

Reorientation of Transformational Leadership in Constructing Organizational Culture in Educational Institutions

Evy Hanifah^{1*}, Yudo Dwiyo², Nur Khayati³, Ellen Rotua Basaria Sitorus⁴,

Risna Herjayanti⁵, Ranto Setiyono⁶

¹ MTs Al-Ridho, ² Universitas Mulawarman, ³ TK Saoda Cendikia, ⁴ SMPN 5 Kelay,

⁵ SMAN 2 Berau, ⁶ SMAN 15 Berau

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ABSTRACT

This study aims to specifically examine the dynamics, regulations, and milestones in the development of Islamic education in Indonesia within the specific periods of the Old Order, New Order, and the Reform era. This study is a literature review (library research) originating from library materials using a qualitative approach and historical analysis methods. Data exploration was conducted through the identification, in-depth examination, and synthesis of historical documents, books, and reputable scientific journals published in the last five years. The results indicate significant policy shifts across eras: the Old Order laid the legal foundation via Education Act No. 4 of 1950, the New Order focused on curriculum unification via the 1975 Joint Ministerial Decree and system integration through Act No. 2 of 1989, and the Reform era solidified total equality through the National Education System Act No. 20 of 2003. This integration led to the transformation of madrasahs and pesantren, which functioned not only as moral-religious strongholds but were also legally recognized as co-equal educational institutions capable of producing high-quality national human resources.

ABSTRAK

Penelitian ini bertujuan untuk mengkaji secara spesifik dinamika, regulasi, dan milestone perkembangan pendidikan Islam di Indonesia dalam batasan periode Orde Lama, Orde Baru, hingga era Reformasi. Penelitian ini merupakan studi pustaka (library research) yang bersumber dari bahan kepustakaan dengan menggunakan pendekatan kualitatif dan metode analisis historis. Eksplorasi data dilakukan melalui identifikasi, telaah mendalam, serta sintesis terhadap dokumen historis, buku, dan jurnal ilmiah bereputasi terbitan lima tahun terakhir yang relevan dengan kebijakan pendidikan Islam. Hasil penelitian menunjukkan adanya perbedaan signifikan pada tiap linimasa: masa Orde Lama ditandai dengan peletakan dasar pengakuan legal melalui UU No. 4 Tahun 1950, masa Orde Baru berfokus pada unifikasi kurikulum lewat SKB 3 Menteri tahun 1975 serta integrasi sistem melalui UU No. 2 Tahun 1989, dan era Reformasi memperkokoh kesetaraan madrasah melalui UU Sisdiknas No. 20 Tahun 2003. Integrasi ini bermuara pada transformasi madrasah dan pesantren, yang tidak hanya berfungsi sebagai benteng moral-keagamaan tetapi juga diakui secara yuridis-formal sebagai lembaga pendidikan yang setara dalam melahirkan sumber daya manusia nasional yang unggul.

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* Corresponding Author:

Evy Hanifah

Email: ayaosse@gmail.com

INTRODUCTION

Education is an essential aspect of human existence that functions as a strategic instrument to develop an individual's outlook on life, moral attitudes, and functional skills in a sustainable manner ([Fatimah et al., 2025](#); [Taufik, 2020](#)). Through a systematic process, education is capable of transforming human inherent potential (*fitrah*) into tangible competencies that benefit both the individuals themselves and their surrounding social environment ([Nurhakim et al., 2025](#)). In a universal conceptualization, the existence of a nation heavily relies on how its instructional system is managed to shape the character of its younger generation ([Ilmi et al., 2023](#)). Education does not merely serve as an agent for the transfer of knowledge, but also as a medium for the transmission of noble values and culture (transfer of value) ([Sunarti & Rahman, 2025](#)). Therefore, failure to formulate high-quality educational governance will directly impact the fragility of the foundations of that society's civilization in the future ([Warsah et al., 2024](#)).

In the context of Muslim society, this instructional process integrates the pillars of *tawhid* (monotheism), *sharia* (Islamic law), and *akhlaq* (morality) to form the personal character of a servant of Allah who possesses both ritual and social piety ([Gaffar & Anees, 2025](#); [Hosaini et al., 2024](#)). The main vision of Islamic education is to align the spiritual and intellectual dimensions to bring forth a holistic human being (*insan kamil*) who is devoted to Allah SWT ([Masturin et al., 2022](#)). In contrast to secular educational orientations that tend to be materialistic, the Islamic instructional system consistently balances the achievement of happiness in the current worldly life with a transcendental orientation in the afterlife ([Naftalin & Hasiolan, 2025](#)). The primary distinguishing feature of this system lies in its emphasis on a comprehensive pursuit of knowledge, conscious mastery of self-potential, and the internalization of knowledge as a form of vertical responsibility of the creature to the Creator ([Maidugu et al., 2024](#)). Through a scope that encompasses harmonious relationships between humans and God, fellow humans, oneself, and the universe, Islamic education in Indonesia is deeply rooted as a fortress of public morality ([Irfan & Sain, 2024](#); [Yusri et al., 2023](#)). The integration of Islamic values into learning methods also serves as an important foundation in building the spirituality and character of students in the modern era ([Juwairiyah & Fanani, 2025](#)).

Sociologically, Islamic educational institutions in Indonesia have a very long historical trajectory that is deeply embedded in the pulse of the nation's struggle against foreign oppression. Traditional institutions such as *pondok pesantren* (Islamic boarding schools) and *madrasahs* are not merely places to recite the Quran, but rather cultural defense bases that preserve Islamic and Indonesian identities from the adverse influences of foreign cultures ([Hosaini et al., 2024](#)). Through the guidance of *ulema* (scholars) and *kyai* (cleric leaders) in various remote corners of the regions, these institutions successfully cultivated a highly militant, theologically based spirit of nationalism. Love for the homeland was directly integrated as part of the manifestation of faith (*hubbul wathan minal iman*) among the students (*santri*) ([Sanyoto et al., 2023](#)). Consequently, when the call for jihad was proclaimed to defend sovereignty, the world of Islamic education was at the forefront of supplying resilient freedom fighters. The values of Islamic education, which are oriented toward the formation of character and collective morality, also strengthened the social resilience of the Indonesian Muslim community ([Wafi et al., 2025](#)).

However, the trajectory of history also demonstrates that the educational system in Indonesia has long been trapped in a rigid and segregative condition of dualism. This condition is characterized by a sharp division between the secular public-school track, which disregards religious values, and the traditional religious instruction track, which lacks general knowledge. This dualistic reality is a direct legacy of the policy management of the Dutch East Indies colonial government, which deliberately introduced secular modern schooling to meet the demands of their bureaucracy and labor market. On the other hand, indigenous community institutions such as *pondok pesantren* were intentionally isolated, marginalized, and denied formal access to the developments of Western science and technology. This systemic colonial discrimination was purposely maintained to weaken the intellectual potential of Muslims so they would be incapable of rising to launch an organized resistance against colonial power. In a contemporary context, the integration of moral values and science is viewed as a vital solution to overcome this legacy of educational dualism ([Sunarti & Rahman, 2025](#)). Modern Islamic education has also begun to be directed toward a holistic approach that simultaneously integrates character, spirituality, and the mastery of science ([Herlinda et al., 2025](#)).

When the Indonesian nation proclaimed its independence on August 17, 1945, the discriminatory legacy of colonial dualism immediately triggered a new wave of awareness among Muslim figures. The momentum of national sovereignty provided an expansive socio-political space for Islamic thinkers to execute a strategic repositioning regarding the existence of religious educational institutions. The post-independence phase became a crucial turning point where the state began to provide serious attention and gradual legal recognition to accommodate Islamic instruction within the new governmental structure. The Indonesian government realized that the contribution of Muslims in seizing independence must be honored through the provision of equal and dignified educational rights. Consequently, efforts to integrate religious instruction into the national education system began to be pioneered in both state and private institutions as part of fulfilling the spiritual rights of citizens ([Komariah & Nihayah, 2023](#)). In its development, Islamic education has also been directed toward strengthening the formation of noble character, national identity, and a balance between scientific knowledge and religious values in modern social life ([Maslani et al., 2025](#)).

In its journey traversing various eras of leadership—from the Old Order, the New Order, to the contemporary Reformation era—Islamic education has continuously been confronted with intricate structural obstacles ([Fatoni et al., 2026](#); [Kosim et al., 2023](#)). Various acute problems, such as an unresolved scientific dichotomy, limited numbers of competent educators, a curriculum crisis marked by frequent changes, and inconsistencies in bureaucratic management, have become dominant characteristics ([Sudarto, 2023](#)). Efforts to unify two instructional systems with differing epistemological natures require substantial political energy and budget allocations from the central government ([Hadi et al., 2024](#)). Often, restructuring policies issued at the upper levels experience significant distortion or delays when implemented by practitioners at the grassroots level ([Nurdiansyah & Hudriyah, 2021](#)). As a result, many madrasahs in regional areas experience neglected academic facilities compared to public schools operating under the auspices of general ministries.

This macro-governance inconsistency is tangibly reflected in the dynamics of formulating and implementing national education law regulations over time. As a

concrete example, following the enactment of Law Number 20 of 2003 concerning the National Education System (UU Sisdiknas), various administrative obstacles emerged in fulfilling the promise of equality ([Masnuah et al., 2022](#); [Rahman et al., 2021](#)). In several of its crucial aspects, such as the minimum 20 percent education budget allocation, the government has consistently experienced delayed realization and inequitable distribution that disadvantages private madrasahs. The statutory promise to equalize operational rights and the welfare of religious teachers is frequently hindered by sectoral egos between the ministries managing the state budget ([Wartoyo, 2025](#)). Sociologically, these regulatory and financial constraints slow down the pace of institutional modernization in Islamic education, which is actually heavily needed by the public ([Asiah et al., 2023](#); [Hayi & Alwi, 2023](#)).

Amid these various historical challenges and clashes, there is an urgent academic need to critically re-examine the adaptation of the general curriculum within madrasah environments. Thus far, most prior conventional historical literature has tended to focus solely on general descriptions of figures' biographies, the physical development of buildings, or purely normative philosophical foundations. Consequently, aspects of epistemological tension, the dynamics of unifying teaching materials, and bureaucratic clashes from era to era have received an insufficient share of deep and sharp analysis. This article is written to fill that academic vacuum (research gap) by offering a comparative analysis of the transitions in curriculum unification policies under the influence of differing political constellations in Indonesia. The novelty of this article lies in its comprehensive mapping of how the stability and ideological character of ruling authorities influence the face of the science-religion curriculum in madrasahs ([Irrham, 2025](#)). The contestation between the national curriculum and the religious curriculum in madrasahs also forms an important part of the dynamic shaping Islamic educational identity in Indonesia ([Ihsan et al., 2021](#)).

The urgency of structuring, integrating, and modernizing Islamic-based instruction cannot be separated from the status of education as the greatest human investment in safeguarding national sovereignty. The achievement of educational quality targets is inherently a direct representation of a nation's long-term vision, developmental direction, and self-esteem in the international eye. In the current era of technological disruption and information openness, the demands on the quality of graduates from Islamic institutions have multiplied to master 21st-century global competencies ([Nenda et al., 2025](#)). Madrasahs can no longer be managed in a traditional-conventional manner that distances students from the realities of modern industrial dynamics. Therefore, historical reconstruction of past curriculum policies serves as a valuable mirror for today's policymakers in formulating adaptive development strategies ([Afizah et al., 2024](#)).

Conversely, an instructional system left weak, orthodox, lagging, and sub-standard will only prolong a nation's vulnerability to various destructive forms of external penetration. Colonialism in the modern era no longer manifests as physical military aggression, but rather as non-physical subjugation that corrupts the mentality of the younger generation through secular intellectual, ideological, economic, and cultural dominance. This sociological reality reaffirms the truth of a historical aphorism stating that the backwardness and ignorance of society are not solely the result of colonial oppression. Quite the contrary, it is ignorance, academic laziness, and a reluctance to self-modernize that openly invite new colonizers to control the nation's livelihoods. Through this perspective, an in-depth study on the evolution of post-independence Islamic education policies finds its significant

momentum. Criticisms regarding the dominance of positivism and the weak integration of philosophical values in madrasah education also reinforce the importance of epistemological reform in Indonesian Islamic education ([Purba, 2025](#)).

METHOD

This study utilizes a qualitative approach with the historical method and descriptive analysis to map the development of Islamic education chronologically ([Kosim et al., 2023](#)). Data collection techniques were conducted through library research by gathering various information, formal policy documents, and related scientific literature. In accordance with the reviewer's suggestion to ensure data validity, the researchers established strict manuscript selection criteria, specifically choosing only scientific journal articles from reputable sources (Sinta and Scopus) published within the last five to ten years, as well as official statutory documents as primary sources. The combination of this qualitative approach and literature study is focused on analyzing the cause-and-effect relationship between the political constellation of the government and changes in the madrasah and pesantren curricula, thereby avoiding the repetition of non-informative normative information ([Padil et al., 2025](#)).

To enhance the academic credibility of the manuscript, the operational procedures for data collection and analysis fully adapt the standard stages of the historical method, which include heuristics, source criticism (verification), interpretation, and historiography. During the heuristics stage, the researchers traced digital and printed manuscripts related to macro policy drafts, such as Law Number 4 of 1950, the draft of the 1975 Joint Decree (SKB) of 3 Ministers, Law Number 2 of 1989, and Law Number 20 of 2003. Subsequently, the source criticism (verification) stage was applied internally and externally to test the physical authenticity of the regulations and the credibility of the content of the gathered literature to avoid subjective bias. The systematic document screening process in this phase is highly crucial to ensure that the entire database analyzed possesses strong scientific authority in the field of the history of Islamic education ([Nurdiyanto et al., 2024](#); [Padlianor et al., 2025](#)).

The next stage is interpretation, wherein the researchers conduct a profound "academic dialogue" with the data that have been declared valid. At this stage, the analysis is focused on the epistemological clashes and the integration process of religious and general sciences that formed the background for the birth of each curriculum unification regulation in Indonesia ([Ihsan et al., 2021](#)). As a final step, all the results of this synthesis and critical interpretation are compiled descriptively and analytically into a cohesive historiography. In line with the reviewer's feedback, the organization of this historiography is strictly divided into several sub-chapters based on political periodization (the Old Order, the New Order, and the Reformation). This chronological division is systematically designed to facilitate the mapping of the tangible impacts of government policy changes on the quality of current Islamic education graduates.

RESULTS AND DISCUSSION

Universal History and Periodization of Islamic Education

History, in essence, is a profound explanation regarding various past conditions, phenomena, and events that occurred within the life of society, encompassing social, economic, political, as well as religious and cultural aspects

of a nation. According to Sayyid Qutb, history is not merely a collection of dead chronological events, but rather a process of critical interpretation of the dynamics of those events to uncover the tangible relationships that empower them at the right time. In this context, the history of Islamic education cannot be separated from the history of the development of Islam itself on earth ([Defnaldi et al., 2023](#)). Harun Nasution divides the universal periodization of Islamic history into three main phases, namely the classical period, the medieval period, and the modern period. However, when reviewed epistemologically, the process of religious education originating from the guidance of the Qur'an fundamentally takes place throughout history and continues to evolve in line with the level of socio-cultural growth of humanity. Allah SWT has revealed various divine guidance to direct this cultural growth so that it does not deviate from the noble purpose of human creation, as stated in QS. Al-Baqarah verse 38. Through the role of the messengers sent in every age, these teachings were not merely delivered as ritual doctrines but acted as supporting pillars for the growth and development of the civilizations of *tarbiyah* (education), *ta'lim* (instruction), and *ta'bid* (devotion) guided directly by the guidance (*hidayah*) of Allah SWT. The dynamics of Islamic education subsequently developed into an integral part of shaping the modern Indonesian national education system ([Bella et al., 2024](#)).

Islamic Education Policies during the Independence and Old Order Eras (1945–1965)

The proclamation of Indonesian independence on August 17, 1945, was a revolutionary event that triggered massive political and military tensions between the newly formed national government and the Allied forces as well as the Dutch who wished to regain power. Facing the threat of colonization, the *ulema* (scholars) in Java heroically proclaimed a *jihad fisabilillah* (war in the way of Allah) in October 1945 as a fatwa of legal certainty that obligated all Muslims to take up arms to defend the sovereignty of the legitimate state. It was this momentum of the independence revolution that prompted the government to pay serious attention to the implementation of religious education, both in state and private schools, as a form of recognition for the struggles of the Muslim community ([Musadad, 2021](#)). A concrete step began with the recommendation of the Working Committee of the Central Indonesian National Committee (BP-KNIP) on December 27, 1945, which affirmed that madrasahs and *pondok pesantren* (Islamic boarding schools) were instruments and sources of public intelligence that were deeply rooted in society. This state intervention was highly crucial when compared to the conditions at the end of the Dutch colonial period, where access for Muslims to modern education was extremely narrow and discriminatory due to secularization politics and the non-cooperative rejection of Western culture by the *ulema* ([Nilawati et al., 2023](#)). National sovereignty finally succeeded in transforming the fate of religious institutions so that they could contribute legally and formally to fulfilling the objective of the Preamble to the 1945 Constitution to intellectualize the life of the nation.

Post-independence, the positioning of religion within the national education ecosystem began to be regulated in an orderly, comprehensive, and attentive manner. In the Sumatra region, Mahmud Yunus, serving as the religious supervisor, proposed to the head of the education office that religious material in state schools be formally established with state-guaranteed teacher salaries—a strategic proposal that was immediately approved. National institutional strengthening became even firmer with the establishment of the Ministry of Religious Affairs on January 3, 1946 (which was consolidated throughout 1946) to manage the provision

of religious instruction in public schools, *madrasahs*, and *pesantren* ([Hasnahwati, 2024](#)). Through the Law on the Foundations of Education and Instruction Number 4 of 1950, the government enacted that learning in religious schools that had received recognition from the Minister of Religious Affairs was considered valid in fulfilling compulsory education requirements. The management system of *madrasahs* also began to be standardized, following the tiered levels of state schools, which included *Madrasah Ibtidaiyah Negeri* (MIN) for six years, *Madrasah Tsanawiyah Negeri* (MTsN) for three years, and *Madrasah Aliyah Negeri* (MAN) for three years. This standardization policy during the Old Order era culminated in the establishment of the Madrasah Teacher Training School (PGA) and the State Islamic Religious Judges Education (PHIN) by the Ministry of Religious Affairs to ensure a supply of professional personnel ready to develop the quality of Islamic institutions in a sustainable manner ([Sismawati et al., 2024](#); [Tanjung, 2022](#)).

Curriculum Transformation and Integration Policies in the New Order Era (1966–1998)

Entering the New Order administration, a political constellation that emphasized stability and economic development shifted the state's approach toward Islamic education toward a unification of the system. The government viewed religion as holding a highly strategic position and role as a spiritual, moral, and ethical foundation in national development, aimed at purifying the human soul and ensuring public welfare ([Masnuah et al., 2022](#)). To erode educational dualism, a monumental policy was issued in 1975 in the form of the Joint Decree (SKB) of 3 Ministers (Minister of Religious Affairs, Minister of Education & Culture, and Minister of Home Affairs). This decree mandated a curriculum composition of 70% general subjects and 30% religious subjects ([Alfarisi & Bakar, 2022](#)). This unification policy served as the initial blueprint that smoothed the integration of Islamic education into the macro legal corridor through the drafting of Law Number 2 of 1989 concerning the National Education System. Through this law, *madrasahs* were formally recognized as part of the general school system, making them a "fertile ground" for nurturing a new generation that masters science while maintaining steadfast faith ([Nirwana & Khoiri, 2023](#)). This curriculum integration demanded that *madrasahs* liberate students from the shackles of backward thinking by providing a functional body of knowledge relevant to the modern job market.

Conceptually, this integration process meant aligning various distinct elements of teaching materials to achieve complete functional harmony within the school curriculum. The ultimate goal of integrating religious and general subjects was to create a graduate profile capable of critically applying their faith to address social life challenges. Through this strategy, Islamic education was directed to advance human mindsets so they could play active, creative, and innovative roles in development. To ensure this knowledge-merging process operated optimally, the government emphasized the importance of teacher qualifications, requiring individuals with adequate scholarly integrity to link scientific logic with religious texts (*dalil*). Teachers were demanded to possess the methodological capability to connect one field of study to another within the classroom. However, academic dialogue in the literature indicates that the New Order era integration left curricular obstacles in the form of a double burden for *madrasah* students, who had to master general school standards without compromising the depth and quality of their traditional religious knowledge ([Huda, 2022](#)).

Traditional Institutional Dynamics and the Challenges of the Reformation Era

When discussing the anatomy of Islamic education in Indonesia, its existence cannot be separated from the presence of *pondok pesantren* (Islamic boarding schools) and *madrasahs*. Experts recognize *pesantren* as a form of indigenous education that has lived, grown, and existed within Indonesian culture since the prehistoric, Hindu-Buddhist, and Islamic cultural eras ([Ariza, 2023](#)). Meanwhile, *madrasah* represents a modern classical education pattern adopted in Indonesia in tandem with the wave of Islamic thought renewal at the beginning of the 20th century. Traditional *pesantren* carry strong social, cultural, and economic-political entity connotations, whereas *madrasahs* focus more on the efficiency of modern classical knowledge delivery. Although once labeled orthodox and traditional, the emergence of comprehensive *pesantren* models like Tebuireng proved that these native institutions are capable of acting as architects for the nation's cultural future. As stated by Malik Fadjar, the resilience of *pesantren* in the Reformation era is determined by their sensitivity in responding to the magma of internal cultural upheavals and the waves of global forces from the outside ([Handayani, 2022](#)). The legal standing of *madrasahs* and *pesantren* finally reached its historical peak through Law Number 20 of 2003 concerning the National Education System, which fully guarantees equal rights, accreditation, and operational budgets for Islamic institutions alongside general schools ([Kasiono et al., 2023](#)).

The Accommodation of Islamic Education to Information Technology

In the contemporary era, the progression of post-independence Islamic education is confronted with the challenge of an accelerating and massive wave of communication and information technology. History notes that the progress of human civilization took a sharp leap from the invention of the printing press to the electronic era, which gave birth to computers, facsimiles, telephones, radios, and the internet. The dynamics of state-of-the-art laboratory instruments and learning simulation media demand psychological readiness and high qualifications from Islamic education administrators to avoid falling far behind. The use of electronic media such as television and the internet can actually serve as effective learning tools if visionarily managed for the dissemination of knowledge and religious information. However, reality on the ground presents a less encouraging picture, as digital technology mastery within traditional *madrasahs* and peripheral *pesantren* sometimes lags behind. This main barrier is not a complex epistemological issue, but rather an adaptation of the correct attitude toward adopting technological conveniences without turning those digital devices into a new "God" that negates spiritual and moral values. Islamic education must be able to position information technology advancements as functional instruments to achieve the ultimate goals of Islamic education while eliminating the negative effects of digitalization on the morality of the younger generation ([Khoeron et al., 2025](#)).

The Evolution of the Informal to Formal Education System in Indonesia

If we draw a common thread backward, the Islamic teaching system in the archipelago initially took place informally through interpersonal interactions across various dynamic *dawah* (proselytizing) opportunities. This interpersonal pattern carried immense sociological influence in voluntarily attracting the interest of indigenous communities to study Islamic teachings. As the number of adherents grew, educational institutions and systems began to reform, establishing a more structured teaching model, initiated by the presence of the *langgar* education system. The terms *langgar*, *surau*, or *tajug* refer to a rectangular building resembling a small mosque located around Muslim settlements, used as a place for

congregational prayers as well as a basic-level religious learning center. The learning method applied a system where students sat cross-legged around the teacher to read the Quran in turns (*sorogan*). The primary weakness of this traditional *langgar* system was that Arabic writing skills were not taught, restricting the students' target achievements purely to text-reading literacy. This *langgar* system divided teaching levels into two tiers: the lower level for introducing Quranic letters in the morning and evening, and the upper level, which added materials on *tajwid* (recitation rules), *dhikr*, *qasidah*, and the reading of the *kitab rukun* (basic Islamic jurisprudence). The ultimate target of the *langgar* system was fluency in reading the Quran with proper rhythm, where students who graduated from the *langgar* would sociologically continue their religious education at a higher level, namely the *pondok pesantren* (Rambe et al., 2024).

CONCLUSION AND RECOMMENDATION

Based on the results of the qualitative-historical analysis and critical literature review, this study successfully outlines several crucial milestones in the development of post-independence Islamic education in Indonesia, which are distinctly categorized by political constellation periodizations. First, during the Independence and Old Order era (1945–1965), the turning point was marked by the establishment of the Ministry of Religious Affairs, the 1945 BP-KNIP decree, and the legal framework of Law Number 4 of 1950, which formally legitimized the tiered standardization of *madrasahs* (MIN, MTsN, MAN) and the structuring of PGA/PHIN. Second, the New Order era (1966–1998) drove a massive curriculum integration through the unification policy of the 1975 Joint Decree (SKB) of 3 Ministers (allocating a proportion of 70% general subjects and 30% religious subjects), which equalized the status of *madrasah* diplomas, and was subsequently coordinated at a macro level into Law Number 2 of 1989. Third, the Reformation era elevated the juridical position of Islamic education to its highest level through the National Education System Law (UU Sisdiknas) Number 20 of 2003, which liquidated budgetary and facility discrimination barriers, and has since been followed by demands for institutional digital adaptation in today's contemporary information technology era.

As a practical implication and policy recommendation for the future governance of Islamic education, the synergy and curriculum unification between general and religious sciences must not trap *madrasahs* and *pesantren* into a wave of institutional desacralization. Learning modernization, procurement of laboratory facilities, and contemporary digitalization programs (such as the utilization of the PMM—*Platform Merdeka Mengajar* and digital *madrasahs*) must be positioned purely as functional instruments to achieve ultimate educational objectives. Future strategic policies of the Ministry of Religious Affairs are recommended to focus on enhancing teachers' competency and scholarly integrity, enabling them to harmoniously bridge scientific logic and sharia texts (*dalil*) within the classroom. The balance between achieving modern professional targets and preserving traditional religious moral identities—such as the values of sincerity (*ikhlas*), exemplary behavior (*keteladanan*), and independence—must be maintained so that Islamic institutions continuously act as active subjects, rather than mere objects, of technological advancement.

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