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Islamic Educational Institution

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Abstract

Islamic educational institutions play a crucial role in shaping a generation of people who are devout and pious, possess morals, and care for the environment and social life. Islam teaches us that humans are caliphs on earth, responsible for preserving nature and creating a harmonious life. The results of the library research approach used in this paper demonstrate that Islamic educational institutions function not only as a means of learning knowledge but also as a place for moral, spiritual, and social development in society. Islamic educational institutions in Indonesia have developed in the form of Islamic boarding schools (Islamic boarding schools), surau (Islamic prayer rooms), meunasah (Islamic students' school), madrasas (Islamic boarding schools), and universities, divided into three streams: formal, non-formal, and informal. The existence of Islamic educational institutions plays a crucial role in shaping the character of society and supporting the development of national education.

Keywords: Islamic Educational Institutions; National Education; Formal Education

INTRODUCTION

Islamic education is a crucial instrument in shaping individuals who possess a balance between scientific knowledge and religious values. From an Islamic educational perspective, the educational process aims not only to enhance students' intellectual abilities but also to develop personalities grounded in faith, piety, and noble morals. Islamic education views humans as beings with both intellectual and spiritual potential, thus directing the learning process to develop both in a balanced manner (Khoirudin et al., 2022). Islamic education also plays a

role in building students' character, enabling them to navigate social change without losing their fundamental Islamic values (Masduqi, 2013).

The success of Islamic education is greatly influenced by the existence of Islamic educational institutions as venues for the learning process. Islamic educational institutions serve not only as academic institutions but also as spaces for the formation of Islamic culture, values, and traditions. Islamic boarding schools, madrasas, and other Islamic educational institutions serve as a medium for transmitting knowledge and passing on religious values from one generation to the next (Hamruni, 2016). Through an Islamic-based educational environment, students not only acquire religious knowledge but are also shaped through life practices that reflect Islamic values.

Historically, Islamic educational institutions have undergone a long history of development since the classical period of Islam. In the early period of Islam's development, mosques served as the primary centers of educational activities, community development, and the development of knowledge. Subsequent developments gave rise to various educational institutions, such as kuttab (Islamic boarding schools) and madrasahs (Islamic boarding schools), which became centers for the study of both religious and general knowledge. In the Indonesian context, the development of Islamic education was greatly influenced by the existence of Islamic boarding schools (pesantren), one of the oldest Islamic educational institutions and a significant role in shaping Muslim society (Masduqi, 2013).

Islamic boarding schools (pesantren), as Islamic educational institutions, have undergone a transformation from a traditional form to a more modern educational system. These changes are evident in the development of curricula, teaching methods, and the integration of religious and general knowledge. The modernization of Islamic boarding schools is a response to changing times and the increasingly complex needs of society (Maragustam, 2016). The development of modern Islamic boarding schools demonstrates the adaptability of Islamic

educational institutions to maintain Islamic traditions while adapting to social change.

In contemporary developments, Islamic educational institutions face various challenges related to educational quality. Modern society demands that Islamic educational institutions produce graduates with a strong understanding of religion while possessing academic competencies and skills appropriate to the needs of the times. Therefore, improving the quality of institutional management, the quality of teaching staff, and learning innovation are crucial aspects of developing Islamic education (Hadi et al., 2016).

In addition to quality demands, the development of digital technology also poses new challenges for Islamic educational institutions. The digital era demands changes in learning systems, the use of technological media, and the improvement of digital literacy skills for educators and students. Islamic educational institutions need to develop learning strategies that combine technological advancements with Islamic values to remain relevant amidst changing times (Jamil et al., 2025).

Social changes occurring in society also impact the existence of Islamic educational institutions. Globalization, cultural developments, and changes in societal lifestyles require Islamic educational institutions to adapt their educational systems. However, this adaptation process must maintain their Islamic identity so that Islamic educational institutions do not lose their primary function as centers for the development of religious values (Yaqin et al., 2020).

On the other hand, Islamic educational institutions also have significant opportunities for growth through educational innovation. Integrating religious knowledge and modern science is one way to develop Islamic educational institutions to meet societal needs. The Islamic boarding school (pesantren) educational model, which combines Islamic values with a modern scientific approach, demonstrates efforts to strengthen the quality of Islamic education to meet the challenges of the 21st century (Pepilina et al., 2025).

Based on these conditions, research into the existence of Islamic educational institutions is crucial. Studies of Islamic educational institutions are not only concerned with historical and institutional aspects, but also encompass how these institutions carry out their educational functions, uphold Islamic values, and innovate in response to developments in modern society. The existence of Islamic educational institutions needs to be examined to identify development strategies to address today's educational demands (Gazali & Budiana, 2023).

Thus, Islamic educational institutions hold a strategic position in building civilization through an educational process that integrates knowledge and religious values. The study of Islamic educational institutions is relevant because they serve not only as places of learning but also as centers for character formation, the development of Islamic culture, and the strengthening of human resource quality.

METHODS

This study employed a qualitative method with a library research approach. Qualitative research was chosen because it aimed to understand and analyze the concepts and developments of Islamic educational institutions based on a review of various scientific sources. Library research is a research method conducted through the process of collecting information from various written literature related to the research object, allowing researchers to gain a deep understanding of the phenomena being studied (Sari & Asmendri, 2020). This approach is appropriate for use in Islamic education studies because many concepts and developments in Islamic educational institutions can be analyzed through previous research and relevant academic sources (Milya & Asmendri, 2020).

The data sources in this study come from various literature related to Islamic educational institutions, including Islamic education books, scientific journals, academic articles, and other sources related to the research theme. The research data was obtained by searching various scientific publications discussing Islamic education, Islamic boarding schools (pesantren), madrasahs (madrasas),

educational transformation, and the challenges facing Islamic educational institutions in the modern era (Hamruni, 2016). Source selection was based on the relevance of the content, the credibility of the publisher, and the relevance of the discussion to the research focus (Syarif, 2019).

The data collection technique used in this study was documentation. Documentation was carried out by collecting, reading, recording, and reviewing various written documents related to the research object. The documents used included journal articles, academic books, and various research findings discussing the existence and development of Islamic educational institutions. Documentation techniques allowed researchers to obtain extensive data without conducting direct field observations (Nilamsari, 2014).

In the data collection process, researchers followed several steps: identifying sources relevant to the research theme, categorizing information based on the study's focus, and then interpreting the data. These steps ensured that the data obtained was organized and able to answer the discussion regarding Islamic educational institutions as educational institutions, value development, and community development (Sugiana, 2019).

The data analysis in this study used content analysis techniques. Content analysis is used to systematically examine the contents of various literature sources by identifying patterns, themes, and main ideas related to the research. This technique allows researchers to understand the meaning contained in various sources regarding the concept, function, and development of Islamic educational institutions (Krippendorff, 2018). Through content analysis, various pieces of information obtained from the literature are then classified according to the research theme, resulting in systematic conclusions (Zed, 2017).

The analysis was conducted by critically reading sources, noting important information, comparing various opinions from previous research, and then compiling the results based on the research focus. Using this method, this study attempts to provide a comprehensive overview of the existence of Islamic

educational institutions and the various challenges they face in the development of modern education (Masduqi, 2013).

DISCUSSION

Definition of Islamic Educational Institutions

In terms of language, an institution is an organization, while education is a collaborative work that takes place in a certain pattern of human life. (Abdullah, 2022). Education etymologically is paedagogie which is taken from the Greek, namely pais and again which means child and guide, guidance given to children.

An educational institution is a place where the educational process takes place, with the goal of improving individual behavior through interaction with the environment. The educational environment encompasses everything that exists and occurs around the process, including humans, animals, plants, and inanimate objects. (Bagus Irsalulloh et al., 2023.) Education is the gateway that leads humanity to a higher and more humane civilization based on the harmony of the relationship between humans, the environment, and the creator.

An Islamic educational institution is a forum or organization that conducts educational processes based on Islamic teachings, with the goal of developing individuals who are faithful, pious, and moral, possessing knowledge and skills. Educational institutions focus not only on intellectual aspects but also on spiritual, moral, and social development in accordance with the Qur'an and Hadith. Most generally, Islamic education encompasses various forms of educational institutions that serve as a means of developing the community in the fields of education and da'wah.

Objectives of Islamic Educational Institutions

Discussing the goals of education is inseparable from the essence of education itself. The goals of Islamic education encompass specific values in accordance with the Islamic perspective, which must be realized through a focused and consistent process. In other words, the goal of Islamic education is to develop students who are devout to God Almighty, possess noble character, are

healthy, knowledgeable, capable, and possess other positive qualities, as well as become democratic citizens (Nabila, 2021). The goals of Islamic education can be viewed from several perspectives: First, morals. The true goal of Islamic education is to develop perfect morals. However, this does not mean that physical and intellectual education are unimportant. Rather, it emphasizes the importance of good moral education and the development of a healthy body, mind, and spirit. Second, it emphasizes both religion and the world. The scope of Islamic education is not limited to religious education alone, nor is it confined solely to the world. The Prophet Muhammad (peace be upon him) instructed every Muslim to work for both their religion and their world.

In detail, the goals of education can be divided into several main points, namely: First, education aims to improve human spirituality. Second, education aims to improve human intelligence and thinking skills. Third, education aims to improve society. Fourth, mastery of professional skills in accordance with the demands of the times (link and match). Fifth, obtaining employment that can be used to earn a living. This is in line with the word of Allah SWT in QS At-Taubah verse 122.

Islamic educational institutions have multidimensional functions in spiritual, social, economic, and cultural aspects and play a crucial role in shaping character, morality, and civilization integrated with Islamic values. The primary function of Islamic education is to pass on Islamic values and traditions and prepare humans to be caliphs on earth. These functions include: First, the theological-spiritual function, namely strengthening students' faith, worship, and morals. Second, the socio-cultural function, namely preserving the scientific heritage and shaping the identity of the Muslim community. Third, the economic function, namely encouraging the economic independence of institutions through business and innovation. Fourth, the intellectual function, namely producing moderate Muslim scholars, academics, and professionals.

In Islamic education, various educational institutions and centers are recognized, each with its own unique type, level, and nature. These include: First, the Kuttab, a place for learning the basics of the Quran through memorization and

writing skills. Second, the Manazil Ulama (house of scholars), an institution used by the Prophet Muhammad and his companions as a place to learn the creed and messages of Allah SWT. Third, the Mosque and Jami', a place of worship as well as a place for teaching the Islamic religion. Fourth, the Maktabah (library), an Islamic institution that serves as a place for disseminating knowledge.

Some Islamic institutions that developed in the history of Islamic education in Indonesia include: First, the Islamic boarding school (pesantren), a traditional Islamic education system that still thrives today. Second, the surau (religious prayer hall), a community institution that plays a role in developing social and spiritual values in the community. Third, the meunasah, an Acehese community institution that serves as a place for deliberation, education, worship, and social activities.

In Indonesia, there are three educational institutions regulated by Law Number 20 of 2003 concerning the National Education System: First, formal education, which has clear levels, objectives, materials, and curricula. Second, non-formal education, which is education conducted outside the formal education system according to community needs. Third, informal education, which is education obtained through everyday experiences within the family and community.

The challenges facing Islamic educational institutions in the modern era include several factors: First, transforming learning methods, specifically the use of technology that demands more innovative and flexible religious instruction. Second, improving student character amidst the influence of digitalization, as technological developments influence character formation. Third, strengthening morals and ethics in the use of technology, so that students can use it wisely.

In the face of globalization, technological developments, and socio-cultural changes, modernizing Islamic educational institutions is one solution. This effort is being implemented through several steps: First, reforming the Islamic education curriculum to equip students with critical thinking skills and digital literacy. Second, improving the quality of human resources by enhancing the competency of educators. Third, developing innovative and interactive technology-based

learning methods. Fourth, providing digital infrastructure to support the learning process. Fifth, strengthening the role of families and communities in supporting Islamic education.

By implementing these solutions collaboratively, Islamic educational institutions are expected to be able to overcome various problems and continue to develop into superior institutions that are adaptive to the developments of the times.(Intan Kusumawardani & Sukari Sukari, 2024).

The legal basis that is the basis of education is stated in Number 20 of 2003 concerning the National Education System and the 1945 Constitution. The legal basis also regulates that educational institutions may be accessed by every citizen because it is their right and obligation to obtain education and the government is responsible for providing appropriate education services. This is stated in Article 31 paragraphs 1-3; paragraph (1) "Every citizen has the right to receive education." Paragraph (2) "Every citizen is obliged to follow basic education and the government is obliged to finance it." Paragraph (3) "The government strives for and organizes a national education system."(1945 Constitution, nd).

CONCLUSION

Islamic educational institutions are educational institutions that play a role in developing individuals who are faithful, pious, and possess noble morals, as well as possessing knowledge and skills. Islamic educational institutions serve not only as venues for learning but also as a means of developing the spiritual, moral, social, and intellectual well-being of students. The primary goal of Islamic educational institutions is to develop individuals who balance life in this world and the afterlife, by establishing Islamic values as the foundation for personality development and social life.

The development of Islamic educational institutions has been ongoing since the classical era, through the kuttab (Islamic boarding school), the houses of scholars, mosques, and libraries, and has evolved into various forms of educational institutions such as Islamic boarding schools (pesantren), surau (prayer rooms), madrasahs, and Islamic universities. Throughout their history,

Islamic educational institutions have played a crucial role in preserving the tradition of Islamic scholarship, shaping the character of the community, and producing generations capable of contributing to social life. However, in the modern era, Islamic educational institutions face various challenges such as technological developments, socio-cultural changes, and demands for improved educational quality. Therefore, modernization of Islamic educational institutions is necessary through curriculum reform, improving educator competency, learning innovation, utilizing technology, and strengthening the role of families and communities to remain relevant to the needs of the times.

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