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Reframing Islamic Education Under Globalization: A Systematic Review Of Human Rights Integration Through The Maqāṣid Al-Sharī'ah Framework

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Abstract: Globalization has significantly reshaped contemporary education through digitalization, transnational knowledge circulation, and global normative frameworks, compelling Islamic education to adapt while preserving its moral and spiritual foundations. Although existing studies discuss globalization, Islamic education reform, and human rights separately, there remains a lack of systematic synthesis integrating these dimensions. This study addresses this gap by conducting a PRISMA-based Systematic Literature Review of peer-reviewed journal articles (2015–2025) indexed in Scopus, Web of Science, and Google Scholar. Using thematic synthesis guided by the maqāṣid al-sharī'ah framework, the review analyzes how globalization drives paradigm shifts in Islamic education and shapes and mediates the integration of human rights principles. The findings reveal a transition toward learner-centered pedagogy, competency-based curricula, and adaptive institutional governance aligned with *hiḏ al-'aql*, while human rights integration remains uneven and often normative. Maqāṣid-based reasoning emerges as a key mediating framework that contextualizes human rights within Islamic educational values. The study highlights the need for maqāṣid-oriented policies and governance reforms to ensure that globalization and human rights advance intellectual development, dignity, justice, and moral responsibility in Islamic education.

Keywords: Islamic Education, Globalization, Human Rights, Maqāṣid Al-Sharī'ah, Systematic Literature Review, PRISM.

INTRODUCTION

Globalization has profoundly reshaped contemporary education through the rapid diffusion of technology, intensified cross-cultural interactions, and the global circulation of values and knowledge. Islamic education, which has traditionally emphasized religious transmission, moral formation, and communal identity, is increasingly required to respond to global imperatives such as 21st-century competencies, inclusivity, and respect for human rights (Banks 2015). These developments compel



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Islamic educational institutions to reconsider their pedagogical orientations while maintaining their distinctive moral and spiritual foundations.

Within this context, human rights (HR) have emerged as a central normative framework in global educational discourse, emphasizing dignity, equality, participation, and the protection of learners' rights (Nussbaum 2011). For Islamic education, the integration of human rights principles is not merely a matter of external compliance with global norms; rather, it involves a complex process of aligning universal human rights standards with Islamic ethical values and legal traditions. Consequently, Islamic education faces a dual challenge: adapting to globalization-driven educational reforms while ensuring that human rights values are meaningfully internalized within curricula, pedagogical practices, and institutional governance structures.

Despite the expanding scholarship on globalization, Islamic education reform, and human rights, the existing literature remains conceptually fragmented and methodologically limited. Most studies examine globalization and Islamic education from descriptive or normative perspectives, or discuss human rights in Islamic contexts primarily through theological or legal analysis, without systematically integrating these dimensions. Moreover, existing reviews largely rely on narrative approaches and do not employ transparent and replicable systematic review protocols such as PRISMA (Petticrew and Roberts 2006). As a result, there is no comprehensive synthesis that explains how globalization simultaneously drives paradigm shifts in Islamic education encompassing curriculum design, pedagogical approaches, and institutional orientation while facilitating the internalization of human rights principles. This absence of a PRISMA-based systematic literature review has constrained theoretical integration, obscured key patterns of transformation, and limited the availability of evidence-based guidance for policymakers and educational practitioners (Rizvi and Lingard 2009).

Addressing this gap, the present study conducts a PRISMA-based systematic literature review to analyze how globalization influences paradigmatic transformations in Islamic education and how human rights principles are incorporated within this process. Specifically, this study examines: (1) key indicators of globalization affecting Islamic education; (2) shifts in educational paradigms, including



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curriculum, pedagogy, and institutional orientation; and (3) patterns and models of human rights internalization within Islamic educational contexts. Theoretically, this study proposes an integrative framework that bridges globalization theory, Islamic educational thought, and human rights discourse. Practically, the findings provide evidence-based insights for policymakers, educators, and institutional leaders seeking to develop Islamic education systems that are inclusive, rights-based, and globally responsive without compromising their Islamic values and identity.

No.	Focus of Previous Studies	Limitations / Research Gaps	Focus and Contribution of This Study
1	Previous studies have discussed the challenges and opportunities of Islamic education in the era of globalization, such as curriculum adaptation, teacher quality, and institutional management.	These studies remain largely descriptive and partial, and do not adequately explain the causal relationship between globalization and the transformation of the Islamic education paradigm in depth.	This study systematically analyzes (through an SLR) how aspects of globalization such as digitalization, intellectual mobility, and global synchronization affect the development of the Islamic education paradigm.
2	Several studies have also examined Islamic education and Human Rights (HR) from normative and theological perspectives.	There is no study that operationally integrates human rights concepts into policies, curricula, and practices of Islamic education.	This study maps the forms and levels of integration of human rights principles in Islamic education based on empirical data from recent literature (2015–2025).
3	Research on the management of Islamic educational institutions highlights institutional reform and global challenges.	These studies remain fragmented and do not simultaneously connect globalization, the Islamic education paradigm, and human rights.	This study integrates these three elements into an integrative conceptual framework, demonstrating their structural and functional relationships.
4	Studies on the globalization of Islamic education largely emphasize modernization and digitalization in education.	There is a lack of SLR-based research employing the PRISMA method to comprehensively trace trends and conceptual mappings.	This study employs a Systematic Literature Review (SLR) using the PRISMA approach to present research trends, directions, and theoretical gaps.
5	Most studies focus on practical challenges, such as limitations in	No studies examine the enabling and inhibiting factors for	This study describes the mechanisms, driving factors, and barriers to the



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technological adaptation or human resources within Islamic education.	integrating human rights within the context of the globalization of Islamic education.	implementation of human rights values in global Islamic educational institutions.
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Table 1. Research Gaps

METHOD

This review strictly follows the PRISMA 2020 reporting guidelines to ensure transparency and methodological rigor. This study employs a Systematic Literature Review (SLR) using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) approach to ensure transparency, rigor, and replicability in the review process (Xiao and Watson 2019). The SLR was designed to systematically identify, screen, and synthesize relevant scholarly literature examining the relationship between globalization, paradigm shifts in Islamic education, and the integration of human rights principles.

Data Sources and Search Strategy

The literature search was conducted using major academic databases, including Scopus, Web of Science, and Google Scholar, to capture a broad range of peer-reviewed journal articles. The search covered publications from 2015 to 2025, reflecting the most recent developments in globalization, Islamic education, and human rights discourse. Keywords and Boolean operators were used in combination, including: “Islamic education,” “globalization,” “human rights,” “educational reform,” “maqāsid al-sharī‘ah,” and “systematic review.”

Inclusion and Exclusion Criteria

1. To ensure relevance and quality, the following inclusion criteria were applied:
2. Peer-reviewed journal articles written in English;
3. Studies explicitly addressing Islamic education in relation to globalization and/or human rights;
4. Empirical, conceptual, or review-based studies with clear methodological descriptions.

Exclusion criteria included:

1. Non-academic publications (e.g., editorials, opinion pieces);



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2. Studies focusing on general religious education without specific reference to Islamic education;
3. Articles lacking sufficient relevance to globalization or human rights integration.

Screening and Selection Process

The PRISMA procedure was applied in four stages: identification, screening, eligibility, and inclusion. Initially, all retrieved records were screened based on titles and abstracts to remove duplicates and irrelevant studies. Full-text screening was then conducted to assess eligibility according to the inclusion criteria. The final corpus of selected articles constituted the basis for thematic synthesis and analysis.

Data Analysis and Synthesis

Selected studies were analyzed using thematic synthesis, allowing patterns and relationships across the literature to be identified. The analysis was guided by a maqāṣid al-sharī'ah framework, which functioned as the primary analytical lens for interpreting globalization-driven changes and human rights integration in Islamic education. Key themes included globalization indicators, shifts in educational paradigms, institutional governance, and the internalization of human rights principles.

This methodological approach enables a comprehensive and integrative understanding of how Islamic education responds to globalization and human rights discourse, while maintaining coherence with Islamic ethical and educational objectives.

The following table presents the PRISMA stages, showing the number of articles at each phase (Identification, Screening, Eligibility, and Inclusion), along with a bar chart visualizing the article selection process based on the inclusion–exclusion criteria.

RESULTS AND DISCUSSION

Study Selection

The study selection process followed the PRISMA 2020 guidelines to ensure transparency and methodological rigor. An initial search across major academic databases, including Scopus, Web of Science and Google Scholar, identified 1,246 records related to Islamic education, globalization, and human rights. After removing 312 duplicate records, 934 articles remained for title and abstract

screening.

During the screening stage, 801 records were excluded due to irrelevance to the research focus, leaving 133 full-text articles assessed for eligibility. Of these, 97 articles were excluded because they did not explicitly address Islamic education, globalization, or the integration of human rights, or lacked sufficient conceptual or empirical relevance.

Ultimately, 36 studies met all inclusion criteria and were included in the final systematic literature review. These studies formed the analytical basis for examining the relationship between globalization, paradigm shifts in Islamic education, and the internalization of human rights principles. Figure 1 presents the PRISMA flow diagram summarizing the identification, screening, eligibility, and inclusion stages of the study selection process.

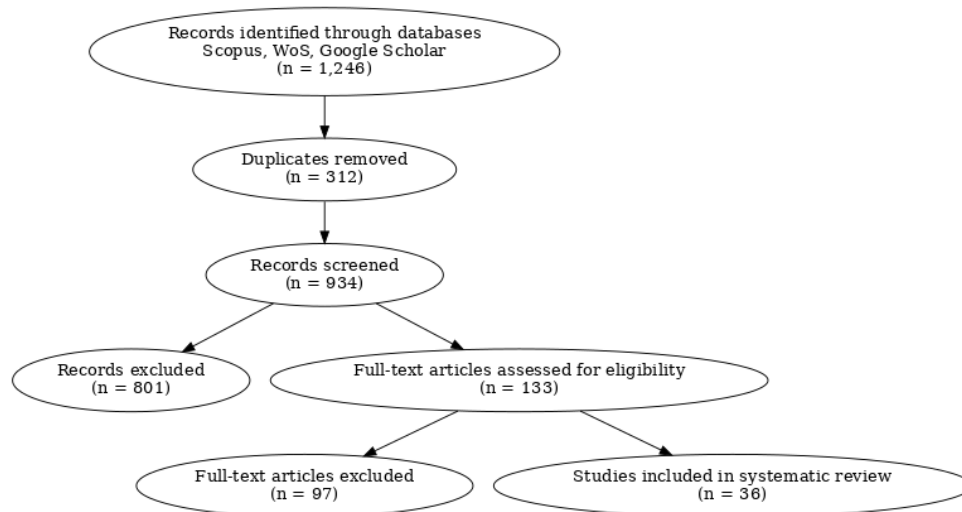


Figure 1. Characteristics and Distribution of the Reviewed Studies

Following the PRISMA protocol, the screening process yielded a final corpus of peer-reviewed journal articles published between 2015 and 2025. The reviewed studies demonstrate a clear growth trend in scholarly attention to globalization, Islamic education reform, and human rights integration. As summarized in Table 2, the literature represents diverse geographical contexts, including Southeast Asia, the Middle East, Europe, Africa, and Muslim-minority countries in the Global North, indicating the global scope of Islamic education discourse.



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Methodologically, the reviewed studies are dominated by qualitative approaches, including case studies, policy analyses, conceptual inquiries, and comparative reviews. Only a limited number of studies employ mixed-methods designs, and quantitative evaluations remain marginal. This distribution (Table 1) suggests that the field is still largely interpretive and normative, with insufficient empirical assessment of reform outcomes.

Dimension	Categories	Dominant Trends
Geography	Asia, Middle East, Europe, Global North	Global distribution
Methodology	Qualitative, Conceptual, Policy analysis	Qualitative dominant
Focus	Education reform, HR, governance	Reform-oriented
Level	Primary–Higher education	Secondary & Higher

Table 2. Characteristics of Reviewed Studies (2015–2025)

Thematic mapping of the studies reveals three dominant and recurring analytical clusters:

- (1) globalization-induced paradigm shifts in Islamic education,
- (2) models and levels of human rights integration, and
- (3) institutional governance and organizational reform.

These clusters form the analytical structure of the results presented below.

Globalization-Induced Paradigm Shifts in Islamic Education

Across the reviewed literature, globalization is consistently identified as a structural driver reshaping the paradigm of Islamic education. As synthesized in Table 3, digitalization, transnational academic mobility, and global educational standards have accelerated a shift from teacher-centered instruction toward learner-centered and competency-based pedagogical models (Rizvi and Lingard 2009; Banks 2015).

Curricular reforms emphasize critical thinking, problem-solving, intercultural competence, and digital literacy, aligning Islamic education with global 21st-century skills frameworks (Sahin 2018). These transformations reflect a reorientation of Islamic education from preservation-oriented transmission toward adaptive and integrative knowledge production.

Globalization Indicators	Educational Shifts	Key Sources
Digitalization	Blended & online learning	Sahin (2018)



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Academic mobility	Curriculum internationalization	Hefner (2018)
Global standards	Competency-based education	Banks (2015)

Table 3. Globalization Indicators and Educational Paradigm Shifts

From a maqāṣid al-sharī‘ah perspective, these paradigm shifts primarily advance ḥifẓ al-‘aql (the preservation and development of intellect) by expanding epistemic access and fostering intellectual autonomy. However, several studies warn that uncritical adoption of global models may lead to ethical dilution and value dislocation when Islamic moral frameworks are insufficiently embedded (Hallaq 2019; Marwa and Mustika 2024).

Models and Levels of Human Rights Integration

The SLR reveals that human rights integration within Islamic education occurs at multiple levels of depth and institutionalization. As categorized in Table 4, most reviewed studies report that human rights principles such as dignity, equality, participation, and non discrimination are primarily articulated at symbolic or normative levels, particularly within institutional visions, policy documents, and mission statements (Nussbaum 2011; UNICEF 2019).

Operational integration embedding human rights within curricula, pedagogy, assessment, and institutional practices remains uneven and highly context-dependent. Resistance emerges when human rights are framed as externally imposed or ideologically incompatible with Islamic traditions (Mayer 2018; Budiman 2024).

Level	Description	Dominant Pattern
Symbolic	Vision, mission, policy rhetoric	High
Curricular	Content integration	Moderate
Pedagogical	Rights-based teaching practices	Limited
Institutional	Governance & accountability	Limited

Table 4. Levels of Human Rights Integration in Islamic Education

Notably, studies employing maqāṣid-based interpretive frameworks demonstrate significantly higher acceptance and sustainability of human rights integration. When human rights values are explicitly linked to ḥifẓ al-nafs (human dignity), ḥifẓ al-‘ird (honor), and ḥifẓ al-dīn (ethical freedom of belief), resistance is reduced, and contextual legitimacy is enhanced (Irfan 2013; Kamali 2025). This finding indicates that epistemological framing, rather than doctrinal incompatibility, is the

decisive factor in successful human rights internalization.

Institutional Governance and Organizational Reform

Another major finding concerns the transformation of governance structures within Islamic educational institutions. As summarized in Table 5, globalization and human rights discourse have stimulated reforms toward participatory leadership, transparency, accountability, and stakeholder engagement (OECD 2018; Yusuf et al. 2024).

These reforms are often driven by global accreditation systems, international benchmarking, and donor accountability requirements. Institutions adopting adaptive governance models show greater capacity to operationalize rights-based approaches, including student participation mechanisms, inclusive policies, and grievance procedures (Tikly and Barrett 2011).

Governance Dimension	Reform Orientation	Outcomes
Leadership	Participatory	Inclusion
Accountability	Transparency	Trust
Policy	Rights-based	Sustainability

Table 5. Governance Reforms and Human Rights Institutionalization

From a maqāsid perspective, governance reforms align with ḥifẓ al-māl through responsible resource management and reinforce institutional responsibility for learner welfare and sustainability.

Discussion

Synthesizing the findings across Tables 2–5, this review confirms that globalization should not be conceptualized merely as an external pressure on Islamic education but as a transformative condition that reshapes educational paradigms, institutional norms, and governance logics. Islamic education increasingly operates within transnational networks of knowledge production, policy diffusion, and global normative frameworks (Rizvi and Lingard 2009).

The findings also demonstrate that globalization generates normative tensions, particularly regarding human rights integration. The uneven translation of human rights from policy rhetoric to institutional practice reflects not theological incompatibility but epistemological misalignment. This explains why symbolic adoption remains widespread while operational implementation lags.

Within this context, maqāsid al-sharī'ah emerges as a crucial mediating framework. By



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grounding human rights values such as dignity, justice, participation, and ethical freedom within Islamic ethical objectives, maqāṣid-based reasoning enables contextual adaptation without epistemological rupture (Irfan 2013; Kamali 2025). As evidenced in Table 4, institutions adopting this approach demonstrate higher levels of acceptance, coherence, and sustainability.

The review highlights institutional governance as a decisive mediating domain. Human rights integration cannot be sustained through curriculum reform alone; it requires organizational transformation that embeds rights-based norms into leadership, policy, and accountability mechanisms (Table 5). This reinforces the argument that Islamic education reform must be systemic rather than fragmentary.

This study advances the literature by offering an integrative framework in which globalization acts as a catalyst for change, human rights provide normative orientation, and maqāṣid al-sharī'ah supplies the ethical-intellectual coherence necessary for sustainable reform. Rather than external impositions, globalization and human rights when mediated through maqāṣid function as constructive instruments for realizing the higher objectives of Islamic education: intellectual development, dignity, justice, and moral responsibility.

CONCLUSION

This systematic literature review, conducted in accordance with PRISMA guidelines, demonstrates that globalization has become a structural force reshaping Islamic education through paradigm shifts in pedagogy, curriculum, and institutional governance, while simultaneously intensifying demands for the integration of human rights principles. The findings indicate that although Islamic educational institutions increasingly adopt learner-centred, competency-based, and digitally mediated approaches aligned with global standards, the internalization of human rights remains largely normative and uneven across contexts. Importantly, the review identifies the maqāṣid al-sharī'ah framework as a critical mediating paradigm that enables the contextualization of universal human rights values—such as dignity, justice, participation, and intellectual freedom—within Islamic ethical and educational traditions. When human rights are framed through maqāṣid-based reasoning, resistance is reduced and institutional coherence is strengthened, allowing globalization to function as



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an enabling rather than disruptive force. The study further underscores that sustainable integration of human rights cannot be achieved through curricular reform alone but requires systemic transformation encompassing governance structures, leadership practices, and accountability mechanisms. By offering an integrative framework that aligns globalization, human rights, and maqāṣid al-sharī'ah, this review contributes to the development of Islamic education models that are globally responsive, normatively grounded, and oriented toward the advancement of intellectual development, human dignity, social justice, and moral responsibility.

Theoretical Contribution

This study contributes theoretically by offering an integrative maqāṣid-oriented framework that bridges globalization theory, Islamic educational thought, and human rights discourse. Unlike previous studies that examine these dimensions in isolation, this PRISMA-based SLR demonstrates how globalization-driven reforms, human rights integration, and institutional governance are structurally interconnected within Islamic education. By positioning maqāṣid al-sharī'ah as a mediating epistemological framework, the study advances a contextualized model of Islamic education reform that is globally responsive, normatively grounded, and institutionally sustainable.

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