

The Paradigm of Islamic Education Management in the Era of Globalization

Sevia Umi Wardini

Sekolah Tinggi Agama Islam KH. Muhammad Ali Shodiq
viasevia117@gmail.com

Received: 04.01/2026

Revised: 22/02/2026

Accepted: 06/03/2026

Abstract:

Globalization has brought significant changes to the management of educational institutions, including Islamic education, which is required to be adaptive, professional, and competitive without losing its Islamic identity. The main issue addressed in this study is the persistent gap between the ideal values of Islamic education management and management practices that are capable of responding to global challenges. This study aims to analyze the paradigm of Islamic education management in the era of globalization and its implications for educational quality. The research employs a library research method by examining various literature sources, including textbooks, academic journals, and scholarly works relevant to Islamic education management and globalization. Data are analyzed using content analysis techniques to identify emerging concepts, patterns, and management paradigms. The findings indicate that the paradigm of Islamic education management has shifted toward an adaptive and integrative model that combines Islamic values with modern management principles. Islamic education management is no longer merely administrative in nature but is oriented toward quality improvement, professionalism, and human resource development. Globalization does not weaken Islamic values; rather, it encourages their actualization within management practices. The implications of this study highlight the urgent need for Islamic educational institutions to implement value-based governance systems that integrate strategic management, quality assurance, and professional human resource development rooted in Islamic principles. This paradigm shift positions Islamic values not merely as normative foundations but as operational frameworks that enhance institutional competitiveness, sustainability, and holistic educational excellence in the era of globalization.

Keyword: *educational quality, Islamic education management, management paradigm*

INTRODUCTION

Islamic education is a vital element of the national education system and plays a strategic role in shaping human resources who are faithful, knowledgeable, and possess noble character (Istighosah, 2025; Maidugu & Isah, 2024; Taufik, 2020). The management of Islamic education is a key determinant of the success of educational processes (Sarpendi & Komalasari, 2023; Shodiq, 2025; Sholeh, 2023). Effective management is able to optimize all institutional resources efficiently and effectively. Along with the development of the times, Islamic educational institutions are required not only to preserve Islamic values but also to adapt to global changes. Globalization has brought significant impacts on various aspects of life, including education (Nazneen, 2024). The rapid flow of information, technological advancement, and global competition require Islamic educational institutions to continuously improve themselves (Aida & Khasanah, 2025; Nurdin, 2020). Therefore, the paradigm of Islamic education management needs to be reexamined in order to remain relevant and competitive. This paradigm must be capable of integrating Islamic values with the demands of modern management.

The era of globalization demands that Islamic educational institutions possess high competitiveness without losing their Islamic identity (El-Mubarak & Hassan, 2021; Faizin, 2024). Social, cultural, and technological changes influence the overall management patterns of educational institutions (Aldogher, Halim, El-Deeb, Maree, & Kamel, 2025; El-Mubarak & Hassan, 2021). Islamic education management can no longer rely solely on traditional and conventional approaches. An adaptive, innovative, and quality-based management paradigm is required. This paradigm must be able to respond to global challenges such as educational quality, accountability, and professionalism. Furthermore, the management of Islamic educational institutions must be oriented toward improving the quality of educational services. With an appropriate management paradigm, Islamic educational institutions are expected to produce graduates who excel intellectually, spiritually, and socially. This condition highlights the importance of

studying the paradigm of Islamic education management in the era of globalization.

Despite the increasingly complex challenges of globalization, many Islamic educational institutions have not yet been able to manage their organizations optimally. Some institutions still apply management patterns that are administrative in nature and lack strategic orientation. This situation results in the low competitiveness of Islamic educational institutions compared to other educational institutions. In addition, there is still a gap between the ideal values of Islamic management and actual management practices in the field. Limited understanding of modern management paradigms is one of the main obstacles. On the other hand, the implementation of modern management is often perceived as being incompatible with Islamic values. This condition creates a dilemma in managing Islamic educational institutions. Therefore, an in-depth study is needed to formulate a paradigm of Islamic education management that is relevant to the era of globalization. Such a study is important to address these issues both conceptually and practically.

Research conducted by Setyowati, Ningsih, and Pahrudin shows that Islamic education management has strategic opportunities to develop through the strengthening of value-based governance, improvement of human resource quality, and adaptation to the demands of globalization. However, the study also emphasizes that the main challenges lie in weak managerial professionalism, resistance to change, and the suboptimal integration of modern management principles with Islamic values in institutional practice (Setyowati, Ningsih, & Pahrudin, 2024). Research conducted by Abdul Muqaddas Opeyemi Ishaq El-Mubarak and Isyaku Hassan indicates that Islamic education in the era of globalization faces serious challenges in the form of the secularization of values, the penetration of Western culture, and the unpreparedness of the curriculum to respond to social and technological changes. The study proposes holistic solutions through the integration of Islamic values with modern educational approaches,

curriculum reform, and strengthening the role of families and educational institutions in shaping the identity and character of students(El-Mubarak & Hassan, 2021).

Based on previous studies, it can be concluded that research on the paradigm of Islamic education management in the era of globalization still presents a research gap. Most existing studies have not specifically discussed paradigm shifts in Islamic education management as a result of globalization. Previous research tends to separate Islamic management from modern management, whereas global challenges require a synthesis of both. In addition, studies that position globalization as a primary factor in changing the management paradigm of Islamic education remain limited. This study offers novelty by analyzing the paradigm of Islamic education management in an integrative manner. The study focuses not only on Islamic values but also on the demands of globalization. Thus, this research is expected to provide a more comprehensive conceptual contribution. The novelty of this research lies in its effort to formulate an adaptive and contextual paradigm of Islamic education management.

Based on the above background, this study aims to analyze the paradigm of Islamic education management in the era of globalization. Specifically, it seeks to examine concepts of Islamic education management that are relevant to global challenges. In addition, this study aims to identify the characteristics of an adaptive Islamic education management paradigm. It also seeks to integrate Islamic values with modern management principles. Another objective is to provide an overview of the future direction of Islamic education management development. This study is expected to serve as a reference for managers of Islamic educational institutions. Furthermore, its findings are expected to contribute academically to the development of Islamic education management studies. Practically, this research is expected to serve as a basis for formulating policies on Islamic education management. Therefore, the objectives of this study are

expected to address the problems outlined above.

RESEARCH METHOD

This study employs a library research method, which focuses on the collection and analysis of data derived from written sources (Adeoye-Olatunde & Olenik, 2021). The research data are obtained from various forms of literature relevant to the topic of the paradigm of Islamic education management in the era of globalization. Data sources include textbooks, academic journals, research articles, conference proceedings, and official documents related to Islamic education management. In addition, this study also utilizes digital sources such as indexed national and international journals. The selection of sources is conducted selectively by considering their relevance, credibility, and currency. The literature used primarily discusses concepts of Islamic education management, management paradigms, and the impact of globalization on education. The library research method is chosen because it allows for an in-depth and comprehensive understanding of the concepts and theories examined. Through this approach, the researcher is able to systematically review various academic perspectives. Therefore, a literature-based approach is considered appropriate for formulating the conceptual paradigm of this study.

Data collection techniques in this study are carried out through the processes of identification, selection, and classification of relevant literature. The researcher collects library materials from both physical and digital libraries. Each source obtained is carefully reviewed to identify key ideas related to the focus of the research. The collected data are then recorded and grouped according to specific themes. Data classification is conducted to facilitate the process of analysis and conceptual synthesis. The researcher also compares different sources to identify similarities and differences in the perspectives of scholars. This process aims to achieve an objective and comprehensive understanding of the subject matter. Data validity is ensured by using academically accountable and credible sources. Consequently, the data utilized in this study demonstrate a high level of

reliability.

Data analysis in this study is conducted using the content analysis method. The researcher analyzes the content of the literature to identify concepts, principles, and paradigms of Islamic education management. The analysis is carried out systematically and critically toward the ideas proposed by scholars. The classified data are then synthesized to construct the conceptual framework of the study. The synthesis process involves linking Islamic education management concepts with the context of globalization. The researcher also interprets theoretical findings logically and rationally. The results of the analysis are used to formulate a relevant and adaptive paradigm of Islamic education management. This analytical approach enables the researcher to draw conceptual conclusions. Thus, the library research method is expected to produce systematic and scholarly findings.

RESULTS AND DISCUSSION

RESULT

A. The Paradigm of Islamic Education Management in the Perspective of Globalization

The results of the literature review indicate that the paradigm of Islamic education management has shifted in response to the dynamics of globalization. Islamic education management is no longer oriented solely toward administrative management (Mujib & Ali, 2022). Globalization requires Islamic educational institutions to emphasize managerial effectiveness and efficiency. The new paradigm highlights the importance of the quality of educational services. In addition, Islamic education management must be able to adapt to developments in information technology (Othman & Yaakub, 2025). This adaptation is carried out without abandoning Islamic values as the primary foundation. Thus, the paradigm of Islamic education management is dynamic and contextual.

The literature shows that globalization has a significant influence on the way Islamic educational institutions are managed. This change is reflected in the increasing demand for professionalism in educational management. Islamic educational institutions are required to implement transparent management systems. Accountability has become a key indicator in the modern management paradigm. Furthermore, quality orientation has emerged as a central focus in the management of Islamic education. The Islamic management paradigm also emphasizes a balance between worldly and spiritual aspects. This balance constitutes a distinctive characteristic of Islamic education management in the global era.

The findings reveal that the paradigm of Islamic education management integrates spiritual values with managerial rationality. Islamic values such as trustworthiness (*amanah*), justice, and responsibility serve as the foundation for institutional management. These values are implemented across all functions of educational management. Globalization is not perceived as a threat, but rather as an opportunity for development. This paradigm encourages Islamic educational institutions to remain open to change. However, such openness is consistently framed by Islamic principles. Consequently, Islamic identity is preserved amid global influences.

The literature review also indicates that the paradigm of Islamic education management is holistic in nature. Management does not focus solely on outcomes but also emphasizes processes. The educational process is viewed as a means of shaping students' character. Globalization requires Islamic educational institutions to produce competent graduates. These competencies encompass intellectual, spiritual, and social dimensions. The Islamic management paradigm seeks to integrate these three aspects. This integration provides Islamic education with a comparative advantage.

The analysis further shows that the paradigm of Islamic education management emphasizes the importance of institutional vision and mission.

The institutional vision must align with the objectives of Islamic education. Globalization demands a future-oriented vision. Islamic education management must be capable of translating this vision into concrete programs. These programs are designed in a systematic and well-planned manner. This paradigm also highlights the importance of continuous evaluation. Evaluation is used to ensure the achievement of educational objectives.

The paradigm of Islamic education management in the era of globalization is adaptive and integrative. It combines Islamic values with modern management principles. The findings indicate that this integration is complementary in nature. Globalization serves as a contextual factor influencing the direction of Islamic education management. Nevertheless, Islamic values remain the primary foundation of management practices. This paradigm provides a strong conceptual framework for Islamic educational institutions. Therefore, the paradigm of Islamic education management is relevant for implementation in the global era.

B. Implementation of Islamic Education Management Principles in the Era of Globalization

The findings of this study indicate that the implementation of Islamic education management is fundamentally based on the planning function. Planning is conducted by taking into account both the internal and external needs of the institution, with globalization being one of the key external factors considered. Islamic education planning is directed toward improving quality and institutional competitiveness (Faizin, 2024). Islamic values serve as guiding principles in the formulation of strategic plans. Planning is not only short-term in nature but also long-term, aiming to ensure the sustainability of Islamic educational institutions.

In terms of organizing, Islamic education management emphasizes a clear division of tasks. Each component of the institution is assigned structured roles and responsibilities. The principle of justice serves as the foundation for

organizational arrangements. Globalization demands flexible organizational structures that enable institutions to adapt to change. However, organizational structures continue to reflect Islamic values. As a result, the organizing function operates both effectively and meaningfully.

The implementation of Islamic education management is directed toward achieving educational objectives. This implementation is carried out through well-planned programs. Globalization encourages the utilization of technology in educational management practices. Technology is employed as a supporting tool for learning processes and administrative activities (Rahimi & Oh, 2024). Islamic values remain the guiding framework in the use of technology. In addition, management implementation emphasizes leadership by example. Such role modeling is a crucial factor in the successful execution of management practices.

Supervision constitutes an essential component of Islamic education management implementation. Supervision is conducted to ensure alignment between planning and execution. Globalization necessitates transparent supervision systems, as transparency enhances the trust of all stakeholders. Supervision in Islamic education is also educational in nature. Its purpose is not punitive, but corrective and developmental. Thus, supervision contributes to continuous quality improvement within the institution.

The findings further indicate that the implementation of Islamic education management requires competent human resources. Educators and educational staff must demonstrate professionalism in their roles. Globalization intensifies demands for high-quality human resources. Islamic education management promotes continuous capacity development of human resources. Training and professional development are integral components of management implementation. Islamic values foster a strong work ethic, which supports optimal institutional performance.

Overall, the implementation of Islamic education management is

systematic and integrated. Globalization presents both challenges and opportunities in the management implementation process. The findings show that Islamic educational institutions are capable of adapting to global changes without losing their Islamic identity. The implementation of Islamic management is oriented toward quality and sustainability. Spiritual values serve as a key distinguishing factor from conventional management approaches. Therefore, the implementation of Islamic education management remains relevant in the global era.

C. Implications of the Islamic Education Management Paradigm on Education Quality

The findings of this study indicate that the paradigm of Islamic education management has significant implications for improving educational quality. Educational quality is understood in a comprehensive manner, as it is not measured solely by academic achievement (Sadler, 2017). Moral and spiritual dimensions are also considered essential indicators of quality. Globalization demands competitive educational quality, and the Islamic management paradigm responds to this demand holistically. Consequently, the quality of Islamic education encompasses broad and multidimensional aspects.

The implications of the management paradigm are evident in curriculum management. The curriculum is designed to remain relevant to global needs while maintaining Islamic values as its core foundation. Globalization encourages the integration of science and technology within the curriculum. Islamic curriculum management emphasizes a balance between knowledge and faith. In addition, the curriculum prioritizes character development, which contributes to improving the quality of graduates of Islamic educational institutions.

The paradigm of Islamic education management also influences

organizational culture. Work culture is developed based on Islamic values. At the same time, globalization requires a professional work culture. Professionalism is integrated with Islamic ethics, fostering discipline and responsibility. This cultural integration creates a more conducive working environment and enhances institutional performance.

Another implication is observed in the relationship between educational institutions and the community. Islamic education management emphasizes openness and participation. Globalization expands institutional networks and partnerships with various stakeholders. Community participation strengthens public trust, which in turn supports institutional sustainability. The Islamic management paradigm promotes harmonious and mutually beneficial relationships.

The findings further demonstrate that the paradigm of Islamic education management strengthens institutional leadership. Leadership is grounded in Islamic values while being oriented toward a global vision. Leaders function as both guides and role models within the institution. Globalization requires leaders who are visionary and adaptive. This paradigm fosters transformational leadership that encourages continuous innovation, thereby contributing to the improvement of institutional quality.

Overall, the paradigm of Islamic education management has positive implications for educational quality. Globalization serves as the context for the development of this paradigm, within which Islamic management effectively addresses global challenges in a constructive manner. Educational quality improves both academically and morally, supported by Islamic values as the foundation of sustainable management practices. This paradigm reinforces the identity of Islamic education and demonstrates its relevance for the future of education.

DISCUSSION

The research findings indicating a shift in the paradigm of Islamic education management are consistent with organizational change theories proposed by Alvin Toffler and Peter Drucker, which assert that globalization compels organizations to adapt both structurally and culturally. In the context of Islamic education, these findings reinforce Mulyasa's view that educational management must be responsive to changes in the strategic environment. The paradigm of Islamic education management, which is no longer merely administrative in nature, supports modern quality-based management theories such as Total Quality Management (TQM). These findings are also aligned with the concept of dynamic capability, referring to an organization's ability to adapt to external changes. Globalization, as evidenced in this study, does not erode Islamic identity; rather, it encourages the revitalization of Islamic values within management practices. This supports Ramayulis's theory that Islamic values are elastic and contextual in nature. Thus, the findings do not weaken classical theories but instead extend their relevance within a global context.

The integration of spiritual values and managerial rationality identified in this study strengthens the theory of value-based Islamic management. Core concepts such as trustworthiness (*amanah*), justice, and responsibility as foundational management principles align with the ethical governance perspectives of Al-Ghazali and Ibn Khaldun. From the standpoint of modern management theory, these findings correspond with ethical leadership theory, which positions morality as the foundation of effective leadership. While globalization is often assumed to promote the secularization of management practices, this study challenges that assumption. The findings demonstrate that managerial rationality is not incompatible with Islamic spirituality. This contributes to the expansion of Islamic education management theory from being predominantly normative to more practical and applicable. Consequently, this study enriches the theoretical discourse on the compatibility between Islamic

values and modern management.

The implementation of Islamic education management functions—planning, organizing, actuating, and controlling—identified in this study empirically reinforces George R. Terry’s POAC theory. The findings indicate that these functions remain relevant within the context of Islamic education, albeit modified through the integration of Islamic values. This supports Mulyono’s assertion that Islamic education management represents an adaptation of general management principles infused with Islamic spirit. Globalization demands organizational flexibility, and the findings show that Islamic educational institutions are capable of responding to such demands. Therefore, conventional management theories are not diminished but normatively enriched. This integration illustrates that Islamic management is inclusive of scientific and managerial developments, thereby expanding the theoretical framework of Islamic education management that was previously perceived as rigid.

The findings regarding the importance of professionalism and human resource competence reinforce human capital theory in educational management. From an Islamic perspective, this aligns with the concepts of *itqan* (professional excellence) and *ihsan* in work ethics. Globalization raises competency standards for educators, and the results indicate that Islamic education management is able to respond effectively to these challenges. These findings also support Dessler’s theory of sustainable human resource development. Moreover, Islamic values are shown to foster a strong work ethic, as emphasized in intrinsic motivation theory. Thus, this study not only strengthens modern human resource theories but also provides a deeper spiritual foundation for them. This contribution enriches the study of Islamic education management in the global context.

The implications of the Islamic education management paradigm for educational quality reinforce the theory of holistic quality in education. Quality is not understood merely in academic terms but also encompasses moral and spiritual dimensions, consistent with the Islamic concept of integral education.

These findings align with Bloom's taxonomy, which emphasizes cognitive, affective, and psychomotor domains. Globalization demands competitiveness, and this study demonstrates that Islamic education is capable of meeting such demands without losing its identity. This challenges the assumption that Islamic education is inherently uncompetitive in the global era. Instead, the Islamic management paradigm broadens the concept of educational quality into a more comprehensive and multidimensional framework. Consequently, the findings provide both theoretical reinforcement and a corrective perspective on reductive views of educational quality.

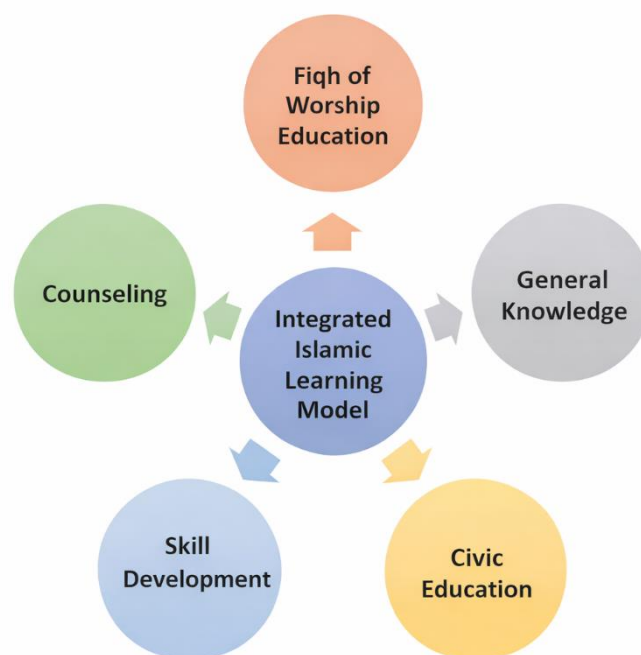


Figure 1 Integrated Islamic Learning Model

The findings of this study simultaneously strengthen and extend both Islamic education management theory and modern management theory. Globalization does not negate Islamic values; rather, it provides an actual context for the realization of these values within management practices. The adaptive and integrative paradigm of Islamic education management supports the open systems theory of organizations. Furthermore, this study offers a new conceptual contribution in the form of a contextual-global model of Islamic education

management. Accordingly, the study does not undermine existing theories but reconstructs and contextualizes them. The theoretical implication of this research lies in the expansion of opportunities for the development of a more progressive theory of Islamic education management. Therefore, this study makes a significant contribution to the advancement of Islamic education management scholarship in the era of globalization.

CONCLUSION

The paradigm of Islamic education management in the era of globalization has undergone a significant shift toward an adaptive, integrative, and quality-oriented model without abandoning Islamic values. Globalization encourages Islamic educational institutions to develop professional, transparent, and responsive management practices in addressing changes in the strategic environment. Islamic values such as trustworthiness (*amanah*), justice, responsibility, and ethics remain the fundamental foundation across all management functions. The integration of modern management principles with Islamic values has proven to be mutually reinforcing and has expanded the relevance of Islamic education management theory. This management paradigm also has positive implications for improving educational quality in a holistic manner, encompassing academic, moral, and spiritual dimensions. Therefore, Islamic education management holds substantial potential to compete and contribute constructively amid the dynamics of globalization while maintaining its Islamic identity and character.

REFERENCES

- Adeoye-Olatunde, O. A., & Olenik, N. L. (2021). Research and scholarly methods: Semi-structured interviews. *Journal of the American College of Clinical Pharmacy*, 4(10), 1358–1367.
- Aida, F. L., & Khasanah, N. (2025). The Impact of Globalization on Islamic Values and the Identity of Islamic Religious Education. *International Journal on Education Issues*, 1(2), 46–51.

- Aldogiher, A., Halim, Y. T., El-Deeb, M. S., Maree, A. M., & Kamel, E. M. (2025). The Impact of Digital Teaching Technologies (DTTs) in Saudi and Egyptian Universities on Institutional Sustainability: The Mediating Role of Change Management and the Moderating Role of Culture, Technology, and Economics. *Sustainability*, 17(5), 2062.
- El-Mubarak, A. M. O. I., & Hassan, I. (2021). Challenges of Islamic Education in the Era of Globalization: A Proposed Holistic Solution. *International Journal of Academic Research in Progressive Education and Development*, 10(3), 337–349.
- Faizin, M. A. (2024). Islamic Boarding Education Management Reform: Transformation Strategies to Improve Competitiveness and Relevance. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 2497–2506.
- Istighosah. (2025). Islamic Religious Education Model Based on National Values to Improve Interfaith Tolerance. *International Journal of Islamic Education Studies*, 1(2), 76–87.
- Maidugu, U. A., & Isah, A. T. (2024). Islamic Education and its Value: A Vital Means for the Formation National Character. *Bulletin of Islamic Research*, 2(4), 725–744. <https://doi.org/https://doi.org/10.69526/bir.v2i4.165>
- Mujib, A., & Ali, M. (2022). Leadership Management Islamic Education. *Internasional Journal of Islamic Religious*, 1(1), 18–26.
- Nazneen, S. S. (2024). Impact of Globalization on Education Systems: Challenges and Opportunities. *Modern Trends in Multi-Disciplinary Research (Vol-1)*.
- Nurdin, H. (2020). Problems and crisis of Islamic education today and in the future. *International Journal of Asian Education (IJAE) by READ Institute*, 1(1), 21–28.
- Othman, K., & Yaakub, M. B. (2025). Islamic Knowledge Management Reservoir Adaptation to Information and Digitalize Technology for Global Islamic Higher Education Institution. *LECTURES: Journal of Islamic and Education Studies*, 4(2), 205–223.
- Rahimi, R. A., & Oh, G. S. (2024). Rethinking the role of educators in the 21st

- century: navigating globalization, technology, and pandemics. *Journal of Marketing Analytics*, 12(2), 182–197.
- Sadler, D. R. (2017). Academic achievement standards and quality assurance. *Quality in Higher Education*, 23(2), 81–99.
- Sarpendi, S., & Komalasari, M. A. (2023). The role of islamic education management in improving human resources: a review of the implementation of islamic education in indonesia. *Bulletin of Science Education*, 3(3), 220–227.
- Setyowati, R. D., Ningsih, D., & Pahrudin, A. (2024). Opportunities and challenges of islamic education management in facing the global era. *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)*, 9(1), 167–180.
- Shodiq, I. J. (2025). Creative Strategies of Teachers in Teaching PAI and Their Implications on Students' Learning Interest. *International Journal of Islamic Education Studies*, 1(2), 99–110.
- Sholeh, M. I. (2023). Evaluation and Monitoring of Islamic Education Learning Management in Efforts to Improve Education Quality. *Communautaire: Journal of Community Service*, 2(2), 108–117.
- Taufik, M. (2020). Strategic role of Islamic religious education in strengthening character education in the era of industrial revolution 4.0. *Jurnal Ilmiah Islam Futura*, 20(1), 86–104.