

**INTEGRATION OF ISLAMIC RELIGIOUS EDUCATION IN THE HEALTH CURRICULUM TO IMPROVE RESILIENCE SELF IN THE MODERN ERA**

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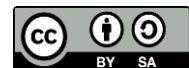
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**Abstract**

The integration of Islamic Religious Education into the health curriculum has great potential to increase individual resilience in the modern era. However, the success of its implementation depends heavily on optimization strategies involving curriculum development, teacher or lecturer training and practical approaches. The purpose of this study is to describe and analyze the concepts, strategies and challenges of integrating Islamic religious education into the health curriculum to improve self-resilience in the modern era. This research uses a *library research approach* or literature study. The main data sources in this study include scientific journal articles, research reports and supporting literature. The results of the study show that: 1). The concept of integrating Islamic religious education in the health curriculum to improve self-resilience in the modern era is that the integration of Islamic religious education in the health curriculum aims to combine spiritual values with health knowledge to build individuals who are strong physically, mentally, and spiritually. 2). The strategy for optimizing the integration of Islamic religious education in the health curriculum to improve self-resilience in the modern era is that the optimization strategy includes the development of a thematic curriculum that is relevant to Islamic values, teacher training to be able to teach integrative materials, the use of technology-based learning media, and student involvement through practical approaches such as simulations or community-based projects. 3). The challenges of integrating Islamic religious education in the health curriculum to improve self-resilience in the modern era are that the main challenges include differences in paradigms between religious and health educators, limited integrative learning materials, minimal training for teachers, and lack of policy support.

**Keywords:** Health Curriculum, Islamic Religious Education, Modern Era, Self-Resilience



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## INTRODUCTION

The integration of Islamic religious education into the health curriculum is a strategic approach to increasing individual resilience in the modern era. In this context, Islamic religious education serves not only to teach spiritual values but also as a tool to build students' character and mental resilience. This aligns with the notion that religious education must be able to adapt to changing times and the global challenges faced by today's young generation (Kusumawati & Nurfuadi, 2024).

One important aspect of this integration is the development of a holistic curriculum, which includes religious and health knowledge simultaneously. In this regard, the Islamic religious education curriculum needs to be structured in such a way that it provides a deep understanding of the importance of physical and mental health, and how religious values can support these efforts. For example, health education that teaches healthy lifestyles can be integrated with Islamic teachings on maintaining the body and health as a form of worship (Selamet & Zaqiah, 2023).

Furthermore, the integration of Islamic religious education into the health curriculum can also strengthen students' character. Islamic religious education emphasizes the development of morals and ethics, which are crucial in developing individuals who are not only physically healthy but also mentally and spiritually resilient. Therefore, students who receive a sound religious education are expected to better navigate life's challenges, including mental health (Taufiqurrahman, 2021).

In this modern era, the challenges faced by the younger generation are increasingly complex, ranging from social pressure, mental health problems, to the negative influence of technology. Therefore, it is important for Islamic religious education curricula to focus not only on theoretical aspects but also on practical skills relevant to everyday life. For example, teaching about stress management, the importance of social support, and ways to maintain mental health can be integrated into religious studies (Saiwanto et al., 2022).

The implementation of a curriculum that integrates Islamic religious education and health must also involve various stakeholders, including teachers, parents, and the community. Collaboration between schools and communities can create a supportive environment for students to apply the values they learn in their daily lives. Furthermore, training teachers in teaching this integrated material is crucial to ensure they have adequate competency in delivering the material (Mastur, 2022).

In the context of education policy, the government also needs to provide strong support for this integration. Policies that support the development of curricula that integrate religious and health education will significantly contribute to creating a more comprehensive education system that is responsive to community needs. This includes providing resources, teacher training, and developing teaching materials tailored to local contexts and student needs (Suharjo, 2023).

Furthermore, it is important to conduct ongoing evaluation and research on the effectiveness of integrating Islamic religious education into the health curriculum. This research can provide deeper insights into how this approach can be optimized to achieve better outcomes in terms of student resilience. Thus, Islamic religious education becomes not merely a supplementary lesson, but an integral part of student character development and health (Siswati, 2018).

Thus, the integration of Islamic religious education into the health curriculum is expected to produce a generation that is not only physically healthy but also mentally and spiritually strong. This will make them better prepared to face the challenges of the modern era and able to contribute positively to society. This holistic and integrated education will create balanced individuals who understand the importance of health within the context of their religious values (Busyro et al., 2019).

Research on the Integration of Islamic Religious Education into the Health Curriculum to

Enhance Self-Resilience in the Modern Era is highly urgent due to its relevance in addressing the complex challenges of physical, mental, and spiritual health in the modern era. Modern lifestyles that tend to be unhealthy, social pressures resulting from technological developments, and minimal self-control in digital media use have impacted individual self-resilience, especially among the younger generation.

Integrating Islamic religious education into the health curriculum is necessary to provide a foundation of spiritual and moral values that can strengthen self-resilience. Islamic teachings, such as the importance of protecting the body as a trust from God, self-control through worship, and healthy lifestyle habits, can provide a comprehensive solution that complements modern health science.

In addition, this research also urges to address the need for holistic education, where students are not only equipped with technical skills but also relevant religious values to face life's challenges. Another urgency lies in the lack of studies that in-depth discuss the integration of religious and health education, so that this research can be an important reference in developing a more integrative curriculum. Thus, this research is not only relevant to improving the quality of education but also as a strategic effort to build individuals who are physically healthy, mentally strong, and spiritually resilient amidst the changes and challenges of the modern era.

## LITERATURE REVIEW

The integration of Islamic Religious Education into the health curriculum has emerged as an urgent need to build self-resilience in the modern era, which is full of complex challenges. The philosophical foundation of this integration is rooted in the understanding that health is not merely a physical dimension, but encompasses holistic well-being involving spiritual, mental, and social aspects. An interdisciplinary approach in Islamic educational thought offers a solid theoretical framework for uniting modern health paradigms with Islamic values, thus creating a complete and integrated educational system (Olfah, 2024) . This integration of curriculum and learning methods allows religious values to be taught not in isolation but rather as the spirit that animates every understanding of health, from diet and stress management to ethics in medical practice, thus forming individuals who are not only physically healthy but also spiritually resilient.

In an operational context, this integration can be realized through the development of learning models that directly link health concepts to Islamic teachings. The instillation of Islamic Religious Education values, as successfully implemented in extracurricular activities at the elementary level, demonstrates that a contextual and practical approach is highly effective in shaping students' character and behavior (Putri et al., 2020) . Similar principles can be adapted to the health curriculum, for example, by linking the concept of personal hygiene with *thaharah* (purification), the importance of balanced nutrition with the principles of *halal* (permissible) and *thayyib* (good), and stress management with the practice of *dhikr* (remembrance of God) and prayer. Strengthening character aspects is the backbone of building self-resilience, where Islamic-based character education has been shown to play a significant role in shaping strong personalities and noble morals in students (Ramadhani et al., 2021) .

Furthermore, the integration of Islamic values into learning, as implemented at the secondary level, focuses on internalizing values such as honesty, discipline, and responsibility, all of which are key elements of an individual's mental and emotional resilience (Nur'aini, 2023) . These values will serve as a bulwark for the younger generation in facing the pressures of a modern lifestyle, mental health issues, and moral degradation. Ultimately, this integration effort is also in line with the vision of inclusive education and *rahmatan lil 'alamin*, which prioritizes universal good. Cooperation in the educational sector to create this generation opens up opportunities for Islamic Religious Education to contribute not only to Muslims but also to the treasury of health sciences in general, by offering a spiritual perspective that can

complement the dominant materialistic approach (Rahmawati, 2024) . Thus, the integration of Islamic Religious Education into the health curriculum is not simply an addition of content, but rather a paradigm reorientation aimed at producing health workers and communities who are not only professionally competent but also possess self-resilience rooted in faith and piety.

## RESEARCH METHOD

This study uses a *library research approach*, which aims to explore and analyze information from various literature sources related to the topic of integrating Islamic Religious Education into the health curriculum to increase self-resilience in the modern era. This method aims to gain a deep and comprehensive understanding of the concepts, strategies and challenges faced. This research is in the form of library research, which focuses on the analysis of scientific literature and relevant secondary data. This approach was chosen to examine various theories, previous research results, and concepts that support the integration of Islamic Religious Education and health.

The main data sources in this study include: 1). Scientific journal articles: Articles published in indexed journals and relevant to the theme of integrating religious education and health. 2). Research reports: Previous empirical studies that examine the application of religious education in a health context and 3). Supporting literature: Conference papers and other academic documents relevant to the study.

Data Collection Techniques were collected by : 1). Literature search: Through scientific journal databases such as Scopus, Google Scholar, and DOAJ. 2). Data classification: Information was classified based on main themes, such as integration concepts, implementation strategies, and challenges and 3). Comparative studies: Comparing the results of previous studies to identify similarities and differences in findings. Data Analysis Techniques were carried out with a descriptive-analytical approach, which includes: 1). Data reduction: Filtering relevant information from various sources to focus on research objectives. 2). Data presentation: Organizing data in a systematic narrative form to facilitate interpretation and 3). Conclusion drawing: Analyzing patterns and relationships between data to produce a comprehensive understanding of the integration of Islamic Religious Education in the health curriculum (Sugiyono, 2020) .

Data Validity Testing Techniques were tested by: 1). Source triangulation: Ensuring the consistency of information by comparing data from various literature sources. 2). Theoretical validation: Checking the conformity of data with recognized theories in the fields of education and health and 3). Literature relevance: Ensuring that the data sources used come from credible and recent academic publications (Creswell, 2021) . Thus, this research method is designed to provide a strong conceptual basis in understanding the integration of Islamic Religious Education in the health curriculum, so that it can answer the research objectives systematically and in depth.

## RESULTS

### **The Concept of Integrating Islamic Religious Education into the Health Curriculum to Improve Self-Resilience in the Modern Era**

This study found that the integration of Islamic Religious Education in the health curriculum includes a holistic approach that combines spiritual, moral, and physical dimensions. This concept aims to develop individuals who are not only physically healthy but also mentally and spiritually strong. Islamic religious education provides a foundation in the values of faith, patience, and self-control relevant to facing modern challenges, such as social pressure, technology addiction, and unhealthy lifestyles.

This integration is realized by incorporating Islamic values-based materials into health discussions, such as the etiquette of maintaining cleanliness, the importance of maintaining the

body as a trust, and strengthening mental aspects through worship practices and dhikr (remembrance of God), which can help individuals manage stress. Furthermore, this approach involves collaboration between religious and health educators to design relevant and contextual modules.

The integration of Islamic religious education into the health curriculum is a highly relevant approach to improving individual resilience in the modern era. In this context, integration not only includes combining religious education materials with health sciences, but also includes the development of character, morals, and spiritual values that can help individuals face the challenges of everyday life. This concept is rooted in the understanding that Islamic religious education has great potential in shaping the character and morals of students, which in turn can increase their resilience in facing various challenges in an increasingly complex and diverse society.

### **Strategies for Optimizing the Integration of Islamic Religious Education into the Health Curriculum to Enhance Self-Resilience in the Modern Era**

In the face of the escalating complexities of the modern era characterized by rising mental health issues, lifestyle diseases, and existential anxieties fostering robust self-resilience has become an educational imperative. This necessity prompts a re-examination of the potential synergy between seemingly distinct domains of knowledge. Consequently, this study explores strategic methods for optimizing the integration of Islamic Religious Education into the health curriculum. The central premise is that a holistic approach, which merges scientific health principles with the ethical and spiritual foundations of Islam, can equip students with the comprehensive psychological, physical, and spiritual fortitude required to navigate contemporary challenges effectively. The main strategies identified in this study include:

- 1) **Thematic Curriculum Development**, The curriculum is designed thematically to integrate health materials with Islamic values. For example, the topic of a healthy lifestyle can be linked to Islamic teachings about maintaining cleanliness and avoiding foods that are forbidden or harmful.
- 2) **Teacher and Teaching Staff Training**, Religious and health teachers receive special training to understand how to deliver material in an integrative manner. This aims to enable them to connect religious aspects with health sciences logically and practically.
- 3) **Use of Media and Technology**, The use of interactive learning media, such as videos, digital applications, and online modules based on Islamic values, can help students understand the material in an interesting and relevant way to modern learning styles.
- 4) **Implementation of Practical Approach**, Activities such as simulations, group discussions, and community-based projects can be used to apply this integration concept in everyday life. For example, mosque-based health campaigns or Islamic health studies.

The integration of Islamic Religious Education (PAI) into the health curriculum is a strategic step that can increase individual resilience in the modern era. In this context, it is important to understand how religious education can contribute to the formation of students' character and morals, as well as how the curriculum can be designed to create synergy between religious knowledge and health. Research shows that religious education integrated with health education can shape individuals who are not only physically healthy but also have strong mental and spiritual resilience. One important aspect of this integration is understanding the values taught in Islamic Religious Education that can be applied in a health context. For example, Islamic teachings about maintaining physical and mental health, as well as the importance of clean and healthy living behavior, can be integrated into the health curriculum. This is in line with research showing that religious education can increase students' awareness of the importance of mental and physical health. Thus, this integration not only improves students' health knowledge, but also shapes positive attitudes and behaviors that support their resilience.

## **The Challenge of Integrating Islamic Religious Education into the Health Curriculum to Enhance Self-Resilience in the Modern Era**

In the rapidly evolving and often stressful landscape of the modern era, characterized by technological acceleration and complex socio-cultural pressures, the pursuit of holistic well-being has never been more critical. While contemporary health education effectively addresses physical needs, a significant gap often remains in nurturing the mental and spiritual fortitude necessary for true self-resilience. This has prompted a compelling proposition: the integration of Islamic Religious Education into the health curriculum. However, merging these two distinct domains one rooted in empirical science and the other in spiritual values presents a unique set of profound challenges. This essay will explore the intricate obstacles and strategic considerations involved in forging this synergy to cultivate resilient individuals who are not only physically sound but also spiritually grounded. This research identifies several challenges that need to be addressed in integrating these:

1. **Differences in Educational Paradigms,** There remains a gap in views between religious and health educators regarding how to integrate these two disciplines. Some health educators tend to separate the spiritual aspect from health education, creating resistance to an integrative approach.
2. **Limitations of Learning Materials and Modules,** The lack of modules or learning resources that specifically integrate Islamic values with health sciences is a major obstacle. Most of the available teaching materials are still separate and do not touch on the spiritual aspect in depth.
3. **Lack of Teacher Training,** Many teachers have not received sufficient training to understand this concept of integration. This causes implementation in the field to often be suboptimal or merely a formality.
4. **Challenges of the Modern Era,** Students in the modern era are more exposed to digital information that is not always in line with religious values. This integration requires a contextual approach to address the needs of a generation that is more critical and open to various views.
5. **Limitations of Policy Support,** Although this concept has great potential, policy support from relevant parties, such as the Ministry of Education, is still minimal. The implementation of this integration often depends on the initiative of specific schools or individuals, without clear guidance.

The integration of Islamic religious education into the health curriculum is a complex challenge, especially in the context of today's multicultural society and modern era. In an effort to increase self-resilience, it is important to understand how religious values can be integrated with health education to shape individuals who are not only physically healthy but also have strong character and good morals. In this case, Islamic religious education plays an important role in shaping students' identity and character, which in turn can increase their resilience in facing various challenges in the modern era..

### **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 Acehese 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 Acehese 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 Acehese 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 Acehese 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 Acehese 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 Acehese 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 Acehese 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 Acehese 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.

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