

## Islamic Education Insights: TGKH. Muhammad Zainuddin Abdul Madjid's Vision for the 21st Century

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**Abstract:** This study explores Maulana Syaikh Zainuddin's thoughts on Islamic education and its relevance in addressing the challenges of globalization in the 21st century. Using a qualitative approach, the research examines his perspective, which blends Islamic education values with general education as a unified whole. The findings highlight that Maulana Syaikh Zainuddin's concept of Islamic education provides an effective solution to equip the younger generation with self-protection against the impacts of globalization. He emphasized the importance of character building through a holistic approach, combining academic excellence with strong spirituality. His educational philosophy aims not only for worldly success but also for spiritual closeness to Allah SWT. This approach is crucial for fostering a generation that is resilient morally, intellectually, and spiritually in the face of globalization. The study contributes an applicable Islamic educational model that balances modernity with traditional Islamic values, fostering a globally competitive generation grounded in Islamic identity.

**Keywords:** 21st Century; Islamic Education; *Maulana Shaykh Zainuddin*

**Abstrak:** Penelitian ini mengkaji pemikiran Maulana Syaikh Zainuddin tentang pendidikan Islam dan relevansinya dalam menghadapi tantangan globalisasi di abad ke-21. Menggunakan pendekatan kualitatif, penelitian ini menganalisis perspektif beliau yang mengintegrasikan nilai-nilai pendidikan Islam dengan pendidikan umum sebagai kesatuan yang tidak terpisahkan. Hasil temuan menunjukkan bahwa konsep pendidikan Islam Maulana Syaikh Zainuddin memberikan solusi signifikan untuk membekali generasi muda dengan perlindungan diri di tengah arus globalisasi. Beliau menekankan pentingnya pembentukan karakter pemuda melalui pendekatan holistik yang menggabungkan kecemerlangan akademik dengan spiritualitas yang tinggi. Orientasi pendidikan beliau tidak hanya memprioritaskan pencapaian duniawi, tetapi juga mengarahkan peserta didik untuk mendekati diri kepada Allah SWT sebagai tujuan utama. Semangat perjuangan yang ditekankan dalam konsep ini sangat relevan untuk membentuk generasi yang tangguh secara moral, intelektual, dan spiritual di tengah tantangan globalisasi. Dengan demikian, penelitian ini memberikan kontribusi penting dengan menawarkan model pendidikan Islam yang aplikatif dan relevan untuk menjawab kebutuhan dunia modern sekaligus menjaga nilai-nilai tradisional yang membentuk identitas Islam.

**Kata Kunci:** Abad 21; Maulana Syaikh Zainuddin; Pendidikan Islam

DOI: <http://dx.doi.org/10.15575/jipai.v4i2.31357>

Received: 10, 2024; Accepted: 11, 2024; Published: 12, 2024

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## INTRODUCTION

Nowadays, the presence of the concept of Islamic education is highly anticipated to serve as a solution for Muslims amidst the strong waves of globalization initiated by the West. The influence of Western impact is profoundly felt (Musa, 2015), particularly in the shifting values across all aspects of life (Nahak, 2019), including aspects of Islamic Education (Dacholfany, 2015; Suradi, 2017). The shift in learning orientation, which was once deeply rooted in spirituality and worship values, has now transformed into a purely worldly-focused education (Hania & Suteja, 2021). Current learning outcomes prioritize the mastery of secular knowledge alone. On the other hand, Islamic educational institutions are increasingly focused on preparing graduates to become skilled workers without adequate spiritual integration (Sabri, 2020). Consequently, the wave of globalization has caused Islamic education in Indonesia to lose its direction and orientation.

Indonesia is home to many influential figures in education, particularly Islamic education (Darlan et al., 2021). These figures have significantly impacted the development of Islam in Indonesia through their thoughts, works, and struggles. Among them is a charismatic scholar from eastern Indonesia, TGKH. Muhammad Zainuddin Abdul Madjid of Lombok, West Nusa Tenggara (Halqi & Muliadi, 2021). In addition to being recognized as the only National Hero from Lombok, West Nusa Tenggara, he is also known as Abul Madaris Wal Masajid (the Father of Madrasas and Mosques). This title reflects his dedication to upholding the word of Allah and advancing religion through education, social work, and preaching.

Previous studies have extensively explored Maulana Syaikh Zainuddin's thoughts, which serve as the foundation for the concept of Islamic education. One such study was conducted by Lalu Abdurrahman Wahid and Fina Baity Jannah (2022). Their research concluded that Maulana Syaikh Zainuddin introduced numerous reforms in Islamic education, particularly in the areas of educational content, objectives, and methods. These innovations have become the basis for developing Islamic education (Wahid & Janah, 2022). Another study was conducted by Adet Tamula Anugrah (2021), who concluded that Maulana Syaikh Zainuddin's perspective on Islamic education emphasized the harmonization of modern and classical Islamic education systems. He advocated for the integration of religious and general knowledge, ensuring that both progress hand in hand

(Anugrah, 2021). Additionally, research examining TGKH. Muhammad Zainuddin Abdul Madjid's thoughts within the context of Islamic philosophy and multicultural education highlighted his inclusive, dialogical, and tolerant approach. The study underscored Zainuddin's emphasis on considering cultural and religious diversity in education, as well as a deep understanding of Islamic teachings to prevent extremism and conflict (Nasri, 2024).

Amid the rapid currents of globalization that bring new challenges and erode moral values, this study emerges as an effort to bridge tradition and modernity. While previous research has explored various aspects of Islamic education, none have delved deeply into how Maulana Syaikh Zainuddin's concept of Islamic education provides concrete solutions to the moral crisis affecting the youth of the 21st century. By thoroughly examining the thoughts of this figure, this study offers an approach that is not only theoretical but also relevant to contemporary contexts. This research creates a new discourse by highlighting the relevance of Maulana Syaikh Zainuddin's Islamic education concept as a solution to moral decay caused by globalization. This unique perspective contributes not only to the development of Islamic education studies but also reveals the potential of time-tested classical ideas to be adapted in modern settings. Thus, this study goes beyond merely enriching Islamic education literature, becoming a foundational step to understanding and applying value-based education as a moral safeguard in this global era.

Based on the above elaboration, this study aims to explore Maulana Syaikh Zainuddin's thoughts on Islamic education and their relevance in addressing globalization challenges in the 21st century. It is hoped that this study offers a concept of Islamic education tailored to current conditions, thereby reviving the spirit and essence of Islamic education. Additionally, the study seeks to present a fresh perspective on Islamic education as an integrative solution to modern challenges. By delving into Maulana Syaikh Zainuddin's ideas, this study aspires to unveil an approach that is spiritually relevant and practically applicable for fostering a generation capable of upholding moral values amidst rapid social changes.

## RESEARCH METHODS

The research in this article is in the form of data-based research with a qualitative approach (Darmalaksana, 2020). The data obtained in this article are sourced from books, research in the form of scientific articles, and studies conducted by previous researchers related to Maulana Shaikh Zainuddin's thoughts related to Islamic education. This is expected to be an additional knowledge and insight and can further be used as a solution and formula for the treasures of Islamic education in Indonesia.

## RESEARCH RESULTS AND DISCUSSION

### Research Result

#### Brief Biography of TGKH. Muhammad Zainuddin Abdul Madjid

TGKH. Muhammad Zainuddin Abdul Madjid, more commonly known as Maulana Syaikh Zainuddin, was a prominent scholar from eastern Indonesia. He was born on the 17th of Rabi'ul Awwal, 1316 H (1908) in Bermi Village, Pancor, East Lombok, to a father named TGH. Abdul Madjid and a mother named Hj. Halimatussa'diyah. His father was a prominent religious figure on the island of Lombok at the time.

Maulana Syaikh Zainuddin's birth name was Muhammad Saggaf, a name given by his father, which was inspired by the arrival of two waliyullahs from Hadramaut and Maghrabi three days before his birth. Both of these waliyullahs shared the name *Shaqqaf*, which in Indonesian dialect is pronounced *Sagaf*, and in the Sasak (Lombok) dialect is pronounced *Segep*. Maulana Syaikh Zainuddin was the 17th descendant of the Selaparang Kingdom, an Islamic kingdom that once ruled the island of Lombok (Nu'man, 2016).

At the age of 15, Maulana Syaikh Zainuddin traveled to Mecca to perform the Hajj pilgrimage while also staying there to deepen his religious knowledge. However, prior to this, the foundational teachings of religion had been imparted to him by his father starting at the age of 5. He also studied religious sciences, such as Nahwu, Sharf, and other religious subjects with notable scholars, including TGH. Syarafuddin Pacor, TGH. Muhammad Sa'id Pancor, and TGH. Abdullah ibn Amaq Duladji Kelayu (Noor et al., 2014).

While studying in Mecca, Maulana Syaikh Zainuddin had the privilege of learning from Syaikh Marzuqi Palembang. He also attended the Shaulatiyyah Madrasah, the oldest madrasah in the holy city of Mecca. During his time there, he gained a reputation as an exceptionally intelligent student. Remarkably, he completed his studies at Madrasah Shaulatiyyah in just 6 years, whereas the normal duration was 9 years.

Maulana Syaikh Zainuddin received a special diploma upon completing his studies, as throughout the history of Madrasah Shaulatiyyah, only his diploma was handwritten by one of the teachers there. Furthermore, his diploma was uniquely titled with the honorific *\*Al-Akh Al-Fadhil Al-Mahir Al-Kamil Al-Syaikh Muhammad Zainuddin Abdul Madjid Al-Anfanany\**. This special certificate listed all his subjects with a perfect score of 10, marked with stars beside each grade. The diploma was signed by seven distinguished scholars of Madrasah Shaulatiyyah: Maulana Al-Syaikh Salim Rahmatullah, Maulana Al-Syaikh Hasan Al-Massyath, Syaikh Umar Hamdan, Syaikh Abdullah Al-Bukhary, Syaikh Mukhtar Makhdam, Syaikh Muhyiddin Shobir, and Syaikh Daud Ar-Rumany. (Fahrurrozi, 2019).

After completing his studies in the holy city of Mecca, Maulana Syaikh Zainuddin returned to Lombok at the request of his teacher, Maulana Al-Syaikh Hasan Al-Massyath. His return to Lombok aimed to spread knowledge and shape the morals and character of the Muslim community in Lombok. Maulana Syaikh Zainuddin had initially asked his teacher if he could stay longer in Mecca to further deepen his religious knowledge. However, Maulana Al-Syaikh Hasan Al-Massyath declined and insisted that Maulana Syaikh Zainuddin return because his role in Indonesia would be more beneficial for empowering the community, particularly in Lombok and Indonesia in general. Heeded by his teacher's command and hope, Maulana Syaikh Zainuddin carried out and realized this by establishing educational institutions and the Nahdlatul Wathan organization as a platform to support the movement of these educational institutions (Anugrah, 2021). Maulana Syaikh Zainuddin dedicated himself to improving the civilization of the Lombok community, transforming it from a backward society into one that is dignified, advanced, and religious (Baharuddin, 2007).

Maulana Al-Shaikh Zainuddin has a written work that is still studied by his students to this day. Among his works in the form of Arabic books are *Risalah at-Tauhid* (the science of monotheism), *Sullam al-Hija Syarh Safinah an-Naja* (the science of fiqh), *At-Tuhfah al-Anfananiyah Syarh nahdah az-Zainiyyah* (the science of faraidh), *Al-Fawakih an-Nahdiyah* (the science of faraidh), *Mi'raj as-Sibyan Ila Sama' 'Ilm al-Bayan* (the science of balaghah), *An-Nafahaat ala at-taqirah as-Saniyah* (the science of musthalahul hadith), *Nail al-Anfal* (the science of tajweed), *Hiizib Nahdlatul Wathan* (prayer and wirid), *Hiizib Nahdlatul Banat* (women's prayer and wirid), *Thariqah Hizib Nahdlatul Wathan*. His works in Indonesian include *Batu Ngompal* (the science of tajwid) and the *Will of Reflection Period I and II* (advice and guidance in the struggle of Nahdlatul Wathan). His works are also in the form of songs in Sasak (Lombok), Indonesian and Arabic, including *Pacu Gama'*, *Bersatulah Haluan*, *MARS Nahdlatul Wathan*, *Imamuna Syafi'I*, *Ta'sis NWDI*, *Nahdlatain* (Noor et al., 2014).

In 1997, precisely on Tuesday, 20 Jumadil Akhir 1418 H / October 21, 1997, Maulana Al-Shaikh Zainuddin passed away to Rahmatullah. He died at his residence, precisely in the village of Pancor, East Lombok. After his death, the struggle inherited by his children and students continued (Nu'man & Mugni, 2010). The struggle of the Nahdlatul Wathan organization was continued by his daughter as the Chairman of the Nahdlatul Wathan Executive Board, namely Ummi Hj. Siti Raihanun Zainuddin Abdul Madjid since 1998. And since 2019 the Nahdlatul Wathan Organization is led by Ummi's son Hj. Siti Raihanun, namely Syaikhuna Raden Tuan Guru Bajang KH. Then Gede Muhammad Zainuddin At Tsani (Anugrah, 2021).

## TGKH Muhammad Zainuddin Abdul Madjid's Thoughts on Islamic Education

### a. Definition of Islamic Education

Islamic education according to Maulana Shaikh Zainuddin is interpreted as an internalization of science in order to foster students' awareness of human duties on this earth, namely as caliphs (Substitutes/Leaders) (Sunardi, 2021). This definition departs from the words of Allah SWT QS. Al Baqarah verse

30 وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَنْتَ جَعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

"Remember when your Lord said to the angels: 'Indeed, I am going to place a vicegerent (khalifah) on the earth.' They said, 'Will You place upon it one who will cause corruption therein and shed blood, while we declare Your praise and sanctify You?' He (God) said, 'Indeed, I know that which you do not know.'" (Q.S. al-Baqarah [2]: 30)

This verse serves as the foundation for raising awareness of the trust (amanah) from Allah SWT entrusted to humanity, that they are the khalifah on earth, tasked with guarding, managing, and maintaining the earth, as well as spreading goodness and avoiding corruption.

From this awareness, Maulana Syaikh Zainuddin then interpreted Islamic education as a process of internalizing knowledge. This process is not limited to classroom learning alone. More than that, it involves instilling a spirit of enthusiasm for seeking knowledge and striving to uphold Allah's religion.

In the effort to internalize knowledge, he did not only engage in teaching but also set an example for his students and followers. He was known as a figure who was deeply admired because every step, word, and action of his was exemplary, both in terms of the proper way to seek knowledge and his social interactions with others.

### b. Objectives of Islamic education

As explained earlier, the definition of Islamic education also closely relates to its objectives. The goal of Islamic education is to shape the character of students, to make them true Muslims.

With the awareness of humanity's great responsibility to prosper the earth, Maulana Syaikh Zainuddin's perspective on the purpose of Islamic education goes beyond merely enhancing the religious devotion of the students. Instead, it also focuses on the development of intellectual abilities and skills. This means that the goal of education is not solely about religious emotions; it also involves intellectual growth and expertise. Materi dan Kurikulum Pendidikan Islam

At the beginning of Maulana Shaikh Zainuddin began his struggle in the field of education, he realized that not all curricula that came from the west were bad. In general materials, educators are not required to be Muslims. Non-Muslim educators can also be embraced. This phenomenon is the implementation of the integration of the modern classical education system in Islamic education which was conceived (Sunardi, 2021).

The Islamic education curriculum proposed by Maulana Syaikh Zainuddin does not permit a dichotomy between religious and general knowledge. Therefore, the curriculum of Islamic education is not solely oriented toward religious subjects, but also includes general subjects, various skill-based education, and other branches of knowledge.

This curriculum aligns with the notion that a good and relevant curriculum to achieve the goals of Islamic education is one that is integrated and comprehensive, with the Qur'an and Hadith serving as the primary sources in its formulation (Hanum, 2019; Larasati, 2020; Nugraha, 2020).

#### c. Islamic Education Methods

The methods used in Islamic education must be able to guide students in achieving the goals of Islamic education. This was also pursued by Maulana Syaikh Zainuddin. He not only applied the halaqah method, where students sit in a circle around a teacher, but also used various methods based on the educational goals and the material to be taught.

Some of the methods used include: (1) The Assignment Method. In achieving the goals of Islamic education, he emphasized the use of the assignment method. This method has successfully contributed to the goal of building the ummah and upholding the words of Allah. The assignment method involves community service after students complete their studies at Nahdlatul Wathan. This method has proven effective in expanding the efforts of Nahdlatul Wathan in upholding the words of Allah and building the ummah. (2) The Advice Method. This method involves providing advice and reminders about goodness and truth in a gentle manner, allowing it to enter the heart and inspire the soul to practice it. He applied this method both orally through lectures and in written form. This is reflected in his works such as the song of struggle and his writings, one of which is titled "Wasiat Renungan Masa" (The Legacy of Reflection of the Era). (3) The Discussion Method. (4) The Exemplary Method. (5) The Habitual Method, and other methods.

#### d. Educator

The presence of educators is one of the essential aspects of the educational process. They have a heavy responsibility because they play a significant role and have a profound influence in the educational process. Therefore, qualified educators are needed, who understand their duties and responsibilities (Andriyani, 2015; Hidayat & Syafe'i, 2018; Kamal, 2018).

The selection of educators in the educational process should not be done arbitrarily; rather, it must be based on specific criteria and characteristics. This was also implemented by Maulana Syaikh Zainuddin in choosing and determining educators. The characteristics of educators, from his perspective, are generally reflected in the lyrics of a song titled "Satui Jati." He emphasized the identity of an educator as a place to learn and acquire knowledge. The main characteristics that an educator should possess include at least four aspects: first, Alim (knowledgeable); second, Sholeh (devout in worship); third, Ikhlas (selfless dedication); and the final trait is *tegak* (steadfast), meaning the educator should have a firm and clear stance on religion, without doubt or betrayal (Sunardi, 2021).

#### e. Students

Students hold an equally important position as educators, as both have significant duties and responsibilities. Just as educators possess certain characteristics, Maulana Syaikh Zainuddin also explained the characteristics of students. These characteristics are greatly influenced by the concept offered by al-Zarnuji in his book *Ta'lim al-Mutallim*, which emphasizes that the seeker of knowledge should always seek the pleasure of Allah SWT, eliminate ignorance from oneself and others, revive and uphold Islam, and achieve happiness in both this world and the hereafter.

Further, the characteristics of students are divided into several components, including (Sunardi, 2021) (1) Aqidah Ahlussunah wal Jamaah and madzhab Shafi'i, (2) Always make the best use of their time, (3) Always prioritize mandatory matters, then sunnah. (4) Must have a courageous soul, sincerity, confidence, istiqomah and have morals al-karimah. (5) must have the nature of honesty, tawadduk, good at gratitude, keeping the heart, obedient, loyal and united in facing every matter.

#### f. Islamic Educational Institutions

The essence of an Islamic educational institution lies in both the institution as a place and the institution as the system that operates within it. The integration of place and system is reflected in Islamic educational institutions that have been established within society to achieve the goals of Islamic education. In this regard, Maulana Syaikh Zainuddin paid great attention to Islamic educational institutions. This can be seen from the numerous educational institutions established, both by him personally and by the students who completed their studies at Nahdlatul Wathan.

In 1953, at least 66 formal and non-formal educational institutions had been established, ranging from kindergartens, elementary schools, Madrasah Ibtidaiyah, MTs Muallimin, MTs Muallimat, MA Muallimin, MA Muallimat, SLTP, SMU, SMK, vocational MA, religious MA for boys and girls, higher education institutions, to Islamic boarding schools. Meanwhile, non-formal



educational institutions included Ma'had Darul Qur'an Walhadis, as well as other da'wah and social institutions under the organization he founded, Nahdlatul Wathan (NW).

Based on the explanation above, it can be understood that Maulana Syaikh Zainuddin's thoughts on Islamic education stem from a deep understanding of the components within Islamic education, such as its definition, objectives, and educational institutions. All of these elements form an inseparable unity. In this case, Maulana Syaikh Zainuddin contributed his ideas to optimize each component of Islamic education, so that it can become a solution for producing the next generation of the nation, who firmly adhere to the teachings of Islam.

### **Characteristics of Education in the 21st Century**

The changes in the world in the 21st century have occurred rapidly, including in Indonesia. In this era, there have been many shifts in paradigms and thinking, particularly in the realm of knowledge. The mindset emphasized in this century, aside from students' ability to think critically, is also how they can integrate all knowledge with real-life situations, as well as understand technology, information, communication, and collaboration.

This highlights that 21st-century competencies are aspects that must be present and prepared by educators and educational institutions. Teachers, who are at the forefront of the struggle and also facilitators, are required to have a deep understanding of the conditions and skills needed in the future, such as in the era of globalization and digitalization. These conditions will certainly be faced by students, and therefore, in order to address them, knowledge and skills are needed.

Based on the above situation, it can be concluded that the role of teachers and educational institutions in preparing students for the 21st-century globalization era is not easy. This condition demands that teachers create an educational atmosphere that guides students to think critically, possess collaborative and communicative qualities, and understand that the learning process is not limited to space and time.

### **The Relevance of TGKH Muhammad Zainuddin Abdul Madjid's Thought to Islamic Education in the 21st Century**

In this era of globalization and digitalization, many significant changes have occurred in various sectors of life, including social, economic, political, cultural, and educational sectors. These rapid changes are inseparable from the advancement of information and communication technology. The Western dominance over communication media has at least threatened religious values, ethics, and morality. This situation has raised concerns among thinkers and practitioners in the field of Islamic education. Therefore, the need for appropriate

concepts and paradigms to mitigate the severe impacts of the globalization era is essential.

In light of the above, the thoughts of Maulana Syaikh Zainuddin are highly relevant to be applied in Islamic education in the era of globalization and digitalization. From the beginning of his journey in the field of Islamic education, he had already designed concepts and paradigms of Islamic education that were reflected in his actions and struggles. As his ideas have been explained earlier, the purpose of Islamic education is not only focused on worldly and afterlife happiness and the enhancement of religious feelings, but also on the improvement of intellectual and skill development. This means that the goal of education is not only concerned with religious emotions but also with intellectual growth and expertise. This is precisely what is needed in the current era of globalization and digitalization.

This can be realized through the optimization of each component of education. Starting from formulating clear educational goals, appropriate materials and curricula, using the right methods, meeting the characteristics of educators and students, and through institutions that work in synergy, both in terms of the institution as a place and as a system. This is what has always been strived for in the spirit of education conceptualized by Maulana Syaikh Zainuddin through his educational, social, and da'wah organization, known as "Nahdlatul Wathan."

## **Discussion**

Globalization, as a multidimensional phenomenon, has brought significant changes to various aspects of life, including the morality and spirituality of the younger generation. Many previous studies have highlighted the impact of globalization on Islamic education, particularly in the context of identity crises and moral decay. Globalization often erodes local values and places the younger generation in a dilemma between adapting to global culture and preserving religious values (Siregar et al., 2024; Turyani et al., 2024). In this view, Islamic education plays a strategic role as a moral bastion, not only instilling Islamic values but also shaping strong character to face modern challenges (Nudin, 2020).

The research conducted shows that Islamic education holds great potential in creating a resilient generation through the integration of universal Islamic values and 21st-century competencies (Puspa et al., 2023). However, this study has not specifically addressed how the educational concepts of classical scholars can be adapted into contemporary educational systems to meet the demands of the times. Therefore, an approach that delves into the thoughts of figures like Maulana Syaikh Zainuddin offers a new dimension in addressing these challenges. Islamic education plays a central role in shaping character based

on spiritual and ethical values. This is supported study, which found that education grounded in Islamic values can instill a strong moral consciousness in students, making them more resilient in facing rapid social changes (Ismail, 2016).

The thoughts of prominent scholars often serve as crucial references in building a strong foundation for Islamic education. Maulana Syaikh Zainuddin, as one of the prominent scholars of the Nusantara, is known for having ideas that are not only relevant to his time but also have the potential to be applied in the era of globalization (Munandar, 2023). The concept of Islamic education proposed by Nusantara scholars is unique because it integrates local values with universal Islamic teachings. This approach not only shapes the character of individuals but also strengthens cultural identity amidst the global tide.

This study shows that Maulana Syaikh Zainuddin's ideas on Islamic education offer a protective solution for the younger generation (Sahed et al., 2016). For example, the concept of education based on spiritual values, emphasized by him, can serve as an antidote to the negative impacts of globalization, such as individualism, materialism, and moral erosion. This research enriches previous studies that have mostly discussed the general impact of globalization without offering concrete solutions within the context of Islamic education.

In the context of the 21st century, Islamic education designed with a comprehensive approach can be a strategic solution to protect the younger generation from the negative effects of globalization (Sahin, 2018). Maulana Syaikh Zainuddin's thoughts emphasize the importance of building self-protection through strengthening values of morality, ethics, and spirituality. According to the findings of this research, his perspective on Islamic education provides a solid foundation to create a generation that is not only intellectually competent but also has strong character and noble morals.

This study makes a new contribution to the literature on Islamic education by exploring the relevance of Maulana Syaikh Zainuddin's thoughts in the context of globalization. With a focus on character development and moral protection, this educational concept is expected to meet the urgent needs of the younger generation caught between the demands of modernization and the preservation of Islamic values. Islamic education, with an emphasis on moral values, integrity, and spirituality as emphasized by Maulana Syaikh Zainuddin, proves to have significant potential in addressing the challenges of globalization. It offers an education that is not only oriented toward worldly success but also builds awareness of moral and social responsibilities.

## CONCLUSSION AND IMPLICATION

### Conclusion

The rapid development of globalization in the 21st century has undeniably impacted the degradation of morality, ethics, and religion among the youth, the future generation of the nation. While there are advantages offered by globalization, the negative impacts are more apparent. To address these issues, Islamic education from the perspective of Maulana Syaikh Zainuddin can offer a potential solution, helping young people protect themselves amidst the currents of globalization. Maulana Syaikh Zainuddin's perspective on Islamic education views it as interconnected with general education, forming an inseparable unity. Therefore, the orientation of Islamic education in his view is rooted in a spirit of struggle, prioritizing academic excellence coupled with high spirituality as a means to bring one closer to Allah SWT. This approach emphasizes the integration of both intellectual and spiritual development, offering a holistic foundation for the youth to navigate the challenges of the modern world while maintaining their moral and religious integrity.

### Implication

The implementation of this research highlights the importance of integrating Maulana Syaikh Zainuddin's perspective on Islamic education to address the challenges posed by globalization. His approach, which combines academic excellence with spiritual development, offers a holistic framework for helping youth navigate the complexities of the modern world. By viewing Islamic education as interconnected with general education, it fosters a balanced growth of intellectual capabilities and moral integrity, enabling young people to protect themselves from the negative influences of globalization. This integration can guide them to maintain their religious and ethical values while excelling academically, ultimately preparing them for the demands of the 21st century with both intellectual and spiritual resilience.

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