

**REVITALIZATION OF MADRASAH CURRICULUM IN INCREASING
COMPETITIVENESS IN THE ERA OF GLOBALIZATION:
Opportunities and Challenges**¹Whan Nurdiana, ²Tasman Hamami^{1,2}Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia¹whannurdiana387@gmail.com, ²tasmanahamami61@gmail.com**Abstrak**

Globalisasi telah membawa perubahan besar dalam berbagai aspek kehidupan, termasuk dalam bidang pendidikan. Madrasah sebagai lembaga pendidikan Islam dituntut untuk melakukan revitalisasi kurikulum agar tetap relevan dan kompetitif dalam menjawab kebutuhan zaman. Kurikulum yang tidak hanya menanamkan nilai-nilai keislaman, tetapi juga mengembangkan kompetensi global, menjadi kebutuhan mendesak dalam membentuk generasi yang beriman, berilmu, dan mampu bersaing di era digital. Penelitian ini bertujuan untuk menganalisis peluang dan tantangan dalam proses revitalisasi kurikulum madrasah guna meningkatkan daya saing lulusan di tengah dinamika global. Pendekatan yang digunakan adalah kualitatif dengan metode deskriptif. Data diperoleh melalui studi literatur dan dokumentasi yang relevan, kemudian dianalisis secara tematik. Hasil penelitian menunjukkan bahwa revitalisasi kurikulum membuka peluang strategis dalam penguatan pendidikan karakter, integrasi literasi digital, dan kolaborasi multipihak. Namun demikian, sejumlah tantangan juga muncul, seperti resistensi terhadap perubahan, keterbatasan infrastruktur teknologi, dan dilema antara nilai lokal dan tuntutan global (glokalisasi). Implikasi penelitian ini menekankan pentingnya penyusunan kebijakan kurikulum yang partisipatif dan kontekstual, melibatkan seluruh pemangku kepentingan—mulai dari pemerintah, pengelola madrasah, guru, hingga masyarakat. Diperlukan strategi sinergis agar revitalisasi kurikulum tidak hanya menjadi dokumen administratif, tetapi mampu mengaktualisasikan visi pendidikan Islam yang unggul, adaptif, dan berdaya saing global.

Kata Kunci: Kurikulum Madrasah, Revitalisasi, Globalisasi, Daya Saing, Pendidikan**Abstract**

Globalization has brought great changes in various aspects of life, including in the field of education. Madrasah as an Islamic educational institution is required to revitalize the curriculum so that it remains relevant and competitive in answering the needs of the times. A curriculum that not only instills Islamic values, but also develops global competence, is an urgent need in forming a generation that is faithful, knowledgeable, and able to compete in the digital era. This research aims to analyze opportunities and challenges in the process of revitalizing the madrasah curriculum to increase the competitiveness of graduates in the midst of global dynamics. The approach used is qualitative with a descriptive method. Data were obtained through literature studies and relevant documentation, then analyzed thematically. The results of the study show that curriculum revitalization opens up strategic opportunities in strengthening character education, digital literacy integration, and multi-stakeholder collaboration. However, a number of challenges also arise, such as resistance to change, limitations of technological infrastructure, and the dilemma between local values and global demands (globalization). The implications of this study emphasize the importance of participatory and contextual curriculum policy formulation, involving all stakeholders—ranging from the government, madrasah managers, teachers, to the community. A synergistic strategy is needed so that curriculum revitalization is not only an administrative document, but is able to actualize the vision of Islamic education that is superior, adaptive, and globally competitive.

Keywords: Madrasah Curriculum, Revitalization, Globalization, Competitiveness, Education

Introduction

The era of globalization has become a dominant phenomenon characterized by the speed of change and integration between countries in the economic, political, social, and cultural fields. The scope of competencies possessed by a person, including in the field of education, is not only assessed locally, but also in a global context. This means that globalization has affected various aspects of life, including education in the national context that must follow knowledge updates globally. The impact of globalization on education is becoming increasingly important to study, especially in the context of madrasas. Because as an Islamic educational institution, madrassas face significant changes in the curriculum as a form of responsiveness to globalization [1].

According to historical literature, madrasas as the oldest educational institution that became the foundation of Islamic civilization, madrasas became not only the center of the transition of religious sciences, but also science, philosophy, and various other disciplines [2]. In this era, the meeting of madrasas with the era of globalization requires the madrasah curriculum to not only strengthen the aspect of religiosity, but also equip students with 21st century skills in preparing to increase the competitiveness of madrasas in the international arena. In this regard, it can be said that globalization has changed the paradigm of education, where the focus is no longer only on content mastery but also on collaborative, creative, and communicative critical thinking skills that are 21st century learning competencies [3]. In addition to the positive impact produced, globalization also brings a flow of values that some of which are contrary to Islamic principles that threaten moral degradation for the nation's next generation. It is important for all education stakeholders to look at it from two directions, namely opportunities and challenges in facing the era of globalization. Apart from its benefits, globalization can also threaten the sustainability of local culture and traditional values that are the character and hallmark of madrasas. Therefore, madrassas are faced with increasingly complex challenges in maintaining a balance between accommodating the positive aspects of globalization while maintaining the noble values of culture and purity values that are an identity of a madrasah institution [4].

As an Islamic educational institution that has long been part of the national education system, faced with the problem of globalization, is required to be able to remain relevant to what is the main goal of a madrasah institution, which is to create graduates with character in accordance with religious norms and excel in competence and knowledge. In addition, from the competitive aspect in increasing competitiveness in the era of globalization, madrasas are required to create graduates with critical thinking skills, collaboration, cross-cultural communication skills and most importantly technological literacy skills, so that curriculum revitalization is an urgent need for madrasas to be

able to produce graduates who are adaptive and contributory at the global level [5]. In terms of technology utilization opportunities, according to data obtained from the World Bank EdTech Report in 2022, 85% of higher education institutions in the world have permanently integrated digital learning platforms after the covid-19 pandemic [6]. However, the gap between technology and digital literacy is no less important for the world's attention. According to International Telecommunication Union (ITU) data in 2022, only 63% of the global population has internet access [7]. This is due to the lack of technological infrastructure that hinders the process of digitizing 21st century learning and skills training, so that many schools or universities in remote areas cannot organize technology-based learning. In the context of madrasas in Indonesia, in addition to the accessibility gap, there are challenges for madrasah teachers who do not meet the minimum standards of pedagogic competence and digital learning content. Thus, there is a need to update all aspects of learning support from educators, facilities, and competencies that are packaged into one curriculum [8].

This article will discuss the urgency of revitalizing the madrasah curriculum in responding to the challenges of the times in the era of globalization by understanding and recognizing opportunities and challenges so that they can organize strategies that can be used in the implementation of the curriculum in accordance with the development of the times but do not forget the identity of the madrasah. The new competencies that are accommodated in the madrasah education curriculum aim to produce graduates who not only have mastery of religious knowledge, but also 21st century skills. With an integrative and strategic approach, madrasas can become educational institutions whose excellence is able to produce a globally competitive generation without having to lose their Islamic identity.

Research Methods

This research uses a library research approach using a qualitative descriptive method that supports comprehensive analysis and understanding. This study uses documentary techniques to collect data from various sources relevant to the revitalization of the madrasah education curriculum. The collected qualitative data is then sorted, categorized and analyzed using content analysis. The results of the analysis are interpreted in depth to formulate concrete findings related to the research problem. The data collected includes theories used to dissect these problems, including theories about the revitalization of the educational curriculum, education in Madrasahs, and the nation's competitiveness in the era of globalization by using data sources in the form of books, journals, articles on the internet and related documents.

Discussion

A. Curriculum Revitalization Concept

The revitalization of the curriculum in madrasas cannot be separated from the shift in the global education paradigm which requires renewal both in terms of content, approach, and learning goals. Curriculum revitalization is defined as updating or refreshing the curriculum to adapt to the development of community needs in education where the update will result in changes in the structure of educational materials, methods, and technologies to be used [9]. In the perspective of curriculum theory, especially the theory of social constructionism promoted by George Counts and Theodore Brameld, the curriculum should not only be an instrument of knowledge transfer, but also a means of social transformation that is adaptive to the changing times. In this context, the madrasah curriculum needs to move from a conservative-transmissive model to a transformative-contextual model that is responsive to the needs of students and the challenges of the 21st century [10]. Theoretically, the curriculum revitalization process requires the involvement of all elements of education in the process of planning, implementing, and evaluating the curriculum. This is in line with the curriculum as praxis approach which emphasizes that the curriculum is not only seen as a document or product, but as a living practice rooted in the social reality of learners and social communities. In other words, the curriculum should be seen as the result of a critical dialogue between teachers, students, and society [11]. Therefore, the revitalization of the curriculum in madrassas must depart from the real needs of the madrassas themselves, not solely follow centralistic regulations. In a broader analysis, through a qualitative methodological approach, the revitalization of the curriculum in madrassas must be analyzed by considering the subjective, historical, and cultural dynamics of the Islamic educational institution itself. This approach rejects generalizations and places more emphasis on a deep understanding of the local context. In this case, phenomenological methodologies and case studies are very relevant, as they allow researchers in madrasas, both teachers, madrasah heads, and students [12]. From this analysis, it was revealed that resistance to change, limited resources, and administrative pressure are latent factors that affect the successful implementation of curriculum revitalization.

Practically, curriculum revitalization requires three main steps: first, simplification of the curriculum structure. This means that simplifying the curriculum is needed so as not to burden students and teachers with irrelevant material loads. Madrassas need to focus on essential competencies that integrate 21st century knowledge, attitudes and skills. Such as digital literacy, critical thinking skills, and character strengthening based on Islamic values. Second,

strengthening the capacity of teachers, this is the most crucial aspect because without teachers who are competent in understanding and implementing the curriculum creatively, revitalization will only stop at the document level. Practices in a number of madrassas show that in-service training, teacher learning communities and continuous mentoring are able to significantly improve the quality of learning. Third, the development of learning based on local and global contexts. In this case, madrasas need to encourage the emergence of contextual learning, namely learning that relates material to the reality of students' lives, both from the social, cultural and technological aspects. Learning like this not only increases learning motivation, but also strengthens students' Islamic identity in facing the modern world. Thus, in the end, the revitalization of the madrasah curriculum on the practical aspect will only succeed if it is supported by the visionary leadership of the madrasah head, flexible and responsive policies and the active participation of parents and the community [13]. According to Dr. Anda Juanda, in his research entitled Curriculum Revitalization and Islamic Religious Education Learning in Increasing the Religious Diversity of Senior High School Students, he explained that there are two concepts of curriculum revitalization, namely curriculum development and curriculum implementation [14]. The orientation of curriculum development in question covers a very wide range of disciplines.

First, the development of curriculum related to various disciplines covering the fields of culture, history, politics, psychology, philosophy, economics, individual differences in the learning process, issues related to learning objectives, material from students' learning experiences, curriculum organization, evaluation and actual changes that are happening today. Thus, in practice, if an educator finds it difficult to understand the learning style or character of each student in a class in terms of their different cognitive, affective and psychomotor aspects and has different cultures, then all of the above disciplines can be used as a tool to support the learning success of each child in supporting the development of soft skills (personality) and hard skills (skills) in a balanced manner [15]. Meanwhile, the orientation of curriculum implementation is related to the implementation of the design of learning activities.

Second, curriculum implementation is more specific than curriculum development. Curriculum implementation orientation is the process of designing a learning plan which includes: determination of learning materials, objectives, activities, curriculum ordination, and evaluation. Instructional planning includes a syllabus as a learning guideline [16]. According to Nasution, in a research written by M. Syarif, teachers or lecturers are referred to as curriculum developers because the role of teachers or lecturers has the responsibility to plan, compile,

deliver, and evaluate subject units [17]. Thus, it can be critically emphasized that curriculum revitalization is not only a matter of content reform, but more deeply a matter of power structure and epistemological relations between the central and regional governments, between the government and madrasas, as well as between the discourse of modernity and the heritage of Islamic tradition. Therefore, any revitalization efforts that do not take into account the ideological and cultural dimensions of the curriculum have the potential to fail in implementation. This is where the importance of a participatory and contextual approach in every curriculum change design in madrassas as a form of affirmation of local identity and pedagogical autonomy that Islamic education has.

B. Opportunities in Madrasah Curriculum Revitalization

1. Integration in Madrasah Curriculum Revitalization

In the increasingly advanced digital era, technology has become an integral part of all aspects of human life, including in the field of education. In fact, the use of technology in education has brought significant changes, both in teaching methods and the way students learn. In the context of Islamic education, technological integration must be carried out by considering the religious and cultural values underlying the education because it is feared that there will be misuse of technology to spread inaccurate and misleading information about Islamic teachings [18]. therefore, it is important to ensure that technology is used in a manner that is consistent with Islamic principles to maintain the integration of technology in Islamic education. Educational technology has become one of the main pillars in the transformation of education in the digital era. With the adoption of technology that continues to develop, conventional learning methods are increasingly enriched by digital innovations that allow the learning process to be easier, more effective and interactive. Technology also makes it easier for students to access information, for example on e-learning platforms such as moodle and coursera allowing students to learn where and when they go wrong without being limited by space and time. Additionally, technologies such as Augmented Reality (AR) and Virtual Reality (VR) provide a more immersive and realistic learning experience. AR can be used to visualize abstract concepts in 3D, while VR allows students to "visit" places that are physically difficult to reach [19].

From the explanation above, the integration of Islamic education technology is an important step in ensuring that the teaching and learning process can be in accordance with the times. By offering a variety of tools and platforms that can improve the quality of education and enrich the learning experience of students. Thus, the curriculum-based

approach emphasizes the integration of technology into all aspects of the Islamic education curriculum as well as general knowledge in Madrasahs. Because technology is used to enrich subject matter, facilitate, interactive discussions, and provide additional learning resources.

2. Improving the Quality of Human Resources (HR)

Human resources are the only resources that have intellect, desire, skills, knowledge, encouragement, power and work (ratio, taste and karsa). All of these human resource potentials affect the organization's efforts to achieve goals. No matter how advanced technology, information development, availability of capital and adequate materials, if without human resources it is difficult for the organization to achieve its goals. The quality of human resources is very important in running an educational institution. In this case, it is an Islamic educational institution, namely a madrasah [20]. Improving the quality of human resources is very important because this is a step in improving the quality of education. Human resources in the scope of education in question are all stakeholders, including internal education stakeholders consisting of teachers, students, parents, and education personnel in madrasas, as well as external stakeholders consisting of governments, social institutions, and other communities engaged in education [21]. In relation to human resources in education, there are three important aspects as a system in education, namely inputs, processes, and outputs [22]. Educational input is everything that is available because it is for the process to take place. Human resource inputs in education include educators, education staff, and students. The process of education is the transformation of something into something better. It is in this process that the operational function of human resource management is carried out and aimed at making improvements. Meanwhile, educational output is the result of the performance of the process which is the result of school performance. School performance results are school achievements that result from the school behavior process. School performance can be measured by the quality of the school. Especially related to the quality of school output, it can be seen from the achievements owned or achieved by the school.

From the explanation above, education can be said to be a series of learning processes that everyone must go through to achieve a better life. The result that will be achieved is the creation of competent human resources in accordance with development demands. Where he has good soft skills and hard skills according to what is expected by the job. Through education, it not only equips with subject matter and skills, but also instills values and ethics that are no less important to be applied in the world of work. That way, economic growth is

not only supported by large capital, but also quality human resources, so that economic growth will be even better.

3. Collaboration with Other Educational Institutions

An expert named Gajda, defines collaboration as a form of inter-organizational relationship that involves collective work. According to Gajda, the terminology of collaboration has a very broad meaning, not only limited to the relationship between organizations. In fact, according to him, from this term collaboration, terminologies that refer to the existence of work networks between organizations also appear, including: joint ventures, consolidations, networks, partnerships, coalitions, collaboratives, alliances, consortiums, associations, conglomerates, councils, task forces, and groups [23]. Sahlberg argues that success in education is the result of the collaboration of elements in the education system that support each other. Reflecting on a country like Finland which has always been the right model, one of them is due to the balance of intervention at all levels of education, where teachers and schools work together to put student learning in an important position so that it focuses on student performance and eliminates gaps and differences between schools [24]. Some of the things that make an education system considered successful are the standardization of the learning and teaching process, focusing on the process compared to the results, collaboration between government policies and professional presence, and giving rise to various visions of education, especially in providing children with opportunities to always learn, creativity, and humanity.

C. Challenges in Madrasah Curriculum Revitalization

1. Differences in Perception and Resistance to Change

In the context of education, perception is how an individual consisting of teachers, students, and policymakers understands and assesses the changes that occur in the education system both cognitively and emotionally [25]. Differences in perception are common things experienced by individuals in a group because of the differences in responses that arise in them in the face of something that is present and renewable. However, if each individual does not lower their ego and allow these differences of perception to become a tradition, then the attitude of cooperation in achieving goals in education will be difficult to achieve. The impact will be very visible on the quality of education in an institution and the quality of graduates from that institution. Therefore, all education stakeholders should not focus on defending each of their own perceptions that are the most correct, but how these differences in perceptions will be considered in making policies that are in accordance with current

educational needs, especially in serving students [26]. While resistance is a rejection or withdrawal of the change. This can be active (openly reject) or passive (not making changes even though it is required). Quoted from Muhammad Rifa in his research entitled Resistance in the Study of Change Management in Education, Kotter proposed four causes of resistance to an organizational change: (1) Parochial self-interest, (2) Misunderstanding and lack of trust, (3) Calculation of different consequences, (4) Low tolerance for change [27]. In the context of education, any change in the curriculum can indeed cause resistance from educators, students and even parents of students, this can happen due to uncertainty, lack of understanding of the vision of the new curriculum to fear of loss of cultural identity.

According to the author's analysis of the explanation above, differences of opinion and resistance can be overcome by a leader's policy in taking steps. A leader has a big responsibility for managing the rejection of change. A leader is likened to a pilot. He has a great responsibility to get passengers to their destination; Even if it finds a violent storm in the middle of the road. The leader's job in managing resistance must first of course understand why humans are fundamentally rejecting change. So the following are some recommendations for tasks that can be done by leaders: first; Invite members to see, move, and complete; second, forming a change agent; third, changing the mindset of human resources; fourth, making a blueprint strategy; fifth, mobilizing resources, funds, tools and skills; and sixth, involve them in planning, implementing, and evaluating change [28].

2. Kurangnya Kesiapan Teknologi

The main challenge faced by madrassas in the era of society 5.0 is adaptation to technological transformation and rapid social change. The integration of technology in learning is one of the main focuses, where madrasas must ensure that teachers and students are able to utilize technology effectively. In addition, digital literacy is also an important challenge, where all parties in madrassas must be able to use technology wisely and critically. To overcome these challenges, steps that can be taken include the transformation of educational technology in Madrasas, curriculum updates and improving teacher competencies [28]. Educational technology has great urgency in the madrasah curriculum. This is not only a necessity, but also a necessity in facing the development of an increasingly digital era. In an era where technology has permeated various aspects of life, madrassas must be able to utilize educational technology to improve the quality of learning, access education remotely, and personalize teaching according to the needs of students [29].

3. Tantangan Glocalisasi

The term Glocalization was first popularized by sociologist Roland Robertson who stated that "Glocalization refers to the simultaneity, the co-presence of both universalizing and particularizing tendencies" meaning that glocalization is the tendency of globalization (uniformity) as well as localization (local adjustment) in one space and time. Glocalization in scientific terms comes from a combination of two words: globalization and localization. This concept describes a process in which global values, products, or practices are adapted and integrated with local conditions, cultures, and needs. In the context of education, especially in curriculum revitalization, glocalization is an important strategy so that education is not uprooted from cultural roots, but remains globally relevant [30]. Glocalization is considered a challenge in the revitalization of the educational curriculum because not all local values are compatible when aligned with global values. So this is a big and difficult task for educators to bridge 2 worlds, namely local and global content. In this case, educators must be able to align universal values such as technology, global citizenship, and 21st-century competencies, with local values, Indonesian culture, and the needs of local communities.

4. Strategi Implementasi Revitalisasi Kurikulum

Curriculum revitalization in the era of globalization is not just a revision of lesson content, but a systematic transformation that requires an interdisciplinary scientific approach from curriculum theory, sociology of education, learning technology to change management. Therefore, curriculum revitalization cannot be done partially [31]. Therefore, a systemic approach is needed where all components of education such as curriculum, teachers, infrastructure, evaluation and policies must be interrelated and function synergistically. The strategy for implementing curriculum revitalization in madrasas in increasing competitiveness in the era of globalization, there are six things that the author describes as follows. First, strengthening the integration of knowledge. Removing the dichotomy between religious and general science, and developing an integrative curriculum approach. Strengthening the integration of science aims to remove the boundary between religious science and general science [32]. All knowledge is seen as a complementary unit and comes from God. The main step is to develop a curriculum that incorporates religious values in all subjects. For example, when studying science, students are invited to know the signs of God's greatness in the universe. Teachers from various fields work together to design learning that unites scientific and Islamic aspects. The school also builds an honest,

responsible, and ethical academic culture, in accordance with Islamic values. With this approach, education not only produces students who are academically intelligent, but also have noble morals and spiritual awareness [33].

Second, Contextual and Project-Based Learning, which is to adopt an active learning approach based on real problems and collaborative projects. Contextual and project-based learning aims to make the learning process more meaningful by linking the subject matter to students' real lives [34]. In practice, teachers invite students to solve problems that occur in the surrounding environment, so that the knowledge learned is not only theoretical, but also applicative. For example, in a science lesson, students are asked to research the water quality in their environment, then create reports and solutions based on the data collected. Or in entrepreneurship subjects, students work in groups creating small business projects, from planning to product marketing. This model emphasizes collaborative work, critical thinking, and creativity. Teachers play the role of facilitators who guide the process, not just delivering material. Students become active subjects who learn through hands-on experience. With this approach, learning becomes more lively, relevant, and prepares students to face real challenges in life and the world of work [35].

Third, strengthening human resources and teacher competencies (through modern pedagogical training, digital literacy, and STEAM approaches), namely strengthening human resources, especially teachers, is the main key in improving the quality of education. Its implementation is carried out through continuous trainings that focus on mastering modern pedagogy, digital literacy, and the STEAM (Science, Technology, Engineering, Arts, and Mathematics) approach [36]. Teachers are provided with active, creative, and fun learning methods, in order to be able to create an interactive classroom atmosphere and encourage student participation. Digital literacy training helps teachers utilize technology in learning, such as using digital platforms, interactive media, and online learning applications. In addition, the STEAM approach was introduced so that teachers are able to integrate various fields of knowledge in one learning activity, so that students can think cross-disciplinary and develop 21st century skills such as collaboration, communication, and problem-solving. Through this strengthening, teachers are not only teachers, but also innovators and mentors who are able to present learning that is relevant to the needs of the times [37]. Fourth, the use of Digital Technology. Madrasah must use the Learning Management System, online learning, and other digital platforms. The use of digital technology is an important step in improving the quality of learning in madrasas. Its

implementation is carried out using a Learning Management System (LMS), such as Moodle or Google Classroom, as the main medium in managing materials, assignments, exams, and communication between teachers and students [38]. In addition, madrasas adopt online learning to expand access and flexibility of learning, both synchronously (virtual face-to-face) and asynchronous (access to materials at any time). Teachers also leverage other digital platforms such as YouTube, Zoom, Canva, and Quizizz to create engaging and interactive learning. Madrasah provides training for teachers and students to be able to operate this technology properly, as well as ensure that infrastructure such as internet connections and digital devices are adequately available. With this step, madrassas not only keep up with the times, but also create an adaptive, efficient, and future-oriented learning system [39].

Fifth, Global Partnership and Collaboration, which is to establish cooperation with domestic and foreign institutions to expand students' global horizons. The implementation of global partnerships and collaborations, used to expand students' global horizons and competencies, madrasas need to establish partnerships and collaborations with various institutions, both at home and abroad [40]. The implementation of this step is carried out in collaboration with universities, educational institutions, international organizations, and the global community. This collaboration is manifested in the form of student exchange programs, cross-border virtual classes, international seminars, and global collaborative projects involving students and teachers from various cultural backgrounds. In addition, madrasas also open internship opportunities or educational visits to partner institutions, so that students get hands-on experience of life and education at a global level. Teachers are also involved in international educational training and forums in order to adopt best practices from other countries. This collaboration not only improves the quality of learning, but also forms students who are open-minded, tolerant, and ready to contribute in the global world [41]. By establishing broad partnerships, madrasas can strengthen their role as educational institutions that are globally minded but still rooted in local and Islamic values.

Sixth, evaluation and quality assurance. Curriculum evaluations are carried out periodically by involving stakeholders. Implementation is carried out through evaluation of curriculum, learning programs, and student achievements by involving various stakeholders, such as teachers, madrasah heads, school committees, parents, and even the students themselves [42]. This evaluation not only focuses on the content of the curriculum, but also on learning methods, the effectiveness of the use of technology, and the relevance of the

material to the needs of the times. The results of the evaluation are used as a basis for curriculum improvement and development, so that it remains contextual, integrative, and in accordance with the vision of the madrasah [43]. Madrasah also formed an internal quality assurance team that is tasked with monitoring, academic audits, and providing recommendations for improving educational services. With a systematic and participatory evaluation process, madrasas can ensure that the quality of education continues to develop and is able to respond to local and global challenges [44]. Thus, it can be concluded that the implementation strategy of curriculum revitalization requires an adaptive, collaborative and scientific approach oriented towards improving the quality of education. Meanwhile, the process must be participatory and dynamic with continuous evaluation as a quality control tool. Thus, curriculum revitalization is not just a change in the content of lessons, but a comprehensive transformation in the learning system.

Conclusion

The revitalization of the madrasah curriculum has a very vital role in increasing student competitiveness in the era of globalization. All stakeholders related to improving the quality of education consisting of the government, teachers, academics and the community must be able to collaborate in reading great opportunities such as curriculum integration with technology that is characteristic of globalization, increasing human resources and establishing partnerships with other educational institutions. As well as challenges that must be faced by stakeholders, including differences in public perception and resistance, lack of technological readiness and globalization challenges. Thus, it is important for madrasas to revitalize the curriculum by considering opportunities and challenges in order to develop a curriculum that is flexible, innovative, and relevant to global needs without neglecting the local religious and cultural values that are the main identity of Indonesia.

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