

The Role of Islamic Education Policy in the Formation of the Nation's Character in the Era of Globalization

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Abstract. This research aims to see how Islamic education policies play a role in shaping the character of the nation in the era of globalization. The method used is qualitative by studying books and other sources. The findings show that Islamic education policies play an important role as the basis of national morality and identity in the midst of many foreign cultural influences. The implementation of this policy needs to combine religious values with skills needed in the 21st century, such as critical thinking skills and the ability to use technology. Flexible ways are needed to keep Islamic education relevant, including strengthening the curriculum and teachers' abilities. In this way, Islamic education is expected to produce a generation that has a strong character, is able to compete, and still upholds the values of Islamic teachings.

Keywords: Islamic education policy, character, globalization, religious values, education.

INTRODUCTION

The era of globalization brought about very rapid changes in technology, information, and the way people interact. These changes have an impact on the way people think and behave, especially young people. This makes the world of education must be more than just teaching science. Education must also focus on building strong character and based on moral values. Islamic education has an important

position in facing these challenges because it teaches good morals, a balance between thinking and spirituality, and responsibility to society.

Learning always develops following changes in people's lives. Currently, Indonesia is moving from a farming society to a society that focuses more on industry, even moving towards a society that is heavily influenced by technology and information. In this situation, it is important for education to always adapt to the changing needs of society¹. The basis of education is to transfer values, knowledge, and skills from parents to children so that they can play a good role in society. So, when we discuss Islamic education, there are two sides involved: teaching students to behave in accordance with Islamic values or ethics and teaching about various aspects of Islam that include understanding religious teachings².

Islamic education policies in Indonesia aim to strengthen students' religious values, ethics, and personality through curriculum, teaching methods, and educational management in accordance with national goals. However, in this global era, the policy must face problems such as the influence of foreign cultures, declining morals, and a focus on material goods. Therefore, we need to make policies that are more flexible and relevant, but still do not change the basic principles of Islamic education.

This research wants to see how Islamic education policies can help build the nation's character and strategies to implement it so that it continues to run well in the midst of world changes. Thus, Islamic education is expected to produce a generation with strong character, critical thinking, good competition, and still adhering to the important values of the nation.

RESEARCH METHODS

This study uses a qualitative approach with the library research method to analyze the role of Islamic education policy in shaping the nation's character in the era of globalization. This approach was chosen because the focus of the research is related to conceptual studies, document analysis, and interpretation of the theories, policies, and thoughts of Islamic education figures. This approach was chosen because it is in accordance with the nature of normative studies that focus on the concepts of Islamic law and their implementation in the modern context³. Data analysis uses content analysis with steps: reducing data, grouping themes, and then interpreting meanings to produce conclusions about the position, values, and strategies of Islamic education policies. Validity is maintained through triangulation

¹ H.A.R Tilaar, *Manajemen Pendidikan Nasional: Kajian Pendidikan Masa Depan*, 1992.

² A. Malik Fadjar, *Holistika Pemikiran Pendidikan*, 2024, <https://inlislite.uin-suska.ac.id/opac/detail-opac?id=654>.

³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, 2021.

of sources by comparing various references to ensure consistency and accuracy of information.

RESULTS AND DISCUSSION

The Position of Islamic Education in the Era of Globalization

Islamic education has a strategic position in the era of globalization because it serves as the basis of the nation's morals and identity in the midst of the rapid flow of global values, culture, and ideology. Globalization, marked by the acceleration of information technology and cross-cultural interaction, has created challenges in the form of moral crises, cultural homogenization, and competitive pressures on the younger generation⁴. In this context, Islamic education exists not only as a transfer of religious knowledge, but as a character formation system that integrates the values of morality, spirituality, and critical thinking⁵. Through curriculum policies that combine religious science and modern science, as well as strengthening religious moderation as a national education orientation, Islamic education is able to carry out the dual function of maintaining the moral integrity of the nation while preparing students to face global competition⁶. Therefore, the position of Islamic education in the era of globalization is not only protective but also transformative, becoming a driving force for progress that is rooted in Islamic values and relevant to the dynamics of world civilization⁷.

Islamic Education Policy and Character Building

Islamic education policy has a central role in shaping the nation's character because it places religious values as the basis for the development of morals, ethics, and integrity of students. Through a curriculum integration policy that combines religious education and general education, the government seeks to ensure that character formation is not only normative, but also applicable in the social life of the community⁸. The program to strengthen character education in madrassas and Islamic boarding schools also emphasizes religious moderation, tolerance, discipline, and responsibility as core values relevant to the challenges of globalization⁹. In addition, the policy of improving the competence of Islamic education teachers is an important element, because teachers are the main actors who transform these values through examples and humanist learning methods¹⁰. Thus, Islamic education policy functions not only as an instrument of religious teaching, but also as a national strategy in building a generation that is moral, has a strong national identity, and is able to adapt to global dynamics¹¹.

⁴ H. A. R. Tilaar, *Social and educational change*, 2002.

⁵ A. Azra, *Islamic Education: Tradition and Modernization*, 2015.

⁶ Ministry of Religion of the Republic of Indonesia, *Religious Moderation*, 2020.

⁷ Jusuf Mujib, Abdul & Mudzakir, *Ilmu Pendidikan Islam*, 2018.

⁸ Kementerian Agama RI, *Kementerian Agama RI. (2019)*, 2019.

⁹ Kementerian Agama RI, *Moderasi Beragama. Jakarta*, 2020.

¹⁰ Jusuf Mujib, Abdul & Mudzakir, *Ilmu Pendidikan Islam*, 2018.

¹¹ A Azra, *Pendidikan Islam: Tradisi Dan Modernisasi* (Jakarta: Kencana, 2015).

The Main Values of Islamic Education in Character Building

The main values taught in Islamic education have a fundamental contribution to the formation of the nation's character because they are rooted in moral principles derived from the Qur'an, Hadith, and Islamic intellectual traditions. Islamic education emphasizes the values of moral character such as honesty, trust, discipline, hard work, and responsibility as the foundation for the formation of ethical behavior in social life¹². In addition, the concept of religious moderation (*wasathiyah*) is a key value that leads students to be tolerant, respect differences, and reject all forms of extremism, an important value in maintaining social cohesion in a pluralistic global era¹³. Another value that is no less important is Islamic humanism, which places human dignity at the center of education and encourages mutual respect, empathy, and justice in social¹⁴ interactions. On the other hand, Islamic education also instills global competencies, such as critical thinking skills, digital literacy, communication, and collaboration, as a form of integrating religious values with the demands of the times¹⁵. Thus, these values form a complete and relevant character framework for the younger generation in facing the dynamics of globalization without losing Islamic and national identity.

Strategies for the Implementation of Islamic Education Policies in the Era of Globalization

The implementation of Islamic education policies in the era of globalization requires the integration of Islamic values and 21st-century competencies so that education is able to form a generation with character, adaptiveness, and competitiveness. Globalization presents challenges in the form of cultural penetration, information technology developments, and shifting values that can affect students' personalities if not addressed critically¹⁶. Therefore, the main strategy that must be carried out is to strengthen the Islamic character-based curriculum with a contextual approach, namely linking the moral teachings and values of the Qur'an with the digital socio-cultural reality¹⁷. In addition, strengthening the capacity of educators is key, especially in the use of technology, active learning methods, and transformative pedagogy that emphasizes the integration of faith–science–charity¹⁸. Policy implementation also requires collaboration between educational institutions, families, and communities to build an Islamic education ecosystem that is responsive to global trends but still based on sharia principles. With this strategy, Islamic education is not only able to maintain identity, but also to become an agent of change and a moral pillar in the ever-evolving global dynamics

¹² Jusuf Mujib, Abdul & Mudzakir, *Islamic Education* (Jakarta: Kencana, 2018).

¹³ Ministry of Religion of the Republic of Indonesia, *Religious Moderation* (Jakarta: Agency for Research and Development and Training, 2020).

¹⁴ Harun Nasution, *Rational Islam* (Jakarta: UI Press., 1995).

¹⁵ A Amin, *Pendidikan Islam Dan Tantangan Global* (Jakarta: Kencana, 2021).

¹⁶ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 2012).

¹⁷ Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam Di Indonesia* (Jakarta: Kencana, 2018).

¹⁸ Muhaimin, *Reformasi Pendidikan Islam* (Bandung: Remaja Rosdakarya, 2011).

CONCLUSION

Islamic education plays a strategic and transformative role in the era of globalization which serves as the foundation for the formation of a nation's character that has moral integrity, Islamic identity, and is able to adapt to global demands. Through curriculum policies that integrate Islamic values such as morality, religious moderation, and humanism with 21st-century competencies, Islamic education is not only protective against the negative impacts of globalization but also becomes a driving force that prepares the younger generation to compete globally without losing their identity. Its implementation is strengthened through collaborative strategies between educational institutions, families, and communities, as well as teacher capacity building, so that Islamic education can remain relevant as a moral guardian as well as an agent of change in the dynamics of global civilization.

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