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Reorienting the Quality Paradigm of Islamic Education in Modern Era: Challenges, Values, and Strategic Directions

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Abstract

The quality of Islamic education in Indonesia faces significant challenges amid globalization, modernization, and rapid digital transformation. Current quality orientations emphasize technical-administrative standards and academic achievement, which do not fully reflect the core objectives of Islamic education. Therefore, a holistic, value-based reorientation of the quality paradigm grounded in Islamic principles is necessary. This study aims to identify the major challenges affecting the quality of Islamic education in the modern era, examine the urgency of a value-based paradigm reorientation, and formulate strategic directions for sustainable quality development along with their implications for educational policy and practice. This research employs a qualitative approach through a library research design, drawing on books, journal articles, and relevant academic literature. The collected data were analyzed using content analysis to synthesize key ideas and findings. The results reveal several major challenges, including curriculum dualism between religious and general sciences, limited innovation in learning practices, disparities in the quality of human resources, and weaknesses in institutional governance. The study concludes that reorienting the quality paradigm toward character formation, spiritual development, and the integration of Islamic values with science and technology is essential to strengthen the relevance and sustainability of Islamic education in contemporary society.

Keywords

Educational Quality Management, Globalization, Islamic Education Quality, Islamic Values, Paradigm Reorientation.

1. Introduction

Islamic education plays a strategic role in shaping individuals who are faithful, knowledgeable, morally upright, and socially responsible. Since its inception, Islamic education has not only focused on the transmission of religious knowledge but also on character formation, the internalization of moral values, and the holistic development of students' potential. This orientation aligns with the goals of national education, which emphasize the comprehensive development of individuals in intellectual, spiritual, and social dimensions (Khorri, 2016). However, the dynamics of globalization, modernization, and the rapid development of information technology have brought significant changes in many aspects of life, including the education system. These transformations present new challenges for Islamic education in maintaining its core Islamic values while adapting to contemporary societal demands to remain relevant (Rahmayanti et al., 2025).

In practice, various phenomena indicate that the quality of Islamic education still faces several structural and cultural challenges. One frequently highlighted issue is the persistence of curriculum dualism between religious and general sciences that have not yet been optimally integrated. In addition, learning methods in many Islamic educational institutions remain largely conventional and have not fully incorporated modern pedagogical approaches or digital technology in the learning process. Other challenges can be observed in institutional management, where quality management principles have not been systematically and sustainably implemented (Khorri, 2016). These conditions not only affect the effectiveness of the learning process but also influence the competitiveness of graduates in responding to global challenges. Furthermore, globalization has contributed to shifts in values, morality, and the identity of younger generations, making the reinforcement of Islamic values in the educational process increasingly important (Rahmayanti et al., 2025). Therefore, the quality of Islamic education should not be measured solely by academic achievement but also by its ability to cultivate character, independence, and social responsibility among students.

In this context, the relationship between educational quality, educational paradigms, and Islamic values becomes a critical issue. The prevailing quality paradigm in many educational institutions tends to emphasize technical-administrative indicators and academic outcomes (Abadi et al., 2025). However, from the perspective of Islamic education, quality should reflect the integration of faith, knowledge, and morality as an inseparable unity. Consequently, improving the quality of Islamic education requires a more comprehensive approach involving paradigm renewal, institutional management strengthening, and innovation in the learning process. The reorientation of Islamic education quality can be understood as an effort to restructure the direction, objectives, and strategies of education so that they remain responsive to social change and scientific development while preserving Islamic identity. This effort includes integrating Islamic values with science and technology, strengthening teacher professionalism, and implementing educational management that emphasizes the quality of inputs, processes, and outputs (Sulaeman, 2022).

Although numerous studies have addressed the issue of Islamic education quality, most have focused on specific aspects such as educational management, curriculum development, or institutional improvement in a fragmented manner. Comprehensive studies that connect global challenges, educational quality paradigms, and the integration of Islamic values within the framework of quality reorientation remain relatively limited. This research gap highlights the need for a conceptual study that integrates these perspectives to provide a more holistic understanding of the development of Islamic education quality in the modern era.

Based on this background, this study aims to identify the quality challenges faced by Islamic education in the modern era, explain the urgency of reorienting the quality paradigm based on Islamic values, and formulate strategic directions for sustainable quality development along with their implications for educational policy and practice. Through this study, it is expected to provide a more comprehensive understanding of how Islamic education quality can be strengthened in ways that are adaptive to global developments while remaining firmly rooted in Islamic values.

2. Literature Review

2.1. Quality Challenges in Islamic Education

Islamic education plays a significant role in shaping individuals who possess balanced intellectual, spiritual, and moral capacities. In the context of globalization and rapid technological advancement, Islamic educational institutions are increasingly required to improve their quality in order to remain relevant to the needs of modern society. The concept of quality in Islamic education is not limited to academic achievement but also encompasses the integration of faith (*iman*), knowledge (*ilm*), and moral values (*akhlaq*) within the educational process (Srinio et al., 2025). Islamic education should produce graduates who are not only intellectually competent but also demonstrate strong ethical character and spiritual awareness. However, the transformation of educational systems in the modern era has introduced complex challenges that require Islamic education institutions to continuously adapt to changing educational demands and global developments.

Despite its important role, Islamic education continues to face several structural and pedagogical challenges that affect its overall quality. One of the most prominent issues is the persistence of curriculum dualism between religious studies and general sciences, which often limits the integration of knowledge. In addition, many institutions still rely on conventional learning approaches that emphasize memorization rather than the development of critical thinking, creativity, and innovation (Sholichah et al., 2025). The limited integration of digital technology in teaching and learning processes also creates a gap between Islamic educational practices and contemporary educational trends. Furthermore, challenges related to teacher professionalism, institutional governance, and unequal distribution of educational resources continue to influence the effectiveness of quality improvement in Islamic education institutions.

2.2. Reorienting the Quality Paradigm of Islamic Education

The challenges faced by Islamic education highlight the need for a fundamental reorientation of the quality paradigm that underlies its development. The dominant orientation of educational quality in many institutions tends to emphasize technical-administrative indicators such as academic scores, accreditation status, and institutional performance. Although these indicators remain relevant, they do not fully reflect the philosophical foundations of Islamic education, which prioritize the balanced development of intellectual competence, spiritual awareness, and moral character. From the perspective of Islamic educational philosophy, quality should be understood holistically as the integration of cognitive, affective, and spiritual dimensions within the educational process, ensuring that learning contributes not only to intellectual development but also to character formation (Srinio et al., 2025).

Reorienting the quality paradigm, therefore, requires the integration of Islamic values into various aspects of educational practice, including curriculum development, teaching strategies, assessment systems, and institutional management (Sodikin et al., 2024). This approach encourages the integration of scientific knowledge and technological advancement with Islamic ethical principles, enabling Islamic education to remain relevant in modern society while maintaining

its religious identity. Strengthening teacher professionalism and promoting value-based leadership within educational institutions are also essential components of this transformation. Through a holistic and value-oriented paradigm, Islamic education can develop a more adaptive and sustainable model of quality improvement that supports the formation of knowledgeable, ethical, and socially responsible individuals.

3. Methods

This study employs a qualitative approach using a library research design. The qualitative approach was selected because the research aims to understand, interpret, and analyze the phenomenon of Islamic education quality in depth through the examination of concepts, ideas, and scholarly perspectives rather than through statistical measurement (Moleong, 2017). Library research is considered appropriate because the focus of this study is directed toward reviewing literature relevant to the challenges of Islamic education quality, the urgency of paradigm reorientation, and the strategic directions for the development of Islamic education. Through this approach, the researcher is able to systematically explore credible and relevant written sources that provide theoretical and conceptual insights related to the research topic (Zed, 2014).

The data sources in this study consist of primary and secondary data. Primary data include books, scholarly journal articles, and academic works that directly discuss Islamic education quality, educational quality management, the challenges of globalization, and both contemporary and classical Islamic educational thought. Meanwhile, secondary data include previous research findings, educational policy documents, and supporting academic publications or data that have been recorded by other researchers and are relevant to the focus of the study (Sugiyono, 2017).

Data collection was conducted through a documentation study, which involves identifying, reading, recording, and classifying various literature sources related to the research focus. This technique is considered effective in library research because it allows researchers to obtain comprehensive and systematic conceptual data from various written sources (Zed, 2014). The data were analyzed using content analysis techniques. The analysis process included data reduction by selecting key concepts and ideas relevant to the research topic, followed by data presentation through thematic categorization, such as challenges in Islamic education quality, paradigm reorientation of quality, and strategic directions for educational development. The analysis was then continued through the synthesis and critical interpretation of the various perspectives examined in order to formulate comprehensive conclusions (Krippendorff, 2018).

To ensure the validity of the data, this study applies source triangulation by comparing various perspectives, theories, and research findings from different sources in order to obtain a more objective and comprehensive understanding (Moleong, 2017). Through this method, the study is expected to produce an in-depth conceptual analysis and contribute scholarly insights for strengthening the quality of Islamic education in a holistic and sustainable manner while remaining rooted in Islamic values.

4. Results

4.1. Quality Challenges of Islamic Education in the Modern Era

Globalization has rapidly transformed many aspects of life, including Islamic education, through the expansion of information technology, cross-cultural exchange, and increasing demands for global competencies. These changes affect not only the technical aspects of education but also the identity, values, and orientation

of Islamic learning. As a result, Islamic educational institutions must adapt by integrating technology, updating curricula, and modifying instructional methods while maintaining core Islamic values. Wardhani et al. (2024) emphasize that Islamic education curricula need adjustment to remain effective in shaping students' character in the digital and global era. At the same time, globalization can shift cultural patterns and expose students to non-Islamic values through unrestricted information access (Lestari & Maulida, 2024). Therefore, Islamic education must respond carefully by combining contemporary developments with strong Islamic principles to prevent the erosion of religious identity among younger generations (Rahmayanti et al., 2025).

A major issue affecting the academic quality of Islamic education is the persistent dualism between religious and general sciences within the curriculum. Both fields often develop separately, creating a gap between Islamic values and the modern competencies required in contemporary society. In Indonesia, the study *Dualism of Islamic Education Identities in Indonesia: Schools and Madrasah* shows that general schools emphasize science and technology, while madrasahs focus more on religious instruction, with limited integration between the two systems (Ahmad et al., 2025). To address this dichotomy, an integrative approach is needed by designing curricula that connect religious and general sciences, enabling students to develop both spiritual competence and practical knowledge relevant to modern societal demands (Nadirah, 2025).

The academic quality of Islamic education is strongly influenced by the curriculum's ability to adapt to social change and twenty-first-century competency demands. Although many institutions have adopted frameworks such as the Merdeka Curriculum, limitations remain in responding to developments in science, technology, and digital learning, leaving students less prepared with skills relevant beyond the institutional context. Academic quality is also affected by limited innovation in teaching methods, as many institutions still rely on conventional approaches that are less engaging and less responsive to diverse learning styles. Therefore, studies recommend adopting innovative models such as Project-Based Learning, problem-based learning, and the integration of digital media to improve student engagement and connect learning with real-world contexts (Sinta et al., 2024).

Educator competence is a key determinant of the quality of Islamic education, as teachers serve not only as knowledge transmitters but also as facilitators and moral role models in students' character development. Teacher competence includes pedagogical, professional, social, and personal dimensions, which are essential for effective learning (Jamalullel & Nasehudin, 2025). In Islamic education, it also involves a spiritual dimension that enables teachers to integrate Islamic values into teaching and daily conduct. Research shows that strong pedagogical and professional competence helps teachers design effective learning, master subject content, and utilize technology, while spiritual competence supports the internalization of Islamic values in students' moral development (Izzah et al., 2025). However, teacher professionalism still faces challenges such as uneven competence, limited training access, and disparities in professional development across institutions, which can lead to stagnation in pedagogical and technological skills and uneven learning outcomes (Lestari et al., 2024; Abadi et al., 2025).

The implementation of Total Quality Management (TQM) remains a challenge in many Islamic educational institutions due to limited understanding among policymakers, resource constraints, and resistance to organizational change. Research shows that value-based quality management grounded in Islamic principles often faces obstacles such as financial limitations, technological adaptation, and resistance to change (Shuwaifi & Amirudin, 2025). Incomplete integration of quality management also creates disparities among institutions, as

some still rely on traditional management approaches without systematic involvement of all organizational components (Sodikin et al., 2024). Weak strategic planning and largely administrative evaluations further reduce effective quality control (Rasyid & Julaiha, 2025). In addition, limited integration of evaluation with improvement strategies, along with weak quality culture and less adaptive leadership, can hinder innovation and institutional quality development (Yugo, 2025; Indrawan & Refika, 2025).

4.2. The Urgency of Reorienting the Paradigm of Islamic Education Quality

The urgency of reorienting the quality paradigm in Islamic education arises from the need to reconsider how quality is conceptualized and implemented in Islamic educational institutions. Educational quality should not be measured solely by cognitive achievement or knowledge mastery (Fatoni & Subando, 2024) but must also encompass affective, moral, and spiritual dimensions. Islamic educational literature emphasizes holistic learner development, focusing on both knowledge acquisition and the internalization of Islamic values and character formation grounded in spirituality. Consequently, assessment should address intellectual competence alongside moral and spiritual development, guided by Qur'anic and Hadith principles, including intentions, character, and righteous actions (Jamalullel & Nasehudin, 2025).

This holistic approach is consistent with the traditional Islamic view that education functions as a comprehensive transformative process encompassing intellectual, emotional, social, and spiritual dimensions. As a result, educational outcomes are expected to produce graduates who are not only academically competent but also possess strong moral integrity and noble character (Sidik & Sari, 2025). Harahap (2021) further explains that within the Islamic perspective, educational quality cannot be separated from the integration of *iman* (faith), *ilm* (knowledge), and *amal* (practice). A high-quality Islamic education system is one that successfully integrates these three elements in a balanced manner, producing learners who possess broad knowledge, strong faith, and the ability to apply what they have learned in real-life contexts. This perspective differs from educational paradigms that focus solely on intellectual achievement without considering spiritual values and moral implementation.

In addition, the philosophical foundation of Islamic education places *tawhid* as the epistemological and axiological basis guiding the entire orientation of the educational system. *Tawhid* is not merely understood as a theological doctrine but as a unifying principle that integrates knowledge, values, and educational practices. A *tawhid*-based educational paradigm encourages the integration of spiritual, moral, and intellectual dimensions within the educational process, preventing the fragmentation between religious knowledge and secular knowledge (Syahid, 2024; Rafliyanto, 2025). Within this framework, the values of *akhlaq* (morality) and *adab* (ethical conduct) occupy a central role in education, as Islamic education aims not only to transfer knowledge but also to cultivate morally upright individuals who demonstrate noble character and social responsibility (Yatim & Syafe, 2023).

Furthermore, the concept of *maqasid al-shari'ah* provides a philosophical and evaluative framework that can be used to assess the relevance of Islamic education in contemporary contexts. Principles such as *hifz al-din* (protection of religion), *hifz al-'aql* (protection of intellect), and *hifz al-nafs* (protection of life) offer normative foundations to ensure that educational practices do not merely fulfill technical standards but also safeguard fundamental human values (Sanusi, 2025). These principles allow Islamic education to maintain its ethical and spiritual orientation while responding to modern challenges such as technological development, digitalization, and the transformation of knowledge systems.

The prevailing paradigm of educational quality in many modern systems, including Islamic education, remains predominantly technical and administrative. Quality is frequently assessed through quantitative indicators such as academic performance, graduation rates, accreditation, and compliance with institutional standards, which inadequately reflect the essence of Islamic education (Indrawan & Refika, 2025). This approach prioritizes formal achievements while paying less attention to values, character, and spirituality, potentially producing graduates who excel academically but lack moral and spiritual integrity. Critiques of the technical-administrative paradigm emphasize the need to reorient quality toward a more meaningful framework. In Islamic education, quality should be understood not only as administrative or academic success but as the capacity of education to cultivate knowledgeable, ethical, and socially responsible individuals. This perspective integrates academic and non-academic dimensions, including attitudes, ethics, discipline, and social responsibility, into the assessment of educational quality to ensure holistic development in accordance with Islamic values (Sulaeman, 2022).

4.3. Strategic Directions for the Quality of Islamic Education

The development of quality in Islamic education in the modern era requires a strategic orientation that integrates knowledge, technology, and Islamic values. The integrative paradigm rejects the separation between religious and general sciences, regarding them as complementary components within a holistic framework. This model unites theological foundations, scientific rationality, and humanistic dimensions to foster intellectual competence while strengthening learners' spiritual and moral identity (Masithah, 2025; Nadirah, 2025). Consequently, Islamic education curricula are designed to create functional links between religious studies, sciences, and social humanities, remaining relevant to contemporary societal needs while upholding Islamic values. Integrating knowledge and values also enhances graduates' competitiveness by combining religious principles with twenty-first-century skills such as critical thinking, collaboration, digital literacy, and problem-solving (Sinta et al., 2024). Operationally, this integration is reflected in curriculum design, instructional methods, and assessment systems that encompass cognitive achievement, character formation, and spiritual development (Sidik & Sari, 2025).

The utilization of digital technology further highlights the necessity for an educational model that remains adaptive to technological transformation while preserving ethical and spiritual foundations. Technology can function as a learning instrument that expands access to knowledge, enhances learning participation, and strengthens pedagogical innovation. However, its implementation must remain aligned with the cultivation of character, *adab*, and moral responsibility (Wardhani et al., 2024). Several studies indicate that the integration of technology in Islamic education should be accompanied by the development of spiritual competence and digital ethics to ensure that learning processes do not become purely technical in orientation but remain grounded in the humanistic and value-oriented vision of Islamic education (Izzah et al., 2025). In this regard, the framework of *maqāṣid al-sharī'ah* provides an important evaluative perspective in interpreting educational digitalization, particularly in safeguarding the protection of intellect, religion, and human dignity. Through this approach, digital transformation is not merely understood as a methodological shift in learning but also as an effort to sustain spiritual and moral values within the ecosystem of modern education, particularly in the context of Society 5.0, where human life, technology, and social systems are increasingly interconnected (Sanusi, 2025).

In addition to curricular and technological integration, strengthening the quality of Islamic education also requires a holistic and sustainable quality management approach. Quality management should not be understood merely as an administrative mechanism but as a comprehensive effort to enhance the quality of educational processes, encompassing inputs, processes, and outputs while remaining

aligned with the values and identity of Islamic education (Sulaeman, 2022). The implementation of value-based Total Quality Management (TQM) is considered an important strategy for improving the effectiveness of Islamic educational institutions. Core principles such as strategic planning, stakeholder participation, service orientation toward educational users, and continuous improvement should be integrated with Islamic values such as *amanah* (trustworthiness), responsibility, honesty, and justice. Nevertheless, several studies by Shuwaifi and Amirudin (2025) reveal that the implementation of quality management in Islamic education continues to face challenges, including limited resources, resistance within organizational culture, and an insufficiently comprehensive understanding of quality management concepts. These challenges indicate the need for a more systematic and value-based managerial transformation. Consequently, the development of a strong quality culture within educational institutions becomes essential, as visionary and participatory leadership can foster professional commitment, academic service ethics, and sustainable institutional improvement (Indrawan & Refika, 2025).

The improvement of Islamic education quality is strongly influenced by the professionalism and character of educators, as well as the synergy among stakeholders. Educators act not only as instructors but also as moral guides, role models, and agents of character formation. Strengthening pedagogical, professional, and spiritual competencies is crucial to addressing twenty-first-century educational challenges (Lestari et al., 2024; Izzah et al., 2025). Teachers with moral integrity, discipline, and spiritual commitment can foster positive learning environments and shape students' character (Syahid, 2024). Enhancing Islamic education quality also requires collaboration among institutions, families, communities, and the government. Institutions should implement participatory management and partnerships with parents and communities, while governments provide policies, funding, and professional development (Sodikin et al., 2024). Research shows that effective collaboration among leaders, teachers, and external stakeholders enhances academic quality and strengthens organizational culture (Indrawan & Refika, 2025). Through such synergy, Islamic education functions as a civilizational movement producing knowledgeable, morally grounded, and globally competitive generations rooted in tawhid and Islamic spirituality (Rahmayanti et al., 2025).

4.4. Implications for Institutional Learning and Management Practices

The reorientation of quality in Islamic education has implications not only at the conceptual and policy levels but also for learning practices and institutional governance. In the context of classroom practice, this reorientation encourages a shift from teacher-centered learning toward more participatory, contextual, and student-oriented approaches. Learning is no longer understood merely as the transfer of knowledge but as a process of internalizing values, shaping character, and developing twenty-first-century competencies grounded in Islamic principles (Sinta et al., 2024). Consequently, innovative learning strategies such as project-based learning, collaborative learning, and digital literacy integration need to be implemented alongside the cultivation of religious values and Islamic ethics. Within this framework, teachers function not only as instructors but also as facilitators and role models who strengthen moral behavior, reinforce *adab*, and nurture Islamic character through meaningful educational interactions (Izzah et al., 2025).

At the institutional level, the reorientation of educational quality requires strengthening governance systems that emphasize value-based management and the continuous improvement of academic services. Islamic educational institutions are encouraged to implement integrated quality management through strategic planning, measurable program implementation, and systematic evaluation processes aimed at continuous improvement. Studies indicate that the effectiveness of academic services and institutional quality tends to increase when educational management is conducted systematically, participatively, and responsively to stakeholder needs

(Indrawan & Refika, 2025). Furthermore, the development of a strong quality culture within institutions becomes essential. Such a culture is reflected in leadership commitment, educator professionalism, Islamic work ethics, and an academic environment that supports innovation and sustainable development. Importantly, this quality culture is not established solely through administrative regulations but through the internalization of Islamic values, moral responsibility, and collective awareness among institutional members that quality is a shared commitment (Sulaeman, 2022).

In addition to influencing learning and management practices, the reorientation of quality in Islamic education also has significant implications for the development of research in the field. This reorientation encourages a shift from descriptive studies toward research that is more reflective, transformative, and oriented toward improving educational quality in a holistic manner. Future research should focus on issues such as educational leadership, quality management, governance models, and the integration of knowledge, curriculum, and spirituality within Islamic education (Indrawan & Refika, 2025; Nadirah, 2025). Moreover, research must respond to contemporary challenges such as globalization and digitalization by examining the integration of educational technology, digital ethics, and spiritual values within Islamic education (Wardhani et al., 2024). Through these efforts, research in Islamic education can function not only as an academic activity but also as a strategic instrument for strengthening educational quality and supporting the broader transformation of Islamic education in the modern era (Sanusi, 2025).

5. Discussion

Based on the findings of the study, it can be concluded that globalization has compelled Islamic education to adapt to advancements in technology, cross-cultural exchange, and global competency demands. The Islamic education curriculum requires updates to remain effective in shaping students' character in the digital era without eroding core Islamic values, as emphasized by Wardhani et al. (2024). However, the persistent dualism between religious and general sciences remains a major challenge, with madrasahs focusing primarily on religious instruction while general schools emphasize science and technology, limiting integration between the two systems (Ahmad et al., 2025). Previous studies support the need for an integrative curriculum approach that combines spiritual competence with practical knowledge to meet contemporary societal demands (Nadirah, 2025). In addition, limitations in teaching innovation and inadequate adaptation to digital technology leave students less prepared with twenty-first-century skills (Sinta et al., 2024).

Teacher competence is a critical determinant of Islamic education quality, as educators serve not only as facilitators but also as moral role models. Research shows that pedagogical, professional, social, personal, and spiritual competencies collectively enhance learning effectiveness and the internalization of Islamic values among students (Jamalullel & Nasehudin, 2025; Izzah et al., 2025). Challenges such as uneven teacher competence, limited access to professional development, and incomplete implementation of quality management further hinder educational outcomes (Lestari et al., 2024; Abadi et al., 2025; Shuwaifi & Amirudin, 2025). Previous research highlights that value-based quality management grounded in Islamic principles requires strategic planning, a strong quality culture, and adaptive leadership to promote institutional innovation and comprehensive quality improvement (Sodikin et al., 2024; Rasyid & Julaiha, 2025; Indrawan & Refika, 2025). Therefore, enhancing the quality of Islamic education necessitates a synergy among adaptive curricula, innovative teaching methods, and strengthened teacher competence.

The findings underscore the urgent need to reorient the quality paradigm in Islamic education toward a holistic framework that integrates cognitive, moral, and

spiritual dimensions. Research indicates that educational quality should not be assessed solely through academic achievement but also through character development, internalization of Islamic values, and ethical conduct (Fatoni & Subando, 2024; Jamalullel & Nasehudin, 2025; Sidik & Sari, 2025). Philosophical foundations such as *tawhid* and *maqāṣid al-sharī'ah* guide this integration, ensuring a balanced alignment of faith, knowledge, and practice (Harahap, 2021; Syahid, 2024; Sanusi, 2025). Previous studies critique technical-administrative paradigms, advocating for assessments that reflect holistic development and social responsibility (Indrawan & Refika, 2025; Sulaeman, 2022).

The findings of this study emphasize that enhancing the quality of Islamic education in the modern era requires a strategic and integrative approach that combines knowledge, technology, and Islamic values. The integrative paradigm rejects the separation between religious and general sciences, promoting a holistic framework that balances intellectual competence with spiritual and moral development (Masithah, 2025; Nadirah, 2025). Curricula developed under this paradigm establish functional linkages between religious studies, sciences, and social-humanities, fostering twenty-first-century skills such as critical thinking, collaboration, digital literacy, and problem-solving, while maintaining adherence to Islamic principles (Sinta et al., 2024; Sidik & Sari, 2025). The integration of digital technology further underscores the need for adaptive learning models that enhance pedagogical innovation without compromising moral and spiritual foundations, guided by the framework of *maqāṣid al-sharī'ah* (Wardhani et al., 2024; Izzah et al., 2025; Sanusi, 2025).

Furthermore, the quality of Islamic education is closely linked to educator professionalism, stakeholder collaboration, and value-based institutional management. Teachers function as moral guides and facilitators, requiring pedagogical, professional, and spiritual competencies to foster positive learning environments and shape students' character (Lestari et al., 2024; Syahid, 2024; Izzah et al., 2025). Effective governance and participatory quality management, integrating Islamic values such as *amanah*, honesty, and responsibility, enhance institutional performance and cultivate a strong quality culture (Sulaeman, 2022; Indrawan & Refika, 2025; Shuwaifi & Amirudin, 2025). Research indicates that collaboration among educators, families, communities, and government strengthens academic outcomes and organizational culture, producing graduates who are knowledgeable, morally grounded, and globally competitive while rooted in *tawhid* and Islamic spirituality (Sodikin et al., 2024; Rahmayanti et al., 2025).

6. Conclusion

The study revealed that globalization and technological advancements have driven Islamic education to adapt by integrating modern knowledge, digital technologies, and Islamic values. Nonetheless, the persistent dualism between religious and general sciences continues to limit holistic learning, leaving students less prepared with essential twenty-first-century skills. Teacher competence emerged as a critical determinant of educational quality, with deficiencies in pedagogical, professional, and spiritual skills hindering effective learning and character development. Furthermore, current quality management practices are often incomplete, reducing institutional effectiveness. The findings also indicate that curricula integrating religious studies, sciences, and social-humanities, supported by adaptive teaching methods and digital technology, enhance intellectual, moral, and spiritual growth. Strong teacher professionalism, participatory governance, and stakeholder collaboration further improve student outcomes, foster positive learning environments, and produce graduates who are knowledgeable, ethical, and globally competitive.

In terms of implications, the findings indicate that developing Islamic education necessitates a comprehensive strategy encompassing curriculum reform, teacher professional development, utilization of educational technology, and the enhancement of institutional governance. However, this study is limited by its reliance on conceptual literature, which does not empirically capture the conditions of Islamic education across diverse institutions. Therefore, future research is recommended to employ qualitative and quantitative empirical approaches to gain a more comprehensive understanding of the practical implementation of quality improvement in Islamic education. Moreover, subsequent studies could explore models for curriculum integration, strategies for strengthening teacher competencies, and effective practices in value-based quality management, particularly in addressing the challenges posed by globalization and technological development.

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Data Disclosure Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.



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