

The Impact of Globalization on Islamic Values and the Identity of Islamic Religious Education

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Abstract

Purpose - This study examines how globalization affects Islamic religious values and the identity of Islamic education. It aims to identify both the opportunities and challenges brought by globalization in shaping the character and values upheld within Islamic educational institutions.

Design/Methodology/Approach - The study employs a qualitative analytical approach by examining the dynamics of globalization technological, economic, cultural, and social and analyzing their implications for the preservation and transformation of Islamic educational values.

Findings - The results indicate that globalization provides opportunities for the advancement of science and technology; however, it also poses challenges such as cultural shifts, weakened spirituality, and the rise of materialistic and individualistic lifestyles. The study highlights the importance of reinforcing Islamic core values justice, solidarity, and spirituality—to maintain the identity of Islamic education amid rapid global change.

Originality/Value - This study contributes to the discourse on Islamic education by offering a contemporary analysis of how globalization influences religious values and identity. It emphasizes the need for strategic strengthening of Islamic educational identity so that learners can adapt to global developments without abandoning their fundamental religious values.

Keywords: Globalization, Islamic Values, Islamic Educational Identity, Modernization, Culture

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I. INTRODUCTION

Globalization has become one of the most visible and influential phenomena in everyday life. The rapid development of technology, social media, the internet, and human mobility makes the world seem borderless. Information from abroad can arrive in seconds, foreign cultures are easily accessible and imitated, and people's lifestyles are changing rapidly. All of these changes have had a significant impact, including on religious values and the Islamic educational identity that have long served as the moral compass of Indonesian Muslims. This phenomenon makes the discussion of globalization and its impact on Islamic religious values increasingly important for critical examination.

Globalization is not entirely new, as Islam itself already has the concept of "rahmatan lil alamin" (blessing for the universe), which emphasizes the universal nature of Islamic teachings. However, the current of modern globalization, driven by advances in information technology, is far more intense and scale-based than the spread of values or culture in the past. Communication technology drives change faster than society's readiness to understand or cope with it. As a result, globalization easily penetrates various aspects of life: from social and cultural to economic and political, even educational. It is this rapid change that often makes globalization understood as something complex it can have positive impacts, but it also brings many major challenges for Muslim communities.

On the one hand, globalization presents significant opportunities for the Islamic world, including in the context of education. The dissemination of knowledge has become easier, access to learning resources has become more extensive, and various technological innovations can be used to improve the quality of Islamic education. Online learning media, the digitization of Islamic books, social media-based da'wah (Islamic outreach), and virtual classrooms are concrete examples of how globalization can strengthen the quality of education and expand its reach. However, on the other hand, globalization has also brought new values that are often inconsistent with Islamic principles.

Many foreign cultures enter unfiltered, and some people especially the younger generation accept them without a process of value selection. This raises concerns about identity shifts and the fading of religious values in everyday life.

One of the biggest challenges is the occurrence of "asymmetric acculturation," where foreign cultures dominate local culture. As a result, people often perceive foreign cultures as cooler or more advanced, leading to culture shock and a crisis of identity, including religious identity. This condition is increasingly evident in urban communities, which are becoming accustomed to a consumerist, materialistic, and individualistic lifestyle—values that clearly contradict Islamic teachings, which prioritize simplicity, caring, and spirituality. The presence of increasingly sophisticated technology also makes people tend to be tied to the digital world, so that spiritual aspects are sometimes forgotten or deemed less relevant.

In the context of Islamic education, the challenge of globalization is not only the influx of foreign cultures, but also how educational institutions can maintain Islamic values, identity, and character amidst changing times. Islamic education plays a crucial role in shaping students' personalities so that they remain steadfast in moral, ethical, and spiritual values, even in an era of intense competition and freedom of information. The identity of Islamic education is not only about teaching religious material, but also about instilling ways of thinking and behaving that align with Islamic values. However, in reality, amidst the rapid flow of globalization, the religious identity of Muslim youth often experiences clashes between Islamic values and global values such as individualism, hedonism, and moral relativism.

Therefore, research into the influence of globalization on Islamic religious values and the identity of Islamic education is highly relevant. This study is crucial for understanding the extent to which globalization shapes the mindset and behavior of the younger generation, and how Islamic education can adapt its approach to remain relevant without abandoning fundamental religious principles. Furthermore, this study also opens up space for developing cultural and educational strategies that can preserve Islamic values while capitalizing on positive opportunities in the era of globalization.

Overall, the discussion of globalization and its impact on religious values and the identity of Islamic education is not merely a theoretical study but also a practical necessity in facing today's social realities. By understanding this phenomenon more deeply, Islamic education can continue to develop and remain a strong moral guide for society amidst the inevitable flow of global change.

II. RESULT AND DISCUSSION

1. Understanding Globalization

According to the term "global language," the word refers to something that encompasses everything or is comprehensive. Meanwhile, globalization can be defined as a process of globalization that comprehensively encompasses all aspects of human life. More broadly, globalization is understood as a process of massive expansion carried out by developed countries, such as America, Europe, and Japan, which then seek to dominate the world through technological, scientific, political, cultural, military, and economic power.

The 21st century, known as the era of globalization characterized by freedom and openness, has arrived. This century is filled with hope and positive opportunities to be exploited. However, at the same time, this century also raises concerns due to various negative challenges that have the potential to destroy human civilization. We recognize that globalization is a breakthrough arising from human tendencies that touch all aspects of life, including religious, socio-cultural, economic-financial, political, educational, and other aspects. Therefore, the term globalization, first introduced by Theodore Levitte in 1985, has become a key word that is difficult to avoid in various discussions on important topics (Syahrin Harahap 1998).

In Islamic teachings, the concept of globalization has long been known as Rahmatan Lil Alamin (Rahmatan Lil Alamin), which refers to the universality or internationalization of Islam in various aspects of human life throughout the universe. This is in accordance with the words of Allah SWT: "And We have not sent you (Muhammad) except as a mercy to all the worlds." (Quran, Al-Anbiyaa: 107). The changes brought about by globalization will be accelerated by a powerful and limitless current, thanks to advances in information and communication technology. Sooner or later, the impacts of globalization will emerge and influence our daily lives, whether in the form of blessings or curses, positive or negative, constructive or destructive.

Globalization is a relatively new concept in Indonesian society. Before the 1980s, this term was not as popular as it is today. The word "global" etymologically means worldwide or universal, connoting

the disappearance of geographical boundaries in the context of the development of values and ideologies. Therefore, in the era of globalization, humans live in an open world. This openness

encompasses all aspects of human life, including physical, psychological, social, religious, and educational. A closer look reveals that globalization has had both positive and negative effects on developing countries newly independent from colonial rule. Its positive influence is that it encourages these countries to develop technically and achieve material prosperity. Meanwhile, its negative influence includes the emergence of a highly dominant technocracy, supported by modern technical equipment and sophisticated weaponry. Why are modern equipment, techniques, and weaponry considered negative influences? (Echols and Sadlly 1995)

The era of globalization began in the mid-1980s, prepared and pioneered by developed economies such as several members of the European Union and the United States. The assumption was that to improve the welfare of the international community, especially poor countries, deregulation was necessary, which was considered an obstacle to the entry of foreign capital. By removing these barriers, the influx of foreign capital was expected to increase the purchasing power of people in poor countries, enabling them to achieve an adequate standard of living.

The three main pillars of globalization: (1) protection of individual property rights; (2) market concentration; and (3) healthy competition, are prerequisites for a country's success in entering the era of globalization. These three pillars reflect the characteristics of the new civilization of the 20th century, in which countries have been "freed from interference" in managing the lives of their citizens, particularly in the area of trade. Similarly, in the field of law enforcement, protection of the rights of suspects or defendants has been introduced since the adoption of the International Covenant on Civil and Political Rights in 1966, which entered into force on March 23, 1976 (Atmasasmita 2010)

Fundamentally, globalization is a result of modernization. According to Nurcholis Madjid, as quoted by Abdullah Idi and Toto Suharto, "Modernization means rationalization to achieve maximum efficiency in thinking and working for the happiness of humanity. Therefore, modernization also means thinking and working in accordance with true nature or sunnatullah (divine law), because nature is right" (Suharto and Abdullah 2006)

Globalization involves progress in the economic, social, and cultural fields, and especially in science and technology. The era of globalization has given rise to an era of competition. Only superior individuals will survive in a competitive environment. Therefore, one of the main issues that arises is how to improve the quality of human resources, developing superior individuals who actively participate in healthy competition to achieve excellence. Thus, globalization is a process of growth for developed countries in the fields of science and technology, politics, culture, military affairs, and economics. These influences affect developing countries, which can have both positive and negative impacts.

2. Islamic Religious Values in the Era of Globalization

Values are a set of beliefs or feelings considered part of one's identity, which characterizes a person's patterns of thinking, feeling, attachment, and behavior. Therefore, a value system can be understood as a general standard believed in, whether derived from objective conditions or from beliefs, sentiments (collective feelings), and identities established or revealed by Allah SWT. Ultimately, all of this forms common sentiments, shared events, and collective identities that then become universal sharia. A value system can also be viewed as a general rule that reflects a philosophical approach to these three elements: beliefs, sentiments, and identity. Therefore, there are divine and normative value systems, as well as worldly (mundane) value systems, which are formed from beliefs, sentiments, or identities that are perceived as valid realities in a particular place, time, or universe, and are therefore descriptive in nature.

All human values are based on the assumption that every individual has the capacity to attain the highest levels of morality and spiritual development, and that human dignity must be respected. The Quran notes differences in race, skin color, language, and level of prosperity, each of which has its own social significance. However, the Quran emphasizes that these differences are signs of God's greatness for those who are willing to hear and understand (30:22), without granting privileges or punishments to any particular group.

The Quran also states that Allah divided humanity into various tribes and nations so that they could get to know one another and establish relationships. No single tribe or nation enjoys special privileges, and they are not the source of glory. Indeed, the most noble in the sight of Allah are those who fear Allah (49:13). In his farewell sermon, the Prophet Muhammad (peace be upon him) emphasized that all humans are brothers and have equal status.

Islam fosters a universal brotherhood. It emphasizes that true brotherhood can only be realized through relationships forged solely for the sake of Allah. While other factors such as shared interests,

shared work, or shared residence can strengthen brotherhood, they also have the potential to give rise to jealousy and conflict. Only the awareness that all humans are God's creations and servants, along with the obligation to continually seek His pleasure, can foster a true brotherhood that can withstand life's various trials (Khan 1994)

Values and value systems in villages differ from those in cities, as can be observed through customs, lifestyles, and prevailing norms. In rural communities, for example, in terms of family values, the head of the family still plays a dominant role in social interactions and partner selection. Religious values are also upheld through religious education, such as madrasahs, with vibrant religious activities. Various rituals related to the stages of human development are always accompanied by specific expressions. General education has not yet become a primary orientation; literacy and religious education are considered sufficient. Economically, farming patterns are typically subsistence and traditional, not yet economically oriented. Many other values differ from those of urban communities, so urban value systems do not always align with rural values.

Values, both Islamic and non-Islamic, are at the core of community life. Values are closely related to the mindsets that develop within a society, thus being linked to culture itself. In this view, the values that underlie individual movements and activities are influenced by literature, educational patterns, advice, idioms, holy books, religious texts, ancestral wills, and various other sources that society uses as guidelines for thinking and acting (Soelaeman 1993) Therefore, the values that exist within a society cannot stand apart from the social reality that surrounds it. Islamic values and norms cannot be conveyed simply through verbal advice or warnings; they also require means that form a comprehensive cultural network.

In this context, intense dialogue with various existing value systems is necessary to create a paradigm shift in thinking through symbols relevant to local culture. Without a long, dialogical process in the formation and cultivation of Islamic values, a large gap will emerge between ideal values and social reality. As this gap widens, despair and apathy will emerge, ultimately having detrimental effects on society itself (Abdullah 1996) *The Influence of Globalization on Islamic Religious Values*

Current globalization reflects unequal relations between nations. Interactions between developed and developing countries still demonstrate a clear division between dominant and weak groups. This situation ultimately results in the phenomenon of asymmetric acculturation, namely the dominance of developed countries, especially in the economic and scientific and technological fields, over developing countries, which then extends to non-economic areas such as politics and culture.

This unbalanced acculturation encourages the infiltration of foreign cultural elements into a nation's local culture, triggering disproportionate cultural transformation. This unequal cultural change often causes culture shock in societies lacking strong cultural resilience. As a result, the nation may experience cultural identity confusion and become trapped in the belief that other cultures are superior. This phenomenon is also evident in some Indonesians, for example, through a less critical, rational, and balanced response to foreign cultures, where aspects of art and lifestyle are adopted excessively compared to advances in science and technology (Syamsuddin 2002)

Modernization and industrialization give rise to a modern or industrial society. Modern society has developed a worldview based on anthropocentrism, the belief that humans are the center of life and have the freedom to determine their own destiny. This view has given rise to secular humanism, which emphasizes rationality (the dominance of reason), individuality (self-assertion), materiality (focus on wealth), and relativity (flexibility of values).

Modern society is also often considered a technostructure, meaning individuals live within a structure of life that is highly dependent on technology. In this context, humans have become like machines, confident in their own abilities but deeply tied to the technology they create. In modern industrial society, non-material or spiritual aspects are given less attention, as they are considered inseparable from material elements. As a result, human life has become spiritually drained, and competition for material success occurs without consideration for ethical and moral values (M. Din Syamsuddin, 2022).

Today, various negative impacts of globalization can be observed, such as the increasing tendency towards materialistic lifestyles (worship of material things), individualistic (worship of self), and hedonistic (worship of physical pleasure). These three tendencies are beginning to emerge in the lives of some Indonesians, particularly in urban areas. This tendency can be categorized as contrary to religious values. First, because its emergence indicates a rejection of the high values of religion; and second, because this tendency spreads easily and has the potential to hinder the development of a society based on religion. Globalization is also increasingly entering the non-material realm of life. While previously its influence was stronger in the economic, political, and cultural spheres, it is now reaching the realm of ethics. This is evident in the declaration produced by the Parliament of the World's

Religions. This parliament was the second event held to commemorate its first meeting a century earlier (1893). While the first meeting gave birth to the concept of "universal theology," the second meeting produced a declaration called the Global Ethics. Universal theology is theoretical, recognizing religious diversity and common ground among religious views. The Global Ethics, on the other hand, is practical, providing an ethical and moral framework that can be applied in daily life.

Correctly understood religion serves as a moral guide for modern life, which is experiencing a shift in values. Islamic values, emphasizing justice and equality, remain relevant. Advances in science and technology often widen the gap between the rich and the poor. Consumerism can lead people to ignore this social reality; however, religion consistently emphasizes the importance of wisdom in sensitive social issues. To address the potential for strained interpersonal relationships caused by the surge of consumerism, the Quran emphasizes the need for a personal and subjective spiritual life. Unfortunately, in practice, the spiritual aspect of Islam is often underappreciated because our religion focuses too much on formal and legal aspects. In the current context, spiritual life needs to be enriched with psychological findings to ensure a more targeted approach to da'wah, rather than relying on outdated methods that are difficult for the younger generation to accept (M. Amin Abdullah, 1996).

Social change is an inevitable process. Advances in science and technology are also inevitable and require adaptation. The backwardness of Muslims in science and technology is related to a weak work ethic and a weak scientific ethic within the Muslim community itself. A value system still deeply tied to medieval traditions also does not support the creation of opportunities for progress, especially achieving excellence in science and technology. Therefore, an in-depth study of this issue is necessary.

The development of science and technology, encompassing basic research, applied research, and the development and application of technology, must be accompanied by ethical, political, and religious evaluation. Alfin Toffler (1970) warned that technology needs to be controlled through the filter of societal norms and values, as uncontrolled development will lead to more dire consequences. Efforts to control technology include:

- a. Reviewing or changing the primary criteria for accepting or rejecting technological innovations, which focus solely on economic benefits.
- b. Ensuring that technological implementation takes social impacts into account through consensus among social scientists from various disciplines.

To address this phenomenon, a cultural strategy is needed, namely a practical framework that incorporates universal cultural elements of social, economic, political, scientific, technological, artistic, and religious values to achieve society's social goals. If these goals are placed in a religious context, the ideal society to be built is a religious society. Therefore, a cultural strategy must be based on religious values. Takdir states that there are six strategic values based on religious teachings that need to be developed in the development of Indonesian national culture: (1) religious values, (2) economic values, (3) scientific values, (4) aesthetic values, (5) solidarity values, and (6) power or political values.

Religious values serve as a foundation for humans to understand their relationship with God and the universe. Practicing these values provides meaning in cultural life. Economic values are the next basic value. Takdir even calls economic values fundamental to culture, because without fulfilling economic needs, society cannot sustain life and develop its culture. Economic values encourage humans to utilize natural resources in accordance with applicable laws and norms.

The value of knowledge plays a role in guiding humans to research and understand the laws of nature, which are essentially God's laws. Mastery of science and technology empowers humans to navigate life and build culture. The value of beauty, also known as artistic value, serves to satisfy human feelings. Human attitudes toward nature are not only related to its function as a resource, but also as a source of beauty. The value of solidarity is crucial in building a shared life. This value unites humans in forming a society. The value of power or politics provides direction in managing social life fairly.

The interaction of these various values will produce diverse value configurations, depending on the quality of values prioritized by a society. Fate dictates that Western culture, which emphasizes economic and scientific values, produces technological progress and is therefore progressive, while Eastern culture, which prioritizes religious and artistic values, and is based on feelings and imagination, gives rise to an expressive culture. To face the challenges of globalization as described, a cultural strategy is needed with a composition of values that is appropriate and relevant to these challenges.

3. Islamic Educational Identity

Religious identity is an important part of a person's identity because it reflects their beliefs, values, and religious practices. This identity reflects how an individual positions themselves within a particular religious tradition, such as Islam for Muslim adolescents.

Religious faith or belief is the primary foundation of religious identity. Muslim adolescents typically hold fundamental beliefs in the existence of Allah SWT, the prophethood of the Prophet Muhammad (peace

be upon him), the truth of the Quran, and the principles of Islamic teachings. These beliefs shape how they understand the world, assess morality, and determine their purpose in life.

Islamic values also encourage them to care about the welfare of the community and participate in social and charitable activities that reflect religious teachings. In this regard, religious identity plays a significant role for young Muslims because Islam is not just a belief system but also a comprehensive code of life. This identity influences how they think, behave, and interact, providing direction and meaning in their daily lives.

Religious practices also form an important part of this identity. The way Muslim adolescents perform religious duties, such as prayer, fasting during Ramadan, giving alms, and even performing the Hajj pilgrimage if they are able, strengthens their connection to their religion.

Religious identity also encompasses a spiritual journey and the development of their faith. Muslim adolescents often strive to deepen their understanding of Islamic teachings, improve their relationship with God, and embark on a journey toward spiritual maturity.

Furthermore, religious identity is manifested through their involvement in society. Muslim adolescents can feel close to the broader Muslim community, and in social interactions, they are often faced with balancing Islamic values with global values such as human rights, gender equality, and religious pluralism. This situation can create ethical dilemmas as they attempt to integrate these two value systems (Rineka Cipta, Lexy J.M., 2002).

III. CONCLUSION

From the discussion in this article, it can be concluded that globalization has a significant influence on Islamic religious values and the identity of Islamic education, with both positive and negative impacts. Globalization brings advances in technology, science, and communication that can be leveraged to strengthen Islamic education, for example through the digitalization of learning, broader access to information, and easier dissemination of Islamic values.

In the context of Islamic education, this situation demands a stronger identity and a more contemporary learning approach. Islamic education is not sufficient simply to convey religious material; it must also develop character, critical thinking, and the ability of students to filter the influences of globalization. Religious identity is crucial as a bulwark that protects the younger generation, ensuring a clear direction in life amidst rapid change.

Ultimately, globalization is unavoidable. What can be done is to capitalize on its positive aspects and minimize its negative impacts. Islamic education must continuously adapt, strengthen religious values, and develop appropriate cultural strategies to remain relevant and competitive in the modern era. In this way, Islamic values can be maintained, developed, and provide strong guidance for community life amidst the increasingly rapid global currents..

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