Transforming Management of Islamic Educational Institutions in Indonesia: Concepts, Strategic Shifts, and Implementation Challenges

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Abstract   Islamic education plays a strategic role in building a civilization based on divine values, morality, and humanity. In the era of globalization and the Fourth Industrial Revolution, Islamic educational institutions are required to undergo managerial transformation to remain relevant and competitive. This study employs a qualitative approach with a descriptive-analytical method to analyze the concepts, strategies, and implementation of contemporary Islamic education management transformation. Data were collected through library research and document analysis from various sources such as books, scholarly journals, and institutional reports, then analyzed through the stages of reduction, categorization, presentation, and conclusion drawing, with expert validation to ensure data credibility. The results show that the transformation of Islamic education management encompasses three main dimensions: governance reform based on the principles of good governance, strengthening human resource capacity oriented toward digital and pedagogical competencies, and integrating technology into administrative and learning systems. The strategies that can be applied include the digitalization of educational administration, the development of Islamic value-based leadership, and the integration of religious and modern sciences within the curriculum. Although several challenges exist, such as resistance to change, limited resources, and complex regulations, development opportunities arise through the utilization of digital technology and cross-institutional collaboration. Ultimately, the transformation of Islamic education management must be sustainable through a holistic approach that combines spirituality, professionalism, and innovation to produce an excellent, ethical, and adaptive generation. The implications of this research provide theoretical contributions to the development of Islamic education management concepts and practical recommendations for policymakers and institutional leaders in designing effective and future-oriented transformation strategies.

Abstrak   Pendidikan Islam memiliki peran strategis dalam membangun peradaban yang berlandaskan nilai-nilai ketuhanan, moralitas, dan kemanusiaan. Di tengah arus globalisasi dan Revolusi Industri 4.0, lembaga pendidikan Islam dituntut untuk melakukan transformasi menajerial agar tetap relevan dan kompetitif. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis untuk menganalisis konsep, strategi, dan implementasi transformasi manajemen pendidikan Islam kontemporer. Data diperoleh melalui studi pustaka dan analisis dokumen dari berbagai sumber seperti buku, jurnal ilmiah, serta laporan kelembagaan, kemudian dianalisis melalui tahapan reduksi, kategorisasi, penyajian, dan penarikan kesimpulan dengan validasi ahli untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa transformasi manajemen pendidikan Islam mencakup tiga dimensi utama, yaitu reformasi tata kelola lembaga melalui prinsip good governance, penguatan kapasitas

sumber daya manusia yang berorientasi pada kompetensi digital dan pedagogik, serta integrasi teknologi dalam sistem administrasi dan pembelajaran. Strategi yang dapat diterapkan meliputi digitalisasi administrasi pendidikan, pengembangan kepemimpinan berbasis nilai-nilai Islam, dan pengintegrasian ilmu agama dengan ilmu modern dalam kurikulum. Meskipun terdapat berbagai tantangan seperti resistensi terhadap perubahan, keterbatasan sumber daya, dan regulasi yang kompleks, peluang pengembangan terbuka melalui pemanfaatan teknologi digital dan kolaborasi lintas lembaga. Transformasi manajemen pendidikan Islam pada akhirnya harus bersifat berkelanjutan dengan pendekatan holistik yang menggabungkan spiritualitas, profesionalisme, dan inovasi agar mampu melahirkan generasi yang unggul, berakhlak, dan adaptif terhadap perkembangan zaman. Implikasi penelitian ini memberikan kontribusi teoretis bagi pengembangan konsep manajemen pendidikan Islam serta rekomendasi praktis bagi pengambil kebijakan dan pengelola lembaga dalam merancang strategi transformasi yang efektif dan berorientasi masa depan.

Introduction

Islamic education holds a strategic position in shaping a civilization founded on divine values, morality, and human excellence. In the contemporary era of globalization and the Fourth Industrial Revolution, Islamic educational institutions face an urgent need for managerial transformation to maintain their relevance and competitiveness. This transformation must not only address structural reforms but also redefine conceptual frameworks, strategic directions, and adaptive mechanisms in response to technological advances and socio-cultural changes. As Utomo and Rizqa emphasize, Islamic education should integrate modern scientific management with holistic Islamic values rooted in *tawhid* (monotheism), forming a balance between spirituality and rationality.[1] This approach aligns with the integration of knowledge paradigm, which views all knowledge as originating from Allah Swt. and therefore must serve humanity through justice (*'adl*), balance (*tawazun*), and benefit (*maslahah*).

From a modern management perspective, Abdrabo et al. note that adaptive and dynamic learning organizations have higher sustainability amid global shifts.[2] This implies that Islamic educational institutions must evolve into learning organizations entities where leaders, educators, and students continually learn, innovate, and adapt through reflective practice and technological engagement. Meanwhile, Zilu Ye et al., identify that many Indonesian Islamic institutions still encounter managerial constraints in bureaucracy, digital competence, and leadership capacity, requiring systemic reforms in

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[1] Edi Utomo and Miftahir Rizqa, "Merdeka Belajar Dan Pendekatan Holistik: Pendidikan Islam Yang Terintegrasi," *Instructional Development Journal* 7, no. 1 (2024): 225–34, https://doi.org/10.24014/idj.v7i1.31704.

[2] Karim I. Abdrabo et al., "Urban Competitiveness Assessment Using the Integration of the Global Power City Index and Multicriteria Decision-Making Methods," *Journal of Urban Planning and Development* 150, no. 3 (2024): 04024025, https://doi.org/10.1061/JUPDDM.UPENG-4789.

governance, human resource development, and technology integration.[3]

Conceptually, this study constructs a synthetic framework that integrates modern management theories such as Kotter's eight-step model of change, Total Quality Management (TQM), and adaptive leadership theory with Islamic management principles derived from the Qur'an and Sunnah. For example, Kotter's stages of change urgency creation, vision building, communication, and institutionalization parallel Islamic concepts such as *ijad al-niyyah* (intentionality), *shura* (consultation), *mas'uliyyah* (accountability), and *ihsan* (excellence). These parallels indicate that effective transformation in Islamic educational management can be achieved through a spiritual-rational integration, where professional competence and moral integrity function as complementary dimensions. The Qur'an emphasizes the importance of human effort in creating positive change, as stated in Surah al-Ra'd: 11: "*Indeed, Allah will not change the condition of a people until they change what is in themselves.*"

This verse provides theological legitimacy for internal reform in educational governance, emphasizing that transformation is both a managerial and spiritual obligation. Historically, institutions such as *Bayt al-Hikmah* and *al-Qarawiyyin* embodied this integration of faith and knowledge, serving as intellectual and moral centers of Islamic civilization. However, in the modern context, fragmentation between religious and secular sciences, as well as the slow adaptation to digitalization, has hindered similar progress.

Therefore, this study argues that the transformation of Islamic educational management must be guided by a holistic and integrative model combining spiritual values (*tawhid, ihsan, shura, mas'uliyyah*) with modern managerial principles (*planning, leadership, innovation, evaluation*). This synthesis represents the scientific novelty of the present research proposing a framework that bridges Islamic ethics and modern management logic to achieve sustainable transformation. The practical implementation of this integration includes digitalization of administration, leadership development grounded in Islamic values, and curriculum innovation that merges religious and scientific disciplines. Through this synthesis, Islamic education is envisioned not merely as a moral institution but as a dynamic, knowledge-driven system capable of contributing to global educational excellence.

This study adopts a qualitative approach with a descriptive-analytical method to obtain an in-depth understanding of the transformation of management in contemporary Islamic educational institutions, particularly in terms of concepts, strategies, and implementation. The qualitative design is chosen for its capacity to explore phenomena holistically by situating them within their historical, social, and cultural contexts. In line with Creswell's perspective, this approach enables the researcher to interpret meanings derived from the experiences of individuals and institutions involved in educational

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[3] Zilu Ye et al., "Enhanced Sensitivity and Scalability with a Chip-Tip Workflow Enables Deep Single-Cell Proteomics," *Nature Methods* 22, no. 3 (2025): 499–509, https://doi.org/10.1038/s41592-024-02558-2.

management transformation. The research utilizes library research and case study methods across selected Islamic educational institutions to examine theories, policies, and best practices related to management reform, drawing on academic literature, institutional documents, and relevant empirical data. As noted by Hani' et al., the case study method is especially effective for analyzing complex and dynamic institutional changes, while secondary data, as emphasized by Husna, provide broader insights that enrich the analysis.[4]

Data collection is primarily conducted through document analysis, including scholarly works, policy documents, annual reports, and management guidelines, complemented where necessary by in-depth interviews with academics, practitioners, and institutional leaders to strengthen the findings. Ficky and Sukari underscores that such interviews allow deeper exploration of patterns and dynamics within transforming systems.[5] Data analysis follows three stages data reduction, data presentation, and conclusion drawing by categorizing findings according to key themes and presenting them in narrative and tabular forms to facilitate interpretation, as supported by Creswell's analytical framework. To ensure validity and reliability, source triangulation is applied through the comparison of multiple references and empirical documents, along with expert confirmation, as advocated by Saadah et al. Through this rigorous methodological process, the study aims to contribute both theoretically and practically to the development of a more innovative, adaptive, and competitive model of Islamic educational management in response to contemporary challenges.[6]

The Urgency of Transforming Islamic Education Management

Islamic education management is a fundamental element in ensuring that Islamic education systems remain relevant to the dynamics of the modern era while remaining firmly rooted in Islamic values. With rapid changes in social, economic, and technological landscapes, Islamic education faces significant challenges in adapting to the needs of modern society without compromising its spiritual and moral essence. According to Hajar, Islamic education must adapt to global developments through transformation in its governance to continue contributing meaningfully to human civilization.[7] This affirms that the transformation of Islamic education management is not merely a choice, but a necessity.

One of the main urgencies of transformation lies in the need to align the educational system with

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[4] Ummi Hani' et al., "From Tradition to Transformation: The Role of Accreditation in Improving the Quality of Education in Islamic Boarding Schools," *JURNAL PENELITIAN DAN EVALUASI PENDIDIKAN* 12, no. 2 (2025): 87–95.

[5] Ficky Uwais Alqarny Ficky and Sukari Sukari, "Isu-Isu Kritis Dalam Pendidikan Islam," *Wahana Didaktika : Jurnal Ilmu Kependidikan* 22, no. 1 (2024): 103–13, https://doi.org/10.31851/wahanadidaktika.v22i1.14123.

[6] Rifngatus Saadah et al., "Manajemen Sekolah Berbasis Pesantren Dalam Membentuk Karakter Peserta Didik," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 1 (2022): 1–11, https://doi.org/10.59373/kharisma.v1i1.1.

[7] Andi Hajar, "Navigating Globalization: Reforming Islamic Education for the 21st Century," *Sinergi International Journal of Islamic Studies* 2, no. 1 (2024): 53–65, https://doi.org/10.61194/ijis.v2i1.599.

technological advancements. The digital age has revolutionized how people acquire, disseminate, and manage information. Luo et al., found that the implementation of technology in Islamic education such as Learning Management Systems (LMS) and Artificial Intelligence (AI) based instructional methods significantly enhances the effectiveness and efficiency of learning.[8] Without technology-driven innovation, Islamic education may struggle to compete with other systems that have already embraced digital transformation. The integration of technology not only expands educational access but also strengthens the professionalism of educators by enabling more interactive, data-driven instruction.

In addition, transforming Islamic education management is crucial for improving the quality of human resources. Zaky found that one of the primary weaknesses in Islamic educational institutions is the inadequate preparedness of graduates for the labor market.[9] Many graduates possess strong religious knowledge but lack the competencies required in professional environments. Rahman argue that Islamic education must integrate religious knowledge with competency-based skills to produce graduates who are both theologically grounded and globally competitive.[10] Therefore, the transformation must include curriculum reform, competency-based teacher training, and partnerships with industries and professional communities to expand career opportunities for graduates.

In response to evolving social dynamics, Islamic education must also address challenges such as shifting mindsets, globalization, and increasing moral and ethical complexities. Research by Utari et al. demonstrates that Islamic education systems responsive to social change are more effective in shaping students with moderate and inclusive character.[11] Islamic education should equip learners with broad perspectives, tolerance, and deep understanding of cultural and religious diversity. If Islamic education remains exclusive and unresponsive to societal changes, it risks creating a disconnect between taught values and students' real-world experiences.

Institutional governance reform is another critical aspect of this transformation. Azman et al. identified challenges faced by Islamic educational institutions, including financial mismanagement, human resource constraints, and lack of administrative transparency.[12] These inefficiencies hinder the competitiveness of Islamic education institutions compared to others. Zakariyah emphasized that good governance principles such as professional management, accountability, and quality orientation are

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[8] Jihao Luo et al., "Design and Assessment of AI-Based Learning Tools in Higher Education: A Systematic Review," *International Journal of Educational Technology in Higher Education* 22, no. 1 (2025): 42, https://doi.org/10.1186/s41239-025-00540-2.

[9] Muhammad Zakiy, "The Strategy of Islamic Economic Colleges to Prepare Their Graduates to Work in Islamic Banks," *Higher Education, Skills and Work-Based Learning* 11, no. 5 (2021): 1130–42, https://doi.org/10.1108/HESWBL-01-2021-0010.

[10] Najib Aulia Rahman, "Competency-Based and Ethical Assessment Models in Contemporary Islamic Pedagogy," *Sinergi International Journal of Islamic Studies* 3, no. 1 (2025): 57–69, https://doi.org/10.61194/ijis.v3i1.710.

[11] Utari Utari et al., "The Gradual Islamisation of Teacher Education: Current Trends and Future Implications in Global Inclusive Education Policy," *Journal on Islamic Studies* 1, no. 1 (2024): 1–16, https://doi.org/10.35335/zhpdm826.

[12] Nurul Syafiqah Azman et al., "Financial Management Strategies and Challenges in Malaysian Educational Institutions: A Systematic Review of Educational Technology Integration.," *Journal of Research, Policy & Practice of Teachers & Teacher Education (JRPPTTE)* 15, no. 1 (2025): 53, https://doi.org/10.37134/jrpptte.vol15.1.6.2025.

essential.[13] By adopting performance-based management, financial transparency, and data-driven evaluation systems, Islamic institutions can enhance their credibility and attractiveness to the public.

However, it must be stressed that transformation does not mean abandoning the foundational values of Islam. On the contrary, all changes must be rooted in authentic Islamic principles. Aulia et al. assert that true Islamic education is not merely about transmitting knowledge but also about shaping noble character and moral integrity.[14] Therefore, Islamic education reform must strive for a balance between modern knowledge and Islamic spirituality. In summary, the urgency of transforming Islamic education management lies in the need to embrace technological advancement, improve human resource quality, respond to social changes, and enhance institutional governance. If carried out systematically and sustainably, Islamic education will remain relevant and continue to serve as a cornerstone in developing intellectually, spiritually, and professionally strong Muslim generations. Thus, reforming Islamic education management must become a strategic priority for stakeholders to ensure that Islamic education not only survives but also thrives as a transformative force in building a just and advanced civilization.

Principles of Change and Renewal in Islam

Islam is a dynamic religion that possesses inherent flexibility in addressing the demands of changing times. This dynamic nature allows Islam to remain relevant across evolving social, economic, and cultural contexts. Change and renewal in Islam do not entail altering the core tenets of the faith, but rather reflect how Islamic values are applied in different contexts while remaining faithful to foundational principles. From its inception, Islam has asserted its universality and capacity to accommodate human needs without compromising divine truth. As stated in Surah al-Anfal: 53:

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ

> "That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves" (QS. al-Anfal: 53).

This verse affirms that change is part of the divine law (*sunnatullah*) essential for individual and societal sustainability and progress. Islamic history records profound change beginning in the Prophet Muhammad's era, particularly in the social and political restructuring of Madinah. The Prophet not only propagated *tawhid* (monotheism) but also established equitable systems in economics, education, and law. This illustrates that Islam encourages innovation, as long as it remains within the bounds of *shari'ah*.

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[13] Zakariyah Zakariyah, "Improving Madrasah Competitiveness Through Excellent Islamic Education Development Strategies," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (2024): 140–55, https://doi.org/10.31538/nzh.v7i1.4541.

[14] Muhammad Hizba Aulia et al., "Integrating Science and Technology in Islamic Education through the Tawhid Paradigm," *Mauriduna : Journal of Islamic Studies* 6, no. 4 (2025): 759–88, https://doi.org/10.37274/mauriduna.v6i4.26.

This notion aligns with Ibn Khaldun's perspective in *Muqaddimah*, which posits that civilizations naturally undergo cycles of change and that a society's survival depends on its ability to adapt while maintaining cultural identity. In the spirit of *tajdid* (renewal), Islam recognizes that each generation faces unique challenges, requiring *ijtihad* (independent reasoning) to address contemporary issues. This is supported by the hadith narrated by Abu Dawud: *"Indeed, Allah will send to this ummah at the beginning of every century someone who will renew its religion."*[15]

Such renewal applies not only to theology but also to education, society, economics, and politics. Reformers like Muhammad Abduh and Jamaluddin al-Afghani in the 19th century promoted rationality and scientific advancement as essential components in developing Islamic thought.[16] In the field of education, renewal is key to maintaining the relevance of Islamic education in an age of scientific and technological progress. Moslimany et al. emphasized that Islamic educational systems must continuously evolve by updating curricula, teaching methodologies, and instructional strategies to produce students who are both religiously knowledgeable and globally competent.[17] Radhiah and Riskia found that Islamic education incorporating modern values and digital technology is more effective in character development compared to traditional, monotonous approaches.[18] Educational change must thus strike a balance between spiritual and intellectual growth. In social and economic spheres, Islam promotes transformative change for the welfare of society. In Surah al-Rum: 41, Allah warns:

$$ظَهَرَ ٱلۡفَسَادُ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ بِمَا كَسَبَتۡ أَيۡدِي ٱلنَّاسِ لِيُذِيقَهُم بَعۡضَ ٱلَّذِي عَمِلُوا۟ لَعَلَّهُمۡ يَرۡجِعُونَ$$

"Corruption has appeared on land and sea because of what the hands of people have earned, so that He may let them taste part of what they have done that perhaps they will return to righteousness" (QS. al-Rum: 41).

This verse teaches that social and economic reforms must be justice- and sustainability-oriented. Fitriana and Erlina argues that the Islamic financial system must evolve with the global market while adhering to *shari'ah* principles such as justice, transparency, and social welfare.[19] Similarly, Javaid and Hassan asserts that Islamic economic reforms based on justice and balance can provide solutions to the crises commonly found in modern capitalist systems. However, Islam also emphasizes caution in

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[15] Mohammad Manzoor Malik, "Mercy (Rahmah) as the Prelude to Islam," *Prajna Vihara* 25, no. 1 (2024): 44–60.

[16] Rendra Khaldun, "The Influence of Jamaluddin Al-Afgani's Thought on the Pan Islamism and Islamic Modernism Movement in Indonesia," *Jurnal Ar Ro'is Mandalika (Armada)* 1, no. 1 (2021): 53–65, https://doi.org/10.59613/armada.v1i1.

[17] Raqib Moslimany et al., "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 52–73, https://doi.org/10.35335/beztg009.

[18] Radhiah and Riskia, "Implementation of Islamic Religious Education Learning at MI Negeri 2 Reviewed from the Perspective of Objectives, Principles, Methods, and Evaluation," *Journal of Indonesian Primary School* 2, no. 2 (2025): 38–46, https://doi.org/10.62945/jips.v2i2.776.

[19] Nana Fitriana and Erlina, "Improving Student Learning Outcomes in Islamic Education Learning through the Method of Giving Learning Assignments and Recitations at Min 40 Pidie," *Jurnal Cendekia Islam Indonesia* 1, no. 2 (2025): 54–69, https://doi.org/10.62945/jcii.v1i2.249.

change.[20] According to Yusuf al-Qardawi in *Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyyah*, any renewal must rest upon three principles: *al-tsabat wa al-murunah* (the balance between adherence to fundamentals and flexibility), *al-wasatiyyah* (moderation), and *al-maslahah* (public interest). These principles ensure that changes remain within the framework of *shari'ah* and are faithful to core Islamic teachings.[21]

Based on the literature and prior research, it can be concluded that change and renewal in Islam are imperative to maintaining the relevance and sustainability of Islamic teachings in response to the evolving human condition. Such changes must remain grounded in authentic Islamic values, maintaining a balance between tradition and innovation. History proves that Muslims who have successfully balanced transformation with adherence to fundamental values have achieved greatness in many fields. Therefore, Muslims must continuously cultivate critical and innovative thinking across all aspects of life, ensuring that Islam remains a *rahmat li al-'alamin* a source of mercy for all and capable of addressing the challenges of the times.

Strategies for Transforming Islamic Education Management in the Contemporary Era

The transformation of Islamic education management in the contemporary era is an imperative response to the challenges posed by globalization, technological advancement, and socio-cultural shifts. Islamic education must not remain stagnant in its administrative systems and pedagogical methods; rather, it must continuously adapt to remain relevant in addressing the demands of modern society. According to Surbakti et. al., the goal of Islamic education is to develop well-rounded individuals through a balance of spiritual, intellectual, and practical competencies.[22] Therefore, any transformation in Islamic education management must uphold Islamic values while integrating advancements in science and technology.

In terms of policy and governance, Islamic education institutions must adopt the principles of good governance, including transparency, accountability, and efficiency in institutional administration. Research by Hendawi et al. indicates that the effectiveness of Islamic education management is significantly influenced by strategic planning, human resource management, and continuous performance evaluation.[23] One recommended initiative is to strengthen evidence-based policy-making

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[20] Omar Javaid and Mehboob ul Hassan, "A COMPARISON OF ISLAMIC AND CAPITALIST CONCEPTION OF ECONOMIC JUSTICE," *International Journal of Economics, Management and Accounting* 21, no. 1 (2013), https://doi.org/10.31436/ijema.v21i1.229.

[21] Norazmi Anas et al., "Basic Principles of Shariah: UiTM Law Foundation Student's Attitude and Perceptions / Norazmi Anas, Ahmad Fadhir Mat Dahan and Zuriani Yaacob," *Jurnal Intelek* 10, no. 2 (2016): 7–14.

[22] Seni Sehati Br Surbakti et al., "Future Perspectives on the Islamic Personality Model: Integrating Spiritual, Moral, Intellectual, Social, Personal, and Behavioral Dimensions for Holistic Development," *Journal on Islamic Studies* 1, no. 1 (2024): 17–35, https://doi.org/10.35335/7adqms82.

[23] Manal Hendawi et al., "The Development of Islamic Education Curriculum from the Quranic Perspective," *Ar-Fachruddin: Journal of Islamic Education* 1, no. 2 (2024): 93–123, https://doi.org/10.7401/hms52091.

to align educational regulations with evolving social dynamics. In addition, strengthening the accreditation system of Islamic education institutions is crucial to enhance their competitiveness at both national and global levels.

Regarding curriculum development, Islamic education must integrate religious knowledge with science and technology to avoid lagging behind other educational systems. Mustafidin et al. highlights that an integrative curriculum approach enhances students' understanding of Islamic teachings within the context of the modern world.[24] One effective method is the implementation of STEAM (Science, Technology, Engineering, Arts, and Mathematics) within Islamic pedagogical frameworks. Project-based learning and problem-solving approaches are also vital to foster critical and creative thinking skills.

Human resources are a key factor in the success of Islamic education management transformation. Teachers must receive continuous professional development to deliver innovative, tech-based instruction. Wahyuni and Haryanti found that improving educators' competence in using educational technologies significantly enhances both teaching effectiveness and student engagement.[25] Therefore, capacity-building programs and certification processes are essential to ensure educators can navigate educational transformation adaptively. Moreover, ensuring teachers' welfare is fundamental in promoting professionalism and motivation.

In the context of digital transformation, the integration of technology constitutes a major strategy in Islamic education management. According to Baharuddin and Hatta, technology-enhanced learning systems improve educational accessibility and efficiency, especially in distance learning contexts. The use of e-learning platforms, Artificial Intelligence (AI), and school management information systems can streamline administrative tasks and improve instructional quality. Additionally, the development of multimedia-based content such as interactive videos and educational applications can enrich teaching methodologies in Islamic education.

Previous research has also emphasized the importance of strengthening research and innovation to ensure that transformation is grounded in empirical data. Srinio et. al. argues that developing Islamic educational models rooted in local wisdom and global demands can serve as a viable solution to contemporary challenges.[26] Partnerships between Islamic educational institutions, universities, and international research bodies are strategic efforts to improve the quality of Islamic education globally.

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[24] Ahmad Mustafidin et al., "Integrative Curriculum Innovation in Responding to Globalization: A Case Study of Darul Amanah Islamic Boarding School," *At Turots: Jurnal Pendidikan Islam*, 2024, 473–83, https://doi.org/10.51468/jpi.v7i1.887.

[25] Ade Aspandi and Muhammad Azhar Muttaqin, "Transforming Teacher Roles in Indonesia's Digital Era: Enhancing Learning Effectiveness and Student Engagement," *Journal of General Education and Humanities* 4, no. 4 (2025): 1495–510, https://doi.org/10.58421/gehu.v4i4.616.

[26] Fuad Srinio et al., "Comparison of Islamic and Western Education Systems: Opportunities for Integration of Islamic Values," *Adiluhung: Journal of Islamic Values and Civilization* 1, no. 1 (2025): 29–41, https://doi.org/10.59373/adiluhung.v2i1.114.

However, the transformation of Islamic education management must maintain a delicate balance between innovation and Islamic values. All policies and strategies must be rooted in *akhlaq al-karimah* (noble character), ensuring that spiritual and moral dimensions remain central. The concept of tarbiyah ruhiyah (spiritual development) must progress in tandem with intellectual and practical skills.

Despite the promising benefits of transformation, several challenges remain, including resistance to change, limited infrastructure and technological access, and financial constraints. According to a UNESCO report in 2023, one major barrier to digitalization in Islamic education is the technological divide between urban and rural areas.[27] Hence, government, private sector, and community support are essential to establish an inclusive and adaptive Islamic education system. With strong commitment and multi-stakeholder collaboration, the transformation of Islamic education management can proceed effectively and contribute significantly to the advancement of Islamic education in the future. The integration of Islamic values with advancements in technology and scientific knowledge will ensure that Islamic education continues to produce morally upright individuals equipped with competencies to navigate global challenges.

Implementation of Islamic Education Management Transformation in the Contemporary Era

The implementation of Islamic education management transformation in the contemporary era represents a major shift in how educational institutions respond to the evolving demands of society. It is not limited to administrative restructuring but encompasses a reorientation of educational goals, approaches, and values. The essence of this transformation lies in aligning the spiritual foundations of Islamic education with modern scientific and technological developments.

One of the first steps in this implementation is policy reform. Governance in Islamic educational institutions must be based on the principles of good governance, including transparency, accountability, inclusivity, and strategic planning. According to Loogma et al., institutions that apply such principles show higher effectiveness in responding to societal change and educational innovation.[28] This also requires regular performance evaluations and public involvement in decision-making processes.

Curriculum reform is equally vital. Islamic educational institutions must move away from the dichotomy between religious and secular sciences by integrating both within a unified framework. Shaleh et al., emphasizes the importance of an integrative curriculum that contextualizes Islamic

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[27] Astari and Dwi Yulianto, "A Bridging the Digital Divide in Education: Disparities in Google Classroom Utilization and Technical Challenges among Urban and Rural Teachers," *Journal of Education Technology* 9, no. 2 (2025): 258–70, https://doi.org/10.23887/jet.v9i2.92897.

[28] Krista Loogma et al., "Conceptualising Educational Changes: A Social Innovation Approach," *Journal of Educational Change* 14, no. 3 (2013): 283–301, https://doi.org/10.1007/s10833-012-9205-2.

teachings within the framework of modern scientific knowledge.[29] This can be achieved through models such as Islamic STEAM, which blends science, technology, engineering, arts, and mathematics with Islamic values, enabling students to think critically, creatively, and ethically.

Another central element of implementation is improving human resource capacity. Educators play a crucial role in transforming Islamic education, and they must be equipped with both pedagogical and technological competencies. Research by Rodrigues shows that teacher training in digital tools significantly enhances the learning process, especially in hybrid or online environments.[30] Professional development programs and digital literacy workshops are essential to ensure that teachers can facilitate meaningful learning experiences in modern contexts.

In addition to strengthening the role of educators, research and innovation must become an integral part of Islamic educational institutions. According to Toom et al., research-based approaches to teaching and management ensure that the changes made are grounded in empirical evidence and relevant to the needs of students and society.[31] This includes collaborations with research institutions, universities, and global educational platforms to support continuous innovation.

Finally, the implementation of technology in administration and learning processes is a defining aspect of this transformation. Tools such as Learning Management Systems (LMS), Artificial Intelligence (AI), and educational data management systems can streamline operations, personalize learning, and improve institutional efficiency. These innovations, however, must be implemented in a way that maintains the spiritual and moral foundations of Islamic education. The values of *akhlaq* and *tarbiyah ruhiyah* must guide the use of these tools so that technology supports, rather than replaces, the humanistic elements of Islamic learning.

Challenges and Prospects of Islamic Education Management Transformation in the Contemporary Era

The transformation of Islamic education management, while promising, faces several formidable challenges that require careful attention and strategic responses. These challenges stem from both internal limitations and external pressures that influence how effectively institutions can adapt to change. One of the primary internal challenges is resistance to change. Many Islamic educational institutions remain committed to traditional methods and view innovation with suspicion. This

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[29] Muh Shaleh et al., "Development of a Holistic-integrative Islamic Religious Education Curriculum in an Integrated Islamic School.," *Eurasian Journal of Educational Research (EJER)*, no. 113 (September 2024): 227, https://doi.org/10.14689/ejer.2024.113.13.

[30] Ana Luísa Rodrigues, "Digital Technologies Integration in Teacher Education: The Active Teacher Training Model," *Journal of E-Learning and Knowledge Society* 16, no. 3 (2020): 24–33, https://doi.org/10.20368/1971-8829/1135273.

[31] Auli Toom et al., "Experiences of a Research-Based Approach to Teacher Education: Suggestions for Future Policies," *European Journal of Education* 45, no. 2 (2010): 331–44, https://doi.org/10.1111/j.1465-3435.2010.01432.x.

resistance is often rooted in a lack of awareness about the importance of transformation or fear that modernization might dilute Islamic values. Pucciarelli and Kaplan argue that institutions unwilling to evolve are likely to become stagnant and irrelevant in a competitive educational landscape.[32] Addressing this issue requires a culturally sensitive change management strategy that includes dialogue, capacity building, and participatory planning.

Another significant barrier is the lack of financial resources. Many Islamic schools operate with limited budgets, especially those that are privately run or rely heavily on community donations. According to UNESCO (2023), inadequate funding is one of the leading obstacles to educational development in Muslim-majority countries. This affects not only infrastructure but also teacher salaries, technological upgrades, and the ability to conduct educational research. Innovative funding models and partnerships with governmental, private, and philanthropic sectors are essential to address this issue.

From an academic standpoint, the persistent dichotomy between religious and secular knowledge presents a conceptual challenge. Traditional Islamic education systems often separate the two, which limits students' ability to relate their faith to modern scientific and social realities. Scholars such as al-Attas and Nasr have long advocated for the Islamization of knowledge, which involves integrating all forms of knowledge within an Islamic epistemological framework. Curricular reform toward this vision is still a work in progress in many institutions.

Digital divide is another key challenge in the transformation process. Despite the proliferation of digital tools, many Islamic schools particularly in rural or underserved areas still lack access to adequate infrastructure, such as stable internet, modern devices, and digital platforms. Furthermore, educators in these areas often lack the training needed to effectively integrate technology into their teaching. Timotheou et al., highlight that the success of digital transformation depends not only on infrastructure but also on digital readiness among teachers and students.[33]

Despite these challenges, the prospects for transforming Islamic education management remain highly optimistic. One of the most promising prospects is the enhanced global competitiveness of Islamic educational institutions. With the adoption of research-based practices and modern management systems, these institutions can improve academic quality and attract diverse student populations. Research by P. Klein et al. shows that such institutions tend to perform better academically and offer more relevant educational outcomes.[34]

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[32] Francesca Pucciarelli and Andreas Kaplan, "Competition and Strategy in Higher Education: Managing Complexity and Uncertainty," *Business Horizons* 59, no. 3 (2016): 311–20, https://doi.org/10.1016/j.bushor.2016.01.003.

[33] Stella Timotheou et al., "Impacts of Digital Technologies on Education and Factors Influencing Schools' Digital Capacity and Transformation: A Literature Review," *Education and Information Technologies* 28, no. 6 (2023): 6695–726, https://doi.org/10.1007/s10639-022-11431-8.

[34] Stephen P. Klein et al., "An Approach to Measuring Cognitive Outcomes Across Higher Education Institutions," *Research in Higher Education* 46, no. 3 (2005): 251–76, https://doi.org/10.1007/s11162-004-1640-3.

International collaboration also presents vast opportunities. Partnerships with global universities, research centers, and industries can provide access to advanced technologies, contemporary pedagogical methods, and alternative funding sources. Successful models in countries like Malaysia and Turkey demonstrate the benefits of education-industry linkage, where Islamic schools prepare students with both religious values and job-market-ready skills.

Moreover, the integration of digital technologies such as AI, big data, and e-learning enables Islamic education to become more flexible, inclusive, and student-centered. According to the World Economic Forum, these tools can revolutionize education delivery by personalizing learning pathways and improving learning outcomes.[35] Islamic schools that embrace these innovations while maintaining their spiritual foundation will be well-positioned to shape the future of global education.

In the long term, a well-managed transformation of Islamic education will not only improve academic performance but also nurture a generation of learners who are morally upright, intellectually capable, and socially responsible. This generation will be prepared to contribute meaningfully to a just and enlightened civilization. To realize this vision, stakeholders including governments, educators, researchers, and community leaders must collaborate to ensure that transformation is inclusive, sustainable, and aligned with the overarching mission of Islamic education: to foster *rahmat li al-'alamin*.

Conclusion

The transformation of management in contemporary Islamic educational institutions has become a necessity in responding to the demands of a changing era. Islamic education must not only focus on administrative and managerial aspects but also instill a deep understanding of divine values as the foundation of education. In the era of globalization and the Fourth Industrial Revolution, Islamic educational institutions must be capable of building dynamic learning organizations that can adapt to rapid societal and technological changes.

Based on research findings, the transformation of Islamic education management can be carried out through governance reform, improvement of human resource quality, and the utilization of digital technologies in both administrative functions and learning processes. The implementation of these strategies requires a holistic approach that integrates Islamic values with modern knowledge, in line with the concept of *knowledge integration*, which asserts that all knowledge originates from Allah Swt. and must be developed for the benefit of the ummah. However, this transformation faces complex challenges, such as limited resources, resistance to change, and suboptimal use of technology. Therefore, strong commitment is required from all components of Islamic educational institutions ranging from leadership and educators to students to create a management system that is more adaptive, innovative,

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[35] Klein et al., "An Approach to Measuring Cognitive Outcomes Across Higher Education Institutions."

and rooted in Islamic values. By implementing appropriate and sustainable strategies, Islamic education can continue to grow and remain relevant in addressing global challenges in the future.

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