

## **ISLAMIC RELIGIOUS EDUCATION STRATEGIES FOR BUILDING A GLOBALLY MORAL GENERATION IN THE AGE OF CIVILIZATION CHALLENGES**

Dian Permana<sup>1</sup>, Ahmad Zulfi Fahmi<sup>2</sup>, A. Hapidin<sup>3</sup>, A. Adibudin Al Halim<sup>4</sup>, Muhammad Faizul Husnayain<sup>5</sup>

Institut Miftahul Huda Al Azhar Kota Banjar<sup>1</sup>  
Institut Miftahul Huda Al Azhar Kota Banjar<sup>2</sup>  
Institut Miftahul Huda Al Azhar Kota Banjar<sup>3</sup>  
Universitas Nahdlatul Ulama Al Ghazali Cilacap<sup>4</sup>  
Universitas Nahdlatul Ulama Purwokerto<sup>5</sup>

Author<sup>1</sup> dianpermana128@gmail.com

### **Abstract**

The development of globalization brings both positive impacts and major challenges to the formation of morals and character among the younger generation. Islamic Religious Education plays a strategic role in shaping a globally moral generation that is not only religious but also capable of adapting to the changing times. This article discusses the importance of Islamic Religious Education strategies in building spiritual resilience, social ethics, and critical thinking skills as provisions for facing modern civilizational challenges. This study uses a descriptive qualitative approach with literature study as the method. The results show that PAI must implement an integration of religious values, technology, and character education to create individuals who are religious, tolerant, and capable of becoming agents of global change.

**Keywords:** Islamic Religious Education, Globalization, Morality, Civilization, Character.

### **A. Introduction**

The development of globalization has impacted not only the economic and technological sectors but has also profoundly influenced the mindset, lifestyle, and social structure of global society. The rapid access to information through the internet and social media has changed the way young generations perceive life values. They are easily influenced by global popular culture, which is not always aligned with moral and religious norms. This phenomenon often leads to moral degradation, such as the rise of hedonistic and individualistic behavior, as well as weakened spiritual awareness (Hidayat, 2020, p. 44). This condition poses serious challenges for the education system, particularly Islamic Religious Education, in fostering the character of the younger generation.

Islamic Religious Education functions not only as a medium for teaching religious doctrines but also as a spiritual and moral pillar that maintains the balance between scientific advancement and ethical values. From the perspective of humanistic theory, education must humanize individuals by considering their spiritual, emotional, and social aspects (Maslow, 2018, p. 29). Therefore, Islamic Religious Education carries the mission of developing character that is adaptive to the changes of the era while remaining firmly rooted in noble moral principles. This aligns with Mansur's view (2019, p. 71) that Islamic Religious Education should produce religious individuals with global awareness who are capable of living harmoniously amid cultural diversity.

Field observations indicate that many students are experiencing an identity crisis due to the clash between local and global cultures. A survey by the Ministry of Education (2022) reported that more than 60% of Indonesian adolescents show declining interest in religious activities and tend to engage in unhealthy social behavior. This condition is worsened by uncontrolled use of technology, resulting in an overflow of negative content such as hate speech, radicalism, and immoral behavior that erodes moral sensitivity. In this context, the role of Islamic Religious Education becomes crucial in developing spiritual resilience as a defense mechanism against the rapid currents of globalization.

Theoretically, James Banks (2019, p. 40), through his theory of multicultural education, emphasizes the importance of learning that promotes tolerance, social awareness, and the ability to understand global cultural differences. This principle is highly relevant to be applied within PAI as a way to develop Muslim generations who are not exclusive but open to dialogue and international collaboration. Thus, conventional methods of Islamic Religious Education are no longer sufficient; instead, learning must be designed contextually, critically, and based on real societal issues so that Islamic values can be manifested in daily life.

Therefore, innovative strategies in Islamic Religious Education are urgently needed to respond to the challenges of modern civilization. The integration of religious values, educational technology, and character-based learning must become the foundation of contemporary Islamic education. The use of digital media, collaborative learning methods, and socially oriented project-based approaches can help students apply global ethics in real-life contexts. Hence, the strengthening of global character through Islamic Religious Education is not merely a curricular demand but a strategic agenda to shape a generation that is not only moral but also competent and ready to become agents of change in the global arena.

## **B. Literature Review and Hypothesis Development**

Islamic Religious Education is defined as a conscious and planned effort to develop Muslim individuals who are faithful, pious, and possess noble character (Aziz, 2018, p. 23). In line with constructivist theory, learning should connect students' experiences with the realities of global life so that Islamic Religious Education remains relevant to the context of the current era (Sanjaya, 2021, p. 55).

Furthermore, character education theory states that moral development must involve cognitive, affective, and psychomotor aspects (Lickona, 2019, p. 13). The integration of these three aspects forms the foundation of comprehensive Islamic Religious Education.

Hypothesis Development: The implementation of an integrative Islamic Religious Education strategy which includes moral strengthening, digital literacy, and contextual learning can produce a globally ethical generation that is prepared to face the challenges of modern civilization.

## **C. Research Method**

This study employs a descriptive qualitative method using a literature review approach. The data were collected from books, scientific journals, and previous research related to Islamic Religious Education, character development, and globalization. The data were analyzed using reduction, interpretation, and source triangulation techniques (Miles & Huberman, 2014, p. 87). The main purpose of this method is to develop a conceptual analysis of the strategic role of Islamic Religious Education in shaping a globally ethical generation.

## **D. Discussion**

### **1. PAI as the Foundation of Morality and Spirituality**

Islamic Religious Education serves as the main foundation for building the morality and spirituality of students through the teachings of faith and devotion to Allah SWT. In a world that is increasingly materialistic and instant-oriented, Islamic Religious Education plays the role of a moral shield that protects the younger generation from deviant behaviors that contradict Islamic values. Spiritual strengthening becomes an essential aspect in developing self-awareness, emotional control, and encouragement to do good in social life (*Mahfud, 2018, p. 102*). The

education of faith should not only be delivered theoretically, but must also be actualized through real behaviors and habits.

Amidst the strong wave of globalization that brings secular and liberal influences, spiritual education must become the main focus of PAI. The values of faith and piety are able to nurture resilience and serve as a moral filter in facing global cultures that conflict with religion. Therefore, Islamic Religious Education must instill good morals through worship practices, habituation of noble character, and the strengthening of religious awareness in everyday life. Thus, the younger generation will not only understand religion cognitively but will also adopt it as a life guideline and a foundational element in building a dignified civilization.

## **2. Integration of Technology in Islamic Religious Education Learning**

The digital revolution has transformed the way people learn and interact within education. In the context of Islamic Religious Education, the use of digital technology such as instructional videos, Qur'an applications, e-learning platforms, and educational social media has been proven to increase the effectiveness of learning and expand access to religious literacy (*Rahman, 2022, p. 66*). Technology provides opportunities for teachers and students to explore religious material in a more engaging, interactive, and relevant way to modern life. It also allows students to express creativity through Islamic-based digital content.

Digitalization of Islamic Religious Education is not only intended to transfer religious knowledge but also to build a religious generation that is digitally literate. In the era of globalization, students must possess digital literacy skills so they do not become victims of misinformation, hoaxes, or misleading ideologies. Therefore, Islamic Religious Education must direct the use of technology toward positive purposes, such as digital da'wah, strengthening cross-cultural communication, and developing virtual Islamic communities. The integration between technology and religion will become a new force in shaping an innovative, critical, and morally responsible Muslim generation.

## **3. Contextual Learning and Global Ethics**

Islamic Religious Education learning cannot rely solely on theory, but must be connected to the current global social reality. This includes the values of interreligious tolerance, world

peace, humanity, and international ethics (Harun, 2020, p. 49). Contextual learning helps students understand that Islam is not only a religion, but also a universal guide for life that regulates human relations with one another and with the universe. This paradigm fosters an understanding that diversity is part of human nature and must be addressed wisely.

One effective strategy to achieve global ethics is social project-based learning. Through real involvement in social activities such as environmental care campaigns, humanitarian assistance, or interschool collaboration students can directly apply Islamic values in life. This method develops social awareness, empathy, and the understanding that every Muslim has a responsibility to become *rahmatan lil 'alamin*. Thus, Islamic Religious Education does not merely produce religiously knowledgeable individuals but also cultivates global awareness and strong humanitarian character.

#### **4. The Role of Teachers as Civilizational Role Models**

Islamic Religious Education teachers have a significant responsibility to serve as moral exemplars and civilization builders through value-based education. Beyond teaching, teachers are tasked with instilling character and guiding students to behave according to Islamic principles. According to Albert Bandura's social learning theory, learning occurs not only through verbal instruction but also through observing figures who become role models (Zuhdi, 2019, p. 140). Therefore, teacher personality becomes a crucial factor in the success of moral education.

The teacher's example in behavior, speech, and interaction serves as the most effective means of internalizing religious values. A teacher with moral integrity inspires trust and respect from students. Through a humanistic and empathetic approach, teachers can create a conducive learning atmosphere and foster a love for religion. Thus, a Islamic Religious Education teacher is not only an educator but also a civilizational role model who determines the moral direction of future generations.

#### **5. Strategies for Strengthening Global Character**

In facing the challenges of modern times, strengthening global character is an urgent need within Islamic Religious Education. This strategy includes character formation through worship habituation, dialogical learning, digital literacy, and Islamic-based multicultural education (Nurbaya, 2021, p. 17). Students must be equipped with critical thinking abilities, cross-cultural

communication skills, and social competence to thrive in a global environment without losing their Islamic identity.

International collaboration, the instillation of humanitarian values, and the reinforcement of *ukhuwah insaniyah* (universal brotherhood) are essential elements in shaping a globally ethical generation. In this context, Islamic Religious Education holds a strategic position in forming an Islamic paradigm that is peaceful, inclusive, and adaptive to change. By strengthening these values, the young generation will not only become spiritually righteous individuals but also agents of change and moral leaders in the global civilization of the future.

## **E. Conclusion**

Islamic Religious Education holds a vital role in shaping a globally moral generation that is spiritual, adaptive, and broad-minded. The challenges of modern civilization demand innovative strategies in Islamic Religious Education learning through the integration of religious values, technology, and global social contexts. With the implementation of an integrative educational design, Islamic Religious Education has great potential to become a driving force of future civilization. Thus, Islamic Religious Education is not merely a medium for religious learning, but also a civilizational instrument in building individuals who are moral, modern, and globally oriented.

**Bibliography**

- Harun, M. (2020). *Pendidikan Kontekstual dalam Perspektif Islam Global*. Bandung: Alfabeta.
- Hidayat, R. (2020). *Globalisasi dan Krisis Identitas Moral Generasi Muda*. Yogyakarta: Deepublish.
- Lickona, T. (2019). *Character Education: The Development of Moral Behavior*. New York: Routledge.
- Mahfud, F. (2018). *Spiritualitas Remaja di Era Globalisasi*. Malang: UIN Press.
- Mansur, A. (2019). *Pendidikan Agama Islam Berbasis Peradaban*. Surabaya: Airlangga University Press.
- Miles, M. B., & Huberman, A. M. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Nurbaya, S. (2021). *Pendidikan Multikultural Berbasis Islam di Era Global*. Jakarta: Rajawali Press.
- Rahman, T. (2022). *Digitalisasi Pembelajaran Agama Islam pada Era Revolusi Industri 4.0*. Bandung: Media Edukasi Nusantara.
- Sanjaya, W. (2021). *Strategi Pembelajaran Kontemporer: Pendekatan Konstruktivisme dalam Pendidikan*. Jakarta: Kencana.
- Zuhdi, M. (2019). *Guru sebagai Role Model dalam Pendidikan Akhlak Islam*. Yogyakarta: Pustaka Pelajar.