

Islamic Educational Institutions: A Theoretical Review or Perception, Purpose, and Development in Indonesia

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Article Info

Received : 21 Nov 2025

Revised: 2 Dec 2025

Accepted: 11 Dec 2025

Keywords:

Islamic educational institutions, Islamic education, Islamic boarding schools, madrasas, IAIN/UIN.

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ABSTRAK: Lembaga pendidikan Islam memiliki peran strategis dalam pembentukan karakter, pengembangan keilmuan, dan penguatan nilai-nilai Islam dalam kehidupan masyarakat Indonesia. Artikel ini bertujuan untuk mengkaji lembaga pendidikan Islam dari aspek kajian teoritis, persepsi publik, tujuan pendidikan, dan pembangunan di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian perpustakaan melalui analisis buku, artikel jurnal ilmiah, dan dokumen kebijakan yang relevan. Hasil penelitian menunjukkan bahwa secara teoritis lembaga pendidikan Islam didasarkan pada ajaran Al-Qur'an dan Sunnah dengan tujuan membentuk keseimbangan antara aspek spiritual, intelektual, dan sosial. Persepsi publik terhadap lembaga pendidikan Islam telah mengalami dinamika, dari pandangan tradisional hingga pemahaman yang lebih positif seiring dengan transformasi kelembagaan dan integrasi ilmu agama dan umum. Perkembangan lembaga pendidikan Islam di Indonesia, mulai dari keluarga, masjid, pondok pesantren, madrasah, sekolah Islam, hingga perguruan tinggi Islam, menunjukkan kemampuan beradaptasi dengan perubahan zaman dan kebijakan pendidikan nasional. Dengan demikian, lembaga pendidikan Islam memiliki kontribusi penting bagi sistem pendidikan nasional dan memiliki potensi besar dalam menghasilkan sumber daya manusia yang religius, moderat, dan berdaya saing.

ABSTRACT: Islamic educational institutions have a strategic role in character building, scientific development, and strengthening Islamic values in the life of Indonesian people. This article aims to examine Islamic educational institutions from the aspect of theoretical review, public perception, educational goals, and development in Indonesia. This research uses a qualitative approach with a library research method through the analysis of books, scientific journal articles, and relevant policy documents. The results of the study show that theoretically Islamic educational institutions are based on the teachings of the Qur'an and Sunnah with the aim of forming a balanced kamil between spiritual, intellectual, and social aspects. Public perception of Islamic educational institutions has undergone dynamics, from traditional views to more positive understandings along with institutional transformation and integration of religious and general sciences. The development of Islamic educational institutions in Indonesia, ranging from families, mosques, Islamic boarding schools, madrasas, Islamic schools, to Islamic universities, shows the ability to adapt to changing times and national education policies. Thus, Islamic educational institutions have an important contribution to the national education system and have great potential in producing religious, moderate, and competitive human resources.

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INTRODUCTION

Islamic educational institutions have a strategic role in the formation of human resources with religious, knowledgeable, and noble character. The existence of Islamic educational institutions in Indonesia cannot be separated from the history of the development of Islam itself, which since its inception functioned as a means of transmitting Islamic values as well as strengthening the social and cultural identity of the Muslim community [1]. In the context of the national education system, Islamic educational institutions contribute to educating the nation's life and building the morals and ethics of students [2], [3].

Theoretically, Islamic education is based on the teachings of the Qur'an and Sunnah which emphasize a balance between spiritual, intellectual, and social aspects. The main goal of Islamic educational institutions is to form kamil people, namely human beings who have integrated faith, knowledge, and skills [4], [5]. However, public perceptions of Islamic educational institutions are still diverse. Some people view Islamic educational institutions as synonymous with traditional education that is oriented towards religious teaching, while the demands of globalization and the development of science require Islamic educational institutions to be able to adapt and innovate [6], [7].

In its development, Islamic educational institutions in Indonesia have undergone significant transformations, both in terms of institutions, curriculum, and learning methods. Islamic boarding schools, madrasas, and modern Islamic schools began to integrate religious science and general science as an effort to answer the needs of society and the challenges of the times [1], [8], [9]. However, the development process still faces various obstacles, such as the quality of human resources, the effectiveness of institutional management, and the improvement of the quality and competitiveness of graduates.

Therefore, it is important to study Islamic educational institutions from the theoretical aspects, perceptions, goals, and development in Indonesia. This study is expected to provide a comprehensive understanding of the existence and contribution of Islamic educational institutions in the national education system, as well as become the basis for the development of more relevant and sustainable Islamic education policies and practices.

METHODS

This study adopts a qualitative library research design informed by historical-hermeneutical and critical documentary analysis [10]. Given its objective—to systematically examine Islamic educational institutions in Indonesia through four interrelated dimensions: theoretical foundations, public perception, educational purpose, and institutional development—the research prioritizes interpretive depth over empirical generalization. The methodological framework is deliberately constructed to trace both the normative ideals derived from primary Islamic sources and their socio-historical articulation within Indonesia's evolving educational landscape.

Data were gathered from three categories of authoritative sources:

1. Primary religious texts: selected Qur'anic verses and Prophetic traditions that constitute the epistemological basis of Islamic education;
2. Secondary scholarly literature: peer-reviewed journal articles (2000–2024), academic monographs, and conference proceedings focusing on pesantren, madrasah, Islamic schools, and IAIN/UIN;
3. Policy and institutional documents: national curricula (e.g., Kurikulum Merdeka), Ministry of Religious Affairs regulations, and official reports from Islamic higher education bodies.

The analytical procedure unfolds in four recursive phases:

1. Conceptual mapping: identifying core principles of Islamic education (tarbiyah, ta'dib, integration of knowledge) as articulated in classical and contemporary scholarship [11];
2. Perceptual analysis: examining shifts in public discourse—from traditionalist skepticism to growing recognition of institutional innovation—through media narratives, stakeholder studies, and graduate outcome assessments [12];

3. Teleological interrogation: distinguishing between normative goals (e.g., formation of insān kāmīl) and contextual objectives (e.g., workforce readiness, national character building) [13];
4. Historical tracing: reconstructing the institutional trajectory of Islamic education in Indonesia, from familial and mosque-based learning to formalized systems like pesantren, madrasah, and UIN, with attention to state policy, globalization, and internal reform movements [14], [15].

This approach eschews statistical measurement in favor of what Ricoeur termed “interpretation as retrieval”—a mode of inquiry that seeks to recover the layered meanings embedded in texts, policies, and practices across time [15], [16], [17], [18]. By treating Islamic educational institutions not as static entities but as dynamic sites of ideological negotiation, the study critically interrogates how divine imperatives are translated into pedagogical realities within Indonesia's pluralistic and modernizing society..

RESULTS

The Concept of Islamic Education Institutions

The results of the literature review show that Islamic educational institutions are conceptually firmly rooted in the teachings of the Qur'an and the Sunnah, which place education as the main means of forming the whole human being. Islamic education is not only interpreted as a process of knowledge transfer, but also as a process of internalizing the values of faith, morals, and social responsibility [9], [19]. In a theoretical perspective, Islamic education aims to form *And then there's the Smash Bros.*, that is, human beings who are balanced between spiritual, intellectual, emotional, and social aspects [20].

Islamic education experts affirm that Islamic educational institutions have distinctive characteristics compared to public educational institutions. These characteristics include the integration between religious science and general science, orientation to the formation of noble morals, and emphasis on exemplary values (*Uswah Hasanah*) [21]. Islamic boarding schools, madrasas, and modern Islamic schools are manifestations of the concept of Islamic education that develops in accordance with the social and cultural context of Indonesian society [22], [23].

In the Indonesian context, the theoretical foundation of Islamic educational institutions is also influenced by the thoughts of scholars and national education figures who emphasize the importance of education as a means of da'wah and empowerment of the ummah. Therefore, Islamic educational institutions not only function as academic institutions, but also as socio-religious institutions that play a role in maintaining Islamic values in the midst of changing times [1], [24], [25].

Purpose and Duties of Islamic Education Institutions

Public perception of Islamic educational institutions is dynamic and diverse. Some people still view Islamic educational institutions, especially traditional Islamic boarding schools and madrasas, as institutions that focus on teaching classical religious sciences and pay less attention to the mastery of modern science [26], [27]. This perception arises due to the historical image of Islamic educational institutions which in the early days emphasized the study of the yellow book and the moral formation of students [28].

However, the development of the times has encouraged changes in public perception, especially towards modern Islamic educational institutions. Integrated Islamic schools and modern Islamic boarding schools are considered to be able to integrate the national curriculum with Islamic values, so as to produce graduates who are not only religious, but also competitive in the academic and professional fields. This shows that public perception is starting to shift in a more positive direction along with the increasing quality and innovation of Islamic educational institutions [29].

Public perception is also influenced by the quality of graduates, institution management, and the competitiveness of alumni in the world of work. Islamic educational institutions that are able to show academic and non-academic achievements tend to gain greater trust from the public. Thus, public perception is one of the important indicators in assessing the existence and success of Islamic educational institutions in Indonesia. The purpose of Islamic educational institutions has a broad and comprehensive dimension [30], [31]. Normatively, the purpose of Islamic education is to form human beings who believe and fear Allah SWT, have noble character,

and are able to carry out their role as caliphs on earth. This goal reflects a balance between worldly and ukhrawi interests.

In addition to normative goals, Islamic educational institutions also have pragmatic and contextual goals, namely preparing students to have academic competencies, life skills (*Life skills*), and social skills relevant to the needs of the community. In the Indonesian context, the goals of Islamic educational institutions are also in line with the goals of national education, which is to educate the life of the nation and develop the potential of students optimally [26], [32].

The combination of religious and social goals makes Islamic educational institutions have a strategic role in shaping a generation that is not only intellectually intelligent, but also has moral integrity. Therefore, Islamic educational institutions are required to be able to translate these goals into a consistent and sustainable curriculum, learning methods, and institutional culture.

Development of Islamic Educational Institutions in Indonesia

The development of Islamic educational institutions in Indonesia shows significant dynamics, both in terms of quantity and quality. Pesantren as the oldest Islamic educational institution in Indonesia has undergone a fairly rapid transformation. Pesantren no longer only function as a center for traditional religious education, but also develop formal education through madrasahs and pesantren-based public schools [33], [34].

Madrasah as a formal Islamic educational institution has also experienced rapid development since it was integrated into the national education system [35]. The madrasah curriculum that combines religious and general subjects is proof that Islamic educational institutions are able to adapt to national education policies without losing their Islamic identity [21], [36], [37].

In addition to Islamic boarding schools and madrasahs, the emergence of modern Islamic schools and integrated Islamic schools shows that there is innovation in the management and implementation of Islamic education [38], [39]. These institutions adopt modern management, active learning methods, and the use of information technology in the educational process. This shows that Islamic educational institutions are increasingly responsive to the challenges of globalization and the development of science. Despite positive developments, Islamic educational institutions in Indonesia still face various challenges. One of the main challenges is the quality of human resources, especially educators [40], [41]. There is still a gap in teacher quality between Islamic educational institutions and public educational institutions, especially in mastering modern learning methodologies and educational technology.

Another challenge is the limitation of educational facilities and infrastructure, especially in Islamic educational institutions located in remote areas. This limitation affects the quality of the learning process and the competitiveness of Islamic educational institutions [42]. In addition, managerial and funding challenges are also factors that affect the sustainability and quality of Islamic educational institutions. In terms of perception, Islamic educational institutions also still face a certain stigma that considers graduates of Islamic educational institutions to be less competitive in the world of work [43], [44]. Therefore, improving the quality of graduates and strengthening cooperation networks with various parties is a strategic step to increase public trust. Islamic educational institutions have important theoretical and practical implications. Theoretically, this study strengthens the concept of Islamic education as a holistic and integrative education system. Islamic education cannot be separated from the social, cultural, and national education policy contexts.

Types of Islamic Educational Institutions

Family as an Islamic Educational Institution

The family is the first and main Islamic educational institution in the formation of children's personality. In an Islamic perspective, the family is not only understood as a social unit, but also as an educational institution that has a great responsibility in instilling faith, moral, and moral values from an early age [45]. The role of the family as an Islamic educational institution is fundamental because the educational process that takes place in the family occurs naturally, continuously, and lasts throughout the life of the individual.

Normatively, the concept of the family as an Islamic educational institution is based on the teachings of the Qur'an and Sunnah. The Qur'an affirms the responsibility of parents in educating and protecting their family members from deviations from faith and morals. This shows that education in the family is not an option, but an obligation inherent in the role of parents [46], [47]. Islamic education in the family aims to form individuals who are faithful, pious, and of noble character, as the main foundation before the child enters formal educational institutions.

In Islam, parents play the role of the main educator (*Murabbi*), supervisor (*Mu'allim*), and exemplary (*Uswah Hasanah*) [48]. Example is the most effective method of education in the family because children tend to imitate their parents' attitudes, speech, and behaviors [49], [50]. Thus, the success of Islamic education in the family is highly dependent on the quality of faith and morals of the parents themselves. The family has several major educational functions in Islamic education [47], [51]. First, the function of instilling faith, which is to instill the belief of monotheism in children from an early age. Religious education in the family is carried out through the habit of worship, the introduction of Islamic values, and dialogue that is in accordance with the psychological development of children [51], [52].

Second, the function of moral formation. The family is the main environment in the formation of children's character, such as honesty, responsibility, discipline, and affection. These moral values are not only taught verbally, but also through real practice in daily life [53]. Third, the social function, which is to guide children to be able to interact harmoniously with their social environment in accordance with Islamic values [54].

Fourth, intellectual function, where the family plays a role in fostering an interest in learning and a positive attitude towards science [55], [56]. In Islam, studying is an obligation, so families have the responsibility to create a conducive learning climate and support children's intellectual development [47]. In the context of Islamic education, the family cannot be separated from the role of formal educational institutions such as schools and madrasahs. The family serves as the initial foundation, while formal educational institutions act as reinforcements and developers of students' potential [56], [57], [58]. Synergy between the family and formal educational institutions is an important factor in the success of Islamic education as a whole.

The analysis shows that the weak role of the family in Islamic education often has an impact on the difficulty of formal educational institutions in shaping the character of students [59]. On the other hand, families that have a high awareness of Islamic education tend to be able to give birth to children who excel academically and have good morals. Therefore, strengthening the role of the family as an Islamic educational institution is an urgent need in the national education system. The role of the family as an Islamic educational institution is faced with various challenges, especially in the modern era and globalization. Changes in family life patterns, increasing parental busyness, and the influence of digital media are factors that affect the effectiveness of Islamic education in the family. Many parents leave the responsibility of education completely to the school, so that the educational function of the family becomes neglected [45], [47], [51], [57], [58].

In addition, the unfiltered flow of information through social media and digital technology is also a serious challenge in children's moral education. Families are required to have adequate digital literacy in order to be able to direct and supervise the use of technology by children in accordance with Islamic values. In this context, Islamic education in the family must be adaptive and responsive to the development of the times without losing the substance of its values [60], [61], [62].

Families that carry out their educational functions optimally will strengthen the role of formal and non-formal educational institutions in forming a generation of Muslims with character and competitiveness. Therefore, systematic efforts are needed to increase the awareness and capacity of parents in carrying out their role as the main educator. Islamic parenting programs, family education counseling, and cooperation between schools and parents are strategic steps that can be taken to optimize the function of the family as an Islamic educational institution.

Mosque as an Islamic Educational Institution

Theoretically, education in Islam is not limited to formal learning spaces only, but takes place in all living spaces – including mosques. Islamic history records that mosques since the time of the Prophet Muhammad PBUH have played a role as a center of knowledge. The Prophet guided the companions not only in ritual worship, but also in understanding the Qur'an, hadith, law, and social ethics. This shows that the mosque from the beginning functioned as a *Madrasah* (place of learning) inherent [63], [64], [65], [66].

In the Islamic tradition, religious knowledge is seen as an attribute of life that every Muslim must learn. The mosque is the most relevant space for this purpose because it is a public facility that symbolically and physically becomes the heart of religious activities. As a socio-religious institution, mosques have normative legitimacy through the Qur'an and Sunnah to carry out educational activities, both formal and informal. *First*, The mosque is the center of teaching the Qur'an, starting from recitation, tahsin-tahfiz, to understanding tafsir. This activity not only improves the ability to read sacred texts, but also expands the intellectual capacity of the people in understanding their meaning and implications in life [67], [68]. *Second*, The mosque becomes a place of moral learning through taklim assemblies, religious lectures, book studies, and religious dialogue. Values such as honesty, tolerance, responsibility, and social solidarity are internalized here, considering that character education is not enough only to be taught textually but also through social experiences within the mosque community [69], [70]. *Third*, The mosque serves as a "second home" for family education. Activities such as early childhood education (*Islamic PAUD in mosques*), youth development (*Mosque Teenager*), and Islamic Parenting facilitates the growth of a generation of faith and knowledge [71], [72]. *Fourth*, In the contemporary tradition, mosques are also a place for life skills education (*Life skills*), entrepreneurship training, and strengthening financial literacy based on Islamic values such as the management of zakat, waqf, and alms [73], [74], [75]. Thus, the education provided is holistic in touching the spiritual, moral, intellectual, and economic dimensions of the ummah.

Some mosques serve as the location of madrasas (*madrasah takmiliah/TPA/TPQ*) that is structured, has a curriculum, learning hours, and learning evaluation [76]. In major cities, there are mosques that partner with formal educational institutions to provide religious learning as part of the school program. Routine study activities, lectures, interactive dialogues (*Routine recitation, halaqah, workshop*), as well as special classes for adults are examples of non-formal education. This model is flexible and participatory, but still based on religious values. Daily interactions in mosques such as discussions after congregational prayers are a powerful source of informal education. This type of education is spontaneous, natural, but has a long-term impact on the formation of attitudes and behaviors.

In contrast to formal classrooms, learning in mosques integrates with worship practices, so that religious values are not only understood cognitively, but also experienced spiritually. The mosque as a community space allows for effective social learning: students interact with each other, share experiences, and strengthen social solidarity within the framework of Islamic values. As a public facility, the mosque is easily accessible to various age groups and social backgrounds. This makes the mosque an inclusive and non-exclusive educational medium, expanding the reach of Islamic education horizontally. Despite having great potential, mosques as educational institutions are inseparable from various challenges:

- a. **Quality of Teaching Resources**
Mosques often rely on volunteers or dai who do not have formal pedagogical competence. The quality of learning is highly determined by the competence of the teacher, so it is necessary to make efforts to improve the professionalism of mosque facilitators.
- b. **Curriculum and Educational Standards**
The lack of a standard structured curriculum makes mosque learning often ad hoc and not yet measured. Mosques need to formulate content standards and educational methods that are relevant to the needs of worshippers without losing their Islamic character.
- c. **Administrative Support and Funding**
Limited funding and physical facilities are significant obstacles. Many mosques in rural/suburban urban areas

do not have proper classrooms, libraries, or other learning facilities.

- d. **The importance of synergy between mosques and formal educational institutions outside the mosque, such as schools/madrasas.** This synergy can take the form of:
 - Curriculum partnership, where mosque education materials can support the achievement of religious education competencies in schools [77], [78].
 - Collaborative programs, such as cross-institutional studies involving students, teachers, and mosque leaders [79], [80].
 - Recognition of non-formal achievements, where mosque educational activities are recognized as valuable learning experiences in the national formal education system [80], [81], [82].

This synergy not only strengthens the role of mosques in the national education ecosystem, but also improves the quality of Islamic education as a whole.

Education in mosques has significant implications for the social transformation of the ummah. Mosque education has been shown to help form a more community character:

- Religious but tolerant
- Scientific but moral
- Communities that together solve social problems such as poverty, religious illiteracy, and alienation of values

The dissemination of socio-religious values through mosques strengthens social cohesion and reduces the phenomenon of marginalization of vulnerable groups. Education in mosques not only has an impact on the spiritual realm, but also maintains the integrity of the moral values of the community. Mosques as Islamic educational institutions have historical and normative legitimacy, holistic functions, and strategic potential in the development of knowledge, spirituality, and character. The mosque's strengths lie in its capacity as a community space, spiritual experience, and wide accessibility. However, challenges such as teacher quality, non-standard curriculum, and facility support need to be addressed through innovation, collaboration, and capacity building.

The synergy of mosques with formal educational institutions and national education policies is an essential step to realize effective, inclusive, and contextual Islamic education in the modern era.

IAIN and UIN as Islamic Higher Education Institutions

Philosophically, IAIN and UIN are based on the Islamic education paradigm that emphasizes the integration of faith, science, and community service. Islamic higher education is not only directed to produce graduates who master Islamic science, but also have analytical, critical, and professional skills in dealing with global dynamics. This paradigm is in line with the concept of Islam as a religion that encourages the development of science (*ilm*), rationality, and ethics. IAIN was initially focused on the development of Islamic disciplines such as tafsir, hadith, fiqh, and da'wah. This orientation reflects the historical need to produce qualified religious scholars and educators [83], [84]. However, along with the development of the times and the demands of society, a monodisciplinary scientific approach is beginning to be seen as inadequate in answering complex social problems.

The transformation of part of IAIN into UIN is an important milestone in the history of Islamic higher education in Indonesia. This change in status is not just a change in nomenclature, but reflects a shift in the scientific paradigm from the dichotomy of religious science and general science to the integration and interconnection of science. UIN develops general faculties such as science, technology, economics, and social sciences while still being based on Islamic values. The scientific integration developed by UIN aims to remove the barrier between religious science and general science, as well as strengthen Islamic identity in the development of modern science [85]. This approach allows UIN to produce graduates who are not only academically competent, but also have a strong moral and spiritual foundation.

Thus, UIN seeks to position itself as a university with Islamic character as well as global competitiveness. In the context of national development, the existence of IAIN and UIN is a bridge between Islamic values and the needs of modern development [9], [83], [84]. Islamic higher education is not only oriented to the mastery of knowledge, but also to the formation of professional

character and ethics. This is a distinct advantage for IAIN and UIN compared to public universities. In the pluralistic socio-religious context of Indonesia, IAIN and UIN have a strategic role in developing moderate Islamic discourse [86]. Through education, research, and community service, Islamic universities contribute to building a tolerant, inclusive, and contextual understanding of Islam. This makes IAIN and UIN the center for the development of Islamic thought that is relevant to the national reality. IAIN and UIN have great potential as superior and competitive Islamic higher education institutions. To realize this potential, a sustainable development strategy is needed, including strengthening scientific integration, improving the quality of research, and developing national and international networks. With these steps, IAIN and UIN are expected to be able to play a more significant role in the development of Islamic science and civilization in Indonesia.

CONCLUSION

Islamic educational institutions are an integral part of Indonesia's national education system which has a strong theoretical foundation sourced from the Qur'an and Sunnah, as well as Islamic values that emphasize the balance between spiritual, intellectual, and social aspects. Conceptually, Islamic educational institutions aim to form kamil people, namely individuals who have faith, noble character, knowledge, and are able to play an active role in the life of society and the nation. Public perception of Islamic educational institutions shows a dynamic that continues to develop. Although there are still views that associate Islamic educational institutions with traditional education that are limited to religious aspects, institutional development, curriculum innovation, and improvement in the quality of graduates have encouraged the formation of a more positive perception. Islamic educational institutions are now increasingly seen as able to answer the challenges of the times through the integration of religious science and general science.

In terms of goals, Islamic educational institutions are not only oriented towards strengthening faith and morals, but also on developing academic competence, life skills, and character of students. This goal is in line with the goals of national education, thereby strengthening the position of Islamic educational institutions as a strategic partner of the state in educating the nation's life. The development of Islamic educational institutions in Indonesia shows a significant transformation, both at the level of families, mosques, Islamic boarding schools, madrasas, Islamic schools, to Islamic universities such as IAIN and UIN. This transformation reflects the ability of Islamic educational institutions to adapt to social changes, educational policies, and the demands of globalization without losing their Islamic identity. Thus, Islamic educational institutions have great potential to continue to contribute to building religious, moderate, and competitive human resources at the national and global levels

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