



Research Article

## Genealogy and the Dialectics of Modernity: Tracing the Historical Roots of Nusantara Islamic Education Hybridity (17th Century to the Digital Era)

Waliya Purnama Sari<sup>1</sup>, Indah Wigiati<sup>2</sup>, Fajri Ismail<sup>3</sup>, Yuniar<sup>4</sup>

1. Universitas Islam Negeri Raden Fatah Palembang, Indonesia  
E-mail: [wspauddikmas@gmail.com](mailto:wspauddikmas@gmail.com) 
2. Universitas Islam Negeri Raden Fatah Palembang, Indonesia  
E-mail: [indahwigati\\_uin@radenfatah.ac.id](mailto:indahwigati_uin@radenfatah.ac.id)
3. Universitas Islam Negeri Raden Fatah Palembang, Indonesia  
E-mail: [fajriismail\\_uin@radenfatah.ac.id](mailto:fajriismail_uin@radenfatah.ac.id)
4. Universitas Islam Negeri Raden Fatah Palembang, Indonesia  
E-mail: [yuniar\\_uin@radenfatah.ac.id](mailto:yuniar_uin@radenfatah.ac.id)



Copyright © 2026 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : January 17, 2026  
Accepted : March 12, 2026

Revised : February 15, 2026  
Available online : April 12, 2026

**How to Cite:** Waliya Purnama Sari, Indah Wigiati, Fajri Ismail and Yuniar. (2026) "Genealogy and the Dialectics of Modernity: Tracing the Historical Roots of Nusantara Islamic Education Hybridity (17th Century to the Digital Era)", *al-Afkar, Journal For Islamic Studies*, 9(2), pp. 794–806. doi: 10.31943/afkarjournal.v9i2.3375.

**Genealogy and the Dialectics of Modernity: Tracing the Historical Roots of Nusantara Islamic Education Hybridity (17th Century to the Digital Era)**

**Abstract.** This article analyzes the genealogy and dialectics of modernity as a strategic foundation for the transformation of Islamic education in Nusantara from the 17th century to the digital era. The study aims to dissect the consciousness structure behind the evolution of Islamic educational institutions as they transition from traditional entities to contemporary hybrid models. Using a qualitative design with a historical-phenomenological approach, this analysis traces the historical trajectory starting from the Jawi-Haramain transnational networks, the pesantren system, to the dialectical responses against colonialism and digital disruption. Research findings indicate that Islamic education in Indonesia has successfully constructed a 'third space' through 'genius acculturation,' shielding the institution from the dichotomy of secularism and extreme conservatism. The dialectics between tradition and modernity have produced competitive hybrid typologies that are now evolving into digital ecosystems. The study concludes that the transformative power of Nusantara Islamic education lies in its resilience in reconciling divine authority with technological literacy, offering a prototype for future Islamic education that is resilient to global disruption without losing its spiritual identity.

**Keywords:** Hybridity, Dialectics of Modernity, Genealogy, Nusantara Islamic Education

## INTRODUCTION

The essence of Islamic education fundamentally converges toward the cultivation of the "perfect human" (*Insan Kamil*); a subjective manifestation capable of integrating profound spiritual depth with concrete action in accordance with one's primordial nature (*fitrah*).<sup>1</sup> In the Indonesian context, this theological ideal is realized through a process of "genius acculturation" between universal Islamic values and established local cultural structures.<sup>2</sup> This transformation has forged the unique character of Nusantara Islamic education: it functions not merely as a conduit for the transfer of knowledge but as a living space of negotiation within its sociological reality.

This space of negotiation offers a fresh perspective that integrates the strengthening of the individual ego with the principles of modernity, without compromising the core tenets of Islamic values. The development of this individual ego proves crucial not only for personal spiritual awakening but also carries collective implications for building an Islamic society that is autonomous, creative, and dynamic.<sup>3</sup> This emphasis on the equilibrium between individual sovereignty and religious identity serves as the primary hallmark of the Indonesian Islamic educational landscape.

The sociological distinction of Nusantara's Islamic education becomes increasingly stark when juxtaposed with developments in other centers of Islamic civilization. In the Middle East and South Asia, for instance, madrasas evolved as epicenters for exoteric sciences such as *fiqh* (jurisprudence), *tafsir* (exegesis), and

---

<sup>1</sup> Indah Wigiati dan Muhtarom, "Hakikat Pendidikan Islam dalam Membentuk Insan Kamil," *Jurnal Pendidikan Islam*, Volume 6, Number, 1 (October 2017). 50.

<sup>2</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Prenada Media, 2019. 26

<sup>3</sup> Muhammad Rasyid Ridlo, and Shofiyullah Muzammil "Muhammad Iqbal: Islamic Philosophy and the Spiritual Awakening of Islam", *al-Afkar, Journal For Islamic Studies*, 9(1), 2026, 210. doi: 10.31943/afkarjournal.v9i1.1900

*hadith* represented by legendary institutions ranging from Al-Qarawiyyin in Morocco and Al-Azhar in Egypt to Darul Uloom in India. Conversely, in Turkey and Iran, educational models leaned toward *khanqah* and *hauzah* frameworks, which emphasize the purification of teachings within specific sectarian or school-of-thought boundaries.<sup>4</sup>

In contrast to these models, which tend to safeguard institutional puritanism, Islamic education in the Nusantara archipelago thrived by absorbing and modifying local elements as its foundational strength. This characteristic positions Indonesia as a unique anomaly within the discourse of educational globalization. While many Muslim nations experienced "cultural shock" due to the violent collision between tradition and modernity, Indonesia demonstrated a robust pattern of hybridity. This phenomenon is what Homi Bhabha (1994)<sup>5</sup> identifies as the "third space" a realm of creative encounter where a new identity emerges from the intense negotiation between the resilience of tradition and the exigencies of modernity.

While the dynamics of this journey have been mapped by Azyumardi Azra (2013)<sup>6</sup> through the lens of scholarly networks, and by Steenbrink<sup>7</sup> who viewed madrasas as a colonial "creative imitation," this study carves out a distinct position by situating these dynamics within the framework of Hegelian dialectics.<sup>8</sup> Through this lens, the *pesantren* tradition is not viewed merely as a historical object, but as a thesis in dialectical engagement with colonial modernity as its antithesis. The resulting hybridity is neither a shallow blending nor a mere imitation; rather, it is a resilient intellectual synthesis.

This synthesis directly addresses the concerns raised by Lukens-Bull (2001)<sup>9</sup> regarding the risk of losing moral soul for the sake of technocratic validity. By tracing the roots of this hybridity, this research intends to demonstrate that the dialectic of modernity is not a threat, but a catalyst for the birth of an educational model that is global in its system yet profoundly local in its essence. To map the theoretical positioning of this research within the current academic constellation, a systematic classification is required to underscore its originality and the research gap. The following matrix presents a paradigmatic comparison, elucidating why the integration of Hegelian and Bhabbian theories is crucial to filling the lacunae left by previous scholarship.

---

<sup>4</sup> Lilik Azizah dan Usman, "Perbandingan Institusi Pendidikan Islam di Timur Tengah dan Asia Tenggara," *Edu-Religia: Jurnal Pendidikan Islam* volume 8, No. 2 (July, 2024): 112-125.

<sup>5</sup> Homi K. Bhabha, *The Location of Culture*. London: Routledge, 1994. 36-39

<sup>6</sup> Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Nusantara*, ed. rev. Jakarta: Kencana, 2013, 20-50

<sup>7</sup> Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Moderen*. Jakarta: LP3ES, 1986. 155

<sup>8</sup> G. W. F. Hegel, *Phenomenology of Spirit*, terj. A. V. Miller. Oxford: Oxford University Press, 1977. 79-82.

<sup>9</sup> Ronald Lukens-Bull, "Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia," *Anthropology & Education Quarterly* 32, no. 3 (September 2001): 350-372, <https://doi.org/10.1525/aeq.2001.32.3.350>.

**Table 1.** Literature Matrix and Author’s Intellectual Position

Researcher	Focus of Study	Theory	Key Findings	Author’s Position
Azyumardi Azra (2019)	Islamic Education: Tradition & Modernization in the 3rd Millennium	Historical-Sociological	Islamic educational reform was driven by the Jawi-Haramain network as a motor of cosmopolitanism.	Focuses on past intellectual transmission; the author extends this to a dialectical analysis of transformation into contemporary hybrid models.
Karel A. Steenbrink (1986)	Institutional Transformation (Madrasas)	Sociological (Imitation)	Madrasas emerged as a "creative imitation" of the Dutch colonial school system.	Views the phenomenon as imitation; the author reframes this using Bhabha’s Hybridity theory as a subversive and adaptive strategy (not mere imitation).
Robert W. Hefner (2009)	Politics of Islamic Education & Civil Society	Political-Anthropological	Pesantren and Madrasas play a vital role in democratization and the formation of civil society.	Focuses on socio-political dimensions; the author complements this with epistemological reconciliation (the integration of science-tech and faith-piety).
Daun & Walford (2004)	Globalization & Educational Restructuring	Political-Economy	Globalization demands the restructuring of Islamic institutions to remain relevant to market needs.	Views global pressure as a market threat; the author positions it as a Hegelian Antithesis that produces a synthesis of educational resilience.
Author’s Research (2026)	Genealogy & Dialectics of Nusantara Hybridity	Hegelian Dialectics & Bhabha’s Third Space	Nusantara Islamic education is a "Third Space" that synthesizes tradition and	Novelty: Integrates pure history with hybrid-dialectical analysis to formulate a

Researcher	Focus of Study	Theory	Key Findings	Author's Position
			modernity (antithesis).	prototype for future Islamic education.

Drawing upon the aforementioned literature matrix, this research specifically seeks to address three fundamental questions regarding how the genealogy of the four pillars of historical roots in Nusantara's Islamic education formed a resilient educational foundation, how the dialectic between the pesantren tradition and global modernity produced a unique hybrid synthesis, and the manner in which contemporary typologies of Islamic educational hybridity respond to the scientific dichotomy in the era of globalization. Building on these inquiries, this article aims to dissect the historical transformation and dialectics of Nusantara hybridity. This effort is undertaken to identify a modern educational model capable of harmonizing faith-piety (*imtaq*) with science-technology (*iptek*), while remaining firmly anchored in its spiritual foundations.

## RESEARCH METHOD

This qualitative study employs a historical-phenomenological design to comprehensively dissect the transformation of Islamic education in Nusantara.<sup>10</sup> The historical procedure is conducted through the stages of heuristics, criticism, interpretation, and historiography,<sup>11</sup> directed toward genealogical tracing to uncover educational discontinuities from the pre-colonial era to the digital disruption phase. Simultaneously, a phenomenological perspective is utilized to explore the essential meaning behind the institutional adaptations made by stakeholders in navigating modernity.<sup>12</sup> Data are sourced from library research, collected through documentation study techniques<sup>13</sup> across three primary clusters: classical literature (*kitab kuning*), national educational policy documents, and academic literacy from reputable journals.<sup>14,15</sup> Data analysis is constructed using the Hegelian dialectical technique (1977),<sup>16</sup> which maps the dynamic tension between the *pesantren* tradition (thesis) and colonial modernity (antithesis) to formulate a synthesis in the form of Islamic educational hybridity within the "third space".<sup>17</sup> The entire process concludes with drawing conclusions through deductive-inductive logic to produce a historical narrative that is integrative, critical, and relevant to the contemporary context.

---

<sup>10</sup> W, Illu. *Metode penelitian kualitatif fenomenologi konsistensi teori dan parktik*. Yogyakarta: Andi Press 2025.

<sup>11</sup> Miftahuddin. *Metodologi penelitian sejarah lokal*. Yogyakarta: UNY Press. 2020.

<sup>12</sup> C. Moustakas. *Phenomenological research methods*. Los Angeles: SAGE Publications. 1994.

<sup>13</sup> Sugiyono, *Metode Penelitian Kualitatif*. Bandung: Alfabeta, 2020

<sup>14</sup> Sulasman, *Metodologi Penelitian Sejarah: Teori, Metode, Contoh Aplikasi*. Bandung: Pustaka Setia, 2014.

<sup>15</sup> Robert K. Yin, *Case Study Research and Applications: Design and Methods*. Los Angeles: SAGE Publications, 2018.

<sup>16</sup> Hegel, *Phenomenology of Spirit*, terj. A. V. Miller. Oxford.

<sup>17</sup> Bhabha, *The Location of Culture*.

## FINDINGS AND DISCUSSION

### Historical Genealogy: The Foundations and Formations of Nusantara Islamic Education

The existence of Islamic education in contemporary Indonesia is not an instantaneous product, but rather the result of a long genealogical tracing. Based on the research findings, there are four crucial phases that shape the unique characteristics of Islamic education as a hybrid entity that integrates theological values with local wisdom.

#### 1. The Informal Era: The Foundation of Knowledge Democratization

Before the formalization of classrooms, Islamic education centered on the homes of ulama, langgar (small prayer houses), or meunasah. Sociologically, this phase marked the beginning of educational democratization in Nusantara. This system dismantled the exclusivity of knowledge previously dominated by specific castes, such as the Brahmins, and transformed knowledge into a universal right regardless of social strata.<sup>18</sup> This phenomenon created a paradigm shift from elitist education toward populist education, which became the basis of Islam's social strength in the future.

#### 2. The Pesantren System: The Intellectual Taproot and Cultural Adaptation

The pesantren emerged as the oldest Islamic educational institution, resulting from an ingenious adaptation of the Hindu-Buddhist padepokan system, reformed with tawhid (monotheistic) content.<sup>19</sup> The characteristic of the pesantren lies in the sorogan and bandongan methods, reflecting textual precision and emotional proximity between teacher and student. Anthropologically, the pesantren functions as a cultural bastion against the penetration of foreign values, while simultaneously serving as a laboratory for creative syncretism that maintains social harmony.<sup>20</sup>

#### 3. The Jawi-Haramain Transnational Network: Scholarly Cosmopolitanism

Since the 17th century, Nusantara's Islamic education has been cosmopolitan through transnational scholar networks. Figures such as Syekh Yusuf al-Makassari and Abdurrauf as-Singkili successfully connected Middle Eastern scholarly authority with the local context of Nusantara. This proves that hybridity in Islamic education began in the pre-modern era, where the "Jawi Muslim" identity was formed through a dialectic between universal texts and local realities.<sup>21</sup> This network ensured that Islamic education in Indonesia was not isolated, but rather an integral part of global Islamic civilization.

#### 4. The Era of Modern Awakening: A Synthesis of Tradition and Modernity

The early 20th century marked a phase of "clash and synthesis" between the pesantren tradition and the Western modernity model brought by colonialists. The birth of madrasas through organizations such as Muhammadiyah, Jamiat Kheir, and the managerial modernization within Nahdlatul Ulama, represented a form of

---

<sup>18</sup> Azra, *Pendidikan Islam*:

<sup>19</sup> Nurcholish Madjid, *Bilik-bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), 70–90.

<sup>20</sup> Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Moderen*.

<sup>21</sup> Azra, *Jaringan Ulama Timur Tengah*,

"counter-modernity" against the Dutch colonial school system.<sup>22</sup> This phase was crucial because it successfully adopted the classical system and general curriculum without abandoning religious identity, serving as the precursor to Indonesia's national education system.

The four pillars of genealogy mentioned above prove that Islamic education in Indonesia possesses high resilience against the changing times. However, in the era of digital disruption, the hybridity that once relied on physical networks such as the Jawi-Haramain network, traditional *pesantren*, and *madrasas*<sup>23</sup> has shifted toward virtual spaces, presenting serious challenges to scholarly authority. The phenomenon of "instant preachers (*ustaz instant*)" on social media often severs the chain of scholarly transmission (*sanad*) that has been strictly preserved through the *sorogan* and *bandongan* methods.<sup>24</sup>

This shift is not merely a technical issue of media, but part of a globalizing tide that triggers identity crises, materialism, and social fragmentation. Within this context, Nusantara Islamic education needs to revitalize the concept of *Ma'rifat* as a primary source of knowledge.<sup>25</sup> Amidst the shallowness of digital information that threatens the *sanad*, *Ma'rifat* offers a fundamental solution by redirecting attention toward higher spiritual dimensions. Thus, the resilience of Islamic education is achieved not only through technological adaptation but also through the strengthening of an inner depth capable of shielding the subject from global disruption.

Nevertheless, the spirit of counter-modernity that emerged in the early 20th century<sup>26</sup> remains relevant as social capital. Islamic educational institutions today no longer merely respond to physical colonialism but negotiate with digital algorithms. The transformation of madrasas and pesantren into digital ecosystems is not merely a change of medium, but a new form of hybridity where the strict traditions of the pesantren attempt to symbioses with the speed of global information. Referring to Azra's genealogy (2019)<sup>27</sup>, the democratization of knowledge that once began in local langgar has now found its most extreme form in cyberspace. Without the management of a strong pesantren intellectual basis, this risks resulting in the shallowing of religious understanding at the grassroots level.

This dialectical analysis demonstrates that the transformation of Islamic education in Indonesia is not merely a change of "skin" or institutional structure, but a profound process of value reinterpretation. In a phenomenological perspective,

---

<sup>22</sup> Robert W. Hefner, "Islamic Schools, Social Movements, and Democracy in Indonesia," dalam *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia*, ed. Robert W. Hefner (Honolulu: University of Hawai'i Press, 2009), 55-105.

<sup>23</sup> Muamar Herlambang, Muqowim, dan Rofik, "Sejarah Perkembangan Lembaga Pendidikan Islam di Indonesia," *Jurnal Tarbiyatuna: Kajian Pendidikan Islam* 8, no. 2 (2024): 292.

<sup>24</sup> Faisal Kamal, "Model Pembelajaran Sorogan dan Bandongan dalam Tradisi Pondok Pesantren," *Jurnal Paramurobi* 3,(2) (2020): 25.

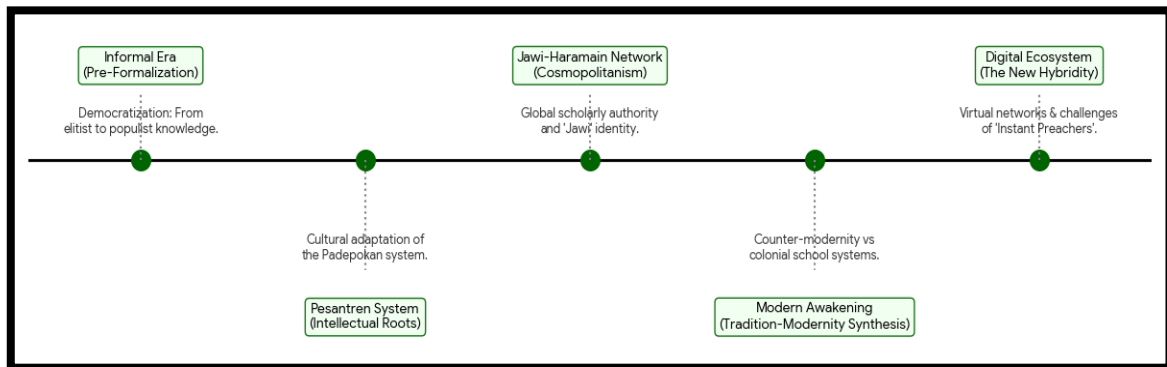
<sup>25</sup> Agisna Fadilawati, Zainap Hartati, & Nasir "The Development of the Concept of Ma'rifat in Islamic Thought: From Classical to Contemporary", *al-Afkar, Journal For Islamic Studies*, 9(1), 2026, 131 <https://doi.org/10.31943/afkarjournal.v9i1.1893>

<sup>26</sup> Hefner, "Islamic Schools, Social Movements, and Democracy in Indonesia,"

<sup>27</sup> Azra, *Pendidikan Islam*.

stakeholders of Islamic education perceive modernity not as a threat that distorts tradition, but as a strategic instrument to strengthen the institution's existence amidst changing times.

To map this transformation trajectory more comprehensively, the dynamics of the evolution of Islamic education in Indonesia from the informal phase to the era of digital disruption can be visualized in the following genealogical chart:



**Figure 1.** Historical Genealogy of Nusantara Islamic Education

The figure above underscores that each phase does not stand in isolation; rather, they are inextricably linked, forming an adaptive foundation for Islamic education. This visualization demonstrates that although the educational media has transformed from traditional *langgar* to cyberspace the essence of knowledge democratization remains its primary spirit

### The Dialectics of Tradition and Modernity: Toward a Hybrid Synthesis

Tracing the roots of this hybridity necessitates an understanding of the capacity of Nusantara's Islamic institutions to perform organic acculturation. Modernity, in this context, is not interpreted as a historical discontinuity, but rather as a momentum for strengthening the internal structures of Islamic education, which has transformed into a pillar of civil society. This transformation is accommodated within three crucial domains:

1. Independence as Social Capital and Civil Society

The autonomous character inherent in the pesantren system has formed a model of education based on an independent civil society. This autonomy represents a form of "indigenous modernity" a localized modernism that does not merely mimic the West. This independence is not solely a financial aspect but a cultural identity born from the strength of grassroots communities amidst the currents of globalization.<sup>28</sup> In this framework, Islamic education serves as a countervailing power, safeguarding the intellectual sovereignty of the community from absolute dependence on state or market authorities.

2. Islam Wasathiyah: The Product of Acculturation and Adaptive Curriculum

The dialectic between universal religious teachings and the local realities of Nusantara has given birth to the concept of Islam Wasathiyah (moderation). The implementation of this concept is manifested in a curriculum that is adaptive to

<sup>28</sup> Madjid, *Bilik-Bilik Pesantren*

national values without losing its theological essence. Pesantren and madrasahs function as bridges that harmonize Islamic and Indonesian identities, resulting in educational entities that are inclusive and tolerant.<sup>29</sup>

### 3. Scientific Reconciliation: Ending the Dichotomy

The greatest challenge in the history of Islamic education has been the dualism or dichotomy between religious and general sciences. The dialectic of modernity encourages efforts toward the "integration of knowledge," where science and technology are no longer viewed as secular domains but as integral manifestations of divine signs (ayatullah).<sup>30</sup> This reconciliation aims to produce graduates with comprehensive capacity the "scholar-santri" capable of addressing increasingly complex and multidimensional global challenges.

The aforementioned dialectic between tradition and modernity underscores that Islamic education in Indonesia possesses an extraordinary adaptive capacity to balance al-ashalah (traditional authenticity) and al-mu'ashirah (modernity). This process does not result in uniformity; instead, it generates a variety of institutional models with unique characteristics. Conceptually, the dialectic that gives birth to these hybrid entities can be visualized in the following framework:



Figure 2. The Dialectical Flow of Tradition and Modernity Toward the Hybridity of Nusantara Islamic Education

As visualized in Figure 1, the framework of Islamic educational hybridity in Nusantara operates through a dynamic dialectical mechanism. In this model, Tradition and Indigeneity are positioned as the Thesis, representing the authentic local roots of the *pesantren* and its established theological value system. This position encounters Modernity/Coloniality as the Antithesis the secular, formal, and structured Western educational system. The intersection of these two diametrical

<sup>29</sup> Azra, *Pendidikan Islam*.

<sup>30</sup> Hefner, "Islamic Schools, Social Movements, and Democracy in Indonesia,"

poles does not result in the elimination of either element but instead gives birth to Intellectual Hybridity as the Synthesis. The result is a new entity of educational models as represented by the images of MAN Insan Cendekia and *Ma'had*-based institutions in the figure which remains firmly anchored in spiritual foundations while possessing high resilience in adopting contemporary rationality and addressing the challenges of globalization.

### Typologies of Contemporary Islamic Educational Hybridity

As a result of the long dialectic and the aforementioned process of scientific reconciliation, four primary models have emerged that successfully marry tradition with modern systems. This typology demonstrates that hybridity is not merely a theoretical concept, but an institutional reality manifested in the following forms:

1. Modern Pesantren (Gontor-ization)

The modern *pesantren* model utilizes the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) system as its curricular basis. These institutions have successfully maintained the spirit of independence and *pesantren* values while boldly adopting formal classroom management and the active mastery of foreign languages (Arabic and English) as tools for global communication.<sup>31</sup>

2. Integrated Islamic Schools (SIT)

SIT represents the response of the urban middle class to the scientific dichotomy that has long separated religious and general education. By combining intensive *tarbiyah* (educational nurturing) concepts with the national curriculum and high-technology utilization, SIT has become the primary choice for urban communities seeking a balance between ritual piety and academic excellence.<sup>32</sup>

3. MAN Insan Cendekia (MAN IC)

MAN IC serves as a government-led modernization laboratory that ambitiously integrates STEM (Science, Technology, Engineering, and Mathematics) with the in-depth study of classical texts (*kitab kuning*). The success of this model on both national and global stages proves that Islamic-based academic competence is capable of competing at the highest levels.<sup>33</sup>

4. *Ma'had Aly*

*Ma'had Aly* is a form of original modernization that has recently gained state recognition through the Pesantren Law. This model specializes (*takhassus*) in religious sciences by maintaining classical *istinbath* (legal deduction) methodologies, yet presents them in a modern academic format equivalent to higher education.<sup>34</sup>

The following matrix provides a comparative summary of these four models to better understand their distinct characteristics within the hybridity framework:

---

<sup>31</sup> Bull, "Two Sides of the Same Coin.

<sup>32</sup> Hefner, "Islamic Schools, Social Movements, and Democracy in Indonesia.

<sup>33</sup> Azra, *Pendidikan Islam*

<sup>34</sup> *ibid*

**Table 2.** Typologies of Contemporary Islamic Educational Hybridity in Indonesia

Model/Typology	Curricular Basis	Primary Focus	Character
Modern Pesantren	Kulliyatul Mu'allimin Al-Islamiyah (KMI)	Character building & Foreign language mastery (Arabic/English)	Independent & Global communication oriented
Integrated Islamic Schools (SIT)	National Curriculum + Intensive Tarbiyah	Integration of ritual piety & academic excellence	Urban middle class & High-tech utilization
MAN Insan Cendekia	STEM + Classical Texts (Kitab Kuning)	High-level academic competence & Scientific integration	State-led excellence & competitive laboratory
Ma'had Aly	Classical Istinbath (Legal Deduction)	Takhasus (Specialization) in religious sciences	Higher education format with traditional roots

As illustrated in Table 2, while each model has a different focus and social base, they all share a common thread: the successful reconciliation of tradition with modern functional demands

These four typologies confirm that Islamic education in Indonesia has successfully created what is known as the "third space" a hybrid realm where the tension between religious orthodoxy and the functional demands of modernity is no longer addressed confrontationally. These models demonstrate an institutional engineering capable of converting the cultural capital of the *pesantren* into globally recognized symbolic capital. This proves that hybridity is not merely a survival strategy but an alternative educational model that reconciles spirituality with technical rationality.

## CONCLUSION

This research concludes that the transformation of Islamic education in Nusantara is not a process of surrender to Western modernity, but rather a form of "genius acculturation" rooted in a long historical genealogy. Through a historical-phenomenological analysis, it is found that the resilience of Islamic education lies in its ability to manage the dialectic between the authenticity of tradition (thesis) and the demands of global modernity (antithesis). The four historical pillars ranging from

the informal era to the response to colonialism have formed the foundation for the emergence of a "third space" (hybridity), where *pesantren* values remain the intellectual taproot while modern management systems are adopted as instruments for adaptation.

Furthermore, this study demonstrates that contemporary educational models such as Modern Pesantren, Integrated Islamic Schools (SIT), MAN Insan Cendekia, and Ma'had Aly are manifestations of a successful scientific reconciliation that eliminates the dichotomy between faith-piety (*imtaq*) and science-technology (*iptek*). Theoretically, this article proposes the Nusantara Hybridity Prototype as an antithesis to concerns regarding radical secularization in the globalization of education. The implications of this research affirm that the future strategy of Islamic education must remain anchored in the strength of independent social capital and religious moderation (*wasathiyah*) to navigate global disruption without losing its spiritual identity.

## BIBLIOGRAPHY

- Azizah, F. P., & Usman, A. A. (2024). Peran perpustakaan sumber daya dalam pemetaan penelitian sejarah lembaga pendidikan Islam: Pendekatan bibliometrik menggunakan vosviewer. *Maktabatuna: Jurnal Kajian Kepustakawanan*, 6(2), 228–240.
- Azra, A. (2013). *Jaringan ulama timur tengah dan kepulauan nusantara abad XVII XVIII: Akar pembaharuan Islam*. Jakarta: Kencana.
- Azra, A. (2019). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Jakarta: Prenada Media.
- Bhabha, H. K. (1994). *The location of culture*. London: Routledge.
- Daun, H., & Walford, G. (Eds.). (2004). *Educational strategies among muslims in the context of globalization: Some national case studies*. Leiden: Brill.
- Fadilawati, A., Hartati, Z., & Nasir. (2026). The development of the concept of Ma'rifat in Islamic thought: From classical to contemporary. *Al-Afkar: Journal for Islamic Studies*, 9(1), 121–134. <https://doi.org/10.31943/afkarjournal.v9i1.1893>
- Hefner, R. W. (2009). Islamic schools, social movements, and democracy in Indonesia. In R. W. Hefner (Ed.), *Making modern muslims: The politics of Islamic education in Southeast Asia* (pp. 55–105). Honolulu: University of Hawai'i Press.
- Hegel, G. W. F. (1977). *Phenomenology of spirit* (A. V. Miller, Trans.). Oxford: Oxford University Press.
- Herlambang, M, Muqowim, & Rofik (2024). Sejarah perkembangan lembaga pendidikan Islam di Indonesia. *Jurnal Tarbiyatuna: Kajian Pendidikan Islam*, 8 (2) 275-296. <https://doi.org/10.69552/tarbiyatuna.v8i2.2512>
- Illu, W. (2025). *Metode penelitian kualitatif fenomenologi konsistensi teori dan praktik*. Yogyakarta: Andi Press.
- Kamal, F. (2020). Model pembelajaran sorogan dan bandongan dalam tradisi pondok pesantren. *Jurnal Paramurobi*, 3(2), 15-26.

- Lukens-Bull, R. A. (2001). Two sides of the same coin: Modernity and tradition in Islamic education in Indonesia. *Anthropology & Education Quarterly*, 32(3), 350–372. <https://doi.org/10.1525/aeq.2001.32.3.350>
- Madjid, N. (1997). *Bilik-bilik pesantren: Sebuah potret perjalanan*. Jakarta: Paramadina.
- Miftahuddin. (2020). *Metodologi penelitian sejarah lokal*. Yogyakarta: UNY Press.
- Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks: SAGE Publications.
- Ridlo, M. R., & Muzammil, S. (2026). Muhammad Iqbal: Islamic philosophy and the spiritual awakening of Islam. *Al-Afkar: Journal for Islamic Studies*, 9(1), 201–211. <https://doi.org/10.31943/afkarjournal.v9i1.1900>
- Steenbrink, K. A. (1986). *Pesantren, madrasah, sekolah: Pendidikan Islam dalam kurun moderen*. Jakarta: LP3ES.
- Sugiyono. (2020). *Metode penelitian kualitatif*. Bandung: Alfabeta.
- Sulasman, (2014). *Metodologi penelitian sejarah: Teori, metode, contoh aplikasi*. Bandung: Pustaka Setia.
- Wigati, I. & Muhtarom (2017). Paradigma Humanisme Pendidikan Islam Pada Anak Usia Dini. *Raudhatul Athfal: Jurnal Pendidikan Islam Anak Usia Dini*, 1(1), 44–60. <https://doi.org/10.19109/ra.v1i1.1477>
- Yin, R. K. (2018). *Case study research and applications: Design and methods*. Thousand Oaks: SAGE Publications.