

Islamization and Growth of Islamic Educational Institutions

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Abstract :

This research discusses the process of Islamization and its impact on the development of Islamic educational institutions in historical and contemporary perspectives. Islamization is understood as a systematic effort to integrate Islamic values, principles, and epistemology into various aspects of life, including in the realm of education. This research aims to examine the dynamics of the development of Islamic educational institutions such as madrasas, Islamic boarding schools, and Islamic universities in responding to social, political, and global challenges. The method used is a qualitative approach with literature review techniques on relevant literature. The results of the study show that the process of Islamization of education is not only influenced by religious encouragement, but also by the need for integration between Islamic sciences and modern sciences. These findings confirm that Islamization has become an important factor in strengthening Islamic identity and encouraging innovation in the curriculum and learning system in Islamic educational institutions. This study is expected to make a conceptual contribution to the development of Islamic education that is adaptive to the dynamics of the times.

Keywords: *Islamization, Islamic Education, Educational Institutions, Integration of Knowledge, Curriculum.*

Abstrak :

Penelitian ini membahas proses Islamisasi dan dampaknya terhadap perkembangan institusi pendidikan Islam dalam perspektif historis dan kontemporer. Islamisasi dipahami sebagai suatu upaya sistematis untuk mengintegrasikan nilai-nilai, prinsip, dan epistemologi Islam ke dalam berbagai aspek kehidupan, termasuk dalam ranah pendidikan. Penelitian ini bertujuan untuk mengkaji dinamika perkembangan institusi pendidikan Islam seperti madrasah, pesantren, dan perguruan tinggi Islam dalam merespons perubahan sosial, politik, dan tantangan global. Metode yang digunakan adalah pendekatan kualitatif dengan teknik kajian pustaka terhadap literatur relevan. Hasil kajian menunjukkan bahwa proses Islamisasi pendidikan tidak hanya dipengaruhi oleh dorongan keagamaan, tetapi juga oleh kebutuhan integrasi antara ilmu-ilmu keislaman dan ilmu pengetahuan modern. Temuan ini menegaskan bahwa Islamisasi telah menjadi faktor penting dalam memperkuat identitas keislaman serta mendorong inovasi dalam kurikulum dan sistem pembelajaran di institusi pendidikan Islam. Kajian ini diharapkan dapat memberikan kontribusi konseptual bagi pengembangan pendidikan Islam yang adaptif terhadap dinamika zaman.

Kata Kunci: *Islamisasi, Pendidikan Islam, Institusi Pendidikan, Integrasi Ilmu, Kurikulum.*

INTRODUCTION

Islam as a comprehensive religion not only regulates spiritual aspects, but also includes social, political, economic, and educational systems. Since its inception, Islam has paid great attention to the importance of science and education. This is reflected in



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the first revelation received by the Prophet Muhammad PBUH, namely the command to read. Education in Islam is seen as a means to form human beings who have faith, knowledge, and morals. Therefore, Islamic educational institutions are an important element in shaping Islamic civilization (Triana Rosalina Noor & Izzatul Islamiya, 2023).

The process of Islamization in the context of education refers to efforts to instill Islamic values in the educational system, structure, and curriculum. This includes the harmonious integration of Islamic science and general science. The Islamization of education is not a form of rejection of modern science, but an effort to return knowledge to the orientation of monotheism. This process places knowledge as a means to get closer to Allah and provide benefits for the people. So, Islamic education is not just a transfer of knowledge, but also a transformation of personality (Amanullah, 2024).

The growth of Islamic educational institutions is part of the historical dynamics of Muslims in responding to the challenges of the times. Since classical times, Muslims have established various educational institutions such as kuttab, madrasah, and bayt al-hikmah. These institutions became centers not only for the teaching of religion, but also for the rational sciences such as mathematics, medicine, and philosophy. The existence of these institutions shows that Islamic education is open to the development of science. In its historical trajectory, Islamic education continues to undergo transformations in form and function (Ali et al., n.d.).

In the archipelago, Islamic education develops through traditional institutions such as Islamic boarding schools and suraus. These institutions play an important role in spreading Islamic teachings and maintaining the Islamic identity of the community. Although initially simple, pesantren became a center for the development of scholars and the development of Islamic knowledge. In its development, pesantren began to adopt a formal and modern education system. This shows the adaptation of Islamic institutions to the needs of the times (Wulandari, 2024).

The modernization of Islamic education began to strengthen along with the increasing awareness of the importance of science integration. Since the beginning of the 20th century, various modern Islamic madrassas and schools have been established that try to combine the religious curriculum with the general curriculum. This is part of the Islamic education reform movement spearheaded by figures such as Muhammad Abduh, Sheikh Ahmad Dahlan, and Hasyim Ash'ari. This movement encourages the renewal of Islamic education methods, institutional structures, and curricula. The goal is for Islamic education to be able to compete in the midst of globalization (Suhartono et al., 2024).

The Islamization of education in the contemporary context is also closely related to the challenge of secularization of knowledge. In many Muslim countries, the education system tends to be fragmented between religious science and general science. This causes a dichotomy of knowledge that hinders the birth of a holistic Muslim generation. The Islamization of education is present as an answer to this problem by encouraging an integrative reconstruction of the epistemology of science. Through this approach, Islamic education is expected to produce spiritually and intellectually balanced kamil people (Nafsaka et al., 2023).

In the Indonesian context, various efforts to Islamize education have been carried out both through state policies and community initiatives. The Ministry of Religious Affairs, for example, plays an important role in developing Islamic madrassas and universities. In addition, Islamic organizations such as Muhammadiyah and Nahdlatul Ulama also established educational institutions oriented towards the Islamization of knowledge. State Islamic universities have also begun to develop an integrative paradigm in curriculum and research. This shows a strong commitment to the development of Islamic education that is relevant to the needs of the times (Yusuf & Nata, 2023).

The growth of Islamic educational institutions cannot be separated from the socio-political context and technological developments. Globalization, digitalization, and cultural change demand Islamic education to innovate. Islamic educational institutions now face challenges in building an adaptive and technology-based learning system. On the other hand, there is also an opportunity to expand the reach of da'wah and Islamic education through digital platforms. Therefore, Islamic education must be able to transform without losing its Islamic substance (M. Akhyar, 2022).

Nevertheless, the process of Islamization and growth of Islamic educational institutions faces a number of obstacles. The biggest challenge is how to develop an integrative curriculum without getting stuck in symbolic formalization. In addition, educators are needed who have multidisciplinary competence and a strong Islamic vision. The quality of education management and policy support are also important factors in the success of the Islamization of education. Without a solid foundation, Islamic educational institutions risk losing their direction and relevance.

Seeing the importance of the role of education in shaping generations and civilizations, strengthening Islamic educational institutions is a strategic agenda. This strengthening includes curriculum development, improving the quality of teachers, and the use of technology in learning. The Islamization of education also needs to be directed at the creation of a scientific culture based on Islamic values. Thus, Islamic educational institutions are not only centers of learning, but also centers of civilization and social transformation. This is in line with the spirit of Islam as rahmatan lil 'alamin.

Based on the description above, this article aims to examine the relationship between the process of Islamization and the growth of Islamic educational institutions. This research will explore the history of the development of Islamic educational institutions, the dynamics of the Islamization of the curriculum, as well as the challenges and prospects ahead. This study is important to understand how Islamic educational institutions can continue to develop contextually and substantially. With a comprehensive approach, it is hoped that this article can contribute to strengthening Islamic education in the modern era. Islamization and the growth of educational institutions are two complementary sides in building the future of Muslims.

RESEARCH METHOD

This study uses a descriptive qualitative approach with the aim of understanding in depth the process of Islamization in education and the growth of Islamic educational institutions from historical and sociological perspectives. This approach was chosen because it is suitable for exploring complex, contextual, and related phenomena to religious values and social dynamics that cannot be explained quantitatively.

The data collection method used in this study is library research. Data was obtained through the search and analysis of various relevant literature, including books, scientific journals, articles, research reports, official documents on education policy, as well as classical Islamic sources that discuss educational concepts and scientific institutions. In addition, a search was carried out on the works of Islamic reformers who contributed to the discourse on the Islamization of education.

Data analysis was carried out critically and thematically, namely by identifying the main themes that emerged from various sources, such as: the concept of Islamization of knowledge, the historical development of Islamic educational institutions, curriculum dynamics, and the challenges and opportunities of Islamic educational institutions in the contemporary context. Each theme is analyzed by relating it to the social, political, and cultural context that surrounds it.

FINDINGS AND DISCUSSION

The process of Islamization of Islamic education is rooted in the early spirit of Islam

in making science the main instrument for the formation of civilization. This is reflected in the scientific tradition built by the early generations of Muslims through institutions such as mosques, kuttabs, and madrasas. The institution became the center for the dissemination of religious and rational knowledge. In this context, Islamization is not just about incorporating religious lessons into the curriculum, but integrating Islamic values in the entire educational process. Islam places science as an integral part of worship and civilization building (Wiratmuko et al., 2023).

The growth of Islamic educational institutions shows dynamics that are closely related to the changing times. Since the classical era, madrasas have developed as a formal form of educational institution that combines sharia and rational knowledge. In Baghdad, Damascus, and Cairo, madrasas played an important role in producing great Muslim scholars and scientists. Islamization in education can be seen from the curriculum structure and its scientific orientation based on monotheism. Education works not only for the worldly, but also for the ukhrawi (Jumrotun & Roza, n.d.).

In the archipelago, Islamic education developed in the form of community-based Islamic boarding schools and suraus. This institution grew as a center for religious learning and character building. The Islamization of education at this time is carried out through the method of teaching the yellow book, habituating worship, and strengthening the morals of students. Although traditional, pesantren form an education system based on strong Islamic values. Its development was then directed at modernization, without abandoning the roots of Islamic values that had been inherent (Tamam, n.d.).

The process of modernization of Islamic education began to flourish in the early 20th century, marked by the establishment of modern madrasas and Islamic schools. Reformers such as Ahmad Dahlan and Hasyim Asy'ari introduced the classical system, general subjects, and a more structured administration. This effort does not contradict Islamization, but rather expands the reach of Islamic education in order to be able to answer the challenges of the times. By combining religious and general knowledge, Islamic educational institutions entered a new phase.

The Islamization of the curriculum is an important concern in the growth of modern Islamic educational institutions. Many Islamic madrasas and schools strive to develop an integrative curriculum, where knowledge is studied within the framework of Islamic values. This integrative paradigm has become a hallmark of contemporary Islamic education, especially in state Islamic religious universities (PTKIN). Islamization is no longer just a label, but an epistemological framework in the teaching and learning process (Mahmudah, 2021).

One form of success of Islamization in education is the emergence of various interdisciplinary study programs in Islamic universities. For example, the integration between sharia science and modern economics, or between Islamic philosophy and social science. This shows that Islamic educational institutions have developed into dynamic centers for the development of science. This approach shows seriousness in answering the challenge of scientific dualism that has been separating religious and general science.

However, the challenge to the Islamization of education is still quite significant. One of them is the gap between the theory and practice of science integration in the field. Some institutions still make religious studies as a complement, not a foundation of values of all disciplines. This raises fundamental problems related to the direction and vision of Islamic education. If not handled properly, Islamic educational institutions can lose their identity as agents of Islamization of knowledge.

In addition, technological developments and globalization also affect the growth direction of Islamic educational institutions. On the one hand, this opens up great opportunities for da'wah and the development of digital-based learning systems. On the

other hand, challenges arise in the form of the entry of secular and liberal values that are contrary to Islamic principles. Therefore, the process of Islamization must be accompanied by strengthening digital literacy and developing relevant Islamic narratives.

Islamic educational institutions also face challenges in terms of human resources. The availability of teachers and lecturers who have integrative competence between religious and general sciences is still limited. For this reason, continuous training and capacity building of educators is needed. The Islamization of education will be stronger if it is supported by human resources who understand both Islamic principles and modern science. This is important to maintain the quality and direction of Islamic education in the future (Y. Akhyar, 2024).

State policies also play a strategic role in the process of Islamization of education. In Indonesia, the Ministry of Religious Affairs is an important actor in the development of madrasahs and PTKIN. Several policies such as strengthening the integrative curriculum, institutional accreditation, and improving the quality of educators have had a positive impact. However, seriousness is still needed in making Islamization a mainstream in all Islamic education policies.

The role of Islamic community organizations such as Muhammadiyah and Nahdlatul Ulama is also very significant in the growth of Islamic educational institutions. These two organizations established thousands of educational institutions from elementary to tertiary levels. They contribute to the Islamization of education through the development of curriculum, teaching methods, and Islamic values in student development. This shows that Islamization is not only the domain of the state, but also the movement of society.

In general, the growth of Islamic educational institutions shows an increase in terms of quantity and quality. However, the challenges of content and the direction of development remain a major issue. Islamization in the contemporary era requires a contextual, flexible, and responsive approach to changing times. Islamic education must be able to be a solution to various problems of the ummah, not just as a preservation of traditions. Therefore, innovation is inevitable.

The concept of Islamization should not be understood exclusively or narrowly. It must be directed at a comprehensive transformation process that touches on aspects of epistemology, curriculum, learning methods, and institutional management. Islamization is not only a matter of "Islamizing" the subject matter, but also forming a paradigm of thinking that is oriented towards monotheism and *maslahat*. In this context, the growth of Islamic educational institutions must be accompanied by a profound shift in the educational paradigm (Nafsaka et al., 2023).

Thus, Islamization and the growth of Islamic educational institutions are two aspects that are interrelated and mutually reinforcing. Without strong institutions, Islamization will be slow and unsystemic. On the other hand, without the process of Islamization, Islamic educational institutions can lose their identity. Both must be developed synergistically in order to be able to form a generation of Muslims who are superior, knowledgeable, and have noble character. Islamic education must continue to adapt without losing its root principles.

CONCLUSION

The process of Islamization of education has a strategic role in shaping and developing Islamic educational institutions in various historical and contemporary contexts. The dynamics of the growth of Islamic madrasahs, pesantren, and universities show that Islamization is not only a response to the challenges of the times, but also a strategy to integrate Islamic science with modern knowledge. The results of this study confirm that religious spirit combined with the need for educational innovation has

encouraged Islamic educational institutions to become more adaptive, relevant, and competitive. Therefore, the Islamization of education not only strengthens Islamic identity, but also contributes to the transformation of the curriculum and learning system that is more contextual and inclusive.

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