

Islamic Education in the Context of Globalization: Facing the Challenges of Secularism and Materialism

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Abstract

Islamic education in the era of globalization faces various challenges, especially from the increasingly strong influence of secularism and materialism. Globalization brings major changes in social, economic, and cultural aspects, which affect the way the younger generation views religion and life. Islamic education needs to adapt to the demands of the times without sacrificing the spiritual values that are its foundation. This study aims to identify strategies for strengthening Islamic education in facing the challenges of globalization, secularism, and materialism. This study uses a qualitative approach, by collecting data from various relevant research results and studies. After the data is collected, the analysis process is carried out in-depth to find relevant and significant findings. The results of this study indicate that Islamic education must integrate spiritual values with modern sciences to remain relevant in the era of globalization. The main challenge is to maintain traditional values while following developments in global science and technology. Islamic education also needs to respond to the influence of secularism with strategies that integrate religion in all aspects of life, not just in the formal curriculum. The materialism that prioritizes worldly success needs to be balanced with the instillation of spiritual awareness and social responsibility. Adaptive and innovative strategies for strengthening Islamic education are required to face the influence of globalization while maintaining the identity and moral values taught in Islam.

Keywords: *Islamic Education, Globalization, Secularism, Materialism.*



A. INTRODUCTION

Islamic education has long been an important pillar in shaping the identity and character of Muslims around the world. However, with the increasingly rapid flow of globalization that has hit almost all aspects of life, Islamic education faces new and increasingly complex challenges. Globalization, driven by advances in information technology, international trade, and high human mobility, brings cultural influences, ideologies, and values that are often different from religious teachings. For Islamic education, which has always prioritized spiritual and moral values, these challenges are increasingly real, especially in the face of increasingly rampant secularism and materialism (Mansir, 2020).

The influence of secularism, which separates religion from public life, has created dynamics in the education system in various countries, including in Muslim-majority countries. In many places, secularism has become the basis for education policies, which emphasize the development of intellectual abilities and practical skills, but often ignore aspects of spirituality. This raises concerns that Islamic education may lose its essence, especially in forming a generation that has a deep understanding

of religion and can adapt to changing times. Education that focuses only on worldly aspects without balancing them with moral and spiritual teachings can alienate the young generation of Muslims from their religious values (Sahin, 2018).

In addition, materialism, which places material wealth and success as the main goal in life, is increasingly penetrating various levels of society, including in the world of education. Educational institutions, including those based on Islam, are now often trapped in a very materialistic orientation, where a person's success is measured based on academic achievement that leads to economic success. This phenomenon is exacerbated by the development of global capitalism, which encourages individuals to compete in a free market economy, thus marginalizing the values of generosity, togetherness, and social responsibility that have long been upheld by Islam (Laibman, 2020).

On the other hand, technological advances that are one of the main pillars of globalization also bring challenges to Islamic education. With such easy and fast access to information, the young generation of Muslims is now faced with a flood of information that is not always in line with religious teachings. Social media, the internet, and various other digital platforms have become a means for the spread of ideologies that conflict with Islamic values. Islamic education is faced with the difficult task of protecting students from these negative influences while preparing them to live in an increasingly digitally connected world (Abdullah, 2017).

In various Muslim countries, these challenges are increasingly apparent with the demands that their education systems be able to compete on the global stage. Islamic educational institutions must face the reality that they are required to prepare students to not only understand religion well but also be able to compete in a competitive global labor market. The Islamic education curriculum, which previously focused on religious sciences, now needs to be adapted to the needs of the modern world without losing the essence and identity of Islam itself. Many Muslim countries are beginning to adopt more global educational approaches, but in the process, the aspects of spirituality and morality that are at the heart of Islamic education are often neglected (Pucciarelli & Kaplan, 2016).

Concerns about the influence of secularism and materialism come not only from educators but also from parents and the Muslim community in general. They see a moral degradation among the younger generation, who are increasingly influenced by the consumerist and hedonistic lifestyle promoted by global popular culture. Muslim families, which were previously the main place for instilling religious values, are now faced with the great challenge of protecting their children from negative influences coming from outside. In this context, Islamic education is expected to be a strong fortress to protect the younger generation of Muslims from the increasingly strong currents of secularism and materialism (Welch, 2020).

Islamic education is also faced with internal challenges that are no less severe. Islamic educational institutions, especially in developing countries, often experience limitations in terms of resources, both in terms of teaching staff, facilities, and financial support. These limitations make it difficult for them to innovate and develop teaching

methods that are more relevant to the demands of the times, without having to sacrifice religious values. In some countries, Islamic education is still considered a secondary alternative compared to general education which is oriented towards the needs of the global job market. This has triggered the emergence of a stigma that Islamic education is unable to prepare students to compete in the modern world so many parents choose to send their children to secular schools (Taufik, 2020).

Amidst all these challenges, Islamic education also has the potential to be the answer to the moral and spiritual crisis faced by the modern world. While many other education systems tend to ignore the non-material aspects of their teaching, Islamic education has the opportunity to offer a more holistic alternative, where spiritual, moral, and intellectual values are combined in a balanced way. Islamic education does not only aim to produce intellectually intelligent individuals but also those with noble morals, who can contribute positively to society without losing their Islamic identity (Ogunsola et al., 2020).

Therefore, Islamic education in this era of globalization must be able to adapt to the changing times without losing its essence. Amidst the strong currents of secularism and materialism, Islamic education must be able to offer relevant solutions, both in terms of curriculum development, and teaching methods and in terms of managing educational institutions themselves. These challenges must be faced with an innovative and strategic approach so that Islamic education can remain relevant and become an important pillar in building a generation of Muslims who are spiritually, intellectually, and morally strong amid a changing world.

B. LITERATURE REVIEW

1. Secularism

Etymologically, secularism comes from Latin, *saeculum* which means a certain time or a certain place. Or more precisely, it refers to the time now and here, in this world. So secularism can be interpreted linguistically as an understanding that only looks at life now and in this world. Without any attention at all to spiritual things such as the existence of life after death which is the core of religious teachings (Alsulaiman, 2016). It can be said that secularism is an understanding that separates worldly life from the afterlife in all aspects of life, both in terms of religion, economy, education, politics, society, and so on. In addition, secularism also fights for the right to be free from various rules of religious teachings, in addition to providing unlimited tolerance, including between religions. In other words, secularism refers to the belief that all activities and decisions that are entirely in and made by humans, there should be no role or interference from religion (Pollack, 2015).

According to al-Attas, in general, secularism has three integral components, including De-sacred nature, desacralization of politics, and deconsecration of values.

a. De-sacred nature

What is meant by de-sacred nature is the liberation of nature from religious tones, separating it from God and distinguishing humans from nature. So totalistic secularism considers nature as fully owned by humans that can be

used as they please, which thus allows them to act freely towards nature, and utilize it according to human needs and desires. Nature according to this understanding has no sacred values nature is God's creation then humans are assigned as guardians to preserve it (Krakowiak, 2020).

This de-sacred nature encourages the birth of atheism or something slightly more subtle than atheism, namely agonism. How could it not be, when nature is released from its supernatural nature, metaphysics subtly means rejecting the belief that this nature was created by God which ultimately leads to the belief that God does not exist? In agonistic terms, when God is an essence and existence that cannot be proven either rationally or empirically, then there is no difference in believing whether God exists or not (Roswanto, 2019).

b. Political Desacralization

What is meant by political desacralization is the elimination of the sacred legitimacy of political power, as practiced by Western Christians in the past who considered political power as God's inheritance so there is a dogma that states that betraying the ruler means betraying God. That is what drives the birth of secularism with political desacralization as one of its components (Kaunda, 2018).

Secularism requires this component to eliminate the sacred legitimacy of politics as a prerequisite for political change which will then encourage social change and then end with historical change. Because history according to secularism is human engineering and planning without God's intervention in it. So of course what is called engineering needs a mature scenario, and this political desacralization is one of the scenarios for the formation of history according to humans (Mahmood, 2017).

c. Deconsecration of Values

What is meant by deconsecration of values is the provision of temporary and relative meaning to all cultural works and every value system including religion and outlook on life that have absolute and final meaning. Thus, according to totalistic secularism, values are relative or relative, so in other words, secularism adheres to relativism in values. That there is no absolute value that can be used as the only reference or standard by humans. So ethics and morals according to secularism will differ according to different places and times. The only thing that can be used as a standard according to secularism is humans themselves (Brown & O'Brien, 2020).

With this deconsecration of values, secularism (in the totalistic sense) is not a closed ideology, because it does not want any values that are final and absolute. Because materially humans are always changing, so too will the existing values following the nature of human material which is not permanent (Samad, 2019).

2. Materialism

Materialism, when viewed as a theory, indeed denies the existence of anything spiritual. In other words, this understanding can be translated as an understanding

that emphasizes the superiority of material factors over immaterial factors (spiritual). Following its development and journey as a school of philosophy, it seems that this understanding broadens the definition of materiality itself so that thoughts or the fruits (results) of thoughts are products of and depend entirely on matter (Copeman & Quack, 2015). As a result, this understanding leads to an assumption that states the absence of the Almighty, and there is no longer any dependence of matter (objects) on non-material (ideas, thoughts, and other immaterial things). Spiritual things are no longer important and can even be said to be non-existent. So it is natural that in the general paradigm, materialism is only present as an understanding that is anti-Religion and anti-God (Strang, 2015).

However, Materialism is an understanding that emphasizes the superiority of material factors over spiritual ones in metaphysics, value theory, physiology, epistemology, or historical explanation. There are quite a few definitions that attempt to describe what and how Materialism itself is (Hickson, 2019). One extreme side understands Materialism as a belief that there is nothing but matter in motion, mind, spirit, consciousness or soul is nothing more than Materialism in motion. The other extreme side believes in the existence of the mind even though it is only a manifestation of material change or movement and is completely dependent on matter (Green, 2018).

In its development, Materialism is quite firm in emphasizing that there are no ghosts, spirits, demons, angels, or immaterial agents. Every change (event, activity) has a material cause, therefore material explanation is the most appropriate explanation to explain all existing phenomena. Because the only reality is matter, of course, everything in the universe can be explained in a material (physical) framework, there is no supernatural world, because everything is a manifestation of matter (González, 2016).

C. METHOD

This research will be conducted using a qualitative approach, which allows researchers to dig deeper into the challenges faced by Islamic education in the context of globalization, secularism, and materialism. Through this approach, various relevant data will be collected from credible sources, including previous research results and studies that are directly related to the issues discussed in this study. The use of a qualitative approach is expected to provide a deeper understanding of the dynamics that affect Islamic education during global flows. After the research data has been successfully collected, the next step is to process the data to find significant and relevant results for this study. The analysis process will be carried out carefully to ensure that the conclusions obtained truly reflect the conditions faced by Islamic education in facing the challenges of globalization. Thus, the results of this study are expected to provide a valuable contribution to the development of strategies for strengthening Islamic education in the future.

D. RESULT AND DISCUSSION

1. The Influence of Globalization on Islamic Education

Globalization has brought fundamental changes in various aspects of life, including education. The influence of globalization is strongly felt in terms of social, economic, and cultural changes that have penetrated almost all levels of society. The flow of globalization accelerates integration between nations, allowing the exchange of culture and knowledge to take place more quickly and massively (Baytiyeh, 2018). Education, as one of the key elements in social development, is not immune from its impact. Islamic education, which has strong roots in spiritual and moral values, must now face the great challenges presented by globalization. The impact of social, economic, and cultural developments resulting from globalization has forced the Islamic education system to adapt to the context of a world that is constantly changing.

One of the most obvious impacts of globalization on Islamic education is the rapid flow of information and technology that is developing so rapidly. Increasingly easy access to technology and information brings the young generation of Muslims into more intense interactions with ideas, views, and cultures from all over the world. Information technology that allows the exchange of ideas and knowledge in real-time has changed the way the young generation views their religion, culture, and life as a whole. They are no longer only exposed to local and traditional values, but also to values that may conflict with the teachings of Islam. This poses a major challenge for Islamic education, which must be able to provide adequate guidance to the younger generation so that they are not eroded by values that conflict with their faith. Islamic education must be able to provide a balance between mastery of modern technology and knowledge while strengthening the spiritual values that are the foundation of their lives.

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In facing the challenges of globalization, Islamic education must also be more open to innovation and renewal, especially in terms of teaching methods. In this digital era, where information and technology have become an inseparable part of everyday life, Islamic education needs to develop teaching methods that are more innovative and relevant to the needs of the younger generation. The use of technology in education can be an effective means of strengthening Islamic messages, as long as it is used in the right way and line with religious values. Technology can help expand access to Islamic education, both through online learning platforms and social media that can be used to spread Islamic teachings more widely. However, the use of this technology must also be accompanied by strict supervision, so that it does not become a tool for the entry of negative influences that are contrary to Islamic teachings.

Thus, the influence of globalization on Islamic education is very complex and diverse. On the one hand, globalization provides opportunities for Islamic education to develop further and adapt to the times, but on the other hand, globalization also

brings major challenges in terms of maintaining the identity and Islamic values that have long been its foundation. Islamic education needs to face this challenge with a wise and strategic approach, to remain relevant in the era of globalization without sacrificing the essence of its spirituality and morality. Only then can Islamic education continue to function as a fortress of protection for the young generation of Muslims in facing the ever-strengthening current of globalization, while remaining a main pillar in forming a just, noble, and faithful society.

2. The Challenge of Secularism in Islamic Education

The challenge of secularism in Islamic education is one of the important issues that need to be considered, especially in the context of globalization. Secularism, which separates religion from public life, including education, has the potential to significantly affect the Islamic education system. In secularism, religion is no longer the center of social and political life but is rather considered a personal matter that is irrelevant in the public sphere (Nyhagen, 2017). This separation has a major impact on how society views education, including how Islamic education is organized. When education is separated from religion, the main goal of education changes from spiritual and moral achievement to merely a tool to achieve worldly goals such as technical skills and professional success. The Islamic education system, which previously emphasized character formation and a deep understanding of religion, now faces the threat of value disorientation due to increasingly dominant secularism.

Secularism also creates a fairly wide gap between religious teachings and daily life practices. The younger generation, who should receive in-depth religious education, are increasingly distanced from true spiritual understanding. Secular education often ignores the spiritual and moral dimensions, which ultimately forms a mindset that tends to see religion as something irrelevant in daily life. As a result, many young Muslims have lost their emotional and intellectual connection to their religious teachings, because the education they receive prioritizes technical and material aspects over religious and spiritual aspects. In this context, the challenge for Islamic education is how to bridge the gap created by secularism, so that students can still feel the relevance of religious teachings in their daily lives, both in the school environment and in society.

Furthermore, the influence of secularism not only occurs in the mindset but also penetrates the educational curriculum in many countries. Curricula influenced by secularism tend to emphasize the development of technical skills and practical abilities needed in the world of work. As a result, subjects related to religion, ethics, and morality are often ignored or considered as complements that have no important value in the education system. In Islamic education, this is a major challenge, because the Islamic education system focuses on the development of the whole person, not only from an intellectual but also a spiritual perspective. Curricula designed with this secular approach risk reducing Islamic education to merely an economic instrument, ignoring its main mission of forming people with noble character and faith. Therefore,

Islamic education needs to maintain its essence by integrating religious values into the curriculum in a more holistic manner.

Secularism also has a major impact on the mindset of students. When religion is separated from aspects of professional and intellectual life, students tend to view religion as having no role in their careers or academic lives. This secular education instills the idea that professional success can only be achieved through mastery of science and technology, while religious values are considered irrelevant in achieving this goal. This view is very much at odds with the goals of Islamic education, which emphasizes that true success is not only measured by worldly achievements but also by closeness to God and the implementation of religious teachings in everyday life. Islamic education must be able to overcome this mindset by showing that religion and science are not two things that are contradictory but can complement each other in forming individuals who are balanced between intellectual intelligence and spiritual intelligence.

In response to this challenge, Islamic education needs to formulate strategies that can integrate religion into every aspect of students' lives, not just making it one of the subjects. Islamic education must be able to show that religious values are not only relevant in worship activities or the mosque, but are also important in social, economic, and political life. To achieve this, Islamic educational institutions need to innovate in teaching methods, where religion is not only taught in the classroom as a subject but is applied in real life in students' daily lives. Interactive and applicable teaching will help students understand that Islamic teachings provide relevant guidance to overcome the various challenges of modern life, including in the world of work and social interaction. Thus, students not only learn about religion but also apply Islamic values in every decision they make.

More than that, Islamic education must be able to provide a strong alternative to secularism by showing that religion and modern life can go hand in hand. In this regard, Islamic educational institutions need to promote a deeper understanding of Islamic teachings, which not only focus on aspects of worship, but also include the principles of social justice, business ethics, and responsibility towards the environment and society. Islamic education must be a place where students are taught that worldly success and the happiness of the hereafter are not separate, but interconnected. In this way, the younger generation of Muslims will have a strong foundation to face the tide of secularism, while remaining steadfast in upholding their Islamic identity in all aspects of life.

Ultimately, the challenges of secularism in Islamic education require a systematic and strategic response from Islamic educational institutions. Islamic education must be able to maintain its identity and mission in forming individuals with noble character and faith while remaining relevant to the demands of the modern world. Islamic education needs to continue to innovate in its teaching approach so that it can integrate religion into every aspect of students' lives. In this way, Islamic education will not only become a bulwark against secularism but also become a center

for the formation of a younger generation of Muslims who can face various global challenges without having to sacrifice their Islamic values.

3. The Influence of Materialism on Islamic Educational Values

Materialism has had a profound influence on various aspects of life, including Islamic education. This ideology encourages society to focus on material success and worldly achievements so that spirituality and morality are often marginalized. In the context of education, materialism creates an environment that prioritizes economic values and achievements that can be measured materially, such as wealth, social status, and power. This creates a gap between the spiritual values taught in Islamic education and the reality of life that is increasingly focused on material things. When society's focus shifts to worldly achievements, Islamic education must struggle to maintain its relevance in forming humans who are balanced between worldly success and spiritual achievements.

In educational institutions, the orientation towards economic success and materialistic academic achievements is increasingly dominant. Schools and universities often emphasize the importance of material success, such as getting a high-paying job or achieving high social status, as a measure of educational success (Masoom & Moniruzzaman Sarker, 2017). This, although relevant in the context of global competition, reduces the space for spiritual and moral development that is at the heart of Islamic education. When educational institutions focus more on materialistic academic outcomes, values such as honesty, modesty, and social responsibility are often neglected. The big challenge for Islamic education is how to create a balance between the demands of the modern world that prioritizes material things with the spiritual goals that underlie Islamic education.

Young Muslims exposed to a materialistic culture face a major challenge in upholding Islamic values that emphasize modesty and social responsibility. In a culture that promotes consumerism and the accumulation of wealth as the goal of life, many young Muslims are beginning to internalize these values, which are contrary to Islamic teachings on modesty, caring for others, and rejecting greed. This materialistic culture, with all its appeal, influences the way young people view the world, their religion, and their own lives. As a result, many of them experience an identity crisis, where they must choose between following the trend of materialism or upholding the more spiritual and altruistic values of Islam. Islamic education has an important role to play in helping this young generation to adhere to the teachings of their religion, by showing that Islamic values are not at odds with worldly success, but rather offer a more balanced and meaningful path.

Islamic education must be able to instill the awareness that the ultimate goal of education is not just worldly success. In Islam, education is a means to build character and increase closeness to God, not merely a means to achieve wealth or social status. Therefore, Islamic educational institutions must strive to instill this understanding in their students, that the education they receive is not only to prepare them for life in this world but also for the life after it. The emphasis on worldly success, while

important, must be balanced with a deep understanding of the spiritual and moral responsibilities that accompany every action. In this way, Islamic education can serve as a bulwark for the younger generation of Muslims against the temptations of materialism, while preparing them to become successful individuals both worldly and spiritually.

The challenge for Islamic education today is how to balance the development of worldly skills with the instillation of moral and spiritual values. In an increasingly competitive world, where mastery of technology and professional skills are in high demand, Islamic education cannot ignore the importance of preparing students to compete in the global job market. However, on the other hand, Islamic education must not lose its identity as an institution that aims to shape whole people, both intellectually and spiritually. This challenge requires Islamic educational institutions to design a curriculum that emphasizes not only technical skills but also character building and the instillation of spiritual values. Thus, Muslim students are not only prepared to face the challenges of the world of work but also have a strong moral foundation that will guide them in every aspect of their lives.

In the face of the influence of materialism, Islamic education must remain steadfast to its basic principles. Values such as modesty, social justice, and moral responsibility must be an integral part of the educational process, both inside and outside the classroom. Islamic education must not only focus on the transfer of knowledge but must also shape the personality of students who can face the challenges of the modern world without sacrificing their religious values. In addition, Islamic educational institutions need to introduce innovative approaches to teaching that can answer the needs of the modern world but remain in line with the spiritual values taught by Islam. In this way, Islamic education will be able to face the increasingly strong influence of materialism and remain relevant in forming individuals who are balanced between worldly intelligence and deep spirituality.

Ultimately, the influence of materialism on Islamic education is a challenge that requires serious attention. Islamic education must continue to innovate in its approach while maintaining the essence of religious teachings that emphasize simplicity, justice, and social responsibility. Islamic educational institutions must be able to instill the awareness that true success is not only measured by material achievements but also by how well a person can live his life according to religious values. Through this holistic approach, Islamic education will be able to equip the younger generation of Muslims with the skills and knowledge they need to succeed in the modern world, without having to sacrifice the spiritual values that underlie their lives.

4. Strategy for Strengthening Islamic Education in the Midst of Globalization

The strategy of strengthening Islamic education amid globalization is an urgent need in today's education world. Globalization, with all its impacts, including secularism and materialism, has changed many aspects of life, including education. Therefore, Islamic education must develop a strong strategy to face these challenges. Globalization brings a rapid and widespread flow of information and technology,

which often causes clashes between global culture and Islamic values. For this reason, Islamic educational institutions must be able to formulate an approach that not only focuses on increasing worldly knowledge but also on instilling spiritual and moral values that are the foundation of Islamic education. Thus, students will be able to face the global world while still upholding the teachings of Islam that are the basis of everyday life.

One strategy that can be applied is to integrate Islamic values into the teaching of modern sciences. Globalization demands mastery of science and technology, but this must not sacrifice the spiritual aspect that is the hallmark of Islamic education. By integrating Islamic values into the curriculum taught, students not only gain worldly knowledge but also understand the importance of spirituality in every action. Islamic education must ensure that values such as honesty, modesty, and social responsibility continue to be part of the learning process. That way, students are not only competent in science and technology but also have a strong moral foundation that will guide them in facing global challenges. Islamic educational institutions must be able to balance the demands of the modern world with the spiritual needs of students so that the graduates produced are individuals who excel both intellectually and morally.

Islamic educational institutions must also develop a more adaptive curriculum, which can follow the changing times without ignoring the basic values of Islam. This adaptive curriculum must include modern sciences that are relevant to global needs, such as technology, science, economics, and so on, but still maintain the moral and ethical values taught in Islam. This is important because Islamic education must remain relevant in an increasingly competitive world. A curriculum that does not follow the times will be left behind and unable to provide sufficient provisions for students to face global challenges. However, in the process of curriculum development, Islamic educational institutions must not lose their identity. The curriculum that is designed must be able to instill an understanding that knowledge is not the ultimate goal, but a means to achieve a balance between the worldly and the hereafter. Thus, Islamic education can continue to develop without losing its essence.

In addition, the development of Islamic-based character education is very important in fortifying the younger generation from the negative influences of globalization. Character education must be an integral part of every educational activity in Islamic institutions (Khaidir & Suud, 2020). In an increasingly complex and challenging world, a strong character based on Islamic values is essential. Good character education will help students to remain steadfast in upholding Islamic principles even when faced with various temptations from the outside world. Islamic education must instill values such as honesty, patience, responsibility, and empathy in students from an early age. With a strong character, the young generation of Muslims will be better prepared to face various global challenges and be able to make positive contributions to society. Solid character education is a strong fortress in maintaining the identity and integrity of students amidst the current globalization that often brings values that are contrary to Islamic teachings.

Innovation in teaching methods is also an important strategy that must be implemented in Islamic education to attract students. Globalization not only brings challenges but also opportunities to improve the effectiveness of teaching through the use of technology and innovative learning methods. However, this innovation must be carried out wisely so that it not only attracts students' interest but is also able to instill deep Islamic values. Islamic educational institutions must adopt interactive, creative, and relevant learning methods to the needs of the times, but still based on Islamic principles. With an innovative approach, Islamic education can be more attractive to the younger generation growing up in this digital era, so that they do not feel that Islamic education is left behind or irrelevant. The biggest challenge is how to create a balance between innovation in teaching methods while maintaining the core values taught by Islam.

Islamic education needs to design a strong and comprehensive strategy to face the various challenges brought by the current globalization. Islamic education must be able to balance global demands for modernization and mastery of science, with the need to maintain spiritual and moral values that are the foundation of Islamic education. By integrating Islamic values into modern sciences, developing adaptive curricula, strengthening character education, and adopting innovations in teaching methods, Islamic educational institutions can continue to grow and make significant contributions to shaping a generation of Muslims who are ready to face the global world. The challenges faced are indeed great, but with the right strategy, Islamic education will remain relevant and competitive in facing increasingly dynamic changes in the era.

E. CONCLUSION

Islamic education amid globalization faces various significant challenges, including the increasingly strong influence of secularism and materialism. Globalization brings major changes in various aspects of life, and Islamic education is required to adapt without losing the spiritual and moral essence that is its foundation. Secularism tends to separate religion from public life and curriculum, while materialism emphasizes worldly success, reducing space for the development of spiritual values. The main challenge for Islamic education is to balance modernization and mastery of global science with maintaining traditional Islamic values. To face these challenges, a strategy to strengthen Islamic education is very important. Integration of Islamic values in modern sciences, development of adaptive curriculum, strengthening character education, and innovation in teaching methods are the main keys to maintaining the relevance of Islamic education amidst global developments. Islamic educational institutions must be able to instill an understanding that the ultimate goal of education is not only worldly success but also deep spiritual development. Thus, Islamic education can continue to make a positive contribution in forming a generation of Muslims who are strong in religious identity and competitive in the global world.

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