

THE MODEL OF GLOCALIZATION OF ISLAMIC EDUCATION IN THE DIGITAL AGE: INTEGRATION OF LOCAL WISDOM, ISLAMIC CHARACTER, AND DIGITAL TRANSFORMATION AT UIN RADEN MAS SAID SURAKARTA

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Abstract

The current development of globalization and digitalization has changed the landscape of Islamic educational institutions, one of which is higher education, which is expected to provide an education system that is not only globally competitive but also strongly rooted in Islamic values and local culture. In this context, the concept of *glocalization* as a combination of global and local values has become a new paradigm for the development of contextual, adaptive, and character-based Islamic education. This study aims to examine how UIN Raden Mas Said Surakarta implements glocalization in the educational process, character building, and digital transformation. This study uses a qualitative approach with a case study design. Data were collected through interviews, observations, and documentation, then analyzed using thematic analysis through triangulation of sources and methods. The results show that glocalization can be implemented through the integration of Islamic and Javanese cultural values in various aspects: courses (*Islam and Javanese Culture*), student activities (*UKM Karawitan Wening Jati*), and community service programs (*KKN Tematik Berbasis Kearifan Lokal dan Moderasi Beragama*). This implementation not only preserves local wisdom but also instills Islamic character values through ethical, creative, and contributory digital literacy.

Keywords: *Localization; Islamic Education; Islamic Character; Digital Transformation; UIN Raden Mas Said Sarakarta*

INTRODUCTION

The current development of globalization and digitalization has created significant changes in all aspects of life, including in the field of education. One of them is higher education, where universities are faced with demands to improve academic quality, strengthen research, and expand international networks in order to be able to compete at the global level. This phenomenon has given rise to a new paradigm in the education management system, namely how higher education institutions can balance their global orientation with their local identity. The components of both pose serious challenges for educational institutions, especially in developing countries such as Indonesia, which have a wealth of culture and local wisdom that is vulnerable to being marginalized by the tide of globalization (Amalia et al., 2024:14).

In this context, the concept of *glocalization* was first introduced by Roland Robertson around 1977. He explained that glocalization is a simultaneous process of globalization and localization, in which global values are adapted to the local context (Isnaniah & Agustina, 2025). This idea is relevant to education because it bridges the need for global standards without sacrificing local cultural roots. Another study by

Giulianotti and Robertson (2007) expands on this concept by emphasizing the importance of cultural adaptation in the modernization process. In the field of education, glocalization is understood as a strategy to develop curricula, academic activities, and campus culture that are based on local wisdom but globally oriented.

In education, glocalization has a deeper meaning. Glocalization is not merely cultural adaptation, but also a process of integration between universal Islamic values, local wisdom, and digital innovation. Islamic education in the digital age is not enough to be only oriented towards mastery of technology, but must also build the character of students who are moral, moderate, and have a noble personality in accordance with Islamic teachings. This integration has given birth to what is called the model of globalization of Islamic education in the digital age, namely education that combines spiritual, cultural, and digital intelligence in a single framework for the formation of civilized human beings.

Previous studies have discussed the impact of globalization on higher education. Marginson (2010), explains that globalization brings opportunities for cross-border academic collaboration, but at the same time encourages the homogenization of educational values. Meanwhile, Altbach and Knight (2007) highlight the impact of globalization, which tends to standardize education systems based on Western models. In this context, various studies emphasize the importance of cultural resistance through a contextual approach so that education remains relevant to its social environment. However, most of these studies still focus on globalization and internationalization of education, rather than glocalization as an integrative concept. Based on these conditions, this study attempts to fill the gap by examining in depth the implementation of glocalization at UIN Raden Mas Said Surakarta as a case study of Islamic higher education. The main focus of this study is to understand how glocalization is operationalized in the context of education

UIN Raden Mas Said Surakarta is one of the Islamic universities that has attempted to apply the paradigm of glocalization in educational practice. The university's vision emphasizes the importance of integrating science, Islamic values, and Javanese cultural wisdom. Its implementation can be seen in several aspects, such as the existence of *Islamic and Javanese Culture* courses, the activities of the Karawitan *Wening Jati* student activity unit as a forum for the preservation of gamelan art, and community service programs through local wisdom-based community service programs. These practices show that globalization is not only a theoretical idea but also a real strategy in Islamic higher education.

First, the Islamic and Javanese Culture (IBJ) course provides an academic space for internalizing Islamic values through a cultural approach. Through this course, students are invited to understand how Islamic teachings interact harmoniously with Javanese culture, not in the form of theological compromise, but in the spirit of contextualizing universal Islamic values in Javanese society. Discussions about traditions such as *slametan*, *tembang macapat*, and *tepa selira* values show how Islam is able to coexist with local culture without losing its substance. This approach instills an awareness that Islam is *rahmatan lil 'alamin*, open to diversity, and able to adapt creatively to changing times.

Second, the Karawitan Wening Jati SME serves as a non-academic forum that strengthens the cultural dimension and character of students through traditional Javanese arts. Activities such as gamelan, *macapat*, and *pranatacara* practices not only serve to preserve culture, but also as a medium for Islamic character education. Values

such as discipline, togetherness, harmony, and patience contained in the philosophy of karawitan are in line with Islamic teachings about balance (*tawazun*) and beauty (*ihsan*). Thus, this student activity unit not only preserves cultural heritage but also serves as a means of shaping *the spiritual intelligence* and *cultural sensitivity* of UIN Raden Mas Said Surakarta students within a humanistic and moderate Islamic framework.

Third, the practice of glocalization is also manifested in the form of community service based on local wisdom and ethical digital literacy. This activity is a form of community service that integrates Islamic values, local culture, and digital skills. Students not only carry out social activities but also teach ethical and productive digital literacy, such as *tabayyun* (information verification) training, civilized social media management, and Islamic value-based digital marketing. In the Halal Product Assistance program, students help local MSME actors not only to obtain halal certification but also to market their products creatively through *e-commerce* based on Islamic business ethics. This effort demonstrates a digital transformation in which technology is used not only as an economic tool but also as a means of cultural da'wah and community empowerment.

These three forms of implementation show how UIN Raden Mas Said Surakarta is building a model of Islam education glocalization in the digital era. The integration of local wisdom, Islamic character, and digital transformation has resulted in an educational model that balances intellectual, spiritual, and social aspects. Students not only become academically excellent individuals, but also have character, culture, and responsible digital ethics.

Thus, this study aims to analyze and describe the model of glocalization in Islamic education in the digital era as applied at UIN Raden Mas Said Surakarta. This research is important to show that globalization-based Islamic education is not merely cultural preservation, but an innovative strategy in developing individuals who are adaptive to global changes without losing the roots of Islamic values and local wisdom. The results of this study are expected to provide conceptual and practical contributions to the development of competitive, moral, and civilized Islamic education in the digital era.

METHOD

This research uses a qualitative research type with a case study approach. This approach was chosen because case studies aim to deeply understand a phenomenon based on the characteristics or uniqueness found in the case being studied (Assyakurrohim et al., 2023). In this context, this study focuses on the implementation, challenges, and opportunities of glocalization at UIN Raden Mas Said Surakarta. The data sources in this study consist of primary and secondary data. Primary data was obtained through in-depth interviews, participatory observation, and direct documentation of activities that reflect the application of glocalization. Interviews were conducted with students and university administrators, while observations were made on relevant academic and non-academic activities. Secondary data was obtained from supporting documents such as university reports, curricula, activity archives, and literature related to the concept of glocalization.

All collected data were analyzed descriptively and qualitatively using thematic analysis methods. The analysis process was carried out in three stages, namely data reduction, data presentation, and conclusion drawing. Data reduction was carried out

to select and focus on relevant information, data presentation was used to organize findings into main themes, while conclusion drawing was carried out to interpret the meaning of the data obtained to explain the patterns of globalization implementation in Islamic higher education environments.

The validity of the research results was tested using the triangulation technique (Fikri, Murhayati, & Darmawan, 2025). Triangulation was carried out in three forms, namely source triangulation by comparing data from students, lecturers, and university administrators, and technique triangulation by comparing the results of interviews, observations, and documentat.

FINDINGS

Glocalization is a blend of globalization and localization that emerged at the end of the 20th century, specifically in the era of modern globalization. This concept arose as a response to the increasing interconnectedness of the world through various aspects such as trade, technology, and cultural exchange. This interconnectedness created a need to adapt global approaches to local contexts so as not to lose a nation's identity (Adabi, 2024) . In the context of education, glocalization emphasizes the importance of preserving and developing local elements, including *local assets, traditions, values, and beliefs*. These elements need to be revitalized as the foundation for educational progress in Indonesia, taking inspiration from Ki Hajar Dewantara's thoughts on education rooted in one's own culture (Muzakki, 2020) . Ki Hajar Dewantara emphasized that education must nurture the character and personality of students in accordance with the cultural values of the nation, not merely imitate the Western education system.

This thinking is in line with the spirit of glocalization, which rejects cultural homogenization due to globalization but still allows room for adaptation to beneficial global innovations. Thus, glocalization in education does not only mean the application of global standards at the local level, but also includes efforts to promote local values so that they can compete on a global scale. Glocalization-oriented education plays a role in shaping students with an international outlook without losing their cultural roots. Simply put, glocalization can be interpreted as an effort to "localize the global and globalize the local." This concept emerged as an alternative to internationalization programs, which are often criticized for eroding local products and identities due to the dominance of Western culture. Therefore, glocalization exists to balance openness to globalization and the preservation of local wisdom values.

One of the universities that implements this concept is UIN Raden Mas Said Surakarta. The Glocalization Program at UIN Raden Mas Said Surakarta aims to increase competitiveness and international reputation without abandoning local identity. The principle of "localizing the global and globalizing the local" is realized through various activities, such as improving the quality of education, conducting international standard research, and developing student competencies so that they are able to compete at the global level. The practical implementation of glocalization at UIN RMS Surakarta is evident in various programs, including Community Service Programs (KKN) based on local wisdom, the Karawitan Student Activity Unit (UKM), and the course on Islam and Javanese Culture, which reflect the integration of local values within a global context (UIN Surakarta, 2024)

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DISCUSSION

1. Implementation of Glocalization at UIN Raden Mas Said Surakarta

a. UKM Karawitan

The implementation of glocalization through the Karawitan Student Club at UIN Raden Mas Said Surakarta is a tangible manifestation of the campus's efforts to integrate Islamic values with local cultural wisdom. This club serves as a space for students to learn, create, and preserve Javanese culture within a moderate and open Islamic framework. Through traditional arts activities, the Karawitan Club only serves as a forum for cultural preservation, but also as a means of character education that instills the values of discipline, responsibility, cooperation, and appreciation for national cultural identity. Thus, the Karawitan Club reflects the practice of glocalization that connects local traditions with the global spirit of Islamic education.

The Karawitan Student Activity Unit has three main divisions that illustrate the concrete form of the principle of glocalization, namely *localizing the global and*

globalizing the local. The three divisions include the Karawitan Division, the Pranatacara Division, and the Sinden and Macapat Division. Each division has a different focus, but all three contribute to one major goal, namely to develop traditional Javanese arts as a means of strengthening Islamic values, humanism, and culture. Through this division, the Karawitan Student Activity Unit affirms its role as a student organization that not only channels artistic talent but also builds cultural and religious awareness at the same time.

The Karawitan Division focuses on learning, appreciating, and performing gamelan as the core of Javanese traditional arts. Practice activities are conducted in a structured manner under the guidance of professional trainers, including collaboration with art lecturers from ISI Surakarta such as Ki Tulus (Interview, Ririh: 2025). In this process, students not only learn to play gamelan instruments, but also understand the philosophy behind the harmony of the sounds produced, such as the values of balance, togetherness, and inner peace. This philosophy is closely related to Islamic teachings on social and spiritual harmony, so that karawitan art becomes a reflective medium for students to appreciate religious values through cultural expression. This is a form of real integration between formal education and the preservation of local culture in the academic space of Islamic campuses.

Furthermore, the Pranatacara Division has a strategic role in the preservation and ethics of the Javanese language. Through training to become *a master of ceremony* in Javanese, students are trained to master manners, etiquette, and the value of politeness in communication. This activity not only hones language skills but also strengthens linguistic identity amid the tide of globalization that increasingly threatens the existence of regional languages. From a glocalization perspective, pranatacara activities not only preserve language but also maintain the moral and social values contained within it. The Javanese language, which is full of nuances of politeness and social hierarchy, teaches students the importance of respect, ethics, and social sensitivity, values that are also upheld in Islamic teachings.

Meanwhile, the Sinden and Macapat Division focuses on developing traditional vocal arts that are rich in philosophical and spiritual meaning. Through regular training, members of the Macapat Division () are trained to sing Javanese songs such as *Dhandhanggula*, *Pangkur*, or *Kinanthi*, which contain moral messages and life wisdom. This division not only teaches vocal techniques but also fosters an appreciation for Islamic values that are in harmony with Javanese cultural teachings such as patience, sincerity, and compassion. In its development, some members have also created religious songs with a gamelan nuance, which are concrete examples of the creative process of glocalization, namely harmonizing universal Islamic messages with local cultural expression.

In terms of character building, UIN Raden Mas Said Surakarta emphasizes culture- and spirituality-based education through religious activities, student organizations, and arts units such as the Karawitan Student Activity Unit. These activities serve as a medium for internalizing Islamic moral values such as tolerance, social responsibility, love for the homeland, and respect for diversity. This is in line with the campus' vision as a center for developing *rahmatan lil 'alamin* character, which is rooted in local traditions but open to world civilization. Thus, UKM Karawitan not only shapes students' artistic competence but also strengthens their identity and Islamic character amid global dynamics.

In addition, in the field of digital transformation, UIN Raden Mas Said

Surakarta has developed various technological innovations that support the implementation of glocalization. Through the promotion of local culture via social media and its official YouTube channel, the campus strives to adapt to global developments without losing its local identity. The Karawitan Student Activity Unit also plays a role by documenting and publishing digital recordings of gamelan practice and performance activities. This effort is a form of digital cultural diplomacy that expands the reach of traditional art preservation to the global arena while introducing the character of Islam Nusantara in the digital world.

In its implementation, the Karawitan Student Activity Unit certainly faces a number of challenges, such as limited administrative experience in fund management, difficulties in mobilizing large gamelan instruments, and low participation of some members in routine activities. Post-activity evaluations also need to be strengthened so that the sustainability of the program can be measured. However, various great opportunities remain wide open. The campus's geographical location, which is close to the Surakarta Palace, provides potential for collaboration with local artists and cultural institutions. In addition, the support of the rectorate in the form of facilities, infrastructure, and funding is an important asset for the development of this club. The participation of the Karawitan Club in national events such as short film and monologue competitions at UIN Padang proves its capacity to bring the local culture of UIN Surakarta to the national and even international stage.

Thus, the Karawitan Student Activity Unit can be seen as a symbol of the successful implementation of glocalization in Islamic higher education. Through its various programs and innovations, this student activity unit not only strengthens the preservation of Javanese culture, but also instills contextual Islamic values and openness to diversity. The artistic activities carried out serve as a bridge between tradition and modernity, between Islamic spirituality and Javanese cultural expression. Through a balanced approach to glocalization between culture, character education, and digital transformation, UIN Raden Mas Said Surakarta has successfully established itself as a modern Islamic university that harmonizes local values, Islamic spirituality, and the demands of globalization.

2. Community Service Program Based on Local Wisdom at UIN Raden Mas Said Surakarta

One concrete example of the application of glocalization at UIN Raden Mas Said Surakarta can be seen through the Community Service Program (KKN). This program is not only a forum for students to serve the community, but also a means of integrating global Islamic values with the local culture that thrives within the community. The principle of "*think global, act local*" is truly realized here, as students learn to apply Islamic teachings and the knowledge they have learned on campus in accordance with the social and cultural conditions of the local community.

KKN at UIN Raden Mas Said Surakarta is carried out thematically based on local wisdom. This means that each group of students raises a service theme that is tailored to the needs of the community and the potential of the region. Some of the main themes are Religious Moderation, Child and Women-Friendly Villages, Stunting Prevention, and Halal Product Assistance. Through these themes, KKN activities not only disseminate knowledge but also strengthen the values of humanity, togetherness, and local culture that are characteristic of Indonesian society.

a) Instilling Islamic Character Values Through Ethical Digital Literacy

The theme of Religious Moderation in KKN activities teaches students to foster tolerance and respect for differences. In practice, students carry out activities such as interfaith dialogue, peaceful preaching training, and religious moderation literacy campaigns in schools and villages. These activities show that Islam can be understood in an open and friendly manner towards cultural diversity. Specifically in this digital era, the theme has been expanded to include the cultivation of ethical digital literacy, where students teach the importance of *tabayyun* (verification) of religious information and social media ethics to avoid the spread of hoaxes and extremism. This is a manifestation of the cultivation of moderate and responsible Islamic character in the digital space.

Meanwhile, the theme of Child and Women-Friendly Villages focuses on efforts to create a safe and supportive environment for children and women. Students conduct training on *parenting*, child skills assistance, and economic skills training for housewives through the KWT (Women Farmers Group) program. This activity demonstrates UIN's concern for social issues while strengthening the value of mutual cooperation, which is part of the local wisdom of the Javanese community.

For the theme of Stunting Prevention, students play an active role in providing education on nutrition, environmental hygiene, and the use of local food ingredients. This approach shows that modern knowledge about health can be applied in simple ways that are in line with the customs of the village community, so that the results are more easily accepted and sustainable. Digitalization was also applied through the creation of simple and easily accessible educational content via the village digital platform, ensuring that the information reached all segments of society efficiently.

b) Halal Product Assistance: Contributive Digital Literacy Application

The theme for Halal Product Assistance is to help small businesses develop products in accordance with halal principles. Students assist in the halal certification process, label design, and promotion through digital media. This digitization can be realized through contributive digital literacy, where students teach the community about *e-commerce* strategies, *digital marketing*, product photography, and *online* sales platform (*marketplace*) management. This is a tangible form of integration between Islamic economic values and the empowerment of local communities to be better prepared to compete in the global era, while instilling honesty and transparency in digital transactions. This is also a tangible form of integration between Islamic economic values and the empowerment of local communities to be better prepared to compete in the global era.

Through this community service program based on local wisdom, UIN Raden Mas Said Surakarta has successfully demonstrated how global Islamic values can be applied in a down-to-earth and contextual manner. Students not only learn to interact with the community but also understand how Islamic teachings can coexist harmoniously with local culture. Despite challenges such as time constraints, limited facilities, and uneven community participation, this program remains a crucial step toward creating a globally competitive campus without losing its cultural roots. Thus, the Community Service Program at UIN Raden Mas Said Surakarta is not merely a mandatory activity for students but also a concrete example of globalization, where knowledge, religion, and culture converge to build a civilized, inclusive, and progressive society.

3. Islam and Javanese Language Courses

The application of glocalization at UIN Raden Mas Said Surakarta can be seen in the implementation of the Islam and Javanese Culture course. This course serves as a forum for the integration of universal Islamic values with the local wisdom of the Javanese people. Through the Islam and Javanese Culture course, UIN Raden Mas Said Surakarta strives to develop Islamic education that not only emphasizes normative and textual aspects but is also able to adapt to social and cultural realities and developments in digital technology.

The glocalization approach makes Islamic education not only stop at teaching religious theory, but also become a space for dialogue between religion, culture, and modernity. In learning, students are invited to understand that Islam does not come to eliminate local culture, but to perfect it. This is reflected in the study of various cultural forms such as slametan, wayangan, and traditions of commemorating death that are internalized with Islamic values. Thus, Islam and Javanese culture are understood not as two conflicting things, but as complementary to each other to form a contextual Islamic identity.

In line with the demands of the digital age, UIN Raden Mas Said Surakarta integrates technology into the learning process. The Islam and Javanese Culture course is now taught using a Learning Management System (LMS), social media, and culture-based digital projects. Students are trained to analyze films, videos, or digital content that represent Islamic and Javanese cultural values, while also creating creative works such as short videos, podcasts, or infographics that highlight themes of religious moderation, tolerance, and the preservation of local wisdom.

This integration of culture and technology not only enriches learning methods but also shapes an inclusive, adaptive, and moderate Islamic character amid the global flow of information. Students are trained to have Islamic digital literacy, namely the ability to use media wisely, reject hoaxes, avoid hate speech, and make digital space a medium for preaching that spreads peace. Humanitarian values, justice, and balance are the main principles internalized in every learning activity.

Thus, the application of the glocalization model in Islamic education in the digital era at UIN Raden Mas Said Surakarta is clear evidence that global Islamic values can harmoniously blend with Javanese local wisdom and modern technological advances. UIN not only serves as an academic institution that produces Muslim intellectuals but also as a custodian of national culture and a driver of Islamic character that can adapt to changes in the times without losing its Islamic and national identity.

CONCLUSION

The application of glocalization at UIN Raden Mas Said Surakarta shows that Islamic education in the digital age can be developed harmoniously between global values, local wisdom, and technological advances. Glocalization in this context is not merely an adaptation to globalization, but an integrative strategy that balances spiritual, cultural, and digital dimensions to shape civilized individuals rooted in Islamic values and national culture. Through three main forms of implementation, namely the Karawitan Wening Jati Student Activity Unit, Community Service Program (KKN) based on local wisdom and ethical digital literacy, and Islamic and Javanese Culture Courses, UIN Raden Mas Said Surakarta has succeeded in presenting a contextual, moderate, and innovative education model.

The Karawitan Student Activity Unit serves as a medium for cultural preservation

and Islamic character education; Community Service Program is a means of applying knowledge, cultural da'wah, and technology-based community empowerment; while the Islamic Studies and Javanese Culture Course is an academic space for internalizing Islamic values through a cultural approach and digitalization of learning. These three forms demonstrate that glocalization is not merely a theory but has been effectively implemented within the Islamic higher education system.

Through this model, UIN Raden Mas Said Surakarta is able to: (1) Maintain local cultural identity amid globalization, (2) Instill moderate, humanistic, and inclusive Islamic values, (3) Improve students' ethical digital competence, (4) Realize globally competitive education without losing Islamic and Indonesian roots. Thus, the model of glocalization of Islamic education at UIN Raden Mas Said Surakarta is a concrete example that Islamic universities can become centers for the development of science, culture, and technology that complement each other. Glocalization is not only a bridge between globalization and localization, but also the foundation for the creation of Islamic education that is characterful, cultured, and civilized in the digital age.

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