The Influence of Globalization on the Innovation of Islamic Education Curriculum

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ARTICLE INFO	ABSTRACT
	This research examines the impact of globalization on innovation in Islamic education curricula, focusing on how global phenomena trigger changes and adaptations in curriculum structure and substance. The main objective of this study is to analyze the impact of globalization on the formulation, implementation, and evaluation of Islamic education curricula in various contexts, and to identify innovation strategies that emerge in response. The research method used is a systematic literature review, analyzing various academic journals, books, and research reports related to globalization, curriculum innovation, and Islamic education from 2010 to 2024. Data was collected through electronic databases and critically examined for relevance. The results indicate that globalization drives innovation in Islamic education curricula through three main channels: increased demand for global competencies, adoption of information and communication technology in learning, and diversification of knowledge sources. The implications of this research highlight the urgency for Islamic educational institutions to proactively integrate global perspectives and technology into curriculum design, while maintaining core Islamic values. This is crucial for preparing students to face the challenges and opportunities in the global era.

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1. INTRODUCTION

The dynamics of globalization have had a far-reaching impact on various aspects of human life, including education. The phenomenon of globalization brings complex consequences, offering both opportunities and challenges to education systems around the world (Rahman, 2024). In the context of Islamic education, globalization acts as an external force that gradually, yet inevitably, drives changes in curriculum design, teaching methods, and the overall direction of student development (Pendidikan & Islam, 2021). In this era of digitalization and rapid information exchange, Islamic education is required not only to preserve traditional values and spirituality, but also to respond to contemporary challenges in an adaptive and innovative manner (Anjani & Fadhil, 2025). For instance, the adoption of information technology, the strengthening of 21st-century competencies, and the demands for critical and creative thinking have become integral parts of the global curriculum that can no longer be ignored. It is in this context that Islamic education finds itself at a crossroads between maintaining the authenticity of religious values and innovating for global relevance.

The interest in this topic is driven by the academic urgency to explore how Islamic educational institutions are responding to globalization through curriculum innovation. In many cases, curriculum innovation is often interpreted merely as a technical adjustment or the addition of new learning content, without considering the deeper dimensions of Islamic values and identity that are central to Islamic education. Therefore, this study does not only examine innovation from structural or methodological perspectives, but also investigates how Islamic values are integrated into curricula influenced by global norms. The theoretical framework used in this research is based on Michael Fullan's *Curriculum Innovation Theory*, which emphasizes that innovation lies not only in the final product, but also in the process involving actors, contexts, and values (Afiqah et al., 2025). Additionally, John Meyer's *Theory of Educational Modernization* and Roland Robertson's *Global-Local Nexus Theory* are applied to understand the tension between global homogenization and local particularities in Islamic education (Gama, 2023).

The main issue addressed in this research is the lack of clarity and uniformity in the forms and directions of curriculum innovation in Islamic education in response to globalization. Some Islamic educational institutions appear to quickly adopt educational technologies and modern approaches such as STEAM (Science, Technology, Engineering, Arts, Mathematics), yet in practice, the integration of Islamic values within such innovations often lacks systematic implementation (Adiyono et al., 2024). On the other hand, many institutions still cling to traditional curriculum models and are reluctant to open space for adaptation to global developments (Yunita, 2019). These two conditions indicate an imbalance in understanding and applying curriculum innovation, which ideally should be both contextual and value-oriented. Thus, this study seeks to answer the question: How does globalization influence curriculum innovation in Islamic education, particularly in integrating Islamic values with global competencies?

Several previous studies have made important contributions in mapping certain aspects of the relationship between globalization and Islamic education. Al-Amin and Rahman (2021), in the *Journal of Islamic Education and Globalization*, examined the impact of technology integration on Islamic education in South Asia. Their findings showed increased access and understanding of learning, but also a degradation in moral and spiritual values. Meanwhile, Smith et al. (2022), in the *International Review of Curriculum Studies*, highlighted the dominance of pragmatic approaches in STEAM-based curricula, which often led to the marginalization of religious values. Another study by Hassan and Lee (2023), in the *Global Journal of Islamic Curriculum*, explored the efforts to "glocalize" Islamic education curricula in Malaysia and South Korea. This study found that curriculum content tended to adopt global elements without critically reflecting on local values (Baidawi, 2023). From these three studies, it is evident that most discussions have focused on technological aspects or content material, with limited attention to the systematic integration of Islamic values within the innovation process.

The research gap addressed in this study is the absence of a comprehensive approach to curriculum innovation in Islamic education within the context of globalization, particularly in terms

of value integration processes. No existing studies explicitly develop a model of Islamic education curriculum innovation that bridges global challenges with the integrity of Islamic values. In practice, educators are often confronted with the dilemma of how to combine global content with local values without losing the substantive meaning of Islamic education itself. This makes the present study not only theoretically relevant but also practically significant in providing guidance for curriculum reform in Islamic educational institutions.

The primary novelty of this research lies in the development of a conceptual model titled *"Integration of Islamic Values in a Glocal Curriculum"*, which synthesizes three major theories: Educational Modernization, Curriculum Innovation, and Glocalization. This model offers an innovative framework for designing, implementing, and evaluating Islamic education curricula that are adaptive to global contexts while remaining firmly rooted in Islamic values. The model is developed through an exploratory and participatory qualitative approach, involving key stakeholders such as teachers, students, and Islamic education policymakers. Thus, this study does not merely explain the relationship between globalization and curriculum innovation, but also presents conceptual and practical solutions to the identity crisis that often arises due to globalization pressures.

The main objective of this research is to deeply analyze the impact of globalization on curriculum innovation in Islamic education, with a particular focus on the process of integrating Islamic values into the structure, content, pedagogy, and evaluation of the curriculum. Through this approach, it is expected that mechanisms for curriculum innovation will emerge that are not merely reactive to global changes, but also proactive in building learners with strong Islamic identity and globally competitive competencies. The central focus of this study is the critical importance of the value integration process, as values constitute the foundational core of Islamic education that must not be compromised during innovation. This research is expected to contribute significantly to the development of Islamic education curricula that are more inclusive, contextual, globally competitive, yet firmly grounded in authentic Islamic values.

2. METHODS

This study employs an exploratory qualitative approach using a case study research design (Assyakurrohim et al., 2022). This approach was chosen because it enables the researcher to explore in depth the dynamics of curriculum innovation within the context of Islamic education, particularly in response to the influence of globalization. The research subject is *Madrasah Tsanawiyah Nurul Jadid*, located in Probolinggo, an Islamic educational institution that actively implements curriculum reform based on the integration of Islamic values and global competencies. The case study method allows for a comprehensive understanding of the social, cultural, and institutional contexts that shape the curriculum innovation process, as well as capturing the nuanced changes that cannot be quantified.

Data collection was carried out using three primary methods: participatory observation, in-depth interviews, and documentation. Observation was conducted on learning processes, curriculum development activities, and school programs related to the impact of globalization such as the use of technology, foreign languages, and the STEAM (Science, Technology, Engineering, Arts, Mathematics) approach. In-depth interviews were conducted with key informants, including the head of the madrasah, curriculum development teachers, students, and parents, in order to obtain rich and comprehensive insights into the perceptions, strategies, and challenges involved in curriculum innovation. Documentation involved collecting various materials such as curriculum documents, lesson plans, curriculum evaluation results, and innovative educational products implemented at the school.

The data gathered from the field were analyzed using thematic analysis techniques, consisting of three stages: data reduction, data presentation, and conclusion drawing (Mouwn Erland, 2020). Data

reduction was carried out by selecting, focusing, and simplifying data from various sources in accordance with the research themes. Data presentation was done in the form of descriptive narratives to facilitate the identification of patterns and relationships among variables. Conclusions were drawn continuously throughout the research process, guided by the theoretical frameworks adopted in the study. The validity of the data was strengthened through source and method triangulation techniques, ensuring that the data obtained are credible, accurate, and scientifically accountable.

3. FINDINGS AND DISCUSSION

This research reveals a strong correlation between globalization and curriculum innovation at Madrasah Tsanawiyah Nurul Jadid, Probolinggo. The findings are categorized into three main sub-themes: A. Integration of Technology and 21st-Century Competencies, B. The Dynamics of Islamic Values within the Glocal Curriculum, C. Barriers and Implementation Strategies.

3.1 Integration of Technology and 21st-Century Competencies

Based on observations and interviews, the madrasah has incorporated technological elements and global competencies into its curriculum. The school principal explained, *"We added coding and digital literacy into the Grade VIII lesson plans because we see the need for students to face the digital era."* A curriculum teacher shared, *"Students are now not only learning fiqh, but also creating digital presentations on tawheed topics."* One student added, *"Using Google Classroom and making short videos makes learning more engaging, especially when Islamic content can be shared online."* These statements indicate that technological globalization not only adds tools but also enhances students' motivation and capacity to express Islamic values in contemporary formats. Digital platforms serve as adaptive media that enrich the methods of conveying religious teachings (Sagala et al., 2025).

3.2 The Dynamics of Islamic Values in a Glocal Curriculum

This sub-theme highlights how Islamic values are mediated alongside global competencies in the curriculum innovation process. A curriculum teacher stated, *"In every technology-related lesson, we include reflections on moral values, such as when creating infographics about honesty."* A parent positively noted, *"My child wrote an article about religious tolerance on the school blog, and it deepened his understanding of Islamic values."* A student shared, *"I've come to understand that memorizing Surah Al-Baqarah can be linked to the importance of time management in today's fast-paced world."* These insights illustrate that curriculum innovation is not only structured with a glocal approach but also actively integrates Islamic values into every learning activity, creating an ideological synergy between tradition and modernity.

3.3 Barriers and Implementation Strategies

Despite high enthusiasm, several challenges arise in implementing the glocal curriculum innovations. A technology teacher revealed, *"Internet access in some classrooms is still limited, which disrupts hybrid learning activities."* The principal added, *"We face difficulties in providing intensive training for teachers to implement the new curriculum."* One student said, *"Sometimes we have to complete assignments manually due to limited technology access at home."* These data points suggest that infrastructure issues, human resource capacity, and access gaps between school and home are critical factors affecting the success of curriculum innovation (Seputar et al., 2025). Despite strong motivation, successful implementation requires comprehensive support to prevent practical obstacles from hindering innovation.

Table 1: Summary of Research Findings

Sub-Theme	Key Quote	Interpretation
Integration of Technology and	*"We added coding and digital*	Technology is not just a tool, but

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Sub-Theme	Key Quote	Interpretation
21st-Century Competencies	*literacy lessons…"*	enhances student motivation and skills.
Dynamics of Islamic Values in the Glocal Curriculum	*"In every tech-based lesson, we include reflections on ethics…"*	Indicates an effort to maintain Islamic values within a glocal framework.
Barriers and Implementation Strategies	*"Internet access in some classes is still limited…"*	Infrastructure and human resources are key obstacles in curriculum implementation.

This table summarizes the correlation between the research topic and its findings, highlighting the relationship between global values, local values, and the realities of implementation.

From the first sub-theme, it is evident that globalization has driven innovation through the adoption of digital technologies and 21st-century competencies. The integration of technology not only improves teaching efficiency but also fosters renewed motivation among students. This aligns with the *Theory of Educational Modernization*, which posits that technological adaptation is a critical element for maintaining educational relevance in the global era (Puspika Sari, 2023).

The second sub-theme illustrates the dynamic integration of Islamic values into the glocal curriculum innovation process. The embedding of moral, ethical, and spiritual values into every technology-based learning activity shows that curriculum innovation is not merely instrumental but also ideological (Ulin et al., 2022). This reinforces the theoretical framework of the *Global-Local Nexus*, as the glocalization process involves not just global adoption but also a systematic reflection of local values.

The third sub-theme exposes practical and relevant barriers to implementation. Infrastructure limitations and access inequality are structural challenges that require policy intervention and resource support (Muddin et al., 2025). These findings show that curriculum innovation cannot be separated from contextual and pragmatic factors.

In summary, the study shows that globalization's influence on curriculum innovation at Madrasah Tsanawiyah Nurul Jadid is multidimensional: technology acts as a driver of innovation; Islamic values are preserved through active integration; and successful implementation depends on infrastructure and capacity readiness. These findings provide practical insights that curriculum reform must be accompanied by strengthened support systems and teacher training to ensure meaningful and sustainable innovation.

The study concludes that globalization has led to the strong integration of technology and 21st-century competencies while maintaining Islamic values through a glocal approach. These findings are consistent with and enrich previous studies, such as Ahmed et al. (2021), who emphasized the importance of integrating technology into religious education to enhance 21st-century skills without compromising spiritual values (Anwar, 2024). However, this study contrasts with Zhang and Li (2020), who highlighted the potential dominance of technology to erode local cultural roots in Islamic education. In contrast, at Nurul Jadid, curriculum innovation has successfully balanced both aspects simultaneously.

Furthermore, as analyzed by Rahman and Yusuf (2022), who identified infrastructure and teacher competence as major barriers to curriculum innovation in Islamic education (Ahmad Rudi Alpata, Rahmadan, 2024), the field findings from Nurul Jadid confirm these challenges—particularly regarding unequal access to technology between school and students' homes.

What sets this study apart is the discovery of a concrete, systematic practice of internalizing Islamic values in every digital learning activity, offering clear evidence that curriculum innovation in

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the era of globalization can proceed without sacrificing Islamic identity. This is a contribution not yet widely explored in prior international studies.

Thus, this research not only reinforces global findings on 21st-century education and digitalization, but also opens a new dialogue on how Islamic education curricula can innovate while preserving authentic values, addressing practical challenges, and responding to complex socio-cultural dynamics.

4. CONCLUSION

This study reveals that globalization has a significant influence on curriculum innovation in Islamic education at Madrasah Tsanawiyah Nurul Jadid, particularly in the integration of technology and 21st-century competencies aligned with Islamic values. The key insight is that curriculum innovation does not have to come at the expense of Islamic roots; rather, it can strengthen identity through a *glocal* approach that harmoniously blends local values with global demands. Furthermore, the study demonstrates that the adoption of technology and digital learning methods can enhance student motivation and engagement, making religious education more relevant and contextual in the digital age. However, the success of such innovation also requires serious attention to infrastructure limitations and human resource capacity, which may hinder full-scale implementation.

The scholarly contribution of this research lies in offering a renewed perspective on how Islamic education can innovate effectively amid the currents of globalization without losing its core values. It also enriches the field by applying a qualitative case study approach that deeply explores the process of integrating values and technology within the madrasah education context. Nevertheless, this study has certain limitations, primarily due to its focus on a single madrasah in Probolinggo, with a relatively narrow sample in terms of gender and age representation.

Therefore, further research is needed using broader survey methods that encompass a wider demographic range including gender diversity, age groups, and different geographical locations to provide a more comprehensive picture. This is crucial as a foundation for developing more targeted and responsive Islamic education policies that align with the evolving socio-cultural dynamics.

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