

The Transformation of Islamic Educational Institutions in Indonesia: A Systematic Literature Review on Pesantren, Madrasah, and Islamic Full Day Schools

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Abstrac

This study examines the transformation of Islamic educational institutions in Indonesia including pesantren, madrasah, and integrated Islamic schools in responding to the dynamics of modernity and the globalization of education. The background of this research stems from the need to understand how Islamic educational institutions can adapt to the demands of the digital era without abandoning the Islamic values that form their fundamental identity. The main objective of this study is to analyze the forms, directions, and implications of institutional transformation within Indonesia's Islamic education through a qualitative, literature-based approach employing an integrative literature review strategy. Data were collected from various scholarly sources, including reputable journals, academic books, and relevant research reports, and were analyzed thematically and narratively. The findings reveal that the transformation of Islamic education occurs across three major dimensions: institutional, curricular, and ideological values. Pesantren are experiencing modernization in management and curriculum, madrasah emphasize the integration of religious and general sciences, while integrated Islamic schools represent a new, holistic, and adaptive model of Islamic education. Collectively, these institutions demonstrate a synergistic pattern in shaping a more inclusive and competitive national Islamic education system. Theoretically, this study contributes to strengthening the integrative paradigm between faith, knowledge, and practice, while practically providing a conceptual foundation for developing Islamic education policies and strategies that are relevant to the challenges of the modern era.

Keywords: Transformation of Islamic Education; Pesantren and Madrasah; Integration of Science and Religion

I. INTRODUCTION

Education is one of the fundamental instruments in shaping human civilization and determining the direction of a nation's progress. In the global context of the twenty-first century, social, economic, and technological dynamics demand an educational system that is adaptive and responsive to the changes of the times. Globalization and the advancement of digital technology have accelerated the flow of information and cross cultural interaction, prompting educational institutions across the world to compete in producing human resources who are not only intellectually capable but also possess strong character, competitiveness, and high moral integrity (Qowim et al., 2024). In Indonesia, Islamic educational institutions such as *pesantren*, *madrasah*, and modern Islamic schools have become essential entities in promoting education grounded in spiritual and moral values amid the growing demands of educational globalization (Lisdaleni et al., 2022; Sadali, 2020).

Nevertheless, a gap persists between the ideals of Islamic education and the institutional realities in practice. Rapid social transformation requires Islamic educational institutions not only to preserve Islamic values but also to adapt to modern educational systems. Numerous studies have shown that many *pesantren* and *madrasah* still face challenges in areas such as management, curriculum, and the quality of their graduates (Setyowati et al., 2024). Meanwhile, the emergence of Islamic full day schools in urban areas reflects efforts to adapt to the needs of modern society, yet has also invited criticism concerning the potential commercialization and exclusivity of Islamic education (Rahman et al., 2020). Therefore, the study of institutional transformation in Islamic education becomes relevant for understanding the direction of change and the challenges faced in the context of modernity.

Theoretically, educational transformation can be analyzed through various conceptual perspectives. The theory of social change views education as an agent of cultural and structural transformation (Mashuri et al., 2024), while Parsons' social system theory explains that educational institutions function to maintain social equilibrium through the adaptation and integration of new values (Aspan, 2021). In the context of Islamic education, the theory of knowledge faith integration serves as a central conceptual framework, emphasizing the importance of maintaining a balance between rational knowledge and spiritual values (Eka Rinor Maya, Arbi Yasin, 2025). This integrative approach provides the foundation for the modernization of Islamic education, ensuring its relevance in the digital era while remaining rooted in epistemological principles derived from revelation (*wahy*) and the scholarly tradition (*turāth al-'ulamā*) (Diana et al., 2024).

This study aims to analyze the forms and directions of institutional transformation in Islamic education in Indonesia, encompassing *pesantren*, *madrasah*, and Islamic full-day schools. Specifically, it seeks to address four main research questions: (1) What are the patterns of institutional transformation of Islamic education from *pesantren* to full-day schools? (2) How is curriculum innovation implemented to integrate religious and general sciences? (3) What are the social and ideological roles of Islamic educational institutions in modern society? and (4) What challenges and developmental directions lie ahead for Islamic educational institutions? This research employs a qualitative-descriptive approach using the library research method, examining scholarly sources, educational policies, and prior research findings to develop a comprehensive understanding (Fadli, 2021).

The novelty of this study lies in its effort to integrate the analysis of institutional transformation across the three forms of Islamic education *pesantren*, *madrasah*, and Islamic full day schools within a comparative and holistic framework. Most previous studies have examined these institutions separately, thus failing to provide a comprehensive picture of the broader transformation of Islamic education in Indonesia. Through this approach, this article seeks to make a scholarly contribution to the development of a theoretical model of institutional transformation in Islamic education that is adaptive to modernity while remaining grounded in authentic Islamic values. Practically, this study is expected to serve as a reference for policymakers and administrators of Islamic educational institutions in designing development strategies that are sustainable, inclusive, and rooted in high spiritual values.

II. Literature Review

The transformation of Islamic educational institutions in Indonesia is rooted in the fundamental concept of Islamic education as an integrative process between knowledge and spiritual values. Theoretically, the Islamic integrated knowledge theory serves as the main foundation for the development of *pesantren*, *madrasah*, and integrated Islamic schools. This theory emphasizes that Islamic education does not recognize a dichotomy between religious and general sciences but rather unites both within a holistic learning system (Ayu & Anwar, 2024). This concept originates from classical Islamic thought, such as that of al-Ghazali and Ibn Khaldun, who regarded knowledge as both a means of servitude to Allah and a tool for achieving social welfare. In the modern context, this integration serves as the philosophical basis for Islamic educational institutions in Indonesia to adapt to the challenges of globalization without losing their Islamic identity (Marwiji et al., 2024).

Previous studies have shown that *pesantren*, *madrasah*, and integrated Islamic schools have undergone a long process of transformation. Historically, *pesantren* represent the oldest educational institutions in the Indonesian archipelago, functioning as centers for religious and moral instruction among Muslim communities since the era of Islamic kingdoms (Ningsih et al., 2023). *Madrasah* later emerged as an adaptation of the colonial formal education system by integrating general and religious curricula (Asrori & Syauqi, 2020). Over the past two decades, Islamic full-day schools have appeared as a new model that combines intensive learning systems based on Islamic values and modern academic principles (Muhammad Tareh Aziz & Lestari Widodo, 2023). Recent research has also highlighted the role of management, curriculum, and teaching methods in optimizing the function of Islamic education within these three types of institutions (Istikomah & Haryanto, 2021).

Although the literature on Islamic education in Indonesia is extensive, a significant research gap remains in comprehensively understanding the integration and direction of institutional transformation. Most previous studies

have focused on only one type of institution either pesantren or madrasah without examining their interrelation within the broader ecosystem of national Islamic education (Ikhwan & Yuniana, 2022). Moreover, few studies have explored the impact of modernization on the identity, values, and philosophical orientation of Islamic education across different institutional types. Some studies also tend to remain descriptive rather than developing conceptual models that can explain sustainable institutional transformation patterns (Amiruddin, 2014).

This article seeks to address this gap by presenting an integrative analysis of the three forms of Islamic educational institutions in Indonesia pesantren, madrasah, and Islamic full day schools. This approach allows for comparative mapping of the forms, patterns, and directions of transformation within each institution, as well as an analysis of their social and theological implications. The scholarly contribution of this study lies in the development of a conceptual model of Islamic educational transformation grounded in integrative values that unite faith (iman), knowledge (‘ilm), and practice (‘amal). Thus, this article enriches the previously fragmented literature by offering a more holistic and contextual perspective (Al Mubarak et al., 2025).

Research trends over the past five years indicate a shift in both theoretical and methodological approaches in the study of Islamic education. Many contemporary studies employ multidisciplinary approaches, combining social, managerial, and theological perspectives to understand the dynamics of Islamic educational institutions (Achmad & Fitria, 2024). Additionally, qualitative literature-based approaches are increasingly used to explore cultural, value-based, and structural aspects of Islamic education, including issues of transformational leadership, managerial conflict, and public perceptions of Islamic educational institutions (Mashuri, 2020). Integrative and comparative approaches have begun to dominate recent research trends, offering a more comprehensive understanding of the phenomenon of educational transformation.

From the conceptual synthesis of the literature above, it can be concluded that the transformation of Islamic educational institutions in Indonesia results from a continuous dialectic between tradition and modernity. The integration of Islamic values and scientific knowledge serves as a common thread in every form of Islamic educational institution, while managerial and social dimensions remain the key variables sustaining their development. By adopting a qualitative literature-based approach, this article emphasizes that the transformation of Islamic education should not merely be understood as a structural change, but as an epistemological and cultural process that reaffirms the relevance of Islamic education in the global and digital era (Muhammad Hufron, 2022).

III. Research Methods

This study employs a qualitative, literature-based approach (*library research*) using an **integrative literature review** strategy. This approach was chosen to analyze the phenomenon of institutional transformation in Islamic education in Indonesia through an in-depth synthesis of theories and empirical findings from various scholarly sources. This method enables researchers to review, integrate, and analyze diverse perspectives from previous studies to build a comprehensive conceptual understanding. The integrative review approach is particularly suitable for studies on Islamic education, as it allows the combination of findings from various disciplines and institutional contexts into a single coherent conceptual framework (Yunitawati et al., 2025).

The data in this study consist of secondary sources in the form of scholarly literature relevant to the topic of Islamic education transformation. Data were collected from reputable national and international academic journals, scholarly books, conference proceedings, and research reports discussing the dynamics of *pesantren*, *madrasah*, and Islamic full-day schools. The literature reviewed includes empirical, conceptual, and policy oriented research published between 2018 and 2025 to ensure the study’s relevance to the context of contemporary Islamic education (Syamsuni HR et al., 2025).

Data collection was carried out through a systematic search procedure across academic databases such as Scopus, Google Scholar, DOAJ, and other open-access portals using the keywords “transformation of Islamic educational

institutions,” “pesantren,” “madrasah,” and “integrated Islamic schools.” This process followed the stages of a systematic literature search, including: (1) keyword identification, (2) initial screening based on titles and abstracts, (3) literature selection based on inclusion and exclusion criteria, and (4) documentation of search results in a literature matrix using Zotero for reference management and Mendeley for scholarly annotation.

The inclusion criteria for this study include: (1) literature discussing Islamic education in Indonesia with a focus on institutional, transformational, or modernization aspects; (2) articles written in either Indonesian or English; and (3) scholarly works published within the last five years that are accessible through open access. The exclusion criteria, on the other hand, include: (1) non academic popular articles such as media opinions; (2) studies focusing solely on theological aspects without institutional relevance; and (3) sources lacking scientific credibility, such as blogs or unverified documents.

The unit of analysis in this study comprises Islamic educational institutions, categorized into three main types: pesantren, madrasah, and Islamic full-day schools. These institutions are positioned as entities representing the dynamics of Indonesia’s Islamic education system in addressing the challenges of modernity and globalization (Musaddad, 2023). The analysis focuses on identifying the patterns, characteristics, and forms of institutional adaptation occurring in each of these institutions both in terms of management, curriculum, and internalized spiritual values.

Data analysis was conducted using thematic analysis and narrative synthesis, combining findings from various sources to identify key themes in the process of institutional transformation within Islamic education. The stages of analysis included: (1) data reduction by grouping findings according to thematic categories; (2) data display through a synthesis matrix that illustrates the relationships among institutional variables; and (3) conclusion drawing, which is both interpretive and conceptual (Odden et al., 2020). To ensure the validity of the findings, source triangulation and inter-researcher validation were conducted by cross-checking the consistency of findings from different studies (Susanto et al., 2023).

This method provides a systematic and valid framework for conceptually and empirically analyzing the transformation of Islamic educational institutions in Indonesia. It also enables the development of institutional analysis models that are contextual and applicable to current Islamic education policy.

IV. Research Results

The synthesis of fifteen scholarly publications on the transformation of Islamic educational institutions in Indonesia reveals distinct patterns and characteristics that can be categorized into four main themes: (1) patterns of institutional transformation, (2) curriculum innovation and knowledge integration, (3) the social and ideological roles of Islamic educational institutions, and (4) challenges and future directions of development. This analysis demonstrates that *pesantren*, *madrasah*, and Integrated Islamic Schools (*Sekolah Islam Terpadu*) function as complementary educational entities within the national Islamic education system.

First Theme:

Patterns of Institutional Transformation. Studies indicate that the transformation of Islamic education occurs in three main dimensions: institutional, systemic, and cultural. *Pesantren* have evolved from traditional institutions centered on classical Islamic texts (*kitab kuning*) into entities oriented toward managerial modernity while preserving their spiritual traditions (Handayani & Khorri, 2025). *Madrasah* have undergone a status change to become formal institutions within the national education system, consistent with the 1989 educational policy that emphasized strengthening both general and religious curricula (Hasibuan, 2013). Meanwhile, integrated Islamic schools have emerged as a contemporary model that bridges Islamic values with modern educational standards (Marhamah & Abdullah, 2020).

Second Theme:

Curriculum Innovation and Knowledge Integration. Most studies highlight the emergence of a paradigm integrating scientific knowledge with Islamic values. This integration model is reflected in the implementation of

curricula that combine religious and general subjects while embedding *tawhid* (the oneness of God) as a central value throughout the learning process (Wahyuni, 2020). Other research identifies three integrative approaches applied in *madrasah* and *pesantren*: the *Integrated Science Model*, *Integrated Management Model*, and *Streaming Institutional Model* (Makruf et al., 2022). In the linguistic context, *pesantren* and *madrasah* significantly contribute to the preservation and development of the Arabic language as an integral component of Islamic education. These three approaches demonstrate that integrating knowledge and management not only enhances academic quality but also strengthens students' religious identity and character, thereby supporting the vision of holistic Islamic education institutions (Muhlisin & Syaifuddin, 2020).

Third Theme:

The Social and Ideological Roles of Islamic Educational Institutions. The findings reveal that Islamic educational institutions serve not only as centers for the transmission of knowledge but also as agents of social change and nation-building. *Pesantren* and *madrasah* play vital roles in character education, fostering independence, and cultivating social responsibility within communities (Asrori & Syaui, 2020). Integrated Islamic Schools (SIT) have successfully responded to the needs of urban Muslim communities for modern and adaptive Islamic education by offering a full-day curriculum that integrates religious and general subjects. This model aligns with the pace of urban life while fulfilling the sociological expectations of Muslim families in major cities (Amrullah, 2015). The reform movement in Islamic education pioneered by organizations such as *Muhammadiyah* reflects a systematic effort to harmonize Islamic values with the demands of modernity through a progressive socio religious framework, wherein modernist and progressive scholars act as agents of change who interpret Islamic teachings contextually to address contemporary challenges (Yaqin, 2023).

Fourth Theme:

Challenges and Future Directions. The literature shows that Islamic education particularly within *madrasah* and *pesantren* faces three major challenges: the quality of human resources, curriculum relevance, and adaptability to globalization. These challenges require institutions to balance traditional Islamic values with twenty first century competencies. In this regard, Sumadi (2022) emphasizes the importance of curriculum transformation and technological integration to produce globally competent citizens grounded in Islamic knowledge (Sumadi, 2022). Several studies also highlight the need for institutional standardization and managerial innovation to enable *pesantren* to compete effectively with public educational institutions (Tobroni & Firmansyah, 2022). At the policy level, reforming the Islamic education system to make it more adaptive an idea advanced by Azyumardi Azra remains crucial for integrating elements of Islam, science, and Indonesian national identity (Novitasari et al., 2020).

In addition to these four major themes, the analysis also identifies methodological patterns in research on Islamic education in Indonesia. Most studies employ a descriptive qualitative approach using *library research* and historical-comparative methods (Husna & Thohir, 2020). Recent trends reveal a growing tendency toward interdisciplinary approaches, combining historical, social, and policy perspectives to understand institutional transformation comprehensively (Tsaniyatus Sa'diyah, 2022). Some studies also indicate a paradigm shift from mere knowledge transmission toward educational innovation rooted in national culture and character (Herdiana et al., 2021).

Overall, this literature review illustrates that the transformation of Islamic educational institutions in Indonesia unfolds dynamically, multidimensionally, and across overlapping historical, cultural, and structural dimensions affirming their strategic position as a principal pillar in shaping a national education system grounded in Islamic identity and values.

Discussion

The findings of this study indicate that the transformation of Islamic educational institutions in Indonesia reflects systematic efforts to integrate Islamic values with modern scientific knowledge across various institutional contexts namely *pesantren*, *madrasah*, and integrated Islamic schools (Handayani & Khori, 2025; Hasibuan, 2013; Marhamah & Abdullah, 2020). These findings align with the purpose of this study, which seeks to examine the patterns of institutional transformation in Islamic education that are adaptive to social, cultural, and technological developments and relevant to the research problem concerning how Islamic educational institutions construct integrative and contextual educational models (Makruf et al., 2022; Wahyuni, 2020).

The interpretation of these findings suggests that the transformation process of Islamic education in Indonesia can be understood within the framework of the integration theory of Islamic modern epistemology. As articulated by Syed Muhammad Naquib al-Attas in his concept of *ta'dib*, education should emphasize the unity of knowledge ('ilm), action ('amal), and adab (ethics and civility). This perspective affirms that authentic Islamic education must cultivate morally refined and knowledgeable individuals rather than merely intellectually competent ones (Muhlisin & Syaifuddin, 2020). Furthermore, Azyumardi Azra's idea of educational reform also provides a significant foundation, proposing an education system that harmoniously integrates elements of Islam, science, and Indonesian identity (Novitasari et al., 2020).

When compared with previous studies, this research reinforces the finding that the modernization of pesantren and madrasah does not entail abandoning their traditional roots but rather creating an epistemological synthesis between religious and general sciences (Handayani & Khorri, 2025; Makruf et al., 2022). For example, in modern pesantren such as Mambaus Sholihin in Gresik, the salaf (traditional) and modern education systems are integrated to produce students (*santri*) who are both academically competent and morally upright (Asrori & Syaqui, 2020). Meanwhile, madrasah and integrated Islamic schools strengthen this integration through curricula that combine tawhid-based values with scientific approaches, as reflected in the 2013 Curriculum and the Merdeka Curriculum (Amrullah, 2015).

However, not all forms of integration proceed without challenges. Several studies reveal cultural and institutional resistance to adopting integrative education models, particularly among institutions that continue to uphold a dichotomous paradigm between religious and general sciences (Tobroni & Firmansyah, 2022). The study of integrated dayah in Aceh, for instance, shows that curriculum transformation is not merely a technical adaptation but an epistemological transformation that requires a paradigm shift in both scientific and institutional perspectives (Sumadi, 2022). Meanwhile, the Salafi-based Islamic education movement in Indonesia demonstrates a distinct direction of transformation by emphasizing the "purification of Islam" in education a process that, although ideological, enriches the diversity of Islamic institutional models in Indonesia (Yaqin, 2023).

In terms of scientific contribution, this study provides new insights showing that Islamic education in Indonesia has shifted from a transmission of knowledge paradigm toward a transformation of values paradigm (Herdiana et al., 2021). The synergy between pesantren and madrasah has fostered an institutional model that is not only effective in cognitive development but also productive in shaping character and social values (Asrori & Syaqui, 2020). In the context of integrated Islamic schools, the contribution of the Jaringan Sekolah Islam Terpadu (JSIT) has been significant in producing educated Muslim generations who maintain a balance between intellectual, emotional, and spiritual intelligence (Amrullah, 2015).

The main limitation of this study lies in its library-based nature, which does not include field-based empirical validation of the effectiveness of the integration models discussed (Husna & Thohir, 2020). Another limitation concerns the imbalance in publication data between pesantren and integrated Islamic schools, with studies on pesantren being more dominant. Nevertheless, this literature synthesis successfully outlines the epistemological evolution of Islamic education in Indonesia conceptually and theoretically (Tsaniyatun Sa'diyah, 2022).

Based on the findings and analysis, the implications of this research emphasize the need for Islamic education policies that promote cross-institutional collaboration and enhance teachers' competencies in integrating science and religion (Sumadi, 2022; Tobroni & Firmansyah, 2022). Furthermore, future research is recommended to explore practical models for implementing STEAM Islamic integration that bridges the epistemology of religion and science within the institutional context of Islamic education in Indonesia (Muhlisin & Syaifuddin, 2020).

Conclusion

This study concludes that the transformation of Islamic educational institutions in Indonesia including pesantren, madrasah, and integrated Islamic schools is a dynamic process that reinforces integrative efforts among Islamic, scientific, and national values. Through a synthesis of the literature, it was found that all types of Islamic educational institutions have sought to reconstruct their systems and curricula to become more adaptive to the developments of the times while maintaining their spiritual identity. This transformation is evident in the strengthening of institutional management, curriculum innovation based on the integration of science and religion, and alignment with the challenges of educational globalization. These efforts indicate that Islamic education in Indonesia no longer functions merely as a vehicle for the transmission of religious knowledge, but as an instrument for the formation of civilization rooted in the values of tawhid (the oneness of God) and humanity.

The theoretical contribution of this study lies in reinforcing an epistemological paradigm of Islamic education that is both integrative and contextual, linking the values of the classical Islamic intellectual tradition with the principles of modernity. Practically, this research provides a conceptual foundation for developing a more holistic and inclusive national Islamic education policy positioning Islamic educational institutions as centers of social and moral innovation for the nation. The synergistic model among pesantren, madrasah, and integrated Islamic schools also offers a new direction for strengthening teacher competencies, reformulating curricula, and improving institutional management with an orientation toward quality, character, and global relevance.

As an implication, future research is encouraged to broaden its scope through empirical studies that assess the effectiveness of implementing the integration of knowledge and Islamic values across various institutional contexts. Education practitioners and policymakers are expected to utilize the findings of this study as a strategic reference in designing an Islamic education system that is not only adaptive to the changing times but also steadfast in upholding the nation's spiritual and moral values. This integrative Islamic education model holds great potential as a foundation for nurturing a generation that is knowledgeable, possesses strong character, and is globally competitive.

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