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Integrating Tradition and Modernity in Islamic Education Management in Indonesian Madrasahs

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ABSTRACT

Islamic education in Indonesian madrasahs faces the complex challenge of integrating conservative religious values with modern educational demands. This study aims to analyze the managerial strategies utilized to navigate this integration within the institutional framework of madrasahs. Employing a qualitative multiple case study design, data were collected through in-depth interviews, observations, and document analysis across four distinct madrasah typologies, involving principals and teachers. The collected data were analyzed using thematic analysis and cross-case synthesis. The findings reveal four primary managerial challenges: delayed transition due to resistance from human resources, infrastructure disparities stemming from financial constraints, a lack of training combined with stakeholder fragmentation, and non-integrated management systems. To address these systemic issues, the study identifies four corresponding managerial solutions: facilitating the balanced accommodation of tradition and modernity, optimizing available technology and resources, providing continuous teacher development programs alongside strong stakeholder collaboration, and establishing a unified management system. The study concludes that successful integration requires moving beyond mere curriculum adjustments to implement robust change management and cohesive institutional governance. This study contributes to the discourse on Islamic education by proposing that madrasahs can sustain their religious identity while embracing educational innovation. These insights offer a practical framework for educational leaders and policymakers to modernize institutions effectively.

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INTRODUCTION

Islamic education in Indonesian madrasahs plays a central role not only in transmitting religious knowledge but also in shaping institutional practices that reflect Islamic values (Adiyono et al., 2025; Ahwan & Karfida, 2025; Aryasutha et al., 2025; Cahyanto et al., 2025). As these institutions face rapid technological and pedagogical changes, madrasah leaders are increasingly required to manage the integration of long-established conservative traditions, such as Qur'an memorization, classical kitab learning *(kitab kuning)*, and face-to-face instruction, with modern educational demands, including digital learning, flexible pedagogies, and administrative innovation (Arif et al., 2025; Hamdanah et al., 2025; Wasim et al., 2026). This integration is not merely a pedagogical adjustment; it is fundamentally an educational management challenge that requires robust strategic planning, agile decision-making, effective resource allocation, and visionary institutional leadership to drive successful change management (Ahyani et al., 2024; Amalia, 2026; Arief et al., 2025; Yuliana et al., 2025).

Islamic education must evolve with societal needs while remaining anchored in its religious foundations; technology-enhanced learning does not undermine Islamic identity but rather enriches the learning process when guided by leadership agility (Raeesi et al., 2021). This perspective aligns with the classical and contemporary thinkers in Islamic education. Educational institutions must integrate Islamic epistemology with modern disciplines through deliberate management and resource allocation, not by abandoning tradition (Al Faruqi, 1989; Chande, 2023; Wahyudin & Fitriani, 2026). Furthermore, Islamic education should uphold spiritual and intellectual traditions while adapting to modern realities in an organized and principled manner (Hidayatullah, 2018).

The urgency of this managerial transformation is further underscored by national policy, specifically the Madrasah Digital Transformation initiative by the Ministry of Religious Affairs, as well as Keputusan Menteri Agama (KMA) Number 184 of 2019 concerning Guidance on Curriculum Implementation in Madrasahs. These regulatory frameworks grant madrasahs the autonomy to innovate and develop distinct institutional characters, effectively requiring administrators to transition from traditional oversight to modern educational administration that actively fosters digital transformation and institutional adaptability.

Several prior studies have examined aspects of integrating Islamic values into modern educational practices. For instance, recent literature highlights how curriculum reforms in Islamic schools effectively include both religious and secular subjects (Briliant & Mustofa, 2025). Other studies emphasize that madrasahs and pesantrens are increasingly adopting digital literacy and technological advancements (Lestari et al., 2025; Mahsusi et al., 2024). In addition, governmental regulations play a crucial role in modernizing Islamic educational institutions (Kosim et al., 2023; Sormin et al., 2025). While these studies provide valuable insights, they predominantly focus on curriculum development, pedagogical innovation, and policy implementation. Consequently, there is a distinct void in the literature regarding the managerial processes of this transformation. The integration of conservatism and modernity has been widely discussed at the level of *"what is taught"* (curriculum) and *"how it is taught"* (pedagogy), but remains insufficiently examined in terms of *"how it is managed."* Specifically, explicit attention is needed on strategic decision-making, exploring how institutional leaders design strategic directions, execute change management, and balance conservative Islamic values with modern educational demands.

Few studies have investigated how madrasahs manage institutional change from a comprehensive education management perspective, specifically regarding how leaders design strategies, optimize human resources, and implement policies that preserve conservative values while embracing organizational innovation (Azzukhrufi et al., 2026). The novelty of this research lies in its specific focus on these managerial strategies and decision-making processes, shifting the lens away from merely curriculum or pedagogical changes. By examining how madrasah stakeholders navigate these dual imperatives, this study provides insights into how Islamic educational institutions can maintain their religious identity while remaining relevant and responsive to contemporary educational

developments. Therefore, this study aims to analyze the managerial strategies in integrating traditional Islamic values and modern educational innovations within the institutional framework of Indonesian madrasahs.

METHODS

Research Design

This study employs a qualitative multiple case study design (Yin, 2018) to investigate the enactment of managerial strategies across distinct institutional contexts. The designated case unit in this research is the individual madrasah as a bounded system, an approach that facilitates within-case analysis and subsequent cross-case comparisons to uncover both universal patterns and context-specific managerial adaptations. This methodological choice was driven solely by the need to capture the nuanced ways in which these four specific madrasahs balance conservative Islamic values with modern educational demands, particularly in leadership agility, resource allocation, and organizational change. Rather than treating the locations merely as multisite data-collection points, this multiple-case design directly captures the intricate decision-making processes and institutional priorities unique to these educational typologies.

Research Sites and Participants

Four madrasahs were purposively selected as distinct cases to represent diverse models of Islamic education management. The selection was based on their structural variations in institutional orientation, curriculum integration, and engagement with modern educational practices (Creswell & Poth, 2016; Yin, 2018). *First,* Madrasah Aliyah Negeri (MAN) Surakarta represents a state madrasa that emphasizes alignment with national education policies and government regulations. *Second,* Madrasah Tsanawiyah Swasta (MTs) Al-Hikmah, Semarang, reflects a pesantren-based institution that prioritizes traditional Islamic values in curriculum and pedagogy. *Third*, Madrasah Aliyah Modern (MAM) Darussalam, Gresik, demonstrates a hybrid model integrating national curriculum standards with technological innovation. And *fourth,* Madrasah Tsanawiyah (MTs) Al-Falah in Jombang combines a salafiyah system with project-based learning to promote both religious grounding and practical skills.

These selected cases encompass traditional, state-regulated, and hybrid modern models, offering a comprehensive baseline for evaluating how distinct institutions negotiate tradition and modernity. The participants comprised four principals (P1-P4) and four teachers (T1-T4), chosen for their direct roles in institutional decision-making and strategic classroom implementation.

Data Collection

To ensure a robust understanding of managerial practices, data were gathered through three primary qualitative avenues (Yin, 2018). *First*, in-depth interviews were conducted with the principals and teachers to uncover leadership strategies, curriculum decisions, and their specific approaches to harmonizing Islamic values with contemporary educational needs. *Second*, direct observations in classrooms and school environments were performed to assess the practical enactment of managerial policies in daily routines and student interactions. *Third*, document analysis was utilized to review curricula, strategic policy documents, school development plans, and institutional reports, providing a clear map of formal management structures and priorities.

Data Analysis

The collected data were processed using a thematic analysis framework, in conjunction with multiple-case study analytical procedures, to ensure a rigorous scientific evaluation of the qualitative findings (Braun & Clarke, 2006; Stake, 1995). The systematic analysis proceeded through an iterative narrative progression rather than isolated sequential steps. Initially, data familiarization involved repeatedly reviewing the transcripts to establish a comprehensive understanding of each individual case. For example, recurring references to maintaining Islamic values alongside technological adoption emerged strongly in the interviews from MAN Surakarta and MAM Darussalam. Following this phase, open coding involved systematically applying codes to text segments reflecting key managerial

practices. Statements such as adjusting the government curriculum with pesantren values (P1) and ensuring digital content remains Islamic (P3) were coded as curriculum adaptation and value based technology integration, respectively.

Subsequently, theme development aggregated related codes into broader categories to construct initial themes, identifying patterns within and across the institutional cases. Codes related to balancing national and religious content were synthesized under the emerging theme Negotiating Curriculum Integration. The process then transitioned into reviewing and refining themes, cross-verifying them against the entire dataset. Utilizing strict cross-case synthesis strategies, a rigorous cross-case comparison revealed that while Negotiating Curriculum Integration was universally present, its execution varied drastically; MAN Surakarta focused on regulatory compliance, whereas MTs Al Hikmah leaned heavily into traditional religious preservation (Miles et al., 2020). Finally, defining and naming themes articulated the final categories, reflecting their analytical significance for the research objective. For instance, Balancing Tradition and Modernity encapsulated the strategic efforts of school leaders to merge Islamic principles with contemporary management and pedagogical tools. A constant comparative approach was sustained throughout this entire process to highlight shared and divergent managerial strategies across the four cases.

Trustworthiness and Ethical Considerations

To ensure the validity and reliability of the gathered management data in this multiple case study, methodological triangulation served as the primary strategy. This was systematically executed by cross-verifying the evidence obtained from the interviews, direct observations, and document analysis. This triangulated approach allowed for a highly credible evaluation of leadership decisions and institutional policies across multiple sources and diverse cases. Furthermore, strict ethical standards were maintained; all participants were fully briefed on the study's purpose and their right to withdraw. Confidentiality was strictly protected using coded identifiers, ensuring all insights were handled with utmost respect for the participants' Islamic educational values.

Table 1. Research Participants and Data Focus in Multiple Case Study

Code	Position / Role	Institutional Case (Typology)	Data Focus	Data Collection Technique
P1	Principal (Top Management)	MAN Surakarta (State Regulated)	Strategic compliance and resource allocation for national policy alignment	In depth Interview & Document Study
T1	Subject Teacher (Frontline Educator)	MAN Surakarta (State Regulated)	Classroom enactment of government curriculum integrated with religious values	In depth Interview & Observation
P2	Principal (Top Management)	MTs Al Hikmah Semarang (Pesantren Based)	Leadership approaches for classical curriculum management and religious preservation	In depth Interview & Document Study
T2	Subject Teacher (Frontline Educator)	MTs Al Hikmah Semarang (Pesantren Based)	Pedagogical execution of traditional methods and classroom religious integration	In depth Interview & Observation
P3	Principal (Top Management)	MAM Darussalam Gresik	Digital transformation governance and organizational change management	In depth Interview & Document Study

		(Hybrid Modern)		
T3	Subject Teacher (Frontline Educator)	MAM Darussalam Gresik (Hybrid Modern)	Utilization of modern learning technology within religious instruction	In depth Interview & Observation
P4	Principal (Top Management)	MTs Al Falah Jombang (Salafiyah System)	Institutional planning for project based learning alongside conservative foundations	In depth Interview & Document Study
T4	Subject Teacher (Frontline Educator)	MTs Al Falah Jombang (Salafiyah System)	Practical application of skill development methods in traditional educational settings	In depth Interview & Observation

Source: Researcher's elaboration, 2026

FINDINGS AND DISCUSSION

FINDINGS

Managerial Challenges in Integrating Tradition and Innovation in Indonesian Madrasahs

The study highlights the complex challenges faced by madrasahs in Indonesia in integrating traditional values and modernity in Islamic education management. The challenges include delayed transition, infrastructure disparity, Lack of Training and Stakeholder Collaboration, and non-integrated management. These challenges are visually summarised in Figure 1 to illustrate the multifaceted nature of the issues and their interconnections. The findings of this study are further described as follows.

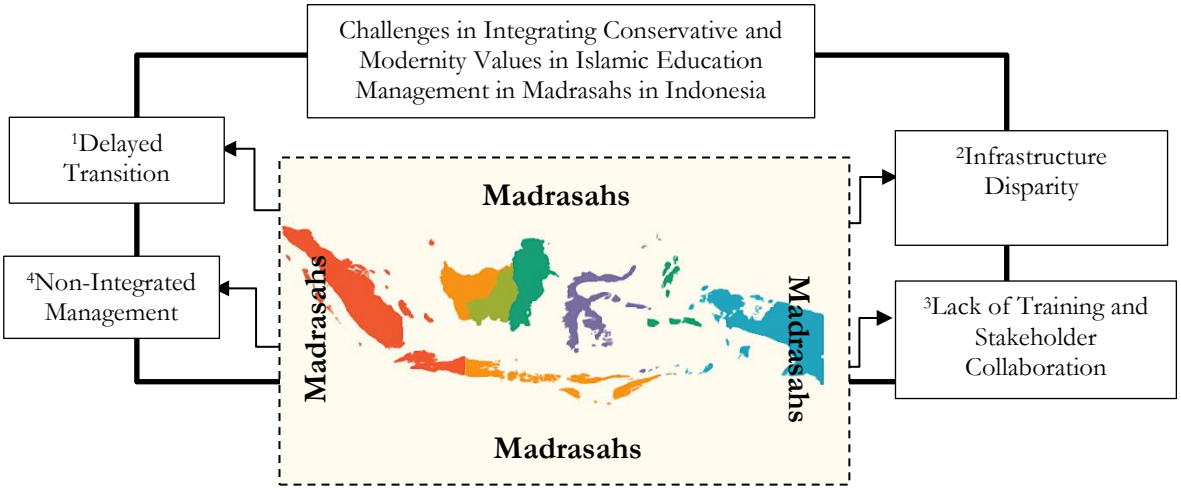


Figure 1. Challenges in Integrating Conservative Values and Modernity in Madrasahs in Indonesia.

Delayed Transition: Managing Human Resource Resistance and Pedagogical Adaptation

The transition toward integrating conservative values and modernity in madrasah education fundamentally tests institutional agility. Although many madrasahs have begun adopting technology and flexible teaching methods, the process often experiences a delayed transition characterized by profound human resource resistance. This resistance is not merely operational; it stems from a complex intersection of limited professional training, infrastructural deficits, and ideological apprehensions about compromising core religious teachings.

A cross-case analysis reveals distinct patterns in how this transition is managed. In Madrasah Aliyah Negeri (MAN) Surakarta, as a state-regulated institution, the transition is largely shaped by policy alignment and curriculum standardization. Teachers are encouraged to adopt digital tools and flexible pedagogies; however, human resource resistance emerges due to limited professional confidence and insufficient structured training. In contrast, MTs Al-Hikmah (Semarang), which is deeply rooted in pesantren traditions, exhibits a more ideologically grounded resistance, where traditional methods such as memorization, recitation, and direct teacher-student interaction are perceived as integral to moral and spiritual formation.

This resistance is clearly reflected in a senior teacher's perspective:

> *"Our way of teaching is deeply connected to the values we want our students to carry for life. We rely on face-to-face recitation, memorization, and discussion. If we move too quickly to technology, I'm afraid the personal touch and spiritual discipline will be lost. These traditional methods have shaped generations, and we should not abandon them in the name of modernization alone."* (T1)

This statement demonstrates that resistance is not simply a rejection of innovation but represents a value-based pedagogical commitment, where instructional practices are closely linked to religious and ethical objectives. At the same time, capacity-related constraints further reinforce this resistance. Teachers across cases reported limited access to practical, hands-on training, which affects their confidence in using digital tools. As expressed by another teacher:

> *"It's not that we refuse to use digital tools, but we need clear guidance and training. Without that, we feel unprepared and even anxious. Sometimes the students are more skilled with devices than the teachers, and this can be embarrassing. So, we end up returning to methods we are comfortable with."* (T4)

These reflections illustrate the complex interplay between tradition, professional confidence, and institutional readiness in the adoption of educational technology. For many teachers, particularly those with long-standing experience, pedagogical methods are inseparable from religious and moral goals, making rapid shifts toward digital tools feel risky to the integrity of their practice. At the same time, the concerns over inadequate training point to structural gaps in professional development, where technology integration initiatives have not been matched with sufficient support. This highlights that human resource resistance is intertwined with professional development deficits, where the lack of institutional support creates anxiety and reinforces reliance on familiar teaching methods.

In contrast, MAM Darussalam (Gresik) demonstrates a more adaptive managerial response, where leadership actively reframes technology as complementary to Islamic pedagogy. Rather than positioning innovation as a replacement for tradition, school leaders promote an integrative approach:

> *"I believe technology can be an ally if used wisely. For example, online tafsir resources or interactive learning platforms can support, not replace, our teaching. The problem is that many teachers see technology as a threat rather than a tool. We need regular discussions, hands-on training, and clear examples of how it can actually strengthen our religious and academic goals."* (P2)

The delayed transition highlights madrasahs' difficulties in balancing traditional values with modern educational demands. Effective management is crucial to overcoming these challenges by offering flexible curricula and professional development, and ensuring technology is used appropriately while maintaining Islamic values.

The delayed transition reflects broader institutional challenges in aligning pedagogical innovation with religious legitimacy. The resistance observed among teachers, particularly in pesantren-oriented institutions, reflects concerns similar to those highlighted by Nasr, who emphasizes the need to preserve the spiritual and intellectual integrity of Islamic knowledge traditions in the face of modern influences (Hidayatullah, 2018). At the same time, the adaptive practices identified in institutions such as MAM Darussalam support Al-Faruqi's (1989) argument that modern knowledge and tools, including technology, can be meaningfully integrated within an Islamic epistemological framework through deliberate and value-conscious management(Al Faruqi, 1989).

These findings suggest that the relationship between tradition and modernity in Islamic education is not inherently oppositional but must be carefully negotiated through context-sensitive leadership and pedagogical adaptation. Resistance tends to emerge when modernization is perceived as externally imposed or misaligned with religious values, whereas integrative approaches facilitate smoother transitions.

Infrastructure Disparity: Navigating Financial Constraints in Technology Integration

The ambition to seamlessly merge traditional Islamic pedagogy with modern educational frameworks is heavily bottlenecked by infrastructure disparity and severe financial constraints. While the theoretical willingness to innovate exists, the physical and financial realities of madrasahs dictate the pace of technology integration. This disparity transforms technological adoption from a purely pedagogical issue into a critical challenge of resource allocation and strategic financial planning.

Cross-case synthesis highlights how infrastructure disparity manifests differently depending on institutional typology. MAN Surakarta benefits from state subsidies, resulting in relatively adequate hardware; however, their financial constraints appear in the lack of sustained funding for software upgrades and specialized teacher training. In stark contrast, MTs Al-Hikmah and MTs Al-Falah (*Salafiyah* System) experience foundational infrastructure disparity. Limited digital devices and unstable internet connectivity force these institutions to default to conventional teaching methods. Here, the reliance on traditional pedagogy is as much a pragmatic response to financial limitations as it is an ideological choice. Meanwhile, MAM Darussalam possesses stronger initial capital for hybrid learning but still struggles with the long-term financial sustainability of maintaining modern infrastructure.

The overarching impact of these financial constraints on institutional management is summarized by the principal of MAM Darussalam:

> *"Despite the intention to adopt technology and modern methods, the main obstacle is the limited funding for infrastructure and teacher training. Some teachers are also concerned that technology may diminish traditional religious values. While acknowledging the importance of technology, teachers complained about the lack of training to use it effectively. They felt more comfortable with conventional methods such as memorization and direct teaching, which are considered more aligned with religious principles.* (P3)

This systemic gap is further emphasized by the principal of MAN Surakarta regarding resource allocation challenges:

> *Additionally, the lack of adequate facilities, such as hardware and limited internet access, becomes a barrier to adopting technology, slowing the transition to a more modern education system*" (P1)

These statements illustrate that financial constraints and infrastructure limitations operate alongside pedagogical concerns, creating a multi-layered challenge for madrasah management. Even when there is institutional willingness to innovate, the absence of adequate resources limits the scope and sustainability of such efforts. Furthermore, the data indicate that resource limitations reinforce human resource challenges, as insufficient funding restricts access to meaningful professional development. Teachers, therefore, tend to rely on conventional methods not only due to familiarity but also due to the lack of institutional support for technological adaptation. This suggests that infrastructure disparity is not an isolated issue but is closely linked to broader systemic constraints affecting curriculum innovation and teaching practices.

These findings highlight the need for madrasah leaders and policymakers to adopt resource-sensitive and strategically prioritized approaches to technology integration. Addressing infrastructure disparity requires not only increased funding but also more efficient allocation of existing resources, including phased technology implementation based on institutional capacity. At the same time, investment in infrastructure should be accompanied by sustainable professional development programs, ensuring that technological tools are effectively utilized in teaching and learning processes.

Lack of Training and Stakeholder Collaboration: Managing Professional Development Deficits

The findings indicate that the integration of conservative and modern values in madrasah education is significantly constrained by professional development deficits and stakeholder fragmentation. Across the four cases, limited access to sustained and context-relevant teacher training, combined with weak coordination among institutional actors, creates barriers to meaningful educational reform. These challenges not only affect the adoption of modern pedagogical practices but also hinder the alignment of innovation with Islamic educational values.

A cross case analysis highlights how these deficits materialize differently across institutions. In MAN Surakarta, training opportunities are more frequently available due to government support; however, they are often theoretical and compliance oriented, offering limited practical application for classroom implementation. In contrast, MTs Al Hikmah experiences more severe professional development deficits, where training opportunities are limited in both frequency and relevance, thereby reinforcing a heavy reliance on traditional teaching approaches. Meanwhile, MTs Al Falah indicates a partial engagement with professional development initiatives, particularly regarding project based learning. However, the absence of sustained and structured training results in uneven implementation across subjects. MAM Darussalam exhibits relatively stronger institutional efforts in promoting teacher development, yet still faces challenges in ensuring that training is continuous, practice oriented, and perfectly aligned with Islamic pedagogical contexts.

This challenge is deeply compounded by stakeholder fragmentation. Across all cases, weak coordination between madrasah leadership, government authorities, and local communities emerges as a critical barrier. The absence of structured forums limits opportunities for shared decision making and collaborative problem solving. As expressed by the principal of MTs Al Falah:

> *The available training is often limited to theory and does not involve hands-on practice in the use of technology or modern teaching methods. Teachers also find it challenging to implement new methods due to a lack of relevant training that aligns with the context of madrasahs. Furthermore, they emphasized the low collaboration between the madrasah, the government, and the community.* (P4)

This statement highlights that ineffective communication and fragmented collaboration structures stall reform efforts. From an educational management perspective, this reflects a failure to build professional capital (Hargreaves & Fullan, 2010), where teachers are left isolated without the collaborative networks necessary to navigate complex pedagogical transitions. Without strong stakeholder alignment, modernization initiatives remain superficial and unsustainable.

Non-Integrated Management: Navigating Systemic Integration in Fragmented Institutional Governance

The findings reveal that one of the most critical overarching challenges is the lack of systemic integration, where traditional religious values and modern educational innovations are managed in a highly fragmented rather than coordinated manner. This condition reflects a systemic failure in institutional governance, where curriculum, pedagogy, and technology operate in parallel silos rather than as a cohesive organizational system. Consequently, efforts to adapt to contemporary educational demands remain disjointed, limiting the overall effectiveness and relevance of the madrasah.

Across the four cases, this governance fragmentation manifests distinctly. In MAN Surakarta, formal structures for modernization exist, yet the integration between policy directives and classroom practices remains completely uneven; technology is heavily utilized in administrative functions but largely absent in pedagogical execution. In MTs Al Hikmah, a rigid adherence to traditional teaching approaches creates a stark separation between religious instruction and modern educational practices, sustaining a dualistic educational system. Similarly, MTs Al Falah attempts to combine salafiyah traditions with modern project based learning, but the absence of a unified managerial framework results in chaotic implementation across different subjects. Even in MAM Darussalam, which shows a

more integrative orientation, the alignment between curriculum design, teaching practices, and technological utilization is not yet fully systematic.

These patterns are strongly corroborated by observational data across the institutions, which highlight severe inconsistencies in how integration is enacted in daily practice:

> *"While there are efforts to integrate traditional religious values with modern approaches, their implementation is hindered by inconsistencies between the two. Religious teaching still heavily relies on lecture and memorization methods, while technology, which should be used to support teaching, is not being utilized. Although technology is used in administration, it is not applied in teaching students. Without policies that unify local values and global demands, education in madrasahs becomes less effective. The separation between the conservative religious curriculum and modern technology hinders the relevance of learning with the progress of time. Teachers also struggle to combine both without adequate training, making it challenging to apply innovative teaching methods."*

This observation illustrates that integration often remains purely conceptual. Institutions express a desire to modernize but lack the robust change management processes required to operationalize it (Laig & Abocejo, 2021). The separation between the religious curriculum and technological innovation not only stunts pedagogical development but also fundamentally contradicts the holistic epistemology of Islamic education, which demands the seamless unity of knowledge and practice.

These findings highlight the need for madrasah leaders to adopt a systemic and integrative management approach that aligns curriculum, pedagogy, and technology within a unified institutional framework. Rather than implementing isolated innovations, school leaders should develop clear policies and operational guidelines that explicitly connect Islamic values with modern educational practices across all levels of instruction. Strengthening coordination among academic, administrative, and technological functions is essential to reduce fragmentation and ensure consistency in implementation. In addition, leaders should support teachers through structured guidance and ongoing training to help them integrate traditional and modern approaches in their teaching practices.

Based on various research findings, the challenges hindering the integration of conservative values and modernity in Indonesian madrasahs are summarized in the table below.

Table 2: Summary of Managerial Challenges in Integrating Conservative Values and Modernity

No	Aspect	Description	Managerial Challenges
1	Delayed Transition	The delayed transition process in merging conservative values with modern frameworks.	Slow pace of institutional change, human resource resistance, and reluctance to adapt to modern pedagogical methods.
2	Infrastructure Disparity	Disparities related to technological limitations and financial resources.	Inadequate digital infrastructure, lack of hardware/software, and severe financial constraints for sustainable upgrades.
3	Lack of Training and Collaboration	Deficits in professional development and fragmented multi-stakeholder collaboration.	Inadequate hands-on teacher training and weak coordination among madrasah leadership, government, and the community.
4	Non-Integrated Management	Fragmented governance in handling the duality of conservative values and modern innovation.	Absence of cohesive systemic policies connecting religious values with technology across the curriculum and teaching methods.

Source: Author's elaboration based on research findings, 2026

DISCUSSION

This study proposes ways to overcome the challenges of integrating conservative values with modernity in the management of Islamic education in Indonesian madrasahs. The focus is on facilitating the transition between traditional teachings and modern methods while addressing issues like limited technology, resources, and teacher training. Another challenge is the lack of collaboration among stakeholders and unintegrated management, hindering a cohesive education system. The research, as can be seen in Figure 2, introduces innovation by emphasizing the need for a holistic, coordinated management approach, focusing on better-integrating policies, curriculum, teacher training, and technology, and fostering inclusive and collaborative policies among stakeholders.

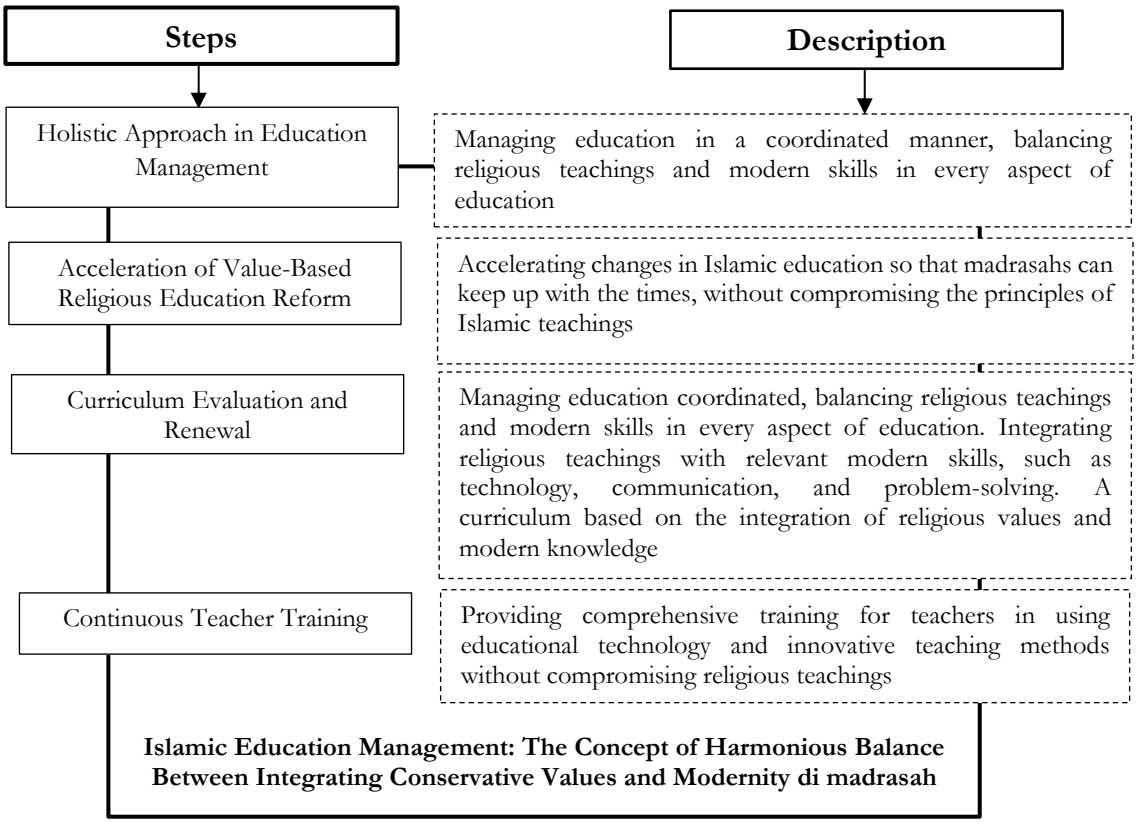


Figure 2: Islamic Education Management: A Holistic Approach to Integrating Conservative Values and Modernity in Madrasahs

Balanced Accommodation of Conservative Values and Modernity

The first step, to address the delayed transition in integrating conservative values and modernity in madrasahs, Islamic education management should focus on balancing both aspects. This begins by evaluating and updating the curriculum to combine strong religious teachings with modern skills like technological literacy, communication, and problem-solving. Teachers should receive continuous training to use educational technology and innovative teaching methods while upholding religious principles (Tuli, 2017). This training will help teachers adapt various learning approaches to merge religious knowledge with modern skills (Arianto et al., 2025; Budiartini et al., 2025; Faizah et al., 2025; Hermita et al., 2025; Kabalmay et al., 2025; Lingga & Rambe, 2026). Furthermore, collaboration with stakeholders such as the government, parents, and the community is essential for creating policies that modernize education while preserving traditional values (Chrismastianto & Sriartha, 2025; Fauziyah et al., 2025; Rozanita et al., 2026). These steps will enable madrasahs to provide relevant, high-quality education that meets current needs.

Regarding efforts to address the delayed transition in integrating conservative values and modernity in madrasahs, several foreign studies have examined similar issues in different contexts and with a different focus. For example, research on facing modernization emphasizes the importance of adjusting the curriculum that integrates religious values and modern knowledge alongside the role of technology and communication skills (Zubairi et al., 2022). However, this research focuses more on the situation in the Middle East and the general application of technology. Furthermore, studies indicate that a slow transition occurs due to less coordinated management, where these two values, conservative and modern, have not been well integrated (Schellekens et al., 2023). This highlights that the delayed transition is due to a lack of resources and teacher training in optimizing technology, the mismatch between the traditional approach, which relies more on conventional methods, and the need to integrate more modern digital learning tools.

Meanwhile, technology integration in Islamic education is highlighted as a critical step, although it is still hindered by an imbalanced curriculum (Uyuni & Adnan, 2020). Similarly, evidence shows that the delayed transition in integrating conservative values and modernity in madrasahs can be linked to the unpreparedness of the education system to adopt digital technology as a practical learning tool (Lafrarchi, 2020). This indicates that digital technology has great potential to support self-directed learning, but its implementation in a conservative educational context, such as madrasahs, faces significant challenges.

Although madrasahs have maintained traditional values such as memorization and direct teaching, the need for modernization is rapidly increasing, as seen in the future trajectory of Islamic education in Indonesia (Lukens-Bull, 2019). However, this shift faces resistance from leaders, teachers, and stakeholders concerned about preserving religious teachings' integrity while adapting to modern educational needs. To address this, Islamic education should combine religious values with modern knowledge, creating a system that is both faith-based and relevant to contemporary challenges (Fernando & Yusnan, 2022). This perfectly aligns with the challenges faced by madrasahs in balancing tradition and modernity.

The role of Islamic education management is critical in addressing this delayed transition. Management must design a flexible curriculum, provide teacher training, and develop policies that integrate technology without compromising religious values. In the context of Islamic education reform in the digital age, there is a strong emphasis on the importance of modernizing the curriculum while preserving core Islamic principles and integrating technology wisely (Zahraini et al., 2025). They also stress that educators need continuous professional development to help them manage this transition effectively.

The emphasis on accelerating change and implementing a balanced curriculum is more profound than previous studies, which focused more on long-term adjustments. This research also highlights the importance of integrating religious values with modern skills in the curriculum to face global challenges, as well as continuous teacher training to adapt to technology and modern teaching methods without compromising the core of religious teachings.

Optimizing Available Technology and Resources

In relation to the challenges of technology and limited resources in madrasahs, it is of great importance for Islamic education management to optimize available resources, such as leveraging affordable technology and integrating it into the learning process without disregarding religious values. Islamic education management must design policies that enable madrasahs to access relevant technology, provide teachers with training in using educational technology, and leverage local and external resources to support innovation in teaching. Additionally, it is crucial to establish partnerships with stakeholders such as the government, educational institutions, and the community to gain financial support and access to technology that can improve education quality without compromising existing conservative principles.

The above opinion aligns with research on change management, which emphasizes the importance of creating a sense of urgency among stakeholders and having a clear vision for integrating technology into education without disregarding religious values (Laig & Abocejo, 2021). This perspective highlights the need for teacher training and collaboration between madrasahs, the government, and the private sector. Similarly, discussions on the challenges of limited resources and technology in Islamic education in Egypt recommend cooperation between various sectors to provide the necessary tools for effective teaching (Fattah, 2019). Both approaches suggest a coordinated strategy to overcome resource limitations and integrate technology with conservative values.

Furthermore, explorations of the challenges of integrating technology into Islamic education in South Asian countries emphasize resource limitations, the need for teacher training, and the importance of curriculum renewal that integrates technology with Islamic teachings (Al-farel et al., 2024). This explicitly highlights the regional issues faced in those contexts. Lastly, examinations of technology integration in Islamic schools in Turkey stress the need for improved technological facilities and teacher training to optimize the use of technology in teaching, considering the relatively more advanced infrastructure in the region (Erdin & Uzun, 2022).

This research emphasizes the importance of educational management in facilitating change, particularly through continuous teacher training, which previous studies have overlooked. The following image illustrates the concept of Islamic education management through Technology and Resource Integration to address technological and resource limitations in madrasahs.

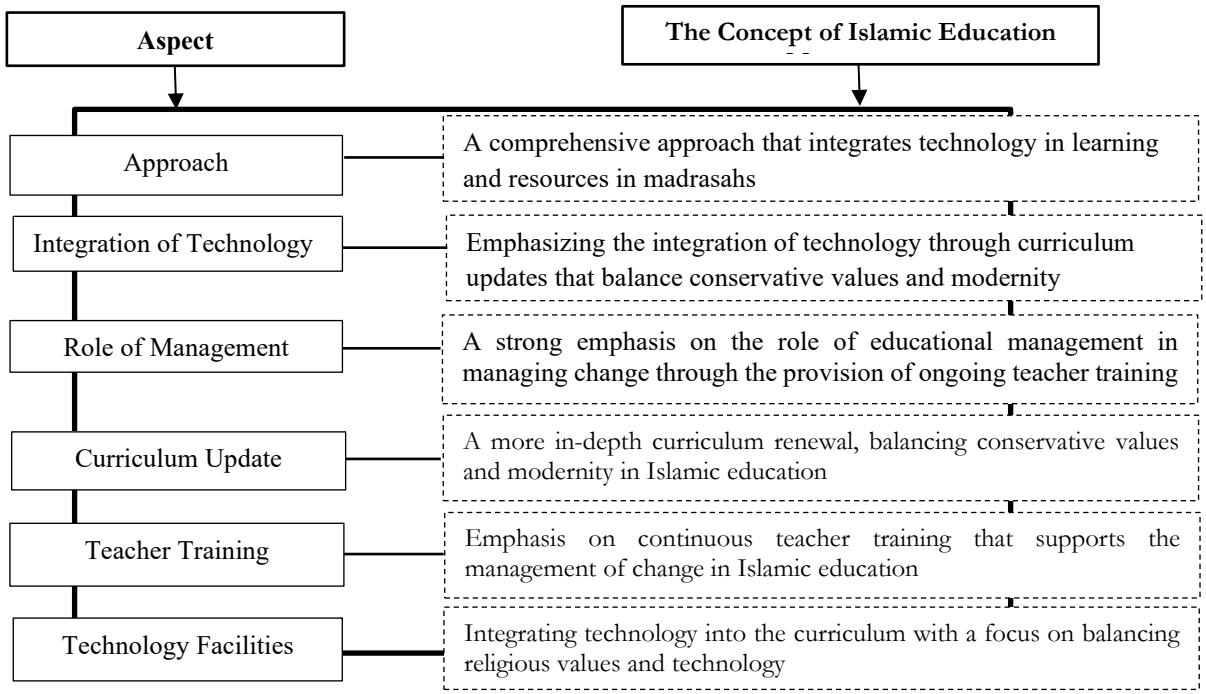


Figure 3. Concept of Islamic Education Management in the Integration of Technology and Resources

Several scholars highlight significant challenges in integrating technology and modernity into Islamic education. Madrasas face barriers like outdated infrastructure and insufficient teacher training, making it challenging to adopt modern educational methods (Mokhtar et al., 2025). While there is an urgent need for modernization, these institutions struggle to do so without compromising traditional Islamic values, creating tension between preserving religious integrity and embracing technological advances. Similarly, even in developed countries like Singapore, madrasas face financial and technological limitations that hinder educational reforms, emphasizing the need for strategic investments and comprehensive training programs to integrate modern methods effectively (Tan & Hasman, 2024).

These views are further supported by evidence emphasizing that integrating modern approaches with conservative Islamic values faces resistance, particularly from educators (Ikhwan et al., 2025; Raeesi et al., 2021). While technology can enhance learning, it must be introduced carefully to balance modernization with established religious principles, which highlights the need for adequate resources and intensive teacher training to ensure a successful transition (Raeesi et al., 2021). Furthermore, effective resource management, continuous teacher development, and strong managerial systems are crucial for successfully transforming Islamic education while preserving traditional values (Ikhwan et al., 2025).

Providing Teacher Development Program and Stakeholder Collaboration

Regarding the insufficient teacher training and stakeholder collaboration in integrating conservative values and modernity in madrasahs, madrasahs should provide teacher development programs and establish solid stakeholder collaboration, which are two crucial actions. The statement aligns with the idea that Islamic education management can respond to these dual challenges with concrete steps, such as designing and implementing teacher training programs that develop modern pedagogical skills while maintaining the essence of Islamic teachings (Rohman et al., 2023). This training must ensure that teachers are skilled in using modern technology and appropriate teaching methods. Additionally, management needs to strengthen collaboration between madrasahs and various stakeholders, such as the government and the community, to create an educational environment that integrates conservative values with technological advancements (Fandir, 2024).

In addition, close collaboration among stakeholders, the government, educational institutions, the community, and the private sector is crucial in ensuring that technology integration and conservative values can be carried out effectively. Successful organizational change cannot be achieved through the initiative of a single party alone; all relevant parties must cooperate to produce policies that support and sustain such change (Waqar et al., 2025). The same principle applies to madrasah education, where the success of integrating religious conservatism and modernity greatly depends on strong collaboration between teachers, education management, and all involved stakeholders (Arief et al., 2025; Daulay et al., 2024; Muslim et al., 2025).

In line with previous perspectives, the success of Islamic education in madrasahs largely depends on the ability of educational management to design systems that accommodate technological advancements and modern teaching methods while preserving the strength of religious teachings (Huda et al., 2020). Furthermore, teacher training is essential to enhance pedagogical skills and instill the moral and spiritual values inherent in Islam. Collaboration between madrasahs, the government, and the community is a key factor in ensuring that Islamic education remains relevant amid globalization, enabling students to face modern challenges without losing the foundational Islamic teachings that underpin their education (Huda et al., 2020; Mirawati et al., 2025; Ramadhan et al., 2025).

Limited training and stakeholder collaboration in integrating conservative values and modernity in madrasahs pose challenges that must be addressed through concrete actions, including the development of comprehensive and sustainable teacher-training programs. This training should focus on enhancing the ability to use modern technology and strengthening the understanding of Islamic teachings. Additionally, it is essential to build stronger collaborative networks between madrasahs, the government, and the community to support positive changes in the Islamic education system (Encung & Rusydi, 2026)

In light of the above perspective, successful Islamic education management in madrasahs requires prioritizing teacher professional development and collaboration with stakeholders. This involves improving pedagogical skills, utilizing technology, and integrating Islamic values (Apriliani & Justitia, 2021). The synergy among madrasahs, governments, educational institutions, and communities is crucial to creating policies that support positive change. Islamic education management

plays an essential role as a facilitator, ensuring that the curriculum and training meet contemporary needs without compromising Islamic principles.

Building on previous studies that mostly emphasize developing teacher training to enhance pedagogical skills and the use of modern technology, and to strengthen understanding of authentic religious teachings, this study offers concrete steps for sustainable, practical training, highlighting the role of Islamic education management as a facilitator that connects various parties. The synergy among stakeholders helps formulate policies that support technology integration and maintain a balance between conservative religious values and the demands of modernity in madrasah education, as shown in Table 3 below.

Table. 3 The Function of Islamic Education Management in Facing the Challenges of Insufficient Teacher Training and Stakeholder Collaboration

No	Aspect	Implementative Function
1.	Development of Teacher Professionalism	Improving teachers' pedagogical skills, both in the use of modern technology and in understanding authentic Islamic teachings.
2.	Collaboration with Stakeholders	Building synergy between madrasahs, the government, educational institutions, and the community to create policies that support positive change.
3.	Skills in Using Modern Technology	Developing teachers' ability to use modern educational technology to enhance learning effectiveness.
4.	Instilling Authentic Islamic Values	Implementing education that not only teaches modern skills but also preserves the core values of Islamic teachings in every aspect of learning.
5.	Synergy and Collaboration in Education	Collaborating between madrasahs, the government, educational institutions, and the community to create policies that support Islamic education in madrasahs.
6.	Islamic Education Management as a Facilitator	Acting as a liaison/facilitator with various parties to ensure the implementation of curriculum and training, balancing the demands of the times with Islamic values effectively.

Establishing Unified Management of Integrating Conservatism and Modernity

To address the issue of disjointed management in integrating conservative values and modernity in madrasahs, optimizing Islamic education management is essential to balance tradition and innovation. This problem arises from the separation between traditional Islamic teachings and technology, leading to inconsistent educational policies. For example, religious education uses traditional methods, while technology is only utilized in non-religious subjects. Therefore, Islamic education management must align Islamic conservative values and technology by designing integrated policies (Lukens-Bull, 2010). By doing so, education in madrasahs becomes relevant, effective, and capable of balancing tradition and the times, preparing students to face global challenges without losing their Islamic values. For instance, in some madrasahs, religious education, such as Tafsir and Fiqh, still uses traditional methods, while technology is only applied in non-religious subjects. This creates a separation between Islamic teachings and technology. Thus, Islamic education management needs to harmonize the two to ensure education is more relevant and practical.

The lack of integration between conservative values and modernity in madrasahs occurs when educational policies and practices operate separately, without proper coordination. This misalignment results in ineffective educational management, in which religious subjects, such as Quran

memorization, are taught traditionally, while technology is used only in non-religious subjects, thereby preventing the education system from addressing the challenges of globalization and technological advancements (Ahmed, 2018). Therefore, it is crucial to integrate religious values and modern technology to make madrasah education more relevant and effective in the digital era (Hakim, 2023; Hasyim & Masykuri, 2015). The optimization of Islamic education management to address this issue must be demonstrated through the implementation of policies that align religious education with technology, creating a balanced education system ready to face global challenges.

The importance of policies that support the use of technology in religious education without compromising Islam's fundamental values is strongly emphasized. With integrated policies, teachers and students can utilize technology to enrich their understanding of religion and develop 21st-century skills, strengthening Islamic education and helping the younger generation face global challenges without losing their religious identity (Sholeh, 2023). Disjointed management in integrating conservative values and modernity can lead to imbalances in madrasah education. Despite efforts to adopt technology, many madrasahs still use traditional approaches to teach religion, underscoring the need for policies that reconcile both to keep madrasah education relevant to the times while adhering to Islamic teachings (Lukens-Bull, 2019). Furthermore, optimizing Islamic education management to integrate conservative values and modernity in madrasahs is crucial for balancing the preservation of profound religious teachings with the application of modern technology in education (Escandon-Barbosa & Salas-Páramo, 2023). With this approach, madrasah education can remain relevant while upholding authentic Islamic values, preparing students to face global challenges.

In other words, non-integrated management creates a disconnect between conservatism and modernity, two essential elements that should support each other for quality education (Schellekens et al., 2023). In madrasahs, religious subjects like fiqh and tafsir are traditionally taught, with no modern methods or technology used. Although technology is used for administration, it is not integrated into lessons, limiting students' ability to blend religious knowledge with technology. Education becomes less relevant without integrated management, and students are caught in two separate worlds. A curriculum combining both elements and teacher training is needed to address this (Rohman et al., 2023). Changes in the education system should align with the times and honor traditional values, while balancing both to ensure stability and educational progress (Hargreaves & Fullan, 2010). The challenge of integrating local values, including religion and tradition, with global educational demands demonstrates that without integrated management, education will not effectively meet the needs of all students (Kim & Choi, 2023). A major challenge in combining conservative values and modernity in education is that without policies or approaches that unify these two values, education will struggle to meet the needs of a continually evolving society. Integrating conservative values with modern methods and innovations is vital to create a more relevant and dynamic educational environment that can respond to global challenges (Noshinfard & Farhadpour, 2023).

Researchers emphasize that Islamic education in madrasahs needs to adapt to the times to remain relevant. They suggest that Islamic education management should not separate religious values from modern technology. Therefore, policies that integrate technology into the religious curriculum are necessary to make the learning process more effective. In addition, adequate teacher training is essential to ensure they can manage classrooms with teaching methods suited to contemporary demands. These methods should not only include traditional teaching techniques but also, through integrated policies, enable Islamic education in madrasahs to address the challenges of globalization and technology while preserving the core values of Islam.

CONCLUSION

This study examines how madrasahs in Indonesia navigate the complex process of integrating conservative Islamic values with modern educational approaches in their management practices. The findings reveal that while Islamic educational leaders are strongly committed to preserving core religious traditions, they are also increasingly aware of the need to adopt modern strategies, including the use of educational technology, flexible pedagogies, and collaborative leadership. However, this integration is not without its challenges. Madrasahs face significant obstacles, including delayed institutional transition, limited digital infrastructure, insufficient professional development for teachers, limited collaboration with external stakeholders, and fragmented management systems. These challenges underscore the importance of a more strategic, well-supported, and context-sensitive approach to educational leadership in Islamic settings.

This study, however, has limitations. It was conducted in a limited number of madrasahs within specific Indonesian regions, which may not represent the full diversity of Islamic educational institutions nationwide. The qualitative design, although providing rich insights, also limits the generalizability of the findings. Future research should expand to include more varied regions, incorporate students' perspectives, and employ mixed-methods approaches to generate a more comprehensive understanding of how madrasahs can effectively integrate conservatism and modernity into their educational management.

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