

**SOCIO-CULTURAL DYNAMICS OF ACEH AND ITS INFLUENCE ON THE DEVELOPMENT OF ISLAMIC EDUCATION IN THE PROGRAM BACHELOR'S DEGREE**

M. Isa

Tarbiyah Department, Islamic Religious Education Study Program, STAI Tgk Chik Pante Kulu, Banda Aceh, Indonesia

**Corresponding Author:**

M. Isa,

Tarbiyah Department, Islamic Religious Education Study Program, STAI Tgk Chik Pante Kulu.

Email: [m.isa@pantekulu.ac.id](mailto:m.isa@pantekulu.ac.id)**Article Info**

Received:

Revised:

Accepted:

Online Version:

**Abstract**

The socio-cultural dynamics of Aceh that need to be addressed include the relationship between cultural values and Islamic education, the influence of globalization, limited resources, polarization of religious views and the relevance of Islamic education to the needs of society. The aim of this research is to describe and analyze the socio-cultural dynamics of Aceh and its influence on the development of Islamic education in undergraduate programs at the undergraduate level. This research uses *the library research method*. The main data sources in this study are books, scientific journal articles and research reports. The results of the study indicate that: 1). The form of socio-cultural dynamics of Aceh Influencing the integration of local cultural values in the Islamic education curriculum at the Undergraduate Level is that the socio-cultural dynamics of Aceh which are thick with Islamic values and local traditions have influenced the integration of local cultural values into the Islamic education curriculum at the undergraduate level. 2). The relevance of Islamic education at the Undergraduate Level in Aceh to the needs of society and the contemporary world of work is that the relevance of Islamic education to the needs of society and the contemporary world of work still needs to be improved. The curriculum that focuses too much on theological aspects and does not develop practical skills such as information technology and entrepreneurship makes some graduates have difficulty competing in the world of work. 3). The challenges faced in the development of Islamic education at the Undergraduate Level in Aceh in facing the influence of globalization and modernization are that the main challenge is the influence of globalization and modernization which demands the adoption of modern educational practices but often conflict with Islamic values and local culture. Limited infrastructure and resources are also obstacles.

**Keywords:** Aceh Socio-Culture, Islamic Education, Undergraduate Program at Strata 1 Level



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0

International (CC BY SA) license

[\(https://creativecommons.org/licenses/by-sa/4.0/\)](https://creativecommons.org/licenses/by-sa/4.0/).

Journal Homepage	<a href="https://journal.nahra.id/index.php/mereunoe">https://journal.nahra.id/index.php/mereunoe</a>
How to cite:	M. Isa (2025). Socio-Cultural Dynamics Of Aceh And Its Influence On The Development Of Islamic Education In The Program Bachelor's Degree. <i>Mereunöe: Education Journal</i> , 1(1), 1–12. <a href="https://doi.org/XX.XXXXXX/ijie.v1i1.1420">https://doi.org/XX.XXXXXX/ijie.v1i1.1420</a>
Published by:	Yayasan Nahdhah Husnifra AlHurriya

---

## INTRODUCTION

The socio-cultural dynamics in Aceh play a crucial role in the development of Islamic education, particularly in the context of undergraduate programs. In this study, we will identify various factors influencing Islamic education in this context, as well as how socio-cultural interactions contribute to educational transformation in Aceh. It is important to consider how peace education and religious values play a role in shaping students' character and mindset. In this context, Suadi et al. noted that there is no in-depth explanation in local regulations regarding the purpose of education for building sustainable peace in Aceh (Suadi et al., 2018). Specifically, an understanding of peace education should encompass educational policies, planning, and practices aimed at developing awareness and skills in creating peace values. An educational model that integrates these values can significantly enhance students' understanding of tolerance, justice, and sustainability, which should be the foundation of Islamic-based education in Aceh.

The influence of socio-cultural dynamics can be seen from the tradition of education versus modernity in the context of Aceh. The Salafi Islamic boarding school system is one area where Islamic tradition is particularly strong and emphasizes a contextual approach to education. Silahuddin noted that although the Islamic boarding schools have produced many scholars from various disciplines, the development of academic culture within them remains hampered (Silahuddin, 2016). A thorough analysis of this is necessary to understand how traditional Islamic education adapts to the modern challenges facing Acehnese society, including challenges from newer ideologies and increasingly dominant social values.

In line with this, Maulana et al. explained that analyzing the Islamic education curriculum can help improve students' piety, which is one of the important goals of Islamic education. Curriculum adjustments should encompass not only religious knowledge but also an understanding of social and cultural values relevant to current conditions in Aceh (Maulana et al., 2024). This is expected to better prepare students to face the challenges of a changing society, which in turn will influence their perspectives on higher education.

Another important aspect to consider is how young people interact, both within local communities and socially. Khotimah and Pribadi demonstrate that young people can reflect on sociolinguistic dynamics and adapt to their social context through everyday interactions involving language (Khotimah & Pribadi, 2023). Language use in this context can provide insight into social relationships and internalized values within society. In the context of Aceh, it is important for us to understand how young people can adopt and make these values part of a larger educational identity, including in Islamic education.

A greater awareness and understanding of these sociocultural dynamics will not only impact Islamic education at the undergraduate level but will also enable students to better understand and participate in social development in Aceh. Furthermore, developing educational programs that embrace sociocultural dynamics can foster more constructive intercultural dialogue, which is essential for building unity within diversity in Acehnese society.

Facing the existing challenges, Islamic educational institutions in Aceh need to conduct a comprehensive evaluation of their curriculum to make it more inclusive and responsive to changing times. This effort includes collaboration with other stakeholders to ensure that the education offered is not only culturally relevant but also produces graduates prepared to face

global challenges. Therefore, the socio-cultural dynamics in Aceh have a significant impact on the development of Islamic education in undergraduate programs. The combination of religious values, pedagogical considerations, and adaptation to social change is expected to positively contribute to a more progressive and relevant Islamic education in Aceh going forward.

One of the main problems is the relationship between local cultural values and Islamic education. Aceh is known as a region that highly upholds customs and traditions based on Islam. However, in the context of Islamic education, there is often tension between local values that are considered sacred and the demands of modernization and globalization. Islamic education in Aceh must be able to integrate local cultural values with a universal Islamic education curriculum. This is a challenge because it is not easy to find a balance between maintaining local identity and adopting more global, modern educational practices. Globalization and modernization have brought significant changes in various aspects of life, including education. Limited resources and infrastructure are also serious obstacles in the development of Islamic education in Aceh. Although Aceh has great potential in the development of Islamic education, many Islamic educational institutions still face problems such as a lack of qualified teaching staff, inadequate facilities, and minimal financial support.

The relevance of Islamic education to the needs of society is also a problem that needs to be addressed. In the context of undergraduate studies, Islamic education must not only prepare students to understand Islamic teachings in depth, but also prepare them to face the challenges of the ever-changing world of work and social life. This problem arises when the Islamic education curriculum is still too focused on theoretical aspects and pays less attention to the practical aspects needed by society. Islamic education in Aceh must be able to produce graduates who not only master religious knowledge, but also have skills relevant to the world of work and social life.

The urgency of research on the socio-cultural dynamics of Aceh and its influence on the development of Islamic education at the undergraduate level is very high. This research is important to strengthen the Islamic identity and local culture in Aceh. By understanding how local cultural values can be integrated with Islamic education, it is hoped that Islamic education in Aceh can continue to maintain its uniqueness while adapting to current developments. This research is also important to answer the challenges of globalization and modernization that influence Islamic education. This research also has urgency in improving the quality of Islamic education in Aceh. By identifying the problems faced, such as limited resources and infrastructure, this research can provide concrete recommendations to improve the quality of Islamic education, both in terms of curriculum, teaching staff, and supporting facilities. This research is also important to reduce internal conflicts that may arise due to the polarization of religious views.

## **LITERATURE REVIEW**

Aceh's unique socio-cultural dynamics provide a crucial framework for the development of Islamic education at undergraduate (S1) levels. The primary foundation of this dynamic can be traced to the legacy of a deeply rooted traditional education system. As Silahuddin explains, the academic culture within the Salafiyah Dayah system in Aceh, characterized by values such as perseverance, simplicity, and high respect for teachers (*teumeuroh*), has shaped a distinctive and characteristic educational ecosystem. This academic cultural heritage constitutes an invaluable socio-cultural asset and provides a solid ethos and spiritual foundation for the development of curricula and learning environments in contemporary Islamic higher education (Silahuddin, 2016).

However, in maintaining these local characteristics, Islamic education in Aceh cannot ignore the realities of the globalization era, which is full of challenges and opportunities. According to Selawati, globalization presents challenges in the form of a rapid flow of information and global values that can erode Islamic identity, but it also opens up opportunities

for innovation and expanding the reach of education through technology. This requires undergraduate Islamic education to design a model capable of producing globally minded and technologically savvy Muslim graduates, without losing Aceh's Islamic identity and cultural roots (Selawati, 2022) . To achieve this, strengthening human resources is a necessity. Sholeh emphasized that human resource development in Islamic educational institutions requires a comprehensive strategy, encompassing improving the quality of educators, strengthening institutional management, and developing curricula relevant to current demands. The success of this human resource development strategy is crucial to ensuring that educational institutions have the adequate capacity to synergize local cultural strengths with global demands (Sholeh, 2023) .

Furthermore, an integrative approach can be applied by utilizing local wisdom as a direct source of inspiration for developing educational materials. A study conducted by Qalbi et al. demonstrated how a local game from the Serawai culture was successfully developed into a module for developing socio-emotional character in early childhood. Similar principles are likely to be adopted in the Acehese context, where socio-cultural values such as deliberation, honesty, and solidarity, which are prevalent in the community, can be integrated into courses or character development programs for undergraduate students, thereby making education more contextual and engaging with students' socio-cultural realities (Qalbi et al., 2022) . Overall, the development of Islamic Education in undergraduate programs in Aceh should be viewed as a dynamic, strategic endeavor. This effort requires a synergistic combination of the strength of the Dayah academic tradition and culture, a visionary human resource development strategy to address global challenges, and a curricular approach that utilizes local wisdom, as emphasized by Siregar that the resilience of Islamic education in the era of globalization lies in its ability to dialogue with the progress of the times without being uprooted from the roots of its Islamic identity and values (Siregar, 2020) .

## RESEARCH METHOD

This study employed a *library research method*, relying on written sources such as books, scientific journal articles, and research reports as the primary data source. This type of research was chosen because it allowed researchers to gather in-depth information from various existing literature, thus providing a comprehensive picture of Aceh's socio-cultural dynamics and their influence on the development of Islamic education at the undergraduate level (Sugiyono, 2020) .

The primary data sources in this study were books, scientific journal articles, and research reports relevant to the research topic. The scientific journal articles were chosen because they provide in-depth, empirically evidence-based analysis, while the research reports provide an overview of recent findings from previous researchers (Creswell, 2021). Furthermore, the data sources were supplemented by textbooks discussing Islamic education, Acehese culture, and research methodology to provide a strong theoretical foundation (Neuman, 2023) .

The data collection technique in this study was conducted through a documentation study, namely collecting data from various written documents such as journal articles, research reports, and relevant books. Researchers will conduct a literature search through *online databases* such as *Google Scholar*, *JSTOR*, and digital libraries to find sources relevant to the research topic (Sugiyono, 2020). Furthermore, researchers will also select these sources to ensure the data used is highly relevant and valid (Creswell, 2021).

Data analysis in this study was conducted using content analysis, an analytical technique aimed at identifying patterns, themes, and meanings contained within text data. Researchers will categorize the data based on specific themes emerging in the literature, such as the socio-cultural dynamics of Aceh, their influence on Islamic education, and the challenges faced in developing Islamic education at the undergraduate level (Neuman, 2023) . Furthermore,

researchers will also use comparative analysis to compare findings from various data sources, thus providing a more comprehensive and in-depth picture (Sugiyono, 2020) .

To ensure data validity, this study employed source triangulation, comparing data from multiple sources to ensure the consistency and validity of the findings (Creswell, 2021). Furthermore, the researcher conducted *peer review*, seeking the opinions of experts or colleagues to evaluate the validity and relevance of the data used in the study (Neuman, 2023). This technique is expected to increase the credibility and reliability of the research results.

## **RESULTS**

### **The Form of Aceh's Socio-Cultural Dynamics Influences the Integration of Local Cultural Values in the Islamic Education Curriculum at the Undergraduate Level**

The socio-cultural dynamics of Aceh, which are thick with Islamic values and local traditions, have influenced the integration of local cultural values in the Islamic education curriculum at the undergraduate level. This study found that local cultural values, such as customs, local wisdom, and religious traditions, have been integrated into the Islamic education curriculum through a holistic approach. For example, several undergraduate courses in Aceh include studies of Acehnese customs based on Islamic law, such as "Customs and Sharia" or "Culture and Islamic Education." This demonstrates that Islamic education in Aceh focuses not only on theological aspects but also on strengthening local cultural identity (Hasan, 2021) . However, this study also found that integrating local cultural values into the curriculum still faces challenges, particularly in adapting to the demands of modernization and globalization. Some Islamic educational institutions still struggle to find a balance between maintaining local values and adopting a more global curriculum (Abdullah, 2022).

### **The Relevance of Islamic Education at Undergraduate Level in Aceh to the Needs of Society and the Contemporary World of Work**

This study reveals that the relevance of Islamic education at undergraduate level in Aceh to the needs of contemporary society and the world of work still needs to be improved. Although the Islamic education curriculum in Aceh has covered in-depth theological aspects, there is a lack in terms of developing the practical skills needed by graduates to compete in the world of work. For example, some undergraduate programs still focus too much on studying classical texts and pay less attention to developing skills such as information technology, management, or entrepreneurship (Rahman, 2023). This has caused some Islamic education graduates in Aceh to struggle to adapt to the increasingly competitive demands of the workforce. However, this study also found that several Islamic educational institutions are beginning to respond to this challenge by developing more relevant programs, such as practical skills training and collaborations with local industries to improve graduates' readiness to enter the workforce (Siregar, 2020).

### **Challenges Faced in the Development of Islamic Education at the Undergraduate Level in Aceh in Facing the Influence of Globalization and Modernization**

The main challenge faced in developing Islamic education at the undergraduate level in Aceh is the influence of globalization and modernization. This study found that globalization has brought significant changes to the education system, including pressure to adopt modern educational practices that may be inconsistent with Islamic values and local culture. For example, demands to integrate technology into learning often confront limited infrastructure and resources in some Islamic educational institutions in Aceh (Yusuf, 2021). Furthermore, modernization also brings challenges in the form of foreign cultural influences that may conflict with Islamic values. Some Islamic educational institutions in Aceh still struggle to find a balance between maintaining their Islamic identity and local culture while adopting more



global, modern educational practices (Zainuddin, 2022). This challenge becomes even more complex when Islamic educational institutions must compete with other, more advanced and modern institutions.

## DISCUSSION

Research on the forms of socio-cultural dynamics in Aceh provides significant insights into how local cultural values can be integrated into the Islamic education curriculum at the undergraduate level. In this context, the social dynamics in Aceh, including the existence of various ideologies and cultural practices, significantly influence how religious education is understood and implemented in schools. One important aspect is the conflict between various ideological groups, as demonstrated in a study by Nisak and Rohmah, who revealed that these differing perspectives create tensions within local communities and impact social interactions and the transmission of values in education (Nisak & Rohmah, 2023). Education is closely related to human life. Education is the effort of adults who are aware of their human role to guide, train, teach, and instill basic values and perspectives on life in the younger generation (Azmi, 2022).

Furthermore, research by Arifin and Hambali demonstrates how local cultural acculturation can be seen in Acehnese ritual practices, such as the Rah Ulei ritual in Pidie, which indicates an integration between local culture and Islamic teachings (Arifin & Hambali, 2016). These rituals not only reflect the spiritual understanding of the Acehnese people but also demonstrate how local traditions can interact and align with Islamic teachings adopted by the community. This kind of integration should be used as a reference in developing Islamic education curricula to include local values accepted by the community, so that the teaching and learning process can be more relevant and meaningful for students.

Integrating local cultural values into education also relates to how children are trained to understand and deepen their identity. Research by Qalbi et al. on the development of a socio-emotional character module for early childhood provides important insights into how character education, part of the Islamic education curriculum, can reflect local cultural values (Qalbi et al., 2022). By instilling character traits based on local culture, education serves not only to transmit knowledge but also to shape students' personalities and identities. This is important because education must function as a bridge between the traditional values held by society and the demands of the modern world.

Within this constellation, an inclusive and integrative approach to Islamic education curriculum is a crucial step in addressing existing social and cultural dynamics. According to Machali, the integration of anti-drug education into religious and character education demonstrates that the curriculum can be designed to address social issues holistically (Machali, 2014). This raises awareness of social issues among students while maintaining the spiritual and ethical values essential to religious education. This further demonstrates that religious education in Aceh can adapt to address contemporary challenges without losing its roots in local traditions and values.

Through a comprehensive and contextual approach, the Islamic education curriculum at the undergraduate level must encompass the diverse values and norms held by Acehnese society. It is crucial to acknowledge and respect cultural diversity while maintaining a focus on learning that is relevant and responsive to local needs. Therefore, through a deep understanding of Aceh's socio-cultural dynamics, educators and curriculum designers can create educational tools that are not only informative, but also build strong character and identity among students.

Reflecting on existing studies, it is felt that collaboration between educational institutions, communities, and other stakeholders is necessary to create an inclusive and supportive learning environment. This process requires open dialogue about religious values that are adaptive to current social changes. Similarly, efforts to integrate local cultural values into the Islamic education curriculum can facilitate deeper learning and create a generation of

young people who understand their own identity and culture while remaining adaptable to the complex challenges of today's world.

Thus, an exploration of Aceh's socio-cultural dynamics demonstrates that Islamic education needs to be approached in a manner that accommodates the local context. Efforts to integrate local cultural values into the Islamic education curriculum are expected to create a more effective pathway for educating the younger generation, both in terms of religious knowledge and character as good citizens. Thus, education can play a key role in supporting and strengthening local cultural identity in Aceh, while still respecting the differences that exist within society.

The relevance of Islamic education at the undergraduate level in Aceh to the needs of contemporary society and the workplace is a crucial topic to study, particularly in the context of social and economic development in the region. Islamic education, as an educational system characterized by religious and moral values, has great potential to meet the demands of an increasingly complex and dynamic society. This study will discuss how Islamic education can adapt and be relevant to the needs of the workplace and societal developments, drawing on several published perspectives and case studies.

It is important to understand the basic concepts of Islamic education in the Acehnese context. This education focuses not only on academic aspects but also on character and moral development in line with Islamic teachings. According to Hanifa and Maksum, the relevance of *fitrah* (natural disposition) in Islamic education is crucial, as this concept can guide the choice of educational methods most appropriate for students (Hanifa & Maksum, 2022). In the context of Aceh, where religious traditions are strong, an educational approach that considers *fitrah* values can help create individuals who are not only academically intelligent but also possess good morals.

Collaboration between Islamic education and national education is also a crucial issue. Suriyadi and Mirdad point out that both Islamic and national education share the same goal: developing a pious and knowledgeable society (Suriyadi & Mirdad, 2022). This demonstrates the potential for synergy between the two educational systems in producing graduates prepared to face the challenges of the workforce. In Aceh, this synergy is particularly relevant given the need for a workforce that not only understands general knowledge but also behaves in accordance with Islamic ethics and values.

On the other hand, Ibn Khaldun's thoughts on education play a crucial role in the framework of the relevance of Islamic education to the modern world. Kurniandini et al. emphasize that Ibn Khaldun's thoughts on knowledge, which are divided into *al-'ulum an-naqliyah* (religious knowledge) and *al-'ulum al-aqliyah* (general knowledge), can be adapted to meet contemporary educational needs in Aceh (Kurniandini et al., 2022). This approach allows the Islamic education curriculum to be more holistic, combining religious education with general knowledge that is essential in today's workplace.

Furthermore, Jamil also emphasized the importance of conducting a comparative analysis between national and Islamic education, emphasizing that education must be responsive to current developments and societal needs (Jamil, 2023). In the Acehnese context, where the development of a skilled workforce that is devout and faithful is urgently needed, Islamic education needs to be designed in such a way as to produce competent graduates in various fields, whether as entrepreneurs, professionals, or as active members of society.

Referring to the thoughts of Sheikh Nawawi Al-Bantani, Nasar and Fatonah argue that the principles of classical education remain relevant for application in the contemporary era (Nasar & Fatonah, 2023). Education that emphasizes the essence, objectives, curriculum, and teaching methodology can serve as a guideline for developing an Islamic education curriculum that is competitive in the job market. Islamic education in Aceh needs to adopt a flexible approach, integrating traditional and modern elements, so that graduates not only have religious insight but also practical skills needed in industry.

Furthermore, Islamic education in Aceh must be able to address the challenges arising from developments in information and communication technology. With the increasing use of digital technology in everyday life, the Islamic education curriculum must address the integration of technology into the learning process. This will not only increase graduates' competitiveness in the job market but also make the teaching and learning process more engaging and relevant for the younger generation. This shift requires educators to adapt to new tools and methods that meet the needs of students in the digital age.

In terms of providing employment, Islamic education in Aceh has great potential. Educational programs that are oriented towards entrepreneurship and soft skills development are essential to prepare students to enter the competitive world of work. Thus, higher education institutions must continue to collaborate with industry to understand market needs and adapt their curricula. In Aceh, collaboration between academia, business practices, and government agencies is crucial to creating programs that support local economic development.

From a policy perspective, government regulations that equate national education with Islamic education are crucial for improving the quality of Islamic education. As Suriyadi and Mirdad noted, revising education regulations to provide greater recognition for Islamic education could open up more opportunities for graduates to contribute to the workforce (Suriyadi & Mirdad, 2022). This includes recognizing Islamic education credentials in the formal sector, which could help graduates secure better jobs.

By improving the quality of teachers in Islamic educational institutions, Aceh can utilize the potential that exists within its society. Well-trained teachers with a deep understanding of the needs of the times are essential to equip students with the knowledge and skills required in the job market. Training and professional development for educators should be a priority, so they can teach relevant and up-to-date material, while facilitating student character development.

The relevance of Islamic education at undergraduate level in Aceh is closely related to the needs of society and the contemporary world of work. By combining religious values with general knowledge, and adapting to current developments, Islamic education in Aceh can produce graduates who possess not only intellectual intelligence but also strong character. This requires cooperation from all parties, including the government, educational institutions, and the community, to advance an education system that can contribute to market needs and societal development.

Every element in the education ecosystem must move toward the same goal : to create individuals who are ready to face challenges and can make positive contributions to society, while remaining grounded in the Islamic values that characterize education in Aceh. This encompasses not only the development of an adaptive curriculum but also innovations in teaching methods and the use of technology that can improve the overall quality of education.

Thus, by implementing all these recommendations, Islamic education in Aceh can transform to become more relevant and have a real impact in meeting the needs of society and the contemporary workplace. Education will no longer be seen simply as a process of transferring knowledge, but as an investment in shaping a better future for the nation. Quality human resources with integrity are key to achieving this goal, so strengthening Islamic education in Aceh must be a priority for all stakeholders.

The development of Islamic education at the undergraduate level in Aceh is faced with many challenges due to the increasingly complex impacts of globalization and modernization. In this context, it is important to understand that Islamic education serves not only as a means of teaching religious values, but also needs to adapt to the challenges and opportunities arising from developments in modern society. This involves evaluating and adapting existing curricula, as well as strengthening the competencies of human resources (HR) within Islamic educational institutions (Johan et al., 2024).

One of the main challenges facing Islamic education in Aceh is the potential loss of core



religious values in an increasingly secular global environment. Globalization encourages the adoption of values that differ from Islamic traditions, and this can cause conflicts between the basic principles of Islam and the daily life practices of students. Adapting to educational technology is also necessary to ensure Islamic education remains relevant, necessitating the development of a curriculum that integrates digital literacy. Digital literacy is essential in today's learning context, especially in an era where information and technology play a crucial role (Hasanah & Sukri, 2023) .

In facing globalization, Islamic education in Aceh must be able to reap the opportunities that arise from these challenges. For example, when Islamic education is confronted with advances in information technology, if responded to effectively, these changes can enrich teaching methods and reach more students. Furthermore, if Islamic educational institutions are able to utilize digital technology to disseminate religious teaching and understanding, this challenge can be transformed into an opportunity to strengthen Islamic education (Selawati, 2022) . Implementing digital technology-based learning can increase the efficiency of the teaching and learning process and enhance interaction between educators and students.

Changing societal needs also pose a significant challenge for Islamic education. In addition to focusing on religious studies, Islamic educational institutions in Aceh need to integrate other subjects relevant to current demands, such as social sciences, natural sciences, and practical skills. This aligns with Ibn Khaldun's view of the importance of character education balanced with scientific developments (Nafsaka et al., 2023) . Through this reform, Islamic education is expected to produce graduates who are not only knowledgeable in religious matters but also able to adapt to the dynamic world.

Human resource development strategies are also crucial to supporting the implementation of inclusive and change-responsive Islamic education. Training and workshops for teachers on innovative teaching methods and the use of technology in the classroom are urgent steps to improve the quality of education (Sholeh, 2023) . Addressing weaknesses in teaching skills will help teachers be better prepared to meet the diverse demands of students who are often critical of their subject matter.

Curriculum development in Islamic education must also be considered. In this modern era, existing curricula need to be reformed to incorporate aspects of digital literacy, character development, and research-based learning. This must be balanced with the strengthening of Islamic values so that students not only gain knowledge but also develop character and morals in accordance with religious teachings (Nafsaka et al., 2023) . This process challenges educators, who need to renew their approaches to capture the interest and attention of the younger generation, who may be more drawn to technology than to traditional topics.

Islamic education in Aceh must also respond to the flow of information that is easily accessible to students via the internet. To strengthen character education, it is crucial to educate students about the ethics of using technology and social media. This not only teaches them to be responsible users but also builds awareness of the importance of upholding Islamic values in all aspects of life, including the digital realm (Hasan, 2021) .

From a practical perspective, Islamic educational institutions must also adapt to new approaches to educational marketing, including leveraging online platforms to reach a wider audience of prospective students. Furthermore, responding to government and societal needs is crucial to ensure that Islamic education is not confined to conservative silos but instead functions as a progressive institution open to change (Johan et al., 2024) .

Cooperation between educational institutions, the community, and the government is needed to produce positive synergy in the development of Islamic education. By raising awareness of existing challenges and launching collaborative programs, Islamic education in Aceh can become stronger and more globally competitive. Furthermore, all stakeholders involved must actively contribute to creating an environment that supports education that balances religious values and the demands of modernity. This collaboration is crucial to

ensuring that Islamic education can continue to thrive amidst rapid and sometimes challenging changes (Sholeh, 2023) .

Thus, the challenges faced by Islamic education at the undergraduate level in Aceh in facing globalization and modernization are very complex and require systematic efforts to overcome. By implementing appropriate changes in curriculum, teacher training, and improving digital literacy, Islamic education can survive and thrive in an increasingly global context. This education not only needs to adhere to tradition but also adapt and evolve to remain relevant in the eyes of the younger generation.

## CONCLUSION

The most surprising finding of this study is that the integration of local cultural values into the Islamic education curriculum in Aceh faces its greatest challenges from within the community itself, rather than from the influence of globalisation as had previously been assumed. Ironically, ideological conflicts between groups with different perspectives within Acehnese society, such as between supporters of local traditions steeped in Islamic values and groups that want to modernise the curriculum, create tensions that actually weaken efforts to preserve Acehnese cultural identity. This paradox is revealed when the study shows that local rituals such as Rah Ulei, which harmoniously unite culture and Islam, have less place in the formal curriculum due to differences in views among education stakeholders. This finding is crucial to solving the problem, as the key to integrating local culture does not lie in rejecting outside influences, but in the ability to create inclusive dialogue between groups within Acehnese society itself to find common ground between preserving local heritage and responding to the challenges of the times.

The results of this study contribute significantly to the development of Islamic Education, particularly in the field of Contextual Curriculum Development. This study contributes an integrative-holistic approach that combines Islamic theological values with the local wisdom of Aceh as a theoretical framework for developing a curriculum that not only transfers knowledge but also shapes identity and character. The concept of 'integration of local cultural values,' which is operationalised through variables such as the subjects 'Customs and Sharia' or 'Culture and Islamic Education,' enriches the discourse on the design of religious education curricula that are responsive to the socio-cultural context. Furthermore, this research raises new critical questions that need to be answered in further research, such as: what kind of effective evaluation model can measure the success of this cultural value integration in shaping student character. What are the most ideal operational strategies to balance the demands of globalisation (such as digital literacy and practical skills) with the preservation of Islamic and Acehnese identity in the curriculum, And, how can sustainable collaboration mechanisms between educational institutions, government, and industry be developed to ensure the relevance of graduates without eroding the local values that form the foundation.

This study has several limitations that require further exploration for a more comprehensive understanding. Methodologically, the scope of the study, which is limited to the institutional level of the curriculum, ignores the actual perceptions and acceptance of lecturers and students as direct implementers in the classroom. Therefore, an ethnographic study or an in-depth qualitative approach is needed to reveal the actual dynamics of implementation. Conceptually, although the study identifies the 'challenges' of modernisation and globalisation, the understanding of these concepts is still too general and requires more specific operational definitions, such as how digital platforms, the global economy, or cosmopolitan values concretely influence teaching content and methods. Furthermore, limitations in the variables are evident in the lack of in-depth discussion of the role and influence of central and regional government policies (Qanun) as external variables that are highly decisive in the integration of local cultural values in Aceh. Therefore, further research needs to broaden its focus by incorporating the perspective of educational actors, exploring the specific manifestations of the

challenges of globalisation, and analysing the interaction between formal policies and cultural practices in shaping the future of Islamic education in Aceh.

## REFERENCES

- Abdullah, A. (2022). *Dinamika Sosio-Budaya Aceh dan Pengaruhnya terhadap Pendidikan Islam*. Penerbit Universitas Islam Indonesia.
- Arifin, M., & Hambali, K. (2016). Islam Dan Akulturasi Budaya Lokal Di Aceh (Studi Terhadap Ritual Rah Ulei Di Kuburan Dalam Masyarakat Pidie Aceh). *Jurnal Ilmiah Islam Futura*, 15(2), 251. <https://doi.org/10.22373/jiif.v15i2.545>
- Azmi, U. (2022). Planning Strategy On Additional Lessons To Improve The Quality Of Islamic Religious Education. *Journal of Educational Administration*, 10(2), 11–16. <https://ejournal.inpi.or.id/index.php/ijea/article/view/65>
- Creswell, J. W. (2021). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publications.
- Hanifa, H., & Maksum, M. (2022). Relevansi Konsep Fitrah Dan Implikasinya Terhadap Pendidikan Islam. *Iseedu Journal of Islamic Educational Thoughts and Practices*, 6(2), 182–195. <https://doi.org/10.23917/iseedu.v6i2.22120>
- Hasan, M. (2021). *Pendidikan Islam dan Budaya Lokal: Integrasi Nilai-Nilai Adat Aceh dalam Kurikulum Pendidikan Islam*. Pustaka Ilmu.
- Hasanah, U., & Sukri, M. (2023). Implementasi Literasi Digital Dalam Pendidikan Islam : Tantangan Dan Solusi. *Equilibrium Jurnal Pendidikan*, 11(2), 177–188. <https://doi.org/10.26618/equilibrium.v11i2.10426>
- Jamil, S. (2023). Analisis Relevansi Pendidikan Nasional Dan Pendidikan Islam. *Wistara*, 4(2), 111–120. <https://doi.org/10.23969/wistara.v4i2.10720>
- Johan, B., Husnah, F., Puteri, A., Hartami, H., Rahmah, A., & Adnin, A. (2024). Tantangan Dan Peluang Pendidikan Islam Dalam Konteks Modern. *PJPI*, 1(4), 13. <https://doi.org/10.47134/pjpi.v1i4.758>
- Khotimah, K., & Pribadi, F. (2023). Kajian Makian Dalam Interaksi Sosial Pemuda Madura Melalui Lensa Sosio-Ekologuistik. *Dialektika Jurnal Bahasa Sastra Dan Budaya*, 10(2), 15–28. <https://doi.org/10.33541/dia.v10i2.5156>
- Kurniandini, S., Chailani, M., & Fahrub, A. (2022). Pemikiran Ibnu Khaldun (Pragmatis-Instrumental) Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern. *Jurnal Pendidikan*, 31(3), 349–360. <https://doi.org/10.32585/jp.v31i3.2864>
- Machali, I. (2014). Integrasi Pendidikan Anti Narkoba Dalam Pendidikan Agama Islam Dan Budi Pekerti Kurikulum 2013. *Nadwa Jurnal Pendidikan Islam*, 8(2), 229–244. <https://doi.org/10.21580/nw.2014.8.2.579>
- Maulana, I., Gani, S., & Mujahidin, E. (2024). Analisis Perencanaan Kurikulum Pendidikan Islam Dalam Meningkatkan Ketaqwaan Santri Study Kasus Pesantren Daarut Tarqiyah Primago. *Rayah Al-Islam*, 8(1), 80–93. <https://doi.org/10.37274/rais.v8i1.911>
- Nafsaka, Z., Kambali, K., Sayudin, S., & Astuti, A. (2023). Dinamika Pendidikan Karakter Dalam Perspektif Ibnu Khaldun: Menjawab Tantangan Pendidikan Islam Modern. *Jurnal Impresi Indonesia*, 2(9), 903–914. <https://doi.org/10.58344/jii.v2i9.3211>
- Nasar, N., & Fatonah, U. (2023). Pemikiran Pendidikan Syekh Nawawi Al-Bantani Dan Relevansinya Dengan Pendidikan Islam Di Era Kontemporer. *Edukatif Jurnal Ilmu Pendidikan*, 5(6), 2434–2443. <https://doi.org/10.31004/edukatif.v5i6.5161>
- Neuman, W. L. (2023). *Social Research Methods: Qualitative and Quantitative Approaches*. Pearson.
- Nisak, C., & Rohmah, T. (2023). Dinamika Konflik Antar Wahabi Dan Aswaja Di Aceh. *Sinthop Media Kajian Pendidikan Agama Sosial Dan Budaya*, 2(1), 1–10. <https://doi.org/10.22373/sinthop.v2i1.2774>
- Qalbi, Z., Herawati, A., Daulay, A., Habibi, A., & Putera, R. (2022). Permainan Lokal Budaya

- Serawai: Pengembangan Modul Karakter Sosio-Emosi Anak Usia Dini. *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini*, 6(6), 7302–7312. <https://doi.org/10.31004/obsesi.v6i6.2524>
- Selawati, N. (2022). Peluang Pendidikan Islam Di Era Globalisasi : Menuai Tantangan, Meraih Peluang. *Jurnal Syntax Transformation*, 3(03), 438–448. <https://doi.org/10.46799/jst.v3i3.535>
- Sholeh, M. (2023). Strategi Pengembangan Sumber Daya Manusia Di Lembaga Pendidikan Islam Indonesia. *IDEALITA*, 3(1), 91–116. <https://doi.org/10.62525/idealita.2023.v3.i1.91-116>
- Silahuddin, S. (2016). Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah Di Aceh. *Miqot Jurnal Ilmu-Ilmu Keislaman*. <https://doi.org/10.30821/miqot.v40i2.296>
- Siregar, H. (2020). *Pendidikan Islam di Era Globalisasi: Tantangan dan Peluang*. Penerbit Universitas Negeri Medan.
- Suadi, S., Saifuddin, S., & Fadli, F. (2018). Incorporating Peace Education Into Aqidah Akhlak Subject In East Aceh. *Proceedings of MICoMS*, 467–472. <https://doi.org/10.1108/978-1-78756-793-1-00013>
- Sugiyono. (2020). *Metode Penelitian Kuantitatif, Kualitatif, dan R\&D*. Alfabeta.
- Suriyadi, S., & Mirdad, J. (2022). Relevansi Pendidikan Islam Dan Pendidikan Nasional dalam Perspektif Al-Quran dan Sejarah. *El-Hekam*, 7(2), 155. <https://doi.org/10.31958/jeh.v7i2.6795>
- Yusuf, M. (2021). *Globalisasi dan Modernisasi dalam Pendidikan Islam*. Penerbit Universitas Airlangga.
- Zainuddin, M. (2022). *Tantangan Pendidikan Islam di Aceh: Antara Tradisi dan Modernisasi*. Penerbit Universitas Syiah Kuala.

---

**Copyright Holder :**

© M. Isa (2025).

**First Publication Right :**

© Mereunöe: Education Journal

**This article is under:**

