

Optimizing the Role of MI Misbahul Adhim as an Islamic Educational Institution in the Global Era

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ABSTRACT

The era of globalization brings various new challenges in the world of education, including for Islamic educational institutions such as MI Misbahul Adhim. This study aims to analyze efforts to optimize the role of MI Misbahul Adhim in responding to global challenges, especially in maintaining Islamic values amidst the development of technology, information, and global culture. Observation, interviews, and documentation are the tools of this descriptive qualitative study's toolbox. The study's findings reveal that MI Misbahul Adhim employs a number of tactics, including incorporating Islamic principles into the curriculum and making use of digital technologies to enhance learning, and strengthening student character through religious extracurricular activities. This optimization has increased the competitiveness of students without ignoring their Islamic identity.

Keywords: Islamic Education, Globalization, Role Optimization

1 Introduction

Islamic education plays a vital role in shaping a tolerant, just, and moderate Muslim character. In this era of globalization, religious moderation has become an urgent need to avoid division and radicalization. Islamic education can serve as a strategic medium to instill values of tolerance, inclusivity, and interreligious harmony. Alongside the changes of time, Islamic education must adapt to increasingly complex challenges, including the growing threats of radicalism and extremism (Syahri, 2021).

Globalization has significantly impacted various aspects of life, including education. The growth of IT, rapid flow information, and about demand for competent human resources require educational institutions, especially Islamic education, to continuously improve and adapt. In this context, madrasah ibtidaiyah (MI), as one form of Islamic primary education institution, make a important part in molding the personality and spirituality to the younger generation while holding firmly to Islamic values and being globally competitive.

The challenges faced by Islamic education in strengthening religious moderation are increasingly significant, particularly with the widespread rigid and exclusive interpretations of religion. Religious moderation, therefore, becomes a key to creating social cohesion among variety. Islamic education's potential to foster moderate religion is the central topic of this research and the challenges it faces in an ever-evolving global context (Fahri, 2019).

Islamic education has demonstrated positive impacts on strengthening religious moderation. Research by Daldal and Nasution (2020) in Indonesia shows that pesantren (Islamic boarding schools) can serve as models in promoting religious moderation by teaching tolerance and respect for differences. Additionally, a study by Shamsi (2021) in Arab countries confirms that inclusive-based Islamic education can reduce the potential for radicalization among youth. However, challenges still exist in implementing moderate Islamic education. Nabilah (2022) reveals that many pesantren and Islamic educational institutions still use exclusive approaches that tend to provoke intolerance. This indicates that although Islamic education can reinforce religious moderation, its implementation continues to face significant obstacles.

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MI Misbahul Adhim, as a longstanding Islamic educational institution within the community, faces complex challenges and opportunities in responding to the dynamics of the global era. On one hand, the madrasah is required to preserve its Islamic identity through strengthening religious education, moral teachings, and spiritual values. On the other hand, MI must also provide quality education relevant to current developments, such as technology proficiency, literacy skills, and 21st-century competencies.

Optimizing the role of MI Misbahul Adhim is essential to examine the extent to which the institution can perform its function as both an educational service provider and a social transformation agent. This includes curriculum development strategies, integration of technology in learning, and character-building efforts through religious extracurricular activities. In this way, MI Misbahul Adhim becomes not only a place of learning but also a center for Islamic character formation that is adaptive to global change.

This study aims to examine the optimization efforts undertaken by MI Misbahul Adhim and to identify the challenges and opportunities it faces in the context of globalization. The findings are expected to contribute to growth of Islamic education which is relevant, contextual, and highly competitive.

2 Research Methods

The purpose of qualitative study is to get a comprehensive understanding of the phenomena (behavior, perception, motivation, behaviors, etc.) that the study participants encounter and to provide a narrative description of these experiences via a variety of naturalistic methodologies (Moleong, 2017). The study used a case study methodology, which entails gathering extensive data from a variety of sources in order to examine a single or more instances (Assyakurrohim et al., 2022). The subjects in this study are students selected using purposive sampling (Arikunto, 2006), based on specific criteria including the principal, teachers, and active students of MI Misbahul Adhim. Data collection techniques include observation (directly observing classroom learning processes), structured interviews (using prepared questions to address the research problem), and documentation (including observation transcripts, interview transcripts, and student work documents). To ensure data validity, this study uses member checking. Through this technique, summaries of observations, interviews, and documentation are presented to the research subjects directly, allowing them to confirm or correct the narratives to avoid bias and ensure accuracy (Koelsch, 2013). Miles, Huberman, and Saldana's methodology for data analysis consists of three distinct steps: data condensation, data presentation, then conclusion drawing (Miles et al., 2014).

3 Results and Discussion

1. Integration of Islamic Values into the Curriculum

Significance of curriculum in educational management can be likened to the heart of education. Without a curriculum, the educational process would lack direction and fail to achieve its intended goals. The integration of Islamic values into the curriculum at MI Misbahul Adhim is a primary strategy to maintain the institution's Islamic identity while responding to globalization challenges. This integrative approach aims for students to develop not only intellectually, but also spiritually and morally. The school principal stated:

"All subjects, whether religious or general, are designed using a monotheistic (tauhid) approach. For example, in science lessons, students are guided to recognize the greatness of Allah through the creation of the universe. In mathematics, they are directed to understand order and logic as part of God's laws (sunnatullah)."

One teacher affirmed: "Values of noble character (akhlakul karimah) are instilled in every learning activity. Teachers don't only deliver content but also model virtuous behaviors like honesty, patience, and discipline. These values are embedded through routines such as prayers before and after class, worship practices, and daily habituation programs like dhuha prayers, Qur'an recitation, and daily almsgiving."

The ideal curriculum integrates Islamic values across all disciplines and is designed holistically, addressing affective (dhikr), cognitive (fikir), and psychomotor (righteous deeds) domains. The values must reflect the spirit of Surah Al-Asr, which encapsulates the core principles of Islamic teachings: faith,

knowledge, practice, morality, and social awareness. These principles help prevent loss or helplessness and serve as a guide to meet societal needs and anticipate the challenges of global civilization.

2. Utilization of Digital Technology in Learning

Technology plays a central role in modern digital-based education, enabling flexible, time-independent learning. The use of media, applications, and devices has expanded the possibilities of education beyond physical classrooms. In education, digital technology aids in the improvement of the process of education by enhancing it richer innovative also engaging. The internet, in particular, provides access to a wide array of educational resources and social networks that broaden students' knowledge independently. This technological shift has also been shown to enhance students' critical thinking skills (Tazqiah Nuralizza et al., 2024).

The principal of MI Misbahul Adhim noted: "Nowadays, it's easier to teach and learn due to the abundance of technology used in education." One teacher added: "Learning and school activities are now more efficient thanks to technology. Admissions, instruction, and assessments now use digital systems."

A student also shared: "The technologies available at school—like computers, e-books, Moodle, and various apps—make it easier for us to understand lessons quickly."

This digital era poses both opportunities and challenges. The growing presence of technology in education requires teachers to be aware of and proficient in using digital tools to support effective learning (Kuntari, 2023). This effort helps teachers deliver engaging lessons and achieve high-quality learning outcomes.

3. Character Building Through Religious Extracurricular Activities

Character education is a key aspect of Islamic education, especially at the elementary level. MI Misbahul Adhim utilizes religious extracurricular programs as strategic tools to instill moral, spiritual, and social values in an engaging and practical way.

a. Objectives of Character Building

Through these activities, students do not merely learn Islamic teachings theoretically, but also apply them in daily life. Key values include sincerity, responsibility, discipline, empathy, and love for religion and fellow human beings.

b. Types of Religious Extracurricular Activities

1. Qur'an Memorization (Tahfidzul Qur'an): Trains discipline and fosters love for the Qur'an.
2. Islamic Music (Hadrah/Nasyid): Fosters creativity, teamwork, and Islamic identity through performance art.
3. Worship Practice: Teaches proper implementation of daily prayers and other rituals.
4. Islamic Lectures and Short Sermons (Kultum): Builds confidence and leadership through public speaking on religious topics.
5. Social Charity and Ramadan Activities: Fosters empathy and social responsibility through activities like charity events, almsgiving, and group iftar.

c. Impact on Student Character

Observations and school reports show that these activities:

1. Increase students' awareness of religious obligations.
2. Promote discipline, courtesy, and accountability.
3. Boost confidence and social interaction skills.
4. Cultivate a strong religious atmosphere within the school.

4 Conclusion

MI Misbahul Adhim, as a primary-level Islamic educational institution, holds a strategic role in shaping a generation of morally upright, globally aware Muslims who are prepared for modern challenges. The optimization of this role is realized through integrated strategies such as:

1. Integrating Islamic values into all subjects and daily learning activities.
2. Adopting digital technology to enhance modern, interactive, and effective teaching.
3. Strengthening student character through practical and value-oriented religious extracurricular programs.

Through these efforts, MI Misbahul Adhim demonstrates its commitment to sustaining Islamic education that is both religiously grounded and responsive to the demands of the times. This optimization can serve as a model for developing madrasah ibtidaiyah in the context of globalization without compromising Islamic values as its core foundation.

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