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TRANSFORMATION OF ISLAMIC CULTURE AND EDUCATION: BETWEEN MODERNIZATION AND PRESERVATION OF ISLAMIC VALUES

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Abstract

Cultural transformation driven by globalization and modernization has profoundly affected multiple spheres of life, including Islamic education, compelling Islamic educational institutions to adapt in order to remain relevant amid rapid advances in science, technology, and information flows. At the same time, these modernization pressures pose challenges to preserving the core Islamic values that underpin the philosophy and practice of Islamic education. This study examines the dynamics of cultural transformation in Islamic teaching and analyzes strategies by which Islamic institutions can balance modernization imperatives with the preservation of Islamic values. Employing a library research methodology, it systematically reviews books, scholarly journal articles, and relevant documents on Islamic education and cultural change. The findings indicate that Islamic educational transformation need not be framed as a dichotomy between modernity and tradition; instead, it can adopt an integrative approach that selectively incorporates modern values and practices aligned with Islamic principles. Through such an approach, Islamic education can cultivate generations who are faithful and ethically grounded while also possessing the intellectual and social

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competencies needed to navigate global challenges without losing their Islamic identity.

Keywords: Cultural Transformation; Islamic Education; Modernization; Islamic Values; Globalization.

INTRODUCTION

The development of globalization and modernization has brought fundamental changes to social and cultural structures, including in education. Contemporary social issues such as the crisis of values, the secularization of education, and digital disruption pose serious challenges for Islamic educational institutions, particularly madrasas (Tabroni et al., 2022). The value crisis is reflected in the weakening of morality, increased individualism, and decreased social sensitivity among students (Nuruzzaman & Iksan, 2024). Meanwhile, the secularization of education is seen in the tendency to separate religious values from the learning process, so that education places more emphasis on cognitive aspects and technical skills (Suyani et al., 2025) On the other hand, digital disruption brings significant changes in learning patterns and social interactions which, if not balanced with strengthening Islamic values, have the potential to erode students' religious identity (Zahrotunnisa et al., 2025).

From a sociological perspective, educational institutions are understood as social institutions that serve a strategic function in maintaining social order and cohesion (Dwi et al., 2024). Emile Durkheim emphasized that social institutions function to maintain social cohesion by internalizing society's values and norms (Mellor, 2009). In the context of madrasas, this function is realized through an educational process that instills Islamic values as the basis for forming moral awareness and social solidarity (Halima et al., 2023). Therefore, the weakening of the role of values in madrasa education can undermine social cohesion and erode the religious character of the younger generation.

From the perspective of classical Islamic thought, Ibn Khaldun emphasized that education is a fundamental element in the development of civilization. According to him, the sustainability of society is largely determined by the strength of ashabiyah, namely, social solidarity built through the internalization of values, traditions, and continuous education (Budiyati, 2022). Educational institutions, including madrasas, play a strategic role as a

medium for forming civilized humans (*insān madanī*) who can maintain the continuity of Islamic values and culture amid social change.

Meanwhile, Fazlur Rahman's thinking provides an important foundation for efforts to reform Islamic education in the modern era. Fazlur Rahman emphasized the need for an integrative and contextual approach to Islamic teaching, namely by linking the normative values of the Qur'an with constantly changing social realities through the double movement method (Nursima et al., 2025). In the context of madrasas, this idea emphasizes that modernizing education should not be understood as secularization, but rather as an effort to reinterpret Islamic values so that they remain relevant and functional in responding to the challenges of the times without losing the substance of their teachings (Pani Dias, 2024).

However, the dynamics of modernization place madrasas in a dilemma between adapting to developments in science and technology and preserving Islamic values (Ulum, 2020). The transformation of educational culture in madrasas is evident in curriculum innovation, the use of digital technology in learning, and adjustments to national education policies (Munawir et al., 2025). If a strong value framework does not accompany this transformation, madrasas may shift their orientation from Islamic character formation to pragmatic, technocratic education.

Several previous studies have shown that modernization of Islamic education in madrasas can improve the academic quality and competitiveness of graduates (Sirad, 2023). However, other research reveals a tendency towards weakening internalization of Islamic values due to the dominance of secular approaches in the education system. (Afkarina et al., 2024). However, studies integrating Western sociological perspectives, classical Islamic thought, and contemporary Islamic educational reform ideas, such as those of Durkheim, Ibn Khaldun, and Fazlur Rahman, remain relatively limited. Therefore, this research has academic urgency to fill this gap.

Based on the above description, this research aims to examine the transformation of Islamic culture and education in madrasas amid modernization, positioning madrasas as social institutions that maintain social cohesion, build civilization, and make Islamic values contextually relevant. This study is expected to provide theoretical and practical contributions to the development of madrasa education that is adaptive to changing times while remaining firmly rooted in Islamic values.

METHODS

This study employs a qualitative approach, drawing on library research, to analyze the transformation of Islamic culture and education in madrasahs within the context of modernization and the preservation of Islamic values (Adlini et al., 2022). Data were drawn from relevant primary and secondary literature, including works by Émile Durkheim, Ibn Khaldūn, and Fazlur Rahman; books on Islamic education and sociology of education; national and international journal articles; and policy documents related to madrasahs. Data were drawn from relevant primary and secondary literature, including works by Émile Durkheim, Ibn Khaldūn, and Fazlur Rahman; books on Islamic education and sociology of education; national and international journal articles; and policy documents related to madrasahs. Data collection utilized documentation techniques, involving systematic searching and in-depth review of written sources pertinent to issues of value crises, educational secularization, digital disruption, and the role of madrasahs as social institutions.

Data analysis was descriptive-analytical and interpretive, applying content analysis to identify key concepts, patterns of thought, and intertheoretical relevance in explaining the phenomenon of cultural transformation in Islamic education at madrasahs. Data validity was ensured through source triangulation, comparing multiple references to confirm consistency and argumentative rigor. The analysis results were synthesized into conclusions and conceptual implications for developing adaptive Islamic education in madrasahs that align with modernization demands while rooted in Islamic values.

RESULTS

Transformation of Islamic Education Culture in Madrasahs

The results of the study show that the transformation of Islamic education culture in madrasas is a logical consequence of globalization and modernization (Munawir et al., 2025). This transformation is evident in changes to the curriculum, learning methods, and the use of digital technology in the educational process. Madrasas are required to adapt to national education policies and to the needs of 21st-century competencies, such as digital literacy, critical thinking, and collaboration. This transformation provides opportunities for madrasas to improve the quality of learning and the competitiveness of graduates. However, if a strengthening of Islamic values does not accompany these changes, madrasas may shift their orientation from values-based education to pragmatic education.

In Emile Durkheim's sociological perspective, educational institutions are social institutions that maintain social cohesion by internalizing values and norms (Dwi et al., 2024). The research results show that madrasas play a strategic role in shaping students' moral awareness, discipline, and social solidarity by instilling Islamic values in learning activities and school culture. However, digital disruption and the influence of global culture may weaken the functioning of these social institutions if madrasas emphasize only the cognitive aspect and neglect the affective and spiritual dimensions (Ali Ma'sum & Khuriyah, 2025). Therefore, strengthening the value-based culture of madrasas is an urgent need to maintain social cohesion and students' Islamic identity.

The study's

results also strengthen Ibn Khaldun's view that education is the foundation for the development of civilization (Budiyati, 2022). Madrasas play a role as institutions that foster ashabiyah, namely, social solidarity built through the internalization of values, traditions, and ongoing education. By integrating religious learning, moral development, and educators' exemplary behavior, madrasas can shape students' collective identity within the Muslim community. However, cultural transformations that emphasize competition and individualism can weaken this *ashabiyah*, so madrasas need to design educational strategies that balance academic achievement with the development of socio-religious character.

In the context of Islamic educational reform, Fazlur Rahman's thinking provides a relevant conceptual framework for addressing the challenges of modernization. The research findings demonstrate that modernizing Islamic education in madrasas can be achieved without necessarily leading to secularization, provided the process is grounded in an integrative and contextual approach. Fazlur Rahman's double movement concept emphasizes the importance of deeply understanding the normative values of the Qur'an and then contextualizing them within contemporary social and educational realities (Nursima et al., 2025). Implementing this idea in madrasas can be achieved through the development of an integrative curriculum, reflective learning methods, and the use of digital technology to strengthen the internalization of Islamic values.

Integration of Modernization and Preservation of Islamic Values in Madrasas

This discussion shows that the main challenge for madrasas is integrating educational modernization with the harmonious and sustainable preservation of Islamic values (Maesaroh et al., 2024). The modernization of education is unavoidable due to its relationship

to the demands of increasingly complex scientific and technological developments and social change. However, this modernization should not be interpreted as the complete adoption of modern values without a critical process of selection and filtering. Therefore, the transformation of educational culture in madrasas must be carried out selectively, namely by accepting modern elements that align with Islamic principles and rejecting values that potentially conflict with Islamic teachings and ethics (Suyani et al., 2025).

The integration of modernization and Islamic values in madrasas can be achieved by strengthening institutional culture rooted in Islamic values (Khomsinnudin et al., 2024). Madrasah culture is not only reflected in the formal curriculum, but also in daily practices, such as teacher role models, the habit of worship, ethical social interactions, and the management of a religious educational environment (Maunte & Caco, 2025). By making Islamic values the core of all academic activities, madrasas can ensure that innovations and reforms remain within the framework of Islamic teachings.

In addition, this integration also requires the development of an integrative and holistic curriculum (Fitriani, 2023). Madrasah curricula need to be designed to connect general knowledge and Islamic studies in a dialogue, not a dichotomy. This approach aligns with Fazlur Rahman's view of the importance of contextualizing normative Islamic values within a constantly changing social reality (Rohman & Muafatun, 2022). Students not only understand Islamic teachings textually, but are also able to actualize them in modern life critically and responsibly.

The use of digital technology is also an important part of integrating modernization in madrasas. Technology can serve as an effective, innovative, and engaging learning tool, provided its use is directed toward strengthening the internalization of Islamic values (Muslim, 2024). Madrasas need to equip students with digital literacy based on Islamic ethics, enabling them to use technology wisely, productively, and responsibly. In this way, digital disruption does not pose a threat to Islamic values but rather becomes a medium for expanding Islamic da'wah (Islamic outreach) and strengthening Islamic character.

Furthermore, the integration of modernization and the preservation of Islamic values also demands a strategic role for educators as agents of cultural transformation. Madrasah teachers are required not only to possess pedagogical and professional competence, but also strong personal and spiritual competencies. Teachers' exemplary practice of Islamic values is a key factor in shaping a madrasah culture that is both religious and adaptable to change.

Through such exemplary behavior, Islamic values are not only taught but also lived out in daily educational practices (Arifin & Ichsan, 2024).

Integrating modernization with the preservation of Islamic values in madrasas requires institutional commitment, strengthening cultural values, and an integrative, contextual educational strategy. If madrasas can effectively manage the transformation of educational culture rooted in Islamic values, they will not only survive in changing times but also play an active role in shaping a generation of faithful, noble, and competent Muslims who can face global challenges without losing their Islamic identity.

DISCUSSION

The Influence of Modernization on Islamic Education

Modernization has had a significant impact on the Islamic education system, including madrasas, through curriculum, teaching methods, and the use of technology in learning. In terms of curriculum, modernization has encouraged madrasas to adapt to the demands of 21st-century competencies, such as critical thinking, digital literacy, communication, and collaboration (Fitriani, 2023). The madrasah curriculum is no longer solely oriented toward mastering religious material textually, but also focuses on developing students' skills to adapt to social dynamics and scientific developments. This situation demands a balanced integration of Islamic studies and general knowledge to ensure Islamic education remains relevant without losing its character and identity (Fatmawati, 2022).

In terms of teaching methods, modernization encourages a shift from conventional to more participatory, dialogical, and student-centered approaches (Sutomo & Aini, 2024). The implementation of active, collaborative, and reflective learning methods in madrasas responds to the needs of modern learning. However, these methods must still be directed toward supporting the internalization of Islamic values, such as honesty, responsibility, discipline, and moderation. Without a clear value framework, changes in learning methods may yield only cognitive improvements, without accompanying development of Islamic character.

The use of technology in learning is also a tangible impact of modernization on Islamic education. Digital technology offers significant opportunities for madrasas to improve learning effectiveness through interactive media, online learning platforms, and

broader access to learning resources (Mardhiyah et al., 2021). However, on the other hand, technology also presents challenges in the form of the entry of global cultural values that are not always in line with Islamic teachings (Jamil, 2022). Therefore, madrasas need to develop digital literacy grounded in Islamic values so that students can use technology critically, ethically, and responsibly.

Furthermore, modernization and globalization present ideological and cultural challenges for Islamic educational institutions. Globalization often brings with it values of secularism, individualism, and materialism, which can influence students' perspectives on religion and life (Fatmawati, 2022). This challenge requires madrasas to strengthen their role in values and character education by integrating Islamic teachings across all aspects of education. Madrasas are not only needed to adapt to change but also to act as cultural filters, filtering out the negative influences of globalization (Anugerah, 2023).

In this context, the success of madrasas in aligning Islamic values with the demands of modernization depends heavily on institutional policies, educator competence, and the educational culture they develop. Madrasas need to design educational strategies that are not reactive but proactive and visionary in facing the challenges of modernization (Maesaroh et al., 2024). With this approach, modernization is not seen as a threat to Islamic education, but rather as an opportunity to strengthen the role of madrasas as relevant, contextual, and firmly rooted educational institutions.

The Role of Islamic Education in Responding to the Challenges of Globalization and Modernization

Islamic education plays a strategic role in addressing the increasingly complex challenges posed by globalization and modernization. Amid the rapid flow of social, cultural, and technological change, Islamic education is required not only to transmit religious knowledge but also to shape the character and morality of the younger generation, ensuring they remain steadfast in their adherence to religious values (Qisthi et al., 2024). The formation of religious character is a fundamental aspect of Islamic education, as values such as faith, noble morals, responsibility, and social concern serve as the main foundations for navigating the dynamics of modern life, which tend to be pragmatic and individualistic (Fatul et al., 2024).

In the context of madrasas, Islamic education serves as a vehicle for internalizing Islamic values, integrated into all educational activities. The learning process is not only

directed at achieving academic competence but also at cultivating Islamic attitudes and behaviors in daily life (Rodhiyana, 2022). Through the exemplary behavior of educators, the development of religious culture, and the strengthening of character education, madrasas can shape a generation that is not only intellectually intelligent but also possesses strong moral and spiritual integrity. Thus, Islamic education serves as a bulwark of values amidst the influence of globalization, which has the potential to erode religious identity (Marqomah & Ichsan, 2023).

In addition, Islamic education is required to formulate appropriate strategies for integrating the principles of Islamic teachings with the demands of modern world developments (Fitriani, 2023). This strategy is realized through the development of an integrative curriculum that harmoniously connects general knowledge and Islamic knowledge (Gasmi et al., 2025). This approach enables students to understand Islamic teachings in context and practice, thereby actualizing religious values in an ever-changing social, economic, and cultural life. This strategy aligns with the concept of Islamic educational renewal, which emphasizes the relevance of Islamic teachings to contemporary realities without losing their normative substance (Ichsan et al., 2023).

The use of technology and learning innovation is also a crucial part of Islamic education's strategy in facing modernization. Islamic educational institutions, including madrasas, need to use digital technology to improve learning quality and expand access to knowledge (Bainar, 2024). However, the use of this technology must be accompanied by strengthening ethics and digital literacy grounded in Islamic values , so that students can use technology wisely and responsibly. Thus, technology becomes not only a learning tool but also a medium for strengthening Islamic da'wah and developing Islamic character.

Furthermore, Islamic education fosters students' critical awareness of the impact of globalization and modernization (Afkarina et al., 2024). Through a reflective and dialogical educational approach, students are encouraged to filter incoming global values, accept those in line with Islamic teachings, and reject those that conflict with Islamic principles (Maesaroh et al., 2024). This role positions Islamic education as an agent of social transformation, not only adaptive to change but also normatively capable of directing it toward a more meaningful and civilized end. Thus, Islamic education makes a significant contribution to shaping a generation of Muslims with character, noble morals, and the competence to face the challenges of globalization and modernization. Through an integrative, contextual, and

values-based educational strategy, Islamic educational institutions can optimally fulfill their role as guardians of values, shapers of civilization, and drivers of social change based on Islamic teachings.

CONCLUSION

The transformation of Islamic culture and education in madrasahs is an inevitability amid the intensifying dynamics of globalization, modernization, and digital disruption. This study's findings reveal that educational modernization presents both opportunities and challenges for madrasahs. On one hand, it enhances learning quality, strengthens 21st-century competencies, and optimizes the use of digital technology in educational processes. On the other hand, modernization risks precipitating a values crisis and secularization if a reinforcement of Islamic principles does not balance it. Madrasahs play a strategic role as social institutions in maintaining social cohesion and fostering religious character among students. From Émile Durkheim's perspective, madrasahs serve as agents of value and norm transmission to sustain social order. This view is reinforced by Ibn Khaldūn's thought, which positions education as the foundation of civilizational development through strengthening *asabiyyah* or value-based social solidarity. Meanwhile, Fazlur Rahman emphasizes the need for integrative and contextual renewal of Islamic education to ensure its relevance amid changing times. Based on these findings, the cultural transformation of Islamic education in madrasahs must be selective, critical, and grounded in Islamic values. Integrating educational modernization with the preservation of Islamic values is key to enabling madrasahs to remain adaptive, contextual, and oriented toward forming insan kamil—faithful, morally upright, and intellectually and socially competent individuals. Thus, strengthening madrasah culture rooted in Islamic values must be pursued continuously to safeguard the identity and relevance of Islamic education amid evolving social dynamics.

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