



## Transformation of Islamic Education: Exploring Historical Roots and Its Development in Indonesia

Zaenal Arifin<sup>1\*</sup>, Jalaluddin<sup>2</sup>, Syifa<sup>3</sup>, Yeyen<sup>4</sup>, Illman<sup>5</sup>, Attar<sup>6</sup>  
Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta  
**Corresponding Author:** Zaenal Arifin [nufust@gmail.com](mailto:nufust@gmail.com)

---

### ARTICLE INFO

*Keywords:* Transformation, Islamic Education, History, Indonesia

*Received :* 5 October

*Revised :* 20 November

*Accepted:* 20 December

©2024 Arifin, Jalaluddin, Syifa, Yeyen, Illman, Attar: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



### ABSTRACT

This study examines the development of Islamic education in Indonesia from the time of the Islamic kingdom, Dutch colonialism, Japanese colonialism, to the Old Order and New Order eras. During the Islamic kingdom, Islamic education developed through traditional institutions such as Islamic boarding schools, which played an important role in the spread of Islamic teachings. This study shows that Islamic education in Indonesia has gone through different stages, from traditional Islamic boarding schools to modern educational institutions, reflecting local conditions and adaptation to global challenges. In addition, this study also discusses organizations, institutions, and figures who have contributed greatly to the development of Islamic education in Indonesia, and reviews the Islamic education system in relation to national education. The results of this study are expected to provide a deep understanding of the dynamics of Islamic education in Indonesia and its contribution to the development of the national education system

---

## **INTRODUCTION**

The educational process has actually been going on throughout history and has developed in line with the development of human socio-culture on the surface of the earth, since humans wanted progress in life, since then the idea arose to carry out the transfer, preservation and development of culture through education. In the history of the growth of society, education has always been a primary concern in order to advance the lives of generations in line with the demands of socio-cultural progress. (Arifin, 1991)

Islamic education has been a top priority for Muslim society since the beginning of the development of Islam. This is in line with Islamic education activities that were born and grew in line with the development of Islam in Indonesia. In addition to the great meaning of education, the interests of Islamization play a major role in encouraging Muslims to carry out Islamic teachings even with a simple system and carried out informally. This is because Islam came to Indonesia brought by Muslim traders, while trading they spread Islam and whenever there was an opportunity they provided Islamic education and teachings. (Djalil, 2021)

Islam is spreading to various regions of the archipelago, including Java, Kalimantan, and Sulawesi, through the active role of scholars and religious figures. One form of Islamic education that initially developed was the Islamic boarding school, a traditional educational institution that teaches religious knowledge and life skills. Islamic boarding schools became centers of learning and spreading Islam, and until now remain important educational institutions in Indonesia.

The development of Islamic education continued with the entry of Dutch colonialism. Despite attempts to limit the influence of Islamic education, Indonesian society continued to develop its own educational system. After Indonesian independence in 1945, the Indonesian government gave greater attention to Islamic education. The Ministry of Religious Affairs was established to oversee and manage religious education, including madrasahs and pesantren. In the modern era, Islamic education in Indonesia has undergone much development and modernization. Many Islamic educational institutions now offer a curriculum that includes not only religious knowledge but also science and technology (Ya'kub, 2014).

Overall, the roots of the history and development of Islamic education in Indonesia play an important role in shaping the identity and character of the nation. The formulation of the problem is how is the transformation of Islamic education in Indonesia from the first entry of Islam to the modern era?

In this paper, the author wants to convey the roots of the history and development of Islamic education in Indonesia with the abilities possessed based on the gifts of Allah SWT.

## LITERATURE REVIEW

Previous research applied by the first authors, a work by Ya'qub and Bahaking Rama titled *The History of Islamic Education Development in Indonesia*, traces the development of Islamic education in Indonesia from the arrival of Islam in the 13th century to the modern era. It includes various periods, as follows:

### **The Early Period of Islam's Arrival**

Islam first arrived in Indonesia through Arab, Persian, and Indian traders. These merchants not only brought goods such as spices, fabrics, and jewelry but also spread Islamic teachings. Interactions between Muslim traders and local residents frequently occurred at major ports such as Aceh, Sumatra, and Java. Through these trading contacts, local communities became interested in and embraced Islamic teachings (Sudaryo, 2024).

### **The Era of Islamic Sultanates and Kingdoms**

The Sultanates of Demak, Aceh, Mataram Islam, and Banten became the centers of Islamic power in the archipelago. These sultanates, with their extensive authority and influence, played a crucial role in spreading and strengthening Islam in the region. They functioned not only as political and economic hubs but also as centers for Islamic preaching, education, and culture. Their legacy remains alive in the religious traditions and practices of Indonesian society today (Ya'qub, 2024).

### **The Colonial Period**

During the colonial era, Islamic education faced significant pressure from the colonial government, which prioritized Western education. The presence of the Dutch colonial administration in Indonesia began in the 17th century and intensified in the 19th century as they consolidated their control over many parts of the archipelago. The Dutch viewed Western education as a tool to solidify their authority and modernize society, while Islamic education was seen as an obstacle to their colonial goals (Hoddin, 2020).

### **The Era of National Awakening and Independence**

The establishment of Islamic organizations such as Muhammadiyah (1912) and Nahdlatul Ulama (1926) led to the foundation of schools and madrasahs as part of efforts to modernize Islamic education. Muhammadiyah, founded by KH Ahmad Dahlan in Yogyakarta in 1912, aimed to revive pure Islamic values and modernize Islamic education. It established modern schools integrating religious and general curricula to provide better education for Muslims. Similarly, Nahdlatul Ulama, established in 1926, played a significant role in preserving Islamic traditions while addressing educational challenges (Lenggono, 2018).

### **Post-Independence Development**

The Indonesian government began to officially recognize and incorporate Islamic religious education into the national education system. This was reflected in the establishment of the Ministry of Religious Affairs in 1946, tasked with overseeing and developing Islamic education in Indonesia. A significant step was the integration of madrasahs into the national education system during the New Order era under President Soeharto. In 1975, madrasahs were formally recognized as part of the formal education system, with the

government providing financial support and aligning curricula with national standards (Yuningsih, 2015).

### **The Modern Era**

Islamic education has undergone reforms involving modernization of curricula, facilities, and teaching methods. The aim has been to improve the quality of education and its relevance to contemporary demands. Key aspects of these reforms include curriculum updates, with schools and Islamic boarding schools (*pesantrens*) expanding their scope to include general sciences such as mathematics, science, languages, and information technology. This aims to prepare students to compete in an increasingly complex global labor market (Ya'qub, 2024).

### **METHODOLOGY**

This study uses a qualitative-descriptive approach with a library research method. The sources used in this study include research reports, books, journal articles, and various relevant studies on the transformation of Islamic education. The method used to analyze the data is content analysis, which aims to examine the history of the transformation of Islamic education in Indonesia.

This study employs a qualitative-descriptive approach with a library research method. The primary sources utilized include research reports, books, journal articles, and various relevant studies on the transformation of Islamic education in Indonesia. The data is analyzed using content analysis, which aims to explore the historical transformation of Islamic education in Indonesia, including the development of institutions, policies, and key figures involved in the process. This approach enables the study to delve into the relationship between historical evolution and the relevance of Islamic education to the current national education system.

The data collection process involves identifying key and relevant literature through specific criteria, such as relevance to the research topic, source credibility, and data validity. The results of the content analysis from these sources are used to construct a systematic and contextual historical narrative. During this process, the research also considers historical and sociological perspectives to understand how Islamic education has adapted to global and local challenges. Thus, this methodology provides a comprehensive framework for understanding the transformation of Islamic religious education in Indonesia.

### **RESULTS AND DISCUSSION**

The urgency of the history of Islamic education in Indonesia is very important because it reflects the long journey and significant influence on the development of religion and culture in this country. The history of Islamic education in Indonesia began since the beginning of the arrival of Islam in the archipelago, which took place through trade interactions with traders from Arabia, Persia, and India. Through this process, Islamic education grew and developed as an integral part of community life, not only as a religion, but also as a moral, ethical and cultural foundation.

The role of Islamic boarding schools and other traditional Islamic educational institutions is very important in maintaining and spreading Islamic teachings in various regions in Indonesia. Islamic boarding schools, which come from the word "santri" which means student, are the main place where the younger generation learns the Qur'an, fiqh, tasawuf, and various other religious sciences. In Islamic boarding schools, Islamic values are not only taught theoretically, but also practiced in everyday life. Islamic boarding schools also play a role in maintaining the sustainability and diversity of religious traditions in Indonesia, by integrating local values and universal Islamic values.

In addition, the history of Islamic education in Indonesia records the important role of great scholars such as Wali Songo and various other Muslim intellectual figures who made major contributions to the development of Islamic science and thought in Indonesia. They not only spread religious teachings, but also promoted the values of social justice, tolerance, and peace in a society with diverse cultures and ethnicities. Islamic education also plays a role in shaping the character and identity of the Indonesian nation, which is pluralistic but united in diversity.

By understanding and appreciating the historical urgency of Islamic education in Indonesia, society can better understand the cultural roots and values that have become an important part of the nation's identity. Islamic education is not only about understanding religious teachings, but also about maintaining cultural diversity and maintaining harmony between religious communities in Indonesia. Therefore, studying the history of Islamic education is an important step in building a deeper understanding of the intellectual and spiritual heritage that has shaped and continues to shape the modern Indonesian nation today.

### **The Early Period of Islam**

The dynamics of Islamic education in Indonesia include changes, developments, and challenges faced by the Islamic education system in adapting itself to the development of the times and social context in Indonesia. Islam first entered Indonesia through Arab, Persian, and Indian traders who traded in the archipelago. These traders not only brought merchandise such as spices, cloth, and jewelry, but also spread the teachings of Islam. Interactions between Muslim traders and local residents often occurred in important ports such as Aceh, Sumatra, and Java. Through these trade contacts, local residents began to be interested in and accept Islamic teachings (Sudaryo, 2024). Muslim traders often established mosques and madrasahs as centers of religious and educational activities in the places where they traded. These mosques and madrasahs became centers of da'wah, where local residents could learn about Islam and get spiritual guidance. The role of religious scholars and teachers was very important in this process, because they taught the Qur'an, fiqh, and tasawuf to the community. In addition, they also taught Islamic values that focused on morals and ethics (F. Nasution, 2020)

In addition to trade, the spread of Islam was also supported by marriages between Muslim traders and local residents. These marriages strengthened social relations and facilitated the process of assimilating Islamic culture into

people's lives. Children from these marriages were usually raised in Islamic traditions, so that more and more of the next generation embraced Islam. In addition, the influence of Islamic kingdoms such as the Aceh Sultanate, Demak Sultanate, and Ternate Sultanate also accelerated the spread of Islam in various regions in Indonesia.

### **1. Islamic Education During the Kingdom Period**

Historians have various views regarding the arrival of Islam in the archipelago. Based on a number of literatures, Islam is estimated to have entered the Indonesian region in the 7th century AD, while its widespread spread occurred in the 13th century Hijriah. This spread was marked by the emergence of various Islamic kingdoms. Through trading activities in major ports such as in North Sumatra and Malacca, Islam spread to Java, the eastern part of Indonesia, and to other islands (Badri, 1997). The following is the development of Islam in Indonesia during the Kingdom Period:

#### **1. Islamic Education in Sumatra**

Islamic education in the Sumatran kingdoms has been going on since the early days of Islamization. In the Perlak Kingdom, Sultan Mahdun Alauddin Muhammad Amin founded an Islamic college and a high ta'lim assembly that taught religious books such as al-Umm by Imam Syafi'i. Meanwhile, in the Samudra Pasai Kingdom, the education system took place through ta'lim assemblies and halaqahs, with material based on the Syafi'i School. Government figures also played a role as scholars, and education costs were borne by the State (Sofyan, 2018). In the Sultanate of Aceh Darussalam, education was facilitated by institutions such as Balai Seutia Hukama (a gathering place for scholars, thinkers and intellectuals to discuss and develop knowledge), Balai Seutia Ulama (which is tasked with managing education and teaching issues), and Balai Jama'ah Himpunan Ulama (to exchange ideas discussing education issues and educational science). The levels of education include Meunasah (equivalent to elementary school), Rangkang (equivalent to Madrasah Tsanawiyah), Dayah (equivalent to Madrasah Aliyah), and Dayah Teuku Cik (like a university). The Sultanate of Aceh also produced great scholars such as Hamzah Fansuri and Nur al-Din al-Raniri, who are still remembered today through the names of modern educational institutions, namely IAIN al-Raniri and Syiah Kuala University (Abuddin Nata, 2020).

#### **2. Islamic Education in Java**

In its early development, Islamic education in Java was organized informally, where Muslim preachers, while trading, carried out educational activities through preaching. They conveyed Islamic education material through real actions (*bi al-hal*) and exemplary behavior, by behaving politely, friendly, sincere, trustworthy, honest, and respecting local customs. Education in the langgar or mosque was generally basic, starting with learning the hijaiyah letters or imitating the reading of the Qur'an from the teacher. The main goal of this education was for students to be able to read the Qur'an properly and correctly, even though they did not yet understand its meaning. The

learning method in the langgar/mosque used the sorogan system, where children learned individually from the ustadz/kiai, and the halaqah system, where an ustadz/kiai gave lessons surrounded by his students. Pesantren, as the center of traditional Islamic education in Java, was led by a kiai or ulama. In the pesantren, the students studied various religious knowledge sourced from the yellow books. The history of Islamic boarding schools in Java cannot be separated from the influence of Walisongo in the 15th to 16th centuries. In the early development of Islam in Java, Islamic education there was greatly influenced by Walisongo, who founded the first Islamic boarding school, namely the Islamic boarding school founded by Maulana Malik Ibrahim in Gresik in the 15th century (Rojikin, 2021).

Islamic boarding schools in Java became important institutions in the spread of Islam, where the education taught emphasized religious morals as a guideline for daily life. In the 20th century, Islamic education in Java began to develop with the emergence of modern Islamic boarding schools and madrasas, even in the midst of an unfavorable social situation. Figures such as Maulana Malik Ibrahim, Sunan Ampel, Sunan Bonang, and others, played an important role in the development of Islamic education in Java, both through the establishment of Islamic boarding schools and through their preaching (Abdusima, 2000).

## **2. Islamic Education in Kalimantan, Sulawesi, and Maluku**

In Kalimantan, the Banjar Kingdom played a significant role in the development of Islamic education, especially through the great scholar Sheikh Muhammad Arsyad al-Banjary who founded Islamic boarding schools and wrote books such as *Sabilul Muhtadin*. Education in Islamic boarding schools uses the halaqah method with translations of books into local languages (Hasbullah, 2021).

In Sulawesi, kingdoms such as Gowa and Bone encouraged Islamic education by establishing madrasas such as Madrasah Amirah in Bone. Local and foreign scholars enriched the educational curriculum there (Hasbullah, 2021). In Maluku, especially Ternate, Islamic education developed more slowly due to the strong influence of local beliefs. However, the sultans of Ternate played an important role in the formality of spreading religion and education, although limited to basic teaching through kasisi (mosque employees).

During the Kingdom era, Islamic education in Indonesia focused on teaching religion, art, and skills. The transition period of control of the territory of Indonesia from Islamic kingdoms to the VOC and the Dutch Empire did not directly change the conditions of Indonesian society in practicing Islamic rules that had become part of the rituals of Indonesian Muslim religious life, one of which was Education.

### **Islamic Education During the Dutch and Japanese Colonization**

Islamic education during the Dutch colonial period showed significant dynamics, with major challenges faced by Muslims. Before the arrival of the Dutch, Islamic education developed through traditional institutions such as Islamic boarding schools, surau, and madrasahs that focused on teaching Islam, including the Qur'an, hadith, and fiqh (Steenbrink, 1986). The arrival of the

Dutch brought a Western education system oriented towards westernization and Christianization, which created pressure on Islamic educational institutions (Sumanti, 2018). Colonial policies such as the Ethical Policy introduced secular education that was limited only to the indigenous elite, while Islamic education was often closely monitored or even limited through regulations such as the Teachers' Ordinance. Nevertheless, Islamic education managed to adapt. Figures such as KH. Ahmad Dahlan and KH. Hasyim Asy'ari founded a modern madrasah with a classical system that combined religious curriculum and general subjects, such as mathematics and Dutch (Noer, 1996).

The Islamic education renewal movement in Indonesia was also influenced by the idea of Islamic modernism from the Middle East, which enriched the teaching methods in madrasahs and Islamic boarding schools. This can be seen in the establishment of institutions such as Madrasah Adabiyah (1909) and Madrasah Diniyah (1915), which became the milestones of the modern Islamic education system (Sumanti, 2018). Although colonialism limited the development of Islamic education, institutions such as Islamic boarding schools remained a stronghold for the religious identity and nationalism of Muslims. The struggle of KH. Hasyim Asy'ari who founded troops such as Hizbullah and Sabilillah reflects the role of Islamic education in building a spirit of resistance against colonialism (Fadli, 2019).

This experience became an important foundation for Islamic education after Indonesian independence. The current Islamic education system is the result of a long struggle, which combines traditional values with a modern approach, reflecting the resilience and adaptation of Muslims amidst complex socio-political changes.

The condition of the Indonesian state, including Islamic education during the Japanese occupation (1942-1945) experienced a significant transformation, where Japan implemented a more flexible policy compared to the previous occupation by the Dutch. Various things that the Japanese government did were to expel allied troops from Indonesian territory, provide full support for community organizations/people's representatives, establish a military training center for the formation of the Indonesian youth army, free education for the Indonesian people, and so on. During this period, Islamic education not only functioned as a means of religious learning, but was also directed to meet the needs of the workforce required by Japan. Japan gave freedom to Islamic education in order to attract sympathy and support from the Indonesian people, the majority of whom were Muslim. Although Japan tried to integrate Islamic education with the general education system, the main purpose of this education was to support Japan's political and economic interests in Indonesia. This caused the Islamic education curriculum to be adjusted, although it still tried to maintain existing religious values. (Ramayulis, 2011) On the other hand, although Islamic education during the Japanese era was greatly influenced by colonial interests, this period also provided opportunities for the development of Islamic education in Indonesia. After the colonial period ended, many Islamic educational institutions emerged and developed, which then contributed to the formation of the post-independence education system.



Therefore, despite the negative impacts of colonialism, Islamic education during the Japanese era can be seen as a starting point for the progress of Islamic education in Indonesia in the future. (Rohidin, 2004)

Thus, the education system implemented by Japan in Indonesia has advantages and disadvantages compared to the education system implemented by the Netherlands, namely that education during the Dutch colonial period was more liberal but limited to certain groups, such as nobles, political leaders, or Dutch employees, while during the Japanese era the concept of discrimination did not exist but there was a drastic decline in quality both in terms of knowledge and the quality of students and teachers, due to the Japanese government curriculum which made students do more manual labor than study. This condition is inseparable from the target of the Japanese government through education, Japan intended to produce cadres who would pioneer and realize the concept of shared prosperity of Greater East Asia that Japan dreamed of.

### **Islamic Education during the Old Order**

After Indonesia's independence, the implementation of Islamic Religious Education received serious attention from the government, both in public and private schools. Efforts to do so began with providing assistance to the institution as recommended by the Central National Committee Working Body (BPKNP) on December 27, 1945, which stated that: "Madrasahs and Islamic boarding schools are essentially a tool and source of education and intelligence for the common people that are deeply rooted in Indonesian society in general, and should also receive real attention and assistance in the form of guidance and material assistance from the government. (Timur, 1980) This reality arose because Muslims, after a long time they were depressed under the rule of the colonialists. Because during the Dutch colonial era, the door to modern education for Muslims was very narrow. The development of Islamic education during the Old Order was closely related to the role of the Department of Religion which was officially established on January 3, 1946. This institution intensively fought for Islamic education politics in Indonesia. More specifically, this effort was handled by a special section that took care of Religious Education issues. (Maksum, 1999)

Religious Education is then specifically regulated in Law No. 4 of 1950 in Chapter XII Article 20, namely:

- 1) In state schools, religious lessons are held, parents of students determine whether their children will take the lesson or not.

- 2) The method of organizing religious education in state schools is regulated in regulations stipulated by the Minister of Education, Teaching and Culture, together with the Minister of Religion.

In one of the notes on Islamic education in Indonesia compiled by the education section of the Department of Religion on September 1, 1956, the duties of the religious education section are three, namely providing religious instruction in state and private schools, providing general knowledge in Madrasahs, and holding Religious Teacher Education and State Islamic Judge Education. The first and second tasks are intended for efforts to converge

dualistic education, while the third task is intended to meet the needs of the employees of the Department of Religion itself

### **Islamic Education During the New Order**

During the New Order, Islamic education was increasingly integrated into the national education system through policies such as Law Number 2 of 1989, national education aims to educate the nation's life and develop whole people, namely people who believe in and are devoted to God Almighty, and have noble character, have skills, physical and spiritual health, a solid and independent personality and a sense of social and national responsibility. The increasingly harmonious relationship between the government and Muslims encourages an increase in the quality of Islamic education. Strategic policies such as the Joint Decree of the Three Ministers and the implementation of an integrated curriculum open up opportunities for madrasa graduates to continue their education at higher public schools. In addition, the government provides support in the form of fostering superior educational institutions, training IAIN lecturers, and recognizing madrasa diplomas. However, the centralistic politics and the indoctrination of Pancasila that are implemented limit the freedom of thought of the younger generation. Nevertheless, these policies have still succeeded in increasing the accessibility and quality of Islamic education nationally (Abuddin, 2022).

The establishment of the State Islamic Institute (IAIN), which has now changed to the State Islamic University (UIN), is part of an effort to modernize Islamic education in Indonesia. IAIN was first established in the 1960s as a higher education institution that focuses on Islamic religious sciences. Its main objective is to meet the need for qualified Islamic religious educators and to support the development of Islamic science and preaching in Indonesia.

The development of IAIN began with the establishment of IAIN Syarif Hidayatullah Jakarta in 1957 as the first higher education institution specializing in Islamic religious sciences. Furthermore, various IAINs were established in various regions in Indonesia, such as IAIN Sunan Kalijaga Yogyakarta, IAIN Imam Bonjol Padang, and others. These institutions emerged as a response to the demands for more modern and structured Islamic education, in accordance with the development of the times and the needs of society (A. G. J. Nasution, 2017).

In the Old Order and New Order periods, it showed the government's commitment to maintaining Islamic identity while adjusting religious education to the demands of the times.

### **Islamic Education in the Modern Era (Reformation - Present)**

Islamic education reform in the modern era has involved modernization in curriculum, facilities, and teaching methods, with the aim of improving the quality of education and its relevance to the demands of the times. One of the main aspects of this reform is curriculum renewal. Islamic schools and Islamic boarding schools are now expanding the scope of their curriculum to include general knowledge such as mathematics, science, languages, and information technology. This aims to prepare students to be able to compete in an increasingly complex global job market. In addition, this reform also includes improving educational facilities. Modern Islamic boarding schools and

madrasahs are now equipped with adequate facilities such as modern libraries, science laboratories, computer rooms, and sports facilities. These adequate facilities help improve the quality of learning and provide a conducive environment for the holistic development of student potential. (Ikhwan, 2017) Teaching methods have also undergone significant transformation in Islamic education reform. Teachers now use more interactive, collaborative, and technology-based approaches. The use of information and communication technology (ICT) in the classroom helps increase student engagement in learning and facilitates their access to wider information and learning resources. In addition, contextual learning approaches are also increasingly being applied to link subject matter to real situations and current challenges. (Hartati, 2022)

Overall, Islamic education reform with modernization of curriculum, facilities, and teaching methods shows a commitment to improving the standards of Islamic education to be relevant and competitive on a global scale. This effort not only has an impact on improving the academic quality of students, but also on the development of their character and readiness to face the challenges of a dynamic future.

Pesantren and madrasah are also increasingly developing by combining general and religious knowledge, reflecting adaptation to the needs of modern education in Muslim society. Pesantren, as traditional Islamic educational institutions, have changed from learning centers that focus only on religious knowledge to institutions that also teach general knowledge such as mathematics, science, language, and social sciences. This change allows students to get a holistic education, which not only strengthens their faith and understanding of religion, but also prepares them to face the challenges of the modern world.

Madrasah, on the other hand, is a formal educational institution established to provide Islamic education while meeting national education standards. Madrasah has adopted a balanced curriculum between Islamic religious subjects and general subjects, such as Indonesian language, mathematics, science, and others. The purpose of this merger is to ensure that madrasah graduates not only have a strong understanding of Islam, but are also competent in other areas of knowledge needed in everyday life and professional careers (Syarifuddin, 2017)

The merger of general and religious knowledge in pesantren and madrasah also underlines the importance of comprehensive and integrated education. Students are given the opportunity to develop their potential holistically, not only in religious aspects but also in developing critical, analytical, and social skills needed to become productive and contributing members of society. Thus, pesantren and madrasah act not only as educational institutions, but also as institutions that play an important role in building the future of a generation of Muslims who are educated and globally competitive.

Islamic higher education in Indonesia is also undergoing transformation. In 2005, the Indonesian government restructured IAIN by changing the status of most IAINs to State Islamic Universities (UIN). This change aims to elevate the status and capacity of these institutions to be broader and more integrated,

not only focusing on Islamic religious education, but also providing other general study programs such as social sciences, humanities, science, and technology. The UINs that have been established, such as UIN Jakarta, UIN Yogyakarta, and UIN Bandung, have become leading centers of Islamic science and higher education in Indonesia, attracting students from various regions to study and develop moderate and progressive Islamic thought. (Hidayat, 2016)

Islamic higher education in Indonesia has experienced rapid development with the existence of various State Islamic Universities (UIN) and quality private Islamic universities, such as those established by Muhammadiyah. UINs in various big cities such as Jakarta, Yogyakarta, Bandung, and Surabaya, not only offer undergraduate and postgraduate programs in various religious disciplines, but also in fields such as economics, science, technology, and humanities. They combine Islamic religious education with a comprehensive academic curriculum, creating a learning environment that encourages the development of science and technology that is in line with the needs of the times.

Private Islamic universities under Muhammadiyah also contribute greatly to the advancement of Islamic higher education in Indonesia. Muhammadiyah, the second largest Islamic organization after Nahdlatul Ulama (NU), manages a number of universities and colleges that offer national and international standard education. They emphasize the integration of Islamic values with modern science, so that their graduates are not only skilled in academics, but also have strong spiritual and moral intelligence (Yusra, 2018) The existence of UIN and private Islamic universities under Muhammadiyah not only increases access to higher education for the Muslim community, but also plays a role in maintaining Islamic identity in the context of modern education. They provide a platform for students to undergo a balanced education between religious and secular aspects, making them ready to compete in the global job market while remaining steadfast to Islamic values. With the support of adequate infrastructure and quality lecturers, UIN and private Islamic universities under Muhammadiyah continue to strive to improve the quality of education and contribute to Indonesia's social and economic development in general.

## **CONCLUSION**

The transformation of Islamic education in Indonesia has taken place gradually in accordance with the dynamics of the times. Since the beginning of the spread of Islam through trade routes, Islamic education has grown from a traditional system based on Islamic boarding schools and mosques to become more organized. During the colonial period, despite facing obstacles due to colonial policies, Islamic education was able to adapt by developing madrasas and integrating the general curriculum. After independence, the government began to provide support through regulatory policies and the establishment of educational institutions such as IAIN (now UIN). In the modern era, Islamic education continues to experience renewal, both in curriculum, facilities, and teaching methods, in order to meet the needs of the global community without neglecting Islamic values.

This process reflects the ability of Islamic education to maintain its religious identity while adapting to various social, political, and economic demands.

Future research should focus on how Islamic education can utilize modern technology to improve teaching methods without abandoning its traditional values. The study could also explore the role of graduates from Islamic educational institutions in various fields, such as economics and social development, to understand their tangible contributions to nation-building.

### **FURTHER STUDY**

This research still has limitations so that further research is needed related to the topic of Transformation of Islamic Education: Exploring Historical Roots and Its Development in order to perfect this research and increase insight for readers.

### **REFERENCES**

- Arifin, M. 1991. "Ilmu Pendidikan Islam (Suatu Tinjauan Teoriti dan Praktis Berdasarkan Pendekatan Interdisipliner)". Jakarta: Bumi Aksaea.
- Djaelani, Timur. 1980. "Peningkatan Mutu Pendidikan dan Bangunan Perguruan Agama". Jakarta: Dermaga.
- Djalil, Muslim A. 2021. "Meunasah Sebagai Lembaga Pendidikan Tradisional Islam di Aceh". Artikel Ilmiah.
- Fadli, M. R. 2019. "Dari Pesantren untuk Negeri: Kiprah Kebangsaan KH. Hasyim Asy'ari" (2019).
- Hartati, S. 2022. "Integrasi Teknologi Baru dalam Meningkatkan Pendidikan".
- Hasbullah. 2021. "Sejarah Pendidikan Islam di Indonesia, Lintasan Sejarah Pertumbuhan dan Perkembangan". Jakarta: RajaGrafindo Persada.
- Hidayat, R. 2016. "Ilmu Pendidikan Islam: Menuntun Arah Pendidikan Islam".
- Ikhwan, A. 2017. "Kajian Sosio-Historis Pendidikan Islam Indonesia Era Indonesia". Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI)
- Maksum. 1999. Madrasah: "Sejarah dan Perkembangan". Jakarta: Logos Wacana limu.
- Nasution, A. G. J. 2017. "Pendidikan Islam dalam Catatan Sejarah". Magnum Yogyakarta - Sukses Media.
- Nasution, F. 2020. "Kedatangan dan Perkembangan Islam di Indonesia". Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan.
- Nata, Abuddin. 2020. "Pendidikan Islam di Era Milenial". Cet I. Jakarta: Kencana.
- Nata, Abuddin. 2022. "Kebijakan Pendidikan Islam dan Pendidikan Umum di Indonesia". Jurnal Kuttub Universitas Islam Lamongan, Vol. 6, No. 2.
- Noer, D. 1996. "Gerakan Modern Islam di Indonesia 1900-1942". Jakarta : LP3ES Potensia: Jurnal Kependidikan Islam.
- Ramayulis. 2011. "Sejarah Pendidikan Islam di Indonesia". Jakarta: Kencana. Reformasi'.
- Rofi, Sofyan. 2018. "Sejarah Pendidikan Islam di Indonesia. Sleman: Deepublish.

- Rohidin. 2004. "Pendidikan Islam di Indonesia: Sejarah dan Perkembangannya". Yogyakarta: Pustaka Pelajar.
- Rojikin. 2021. Modul Menunggalim Islam Jawa Spectrum "Multikulturalisme Islam Kontemporer".
- Steenbrink, K. A. 1986. Pesantren, Madrasah, Sekolah: "Pendidikan Islam dalam Kurun Modern". Jakarta PT. Pustaka LP3ES
- Sudaryo, Achmad. 2024. "Dinamika Pendidikan Islam di Indonesia". Journal of Qualitative and Quantitative Research Vol. 1 No. 1
- Sumanti, T. S. 2018. "Analisis Kebijakan Pemerintah Kolonial Belanda terhadap Pendidikan Islam".
- Sunanto, Musyrifah. 2005. "Sejarah Peradaban Islam Indonesia. Jakarta: Raja Grafindo Persada,
- Syarifuddin, N. 2017. "Madrasah Sebagai Bentuk Transformasi Pendidikan
- Ya'kub. 2014. "Sejarah Perkembangan Pendidikan Islam di Indonesia". Jurnal Kajian Islam Kontemporer Vol. 15 No. 1
- Yatim, Badri. 1997. "Sejarah Peradaban Islam". Jakarta: Raja Grafindo.
- Yusra, N. 2018. Muhammadiyah: "Gerakan Pembaharuan Pendidikan Islam".