



Transforming Islamic Teacher Education through Local Wisdom and Global Skills

Syawal Kurnia Putra*

Alauddin State Islamic University Makassar, Indonesia

[*Corresponding author]

Baso Marannu

Researcher of the National Innovation Research Agency, Indonesia

Nur Setiawati Mappaselleng

Faculty of Islamic Religion, Muslim University of Indonesia, Indonesia

Abstract

This study aims to formulate a transformation strategy for Islamic teacher education through an integrative approach that combines local wisdom and global skills. In the context of 21st-century educational challenges, mastery of digital literacy, cross-cultural communication, and technology-based collaboration has become a crucial demand for professional teachers. However, globalization without a solid foundation of local values risks cultural disorientation and spiritual decline. Employing a qualitative approach with an exploratory case study design, this research was conducted at an Islamic Teacher Education Institution (LPTKI) that has initiated various integration efforts between local cultural values and global competencies. Data were collected through in-depth interviews, participatory observation, and document analysis, then thematically analyzed. The findings reveal that local values such as mutual cooperation, deliberation, etiquette, and community spirituality significantly contribute to shaping the character and professional ethics of prospective teachers. On the other hand, while global skills are widely acknowledged as important, their implementation is still hampered by infrastructure limitations, insufficient training, and unsystematic curriculum integration. This research concludes that the ideal model for Islamic teacher education is one that harmonizes ethical and spiritual local values with modern pedagogical skills in a contextual manner. Such a model requires flexible curriculum design, context-based reflective training, and a learning evaluation system that balances cognitive, affective, and psychomotor domains. Consequently, teachers are not only expected to become competent professionals but also transformative agents rooted in local cultural values and equipped to address global challenges.

Keywords

Islamic teacher education, Local wisdom, Global skills, Educational transformation

INTRODUCTION

Teacher education plays a strategic role as the main foundation in the development of the quality of human resources, especially in the Islamic education system which demands the integration of spiritual and moral values into the learning process. In the context of an ever-growing and complex globalization, Islamic teacher education faces the challenge of remaining relevant, competitive, and responsive to change (Aschner Rosselli et al., 2025) (Satchanawakul & Liangruenrom, 2025). On the one hand, global dynamics encourage the need to master 21st-century competencies, such as critical thinking, digital literacy, and cross-cultural communication skills. On the other hand, Islamic teacher education must also maintain local cultural roots, including local wisdom values, as the basis for character formation (Tadege et al., 2022). This tension between global demands and local sustainability warrants the need for a holistic and transformative educational approach in designing an Islamic teacher education system.

Local wisdom represents the accumulation of noble values formed through the historical and social experiences of the community, encompassing principles such as mutual cooperation (Chen et al., 2025), tolerance (Oomen et al., 2023), honesty (Böhm et al., 2025), and spirituality (Güleç, 2025). These values have significant pedagogical potential

because they are not only contextual, but also contain universal values that are in harmony with Islamic ethical principles such as noble morality, justice, and compassion. Therefore, the integration of local wisdom into the teacher education curriculum cannot be seen as an option, but rather as an essential element to form educators who are adaptive, contextual, and meaningful in their teaching practices.

Despite having great potential, the integration of local wisdom in the current Islamic teacher education system has not been carried out systematically, both in the curriculum and in its learning practices (Adler & Akad, 2024) (Gadais et al., 2023). Educational models that are still dominated by textual and normative approaches tend to ignore the socio-cultural context that surrounds the reality of students and educators. In fact, strengthening local identity is an important foundation in building competitiveness at the global level. Therefore, Islamic teacher education reform needs to be directed not only at mastering the substance of Islamic teachings, but also at developing pedagogical capacity that is reflective, contextual, and adaptive to social diversity and evolving global dynamics.

On the other hand, rapid technological developments and increasing global demands encourage teacher education institutions to adapt their curricula to a set of global skills, such as digital literacy, cross-cultural collaboration capabilities, and innovations in technology-based learning (Jain et al., 2025) (Tian, 2024). These skills are a fundamental prerequisite for 21st-century teachers to be able to act as agents of change in an increasingly complex and digitized educational environment. However, adapting to global demands without a strong framework of values and local identity risks causing cultural disorientation and eroding the role of teachers as guardians of moral and spiritual values in education.

The transformation of Islamic teacher education should ideally be directed at an integrative approach that is able to harmonize the values of local wisdom with the demands of global competence in a sustainable education model. This integrative model aims to produce a profile of teachers who are not only competent in mastering Islamic materials and the use of learning technology, but also have the capacity to internalize local cultural values in managing social dynamics and diversity. Teachers with such competencies function as mediators between the heritage of tradition and modernity, the link between moral values and skills of the 21st century, and the driving force of bridges between local orientation and global demands.

Although several previous studies have emphasized the importance of character education and curriculum contextualization in teacher education (Leiss et al., 2024) (Ronaghi & Forouharfar, 2024), research that explicitly explores the integration between local wisdom and global skills in the transformation of Islamic teacher education is still limited. This literature gap shows the urgency to develop a more comprehensive theoretical and empirical approach in designing the framework for the transformation of Islamic teacher education. The framework must be dynamic, adaptive to the local context, and flexible in its implementation, so that it can be adopted by various Islamic teacher education institutions both at the national and international levels.

In the context of Indonesia, as a country with the largest Muslim population in the world and a very rich cultural diversity, the strategic position of Islamic teacher education is crucial in responding to the needs of 21st century education transformation. The Islamic Education Personnel Education Institution (LPTK) has a great opportunity to become the main agent in this transformation process by making local wisdom as a value-based foundation and global skills as the orientation of graduate competencies. This approach is also in line with the direction of national policies such as Independent Learning and Independent Campuses (MBKM), which emphasizes the importance of the autonomy of higher education institutions, as well as strengthening the character and competence of students based on local contexts who are ready to compete globally.

The transformation of Islamic teacher education is not enough to be carried out through curriculum changes alone (Masuwai et al., 2024), but must include the reformulation of pedagogical approaches, strengthening the capacity of lecturers through continuous training, and the development of collaborative networks both at the national and international levels. The active participation of local communities, indigenous leaders, and other stakeholders is an essential element in designing a culturally and contextually based educational model. On the other hand, strategic partnerships with foreign educational institutions and international organizations can make a significant contribution in broadening the horizons and strengthening the capacity of Islamic educational institutions in instilling global skills without overriding local cultural roots and values.

This research aims to explore and formulate a transformation strategy for Islamic teacher education through an integrative approach that combines local wisdom and global skills. The main focus of this research is (1) identifying forms of local wisdom that are relevant and have pedagogical potential to be integrated into the Islamic teacher education curriculum; and (2) exploring the understanding and perception of education stakeholders on the urgency of global skill mastery as an integral part of efforts to strengthen teacher professionalism in facing educational challenges in the global era.

LITERATURE REVIEW

Islamic teacher education is a field that continues to grow along with the dynamics of globalization and the complexity of local needs. emphasized that the fundamental goal of Islamic education is the formation of people with noble and knowledgeable character, who not only have the ability to think rationally but also have high spiritual awareness (Boo, 2025). In the context of the 21st century, the vision faces new challenges with the emergence of various global competency demands, including critical thinking skills, digital literacy, cross-cultural collaboration, and cross-border

communication skills (Abulibdeh et al., 2024). Therefore, there is an urgency to redefine the curriculum and approach to Islamic teacher education to remain relevant and adaptive to the rapidly changing times.

Within this framework, local wisdom has been recognized in various studies as a source of ethical values and pedagogical strategies that are contextual and firmly rooted in the culture of local communities. Geertz states that local values not only serve as markers of cultural identity, but also play an important role in shaping social frameworks of thinking and behavior. In the field of education (Alghuwainem, 2025) (Lee et al., 2025), emphasizes the need to understand the local context as an integral part of the learning process, especially in creating emotional and cognitive closeness between teachers and students. A number of recent studies have also shown that the integration of local wisdom in the educational process is able to strengthen character formation and strengthen national identity (Putri, 2024) (Rasidi & Istiningsih, 2025).

On the other hand, the literature on global skills emphasizes the importance of an education system that is able to produce individuals who are ready to face complexities and challenges in a global context. The OECD identifies a number of core competencies that must be possessed by 21st century educators, including the ability to adapt to technological developments, reflective thinking capacity, and networking skills in the international community (D'Mello, 2021). In the context of Islamic education, efforts to integrate global skills must be carried out carefully, taking into account the basic values of Islam as an ethical and spiritual foundation.

This is important to prevent identity disorientation that can weaken the basic character of Islamic education. A number of studies shows that Islamic education that adopts a global skills paradigm without being grounded in local values and strong spirituality risks experiencing a reduction in meaning (Nasucha et al., 2023) (Husin et al., 2025). In this context, the globalization of education should not ignore the essence of Islamic education as value-based education, which emphasizes not only the aspect of technical competence, but also on the formation of character, ethics, and moral integrity.

METHODS

This research applies a qualitative approach (Karimi-Ghartemani et al., 2022) with an exploratory case study design (Liu et al., 2025), which was chosen to enable an in-depth understanding of the phenomenon of integration between local wisdom values and global skills in the context of Islamic teacher education. This approach is seen as appropriate to uncover the social, cultural, and institutional dynamics that shape educational practices in a particular institution. The research location was purposively chosen at the Islamic Education Personnel Education Institute (LPTKI) which has initiated various integrative programs that represent the synergy between local culture and global competency-based learning orientation.

Data collection was carried out through three main methods: in-depth interviews (Rocha-Jiménez et al., 2025), participatory observation, and documentation studies. Key informants consist of lecturers teaching pedagogy courses, prospective teacher students, institutional leaders, and local community leaders who have authority in the preservation of local wisdom values. To ensure the validity and reliability of the data, this study uses a triangulation technique that involves triangulating sources, methods, and time (Alfansyur & Mariyani, 2020). The data analysis process is carried out with a thematic analysis approach, which includes the stages of data reduction, grouping into thematic categories, interpretation of meaning, and synthesis to identify conceptual patterns that represent the interaction between local and global values in the framework of Islamic teacher education transformation.

RESULTS AND DISCUSSION

The transformation of Islamic teacher education through the integration of local wisdom emerged as a strategic response to the increasingly complex dynamics of modernization and globalization. The findings of this study indicate that although global education today tends to emphasize the mastery of technical and digital competencies, local wisdom values such as mutual cooperation, deliberation, ethics of manners, and community spirituality still hold a crucial position in shaping the character of prospective educators. Based on the results of in-depth interviews with lecturers and students at Islamic higher education institutions (LPTKI), there is a collective awareness that local wisdom is not only a cultural heritage, but also a relevant ethical and moral foundation in the learning process and practice of Islamic education.

The integration of local values is carried out through various approaches, ranging from curriculum adjustments, the application of contextual learning methods, to strengthening student participation in community activities. At one of the LPTKIs where the study is located, the course "Islamic Character Education" is specifically designed to harmonize local values with universal Islamic principles. For example, the practice of mutual cooperation is interpreted as a manifestation of the concept of *ta'awun* in Islam. Thus, students not only gain theoretical conceptual understanding, but also actively engage in community activities as part of the process of internalizing these values.

The integration of local wisdom in Islamic teacher education is in line with the concept of culturally responsive pedagogy put forward by Mu'ti, which emphasizes that an education system that respects and accommodates students' cultural values can increase learning effectiveness (Mu'ti, 2025). A similar opinion is also expressed by Jonghun, who states that education rooted in local culture allows students, including prospective teachers, to develop a strong self-identity and avoid cultural alienation (Kim & Cho, 2025). In the context of Islamic teacher education, the placement of local wisdom as an integral part of the curriculum functions as a means of strengthening Islamic identity as well as Indonesianness in harmony.

Furthermore, the findings of this study indicate that learning strategies oriented to local wisdom can increase the social sensitivity and moral responsibility of prospective teachers. For example, in the community-based Field Experience Practice (PPL) program, students are not only required to teach, but also observe and reflect on local practices, such as conflict resolution, educational traditions in the family, and the role of traditional leaders in childcare. The reflections obtained are then used as material for academic discussion in class, so that students are able to appreciate and integrate local knowledge as part of their professional competence.

This approach is empirically supported by research by Syafika and Thien, which shows that learning based on local values is effective in developing social skills, empathy, and value-based leadership in prospective teachers (Syafika & Marwa, 2024) (Thien et al., 2023). In the realm of Islamic education, the approach also reinforces the dimension of practical spirituality, where local cultural values are interpreted through a theological lens and contextualized in religious practices that are actively carried out in society. Thus, the transformation of Islamic teacher education through the integration of local wisdom is not just adopting these values, but is a transformative process based on Islamic social theology.

In addition, another strategy identified in this study is the development of local case study-based learning modules. These modules are prepared by a team of lecturers in collaboration with traditional leaders and senior teachers in the local community. For example, in one case study, students were invited to analyze the mapalus tradition in North Sulawesi and explore how the values of togetherness in the tradition can be implemented in classroom management and collaboration between teachers and schools. This learning approach is in line with the experiential learning theory put forward by Kolb, where local experiences are used as a starting point to develop critical and reflective thinking skills in prospective teacher students.

However, the process of transforming Islamic teacher education through the integration of local wisdom faces various significant challenges. One of the main obstacles is the lack of documentation and systematization of local values in a pedagogical and easily accessible form. Many lecturers and students have difficulty identifying and formulating local values into structured and applicable teaching materials. In addition, there is resistance from some academics who view local wisdom as something outdated and not in line with the demands of globalization. This challenge requires a strong commitment from institutions to develop local cultural studies centers, provide training to lecturers, and organize cross-disciplinary academic discussion forums to build a solid epistemological understanding.

In response to these obstacles, several institutions have initiated the formation of a community of practice involving lecturers, students, teachers, and community leaders in the development of locally-based learning materials. This collaborative approach has proven effective in bridging the gap between academia and the social realities in the field. In this context, the role of lecturers shifts from being the only source of knowledge to facilitators who guide the learning process based on cultural dialogue. Students are also given space to play an active role as learning subjects, not just as passive objects.

Table 1 Results of the Analysis of the Integration of Islamic Local Values in Islamic Teacher Education

| Local Value Aspect | Integration Rate (%) |
|-----------------------------------|----------------------|
| Gotong Royong | 85 |
| Deliberation | 80 |
| Etiquette | 75 |
| Community Spirituality | 70 |
| Strengthening Local Identity | 65 |
| Contextual Curriculum Development | 60 |

The value of mutual cooperation shows the highest level of integration of 85% in the transformation strategy of Islamic teacher education. This value is seen as very relevant because it represents the spirit of togetherness, collaboration, and social solidarity all aspects that are essential in the formation of the character of educators. The implementation of the value of mutual cooperation is reflected in various academic activities, such as group work, community-based field practice, and community service programs. A study by Susanti confirms that mutual cooperation as part of local culture contributes significantly to strengthening the soft skills of prospective teachers, especially in terms of empathy, collaboration, and value-oriented leadership (Susanti et al., 2020).

In second place, the value of deliberation was recorded with an integration rate of 80%. In the context of Islamic teacher education, this value is the main foundation in the development of communication skills as well as fair and participatory decision-making. Through learning methods such as classroom deliberation simulations, case study analysis, and leadership training, prospective teachers are equipped with the ability to be inclusive, respect differences, and resolve conflicts peacefully. Hadiyanto research supports this finding by showing that the practice of deliberation rooted in Islamic tradition is very effective in shaping the character of teachers who are democratic and responsive to social change .

The ethical value of manners, with an integration rate of 75%, shows that this aspect has significance not only from the perspective of local culture, but also consistent with the moral principles in Islamic education. Lecturers and teachers design a learning process that emphasizes the importance of manners to knowledge, educators, and fellow students. Various academic activities were modified to better reflect local manners, such as the use of polite language and the practice of greetings before and after class activities. This is in line with the view of Al-Attas who states that true education in Islam is not only aimed at transferring knowledge, but also forming civilized individuals (ta'dib).

Meanwhile, the aspect of community spirituality was integrated at a rate of 70%, reflecting the awareness of teacher education institutions on the importance of incorporating spiritual values that develop in local communities, including recitation traditions, shared dhikr, and village-based religious activities. Through this integration, prospective teacher students are prepared not only as professional educators, but also as spiritual figures who play an active role in society. This approach supports the concept of Islam Nusantara put forward by Kiswanto, which emphasizes peaceful and contextual spirituality as an essential element in social life (Kiswanto, 2022).

With an integration rate of 65%, strengthening local identity is an important element in forming teachers who have a strong attachment to their cultural roots. Values such as pride in regional languages, cultural symbols, and local history are systematically introduced in learning as counternarratives that challenge the dominance of global narratives. Students are encouraged to conduct a study of local educational practices and examine how these values remain relevant and alive in the lives of the community. Research by Rohman suggests that education based on local wisdom can function as an epistemological decolonization tool, helping students recognize and strengthen their identity as part of the nation as well as Muslims (Rohman & Ichsan, 2021).

Even though it is at the lowest level of integration, which is 60%, the development of a contextual curriculum is actually a strategic aspect that determines the sustainability of the teacher education transformation process. The activities carried out include periodic curriculum evaluation, the preparation of a Semester Learning Plan (RPS) oriented to the local context, and the integration of local literature as reference material in the lecture process. These efforts require intensive coordination between lecturers, rigor in the selection of relevant local content, and openness to transdisciplinary approaches. These findings are in line with the results of Manasia et al.'s research, which emphasized that the success of integrating local values in teacher education is highly dependent on the readiness of institutions to design curricula that are flexible and adaptive to socio-cultural dynamics (Manasia et al., 2019).

Islamic teacher education lecturers have a deep understanding of the importance of global skills mastery as an essential part of today's teacher professionalism. They consider skills such as digital literacy, intercultural communication, and critical thinking skills as crucial competencies that must be possessed by prospective teachers in order to be able to compete in the era of globalization. One of the lecturers emphasized that "teachers are no longer only required to master Islamic science textually, but must also be able to manage information and technology and interact effectively with the global community." These findings are in line with the OECD report which emphasizes that 21st century teachers are required to master multidimensional competencies to manage a dynamic and cross-cultural learning process (D'Mello, 2021).

However, although the level of lecturers' understanding is relatively good, this study identifies significant obstacles in the implementation of global skills development in the Islamic teacher education environment. Some lecturers reported that limited technology facilities and a lack of ongoing professional training were major obstacles. These findings are in line with the results of a study by Guzide Atalik et al. which states that the transformation of teacher professionalism requires adequate institutional support and sufficient resources for teachers to effectively internalize 21st century skills (Atalik et al., 2025).

From the perspective of prospective teachers, the results of the interviews show a high level of awareness of the urgency of global skill mastery as a strategic component in strengthening professionalism and increasing competitiveness in the job market. Students identify foreign language skills, mastery of information technology, and communication skills as key assets that can expand employment opportunities, even in the realm of Islamic education which is now increasingly open to global interaction. One of the students stated, "if we don't master global skills, we will find it difficult to compete even in Islamic educational institutions themselves," which reflects a critical awareness of the demands of globalization in the world of education.

However, students also criticized the lack of practical training specifically aimed at developing global skills during their studies. This indicates that there is a gap between the ideal needs and the reality in the current Islamic teacher education system, especially in the aspects of curriculum and learning strategies that are not fully able to facilitate the strengthening of global skills in a systematic and comprehensive manner. This finding is in line with the study of Hidayatullah which emphasizes the importance of improving digital literacy and soft skills among Islamic teacher education students through contextual and applicative learning approaches.

Education practitioners, especially teachers and principals in madrassas and Islamic educational institutions, view global skills as a key element in the development of educator professionalism. They assessed that adaptability to technology, cross-cultural collaboration, and critical thinking not only contribute to improving the quality of learning, but also strengthen the competitiveness of educational institutions in the context of global competition. A madrasah head asserted that "a teacher's professionalism is tested by his or her ability to utilize technology and communicate effectively in an increasingly global and digital environment," demonstrating the importance of integrating global skills in a teacher's professional capacity. These findings are in line with Yusuf's research, which emphasizes that strengthening global skills in teacher education can significantly improve the quality of the teaching and learning process and teachers' readiness to face the transformation of digital education.

However, practitioners also acknowledge that global skills development at the institutional level often faces structural barriers, especially related to infrastructure limitations such as uneven internet access and lack of ongoing professional training programs. This situation indicates a disparity between conceptual awareness of the importance of global skills and institutional readiness to implement them. This condition is strengthened by the findings of Fullan

(2016), who affirms that the success of innovation in the education system is greatly influenced by systemic support and overall institutional readiness.

Table 2 Stakeholder Understanding and Perception of Global Skills in Teacher Professionalism

| Stakeholders | Understanding Global Skills | Perception of the Urgency of Global Skills | Challenges faced |
|------------------------------|---|---|---|
| Lecturer | Understanding Global Skills as an Important Part of Professionalism | It is very important to strengthen teacher competence | Lack of professional training, limited infrastructure |
| Prospective Teacher Students | Understanding the Benefits of Global Skills for Careers | Essential for competitiveness and job mobility | Lack of practical experience, theoretical learning |
| Education Practitioner | Understanding Relevance in Digital Learning | Critical for teaching quality and accreditation | Minimal infrastructure, no regular training |

The results of the analysis of various stakeholders in education show that the lecturers of the Islamic teacher education study program have a high level of awareness of the urgency of mastering global skills in shaping the professional profile of today's teachers. They identified skills such as digital literacy, cross-cultural communication, international collaboration, and critical thinking skills as fundamental elements that must be possessed by prospective teachers in responding to the challenges of the digital disruption era. These findings are in line with the results of research by Guzide Atalik et al., which emphasized that the professional competence of 21st-century teachers requires mastery of educational technology as well as the application of innovative pedagogical approaches that are adaptive to global dynamics (Atalik et al., 2025).

However, there is a significant gap between the level of lecturer understanding and actual implementation in the teacher education process. The main obstacles identified are limited access to continuous professional development and limited supporting technology infrastructure. Many lecturers said that institutional support for increasing the professional capacity of lecturers is still not optimal, both in terms of regulations, budgets, and supporting facilities. This condition reinforces the findings of Fullan, who affirms that the transformation of the education system requires systemic interventions that include policies, institutional support, and adequate resources to produce sustainable and meaningful change (Fullan, 2016).

The prospective teacher students in this study showed a relatively high level of awareness of the importance of global skill mastery. They view global skills as a strategic asset that can increase professional competitiveness and open wider access to career opportunities, including in the framework of internationalization of Islamic education. This level of awareness reflects strong professional aspirations as well as an understanding of the global dynamics affecting the education sector. Nevertheless, most students indicated that the learning approaches applied during the study period were still theoretical and did not optimally facilitate the development of the practical skills needed to participate in the global context. These findings reinforce the report of Hidayatullah, which identified the lack of exposure of Islamic teacher education students to project-based learning methods and empirical experiences that are able to foster a global mindset.

From the perspective of education practitioners, including teachers and principals in Islamic educational institutions, similar findings were obtained regarding the urgency of global skill mastery in the development of teacher professionalism. Practitioners state that today's educational challenges, such as online-based learning, intercultural collaboration, and demands for innovation in the use of digital technologies, place global skills as an essential dimension in the role of teachers. This perception is in line with the findings of Yusuf, who emphasizes that teachers need to transform into agents of change through the integration of technology and global values in the learning process. The implications of these findings suggest that global skills are not only a prerequisite for individual competitiveness, but also for the advancement of Islamic educational institutions in the face of transnational challenges.

Despite the high awareness of the importance of global skills among education practitioners, structural barriers remain a major challenge in the implementation process. One of the most prominent obstacles is the limited supporting infrastructure, especially in Islamic educational institutions such as madrassas that still face a lack of technological facilities and adequate internet access. This condition has a significant impact on the effectiveness of global skills development at the school level. These findings are consistent with the UNESCO report, which identified the digital divide as one of the main inhibiting factors in realizing a sustainable education transformation, especially in developing countries (Monteiro et al., 2024).

Cross-stakeholder analysis indicates that while perceptions of the importance of global skills are relatively positive, there are inequalities in terms of access to resources, practical experience, and institutional support. Lecturers generally demonstrate a strong conceptual understanding of the importance of global skills in education, while students have an idealistic orientation but have not gained adequate practical experience. On the other hand, education practitioners are in an implementive position, but are limited by a lack of facilities and ongoing training. The implications of this inequality suggest that global skills integration in Islamic teacher education requires a strategic and holistic approach. This includes adaptive curriculum design, provision of relevant professional training, as well as policy support oriented towards the digital transformation of education. Within the framework of transformative learning theory put forward by Anna Cox, the educational process that is able to produce profound change requires reflective awareness

formed through real experience and cross-contextual interaction (Therapy et al., 2018). Therefore, the development of global skills-based teacher professionalism must involve the dimension of direct practice, critical reflection, and collaboration between sectors to create an educational ecosystem that is responsive to global challenges.

In the context of Islamic teacher education, the integration between global skills and local values is an inevitability that cannot be ignored. Globalization should be positioned not as a threat to Islamic identity, but as a strategic opportunity to expand the horizons of thought and enrich the professional capacity of teachers. This view is in line with the study of Sutrisna, which emphasizes the importance of an integrative approach in the development of teacher education, namely combining local cultural wisdom with global competence to produce educators who are professional and authentic in their socio-cultural context (Sutrisna, 2020).

The results of field findings through interviews and observations show that there is an urgency to formulate a model for the development of the professionalism of Islamic teachers that is able to unite the two dimensions synergistically. This model must be designed in such a way that it not only responds to the demands of the globalization era, but also remains grounded in the local values that shape the identity and spirituality of educators. This approach is in line with the transformative learning theory put forward by Anna Cox, which emphasizes the importance of critical reflection and contextual learning in building adaptive, meaningful, and rooted competencies (Therapy et al., 2018). By internalizing local values as the foundation of ethics and culture, as well as mastering global skills as a tool to adapt in a dynamic environment, Islamic teachers will be better equipped to become resilient and visionary agents of change. This is an important foundation in creating a contextual, inclusive, and globally competitive Islamic education system.

The transformation of Islamic teacher education should not only focus on cognitive and technical aspects, but should also include affective and cultural dimensions. This is important so that global skills strengthening does not turn into a homogenization process that actually weakens local cultural identity. In line with the views of Sutrisna, the integration of local wisdom in the educational process is seen as the main foundation in shaping the character of teachers with integrity and social and cultural sensitivity (Sutrisna, 2020). Therefore, the development of global skills in Islamic teacher education must be placed within the framework of strong and contextual local values. With this approach, teachers are expected not only to become competent professionals, but also to become agents of change that are dignified and rooted in the cultural traditions of their communities.

However, limited human resources, digital infrastructure, and access to relevant professional training remain strategic challenges faced by many Islamic teacher education institutions. To overcome this obstacle, close synergy is needed between the government, higher education institutions, and local communities to create an educational ecosystem that supports the overall development of teacher professionalism. Policy support in the form of continuous professional development programs, the provision of adequate digital facilities, and a curriculum that is responsive to local and global dynamics are key elements in driving the success of this transformation. This recommendation is in line with the concept of continuous learning developed by Guzide Atalik, which emphasizes the importance of continuous learning to ensure teachers are able to adapt to the changing times effectively and sustainably (Atalik et al., 2025).

The transformation of Islamic teacher education through the strengthening of global skills is a necessity in responding to the demands of modernization and globalization of education. This need not only reflects the urgency of improving technical competence, but also demands a paradigm shift towards professionalism oriented towards digital literacy, cross-cultural communication, and critical thinking. Nevertheless, the success of this transformation is largely determined by the ability of stakeholders including governments, higher education institutions, educators, and local communities to build strategic collaborations, overcome infrastructure and resource limitations, and constructively integrate local values into educational practices.

Thus, the ideal Islamic teacher education model should not rely solely on the mastery of global skills, but must also be able to be firmly rooted in local cultural values and Islamic spirituality. This integrative approach will give birth to a teacher who is not only professional and adaptive to global dynamics, but also has a strong character, contextual, and is able to become an agent of social transformation that is relevant to the needs of their community. This kind of model is in line with the transformative learning framework of Anna Cox, which emphasizes the importance of critical reflection and contextual experiential learning in the process of developing authentic and meaningful competencies (Therapy et al., 2018).

CONCLUSION

This research emphasizes that the transformation of Islamic teacher education in the era of globalization requires an integrative approach, where local wisdom and global skills must be synergistically combined in all aspects of teacher education. Local values such as mutual cooperation, manners towards teachers, deliberation, and social concern have a significant contribution in shaping the character and professional ethics of prospective teachers. However, the absence of a formal structure that accommodates the internalization of these values in the curriculum results in a gap between value education and pedagogical practices that are contextual and culturally relevant.

Meanwhile, global skills such as digital literacy, cross-cultural communication, and technology-based collaboration have been recognized as important prerequisites in equipping teachers to be able to respond to the challenges of the increasingly dynamic and complex world of education. However, resistance to global skills development often arises due to approaches that are less contextual, not value-based, and tend to ignore the roots of local identity and Islamic spirituality. These findings show that the main problem lies not in the substance of global skills themselves, but in the approach to their implementation that is not aligned with local values.

Therefore, the transformation of Islamic teacher education in the present and future must be directed at the development of an educational model that holistically integrates local values as ethical and spiritual foundations, as well as global skills as modern pedagogical tools. The success of this model relies heavily on flexible and adaptive curriculum design, contextual reflection-based teacher training, and a learning evaluation system that assesses cognitive, affective, and psychomotor dimensions in a balanced manner. This approach not only aims to improve the quality of individual teachers, but also strengthens the strategic position of Islamic education in the global constellation of science and civilization.

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