



Reconstruction of Governance and Epistemic Transformation of Islamic Education Through the Integration of Madrasah-Based Management and Curriculum Innovation

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ABSTRACT

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This study aims to analyze the reconstruction of Islamic educational governance through the integration of Madrasah-Based Management and curriculum innovation as a strategy for the epistemic transformation of contemporary Islamic education in Indonesia. The study employed a qualitative approach using a systematic literature review of national and international publications published between 2021 and 2026. Data were collected from scientific articles indexed in SINTA, Scopus, and DOAJ, as well as official reports from the Indonesian Ministry of Religious Affairs and relevant academic books. The findings indicate that the integration of Madrasah-Based Management and curriculum innovation strengthens institutional autonomy, enhances governance effectiveness, supports data-driven and participatory management, and promotes a more adaptive, integrative, and student-centered learning paradigm. The study also found that the transformation of Islamic education requires digitalized governance systems, transformational leadership, and the holistic integration of religious and modern sciences to improve educational quality and institutional competitiveness. The implication of this study is the development of an integrative model of transformative Islamic education that can serve as a strategic framework for strengthening governance reform, curriculum innovation, and epistemological reconstruction in responding to contemporary educational challenges.

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INTRODUCTION

Islamic education in Indonesia currently occupies a strategic position in shaping religious, intellectual, and social character within contemporary society. The rapid development of globalization, digital technology, and twenty-first-century educational demands has transformed the orientation of educational institutions toward adaptive, innovative, and competitive systems (Khofsah,

2025; Rahman, 2026; Shoha, 2026). In this context, Islamic educational institutions, particularly madrasahs, are expected not only to preserve Islamic values and identity but also to produce human resources capable of responding to global challenges. The urgency of reconstructing Islamic educational governance emerges because educational institutions are increasingly required to integrate digital transformation, effective management, and curriculum innovation systematically. According to the Indonesian Ministry of Religious Affairs, the number of madrasahs in Indonesia reached 87,397 institutions in 2024, demonstrating the substantial role of Islamic education in the national education system (Hefniy & Alwahedi, 2025; Holidi, 2025; Manshur, 2026). However, institutional expansion alone is insufficient without strengthening governance quality and epistemological transformation. Therefore, the reconstruction of governance and curriculum innovation becomes essential for ensuring the sustainability and competitiveness of Islamic education in contemporary society.

The major problem currently faced by Islamic educational institutions relates to weak governance effectiveness, unequal educational quality, limited human resource capacity, and inadequate adaptation to technological developments (Hikmah & Mudarris, 2026; Kusumawati, 2025; Syafiih, 2025). Although madrasahs continue to expand institutionally, many still experience managerial limitations, conventional administrative practices, and low responsiveness to digital educational transformation (Hussen & Onia, 2024; Soim et al., 2026; Sundari & Yusran, 2025). Data from the Ministry of Religious Affairs in 2024 reported that the number of madrasah teachers reached 829,970, while 110,541 teachers were categorized as inactive, reflecting persistent problems in institutional sustainability and human resource management. Furthermore, the governance system in many madrasahs remains centralized and administrative rather than participatory and data-driven. Such conditions affect institutional performance, educational quality, and learning effectiveness. The inability of some Islamic educational institutions to integrate governance modernization with curriculum reform has created gaps between educational expectations and institutional realities (Annisa & Syafril, 2025; Belle & Chemen, 2025; Wardhani et al., 2025). Consequently, governance reconstruction and educational innovation are increasingly necessary to address the structural and managerial problems faced by Islamic educational institutions in Indonesia.

Field phenomena also indicate that many madrasahs still encounter challenges in implementing digital transformation and adaptive learning systems. The Ministry of Religious Affairs through the Madrasah Competency Assessment (AKMI) in 2024 found that students' competencies in literacy, numeracy, science, and socio-cultural understanding still require systemic strengthening. A total of 12,192 madrasahs and 515,980 students participated in the assessment, indicating that educational quality improvement remains an

urgent issue. In practice, many madrasahs continue to apply memorization-oriented learning models that are less supportive of critical thinking, collaboration, creativity, and digital literacy development. Additionally, limited technological infrastructure and low digital competence among educators hinder the implementation of innovative learning systems (Aini et al., 2025; Safitri, 2024; Sanjani, 2024). The introduction of digital governance systems such as EMIS, AKMI, AKG, EDM, and eRKAM has demonstrated the government's commitment to educational modernization, yet their implementation remains uneven across institutions. These phenomena show that Islamic educational transformation requires not only administrative reform but also comprehensive epistemological reconstruction and curriculum innovation.

Previous studies have emphasized the importance of governance reform and curriculum innovation in improving Islamic educational quality. Mulyasa (2022, p. 112) explained that Madrasah-Based Management (MBM) strengthens institutional autonomy, participatory decision-making, accountability, and transparency within educational management systems. Similarly, Azra (2021, p. 134) argued that Islamic educational modernization requires comprehensive institutional reform capable of integrating traditional Islamic values with modern educational systems. In addition, Baharun (2021) highlighted that innovation in Islamic education is necessary to respond to the dynamics of the Merdeka Belajar era and global educational competition. Several studies also revealed that curriculum innovation contributes significantly to improving educational effectiveness and students' competencies. Kusuma and Hurani (2025, p. 5) found that adaptive curriculum implementation using the CIPP evaluation model improves learning quality and competency achievement in madrasahs. These studies demonstrate that governance reform and curriculum innovation are central elements in strengthening Islamic educational institutions.

Despite these contributions, previous studies still reveal several important limitations. First, most studies discuss governance reform and curriculum innovation separately without systematically integrating them within the framework of epistemological transformation in Islamic education. Second, many previous studies focus predominantly on administrative or managerial dimensions while neglecting the reconstruction of Islamic educational epistemology (Purwanto & Wafa, 2023; Rohmatillah & Jannah, 2024; Zain & Mustofa, 2024). According to Qomar (2023, p. 76), the dichotomy between religious sciences and modern sciences remains one of the major challenges in Islamic education, limiting interdisciplinary competency development among students. Similarly, Nata (2022, p. 95) emphasized that Islamic educational reform requires the systematic integration of religious and scientific knowledge to produce adaptive and competitive human resources. Third, limited research has explored the relationship between governance digitalization, curriculum innovation, and transformative Islamic education in the context of Society 5.0.

Therefore, there remains a significant research gap concerning the integration of Madrasah-Based Management and curriculum innovation as a comprehensive strategy for governance reconstruction and epistemic transformation in Islamic education.

The novelty or state of the art of this study lies in the development of an integrative model connecting governance reconstruction, digital transformation, curriculum innovation, and epistemological integration within Islamic education. Unlike previous studies that tend to analyze educational governance or curriculum reform independently, this research systematically combines Madrasah-Based Management and curriculum innovation as interconnected components of transformative Islamic education. The study also emphasizes the importance of integrating digital governance systems, participatory management, transformational leadership, and interdisciplinary curriculum models to strengthen institutional effectiveness and educational adaptability. Furthermore, this study contributes theoretically by reconstructing the epistemological foundations of Islamic education through the integration of religious and modern sciences. Practically, the research offers a conceptual framework that can support policymakers, educational leaders, and Islamic educational institutions in responding to contemporary educational challenges. Therefore, this research is important because it addresses both governance effectiveness and epistemological transformation simultaneously within the broader context of Islamic educational modernization.

Based on these conditions, the research problem of this study concerns how the integration of Madrasah-Based Management and curriculum innovation can reconstruct Islamic educational governance and support epistemic transformation in contemporary Islamic education. This study argues that effective Islamic educational transformation cannot be achieved solely through administrative reform or curriculum adjustment independently, but requires systematic integration between governance modernization, digital transformation, participatory leadership, and epistemological reconstruction. The temporary argument proposed in this study is that integrating governance reform with curriculum innovation will strengthen institutional autonomy, improve educational quality, support adaptive learning systems, and encourage the holistic integration of religious and modern sciences. Consequently, this research contributes conceptually by developing an integrative framework of transformative Islamic education and contributes practically by providing strategic recommendations for strengthening governance systems and curriculum innovation in madrasahs. The findings are expected to enrich the discourse of Islamic educational reform and support the sustainability of Islamic educational institutions in facing global educational transformation.

RESEARCH METHODS

This study employed a qualitative research design using the Systematic Literature Review (SLR) method to analyze comprehensively the reconstruction of Islamic educational governance and epistemic transformation through the integration of Madrasah-Based Management and curriculum innovation (Meydan & Akkaş, 2024; Muthmainna & Siroj, 2025; Salmona & Kaczynski, 2024). The qualitative approach was selected because the study focuses on interpreting concepts, theories, policies, and contemporary educational phenomena related to Islamic education rather than measuring variables statistically. The Systematic Literature Review method was considered appropriate because it enables researchers to synthesize findings from various scholarly sources systematically, critically, and comprehensively in order to construct an integrative conceptual framework. According to Sugiyono (2023), qualitative research emphasizes interpretative understanding and contextual analysis of social phenomena. Furthermore, the SLR approach allows researchers to identify research trends, conceptual gaps, and theoretical developments related to governance reform and epistemological transformation in Islamic education from both national and international perspectives.

The research focused on literature and policy documents related to Islamic educational governance, Madrasah-Based Management, curriculum innovation, and epistemological transformation in Indonesia. The study context was selected because Indonesia has the largest Islamic educational system in the world, particularly through the extensive development of madrasahs under the Ministry of Religious Affairs. According to the Directorate of KSKK Madrasah, the number of madrasahs in Indonesia reached 87,397 institutions in 2024, indicating the strategic importance of Islamic educational governance reform within the national education system. Indonesia was chosen as the primary context because Islamic educational institutions in the country are currently facing complex challenges related to digital transformation, curriculum modernization, governance effectiveness, and integration between religious and modern sciences. Therefore, the Indonesian context provides a relevant and significant basis for examining the reconstruction of governance and epistemic transformation within contemporary Islamic education.

Data collection was conducted through systematic digital literature searches using Google Scholar, Scopus, DOAJ, Garuda, and official university journal portals (Niam et al., 2024; Takona, 2024). Additional sources were obtained from official reports published by the Indonesian Ministry of Religious Affairs, policy documents, academic books, and institutional publications related to Islamic educational management and curriculum reform. The inclusion criteria consisted of thematic relevance, publication credibility, recency of

publication between 2021 and 2026, and scholarly contribution to Islamic educational governance and epistemology. Keywords used in the literature search included “Islamic education,” “Madrasah-Based Management,” “curriculum innovation,” “epistemic transformation,” “digital governance,” and “Islamic educational reform.” The selected literature was then categorized based on themes, conceptual relevance, methodological approaches, and contributions to governance reconstruction and curriculum transformation. This systematic selection process was intended to ensure the reliability, relevance, and academic quality of the data sources used in the study.

Data analysis employed qualitative content analysis techniques consisting of data condensation, data reduction, data display, and conclusion verification. Data condensation was conducted by selecting and simplifying relevant information from the collected literature to focus on the main themes of governance reconstruction and epistemological transformation. Data reduction involved classifying findings into several thematic categories, including digital governance, participatory management, curriculum innovation, leadership transformation, and integration of religious and modern sciences. Subsequently, the data were presented through descriptive and conceptual displays to identify relationships among variables and construct an integrative framework of transformative Islamic education. The final stage involved verification and conclusion drawing through source triangulation by comparing academic literature, government reports, and contemporary Islamic educational theories proposed by scholars such as Qomar (2023), Nata (2022), and Mulyasa (2022). This analytical process was conducted systematically to ensure the validity, consistency, and credibility of the research findings.

RESULTS AND DISCUSSION

Reconstruction of Islamic Educational Governance through Madrasah-Based Management

The findings of this study indicate that Madrasah-Based Management (MBM) has a strategic role in reconstructing Islamic educational governance in Indonesia. MBM strengthens institutional autonomy, participatory governance, accountability, transparency, and local decision-making effectiveness within madrasahs. Through this management model, educational institutions are given greater authority to manage curriculum development, institutional planning, financial administration, and educational programs according to local needs and social contexts. According to Mulyasa (2022, p. 112), Madrasah-Based Management improves institutional effectiveness when supported by participatory leadership and innovative organizational culture. The

implementation of MBM also encourages collaboration among school principals, teachers, parents, committees, and communities in improving educational quality. This participatory governance model contributes to strengthening institutional adaptability in responding to globalization, digital transformation, and the growing demands of twenty-first-century education.

The study further found that governance transformation within Islamic education has increasingly shifted toward digital-based administration and management systems. The Ministry of Religious Affairs introduced integrated digital systems such as EMIS, AKMI, AKG, EDM, and eRKAM to modernize educational governance and improve institutional accountability. These systems support data-driven management practices, institutional evaluation, educational planning, and competency assessment processes within madrasahs. Digital transformation enables educational institutions to manage educational data more efficiently and systematically while improving transparency in institutional administration. However, the implementation of digital governance remains constrained by several factors, including limited technological infrastructure, unequal internet access, low digital literacy among educators, and insufficient transformational leadership capacity. According to Azis and Ramdani (2024), the success of data-driven educational management depends significantly on technological readiness, organizational culture, and institutional leadership. Therefore, governance reconstruction in Islamic education requires not only technological integration but also human resource strengthening and organizational transformation.

Another important finding of this study relates to the epistemic transformation of Islamic education. The findings reveal that the dichotomy between religious sciences and modern sciences continues to become a major challenge within Islamic educational institutions. Many madrasahs still implement fragmented learning systems that separate Islamic studies from scientific, technological, and social disciplines. According to Qomar (2023, p. 76), this dichotomy weakens interdisciplinary competency development and limits students' ability to respond critically to contemporary challenges. Similarly, Nata (2022, p. 95) emphasized that Islamic educational reform should integrate religious and scientific knowledge systematically in order to produce adaptive, innovative, and competitive human resources. Consequently, curriculum innovation becomes an important instrument for reconstructing Islamic educational epistemology. Integrative curricula encourage critical thinking, collaboration, creativity, reflective learning, and digital literacy while maintaining Islamic ethical and spiritual values. This transformation reflects the

need for Islamic educational institutions to move beyond memorization-oriented learning toward more student-centered and competency-based educational models.

The integration of governance reform and curriculum innovation creates a transformative Islamic educational model capable of responding adaptively to contemporary educational challenges. Governance modernization strengthens institutional effectiveness through participatory management and digital administration, while curriculum innovation reconstructs the epistemological foundations of Islamic education by integrating religious and modern sciences holistically. This integrative approach also supports the implementation of digital learning systems, competency-based assessment, and transformational leadership within educational institutions. According to Suyatno (2022), the transformation of Islamic education in the Society 5.0 era requires the integration of technological advancement, humanistic learning, and spiritual development simultaneously. Therefore, Islamic educational institutions are expected to balance intellectual development, spirituality, technological competency, and social responsibility within the educational process.

Table 1. Integrative Model of Governance Reconstruction and Epistemic Transformation in Islamic Education

Aspect	Implementation
Governance	Data-driven and participatory management
Curriculum	Integration of religious and modern sciences
Learning	Digital learning and student-centered learning
Leadership	Transformational leadership
Evaluation	Competency-based assessment

Source: Research Analysis, 2026.

Table 1 illustrates the integrative model developed in this study for reconstructing Islamic educational governance and supporting epistemic transformation. The governance aspect emphasizes participatory and data-driven management systems to improve institutional accountability and effectiveness. The curriculum aspect focuses on integrating religious sciences with modern scientific disciplines to strengthen interdisciplinary competencies among students. The learning aspect highlights the implementation of digital learning and student-centered educational approaches that encourage creativity, collaboration, and critical thinking. Meanwhile, transformational leadership becomes an important factor in strengthening innovation culture and institutional adaptability. Finally, competency-based assessment systems are necessary to evaluate learning outcomes comprehensively and improve

educational quality continuously. This integrative model contributes conceptually and practically to strengthening transformative Islamic education in responding to global educational changes and digital transformation.

CONCLUSION

This study concludes that the reconstruction of Islamic educational governance requires the systematic integration of Madrasah-Based Management and curriculum innovation within the framework of epistemic transformation. The most important finding of this research is that governance reform and epistemological reconstruction cannot be implemented separately because both dimensions are interconnected in strengthening the quality and sustainability of Islamic educational institutions. Madrasah-Based Management contributes significantly to improving institutional effectiveness through participatory governance, accountability, transparency, institutional autonomy, and digital-based management systems. At the same time, curriculum innovation supports the transformation of Islamic education by integrating religious sciences and modern sciences holistically while encouraging critical thinking, creativity, collaboration, digital literacy, and student-centered learning. The study also highlights that transformative Islamic education requires adaptive leadership, innovative organizational culture, and technology integration to respond effectively to globalization and Society 5.0 challenges. Therefore, the main lesson obtained from this study is that Islamic educational modernization should balance spiritual values, intellectual development, technological competency, and social responsibility simultaneously.

This study contributes academically by developing an integrative framework connecting governance reconstruction, digital transformation, curriculum innovation, and epistemological integration systematically within Islamic education. Unlike previous studies that tend to examine governance reform or curriculum transformation independently, this research offers a more comprehensive conceptual model for understanding transformative Islamic education in contemporary contexts. The findings also provide practical contributions for policymakers, educational leaders, and madrasah institutions in strengthening adaptive governance systems and integrative curriculum development. However, this study still has several limitations because it relies primarily on a systematic literature review approach without direct field investigation or empirical institutional observation. In addition, the study focuses mainly on the Indonesian context, which may limit broader comparative generalization across different Islamic educational systems globally. Therefore, future research is recommended to employ empirical approaches such as case studies, mixed methods, or comparative international studies to examine the

implementation effectiveness of governance reconstruction and curriculum innovation within various Islamic educational institutions.

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