education needs to encourage the integration of various disciplines to create comprehensive solutions. For instance, the integration of Islamic studies with technology, economics, and social sciences can tackle issues like poverty, the digital divide, and global conflict. This approach not only enhances the curriculum but also fosters critical and creative thinking skills in students, enabling them to make a positive impact on society.

The paradigms of humanization, Islamization of knowledge, global collaboration, and multidisciplinary and interdisciplinary approaches serve as important pillars in the transformation of Islamic higher education. Together, these

¹⁷ Rita Sahara Munte et al., "Isu-Isu Global Pendidikan Multikultural Dan Inklusif World Class Education (WCE)," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 7, no. 4 (September 9, 2024): 12812904–12812904, <https://doi.org/10.31004/jrpp.v7i4.34249>.

¹⁸ Sembiring et al., "Pendidikan Agama Islam Berwawasan Global Sebagai Dasar Paradigma Dan Solusi Dalam Menghadapi Era Society 5."

paradigms create a framework for producing graduates who are not only competent in their fields but also have moral integrity and global awareness. We expect Islamic higher education to become a pioneer in building a just, inclusive, and sustainable civilization through innovation based on Islamic values and technological advances.¹⁹

We implement new concepts in our work, solve problems, and execute innovative actions. The following parameters demonstrate this innovation: (a) a desire to learn new things, (b) efforts to find better opportunities or methods in work, (c) self-confidence in task execution, and (d) openness to new constructive ideas.²⁰ The Independent Curriculum aims to develop the potential, interests, and talents of students by focusing on essential materials, character, and individual competencies. The concept of contextual learning, which connects theory with real-life practices, is an important element in achieving relevant education.²¹

Challenges and Opportunities in the Transformation of Islamic Higher Education

Globalization has facilitated a significant exchange of ideas, technology, and culture. However, for Islamic higher education, globalization also presents challenges in the form of the secularization of values, which can obscure Islamic identity during the learning process. This could potentially lead Islamic higher education institutions, which fail to incorporate Islamic values into their curriculum, to lose their appeal and uniqueness in comparison to secular ones. Therefore, Islamic higher education needs to strengthen its approach based on Islamic spiritual and moral values while adapting to the demands of modernity. The proposed strategic solutions include developing a curriculum based on the integration of science and religion and strengthening internationalization programs without compromising Islamic principles.

The digital divide is one of the biggest challenges for Islamic higher education in the information age. This is in line with research by Jayanthi and Dinaseviani, which found significant disparities in access to technology between institutions in urban and rural areas.²² Islamic higher education institutions located in remote areas often face infrastructure, human resources, and funding constraints to adopt modern technology. To overcome this, affirmative policies such as technology subsidies and digital training for teaching staff are important steps. In addition, the development of low-cost, cloud-based learning platforms can be a solution to bridge this access gap.

On the other hand, the digital era offers numerous opportunities for Islamic higher education to improve the quality of learning and research. The application of online learning technologies such as Massive Open Online Courses (MOOCs) and AI-based platforms has enabled institutions to reach a wider audience.²³ In addition,

¹⁹ Segaf Baharun and Muhamad Solehudin, "Artificial Learning Environment and Learning Independence in Arabic Learning: Mediating Effect of Learning Creativity," *Eurasian Journal of Educational Research* 104, no. 104 (2023): 283-302.

²⁰ Asrulla Asrulla et al., "Tantangan Pemberdayaan Sumber Daya Manusia Di Madrasah Studi Kasus Madrasah Aliyah Plus Keterampilan Hasanah Pekanbaru," *Journal of Education Research* 5, no. 4 (November 8, 2024): 5336-53.

²¹ Khoirul Huda, "Penggunaan Contextual Teaching And Learning Pada Mata Kuliah Reading Bagi Peserta Didik Pendidikan Bahasa Inggris," *JALIE; Journal of Applied Linguistics and Islamic Education* 7, no. 01 (March 16, 2023): 113-32.

²² Ria Jayanthi and Anggini Dinaseviani, "Kesenjangan Digital dan Solusi yang Diterapkan di Indonesia Selama Pandemi COVID-19," *JURNAL IPTEKKOM Jurnal Ilmu Pengetahuan & Teknologi Informasi* 24, no. 2 (December 31, 2022): 187-200, <https://doi.org/10.17933/iptekom.24.2.2022.187-200>.

²³ Thomas Wahyu Prabowo Mukti et al., "Pelatihan Penggunaan AI Dalam Pengajaran Bahasa Inggris Bagi

big data and Internet of Things (IoT)-based research enable Islamic higher education to contribute to technological innovation while maintaining Islamic values. For example, the development of an AI-based Qur'an learning application has become one of the innovations that combines modern technology with Islamic spirituality.

Contribution of Islamic Higher Education to Civilization

The classical Islamic scientific tradition reflects the intellectual glory of the golden age of Islam that combined science and spirituality. Scholars such as Al-Farabi, Ibn Sina, and Al-Ghazali showed how Islamic values can coexist with scientific exploration. Thus, Islamic higher education needs to revitalize this tradition by utilizing classical works to provide new perspectives on modern challenges.²⁴ For instance, today's multidisciplinary approach can apply Ibn Khaldun's concept of integrating religious knowledge and science. This revitalization not only preserves the intellectual heritage of Islam but also provides a unique framework for dealing with global dynamics.

Islamic higher education has a significant role in supporting the sustainable development goals (SDGs). Research by Chairy et al. found that many of the values in the SDGs, such as poverty eradication, inclusive education, and social justice, are in line with Islamic principles.²⁵ Islamic higher education can contribute by developing study programs and research that focus on these issues.

The concept of Ulul Albab, as mentioned in the Qur'an, refers to a generation that has a deep understanding of worldly and hereafter knowledge. Islamic higher education plays an important role in shaping this generation by providing a learning environment that supports intellectual, spiritual, and moral development. This is because an approach based on the integration of knowledge and faith enhances students' understanding of the multidimensional concepts of life, including social responsibility and leadership.²⁶ A curriculum that emphasizes the combination of modern knowledge and Islamic tradition can produce graduates who are not only competent in the professional field but also contribute positively to society.

We face various opportunities and challenges in revitalizing the Islamic scientific tradition, contributing to the SDGs, and forming the Ulul Albab generation. The digital era provides a wonderful opportunity to spread classical Islamic thought through online platforms and expand access to education. However, challenges such as the gap in access to technology, lack of competent human resources, and resistance to change are often obstacles. Therefore, collaboration between the government, academics, and Islamic organizations is important to overcome these challenges, including by increasing funding and training human resources.

Islamic higher education has a strategic role in reviving the Islamic scientific tradition, supporting the SDGs agenda, and building the Ulul Albab generation. This revitalization effort requires the integration of Islamic values with modern innovation to create solutions that are relevant to the needs of the times. Through global collaboration, a multidisciplinary approach, and technological development,

Guru MGMP Bahasa Inggris Kabupaten Bantul," *Madaniya* 5, no. 3 (August 26, 2024): 859-69, <https://doi.org/10.53696/27214834.855>.

²⁴ Itsna Noor Laila, "Tipologi Pemikiran Pendidikan Islam Di Indonesia," *EDUSIANA Jurnal Manajemen Dan Pendidikan Islam* 9, no. 2 (September 28, 2022): 132-54, <https://doi.org/10.47077/edusiana.v9i2.229>.

²⁵ Ach Chairy, Istiqomah Istiqomah, and Atika Cahya Fajriyati Nahdiyah, "Sustainable Development Goals (SDGs) Dan Pendidikan Islam Di Perguruan Tinggi: Sinergi Untuk Masa Depan," *ACADEMIA: Jurnal Inovasi Riset Akademik* 4, no. 3 (December 2, 2024): 124-34, <https://doi.org/10.51878/academia.v4i3.3631>.

²⁶ Zaenal Abidin, "Faktor Yang Mempengaruhi Dalam Pendidikan Islam: Paradigma, Berpikir Dan Kesisteman," *JURNAL MANAJEMEN PENDIDIKAN DAN ILMU SOSIAL* 1, no. 2 (2020): 698-713.

Islamic higher education can contribute significantly to building a sustainable and equitable civilization.

CONCLUSION

The information and digitalization era is transforming Islamic higher education. Informatization is not just an option but a strategic necessity so that Islamic higher education institutions can remain relevant and competitive. This process involves the integration of digital technology in learning, research, and academic administration. However, it is important to emphasize that the institution's use of technology must adhere to Islamic values, not only to enhance efficiency but also to fortify its spiritual and moral identity. technological advances with the holistic essence of Islamic education.

The transformation of the Islamic higher education paradigm also includes the revitalization of the classical Islamic scientific tradition, which can provide a unique perspective in facing the challenges of globalization and secularization. By integrating Islamic values into modern science, Islamic higher education can offer an alternative approach that is relevant to global issues, including sustainable development. In this context, the Ulul Albab generation becomes a strategic goal, namely to produce graduates who not only master modern science but also have a deep understanding of Islamic teachings and social responsibility.

Ultimately, the success of the informatization process and the paradigm shift in Islamic higher education depends heavily on global collaboration, multidisciplinary innovation, and strengthening institutional capacity. Islamic higher education needs to address challenges such as the digital divide and resistance to change with inclusive and sustainable policies. Through these steps, Islamic higher education can play a central role in creating a just, inclusive, and universal Islamic-value-based civilization.

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