



Genealogy and Transformation of Islamic Educational Institutions from Classical to Contemporary Periods

Herina Yanti¹, Junaidi¹, Nasbin Panyahatan²

¹Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

²STAI YDI Lubuk Sikaping Pasaman Sumatera Barat, Indonesia

✉ herinayanti@stai-ydi.ac.id*

Abstract

This article analyzes the genealogy of Islamic Education institutions in Indonesia to examine their historical dynamics and transformation issues within political, social, and educational contexts. The study is motivated by a gap in the existing literature, which tends to be descriptive and insufficiently addresses power relations in the institutionalization process of Islamic education. This research employs a qualitative research design using a content analysis approach, combined with historical-critical analysis and social hermeneutics. The data sources include historical records, policy documents, and academic literature related to the development of Islamic education institutions from the pre-colonial period to the contemporary era. The findings indicate that the institutionalization of Islamic education has unfolded in a non-linear and dialectical process between Islamic educational traditions (*ribath*, *halaqah*, and *pesantren*) and state intervention through madrasah formation and integration into the formal education system. This process is shaped by power relations among religious authorities, the state, and global modernization forces. The study reveals an epistemological tension in the institutionalization of Islamic education, particularly between the authenticity of Islamic values, state agendas, and market-driven educational demands. This study emphasizes the need for a genealogical reconstruction to reformulate the direction of Islamic education development in Indonesia in a more critical, contextual, and adaptive manner toward contemporary social changes.

Article Information:

Received February 10, 2026

Revised March 18, 2026

Accepted April 10, 2026

Keywords: *Islamic education genealogy, institutional transformation, historical-critical analysis, social hermeneutics*

INTRODUCTION

The institutionalization of Islamic Religious Education in Indonesia represents one of the most complex and multilayered phenomena in the history of Islamic civilization in the Indonesian archipelago (Hafizah et al., 2025). This complexity arises from the fact that Islamic Religious Education institutions have never developed within a singular historical trajectory, but rather within a dialectical matrix shaped by the intersection of theological, sociological, political, and cultural forces (Aryasahab, 2023; Hanipudin, 2019; Lubis & Nasution, 2021). Accordingly, the

How to cite:

Yanti, H., Junaidi, J., Panyahatan, N. (2026). Genealogy and Transformation of Islamic Educational Institutions from Classical to Contemporary Periods. *Ahlussunnah: Journal of Islamic Education*, 5(1), 386-396.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

genealogy of Islamic Religious Education institutions cannot be adequately understood through a teleological or linear historical narrative, but requires a critical diachronic approach capable of uncovering the layered discursive formations that construct and govern contemporary institutional practices.

A central issue emerges from this complexity: to what extent has the transformation of Islamic Religious Education institutions been an organic response to socio-religious needs, and to what extent has it been shaped by external hegemonic forces? Muhaimin (2005), in *The Reconstruction of Islamic Education*, argues that Islamic education in Indonesia has undergone a process of “unconscious Westernization,” in which Western epistemological frameworks are adopted without sufficient critical mediation. This proposition raises a fundamental question regarding the historical and epistemological legitimacy of current configurations of Islamic educational institutions.

Existing scholarship has provided important but predominantly descriptive contributions. Steenbrink and Karel (1994), in *Pesantren, Madrasah, Sekolah: Islamic Education in the Modern Era*, offer a comprehensive account of the developmental trajectory of Islamic educational institutions in Indonesia. Similarly, Azyumardi Azra (2004), in *The Network of Ulama in the Middle East and the Indonesian Archipelago in the 17th and 18th Centuries*, highlights the transnational dimensions of Islamic scholarly networks that shaped educational traditions in the archipelago. However, these studies largely remain within descriptive-narrative frameworks and do not sufficiently interrogate the ideological and power-laden dimensions embedded within institutional transformations.

This study is theoretically grounded in Michel Foucault’s genealogical framework, which emphasizes discontinuities, ruptures, and power relations embedded within historical formations. Genealogy, in this sense, does not seek linear origins but instead reveals how institutional truths are produced and stabilized through shifting regimes of knowledge and power. Within the context of Indonesian Islamic education, this approach enables a critical reading of Islamic Religious Education institutions as sites where epistemological authority, religious legitimacy, and state power intersect and continuously reconfigure one another.

Building on this framework, this article examines the transformation of Islamic Religious Education institutions as a site of contestation in which religious, colonial, nationalist, and capitalist forces negotiate and restructure educational forms. The study reconstructs the genealogical trajectory of Islamic Religious Education in Indonesia across five historical phases: the pre-colonial, colonial, post-independence, New Order, and reform periods. In doing so, it moves beyond descriptive historiography toward a critical-interpretive analysis of power relations in Islamic educational institutionalization, offering a more nuanced understanding of how contemporary institutional identities are historically produced and contested.

METHODS

This study employs a qualitative research design using a content analysis approach with a historical-critical perspective. The data consist of primary and secondary sources. Primary sources include colonial education policy documents, archives of the Ministry of Religious Affairs, and classical texts related to the Islamic scholarly tradition in the Indonesian archipelago. Secondary sources comprise relevant academic literature, peer-reviewed journal articles, and scholarly monographs that discuss the development of Islamic educational institutions (Assarroudi et al., 2018; Hamzah et al., 2025; Markhmadova et al., 2025; Neuendorf, 2019).

Data analysis is conducted through three interrelated stages. First, chronological reconstruction is used to establish periodization and map the development of Islamic educational institutions across historical phases. Second,

content analysis is applied to identify discursive formations, institutional patterns, and power–knowledge relations embedded within each period. Third, historical-critical interpretation is employed to examine inconsistencies, tensions, and implications arising from the transformation of institutional structures (Engkizar et al., 2025; Engkizar et al., 2026; Putri et al., 2025; Rambe et al., 2025).

The analytical framework is informed by Foucauldian genealogy as adapted in Islamic epistemological discourse (Faruqi, 1982), theories of Islamic educational modernization (Makdisi, 1981; Nakosteen, 1964), and Bourdieu’s sociology of education, particularly the concept of social reproduction within educational institutions.

RESULT AND DISCUSSION

Organic Foundations: Pre-Colonial Islamic Educational Institutions (7th–16th Centuries)

The study of pre-colonial Islamic educational institutions in the Indonesian archipelago cannot be separated from an understanding of the historical process through which Islam established its intellectual traditions in the region. Scholars such as Azra (2004) and Riddell (2001) agree that the Islamization of the Indonesian archipelago occurred through a long and multidimensional process involving trade networks, diplomacy, and gradual knowledge transmission. In this context, Islamic educational institutions did not emerge as separate entities, but developed organically within the evolving Muslim community.

In the early phase (7th–12th centuries), religious knowledge was transmitted through halaqah (study circles) centered on individual scholars. This form of transmission has a clear genealogical link to the ribath and zawiyah traditions in the Middle Eastern Islamic world, which functioned as spaces for both intellectual and spiritual development (Nakosteen, 1964). Makdisi (1981), in *The Rise of Colleges*, explains that the mosque–halaqah institution represents one of the most authentic forms of classical Islamic education, integrating spiritual, intellectual, and social dimensions into a unified learning structure.

During the 13th–15th centuries, the strengthening of Islamic kingdoms such as Samudra Pasai, Malacca, and Demak contributed to a clearer institutional differentiation in Islamic education. Azra (2004) documents the emergence of transnational scholarly networks linking the Indonesian archipelago with Mecca, Medina, Egypt, and Gujarat, forming what he terms a “transnational intellectual network” that became the backbone of Islamic knowledge transmission in Southeast Asia. This network functioned not only as a channel of knowledge transfer but also as a mechanism for legitimizing religious authority and establishing Islamic orthodoxy in the region.

The pesantren, as Indonesia’s most distinctive educational institution, began to take shape during this period, although its genealogical origins remain debated. Steenbrink and Karel (1994) present two main perspectives: first, that pesantren represents a continuation of pre-Islamic Hindu–Buddhist educational traditions (asrama and mandala); second, that it derives directly from Middle Eastern Islamic educational models. Van Bruinessen (1995) offers a mediating perspective, arguing that pesantren is a creative synthesis of local traditions and Islamic influences, resulting in an indigenized and adaptive institutional form.

Regardless of this genealogical debate, by the 16th century the pesantren had developed into a relatively established educational institution characterized by the central authority of the kyai, the residential system of santri, the use of classical Islamic texts (yellow books), and pedagogical methods such as bandongan and sorogan. Dhofier (1982) shows that this structure is not merely organizational, but reflects an epistemological system based on hierarchical and sacred teacher–student

relations.

From a historical-critical perspective, the pre-colonial phase may be interpreted as a formative period in which Islamic educational institutions developed relatively organically in accordance with the internal needs of the Muslim community. However, this interpretation should not obscure the presence of power relations, as patron–client relationships between pesantren and Islamic sultanates, as well as financial dependence on aristocratic and merchant elites, also shaped and constrained educational agendas (Nakosteen, 1964; Tibawi, 1972).

Bifurcation Point: Islamic Education Institutions Under Colonial Pressure (1800–1942)

The increasing penetration of Dutch colonialism since the early nineteenth century marked a major bifurcation point in the history of Islamic Religious Education institutions in Indonesia. Colonial policies systematically dichotomized religious and general education while restricting the scope of Islamic educational institutions, forcing them to redefine their identity and strategies in response to modernity introduced through colonial structures.

Steenbrink and Karel (1994) detail how the Dutch colonial government implemented policies that directly affected Islamic educational institutions. The 1905 Teacher Ordinance (revised in 1925) required religious teachers to obtain official licenses from the colonial administration, a regulation that functioned not only as administrative control but also as an ideological instrument. This policy was partly a response to the involvement of pesantren in anti-colonial resistance movements such as the Diponegoro War (1825–1830) and resistance movements in Aceh.

Snouck Hurgronje, as advisor on native affairs and a leading orientalist, formulated what became known as Dutch “Islamic policy.” He distinguished between Islam as a personal religious practice, which could be tolerated, and Islam as a political and educational force, which had to be controlled and transformed (Benda, 1958). His association strategy aimed to produce an educated Muslim elite with a Western orientation while maintaining Islam as a non-political cultural identity.

Amid this colonial pressure, Azra (2004) identifies what he calls a “reform response,” namely the emergence of Islamic educational movements that sought to modernize Islamic institutions without abandoning their religious foundations. Muhammadiyah, founded in 1912, introduced modern schooling systems with structured classrooms, desks, and an integrated curriculum. Meanwhile, Nahdlatul Ulama, established in 1926, tended to preserve traditional pesantren structures while strengthening institutional consolidation.

It was in this context that madrasah emerged as a modern Islamic educational institution in Indonesia. Unlike pesantren, which developed organically from below, madrasah represented a planned response to modernity, aiming to integrate religious and general knowledge within a formal institutional framework. However, as noted by Steenbrink and Karel (1994), this transformation contained inherent contradictions: while madrasah sought to preserve Islamic educational substance, it simultaneously adopted colonial methodologies and curricula that introduced epistemological paradigms not fully aligned with the Islamic worldview.

Historical critique of this period reveals a fundamental paradox: in resisting colonial domination, Islamic educational institutions inadvertently adopted modern Western organizational principles. Hierarchization, standardization, and bureaucratization embedded in the madrasah system constitute what Muhaimin (2005) terms “unwitting Westernization,” a process in which instrumental values of Western modernity were absorbed without sufficient epistemological critique.

Momentum of Reconstruction: Islamic Education Institutions in the Independence Era (1945–1965)

The proclamation of Indonesian independence on 17 August 1945 marked a

new phase in the institutional history of Islamic Education institutions. Independence not only signified liberation from colonial rule but also introduced new challenges for Islamic education: how to position itself within the emerging nation-state framework, which was ideologically based on Pancasila rather than Islam.

During the period 1945–1949, debates concerning the relationship between Islamic education and the national education system intensified. The struggle of Islamic groups within the Investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI) to establish Islam as the foundation of the state culminated in a political compromise in the form of the Jakarta Charter. Although the clause on Islamic law for adherents was later removed, efforts to ensure Islamic representation within the national education system continued (Azra, 1999).

A key institutional development during this period was the establishment of the Ministry of Religious Affairs on 3 January 1946 and the issuance of a Joint Decree between the Minister of Religious Affairs and the Minister of Education, which granted official recognition to madrasas as part of the national education system. While this policy appeared progressive, it also contained ambivalence: it provided state legitimacy to Islamic education institutions while simultaneously integrating them into a bureaucratic state structure with its own political agenda (Muhaimin, 2005).

During the Old Order under Sukarno, education was positioned within a nation-building framework oriented toward secular nationalism. Islamic education institutions were encouraged to contribute to national integration, while their transnational and universal Islamic dimensions were increasingly marginalized. Azra (2004) notes that this period marked a process of “nationalization” of Islamic identity in Indonesia, which gradually reduced the cosmopolitan and transnational character that had previously defined Islamic educational networks.

The ideological contestation between Islamic, nationalist, and communist groups in the 1950s further shaped educational policy. This struggle culminated in various regulatory frameworks reflecting competing ideological interests, including the 1950 Education Law, which implicitly subordinated religious education to general education. The delayed enactment of a comprehensive National Education System Law until 1989 reflects the persistence of ideological tensions in the formulation of education policy.

Co-optation and Consolidation: Islamic Education Institutions in the New Order Era (1966–1998)

The New Order era under Suharto represented a paradoxical phase in the institutional history of Islamic Education. On one hand, the state demonstrated significant commitment to the development of Islamic education through policies such as the 1975 Joint Ministerial Decree integrating madrasas into the national education system, the expansion of State Islamic Institutes, and the enactment of Law Number 2 of 1989 on the National Education System. On the other hand, these policies were accompanied by systematic co-optation and state control.

Muhaimin (2005) critically examines the 1975 Joint Ministerial Decree, highlighting its dual impact. While it elevated the formal status of madrasas and expanded access for graduates, it also required madrasas to allocate 70% of instructional time to general subjects and only 30% to religious studies. This restructuring contributed to what he describes as a gradual weakening of the religious identity of madrasas, which increasingly resembled general schools with additional religious instruction rather than autonomous Islamic educational institutions.

At the macro-political level, the New Order implemented a systematic depoliticization of Islam. The imposition of Pancasila as the sole ideological foundation in 1985 required all social and educational organizations, including

Islamic education institutions, to adopt it as their basic principle. According to Effendy (2003), this policy formed part of a broader strategy to neutralize political Islam and transform it into a controlled cultural expression.

Despite these constraints, the period also witnessed significant intellectual development within Islamic education. The expansion of Institut Agama Islam Negeri (IAIN), many of which later became Universitas Islam Negeri (UIN), played a central role in producing a new generation of Muslim intellectuals engaged in the Islamization of knowledge and contextual Islamic thought (Azra, 1999). This intellectual transformation contributed to the emergence of progressive Islamic discourse in Indonesia.

From Bourdieu's (1990) perspective, state policies toward Islamic education institutions can be interpreted as an attempt to control educational capital. By integrating madrasas into the national system, the state reconfigured symbolic capital derived from religious authority into regulated educational capital under state control. This process illustrates what Muhaimin (2005) describes as the persistent tension between autonomy and dependency within Islamic education institutions.

Turbulence and the Search for Identity: Islamic Education Institutions in the Reform and Contemporary Eras (1998–Present)

The 1998 Reform era marked the end of New Order hegemony and opened greater space for civil society, including Islamic education institutions. Decentralization policies through regional autonomy laws provided local governments with greater authority to develop education systems aligned with regional needs. Law Number 20 of 2003 on the National Education System explicitly recognizes religious education as both a right of students and an obligation of the state, significantly expanding the institutional space for Islamic education (Apris et al., 2025; Drammeh, 2022; Lubis & Nasution, 2021).

However, increased freedom also generated new challenges. First, the emergence of radical Islamic movements utilizing democratic freedoms to disseminate exclusive interpretations of Islam has raised concerns about ideological infiltration in educational institutions. Studies by the Wahid Institute (2009) indicate the spread of radical ideologies through curricula and teacher networks, posing challenges to the moderate character of Indonesian Islamic education.

Second, globalization and the commercialization of education have introduced market-oriented dynamics into Islamic education. The growth of integrated Islamic schools (SDIT, SMPIT, SMAIT), which combine Islamic curricula with modern pedagogical models and premium facilities, reflects institutional vitality but also raises concerns regarding commodification and social stratification within Islamic education (Lukens-Bull, 2005).

Third, the digital transformation and the Industrial Revolution 4.0 present epistemological challenges for Islamic education institutions. The traditional transmission-based model of Islamic knowledge, grounded in direct teacher–student relationships, faces increasing pressure from digital, decentralized, and non-linear learning systems. Islamic education institutions are still in the process of adapting to these changes (Zuhdi, 2018).

Within this context, Muhaimin (2005) proposes a reconstruction of Islamic education that integrates a fundamental rethinking of educational objectives, curriculum, and methodology based on Islamic epistemological principles. He emphasizes that reform must begin at the ontological level, addressing conceptions of knowledge, humanity, and educational purpose before moving to methodological and institutional reform. This view aligns with Ismail Raji al-Faruqi's framework of the Islamization of knowledge, which underscores the necessity of epistemological reconstruction as a foundation for meaningful educational transformation.

Historical Criticism: Problems of Islamic Education Institutional Identity

Based on the genealogical analysis above, at least five structural problems in the institutional identity of Islamic education in Indonesia can be identified as persistent and ongoing challenges.

First, the dichotomy between religious and general knowledge. The epistemological division between *'ulum al-din* and *'ulum al-'aqliyyah* or *'ulum al-dunyawiyyah*, rooted in the historical development of Islamic education and further reinforced during the colonial period, remains one of the most persistent structural issues. Various integration efforts ranging from al-Faruqi's Islamization of knowledge, the "twin towers" model in Islamic universities, to integrated curriculum approaches have not fully resolved this dichotomy at a fundamental epistemological level (Makdisi, 1981; Muhaimin, 2005).

Second, the tension between institutional autonomy and state dependency. Historically, Islamic education institutions in Indonesia have developed within a continuous tension between maintaining religious and institutional autonomy and depending on the state for financial and regulatory support. This structural tension cannot be resolved solely through policy reform, but requires a deeper reconfiguration of the relationship between the state, Islamic civil society, and educational institutions.

Third, the crisis of pedagogical relevance. Empirical studies indicate that many Islamic education institutions continue to rely on instructional models that prioritize memorization and information transfer rather than value internalization and critical engagement. Even traditional pesantren pedagogies such as *bandongan*, *sorogan*, *mudzakarah*, and *musyawarah* face challenges in adapting to the learning patterns of the digital generation (Zuhdi, 2018; Nata, 2012).

Fourth, the issue of teacher qualifications and professionalism. A persistent structural weakness lies in the gap between expected and actual competencies of Islamic education teachers, particularly at primary and secondary levels. Nata (2012) shows that many teachers still face limitations not only in advanced mastery of religious content but also in pedagogical competencies required to integrate Islamic values effectively into learning processes (Defriyanto et al., 2026; Engkizar et al., 2026; Masani & Fabanjo, 2026).

Fifth, institutional fragmentation. Islamic education institutions in Indonesia remain institutionally fragmented across multiple administrative authorities: pesantren and madrasah under the Ministry of Religious Affairs, religious education in public schools under the Ministry of Education, and various private Islamic institutions managed by foundations with diverse orientations. This fragmentation generates bureaucratic inefficiencies and weakens the coherence of national Islamic education policy (Suparta, 2009).

Genealogical Reconstruction: Towards Transformative Islamic Education

Based on the historical critique above, the genealogical reconstruction of Islamic education institutions yields several foundational propositions for a more transformative educational framework.

First, revitalization of the authentic Islamic scholarly tradition. The genealogy of Islamic education institutions demonstrates that their historical strength lies in the integration of spiritual formation, intellectual development, and social engagement, as seen in early *balaqah* traditions and classical pesantren systems. Reconstruction should not romanticize the past but reinterpret this tradition as a living epistemic resource for contemporary institutional development (Muhaimin, 2005; Tibawi, 1972; Engkizar et al., 2026).

Second, development of an inclusive Islamic epistemology. Instead of maintaining a rigid dichotomy between religious and general knowledge, a unified epistemological framework is required in which all knowledge is understood as

interconnected signs of divine reality. This paradigm, often referred to in classical discourse as *tahhid al-'ilm* (unity of knowledge), requires transformation not only in curriculum design but also in epistemic worldview among educators and learners (Makdisi, 1981).

Third, strengthening responsible institutional autonomy. Islamic education institutions need enhanced capacity in governance, financing, and human resource development to reduce excessive dependence on state and market forces. Such autonomy does not imply isolation, but rather the ability to formulate educational agendas grounded in Islamic ethical principles while remaining responsive to societal needs.

Fourth, pedagogical transformation toward holistic *tarbiyah*. Islamic education must move beyond cognitive transmission toward a holistic model that integrates cognitive, affective, and psychomotor dimensions. This includes shaping learners as morally grounded, intellectually capable, and socially responsible individuals. As emphasized by Muhaimin (2005), such transformation requires not only methodological adjustment but a fundamental shift in the philosophy of education.

CONCLUSION

This study shows that the transformation of Islamic Religious Education institutions from pre-colonial *halaqah*, pesantren, and madrasah to their integration into the formal education system is not a linear process of progress, but a historically contingent and dialectical development shaped by contradictions, negotiations, and competing interests. The findings indicate that contemporary institutional problems such as the dichotomy of knowledge, state dependency, pedagogical limitations, teacher quality gaps, and institutional fragmentation are not recent issues, but the accumulation of unresolved historical tensions. These challenges therefore require not only technical solutions, but also a fundamental reorientation of the epistemological, ontological, and axiological foundations of Islamic education.

Rather than choosing between tradition and modernity, the future of Islamic Religious Education lies in a constructive synthesis that integrates Islamic intellectual heritage with contemporary educational demands, grounded in ethical commitments to justice and human dignity. This study is limited by its lack of detailed regional and local analysis. Future research should employ comparative and case-study approaches to examine institutional transformations across diverse regional contexts in Indonesia.

REFERENCES

- Apris, Desi Asmaret, Julhadi, & Syaifullah SA. (2025). K.H. Ahmad Dahlan dan Dinamika Pembaruan Islam: Telaah Historis atas Kepribadian, Gagasan, dan Kelahiran Muhammadiyah. *Al Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan*, 23(2), 440–452. <https://doi.org/10.53515/qodiri.2025.23.2.440-452>
- Aryasahab, D. F. (2023). Sejarah PRRI/PERMESTA: Awal Mula Munculnya Otonomi Daerah Secara Menyeluruh di Indonesia. *Historis | FKIP UMMat*, 8(1), 37. <https://doi.org/10.31764/historis.v8i1.12483>
- Assarroudi, A., Heshmati Nabavi, F., Armat, M. R., Ebadi, A., & Vaismoradi, M. (2018). Directed qualitative content analysis: the description and elaboration of its underpinning methods and data analysis process. *Journal of Research in Nursing*, 23(1), 42–55. <https://doi.org/10.1177/1744987117741667>
- Azra, A. (1999). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Logos Wacana Ilmu.
- Azra, A. (2004). *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Akar Pembaruan Islam Indonesia*. Prenada Media.
- Benda, H. J. (1958). *The Crescent and the Rising Sun: Indonesian Islam Under the Japanese*

- Occupation 1942–1945*. W. van Hove.
- Berkey, J. (2007). *Madrasas medieval and modern: Politics, education and the problem of Muslim identity*. In R. W. Hefner & M. Q. Zaman (Eds.), *Schooling Islam: The culture and politics of modern Muslim education* (pp. 40–60). Princeton University Press. <https://doi.org/10.1515/9781400827640.40>
- Bourdieu, P. (1990). *The Logic of Practice*. Stanford University Press.
- Defriyanto, D., Dermawan, O., Pradana, S. A., & Khadijah, K. (2026). A Holistic Conceptual Model of Hamka's Contemporary Islamic Educational Thought. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 39–54.
- Dhofier, Z. (1982). *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. LP3ES.
- Drammeh, A. M. (2022). Islamisation of Knowledge. In *Supporting Modern Teaching in Islamic Schools* (Issue September, pp. 198–208). Routledge. <https://doi.org/10.4324/9781003193432-19>
- Effendy, B. (2003). *Islam and the state in Indonesia*. Institute of Southeast Asian Studies. <https://doi.org/10.1355/9789812305220>
- Eickelman, D. F. (1978). The art of memory: Islamic education and its social reproduction. *Comparative Studies in Society and History*, 20(4), 485–516. <https://doi.org/10.1017/S0010417500012536>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial, A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38.
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Oktavia, G., Febriani, A., & Albizar, A. (2026). Tartil Method as an Effective Strategy for Transforming Students' Positive Attitudes in Learning the Qur'an. *Journal of Quranic Teaching and Learning*, 2(1), 50–63.
- Engkizar, E., Jaafar, A., Masuwd, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426–435. <https://doi.org/10.24036/ijmurhica.v8i3.396>
- Feillard, A., & Madinier, R. (2011). *The end of innocence? Indonesian Islam and the temptations of radicalism*. University of Hawai'i Press. <https://doi.org/10.21313/hawaii/9780824835521.001.0001>
- Hafizah, N., Fadhila, S. N., Yahya, M., Faiz, M., & Nelwati, S. (2025). The Concept and Practice of Balanced Human Education in Ibnu Miskawaih: An Analysis. *Muaddib: Journal of Islamic Teaching and Learning*, 1(3), 123–134.
- Hamzah, M. I., Fakhruddin, F. M., Mokhtar, M. M., Langputeh, S., & Syafrimen, S. (2025). Six Office of International Affairs Programs to Achieve World Class Universities. *Journal of International Affairs and Students Mobility*, 1(1), 1–16. <https://doi.org/https://jiasmy.intischolar.id/index.php/jiasmy/article/view/1>
- Hanipudin, S. (2019). Pendidikan Islam di Indonesia dari Masa ke Masa. *Matan: Journal of Islam and Muslim Society*, 1(1), 39. <https://doi.org/10.20884/1.matan.2019.1.1.2037>
- Hefner, R. W. (2000). *Civil Islam: Muslims and democratization in Indonesia*. Princeton University Press. <https://doi.org/10.2307/j.ctt7s14j>
- Hefner, R. W. (2007). *Introduction: The culture, politics and future of Muslim education*. In R. W. Hefner & M. Q. Zaman (Eds.), *Schooling Islam* (pp. 1–39). Princeton University Press. <https://doi.org/10.1515/9781400827640.1>
- Karim, M. R. (2021). Dynamics of Islamic education in Indonesia: Between tradition and modernity. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(2), 203–218. <https://doi.org/10.24042/atjpi.v12i2.9783>
- Kersten, C. (2015). *Islam in Indonesia: The contest for society, ideas and values*. Hurst

- Publishers. <https://doi.org/10.1093/acprof:oso/9780190247096.001.0001>
- Lubis, H. S. D., & Nasution, M. I. S. (2021). Meninjau Ulang Narasi Besar dalam Buku Sejarah tentang Mohammad Natsir pada Masa Percobaan Demokrasi Indonesia, 1950-1957. *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial*, 5(2), 201–207. <https://doi.org/10.30743/mkd.v5i2.4027>
- Lukens-Bull, R. A. (2001). Two sides of the same coin: Modernity and tradition in Islamic education in Indonesia. *Anthropology and Education Quarterly*, 32(3), 350–372. <https://doi.org/10.1525/aeq.2001.32.3.350>
- Lukens-Bull, R. A. (2005). *A peaceful jihad: Negotiating identity and modernity in Muslim Java*. Palgrave Macmillan. <https://doi.org/10.1057/9781403978707>
- Makdisi, G. (1981). *The Rise of Colleges: Institutions of Learning in Islam and the West*. Edinburgh University Press.
- Markhmadova, Z. K., Duisenbayeva, S. S., & Dasrizal, D. (2025). Exploratory Analysis of Challenges for international Students Studying in Muslim- Majority Countries. *Journal of International Affairs and Students Mobility*, 1(1), 57–70. <https://doi.org/https://jiasmy.intischolar.id/index.php/jiasmy/article/view/5>
- Masani, N., & Fabanjo, I. A. (2026). Implementing Religious Moderation in Social Interactions of Tobelo Society: A Qualitative Analysis. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 65–73.
- Muhaimin. (2005). *Rekonstruksi Pendidikan Islam: Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum hingga Strategi Pembelajaran*. PT Raja Grafindo Persada.
- Mujib, A., & Muzakkir. (2018). *Ilmu pendidikan Islam*. Kencana Prenada Media Group.
- Nakosteen, M. (1964). *History of Islamic Origins of Western Education A.D. 800–1350*. University of Colorado Press.
- Nata, A. (2012). *Manajemen pendidikan: Mengatasi kelemahan pendidikan Islam di Indonesia*. Prenada Media. <https://doi.org/10.31227/osf.io/2qnf6>
- Neuendorf, K. A. (2019). Content analysis and thematic analysis. In *Advanced Research Methods for Applied Psychology* (pp. 211–223). <https://doi.org/10.4324/9781315517971-21>
- Putri, N., Noprianti, A., & Oktavia, G. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, 1(2), 90–105. <https://joqer.intischolar.id/index.php/joqer>
- Rambe, K. F., Hadi, P. A., & Dewi, C. (2025). Distortion of Quranic Interpretation on Social Media : An Analysis of the Spread of Misleading Meanings. *Journal of Quranic Teaching and Learning*, 1(2), 121–138. <https://joqer.intischolar.id/index.php/joqer>
- Riddell, P. (2001). *Islam and the Malay–Indonesian World: Transmission and Responses*. Hurst Publishers.
- Rosnawati, E. (2019). Historisitas madrasah di Indonesia: Dari lembaga informal menuju lembaga formal. *Jurnal Ilmiah Didaktika*, 19(2), 171–186. <https://doi.org/10.22373/jid.v19i2.4731>
- Steenbrink, K. A., & Karel, A. (1994). *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Modern*. LP3ES.
- Suparta, M. (2009). *Perubahan orientasi pondok pesantren salafiyah terhadap perilaku keagamaan masyarakat*. Asta Buana Sejahtera.
- Tan, C. (2011). *Islamic education and indoctrination: The case in Indonesia*. Routledge. <https://doi.org/10.4324/9780203829042>
- Tibawi, A. L. (1972). *Islamic Education: Its Traditions and Modernization into the Arab National Systems*. Luzac.
- Van Bruinessen, M. (1995). *Kitab Kuning, Pesantren dan Tarekat: Tradisi-tradisi Islam di Indonesia*. Mizan.
- Wismulyani, E., & Mulyana, A. (2021). Transformation of Islamic education

- institutions in Indonesia: From pesantren to the integrated school system. *Journal of Islamic Education Research*, 2(1), 1–18. <https://doi.org/10.36835/jier.v2i1.563>
- Woodward, M. (2011). *Java, Indonesia and Islam*. Springer. <https://doi.org/10.1007/978-94-007-0056-9>
- Zuhdi, M. (2018). *Challenging moderate Muslims: Indonesia's Muslim schools in the midst of religious conservatism*. *Religions*, 9(10), 310. <https://doi.org/10.3390/rel9100310>

Copyright holder:

© Yanti, H., Junaidi, J., Panyahatan, N.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA