

Reintegration of Islamic Education: New Direction for the Transformation of Madrasah Education

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ABSTRACT

This study explores strategies for transforming madrasah education through the reintegration of Islamic education to align foundational Islamic principles with contemporary educational needs. A qualitative approach was employed, utilizing a literature review and conceptual analysis to examine the assumptions underlying Islamic education and their contribution to the fragmentation of its core values. The findings indicate that the reintegration of Islamic education requires three key approaches: ideological criticism, historical analysis, and the adoption of a reintegration paradigm. These approaches provide a framework for presenting Islamic knowledge holistically, avoiding transformations that lack direction or merely reflect current realities. By integrating these approaches, madrasah education can maintain its foundational connection to Islamic principles while addressing modern challenges. This strategy offers a pathway to revitalizing Islamic education in a way that is both relevant and faithful to its core values. The proposed reintegration strategy provides a roadmap for transforming madrasah education, fostering a holistic approach that preserves its ideological roots and equips it to navigate contemporary realities effectively.

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1. INTRODUCTION

Islamic Islamic education is currently undergoing a transformation. However, most of the transformations of Islamic education depart from efforts to respond to reality. This can be seen from the pattern of transformation of madrasas around us. In general, these madrasas change only in order to adapt and respond to the needs of the reality around them.(Siddiq, 2023) In other words, Islamic education transformation often focuses only on adapting to external demands.(Ismail, 2023) It can be predicted that the direction of this kind of transformation of Islamic education will only provide changes to the outermost layer of Islamic education itself, such as changes in the administrative aspect. The maximum change is to update the curriculum by adding applied sciences as a complement.(Putri & Hamami, 2023) Internally, one of the main challenges is maintaining the relevance of Islamic

teachings in the context of dynamic and ever-evolving education. Islamic education curriculum is often seen as less adaptive to the development of science and technology, and less emphasis is placed on practical skills needed in modern life. From the external aspect, globalization has a significant impact on cultural and religious values, so Islamic education needs to be able to effectively filter and instill Islamic values in students in the midst of modernization and secularization. Meanwhile, the main goal of Islamic education is to create human beings who have a balance between spiritual, intellectual, and social aspects but also have good morals and awareness to carry out the role of caliph on earth. Meanwhile, the main goal of Islamic education is to create human beings who have a balance between spiritual, intellectual, and social aspects but also have good morals and awareness to carry out the role of caliph on earth. Research in the field of Islamic education still shows several gaps that need to be addressed. One of them is the lack of studies that link Islamic education to today's social and technological developments. Many studies still focus on normative aspects without examining how to apply Islamic values in the context of modern life. In addition, research on the role of Islamic education in encouraging inclusivity and tolerance in multicultural societies is also an under-explored area, even though this issue is very relevant in the midst of the challenges of plurality and increasingly complex interreligious conflicts.

This pattern of transformation raises several critical concerns, particularly its reliance on external pragmatism as the primary trigger for change (Jaya, 2023), without addressing intrinsic issues within Islamic education itself (AlMutairi, 2023). When transformation is driven solely by external pragmatic factors, it risks diverting Islamic education from its core objectives (Meng, De Silva, & Yunqi, 2023). This external focus often aligns education with market demands and workforce needs, potentially leading to the commercialization of education.

Such surface-level transformation may also create an imbalance in the holistic development of students. Islamic education, which ideally integrates religious and secular sciences, risks perpetuating the dichotomy between the two, undermining its comprehensive approach. Consequently, this misalignment opens the door for various attitudes, perspectives, and methods to emerge, often shaped by ideological orientations, political influences, and social affiliations, further complicating its transformative agenda.

Coupled with the positive and negative reactions that occurred among Islamic thinkers when responding to the transformation of Islamic education. On the one hand, it seems to want to maintain the tradition of Islamic science that has been built for centuries and has noble values that must be maintained and preserved. Fears of transformation with drastic changes can erode the essence of Islamic education itself or ignore the intellectual legacy that has been formulated by previous scholars. This view is also called conservatism-religious. (Siregar & Rangkuti, 2023) This view believes that continuity with tradition is a form of respect for the historical roots and identity of Islam. Meanwhile, on the other hand, the proponents of transformation are trying to overhaul the scientific tradition on a large scale because it is considered irrelevant to today. This view is also referred to as instrumental-reality. This view encourages the modernization of the transformation of Islamic education on a large scale in order to be able to adapt to the demands of the changing times. (Dayusman, 2023) This view considers that the traditional approach, although rich in value, is the cause of stagnation for Islamic education and will only make the *ummah* lag behind and unable to make a meaningful contribution in modern civilization.

Classical Islamic education, particularly in madrasahs, has long served as a cornerstone for transmitting religious knowledge and fostering intellectual growth. However, contemporary challenges highlight a critical gap: the fragmented integration of religious and general sciences within the curriculum. Prominent scholars, such as Al-Attas and Rahman, have underscored the necessity of reintegrating modern sciences with Islamic worldviews. Al-Attas introduced the concept of "Islamization of science," emphasizing the alignment of Islamic ethics with contemporary knowledge to produce balanced individuals capable of addressing modern challenges (Al-Attas, 1980). Similarly, Rahman stressed the revival of critical thinking rooted in Islamic teachings as a means to overcome the

historical separation of religious and secular sciences, a division that has hindered progress in the Muslim world (Rahman, 2023).

Recent discussions have expanded this narrative. Choe et al. emphasized a holistic approach, integrating science, art, and ethics within the framework of monotheism to produce individuals with both intellectual rigor and spiritual depth (Choe et al., 2024). Other studies have explored practical dimensions, such as curriculum alignment (Ali et al.), the adoption of digital technology (Sattar, 2023), and innovations in pedagogical strategies to address disparities between rural and urban madrasahs (Nasution).

This research builds on these discussions by proposing a transformative framework for madrasah education that integrates historical Islamic knowledge with contemporary demands, addressing both ideological and practical gaps. The study aims to provide a clearer direction for madrasah transformation, emphasizing the totality of knowledge and its historical roots while responding to the dynamic needs of global society. By addressing these gaps, this research seeks to redefine the role of madrasahs as centers of holistic education, contributing to the intellectual and moral development of future generations.

2. METHODS

This study employs a literature and conceptual analysis methodology with a critical approach to examine the foundational assumptions underlying contemporary Islamic educational practices and the potential fragmentation of core values these practices may cause. This method enables a systematic evaluation of the policies and practices shaping modern Islamic education (Gerring, 2017).

To ensure transparency and relevance, the selection criteria for the literature focus on sources with significant influence on Islamic education. These include classical texts that establish the philosophical and pedagogical foundations of Islamic thought, as well as contemporary writings that reinterpret these ideas for modern contexts (Naeem et al., 2023). A hermeneutic approach is applied to these texts, enabling an in-depth exploration of their historical and cultural contexts. This method uncovers the deeper meanings within the texts and highlights the relevance of their core concepts to current educational practices.

Complementing the hermeneutic approach, philosophical analysis traces the evolution and integration of values within Islamic education. This includes examining the transition from classical Islamic educational concepts to their reinterpretation in modern settings. By analyzing the development of these values, the study evaluates whether contemporary changes in Islamic education remain aligned with its foundational goals, such as fostering intellectual, spiritual, and moral growth (Miles & Huberman, 1994).

This multi-faceted methodological framework allows for a nuanced understanding of the shifts in Islamic education and provides insights into how these shifts can address contemporary challenges while staying true to the essence of Islamic pedagogical principles. Through this approach, the study contributes to the broader discourse on the reintegration of Islamic education in a rapidly changing world.

3. FINDINGS AND DISCUSSION

3.1 *History of the Transformation of Islamic Education in Indonesia and Its Comparison with Other Countries*

Historically, madrasahs are the result of the transformation of traditional Islamic educational institutions known as Islamic boarding schools. This change marked an evolution in the way of delivery and dissemination of Islamic religious knowledge (Musaddad, 2023). If pesantren focus on learning in a more informal and community-based environment, then madrasahs emerge as a more structured and formal educational institution, with the main goal not only as a da'wah institution but also as an

organized educational institution. Although the nomenclature "madrasah" comes from Arabic, the meaning and role of madrasahs in Indonesia are very different compared to those in the Middle East (Nakissa, 2024). In the Middle East, madrasahs are often associated with education based on a particular madzhab, where religious teachings are taught according to the interpretation of a school of thought (Ahmed, 2015). However, in Indonesia, madrasahs are developing as a more inclusive institution and are not tied to certain religious beliefs or madhabs. Madrasahs in Indonesia function as a support for Islamic da'wah that embraces diversity and plays an important role in the spread of Islam in the archipelago.

The birth of madrasahs as a form of modernization of the pesantren education system is based on three main factors. First, the emergence of madrasahs is part of an effort to reform Islamic education which aims to respond to the education policy of the Netherlands East Indies towards the indigenous people. During the colonial period, formal education introduced by the Netherlands prioritized the modern school system, while traditional Islamic education through Islamic boarding schools was considered inadequate to face the challenges of the times. (Halza, Hilalludin, & Haironi, 2024) Second, madrasahs were born in response to the orientation of pesantren education that focuses too much on religious sciences ('ubūdiyyah) (Perangin-Angin, 2022). Although pesantren has succeeded in maintaining the heritage of Islamic science, this approach is considered to pay less attention to social, political, economic, cultural, and practical issues necessary in daily life. This drives the need for an educational institution that not only emphasizes the spiritual aspect, but also prepares students to play an active role in various areas of life. Third, the pesantren education system is considered less systematic when compared to the school system introduced by the Netherlands colonialists (Saihu, 2020). The lack of an organized structure in pesantren makes this system seen as less effective in providing pragmatic skills to its students. This has an impact on the low formal recognition of pesantren education, which then gives rise to encouragement.

In the Orde Baru, madrasahs began to receive more serious attention from the government. Previously, madrasahs were only seen as religious-based educational institutions without significant intervention from the state (Zuhdi, 2015). However, with the inclusion of madrasahs in the patronage, management, and supervision of the Ministry of Religious Affairs, the role and function of madrasahs began to be more structured and recognized in the national education system (Nasution & Rahman, 2023). Along with this recognition, although madrasahs have adopted some aspects of the general school system, the curriculum in madrasahs remains dominated by religious science lessons. This shows that despite adjustments to national education standards, the identity of madrasahs as educational institutions that prioritize religious teachings is still maintained. The dominance of religious subjects in the curriculum makes madrasahs different from other public schools. Therefore, it is not surprising that madrasahs are better known as "religious schools". This identity not only reflects a more religious focus on teaching but also shows the role of madrasahs as centers of religious education that have an important position in shaping the character and morals of the young generation of Muslims in Indonesia (Pohl, 2011). The recognition and attention given by the government to madrasahs during the Orde Baru also marked an effort to ensure that religious education remained an integral part of the national education system.

Madrasah has undergone significant transformations in various aspects of its education system, including changes in curriculum content, management management, and the educational culture applied (Dasopang, Rangkuti, Hasibuan, & Siregar, 2023). These changes are not only happening internally but also in response to increasingly complex external challenges. Ibrahim, emphasized that the transformation of the education system in madrasahs is an urgent need (Ibrahim, 2019). The challenges faced by madrasahs today are not small, and this forces these institutions to continue to adapt and innovate. One of the main challenges faced by madrasahs is the change in educational orientation in the community. In the era of industrialization and globalization, people's orientation towards education has undergone a significant shift. If previously education was prioritized as a means to seek

knowledge and build character, now many people see education as a tool to prepare themselves to get a job. This change in orientation requires madrasas to not only focus on teaching religious science, but also to strengthen students' abilities in fields relevant to the needs of the job market. The second challenge faced by madrasas is the perception of the quality of educational services which is still considered lower than that of public schools (Bano, 2013).

The transformation of madrasas in Indonesia shows significant progress in efforts to integrate religious and general science curricula, an approach aimed at creating academically and religiously competent graduates. The Indonesian government through the Ministry of Religious Affairs has carried out various reforms to align the madrasah curriculum with public schools, for example by increasing the portion of science, mathematics, and foreign language subjects, so that madrasah graduates have relevant skills for the modern job market. In other countries, such as Egypt, the transformation of similar institutions—such as Al-Azhar—also involves the integration of religious science with modern science. However, Al-Azhar still maintains the dominance of Islamic studies in its curriculum and serves as a center of Islamic scholarship that is quite conservative in its academic approach. Meanwhile, in Pakistan, traditional madrasas tend to be less integrated with the general curriculum despite some modernization efforts, so madrasah graduates often have difficulty entering the non-religious work sector. In Malaysia, the transformation of madrasas is similar to that of Indonesia, with the government's efforts to develop a progressive model of Islamic education through People's Religious Schools (SAR) and Religious National Secondary Schools (SMKA) supported by the national curriculum. Compared to other countries, the transformation of madrasas in Indonesia is relatively more inclusive and balanced, considering the government's efforts to encourage competitive Islamic education in the global market but still based on Islamic values.

Table 1. Comparative Overview of Madrasah Transformation, Curriculum, and Outcomes Across Countries

Country	Madrasah Transformation	Curriculum	Results and Challenges
Indonesia	The integration of religious science and general science, supported by the Ministry of Religious Affairs.	National curriculum: general sciences (science, mathematics) and religious sciences.	Madrasah graduates have academic and religious skills, but challenges remain in quality equity.
Mesir	Al-Azhar maintains its dominance in religious studies but integrates modern science in a limited way.	The dominance of religious science, with little emphasis on modern science.	The focus of Islam is strong, but the challenge of adapting to the needs of the modern job market is still high.
Pakistan	Traditional madrasas are largely separate from the national education system.	The main focus is on religious science; little or no general curriculum.	Madrasah graduates find it difficult to enter the non-religious work sector; limited skills outside the field of religion.
Malaysia	Madrasah (SAR and SMKA) are integrated with the national education system through government support.	National curriculum: religious and general sciences are balanced.	Madrasah graduates are more competitive and ready to work, although there are challenges in maintaining Islamic identity.

This table illustrates the variation in the transformation of madrasas in different countries, where Indonesia and Malaysia show a balanced integrative approach between religious and general sciences, while Egypt and Pakistan focus more on religious education with limited integration of general sciences.

The tradition of Islamic science is a valuable heritage of world civilization, which stretches across various chapters of human history. Over time, this tradition has demonstrated its unparalleled intellectual power, becoming the main foundation for the development of various disciplines. This tradition not only serves as a major pillar in Islamic civilization, but also as a significant contributor to

world civilization as a whole. In this scientific tradition, Islam not only absorbs and develops knowledge from previous civilizations, but also enriches and passes it on to the world with new innovations. (Rangkuti, Sirait, & Soehadha, 2021) At the peak of its glory, the tradition of Islamic science emerged as a broad and inclusive scientific tradition (Baso, 2017) This heyday was marked by extraordinary achievements in various fields of knowledge, which made the Islamic world a global center of science and culture. In contrast to the intellectual traditions in India, China, or Persia which are rich but tend to be more isolated, the Islamic scholarly tradition stands out because of its success in reaching out to and influencing many civilizations. This openness and inclusivity allows the Islamic scientific tradition to not only develop local knowledge but also contribute significantly to the development of science at the global level.

The glory of the Islamic science tradition at that time reached the global level, distinguishing it from other traditions that had a more limited scope. Its influence extends to various parts of the world, from the Middle East to Europe, from North Africa to Central Asia. This reflects the strength and depth of the Islamic science tradition in adapting and interacting with various cultures and civilizations. Unlike other intellectual traditions that may remain confined to a specific geographical scope, the tradition of Islamic science has managed to establish extensive relationships with various civilizations and cultures, making it a highly respected center of learning, thought, and research around the world. (Ābid al-Ġābirī, 2000). The Islamic scholarly tradition of the time played an important role in deepening understanding of various fields, including religion, culture, history, philosophy, science, and more. Muslim scholars developed critical and systematic methods of analysis, which allowed them to explore and solve various problems in these fields. (Siregar & Rangkuti, 2023) This deep understanding is not only beneficial to the Muslim community, but also to the wider community, as many of the works produced during that time were translated and studied in different parts of the world.

The reintegration of Islamic education refers to the idea that the Islamic scientific tradition of the past has been integrated and can remain relevant and significant in facing the challenges and changes brought about by reality. This shows that the Islamic scientific tradition has the flexibility and ability to continue to evolve, answering new questions that arise in an ever-changing social, cultural, and scientific context. The term "الإستمرار التراث للمعاصرة" reflects the idea of preserving and maintaining the scientific heritage of Islam while still adapting and interacting with the context of reality. (Tibi, 2017) This term describes the importance of continuity in the Islamic scientific tradition, where a rich intellectual heritage is preserved and adapted to the challenges of the times. It is not just about maintaining tradition statically, but about reviving it in a form that is relevant to the needs and questions of reality.

3.2 Ideological Criticism

The term ideology comes from the Greek word "idea," which means idea, and "logos," which means science or study. In this context, ideology can be understood as a discipline that studies ideas thoroughly, including all aspects of human consciousness. This idea encompasses various dimensions of life, such as social, political, and economic, as well as its interaction with other similar elements. In other words, ideology is not only limited to abstract theories, but also includes how these ideas are applied and affect daily life. In de Tracy's view, ideology is defined as the study of ideas in a very broad sense. It includes an analysis of how ideas affect human consciousness and interact with different aspects of social, political, and economic life. De Tracy sees ideology as a method of understanding how ideas and values are formed, developed, and function in society. As such, ideology focuses not only on individual ideas but also on the broader systems of thought that shape the way we understand the world and interact within it. (Rehmann, 2023) From a lexical point of view, ideology is often defined as a "weltanschauung," or worldview, which provides guidance to humans on the concepts of right and wrong, reward-punishment, and permissibility. In this case, ideology serves as a framework that assists individuals and groups in understanding and assessing various aspects of life based on certain values

and beliefs. Ideology creates a structure of understanding that directs how we see and respond to the social and cultural phenomena around us (Ḥanafī, 1990).

In the context of al-Jabiri's thought, the use of the term "ideology" is of great significance because it reflects the methodology and analytical approach it uses. The term refers not only to a set of ideas or beliefs, but also to the elements that make up and integrate the intellectual structure. For al-Jabiri, ideology is an integral part of the intellectual process that helps explain how thoughts and beliefs shape the worldview and social structure. Therefore, understanding ideology in this context means understanding how various ideas contribute to the formation of a larger systematic thought. As affirmed by al-Jabiri, in the tradition of Islamic philosophy there are two categories of substance that need to be clarified in order to gain a deep understanding. The first is the substance of knowledge (المادة المعرفية), which includes the material of knowledge discussed in Islamic philosophy. (1990, الجابري/-/،)

The second is the substance of ideology (المدنوم إيديولوجي) which refers to the system of ideas and beliefs that form a certain worldview. In this context, ideology encompasses more than just individual ideas; It covers how these ideas interact and form a broader framework of thought. The substance of these ideologies reflects the ways in which thoughts and beliefs shape and are influenced by social and intellectual structures, as well as how ideologies can serve as the foundation for policies and actions. This approach helps to uncover how ideology functions in the context of Islamic thought and how it influences the ways people understand and interact with the world. It also allows us to see the difference between normative and analytical ideas, as well as how they play a role in shaping intellectual and social structures. (Abdullah, 2014) This means that although these ideas can have lasting value, they are still bound by the contextual constraints that shape their thinking. On the contrary, the ideological element has very different properties from the material of knowledge. Ideology includes not only ideas and theories, but also how they function in the context of the socio-political and economic systems that form the framework of thought. As explained by al-Jabiri, the substance of ideology is mainly related to the function or role of the ideology itself (الوظيفة الإيديولوجية). Ideology serves as a framework that influences and is shaped by social and political structures, so it not only reflects ideas, but also the way in which they are applied and used in practice.

In addition, ideology has a futuristic orientation that distinguishes it from more static knowledge material. Ideology often contains a vision or dream (في صورة الحلم) about the future, which allows it to remain relevant in the future as relevant in the present. The futuristic nature of this ideology means that it has the ability to adapt and evolve along with the changing times, not bound by the same limitations of space and time as the material knowledge. (Abū al-Faḍl, Ahmad, & Hassan, 2019) In other words, ideology has the capacity to inspire and shape the direction of broader change, as well as provide guidance for facing new challenges that may arise in the future. While knowledge material is often tied to specific historical and social contexts, ideologies have the ability to transcend those boundaries and provide relevant guidance in a variety of contexts. This makes ideology a powerful tool in shaping and guiding thoughts and actions, both in the current and future contexts.

3.3 Historical Analysis

Historical analysis has profound significance because it considers all the results of human semiotic activities—such as language, symbols, norms, and cultural practices—as the product of historical interaction and evolution. This means that what we consider to be "reality" or our understanding of the world is not something that is objective or fixed, but is an intellectual construct that is always formed in the context of a specific time and space. Reality, in this view, does not appear in the void, but rather as a result of a continuous and dynamic historical process. In historical analysis, our awareness of reality is understood as a product of culture that is always changing over time. (المنتجات الثقافية) It refers to the understanding that our values, norms, and worldview are not static or permanent entities, but rather are the result of historical changes and the influence of the ever-evolving social, political, and cultural environment (Rafii, 2023). In other words, our understanding of the world and the way we interact with it is influenced not only by current conditions, but also by the historical processes that have shaped the way we see and understand reality. Therefore, human concepts and actions do not just

appear without context; They are always rooted in the context of a particular time and place. Every idea, norm, or practice has a historical background that shapes it and influences the way it is understood and applied. Historical analysis allows us to dig deeper into how these concepts have evolved and how they have been influenced by historical events, social changes, and interactions between cultures.

Historicity shows that the main foundation of human reason is rooted in language, social history, and a specific environment. In other words, the way we think and understand the world is inseparable from the cultural and historical context in which we live. The social and linguistic experiences used in communication shape and influence how we develop the knowledge and concepts we have. To overcome the differences that arise from these particular contexts, a pluralistic strategy is needed. This pluralistic strategy aims to dismantle the framework of dualism (تفكيك إطار الثنائية) in knowledge that often limits our understanding. This dualism includes the distinction between reason and imagination, history and myth, right and wrong, good and bad, and reason and revelation. By dismantling the strict boundaries between these categories, we can see how each aspect of knowledge and understanding interacts with each other and influences each other in a broader context (Akhtar, Rao, & Kaplan, 2023). Referring to the above understanding, our worldview and values are shaped by cultural influences, historical changes, and the language used in communication. This means that our understanding of concepts and ideas is inseparable from the historical and linguistic contexts that shape them. To truly understand a concept or thought, it is important to consider the historical background and the language that accompanies it.

In the context of the Islamic scientific tradition, history that is to be accepted as part of the intellectual heritage must go through a rigorous internal criticism process to test its authenticity. This process is important to ensure that the information considered is valid and trustworthy. One of the methods used in this process is to compare news material (متن) with historical texts or verified historical facts (تاريخ التحقق). This method aims to identify the consistency or inconsistency between the narrative given and the existing historical evidence. Historical facts in this context refer to events that have occurred or are understood as definite and ascertainable facts through various reliable sources. Historical facts are usually supported by documentary evidence, eyewitnesses, and other sources that can be objectively verified. Therefore, the news material that wants to be accepted as part of the scientific tradition must be in accordance with the confirmed historical facts. Instead, news material or narratives that contradict historical facts must be criticized and critically considered. (Abdullah, 2020) This criticism involves not only an assessment of the truth or untruth of the information, but also about the context in which it is presented and how it affects our understanding of history. This process of criticism helps to weed out information that is inaccurate or that may be motivated by certain interests, so that only information that is truly valid and relevant is accepted as part of the intellectual legacy. One of the main methods is text analysis, which involves an in-depth examination of news material (متن) to evaluate its authenticity. This process involves reviewing the language, style, and structure of the text to ensure that the information presented is consistent and in accordance with verified academic and historical standards. In addition, internal criticism also includes comparisons with other historical sources. By comparing the text with pre-existing sources or with other historical records, we can identify possible inconsistencies or inconsistencies. This helps to ensure that the information received is not only accurate in its own context, but also consistent with broader and accepted historical knowledge. In-depth research is also an integral part of the internal criticism process. Verify the facts, evaluate the credibility of the source, and consider the historical context (النظر في السياق التاريخي) to ensure that the knowledge received is not only factually true, but also appropriate to the social and cultural context in which it is applied (Al-Gabiri, 1991).

4. CONCLUSION

This study aims to show that reintegration is an important direction of transformation for Islamic education, especially in the context of madrasas. Reintegration is intended to be a process that requires

a deep understanding of the interaction between Islamic intellectual treasures and reality, as well as a commitment to creating a harmonious and relevant education system for future generations. Through ideological criticism, it was found that a number of madrasah curricula still contain biases that focus on the separation of religious and world sciences, which has the potential to hinder the development of a comprehensive understanding of Islam. In addition, historical analysis shows an important shift in Islamic education, such as in classical times when Islamic education encouraged the integration of religious science with other sciences, which is relevant to be reapplied in the modern context. With this insight, madrasahs can revisit their curriculum to ensure that there is no narrow interpretation that reduces the relevance of Islamic education in the contemporary era. The implementation of this transformation can also be realized through the development of a curriculum that not only combines religious and general sciences, but also emphasizes critical thinking skills and social relevance, so that madrasah graduates are ready to face global challenges. This approach helps in understanding the transformation to achieve more relevant and progressive educational goals. Based on this methodology, this study proposes that transformation is not only a blend of old and new elements, but also builds an effective synergy between Islamic principles and the needs of contemporary society. The potential impact of this reintegration is to create a madrasah that is not only a religious educational institution, but also a pillar of society that is able to produce individuals who are holistic, insightful, and ready to contribute positively in various aspects of social, economic, and cultural life.

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