

STRATEGIES OF ISLAMIC EDUCATIONAL INSTITUTIONS IN BUILDING GLOBAL AWARENESS

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Abstract: *Globalization presents opportunities and challenges for various aspects of life, including education. This research examines Islamic educational institutions' strategy for building global awareness. The method of writing articles uses the literature review method. The analysis used in this article is content analysis. The results of the research on the strategy of Islamic educational institutions by integrating global issues in the curriculum, using creative and innovative learning methods that can develop students' critical and creative thinking skills, encouraging students to be involved in international activities, creating an inclusive and multicultural learning environment, developing human resources, building strategic partnerships, utilizing digital technology wisely, strengthening the spirit of leadership, strengthening Islamic character, strengthening the alumni network, and improving the image of Islamic educational institutions.*

Keywords: *Islamic Educational Institutions, Global Awareness, and Globalization*

INTRODUCTION

In this era of fast-paced globalization, the world seems to be without borders. Information and cultures from various parts of the world can be easily accessed. This brings many changes in multiple aspects of life, including education. Islamic educational institutions, as an important pillar in producing a young generation of Muslims with character and knowledge, are not spared from the influence of globalization. On the one hand, globalization opens up opportunities for Islamic educational institutions to expand their reach and improve the quality of their education.

Globalization has brought complex influences on various aspects of life, including education. According to Spring, four main theoretical perspectives are analyzed in understanding globalization and education: world culture, world system, postcolonial, and culturalist. Institutions like the World Bank, OECD, WTO, UN, and UNESCO shape global education discourse and actions. The impact of globalization on education has not gone

unnoticed.¹ On the one hand, globalization opens up opportunities for Islamic educational institutions to update the curriculum to meet the needs of students, such as by integrating science and Islam. This allows madrassas to compete with secular educational institutions and prepare students for careers in religion and professionalism in a multicultural modern society. However, globalization also presents challenges for Islamic educational institutions.

Mok's research shows that globalization encourages China to adjust and reconstruct the higher education system by combining universities and governance changes. This is to improve the competitiveness and efficiency of the university in the global market. The merger of universities is not only an educational reform but a fundamental change in governance from an invention state model to an accelerator state model.² It turns out that globalization does not weaken the country but makes it more active in advancing education. For this reason, an open-minded attitude is one of the steps to build global awareness. Thus, Islamic educational institutions will be able to produce a competitive young generation that is ready to contribute to the worldwide community.

Furthermore, Islamic educational institutions must improve their quality to maintain their existence and survive in the era of globalization.³ One of the important ways is to build global awareness of students. According to Rasyidi, global awareness is understanding the interconnectedness and dependence between nations worldwide and individual and collective responsibility to create a more just and sustainable world.⁴

Recent research highlights innovative approaches adopted by Islamic educational institutions to cultivate global awareness among students. One significant strategy is the integration of Islamic values into English language teaching to foster not only linguistic competence but also intercultural understanding and moral grounding. In a systematic literature, emphasize the role of educators who are sensitive to Islamic values and cultural contexts in creating learning environments that support critical thinking, creativity, and cross-cultural dialogue. This integrative approach enables students to develop both global insight and strong local identity, positioning them to act as constructive contributors in the global arena.⁵

¹ Joel Spring, "Research on Globalization and Education," *Review of Educational Research* 78, no. 2 (June 1, 2008): 330–63, <https://doi.org/10.3102/0034654308317846>.

² Ka-ho Mok, "Globalization and Educational Restructuring: University Merging and Changing Governance in China," *Higher Education* 50, no. 1 (2005): 57–88, <https://doi.org/10.1007/s10734-004-6347-z>.
³ (Muljawan, 2019).

⁴ (Rasyidi et al., 2022).

⁵ Dewi Suriyani Djamdjuri et al., "Systematic Literature Review: Integrating Islamic Education in English Language Teaching," *Journal of English Education and Teaching* 7, no. 4 (2023): 881–900, <https://doi.org/10.33369/jeet.7.4.881-900>.

Moreover, strategies for character education in madrasah that are grounded in Islamic values beginning with the formulation of a shared vision and mission, strong leadership, and contextualized curricula—are also essential to building students’ readiness in facing globalization without losing their moral and religious foundation.⁶ This development marks a significant state of the art in the efforts of Islamic educational institutions to align with global standards while preserving core Islamic teachings.

Building global awareness in the younger generation is very important because young generations who cannot filter foreign cultures will tend to follow Western culture. Therefore, education based on local wisdom is urgently needed to increase the global awareness of the younger generation. The right way of thinking in the era of globalization is to think globally but act locally. This means the younger generation must have global knowledge and insight while upholding local cultural values.

Based on the identification of several previous research results, it was found that there needs to be more attention to global awareness in the curriculum and educational programs in Islamic educational institutions. This results in graduates of Islamic educational institutions needing to prepare to face global complexities and challenges. Therefore, integrating global awareness in Islamic educational institutions is very important to give birth to the right strategies to face the era of globalization and produce graduates ready to contribute to the global world.

METHOD

The method used in this article is a literature review method. Sources of literature review through literature searches, such as books, scientific journals both by Sinta and Scopus, online articles, and research reports on the issue of globalization, opportunities and challenges for Islamic educational institutions, global awareness, and management of Islamic educational institutions. The analysis used in this article is content analysis. The first stage is to identify various sources related to the purpose of writing articles. After these themes are collected, they are further analyzed to understand the strategies used by Islamic Educational Institutions in building global awareness. The challenges faced by Islamic educational institutions in creating international awareness were also identified. The second stage is by using content analysis

⁶ Najib Mohamad, Dahari Dahari, and Mohamad Maulidin Alif Utama, “Kosep Dan Strategi Menciptakan Pendidikan Karakter Di Madsah,” *Jurnal Asy-Syukriyyah* 22, no. 1 (2021): 60–73, <https://doi.org/10.36769/asy.v22i1.129>.

techniques. The goal is to find the connection between these various sources. The third stage is to conclude based on a literature review.

RESULT AND DISCUSSION

Globalization

Globalization is a process that allows the entire world community to become more connected and dependent on each other. According to Dharma, globalization is a process where all things are considered for the benefit of the world. The world is getting narrower, and the interdependence between nations is getting bigger. There is no longer a homogeneous and static nation but a state of noble values that can be used to solve problems. Every nation develops through interaction with other countries. We must be open to the outside world while maintaining the nation's culture.

Globalization has both positive and negative impacts.⁷ Globalization gives birth to an era of megacompetition society, where everyone strives to improve. This is an era of pursuing excellence and quality, and society is becoming dynamic, active, and creative. This megacompetition community continues to learn and develop itself, look for new opportunities, and dare to take risks. They are mutually motivated to achieve success, driving innovation and progress in various sectors. However, it is important to remember that healthy competition must be based on positive values. The main keys are the spirit of sportsmanship, honesty, and mutual respect. Cooperation is also needed to achieve common goals. The megacompetition community presents challenges and opportunities. The challenge is the pressure to always perform at your best, which can trigger stress and anxiety. However, the opportunity is to achieve one's potential and contribute to the nation's progress. With a positive attitude and a strong mentality, the mega-competition society can produce a superior and competitive generation in the era of globalization.⁸

In the era of globalization, the nation's culture faces a serious threat, namely the domination of global culture. Global culture, generally from developed countries, can easily enter and spread widely through various media, such as the Internet, television, and movies. This has the potential to shift and even replace local culture that has been embedded and inherited for centuries. The negative impact of globalization on local culture includes the loss

⁷ Surya Dharma, "Membangun Kesadaran Global Warga Negara: Studi Kebijakan Publik Di Era Pandemi Covid 19," *Perspektif* 10, no. 1 (2021): 248–54, <https://doi.org/10.31289/perspektif.v10i1.4671>.

⁸ (Tilaar, 1998).

of the nation's noble values, the fading of cultural identity, and the erosion of love for the homeland. Therefore, efforts to preserve local culture must be carried out so that the current globalization keeps the nation's cultural wealth intact.

Tilaar views globalization as an era in which all humanity is globally connected. Its influence covers three main areas: economic, political, and cultural. The two main forces behind this globalization are business and technology. This blend of globalization, business, and technology presents challenges and opportunities for people and institutions in all three areas. The impact also extends to the social field, especially due to modern transportation and communication advancements. Globalization is a complex phenomenon with wide and profound effects on various aspects of human life, especially in the economic, political, cultural, and social fields⁹. Thus, it can be concluded that globalization is a process that allows all world communities to become more connected and dependent on each other in various areas of life.

The Importance of Global Awareness

The process of globalization will give birth to global awareness. Globalization encourages humans to connect and need each other like a unit. Advances in communication and information technology are a connecting bridge that accelerates this process. As educators, we face the important task of guiding students in this complex world. We must instill a broad understanding of the world beyond the narrow confines of space, race, religion, ethnicity, history, and culture.

Global awareness arises from the understanding that life and all its aspects are interrelated and affect each other globally. A global way of thinking means understanding problems and solutions in the context of the wider world, while acting locally means applying those solutions in everyday life. Negative ethnocentrism, i.e., an attitude of prioritizing one's own culture and belittling other cultures, can hinder global communication and cooperation. We need to understand that every action and deed we take affects the world.¹⁰ Therefore, instilling global awareness in students is the key to growing the next generation, ready to contribute to building a better world. We must emphasize that our lives are interconnected and interdependent and cannot thrive without relationships and communication with the outside world.

⁹ (Tilaar, 1998).

¹⁰ (Luthfia, 2014).

Education is the main capital to play an active role. Global awareness gained through education opens up our horizons beyond national and cultural boundaries. Views previously limited to Indonesia now extend to the international arena¹¹. This global perspective is an important provision in facing the era of globalization. As the spearhead of education, teachers must be able to catch the fast current of globalization.¹² Global awareness encourages teachers to prepare themselves to become global teachers.

Global education is a systematic effort to shape students' awareness, insights, and perspectives. Through global education, students are equipped with complete and comprehensive knowledge about global issues. Global education offers an understanding that we live in a global society, a community that is connected without borders. Tribes, nations, and countries are no longer barriers, but rather diversity that enriches the world.

Hoopes (Garcia 1997) says that global education is designed to equip students with the understanding and ability to navigate an interconnected and diverse world. The boundaries of countries and cultures are blurring, and various issues and forces are intertwined. The goal is to prepare students to understand and overcome global dependence and cultural diversity. It encompasses a wide range of relationships, events, and forces that cannot be understood only in the context of a single country or culture.¹³ Global education requires educators to prepare students to compete in all fields. This is the obligation of the education world to produce the next generation ready to face global challenges.¹⁴ Furthermore, Hoopes explained that the three main goals of Global education are:¹⁵

1. Reduce the sense of regionality and tribalness. This goal can be achieved by exposing students to cultural diversity.
2. Preparing students for global diversity. This aims to discuss the differences in culture, ethics, religion, and the nation's culture. Encourage students to discuss diversity and appreciate differences as the world's wealth. Helping students see themselves as individuals, citizens, and members of a global society so they can actively participate in this increasingly connected world (global citizen).

¹¹ Maria Eliza D Santander, Edwin C Du, and Francis Thaise Cimene, *Empowering Nations Through Education : Strategies For*, 2023.

¹² Ana Dwi Wahyuni, Benedictus Sudyana, and Atri Waldi, *Pendidikan Karakter: Strategi Menghadapi Globalisasi*, Cet. 1 (Klaten: Tahta Media, 2023), <https://doi.org/https://tahtamedia.co.id/index.php/issj/article/view/525>.

¹³ (Garcia, 1982).

¹⁴ Syaiful Bakhri, "Pendidikan Global Dan Globalisasi Pendidikan," *Prosiding Seminar Nasional Era Revolusi* 11, no. 1 (2018): 1–5.

¹⁵ Garcia, *Teaching in a Pluralistic Society: Concepts, Models, Strategies*.

3. Preparing students for the future with 21st-century skills, namely strong analytical and evaluation skills, to address international and intercultural issues. Students will also be introduced to various strategies to play an active role at the local, national, and international levels. Global education subjects should present relevant information and enhance students' ability to engage in public policy. Global education can connect global issues with local interests and help students become responsible citizens.

Thus, global education is the key to creating a better future for everyone.¹⁶ Global education plays an important role in fostering global awareness. By equipping learners with the knowledge, skills, and values needed to become responsible global citizens, global education can help build a more just, peaceful, and sustainable world.

Problems of Islamic Educational Institutions

Islamic education has received official recognition in the national education system, manifested in three forms. The first is Islamic educational institutions. Second, Islamic religious education subjects must be taught from elementary to higher education. Third, Islamic values in the education system¹⁷ Nevertheless, Islamic education is not spared from problems. Two factors exist in the situation, namely internal factors and external factors.

1. Internal Factors

a. Power Relations and Orientation of Islamic Education

Education aims to humanize human beings with Islamic values. However, the educational orientation needs to be clearer and more specific, displaced by pragmatic demands and the job market's needs. We need to criticize this disorientation and realign the goals of education with the noble values of Islam.¹⁸

b. Curriculum Issues

Authoritarian and centralized systems hinder innovation and reform in education. Centralized curriculum and top-down management result in rigid and inflexible educational outcomes. Tilard criticized the system of creating "human robots" through a dense and centralized curriculum. Excessive subject load burdens students and hinders effective teaching and learning.

¹⁶ Wahyuni, Sudiyan, and Walid, *Pendidikan Karakter: Strategi Menghadapi Globalisasi*.

¹⁷ (Daulay, 2009, p. 23).

¹⁸ (Rembangy, 2010, pp. 20–21).

The Islamic education curriculum's development has shifted, but the previous paradigm is still maintained. This can be observed through the following phenomenon.

- 1) A shift from emphasizing memorization and memorization of Islamic texts and spiritual disciplines influenced by the Middle East to understanding their goals, meanings, and motivations. Islam to achieve the learning goals of Islamic education.
- 2) Shift from textual, normative, and absolutist mindsets to historical, experiential, and contextual mindsets in understanding and explaining Islamic teachings and values.
- 3) The pressure shifts from the products and results of the Islamic religious thought of our predecessors to the processes and methodologies that produce those products.
- 4) A shift from the pattern of Islamic education curriculum development that only relies on experts to select and compile the content of the Islamic education curriculum to a wider involvement of experts, teachers, students, and the community to identify the goals and methods of Islamic education. conversion to things to achieve it ¹⁹

c. Learning Approach/Method

Teachers/lecturers have a crucial role in improving the quality of students' competencies. They must generate potential, motivate, and move students through creative and contextual learning patterns that utilize technology. This will support the achievement of superior schools/universities and produce graduates ready to compete globally. However, keep in mind that students are only individuals with experience. They have a variety of diverse experiences. Therefore, they must be encouraged to be critical of the reality in the classroom and be ready to criticize it. Unfortunately, until now, many students still prefer conservative learning methods such as lectures and dictation because it is easier and does not challenge their thinking.

d. Professionalism and Quality of Human Resources

One of the root problems of education in Indonesia since the New Order is the need for more professionalism among teachers and educators. Although in sufficient quantity, their quality and professionalism still need to be improved. Many teachers need to have

¹⁹ (Muhaimin, 2005, p. 11).

the appropriate qualifications, or their qualifications are insufficient, so they are unable or less able to present and implement quality education²⁰

e. Tuition Fees

The cost of education has become an important issue in Indonesian education, with uncertainty about who is responsible for this problem.

Although the constitution and laws mandate the allocation of education funds at least 20% of the state and regional budgets, this still needs to be fulfilled. The allocation of 20% was only achieved in 2009.

2. External Factors

a. Dichotomic

The big problem faced by the world of Islamic education is a dichotomy in several aspects, namely between Religious Science and General Science, between Revelation and Reason, and between Revelation and Nature.

b. To General Knowledge

One of the weaknesses of Islamic education is the nature of its science, which needs to be more general and pay attention to problem-solving efforts. This causes the educational products produced to be less grounded and less in tune with the dynamics of society. According to Syed Hussein Alatas, the ability to solve problems is an important characteristic of an intellectual. Good intellectuals must be able to define, analyze, and find solutions to various issues. The inability to think critically and see the consequences is a characteristic that distinguishes intellectuals from non-intellectuals.

c. Lack of Spirit of Inquiry

One of the main obstacles to the progress of Islamic education is the low enthusiasm for conducting research and investigation. This was agreed by Syed Hussein Alatas, who quoted Al Afghani's statement, "The Spiritus Rector of Islamic Modernism", that the low "Intellectual Spirit" is an important factor in the decline of Islam in the Middle East.

d. Memorization

According to Fazlur Rahman, the decline in Islamic education standards over the centuries is due to several factors:

²⁰ (Muhaimin, 2005, p. 28).

- 1) Lack of reading materials: The curriculum with minimal reading materials makes the learning time short and the material difficult to master, especially for young learners.
 - 2) Emphasis on memorization: The need for more reading material drives the memorization system rather than deep comprehension.
 - 3) Lack of original works: The Islamic Middle Ages produced more commentary works than original works, showing stagnation in thought.
- e. Certificate Oriented

The pattern developed in the early days of Islam, namely *thalab al-ilm*, encouraged the spirit of knowledge-oriented among Muslims. They persistently seek knowledge, travel long distances, and look for the best teachers for the truth. This gave birth to many great scholars with monumental works. The modern era shows a shift towards certificate-oriented in search for knowledge.

The Strategy of Islamic Educational Institutions in Building Global Awareness

Education is closely related to globalization. Education is unlikely to determine the globalization process that shapes this global society. In the era of globalization, Indonesia is reforming its education process, focusing on building a more inclusive and flexible education system so that graduates can participate effectively in the life of a global and democratic society. For this reason, education must be designed so that students can develop their potential naturally and creatively in an atmosphere of freedom, solidarity, and responsibility.

In addition, education must produce graduates who are able to understand society, including all factors that can support success in community life, as well as obstacles that can lead to failure. An alternative that may be done is to develop education with a global perspective. In addition, educational services must be updated, altered, or modernized to meet the expectations and functions assigned to them. According to Rahman, the main solution is to immediately accelerate the development of creative, dynamic, and integrated intellectual insights with Islam in his light. According to Tibi, today's main solution is secularization, or industrialization of society, which means the functional differentiation of social structures and religious institutions.

These challenges make the managers of educational institutions, especially Islamic educational institutions, have to make vows or reflect on what needs to be done to prevent these challenges, what kind of Islamic education they will undergo in the future, and which can

prevent and/or overcome them. Performing the vow can mean "at-taammul wa al'f ahsh," which means careful and thorough contemplation, examination, and investigation, or it can also mean "taqlib al-bashar wa al-bashirah li idrak al-" It can also mean 'shay 'wa ru'yatihi', meaning to make changes. Perspective and state of mind are used to understand and see something. This includes considering and maintaining alternative perspectives to better predict the future and reviewing ideas and work plans from different perspectives.

From the above information, the author proposes changes that need to be made by Islamic educational institutions, namely:

1. Strengthening the Islamic Education Curriculum

Islamic educational institutions must strengthen educational curricula that integrate Islamic values with scientific and technological advances. The curriculum not only focuses on teaching religious sciences but must also be able to prepare students to compete in the global era with 21st-century skills²¹ such as critical thinking, creativity, collaboration, and effective communication. In addition, the curriculum must also include the development of important soft skills such as leadership, ethics, and entrepreneurship. The curriculum can be integrated with global issue material so students can keep up with global developments. It is hoped that it can improve students' critical thinking skills. The methods used must also vary and can produce graduates who are skilled in the world of work. Thus, graduates of Islamic educational institutions will be ready to face challenges and opportunities in the era of globalization.

2. Improving the Quality of Human Resources

The success of Islamic educational institutions in facing the era of globalization is highly dependent on the quality of their human resources, both educators and education personnel²² Therefore, efforts to improve their competence and professionalism are very important. Educators must constantly improve their teaching skills, master technology, and understand the needs of students. Meanwhile, education personnel such as administrators and staff must be able to provide excellent services that support the effective learning process. In addition, to provide a global learning experience for students educators can participate in student training activities, study abroad programs, participation in international activities, and so on.

²¹ (Muhidin & Karim, 2023),

²² (Madaniyah et al., 2020).

3. Building Strategic Partnerships

The era of Globalization is an era of collaboration ²³ for which building impatience is very important.

a. Partnership with the Industrial World

Islamic educational institutions must build partnerships with the industrial world to adjust graduates' curricula and competencies to the job market's needs. This collaboration can be in the form of internships, training, and joint research programs.

b. International Partnerships

Islamic educational institutions must also establish international partnerships with other educational institutions abroad in the global era. This can increase the exchange of ideas, access to information, and opportunities for the academic community to conduct comparative studies and collaborative research.

c. Partnership with the Community

Islamic educational institutions also need to build partnerships with the surrounding community, be it local governments, community organizations, or alumni. This partnership can strengthen the role and contribution of institutions in community development

4. Utilizing Digital Technology

The development of digital technology opens up many opportunities for Islamic educational institutions to increase the effectiveness and reach of their services. The use of digital technology can be carried out in various aspects, such as the learning process),²⁴ administration, and communication with stakeholders. For example, institutions can adopt online learning, academic management applications, and social media to strengthen branding and engagement with the community. Thus, Islamic educational institutions can reach a wider audience and improve the quality of their services.

5. Strengthening the Spirit of Leadership

In the era of globalization full of dynamics, strong and adaptive leadership is the main key to advancing Islamic educational institutions. A clear and well-communicated vision for all stakeholders is the initial foundation. Leaders must be able to adapt to the

²³ Nur Afif et al., "Strategi Lembaga Pendidikan MA'ARIF NU Pusat Dalam Menghadapi Tantangan Di Era Globalisasi," *Tadarus Tarbawy : Jurnal Kajian Islam Dan Pendidikan* 4, no. 2 (December 28, 2022): 120–32, <https://doi.org/10.31000/jkip.v4i2.7427>.

²⁴ (Ashar, 2019

changes and challenges of the times, as well as be role models in implementing Islamic values and upholding integrity ²⁵ More than that, leaders must also empower all institution components, from teachers and staff to students, to contribute to achieving common goals. With such leadership, Islamic educational institutions can develop into superior institutions, producing the nation's next generation with noble character, knowledge, and positive contributions to society.

6. Strengthening Islamic Character

Islamic educational institutions have a great responsibility to produce the nation's next generation, who are intellectually intelligent and capable and have noble character. Academic institutions work together, but there must be collaboration between parents and the environment ²⁶. They have a strong commitment to devote themselves to the community, and this can be realized through a complete trilogy of Islamic education, namely the internalization of Islamic values, personality development, and community service.

- a. Internalizing Islamic values, Islamic educational institutions must ensure that the learning process conveys knowledge and instills strong Islamic values in students.
- b. Personality development, in addition to mastery of knowledge, institutions must also facilitate the development of personality and noble morals in students through example, habituation, and intensive guidance.
- c. Community service: Islamic educational institutions must encourage students to be involved in community service activities as a form of practicing Islamic values.

7. Strengthening the Alumnus Network

The activities include:

- a. Alumni tracking: institutions must proactively track and collect data on alumni to find out their achievements and contributions.
- b. Alumni development: Institutions must provide coaching and assistance to alumni in career development and their contribution to the institution.
- c. Network development: institutions must develop a strong alumni network as a source of support, both financially, academically, and non-academically.

²⁵ (Hasanati, 2012).

²⁶ (Ali & Perdana, 2020),

8. Improving the Institution's Image

The activities include:

- a. Branding institutions must build a brand and identity that is strong, unique, and easily recognizable by the public.
- b. Promotion: institutions must promote effectively through various channels, including digital media, to reach a wider audience.
- c. Networking: institutions must actively build networking and collaboration with various parties to increase visibility and reputation.
- d. Service quality: institutions must continue to improve the quality of service and student experience to build a positive image in the eyes of the community.

The globalization era brings challenges and opportunities for Islamic educational institutions. The challenges of globalization include changes in social values, technological developments, and the demands of an increasingly dynamic job market. However, globalization also opens up great opportunities for Islamic educational institutions to expand their reach and impact. Islamic educational institutions in Indonesia have very bright prospects in this era of globalization as long as they can adapt quickly, innovate, and maximize their strategic role. With the various initiatives described, these institutions are expected to continue to grow, produce excellent graduates, and make a significant contribution to the progress of society and the nation.

CONCLUSION

Globalization presents opportunities and challenges for Islamic Educational Institutions. On the one hand, globalization opens up access to information, science, and international cooperation. On the other hand, globalization can bring foreign cultural influences contrary to Islamic values and trigger global competition in education. Islamic educational institutions must be globally aware in order to face this era. Global awareness is realized by understanding global realities, both opportunities, and challenges and preparing the young generation of Muslims who are able to adapt and contribute positively in the global era. Comprehensive strategies that touch on various aspects of education by integrating global issues in the curriculum, using creative and innovative learning methods that can develop students' critical and creative thinking skills, encouraging students to engage in global activities, creating an inclusive and multicultural learning environment, human resource development, building strategic partnerships, utilizing digital technology wisely, strengthening the spirit of

leadership, strengthening Islamic character, strengthening the alumni network, and improving the image of Islamic educational institutions. With the right strategy, Islamic educational institutions can become a solid fortress in maintaining Islamic values and producing a young generation of Muslims who are ready to face global challenges.

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