

ISLAMIC EDUCATION INNOVATION: URGENCY AND BASIC PRINCIPLES IN THE FACE OF GLOBAL CHANGE

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Abstract

This research aims to explore in depth the urgency, basic principles, and manifestations of innovation in Islamic education in the midst of the flow of global change triggered by the Industrial Revolution 4.0 and Society 5.0. The fundamental problems identified are the dichotomy between religious science and general science, as well as the challenges of moral degradation and the unpreparedness of digital infrastructure that hinder the effectiveness of Islamic educational institutions. Through the library research method with a qualitative-descriptive approach, data is collected from various scientific literature, accredited journals, and educational statistical reports. The results of the study show that there is a trend of increasing digitalization in madrassas and Islamic boarding schools to reach 85% by 2024, where models such as Multi Triple Curriculum (MTC) and Ecopesantren become effective integrative solutions. The conclusion of the study emphasizes that Islamic educational innovation does not only lie in the adoption of technology, but in a philosophical reorientation that unites the values of monotheism with 21st-century competence in order to produce globally competitive kamil people.

Keywords: Educational Innovation, Islamic Education, Globalization, Curriculum, Leadership

Abstrak

Penelitian ini bertujuan untuk menggali secara mendalam urgensi, prinsip dasar, dan manifestasi inovasi dalam pendidikan Islam di tengah arus perubahan global yang dipicu oleh Revolusi Industri 4.0 dan *Society 5.0*. Permasalahan mendasar yang diidentifikasi adalah dikotomi antara ilmu agama dan ilmu pengetahuan umum, serta tantangan degradasi moral dan ketidaksiapan infrastruktur digital yang menghambat efektivitas lembaga pendidikan Islam. Melalui metode penelitian perpustakaan dengan pendekatan kualitatif-deskriptif, data dikumpulkan dari berbagai literatur ilmiah, jurnal terakreditasi, dan laporan statistik pendidikan. Hasil penelitian menunjukkan bahwa ada tren peningkatan digitalisasi di madrasah dan pondok pesantren mencapai 85% pada tahun 2024, di mana model seperti *Multi Triple Curriculum (MTC)* dan *Ecopesantren* menjadi solusi integratif yang efektif. Kesimpulan penelitian ini menekankan bahwa inovasi pendidikan Islam tidak hanya terletak pada adopsi teknologi, tetapi pada reorientasi filosofis yang menyatukan nilai-nilai monoteisme dengan kompetensi abad ke-21 untuk menghasilkan orang-orang kamil yang berdaya saing global.

Kata kunci: Inovasi Pendidikan, Pendidikan Islam, Globalisasi, Kurikulum, Kepemimpinan

I. INTRODUCTION

The dynamics of human civilization are currently at a very crucial turning point, where the advancement of science and information technology has fundamentally changed the social, economic, and religious landscape. The phenomenon of globalization, which is characterized by unlimited interconnectivity, requires every institution, including Islamic educational institutions, to conduct a deep reflection on the relevance of its existence. Indonesia, as the country with the largest Muslim population, is undergoing a structural shift from an agrarian

society to an information-based society, which directly creates complex challenges for traditional Islamic education systems. These challenges include problems of educational orientation that are often unclear, limited quality of human resources, to budget and curriculum issues that are not fully responsive to the demands of the times.

Social facts show that the crisis of cultural values and the influence of materialistic technology has triggered violence, attitudes and intolerant acts in society. Islamic education, in its socio-cultural reality, has two possible roles: it provides transformative influence by shaping a new social reality, or it is marginalized if it fails to carry out internal reforms. The emergence of the Industrial Revolution 4.0 brought the concept of technological disruption that fundamentally changed the way humans produce, consume, and interact through the convergence of the physical and digital worlds. On the other hand, the emergence of the Society 5.0 era requires a human-centered society to utilize high technology such as Artificial Intelligence (AI) and Big Data to solve various social problems. In this context, Islamic education occupies a strategic position to be a balance between technical progress and the guidance of Divine revelation in order to create individuals who have "qalbus salim".

In literature, there is a real gap between the idealism of the Islamic education curriculum and its implementation in the field. Many religious educational institutions are still stuck in symbolic, ritualistic, and legal-formalistic (halal-haram) teaching, often ignoring practical and pragmatic aspects such as technological skills. In addition, the implementation of religious education often focuses too much on cognitive aspects, thus ruling out the development of affective and psychomotor aspects that are urgently needed in the formation of students' character. The purpose of this paper is to analyze the urgency of Islamic education innovation in responding to global changes, formulate basic principles that must be the foundation for innovation, and map out models of curriculum and management innovation that have proven effective. The main argument put forward is that Islamic educational innovation should be carried out through an integrative-transformative approach that removes the dichotomy of education, while remaining rooted in the foundations of the Qur'an and the Sunnah as the main guidelines.

II. RESEARCH METHODS

This research uses a qualitative approach with the type of library research. The object of the research is focused on the dynamics of Islamic education innovation in Indonesia in response to global changes, with the main locus in madrasah institutions and Islamic boarding schools. The data used consisted of primary data in the form of Islamic education policy papers and secondary data in the form of scientific journal articles, books, and relevant research reports. The research process follows a systematic stage that adopts the principle of PRISMA (Preferred Reporting Items for Systematic Review and Meta-Analysis), which includes the identification of literature through digital databases (such as Web of Science and Google Scholar), screening based on the relevance of the year of publication and substance, and final inclusion for in-depth analysis. Data collection techniques are carried out through document review and literature studies that explore challenges, adaptation strategies, and evidence of innovation success in various regions. The data analysis uses content analysis techniques and Miles & Huberman's interactive model which includes data reduction, data display, and conclusion or verification to produce a comprehensive picture of the phenomenon of Islamic educational innovation.

III. RESULTS AND DISCUSSION

A. Trends in Islamic Education Digitalization (2020-2024)

The results of data collection show that there has been a massive shift in the adoption of technology in Islamic educational institutions in Indonesia, especially after the COVID-19 pandemic which forced the acceleration of digital transformation. Statistical data compiled from the Ministry of Religious Affairs and the National Education Standards Agency (BSNP) report illustrate a significant improvement trend in five main types of innovation:

Types of Islamic Education Innovations	2020	2021	2022	2023	2024
Digitalization & E-Learning	30%	45%	65%	80%	85%
Improving Teacher Competence	35%	50%	65%	70%	80%
Integration of the General-Islamic Curriculum	40%	50%	60%	70%	75%
Quality Management (TQM)	20%	30%	45%	60%	70%
International Collaboration	15%	25%	35%	50%	60%

The data confirms that digitalization and e-learning have experienced the highest surge, reaching 85% by 2024, which shows that technology is no longer just a complement but has become the backbone of the modern learning process in madrassas and Islamic boarding schools. The increase in teacher competence by 80% also indicates the success of the continuous training program in improving the digital literacy of religious educators.

B. Integration of Science, Technology, and Islamic Values

An explanation of the data on curriculum integration reveals that this innovation does not only occur in the hardware aspect, but also in the epistemology of science. A case study at SMA Negeri 5 Unggulan Parepare proves that the integration of science and technology in PAI learning has been running effectively, where religious material is directly linked to modern scientific facts. This pattern is carried out in two ways: occasional relationships (correlation when there is an opportunity) and systematic concentration (curriculum planning that unites the two disciplines as a unit).

In the pesantren environment, innovation is manifested in the Multi Triple Curriculum (MTC) model. This model integrates three dimensions of excellence: the tradition of pesantren (yellow book), language skills (Arabic and English), and mastery of science and technology. The impact of this integration can be seen from the readiness of students to face the global job market; they are not only able to become imams or ustadz, but also digital actors who actively produce creative da'wah content on platforms such as TikTok and Instagram, with content coverage that includes issues of morality, tolerance, and Islamic motivation.

C. Global Competitiveness and Ecological Awareness

The relationship between management innovation and graduate output can be seen through the success of the Gontor Modern Islamic Boarding School and the International Islamic University of Indonesia (UIII). Gontor's internal data (2023) notes that more than 30% of its alumni continue their studies abroad every year, which is driven by an

international curriculum and strong managerial discipline. Meanwhile, UIII as an international Islamic higher education institution has employed 60% of lecturers from abroad to support an interdisciplinary approach that combines Islamic studies with contemporary issues such as human rights, technology, and sustainability.

Innovation also penetrates into the environmental aspect through the concept of Ecopasantren. At the Darun Najah Islamic Boarding School, innovation is carried out by establishing a waste bank, implementing a green curriculum, and integrating environmental fiqh into teaching materials. As a result, 78% of students showed improved communication skills across differences and had high social empathy for environmental problems. This program proves that Islamic boarding schools have great potential to become agents of environmental change by synergizing faith and science about nature conservation.

IV. CONCLUSION

Islamic education innovation is an urgency that cannot be postponed in the midst of accelerating global change. The most important findings in this study show that Islamic educational institutions, through leading madrassas and modern Islamic boarding schools, have succeeded in integrating digital technology and modern science into a curriculum based on monotheistic values, with a digitalization trend that will reach 85% by 2024. The principles of universalism, balance, and dynamism have proven to be a solid foundation that allows Islamic education to remain relevant, competitive, and adaptive to the challenges of Industry 4.0 and Society 5.0. The contribution of this research lies in mapping innovation models such as Multi Triple Curriculum (MTC) and Ecopasantren which can be a reference for policy makers in formulating a holistic Islamic education transformation strategy. The limitations of this study include the focus that is still dominated by the educational literature in Indonesia, so further research with international comparative scope is needed to evaluate the effectiveness of Islamic educational innovations in various cultural contexts and other Muslim countries. As a final recommendation, Islamic educational institutions must continue to strengthen the transformational leadership capacity and digital literacy of educators to ensure the sustainability of innovations oriented towards the achievement of human beings and the progress of Islamic civilization in the future.

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