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## THE DYNAMICS OF INSTITUTIONAL PRACTICES OF ISLAMIC EDUCATION IN INDONESIA: LANGGAR, PESANTREN, AND MADRASAH IN HISTORICAL DEVELOPMENT AND EDUCATIONAL TRANSFORMATION

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### Abstract

Islamic education in Indonesia has a diverse institutional system, including langgar, pesantren, and madrasah. These three institutions play a crucial role in shaping character and instilling Islamic values in students. This study aims to analyze the roles, transformations, and challenges faced by these Islamic educational institutions in the context of modernization and changes in the national education system. Using the library research method, this study examines various sources such as books, journals, and relevant academic documents. The findings indicate that langgar continues to survive as a center for traditional Islamic education, although it faces challenges in maintaining its existence amid the growing formal education system. Meanwhile, pesantren have undergone significant transformations by adopting skills-based and technology-integrated education while preserving the traditional teaching of classical Islamic texts. Madrasah, which have been integrated into the national education system, continue to develop through curriculum innovation and the implementation of technology in learning, although they still face challenges in terms of infrastructure availability and the competence of educators. This study concludes that although langgar, pesantren, and madrasah continue to adapt to the changing times, there are still various obstacles that need to be addressed to further advance Islamic education in Indonesia. Therefore, collaboration between the government, educational institutions, and society is essential to improving the quality and competitiveness of Islamic education institutions in the modern era.

**Keywords:** Islamic Education, Langgar, Pesantren, Madrasah, Educational Transformation

## INTRODUCTION

Islamic education in Indonesia has undergone a long and dynamic development, reflecting its crucial role in shaping both the character and intellectual capacity of society. Since the early arrival of Islam in the archipelago, religious education has been an inseparable part of social, political, and cultural life. The Islamic educational institutions that have developed in Indonesia each have distinct characteristics and historical trajectories, ranging from the simple *langgar*, the boarding-based *pesantren*, to *madrasah* that adopt a more structured educational system integrated into the national education system. Each of these institutions has played a significant role in preserving, disseminating, and strengthening Islamic values in various aspects of community life.

The *langgar* represents the most basic form of Islamic education that emerged within local communities, especially in rural areas. Its main function is not only as a place of worship and Qur'anic recitation but also as a center for social interaction and the development of religious character within Muslim communities. In the past, the *langgar* served as the first place where children learned to read the Qur'an and understand the basic teachings of Islam. Despite its informal nature, the *langgar* played a strategic role in instilling Islamic values from an early age, making it a foundational element of the Islamic educational system in Indonesia (Herlambang et al., 2024).

Meanwhile, *pondok pesantren* emerged as a more complex Islamic educational institution with a distinct boarding school system. *Pesantren* have existed for centuries and have become one of the main pillars in the spread of Islam in Indonesia. These institutions are known for their boarding-based education system, where *santri* (students) live within the *pesantren* environment to study religious sciences intensively under the guidance of a *kiai* (Islamic scholar). In addition to teaching classical Islamic texts (*kitab kuning*), *pesantren* also instill values of discipline, independence, and communal solidarity among students (Ali et al., 2021). Over time, many *pesantren* have begun to adapt to changing times by incorporating general subjects into their curricula, enabling graduates not only to have a strong understanding of religion but also to gain broader knowledge in various fields.

On the other hand, *madrasah* emerged as a more structured and organized form of Islamic education, combining religious and general curricula. From the colonial era through the independence period, *madrasah* experienced significant development as a response to the demand for more modern education (Afista et al., 2021). Compared to *pesantren*, which focus more on traditional religious sciences, *madrasah* adopted a more formal educational model with levels similar to public schools. In its development, *madrasah* have increasingly become part of the national education system, officially recognized by the government, and have contributed to producing graduates with a balanced academic and religious competence.

Although these three Islamic educational institutions each have unique characteristics, they all play essential roles in shaping Islamic civilization in Indonesia. However, in facing the challenges of globalization and modernization, *langgar*, *pesantren*, and *madrasah* must continue to innovate to remain relevant to the times. Globalization brings various challenges, including changes in mindset, access to technology, and social transformations that demand Islamic educational institutions adjust their curricula and teaching methods. *Pesantren*, for example, have increasingly

adopted technology-based educational approaches and opened themselves to collaboration with other educational institutions, both domestically and internationally. Likewise, *madrasah* continue to update their curricula to produce graduates who not only possess strong religious understanding but also skills aligned with labor market demands.

It is important to understand how the institutional practices of Islamic education in Indonesia have developed and adapted to various changes over time. This article will further explore the roles, transformations, and challenges faced by *langgar*, *pondok pesantren*, and *madrasah* within the context of Islamic education in Indonesia. By understanding the development of each of these institutions, we can see how they remain essential in shaping generations of Muslims who are knowledgeable, have strong character, and are prepared to face contemporary challenges.

## METHODS

This study employs a library research method, which involves collecting, analyzing, and reviewing various written sources relevant to the institutional practices of Islamic education in Indonesia, particularly concerning *langgar*, *pondok pesantren*, and *madrasah*. This method allows the researcher to examine the concepts, development, and challenges faced by these three institutions through credible academic sources.

The approach in this library research is descriptive-analytical, in which various data from available literature are examined in depth to gain a broader understanding of the dynamics of Islamic education. This study does not involve direct field data collection but relies on document studies and content analysis from various scholarly references (Zed, 2008). To obtain a comprehensive analysis, this research compares various perspectives found in books, scientific journals, academic articles, and official documents discussing Islamic education in Indonesia.

Several primary sources form the foundation of this study, including academic books such as Azyumardi Azra's *The Network of Middle Eastern and Nusantara Ulama in the 17th and 18th Centuries: The Roots of Islamic Reform in Indonesia*, which discusses the network of scholars and the Islamic educational system in Indonesia since the classical period. In addition, *Pesantren Tradition: The Life Perspective of the Kyai and Their Vision of Indonesia's Future* by Zamakhsyari Dhofier serves as a key reference for understanding the characteristics of *pesantren* and the role of the *kyai* in traditional Islamic education. The study of Islamic educational modernization is also analyzed through Karel A. Steenbrink's *Pesantren, Madrasah, Schools: Islamic Education in the Modern Era* and Mohamad Nasir's *Madrasah and the Challenges of Islamic Education Modernization in Indonesia*, which describe the development of *madrasah* as part of the national education system.

Besides books, this study also refers to various scientific journals, such as Imam Muttaqin's article in *Jurnal Pendidikan Islam*, which discusses the role of *madrasah* in the national education system, and Agus Susanto's research in *Islamic Studies Journal*, which analyzes the transformation of *pesantren* in Islamic education in Indonesia. Articles by M. Hidayatullah in *Jurnal Pendidikan Islam Nusantara* also provide perspectives on the revitalization of Islamic education in the era of globalization. This analysis is further strengthened by official documents from Indonesia's Ministry of Religious Affairs, such as *The Roadmap of Islamic Education in Indonesia* and research reports from the Center for

Research and Development of Islamic Education, which highlight the role of pesantren in national development. Additionally, a UNESCO report titled *Education and Religious Learning in Southeast Asia: A Comparative Study* serves as an analytical reference to understand the development of Islamic education in Indonesia in a global context.

Through this library research, the review process is conducted by identifying and selecting relevant sources, followed by content analysis of the collected references. The final stage of this research involves systematically compiling the findings to provide a clear picture of the development of *langgar*, *pondok pesantren*, and *madrasah* within Indonesia's Islamic education system. By using this method, the study is expected to provide an in-depth and objective understanding of the contributions of these three institutions to the field of Islamic education based on existing literature.

## RESULT AND DISCUSS

This study reveals that the institutional practices of Islamic education in Indonesia encompassing *langgar*, *pondok pesantren*, and *madrasah* each possess unique dynamics in their development. Every institution contributes to shaping a distinctive Islamic education system through different approaches and functions, yet they share the same ultimate goal: to produce knowledgeable and morally upright Muslim generations.

### 1. Langgar (Traditional Islamic Educational Institutions that Continue to Persist)

The *langgar* represents one of the traditional forms of Islamic educational institutions, playing a significant role in laying the foundational Islamic understanding of society, especially in rural areas. As a simple place of worship, the *langgar* also serves as a center for religious learning for children, introducing them to Qur'anic reading, daily prayers, and fundamental Islamic teachings such as the procedures of prayer and moral values. Although it does not have a formal structure like madrasah or pesantren, the *langgar* remains an important institution for the intergenerational transmission of Islamic knowledge. Its existence is closely tied to local culture, where parents often entrust their children's basic religious education to an *ustaz* or religious figure teaching at the *langgar*.

Historically, the *langgar* has undergone various transformations to adapt to changing times. According to a study by Azyumardi Azra in *The Network of Middle Eastern and Nusantara Ulama in the 17th and 18th Centuries: The Roots of Islamic Reform in Indonesia*, the *langgar* initially functioned as a center for Islamic da'wah (proselytization) that developed within Muslim communities in the archipelago (Azra, 2013). At that time, it served as a gathering place for scholars and students to learn Islamic teachings informally before the establishment of more structured educational systems like pesantren and madrasah. Over time, the *langgar* evolved beyond merely teaching the Qur'an; it also became a forum for Islamic discussions and community deliberations.

In the modern context, *langgar* face significant challenges in maintaining their roles amidst globalization and the modernization of Islamic education. Research conducted by Karel A. Steenbrink in *Pesantren, Madrasah, Schools: Islamic Education in the Modern Era* indicates that *langgar* have experienced a gradual shift in function as communities gain greater access to more

structured formal education (Steenbrink, 1986). Many children who previously relied on the *langgar* as their sole source of religious education now opt for madrasah or schools with more systematic curricula.

Nevertheless, despite facing various challenges, some *langgar* have managed to persist by implementing innovative teaching methods. Several *langgar* in Indonesia have begun adopting more interactive learning approaches, such as using digital media for teaching Qur'anic recitation and Islamic teachings. According to research published in *Jurnal Pendidikan Islam* by Imam Muttaqin, there have been efforts by some Muslim communities to integrate technology-based learning methods in *langgar*, including the use of digital applications to teach tajwid and educational videos for religious studies (Z. Muttaqin, 2022).

Moreover, research by Agus Susanto in *Islamic Studies Journal* highlights that the transformation of *langgar* can also be seen in their revitalization efforts as centers for strengthening Islamic character within the community (A. Susanto, 2024). Some *langgar* have begun serving as venues for regular Islamic study sessions, Islamic parenting classes, and philanthropic activities involving youth and parents. These initiatives aim to ensure that *langgar* remain relevant to contemporary community needs and do not function solely as places of worship.

Despite these efforts, *langgar* still face considerable challenges in sustaining their existence. One major challenge is the lack of support in terms of adequate facilities and qualified teaching staff. As noted in *The Role of Pesantren in National Development*, published by the Center for Research and Development of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia, *langgar* are often run voluntarily by local religious leaders or community figures without standardized curricula or clear educational standards. This results in variations in the quality of instruction depending on the abilities of the instructors (Wulandari et al., 2023).

Additionally, UNESCO's report, *Education and Religious Learning in Southeast Asia: A Comparative Study*, points out that urbanization and lifestyle changes also influence the role of *langgar* within the Islamic educational system (Vuong et al., 2021). In some urban areas, *langgar* have begun to lose their function as Islamic educational centers, as communities increasingly prefer modern Islamic schools that offer more comprehensive facilities and systematic teaching approaches.

Despite these various challenges, *langgar* still hold significant potential for development in the modern era. Through innovations in teaching methods and the strengthening of their social roles, *langgar* can continue to function as traditional Islamic educational institutions that not only preserve their classical values but also adapt to contemporary demands. Therefore, collaborative efforts between communities, government, and Islamic educational institutions are necessary to ensure that *langgar* continue to contribute to character building and Islamic understanding amid ongoing social changes.

### 2. Pondok Pesantren (Transformation Towards a More Modern Education)

*Pondok pesantren* is one of the oldest Islamic educational institutions in Indonesia that has endured and continued to develop until today. As a boarding-based educational center, *pesantren* serves as a place where *santri* (students) study Islamic sciences



intensively under the guidance of a *kiai* (Islamic scholar). Traditional *pesantren* learning systems generally focus on the study of classical Islamic texts (*kitab kuning*), covering subjects such as theology (*tauhid*), jurisprudence (*fiqh*), Sufism (*tasawuf*), Qur'anic exegesis (*tafsir*), and hadith. Additionally, traditional recitation methods, such as *sorogan* (individual learning) and *bandongan* (group learning), remain the primary means of transmitting Islamic knowledge to students.

Over time, *pesantren* have undergone various transformations, particularly in adapting to changing times and societal demands. Azyumardi Azra, in *The Network of Middle Eastern and Nusantara Ulama in the 17th and 18th Centuries*, explains that *pesantren* initially functioned as Islamic educational institutions adopting learning models from the Middle East, especially through networks connected to Islamic centers such as Mecca and Medina (Azra, 2013). As societal needs for broader education increased, many *pesantren* began integrating general subjects into their curricula.

According to Karel A. Steenbrink in *Pesantren, Madrasah, Schools: Islamic Education in the Modern Era*, the transformation of *pesantren* towards modern education can be seen in curriculum changes and teaching methods (Steenbrink, 1986). Today, many *pesantren* not only teach religious sciences but also include subjects such as mathematics, science, and foreign languages to equip students with wider competencies. This aims to prepare *pesantren* graduates to compete in the workforce while maintaining a strong understanding of religion.

Moreover, *pesantren* have begun adopting technology in their educational systems. Some have established computer laboratories, digital libraries, and use online learning applications to expand students' access to knowledge. Imam Muttaqin, in *Jurnal Pendidikan Islam*, highlights that the digitalization of education in *pesantren* is an important step in bridging the gap between traditional Islamic education and the modern technological era (N. I. Muttaqin, 2024). Some *pesantren* have even developed their own learning platforms, allowing students to access materials anytime and anywhere.

Another significant transformation in *pesantren* is the strengthening of economic independence through entrepreneurship programs. Several *pesantren* have developed sharia-based business units, such as agriculture, livestock, aquaculture, and creative industries. These programs not only aim to train students with practical skills but also make *pesantren* more economically self-sufficient. Agus Susanto, in *Islamic Studies Journal*, reveals that *pesantren* with entrepreneurship programs tend to have more stable financial management and provide significant economic contributions to their surrounding communities (Agus Susanto, 2021).

However, despite modernization efforts, *pesantren* still face challenges in fulfilling their role as sustainable Islamic educational institutions. One main challenge is maintaining the balance between traditional values — which are the hallmark of *pesantren* — and the demands of modernization. In some cases, modernization risks reducing the focus on religious depth, which is the core of the *pesantren* system.

Another challenge involves human resources, particularly the readiness of educators to adapt to modern curricula without abandoning traditional *pesantren* teaching methods. Some *pesantren* still struggle to find teachers who not only master religious sciences but also possess competencies in teaching

general subjects and technology. UNESCO's report, *Education and Religious Learning in Southeast Asia: A Comparative Study*, notes that one of the major barriers to *pesantren* transformation is the lack of teacher training in adopting more interactive and technology-based teaching methods (Vuong et al., 2021).

Additionally, urbanization and changes in community mindsets also influence the role of *pesantren*. In some urban areas, parents' interest in sending their children to *pesantren* has declined due to a preference for modern Islamic schools with more comprehensive facilities (Amrozi, 2022). As a result, some *pesantren* must find new strategies to remain relevant and attractive to younger generations.

Despite these challenges, *pesantren* continue to play an important role in Indonesia's Islamic education system. By continuously innovating their curricula, teaching methods, and strengthening economic independence, *pesantren* can continue to produce Muslim generations who are knowledgeable, morally upright, and ready to face global challenges. Therefore, collaboration among government, communities, and Islamic educational institutions is necessary to support the sustainability of *pesantren* in fulfilling their mission as educational centers deeply rooted in tradition yet adaptable to modern developments.

### 3. Madrasah (Integration of Islamic and General Education within the National System)

*Madrasah* represents one of the Islamic educational institutions that has undergone rapid development in Indonesia. Unlike the more informal *langgar* and boarding-based *pesantren*, *madrasah* has a more structured educational system and is officially recognized within the national education system. From its inception, *madrasah* has functioned as an educational institution integrating religious sciences with general subjects, thus providing students with a comprehensive foundation for both academic and spiritual life.

According to Azyumardi Azra in *Islam Nusantara: The Social and Intellectual History of Islam in Indonesia*, *madrasah* initially developed as an effort to modernize Islamic education, which during the colonial period was still dominated by traditional *pesantren* systems. *Madrasah* emerged as a more organized form of education, with classrooms, clear curricula, and more systematic management (Azra, 2013). Since the enactment of Law No. 20 of 2003 on the National Education System, *madrasah* has gained full legitimacy within the formal education system, equal to public schools, while maintaining Islamic religious education as part of its curriculum (Ansori, 2020).

In Indonesia, *madrasah* are divided into three main levels: Madrasah Ibtidaiyah (MI), equivalent to elementary school; Madrasah Tsanawiyah (MTs), equivalent to junior high school; and Madrasah Aliyah (MA), equivalent to senior high school. Each level has a curriculum balancing religious and general education, with additional Islamic subjects such as Qur'an-Hadith, Aqidah-Akhlak, Fiqh, and Islamic Cultural History (Hairit, 2020).

With time, *madrasah* has implemented various innovations in teaching methods and curricula. One significant innovation is the adoption of technology in the learning process. According to research published in *Jurnal Pendidikan Islam*, many *madrasah* have begun adopting e-learning and digital teaching materials to improve learning effectiveness. Some leading *madrasah* now offer online learning platforms, virtual classrooms, and audiovisual

media to help students better understand materials interactively (Efendi & Sholeh, 2023).

At the MI level, thematic and student-centered learning approaches are being implemented in line with the *Merdeka Curriculum*, which is more flexible and student needs-oriented. At the MTs and MA levels, some *madrasah* have developed research and project-based learning programs to enhance students' analytical and problem-solving skills. These programs aim to create students who are more independent, creative, and prepared to face academic and real-life challenges.

In addition to academics, *madrasah* also develop skills and entrepreneurship programs to equip students with practical abilities for the workforce. Some MA even offer specialized programs in fields such as information technology, sharia business, and creative industry skills. These initiatives aim to address globalization challenges and enhance *madrasah* graduates' competitiveness in the job market.

Despite significant progress, *madrasah* still face several challenges in implementing their education systems. One main challenge is ensuring a balance between religious and general education in the curriculum (Abdurrahmansyah, 2022). Some *madrasah* still struggle to develop a proportional curriculum without compromising the quality of either aspect.

Moreover, facilities and human resources are also obstacles, especially for *madrasah* in remote areas (Anif, 2024). Not all *madrasah* have access to modern learning technologies, and many lack teachers with the skills to teach using digital and interactive methods. Thus, improving teacher capacity through training and certification is a crucial step toward enhancing educational quality in *madrasah*.

In facing globalization challenges, *madrasah* must also adapt to increasingly competitive international curricula (Alfarisi, 2020). Some top *madrasah* have started to adopt internationally based learning systems while maintaining Islamic values as their foundation. However, more strategic policies are needed to ensure all *madrasah* in Indonesia can keep pace with these developments evenly.

With all the transformations and challenges faced, *madrasah* continues to play a vital role in Indonesia's Islamic education system. As educational institutions that integrate religious and general sciences, *madrasah* have great potential to produce Muslim generations who not only have a strong religious understanding but also academic competencies and skills to compete nationally and internationally. Therefore, strengthening *madrasah* should continue through curriculum innovation, improvement of teacher quality, and development of supporting facilities so that *madrasah* can keep advancing and make significant contributions to educational progress in Indonesia.

#### 4. Challenges and Adaptations of Islamic Educational Institutions in the Modern Era

The challenges faced by Islamic educational institutions in the modern era are highly complex and require continuous adaptation to remain relevant to contemporary needs. Along with rapid technological developments and social changes, *langgar*, *pesantren*, and *madrasah* must be able to adjust so as not to fall behind in an increasingly competitive educational system.

One of the biggest challenges is how Islamic educational institutions can balance religious education which serves as their core identity with the skills needed in the modern world. Many *pesantren* and *madrasah* still focus primarily on curricula based on classical Islamic texts (*kitab kuning*) and traditional religious teachings, which often causes graduates to face difficulties when entering a job market that demands technical and professional skills. According to a study published in *Jurnal Pendidikan Islam*, some *pesantren* have attempted to address this issue by developing sharia-based entrepreneurship programs and vocational skills training, such as modern agriculture, digital business, and creative industries. However, not all institutions have sufficient resources to implement such programs optimally (Zulfa & Hilal, 2025).

Additionally, limited access to resources and technology is another challenge for many Islamic educational institutions, especially those located in remote areas. Small *madrasah* and rural *pesantren* often struggle with inadequate infrastructure, such as computer laboratories, digital libraries, and reliable internet access (Aspi & Syahrani, 2022). This hinders their ability to adopt technology-based learning methods, which could otherwise enhance the effectiveness of teaching and learning processes. Although some leading *madrasah* have begun implementing e-learning and digital learning systems, their application is not yet evenly distributed across Indonesia.

The lack of teachers competent in technology-based teaching approaches is also a significant constraint. Many teachers in *madrasah* and *pesantren* have not yet received sufficient training in using digital media for learning. According to a report from the Ministry of Religious Affairs, teacher training and certification in *madrasah* and *pesantren* still need to be expanded to enable them to adopt more innovative and contemporary teaching methods (Sulaiman & Khoiri, 2023).

On the other hand, Islamic educational institutions also face challenges related to government regulations and policies. Although *madrasah* have gained recognition in the national education system, some policies do not fully support the development of *pesantren* and *langgar*. One example is the differences in curriculum standards between *madrasah* and general schools, which often cause *madrasah* graduates to face additional challenges in adapting to academic and professional environments beyond their own institutions (Gultom, 2014).

These challenges require more progressive adaptation from each Islamic educational institution. Strengthening collaboration among the government, educational institutions, and the private sector is one of the solutions that need to be reinforced. The government can support through increased education budgets, provision of more modern learning facilities, and teacher training programs. Meanwhile, collaboration with the private sector, particularly in providing access to technology and entrepreneurship training programs, can help *pesantren* and *madrasah* become more self-sufficient and produce graduates with strong competitive skills.

Furthermore, innovation in teaching methods must continue to be developed. For example, the implementation of blended learning which combines face-to-face and online learning can be a solution to overcome resource access limitations. Several *pesantren* and *madrasah* have also begun adopting project-based learning models, which enable students to develop practical skills while deepening their understanding of Islamic sciences (Fadillah, 2022).

Amid these challenges, Islamic educational institutions also have great opportunities to continue growing. With increasing public awareness of the importance of quality Islamic education, many parents are choosing *madrasah* or *pesantren* as educational environments for their children. If the existing challenges can be addressed with appropriate strategies, *langgar*, *pesantren*, and *madrasah* will continue to serve as the main pillars in producing Muslim generations who not only have a strong understanding of religion but also possess academic competencies and skills relevant to contemporary demands.

This study shows that Islamic educational institutions in Indonesia are continuously evolving in response to societal developments. *Langgar* remain as centers for foundational Islamic education in the community, *pesantren* are increasingly innovating with entrepreneurship and digital-based education, while *madrasah* continue to adapt through national curriculum integration and educational technology.

Despite the various challenges, these institutions continue to make significant contributions to producing Muslim generations who are not only strong in religious understanding but also equipped with skills needed to face global challenges. Moving forward, synergy among the government, academics, and society is needed to strengthen Islamic educational institutions so they remain relevant and highly competitive.

## CONCLUSION

*Langgar*, *pesantren*, and *madrasah* play an extremely important role in the Islamic education system in Indonesia. These institutions are not only responsible for instilling Islamic values but also for shaping character and providing educational foundations for future Muslim generations in Indonesia. Although each institution has its own distinct characteristics, they all continue to transform to stay relevant to the times, while simultaneously facing various challenges in their adaptation processes.

*Langgar*, as the most basic form of traditional Islamic education, persist amid modernization by maintaining their function as centers for early religious education, particularly for children learning the Qur'an and fundamental Islamic teachings. Even without formal structures, *langgar* remain vital elements in building the spiritual foundation of society. Transformations seen in some *langgar* include adopting more interactive teaching methods and utilizing digital media to teach Islamic basics to younger generations. However, the challenge lies in maintaining their existence amid the growth of *madrasah* and other formal education systems, leading to a decline in the number of students attending *langgar*.

*Pesantren*, long established as boarding-based Islamic education centers, have also undergone significant transformation. From initially focusing solely on the study of classical texts, many *pesantren* now integrate curricula that combine religious and general education. Additionally, numerous *pesantren* have developed sharia-based entrepreneurship programs, providing students not only with religious knowledge but also practical skills to become economically self-reliant. Nevertheless, their major challenges include integrating skill-based curricula without diminishing the essence of religious education, as well as limited access to modern technology and facilities, especially in rural *pesantren*.

*Madrasah*, as more formal Islamic educational institutions, have gained recognition in the national education system and continue to

innovate in their curricula and teaching methods. *Madrasah Ibtidaiyah* (MI), *Madrasah Tsanawiyah* (MTs), and *Madrasah Aliyah* (MA) now teach both religious and general subjects, enabling their graduates to have the same opportunities as general school graduates in academic and professional contexts. Transformations include the adoption of technology in teaching, the use of e-learning platforms, and more interactive project-based learning approaches. However, challenges remain regarding inadequate facilities in some *madrasah*, curriculum standard differences with general schools, and the need to enhance teacher capacity to become more adaptive to contemporary developments.

Overall, while *langgar*, *pesantren*, and *madrasah* continue to transform to adapt to contemporary needs, many challenges still need to be addressed to ensure these institutions continue to play a vital role in shaping excellent Muslim generations. Support from the government, private sector, and society is crucial in improving the quality of education in these Islamic institutions, whether in the form of providing facilities, developing more comprehensive curricula, or offering teacher training to enable the application of more innovative teaching methods. With the right strategies, *langgar*, *pesantren*, and *madrasah* will continue to serve as the main pillars of Islamic education in Indonesia, capable of producing graduates with strong religious understanding and skills aligned with contemporary challenges.

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