



Challenges and Opportunities for Islamic Religious Education in a Secular Environment in a Literature Review

**Sehan Rifky^{1✉}, Muhammad Ali Azmi Nasution^{2✉}, Devi Sela Eka Selvia^{3✉},
Ais Isti'ana^{4✉}, Erni Yusnita^{5✉}**

¹Universitas Islam Negeri Siber Syekh Nurjati Cirebon, ²Universitas Islam Negeri Sumatera Utara, ^{3,4,5}Universitas Islam Negeri Raden Intan Lampung

Email: sehanrifky@gmail.com¹, muhammadaliazminst@uinsu.ac.id²,
ekaselvia@radenintan.ac.id³, aisistiana@radenintan.ac.id⁴, erni@radenintan.ac.id⁵

Received: 2023-12-30; Accepted: 2024-02-03; Published: 2024-02-28

Abstrak

Pendidikan agama Islam menghadapi berbagai tantangan yang kompleks yang berkembang seiring dengan perkembangan zaman dan perubahan sosial. Globalisasi, teknologi, politisasi agama, multikulturalisme, dan eksklusivisme menjadi beberapa faktor utama yang mempengaruhi dinamika pendidikan agama Islam saat ini. Tujuan penelitian ini adalah mengetahui tentang bagaimana tantangan dan peluang pendidikan agama Islam di lingkungan sekuler, metodologi yang digunakan dalam penelitian ini adalah studi literatur.

Hasil penelitian yang diperoleh adalah bahwa pendidikan agama Islam di lingkungan sekuler menghadapi tantangan kompleks seperti globalisasi, teknologi, multikulturalisme, dan eksklusivisme agama. Globalisasi membawa nilai-nilai sekuler yang bertentangan dengan ajaran agama Islam, sementara multikulturalisme menuntut toleransi antaragama. Perubahan paradigma pendidikan juga mengharuskan pendidikan agama Islam menyesuaikan diri dengan pembelajaran yang lebih holistik. Namun, terdapat pula peluang, seperti kolaborasi antaragama dan pemanfaatan teknologi dalam pembelajaran, yang dapat dimanfaatkan. Dengan pendekatan holistik dan adaptif, pendidikan agama Islam dapat memperkuat identitas keislaman, meningkatkan kualitas guru, memanfaatkan teknologi, melibatkan orang tua dan masyarakat, serta mewujudkan pembelajaran yang menyeluruh. Hal ini akan membantu pendidikan agama Islam menjadi instrumen penting dalam membentuk karakter siswa, membangun harmoni antar agama, dan menghadapi berbagai tantangan dalam kehidupan modern.

Kata Kunci : *Pendidikan Agama Islam; Multikulturalisme; Sekulerisme; Peluang dan Tantangan*

Abstract

Islamic religious education faces various challenges that develop along with the times and social changes. Globalization, technology, politicization of religion, multiculturalism, and exclusivism are some of the main factors influencing the dynamics of Islamic religious education today. This research aims to discover the challenges and opportunities of Islamic religious education in a secular environment. The methodology used in this research is a literature study.

The research results show that Islamic religious education in a secular environment faces complex challenges such as globalization, technology, multiculturalism, and religious exclusivism. Globalization brings secular values that conflict with Islamic religious teachings, while multiculturalism demands interfaith tolerance. Changes in the educational paradigm also require Islamic religious education to adapt to more holistic learning. However, opportunities, such as interfaith collaboration and the use of technology in learning, can be exploited. With a holistic and adaptive approach, Islamic religious education can strengthen Islamic identity, improve teacher quality, utilize technology, involve parents and the community, and realize comprehensive learning. This will help Islamic religious education become an important instrument in shaping student character, building interfaith harmony, and facing various challenges in modern life.

Keyword : *Islamic Religious Education; Multiculturalism; Secularism; Opportunities and Challenges*

INTRODUCTION

Islamic religious education often faces complex challenges but provides inclusive spiritual and social development opportunities. In the Indonesian context, it has unique characteristics. First, Indonesia, as a country with the largest Muslim majority in the world but also upholds the principle of a secular, unitary state, places Islamic religious education amid challenging dynamics. The challenge is integrating Islamic values within the secular framework the state adopts. Second, Islamic religious education in Indonesia is also faced with challenges in providing inclusive education for all levels of society, including religious minorities. Even though Islam is the majority in Indonesia, an inclusive approach to Islamic religious education will strengthen diversity and respect human rights. (Hernawati & Mulyani, 2023; Ismail & W, 2022)

In the context of a secular environment, Islamic religious education is often faced with challenges in maintaining religious identity amidst ideological and value pluralism. For example, in secular Western countries, Islamic religious education must strive to strengthen Islamic values without ignoring the principles of democracy and secularism, which are the foundation of society. Another challenge facing Islamic religious education is the adaptation of curricula and teaching methods to ensure their relevance in a rapidly changing context. In an increasingly secular society, Islamic religious education must develop strategies that enable students to understand religious values concerning contemporary social and political realities. (Arkoun & D. Lee, 1994; Mallarangan et al., 2024; Rubin, 2014)

In some secular environments, religion is often the target of politicization to meet certain interests, which in turn can obscure the true understanding and practice of religion. This phenomenon is especially visible in major religions such as Islam, where political agendas often influence how people view and practice their religious teachings. Ironically, in many cases, politics tries to claim moral authority by using religion as a means of legitimation. This creates a confusing atmosphere where correct religious understanding is often mixed with imposed political agendas. (Baso' et al., 2023; Rifky, Duryat, et al., 2023; Saumur, 2019)

Another challenge faced is the increasingly growing phenomenon of multiculturalism. In today's increasingly open and diverse society, schools are often places where children from diverse cultural and religious backgrounds meet. This places Islamic religious education amid complex challenges. On the one hand, Islamic religious education must maintain its own identity and ensure that its students understand Islamic beliefs and principles well. On the other

hand, schools must also be places where tolerance, respect for differences, and cooperation between religious communities are taught and practiced. (N. Ali & Noor, 2019; Arifudin et al., 2024; Supriani et al., 2022)

Changes in educational paradigms are an inevitable phenomenon in the evolution of educational systems, both in secular and religious environments. However, in Islamic religious education, these changes present serious challenges that must be addressed wisely. Modern education often prioritizes cognitive and technological aspects in the learning process. This can create a gap between the approaches used in general education and Islamic religious education. In Islamic religious education, strengthening the dimensions of spirituality and morality in learning becomes increasingly urgent. Islamic religious education is not only about understanding religious teachings cognitively but also about forming strong character and morality in individuals. In a world that is increasingly secular and influenced by materialist values, the challenge of maintaining the authenticity and depth of religious teachings is becoming increasingly greater. (Fauzi & Imron Rosadi, 2022; Lubis & Anggraeni, 2019)

Technology and social media development have brought significant challenges to Islamic religious education. In this digital era, information is easily accessible via the internet and various social media platforms. This exposes students to various ideologies and views that may not align with Islamic religious values. In this context, Islamic religious education is faced with the difficult task of ensuring that students' religious understanding and practices remain consistent with true Islamic teachings. (Narayanti et al., 2024; Rahmania & Tabroni, 2021; Rifa'i & Choli, 2020)

Along with the progress of globalization and the development of information technology, secular values such as individualism, consumerism, and pluralism increasingly dominate society. This causes friction between Islamic religious teachings and the secular values adopted by society. There is also a need for more understanding and practice of religious values. Students tend to be more influenced by popular culture and mass media than religious teachings, creating a gap between religious knowledge and practice. (Dalmeri et al., 2022; Khobir, 2009; Rifky, 2024)

Moreover, the need for more number and quality of Islamic religious education teachers has become a fundamental problem that affects the secular environment. As an integral part of education, Islamic religious education plays a significant role in shaping Muslim individuals' values, ethics, and morality.

However, the main challenge is adequate qualified teachers to provide effective learning. (Hilmi, 2018; Kosim & Subhi, 2016; Rifky, Paling, et al., 2024)

During various challenges, Islamic religious education could also collaborate with education from other religions. Through interfaith cooperation, Islamic religious education can broaden students' religious understanding and experience and build harmonious relations between religious communities. This kind of collaboration can open the door to intercultural and interreligious dialogue, which is crucial in fostering a deeper understanding of universal human values. In secular education, where diversity of religions and beliefs is often part of everyday reality, integrating Islamic education with other religions can be a strong foundation for tolerance and respect for differences. (Enoh et al., 2023; Ghozali, 2021; Rifky, Yani, et al., 2023)

Also, Islamic religious education has the opportunity to carry out interdisciplinary integration with other social sciences and humanities. In an increasingly complex and globally connected world, Islamic religious education has the potential to become a bridge between religious values and understanding of existing social realities. One way to optimize the role of Islamic religious education is through an interdisciplinary approach, where religious aspects are combined with knowledge and understanding from other scientific disciplines. (Amin, 2015; Indrianto, 2020; Rifky, Udin, et al., 2023)

Therefore, based on the background of the problem above, there is a need for a comprehensive, in-depth study of Islamic religious education from the perspective of challenges and opportunities in a secular environment.

RESEARCH METHODOLOGY

The type of research used by the author is qualitative research. Qualitative research examines the condition of natural objects, where the researcher is the key instrument. According to Moleong, qualitative research aims to understand the phenomena experienced by the research subjects. Saryono stated that qualitative research is used to investigate, discover, describe, and explain the qualities or features of social influence that cannot be explained, measured, or described using a quantitative approach.

The author uses a qualitative method in this research with a literature study approach. This type of research is documentary research because the data required is from library materials, namely the data source. This research is carried out by studying and analyzing various relevant literature to the research title. (J. Moleong, 2017; Saryono, 2007; Sugiyono, 2013; Sutrisno, 1991)

RESULTS AND DISCUSSION

A. Challenges of Religious Politicization

Religion is often used as a political tool to achieve certain goals, which can ultimately make the understanding and implementation of true religious teachings clear. This situation is especially visible in mainstream religions such as Islam, where political agendas often influence how people understand and practice religious principles. Ironically, in many cases, politicians attempt to assert their moral authority by appealing to religion as justification for their political actions. The impact is to create a confusing situation where a correct understanding of religious teachings is often mixed up with forcefully driven political motives. (Asad, 2003; Huntington, 2011; Rifky, Saudale, et al., 2024)

Therefore, this can lead to internal conflict between the correct understanding of the Islamic religion and the political agenda that is implemented harshly. For example, in some countries, political leaders try to use religion as a basis for the legitimacy of their policies, which sometimes contradicts true Islamic principles. As a result, Islamic religious education has become increasingly important in responding to these challenges by preparing students to distinguish between pure religious teachings and the political manipulation hidden behind them. (Mahmood, 2011; Roy, 2004)

In this context, Islamic religious education must provide a strong understanding of fundamental Islamic values, such as justice, compassion, and tolerance. This must be done by providing a solid foundation in true religious teachings and helping students understand how political interests can perceive and manipulate their religion. As part of the curriculum, students should be taught to critically consider the role of politics in the context of their religion, as well as to recognize signs of politicization that have the potential to undermine their understanding. (Cesari, 2014; March 2015; Rifky, Devi, et al., 2024)

Additionally, students must be empowered with strong analytical skills to filter information and evaluate political claims based on religion. Thus, Islamic religious education will equip students with a solid understanding of their religion and the ability to face challenges that may arise from the politicization of religion. This will enable future generations to practice their religion with greater awareness of political manipulation and with a firmer belief in the moral principles upon which it is based.

B. Challenges of Multiculturalism

The importance of teaching tolerance and cooperation between religious communities in Islamic religious education is very great. This is because, in a multicultural society, students will interact with classmates who may have different religious beliefs and practices. Therefore, Islamic religious education needs to teach universal values such as compassion, empathy, and respect for diversity to ensure that students not only understand their religion but can also respect and understand the religions of others. (Anwar, 2016; Fitriani, 2023)

Apart from that, Islamic religious education must also overcome conflicts or tensions that may arise due to religious differences. Islamic teachers need to have skills in communicating effectively and helping students to resolve differences peacefully and constructively. This also requires collaboration with religious teachers and other school leaders to create an environment that supports interfaith dialogue and mutual understanding. (Hashmi, 2021)

Amid these challenges, Islamic religious education has a great opportunity to become an agent of positive change in building an inclusive and empathetic society. By teaching universal Islamic values such as justice, generosity, and peace, Islamic religious education can play an important role in forming a young generation that respects differences and is ready to contribute to an increasingly multicultural society. Therefore, Islamic religious education institutions need to continue to adapt to changes in the secular environment and ensure that the religious education they provide is relevant and meaningful for their students.

C. Changes in Educational Paradigm

Islamic religious education needs to adapt to the demands of the times while maintaining the core values that form the basis of its teachings. This demands a creative and innovative approach to delivering learning material so religious messages can be conveyed effectively and relevantly in modern life. Apart from that, the need to strengthen the dimension of spirituality in Islamic religious education also emphasizes the importance of developing skills in worship and strengthening the individual's relationship with the Creator. (Al-Attas, 1993; Hathout, 2008)

When facing changes in the educational paradigm, educators and stakeholders in Islamic religious education must pay attention to societal dynamics and the surrounding environment. They must adapt to technological developments and modern lifestyles without sacrificing the essence of religious education itself. This requires renewal in teaching methods, the use of technology in the learning process, and the increase of teachers' competence to become

exfoliators in strengthening the spirituality and morality of students. (Makdisi, 1981)

Thus, changing the educational paradigm is a challenge and an opportunity for Islamic religious education to continue to be relevant and useful in facing the realities of the times. Through a holistic and comprehensive approach, Islamic religious education can significantly contribute to forming individuals with noble character and high spiritual sensitivity to answer the moral and spiritual challenges faced in contemporary life.

D. Technology and Social Media Challenges

The main impact of technology and social media development is its influence on students' thinking patterns and behavior. Students tend to be exposed to various content widely spread online, including content contrary to Islamic religious values. For example, they may be exposed to radical views or practices that conflict with the true teachings of Islam. Therefore, Islamic religious education needs to find innovative approaches to conveying Islamic religious values to remain relevant to the current context. (Judijanto et al., 2024; Mas'ula & Hakim, 2023)

One innovative approach that can be taken is to utilize technology itself as a means to spread true Islamic teachings and build a solid understanding in students. For example, Islamic religious education institutions can use social media platforms to convey authentic and relevant religious messages in language tailored to students' understanding. Apart from that, using technology in the form of educational applications or games can also be an effective way to attract students' interest and help them understand Islamic religious concepts more interactively. (Firmansyah, 2019)

However, the use of technology in Islamic religious education must also be accompanied by appropriate supervision and guidance. Educators must ensure that the content delivered via technology is by true Islamic teachings and does not deviate. Apart from that, educators also need to be actively involved in assisting students in understanding and interpreting the information they receive through technology and social media. (Nuryana, 2019)

With an innovative approach and proper monitoring, developments in technology and social media do not have to be an obstacle to Islamic religious education in a secular environment. On the other hand, technology can be used to strengthen students' religious understanding and practice so that Islamic religious values remain relevant in their daily lives.

E. Lack of Quality Teachers

One major concern is teachers' need for a more in-depth understanding of Islamic religious teachings. Many may have a limited educational background in this field or need more knowledge to convey the material appropriately and meaningfully. As a result, there is a risk that the Islamic religious message could be conveyed inaccurately or even misinterpreted, which could affect students' understanding and appreciation of their religion. (N. D. Ali, 2015)

Apart from that, there is also a need to integrate religious values into the context of modern life. Today's world is developing rapidly, with ever-changing social, technological, and cultural changes. This requires that Islamic religious education be relevant to the realities of today's life. However, many teachers may need help connecting religious teachings and students' daily challenges and changes. (Hawi, 2017)

When teachers cannot integrate religious values with the context of modern life, this can reduce learning effectiveness. Students may need help seeing the daily relevance and practical application of their learning. This can also reduce students' interest and involvement in learning about Islam. (Maharani & Mavianti, 2024)

Islamic religious education teachers need greater training and investment in professional development to overcome these challenges. Training should include a deep understanding of Islamic religious teachings and teaching methods that are innovative and relevant to the modern context. Additionally, supporting collaboration between educational institutions, religious communities, and other stakeholders can help ensure that Islamic religious education becomes more effective and relevant in meeting the needs of Muslim students in today's secular environment.

F. Interfaith Collaboration Opportunities

Developing an inclusive and comprehensive curriculum is one way to achieve this collaboration goal. The curriculum can include an in-depth understanding of the teachings and practices of the Islamic religion while still leaving room for an understanding of other religions. This can be done by including modules or lessons that discuss the similarities and differences between Islam and other religions and introduce students to interreligious dialogue principles. Thus, students will better understand the Islamic religion and be equipped with extensive knowledge about the diversity of religions worldwide. (Mukhlis & Makhya, 2020; Tanjung et al., 2023)

Extracurricular activities and social events involving students from various religious backgrounds can promote interfaith tolerance and cooperation. For

example, schools can hold seminars, workshops, or religious festivals involving representatives from various religious communities. Through direct interaction and exchanging ideas, students will learn to appreciate differences and build mutual respect. (Rifky, Malahayati, et al., 2023; Ruslan Gunawan, 2023)

With strong collaboration between Islamic religious education and other religions in a secular environment, we can create an educational environment that promotes peace, tolerance, and respect for differences. This will help create a more open-minded generation, reduce interfaith conflict, and strengthen the foundations for a more inclusive and harmonious society. As a result, Islamic religious education will not only be a means of strengthening students' religious identity. However, they will also be a force that encourages unity and peace in a multicultural society.

G. Interdisciplinary Integration Opportunities

With this approach, Islamic religious education can significantly contribute to holistically shaping the character and morality of individuals and society. For example, by integrating moral principles in Islamic teachings with psychology, religious education can help individuals better understand human motivation and behavior. This will help form a strong and empathetic personality, the basis for social harmony. (Anggraini, 2022; Tsoraya et al., 2023)

In addition, integration with social sciences such as sociology and anthropology can help Islamic religious education understand the social context in which its teachings are applied. With a better understanding of societal dynamics, religious education can design relevant and effective programs to spread inclusive and tolerant Islamic values. (Idi, 2015)

The main challenge in implementing this interdisciplinary approach is finding a meeting point between the social sciences and humanities and Islamic religious teachings without sacrificing religious integrity. However, these challenges can be overcome with a careful approach and collaboration between experts from various disciplines.

Islamic religious education in a secular environment also needs to pay attention to the increasingly rapid development of information and communication technology. By utilizing digital platforms and social media, religious education can reach a wider audience and strengthen religious messages in everyday life. (Mubarok & Sunarto, 2024)

Thus, Islamic religious education in a secular environment has great potential to become an agent of positive change in forming individuals with noble character and a harmonious society. Interdisciplinary integration with

CONCLUSIONS

Islamic religious education in a secular environment faces complex and diverse challenges. Globalization, multiculturalism, changes in educational paradigms, technology, politicization of religion, social and cultural changes, exclusivism, and curriculum development are some of the main challenges that need to be overcome. However, in facing these challenges, various opportunities can be utilized to improve the quality of Islamic religious education.

The results that have been identified, such as increasing teacher training, strengthening students' Islamic identity, using technology in learning, and interfaith collaboration, are important steps in responding to these challenges. Apart from that, supporting active religious awareness, empowering the role of Islamic religious education in building national character, providing space for reflection and contemplation, and integrating religious learning with other sciences are also efforts that can be made to strengthen Islamic religious education in a secular environment.

By optimizing existing potential and opportunities, Islamic religious education can remain relevant and effective in forming quality individuals, a harmonious society, and a cultured and civilized nation. This requires cooperation and commitment from various parties, including the government, educational institutions, teachers, parents, and the wider community, to create a conducive educational environment and promote Islamic religious values in everyday life. In this way, Islamic religious education can continue to contribute positively to building the nation and creating a better world.

LITERATURE

Al-Attas, S. M. N. (1993). *Islam and Secularism*. International Institute of Islamic Thought and Civilization.

<https://libraryoflights.files.wordpress.com/2011/06/islam-and-secularism-attas.pdf>

Ali, N. D. (2015). Tantangan Bagi Guru Pendidikan Agama Islam Menerapkan Konsep Pendidikan Agama Berwawasan Multikultural.

Zawiyah: Jurnal Pemikiran Islam, 1(1), 19–38.
<https://core.ac.uk/download/pdf/231142141.pdf>

- Ali, N., & Noor, S. (2019). Pendidikan Islam Multikultur: Relevansi, Tantangan, dan Peluang. *Jurnal Hadratul Madaniyah*, 6(1), 24–42. <https://doi.org/10.33084/jhm.v6i1.879>
- Amin, A. R. (2015). *Pengembangan Pendidikan Agama Islam: Reinterpretasi Berbasis Interdisipliner*. LKiS Printing Cemerlang.
- Anggraini, Y. (2022). Program Pendidikan Karakter dalam Mengatasi Krisis Moral di Sekolah. *Jurnal Basicedu*, 6(5), 9205–9212. <https://doi.org/10.31004/basicedu.v6i5.3963>
- Anwar, S. (2016). Tolerance education through Islamic religious education in Indonesia. In *1st UPI International Conference on Sociology Education*. Atlantis Press. <https://www.atlantis-press.com/article/25852561.pdf>
- Arifudin, O., Rifky, S., Muhammad, I., & Kurniawati. (2024). Research Trends Education Management in Indonesia. *Journal of Education Global*, 1(2), 165–173. <https://penaeducentre.com/index.php/JEdG/article/view/82>
- Arkoun, M., & D. Lee, R. (1994). *Rethinking Islam: Common Questions, Uncommon*. Westview Press. <https://www.amazon.com/Rethinking-Islam-Questions-Uncommon-Answers/dp/0813322944>
- Asad, T. (2003). *Formations of the Secular: Christianity, Islam, Modernity*. <https://www.sup.org/books/title/?id=5403>
- Baso', D., Priskilia, M., & Jaya, A. (2023). Pluralitas Agama di Indonesia Antara Integrasi dan Disitegrasi (Toleransi, Intoleransi, Politisasi Agama). *Journal of Community Dedication*, 3(3), 235–246. <https://adisampublisher.org/index.php/pkm/article/view/498>
- Cesari, J. (2014). *The Awakening of Muslim Democracy*. Cambridge University Press. <https://doi.org/10.1017/CBO9781107359871>
- Dalmeri, Parhan, M., Hilmiyah, A., Bastiar, R. D. N., Wiyana, R., Balqissa, S., & Fatima, S. N. (2022). Sekularisme Sebagai Tantangan Pendidikan Islam Kontemporer. *Ta'dibuna: Jurnal Pendidikan Islam*, 11(2), 222–239. <https://doi.org/10.32832/tadibuna.v11i2.7193>

- Enoh, Kertayasa, H., Amrullah, F., Ruswandi, U., & Erihadiana, M. (2023). Penguatan Moderasi Beragama Melalui Kajian Riset Disipliner dan Interdisipliner Pendidikan Islam dalam Menghadapi Isu-Isu Nasional dan Global. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(001).
<https://doi.org/10.30868/ei.v12i001.5223>
- Fauzi, A., & Imron Rosadi, K. (2022). Faktor-Faktor yang Mempengaruhi Paradigma Berpikir Kesisteman dalam Pendidikan Islam: Globalisasi, Manajemen Lembaga dan Mutu Pendidikan. *Jurnal Ilmu Hukum, Humaniora Dan Politik*, 2(2), 183–197.
<https://doi.org/10.38035/jihhp.v2i2.936>
- Firmansyah, E. (2019). Penerapan Teknologi Sebagai Inovasi Pendidikan. *Prosiding Seminar Nasional Pendidikan FKIP*, 2(1), 657–666.
<https://jurnal.untirta.ac.id/index.php/psnp/article/view/5736>
- Fitriani, M. I. (2023). Islamic Religious Education and Interreligious Tolerance in a Multi-Religious Country: Challenges, Typological Implications, and the Proposed Strategy. *Ulumuna*, 27(1), 416–449.
<https://doi.org/10.20414/ujs.v27i1.765>
- Ghozali, S. (2021). *Kepemimpinan Pendidikan Islam dalam Membangun Toleransi Kehidupan Beragama di Desa Balun Kecamatan Turi Kabupaten Lamongan* [Universitas Islam Malang].
<http://repository.unisma.ac.id/handle/123456789/2198>
- Hashmi, J. T. (2021). Overcoming Religious Illiteracy: Towards a More Inclusive Approach to Islamic Bioethics. *Journal of Islamic Ethics*, 1–52. <https://doi.org/10.1163/24685542-12340063>
- Hathout, H. (2008). *Reading the Muslim Mind*. American Trust Publications.
https://archive.org/details/readingmuslimmin0000hath_x9k7/page/n5/mode/2up
- Hawi, A. (2017). Tantangan Lembaga Pendidikan Islam. *Tadrib: Jurnal Pendidikan Agama Islam*, 3(1), 143.
<https://doi.org/10.19109/Tadrib.v3i1.1388>

- Hernawati, H., & Mulyani, D. (2023). Tantangan dan Peluang Pendidikan Islam dalam menyiapkan Generasi Tangguh di Era 5.0. *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam*, 6(1), 1. <https://doi.org/10.30659/jspi.6.1.1-17>
- Hilmi, A. H. (2018). Pengaruh Motivasi Guru Terhadap Kompetensi Guru dalam Mewujudkan Mutu Pembelajaran Pendidikan Agama Islam. *Khazanah Akademia*, 2(1), 85–93. <https://journal.uniga.ac.id/index.php/K/article/view/334>
- Huntington, S. P. (2011). *The Clash of Civilizations and the Remaking of World Order*. Simon & Schuster. <https://www.amazon.com/Clash-Civilizations-Remaking-World-Order/dp/1451628978>
- Idi, A. (2015). *Dinamika Sosiologis Indonesia: Agama dan Pendidikan dalam Perubahan Sosial*. LKiS Printing Cemerlang.
- Indrianto, N. (2020). *Pendidikan Agama Islam Interdisipliner Untuk Perguruan Tinggi*. Deepublish.
- Ismail, S., & W, S. (2022). Implementasi Kurikulum Pendidikan Islam Inklusif di Perguruan Tinggi Keagamaan Islam Negeri. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01). <https://doi.org/10.30868/ei.v11i01.3538>
- J. Moleong, L. (2017). *Metodologi Penelitian Kualitatif*. PT Remaja Rosdakarya.
- Judijanto, L., Rusdi, M., & Rifky, S. (2024). Dampak Penggunaan Teknologi dalam Pelaksanaan Pembelajaran terhadap Pola Pikir Inovatif Siswa di Jawa Barat. *Jurnal Pendidikan West Science*, 02(01), 43–50. <https://doi.org/10.58812/jpdws.v2i01.953>
- Khobir, A. (2009). Pendidikan Agama Islam di Era Globalisasi. *Forum Tarbiyah*, 7(1), 1–11. <https://media.neliti.com/media/publications/69343-ID-none.pdf>
- Kosim, A., & Subhi, M. R. (2016). Kompetensi Pedagogik Guru dan Mutu Pembelajaran Pendidikan Agama Islam. *Madaniyah*, 6(1), 124–142. <https://journal.stipemalang.ac.id/index.php/madaniyah/article/view/97>

- Lubis, Z., & Anggraeni, D. (2019). Paradigma Pendidikan Agama Islam di Era Globalisasi Menuju Pendidik Profesional. *Jurnal Online Studi Al-Qur'an*, 15(1), 133–153. <https://doi.org/10.21009/JSQ.015.1.07>
- Maharani, D., & Mavianti. (2024). Analisis Terhadap Pembinaan Akhlak Siswa Melalui Mata Pelajaran Agama Islam Pada Sekolah Musleeminsuksa School Songkhla Hatyai Thailand. *Innovative: Journal of Social Science Research*, 4(1), 328–341. <https://doi.org/10.31004/innovative.v4i1.7477>
- Mahmood, S. (2011). *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton University Press. <https://press.princeton.edu/books/paperback/9780691149806/politics-of-piety>
- Makdisi, G. (1981). *The Rise of Colleges: Institutions of Learning in Islam and the West*. Edinburgh University Press. <https://www.jstor.org/stable/10.3366/j.ctvxcrkxg>
- Mallarangan, A. D. D., Widianoro, D., Ernawati, Rifky, S., & Ulum, M. (2024). Analysis of the Influence of School Principal Leadership Style on Teacher Discipline in Integrated Private Schools. *Journal on Education*, 6(2), 14168–14173. <https://doi.org/10.31004/joe.v6i2.5270>
- March, A. F. (2015). Political Islam: Theory. *Annual Review of Political Science*, 18(1), 103–123. <https://doi.org/10.1146/annurev-polisci-082112-141250>
- Mas'ula, W., & Hakim, A. M. (2023). Islamic Education in the Era of Digitalization 5.0. *Proceeding Of International Conference on Education, Society And Humanity*, 1(1), 35–40. <https://ejournal.unuja.ac.id/index.php/icesh/article/view/5585>
- Mubarok, A. R., & Sunarto. (2024). Moderasi Beragama di Era Digital: Tantangan dan Peluang. *Journal of Islamic Communication Studies*, 2(1), 1–11. <https://doi.org/10.15642/jicos.2024.2.1.1-11>
- Mukhlis, M., & Makhya, S. (2020). Model Kolaborasi Kebijakan Deradikalisasi Agama Berbasis Pondok Pesantren. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 6(1), 63–79. <https://doi.org/10.18784/smart.v6i1.905>

- Narayanti, P. S., Pranajaya, S. A., Suciarti, I., Rifky, S., & Hajerina. (2024). Values Education in the Era Globalization: Preparing Students to Face an Increasingly Competitive World. *International Journal of Teaching Learning*, 2(3), 615–626. <https://injotel.org/index.php/12/article/view/96>
- Nuryana, Z. (2019). Pemanfaatan Teknologi Informasi dalam Pendidikan Agama Islam. *Tamaddun*, 19(1), 75. <https://doi.org/10.30587/tamaddun.v0i0.818>
- Rahmania, S., & Tabroni, I. (2021). Relevansi Pendidikan Agama Islam dalam Membangun Karakter Bangsa di Era Digital. *Lebah*, 14(2), 41–46. <https://www.plus62.isha.or.id/index.php/abdimas/article/view/85>
- Rifa'i, A., & Choli, I. (2020). Relevansi Pendidikan Agama Islam Terintegrasi dalam Membangun Karakter Bangsa di Era Digital 4.0. *El-Arbah: Jurnal Ekonomi, Bisnis Dan Perbankan Syariah*, 4(01), 59–76. <https://doi.org/10.34005/elarbah.v4i01.1071>
- Rifky, S. (2024). Dampak Penggunaan Artificial Intelligence Bagi Pendidikan Tinggi. *Indonesian Journal of Multidisciplinary on Social and Technology*, 2(1), 37–42. <https://doi.org/10.31004/ijmst.v2i1.287>
- Rifky, S., Devi, S., Hasanah, U., & Safii, M. (2024). Analisis Strategi Manajemen Pendidikan Menggunakan School Based Management Terhadap Dinamika Pendidikan Formal. *Journal on Education*, 06(02), 15086–15098. <https://doi.org/10.31004/joe.v6i2.5394>
- Rifky, S., Duryat, M., & Saddami, S. T. (2023). Manajemen Kepemimpinan Kebijakan Politik Umar Bin Khattab. *Jurnal Keislaman*, 6(2), 311–325. <https://doi.org/10.54298/jk.v6i2.3897>
- Rifky, S., Malahayati, T., Udin, T., Bakhtiar, A. F., & Sambudi, L. (2023). Manajemen Pelatih Ekstrakurikuler di RA Ma'arif Langut Kabupaten Indramayu. *Jurnal Jendela Bunda Program Studi PG-PAUD Universitas Muhammadiyah Cirebon*, 10(2), 59–67. <https://doi.org/10.32534/jjb.v10i2.4521>
- Rifky, S., Paling, S., Arifudin, O., & Narayanti, P. S. (2024). Professionalism of Educators in Learning Development. *International Journal of Teaching Learning*, 2(2), 579–588. <https://injotel.org/index.php/12/article/view/93>

- Rifky, S., Saudale, J., Runtu, A. R., Halim, C., & Pamuji, S. (2024). Technology Utilization in the Education Curriculum in Indonesia. *Journal of Technology Global*, 1(02), 111–120. <https://penaeducentre.com/index.php/JTeG/article/view/90>
- Rifky, S., Udin, T., Warningsih, K., Duryat, M., Rahmat, H., & Trisno, J. T. (2023). Model Pengembangan Karir Tenaga Kependidikan (Studi di SMP Al Hikam Garut). *Paedagoria : Jurnal Kajian, Penelitian Dan Pengembangan Kependidikan*, 14(4), 456–461. <https://doi.org/10.31764/paedagoria.v14i4.17293>
- Rifky, S., Yani, A., & Cahyani, D. (2023). Implementasi Manajemen PTKIS Berbasis Pondok Pesantren (Studi di STISHK Kuningan). *Jurnal Manajemen Pendidikan Dasar, Menengah Dan Tinggi [JMP-DMT]*, 4(4), 406–411. <https://doi.org/10.30596/jmp-dmt.v4i4.16090>
- Roy, O. (2004). *Globalized Islam: The Search for a New Ummah*. Columbia University Press. <https://cup.columbia.edu/book/globalized-islam/9780231134996>
- Rubin, L. (2014). *Islam in the Balance*. Stanford University Press. <https://doi.org/10.2307/j.ctvqsdmv9>
- Ruslan Gunawan. (2023). Pengaruh Ekstrakurikuler Keagamaan Terhadap Pembentukan Karakter Religius Peserta Didik di SMAN 1 Margaasih. *LECTURES: Journal of Islamic and Education Studies*, 2(1), 9–21. <https://doi.org/10.58355/lectures.v2i1.19>
- Saryono. (2007). *Penelitian Kualitatif Ilmu Ekonomi dari Metodologi Ke Metode*. Grafindo Persada.
- Saumur, A. S. (2019). Urgensi Pluralisme Dalam Beragama Bagi Masyarakat Indonesia. *Foramadiahi: Jurnal Kajian Pendidikan Dan Keislaman*, 11(1), 80. <https://doi.org/10.46339/foramadiahi.v11i1.149>
- Sugiyono. (2013). *Metode Penelitian Kombinasi*. Alfabeta.
- Supriani, Y., Ruswandi, U., & Erihadiana, M. (2022). Strategi Pengembangan Pendidikan Multikultural pada Institusi Pendidikan Islam. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 3(3), 589–598. <https://www.jurnaledukasia.org/index.php/edukasia/article/view/167>

Sutrisno, H. (1991). *Metodologi Research Jilid 3*. Andi Offset.

Tanjung, I. W., Lubis, M. S. A., & Matondang, A. R. (2023). Kolaborasi Penyuluh Agama Islam dan Masyarakat dalam Mengentaskan Buta Aksara Al-Qur'an di Kecamatan Sawo Kabupaten Nias Utara. *Ansiru PAI: Pengembangan Profesi Guru Pendidikan Agama Islam*, 7(2), 379–391. <https://doi.org/10.30821/ansiru.v7i2.16884>

Tsoraya, N. D., Khasanah, I. A., Asbari, M., & Purwanto, A. (2023). Pentingnya Pendidikan Karakter Terhadap Moralitas Pelajar di Lingkungan Masyarakat Era Digital. *Literaksi: Jurnal Manajemen Pendidikan*, 1(1), 7–12. <https://literaksi.org/index.php/jmp/article/download/4/5>