

Reconstruction of Islamic Educational Thought between Tradition and Modernity in West Nusa Tenggara

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Abstract

This study aims to examine the epistemological roots of Islamic education in West Nusa Tenggara (NTB), analyze the challenges of modernity, identify the typologies of ideological reconstruction, and formulate a contextual reconstruction framework for contemporary Islamic education. This qualitative study employed a Systematic Literature Review (SLR) by synthesizing Scopus- and Sinta-indexed journal articles, government policy documents, classical manuscripts, and scholarly books. Data were analyzed using content and thematic analysis through coding, categorization, and interpretative synthesis. The findings reveal that Islamic education in NTB is historically grounded in the integration of bayani and irfani epistemologies, the authority of Tuan Guru, and pesantren traditions. Contemporary challenges, including digital transformation, tourism globalization, and educational standardization, have encouraged three ideological reconstruction typologies: traditional-conservative, modernist-reformist, and integrative-transformative. The integrative-transformative model is the most adaptive because it combines Islamic intellectual traditions, digital innovation, hybrid learning, and local wisdom-based character education while preserving religious authenticity. The novelty of this study is the formulation of an Integrative-Transformative Ideological Reconstruction Framework, which provides a contextual theoretical model for strengthening Islamic education by integrating local religious authority, Islamic epistemology, and contemporary educational transformation.

Keywords: Reconstruction, Islamic Education, Tradition

Abstrak

Penelitian ini bertujuan untuk mengkaji akar epistemologis pendidikan Islam di Nusa Tenggara Barat (NTB), menganalisis tantangan modernitas, mengidentifikasi tipologi

rekonstruksi ideologis, serta merumuskan kerangka rekonstruksi yang kontekstual bagi pendidikan Islam kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan metode Systematic Literature Review (SLR) melalui sintesis artikel jurnal terindeks Scopus dan Sinta, dokumen kebijakan pemerintah, manuskrip klasik, serta buku-buku ilmiah yang relevan. Data dianalisis menggunakan analisis isi dan analisis tematik melalui proses pengkodean, kategorisasi, dan sintesis interpretatif. Hasil penelitian menunjukkan bahwa pendidikan Islam di NTB secara historis berakar pada integrasi epistemologi bayani dan irfani, otoritas Tuan Guru, serta tradisi pesantren. Tantangan kontemporer yang meliputi transformasi digital, globalisasi pariwisata, dan standarisasi pendidikan telah mendorong munculnya tiga tipologi rekonstruksi ideologis, yaitu tradisional-konservatif, modernis-reformis, dan integratif-transformatif. Model integratif-transformatif merupakan pendekatan yang paling adaptif karena mengintegrasikan tradisi intelektual Islam, inovasi digital, pembelajaran hibrida, dan pendidikan karakter berbasis kearifan lokal tanpa menghilangkan autentisitas nilai-nilai keislaman. Kebaruan penelitian ini terletak pada perumusan Kerangka Rekonstruksi Ideologis Integratif-Transformatif sebagai model teoretis kontekstual untuk memperkuat pendidikan Islam melalui integrasi otoritas keagamaan lokal, epistemologi Islam, dan transformasi pendidikan kontemporer.

Kata Kunci: Rekonstruksi, Pendidikan Islam, Tradisi

A. Introduction

The current era of digital disruption and globalization requires Islamic educational institutions to adapt. If Islamic educational institutions remain apathetic or merely defensive in the face of changing realities, they will not only lose their social relevance but also threaten to produce a generation of Muslims unable to compete globally. Islamic educational institutions, particularly in West Nusa Tenggara (NTB), are required to develop strategic steps by integrating digital literacy and other modern skills into the traditional Islamic education system. Educational institutions in NTB must be able to redefine the meaning of progress, independence, and modernity from an Islamic epistemological perspective so they can adapt to current developments without losing the spirit and noble character of the traditional Islamic education system. The greatest challenge for Islamic educational institutions in NTB in this adaptation process is maintaining a balance between modernization and authentic traditional identity. Aggressive adaptation is feared to turn educational institutions into mere money-making businesses rather than producing a competent generation of Muslims.

West Nusa Tenggara, philosophically and strategically, is a region with a very strong Islamic religious foundation. This region is currently facing a massive transformation of social space, from the digitalization of information to the presence of various international tourism megaprojects. These contemporary dynamics demand individual characteristics based on burhani epistemology, which encompasses logical and factual reasoning regarding developments in science and technology. Traditional Islamic educational institutions such as Islamic boarding schools and madrasas are essentially not merely vessels for religious articulation, but also the main driving force of societal civilization. For centuries, these institutions have implemented an

educational system founded on the strong dominance of bayani and irfani epistemologies, with the Tuan Guru as the highest epistemic authority and classical texts as the primary source of truth.¹

The current reality shows signs of a loss of direction and vision in some Islamic education institutions in West Nusa Tenggara (NTB), characterized by a strong dichotomy of scholarship. Religious studies are often positioned as primary knowledge, separate from general knowledge or contemporary science. This rigid educational pattern has the potential to produce graduates who are spiritually intelligent but unsteady on the realities of science and technology. Conversely, the uncontrolled push for modernization is also feared to cause a generation of Muslims to lose their spiritual values and local cultural roots, swept along by the rapidly evolving currents of globalization. Internal institutional dynamics, such as those seen in the Nahdlatul Wathan Islamic boarding school network, confirm that institutional arrangements have often focused only on external formalities without addressing the roots of pedagogical thought.² Without a fundamental reconstruction at the epistemological level, efforts to modernize Islamic educational institutions in NTB will only be superficial, lose their spiritual essence, and fail to produce a competent generation of Muslims capable of facing the challenges of the times.

Based on this phenomenon, research on the reconstruction of Islamic educational thought between tradition and modernity in NTB with an emphasis on the discussion of philosophical aspects has become an academic urgency. This reconstruction is important to study more deeply in order to re-evaluate the ontological, epistemological, and axiological interweaving of local Islamic education so that it can transcend the boundaries of tradition without sacrificing its original identity. Through the analytical knife of contemporary Islamic philosophy, this study aims to: 1) Analyze the roots of Islamic tradition in NTB, 2) Understand how the flow of modernity and its challenges to Islamic education in NTB, 3) What is the typology of reconstruction of Islamic educational thought, and 4) Analyze the implications of the reconstruction model for educational policy and practice in NTB. Through this philosophical reconstruction, it is hoped that it will produce Islamic education that is not only responsive to global demands, but also firmly rooted in prophetic values and Islamic traditions in NTB.

B. Literature Review

Analysis of the roots of Islamic educational traditions in West Nusa Tenggara relies on the theory of religious cultural acculturation and the concept of traditional

¹Fahrurrozi, "The Contribution of the Islamic Wasathiyah of Makkah Al-Mukarramah in the Spreading of Islam in Lombok, Indonesia", *Akademika: Journal of Islamic Thought*, Vol. 24 No. 2 (2019), h. 278

²K. Nahdi, et al. "Dynamics of Nahdlatul Wathan Islamic Boarding School from the Perspective of Education, Social, and Capital", *Islamika: Journal of Islamic Studies*, Vol. 7 No. 2 (March, 2020), p. 381

knowledge transmission. The arrival of Islam in the local region did not immediately erase existing value systems, but rather went through a process of indigenization that gave rise to a creative syncretism between normative Islamic law and the local traditions of the Sasak, Samawa, and Mbojo tribes. Education in this early phase relied heavily on traditional institutional models such as halaqah religious studies and face-to-face methods that emphasized spirituality and the transmission of valid chains of knowledge. The authenticity of knowledge in the classical tradition was viewed as a sacred instrument that morally bound teachers and students, not simply a process of cognitive transfer devoid of sociological significance.³This theoretical lens guides the stages of the literature review to identify the initial characteristics of the sociology of Islamic education in the region before it came into contact with the currents of Western modernization.

The encounter between traditional order and the current of modernity gives rise to governance clashes and quite profound epistemological dilemmas for religious institutions.⁴Modernity brings consequences in the form of demands for mechanistic standardization, bureaucratization of governance, and post-pandemic global digital acceleration, which have forced massive changes to educational structures. Local institutions face institutional pressure to choose between maintaining sacred cultural legitimacy or pursuing functional legitimacy to meet national competencies through policies like the Independent Curriculum.⁵These objective conditions often create socio-religious disruption for the younger generation growing up amidst the industrialization of halal tourism and open access to information technology. This theoretical construct from the sociology of modernity is useful for mapping the types of challenges and forms of cultural resistance faced by Islamic educational institutions in the field, as documented in various scientific literature.

The dynamics of institutional responses to the pressures of modernity can be classified into a dialectical continuum of religious thought. This spectrum of thought is divided into three main typologies: traditional-conservative, modernist-reformist, and integrative-transformative.⁶The traditional-conservative group focuses on protecting the purity of classical pedagogical methods to maintain spiritual depth, while the modernist-reformist group undertakes a total structural adaptation of the formal system, risking the reduction of classical Islamic tradition. The middle ground between these polarizations is represented by the integrative-transformative group, which operates using Islamic jurisprudence (fiqh) principles regarding the importance of

³A. Azra, *Global and Local Network of Indonesian Ulema*, (Jakarta: Kencana, 2015), p. 45

⁴P. J. DiMaggio & W. W. Powell, "The Iron Cage Revisited: Institutional Isomorphism and Collective Rationality in Organizational Fields", *American Sociological Review*, Vol. 48 No. 2 (April, 1983), h. 147

⁵Raihani, "Islamic School Leadership and Culture in Indonesia", *Journal of Beliefs & Values*, Vol. 42 No. 3 (2021), h. 311

⁶M. C. Ricklefs, *Islamisation and its Opponents in Java: A Political, Social, Cultural and Religious History, c. 1930 to the Present*, (Singapore: NUS Press, 2012), h. 85

maintaining relevant old traditions while embracing substantially improved innovations.⁷The use of this typology of thought functions as a theme analysis instrument to group various journal articles resulting from findings so that they can be mapped objectively.

The implications of this conceptual reconstruction model concretely influence the structure of the hybrid curriculum and the formation of religious habits in a pluralistic society. The curriculum is not viewed as a mere technical document, but rather as an arena for contesting cultural values consciously produced by educational institutions. The integrative-transformative model has proven capable of conditioning a learning environment that balances 21st-century digital literacy with the sacredness of traditional religious text learning methods. The success of this curriculum hybridization has had a broad impact on regional development, particularly in producing professionally competent human resources, strengthening cross-ethnic social cohesion, and solidifying local cultural identities.⁸The structural framework of the curriculum and the concept of habitus are used as the final basis for testing the effectiveness and real contribution of the Islamic education reconstruction model in West Nusa Tenggara towards strengthening the current of national religious moderation.

C. Method

This research is a qualitative research using the Systematic Literature Review method to identify, evaluate and interpret all relevant research results related to the research questions, research topics, or phenomena of concern in this research. The purpose of this SLR or Systematic Literature Review research is to find strategies that will help overcome the problems faced and identify different perspectives related to the problem being studied and reveal theories that are relevant to the case in this research and that examine more deeply about the traditions and modernity of education in NTB and its implementation. The data sources for this research are from scientific articles indexed by Sinta and Scopus with publication years in the last five to nine years and several scientific books and training related to government regulations.

The data analysis technique in this study uses a combination of content analysis and thematic analysis. Content analysis is used to identify and extract relevant units of information from each source document, while thematic analysis is used to group these units of information into larger thematic categories. The data analysis process is carried out through several stages: (1) data reduction, namely selecting and summarizing information relevant to the research focus from each source; (2) thematic coding, namely labeling each unit of information based on the emergence of the themes of 'Islamic education' or 'reconstruction of thought' 'tradition' 'modernity' and

⁷ R. Lukens-Bull, *Islamic Higher Education in Indonesia: Continuity and Conflict*, (New York: Palgrave Macmillan, 2015), h. 45

⁸A. W. Muqoyyidin, "Building Inclusive-Multicultural Awareness Through Islamic Boarding Schools", *Journal of Islamic Education*, Vol. 8 No. 1 (2019), h. 55

'NTB/Lombok/Sumbawa/Bima'; (3) data categorization and presentation, namely compiling findings into a systematic discussion and (4) drawing conclusions, namely synthesizing emerging patterns to formulate policy recommendations. To maintain the credibility of the analysis results, source triangulation was carried out by comparing findings from various articles discussing similar themes, so that the resulting theme categories represent consistent patterns across various educational unit contexts.

D. Result and Discussion

Analysis of the Roots of Islamic Education Traditions in NTB

The definition of tradition in the context of Islamic education in Lombok, NTB, based on a literature synthesis, can be mapped into three main dimensions. First, the epistemological dimension, where tradition is understood as a system of transmitting Islamic knowledge based on Malay-Arabic texts. This transmission maintains the authenticity of the sanad (traditional chain of transmission) through intergenerational Islamic study groups (halaqah) between Tuan Guru and Santri on the Island of a Thousand Mosques. Second, the institutional dimension, where tradition is articulated through the cultural ecosystem of Islamic boarding schools (such as the Nahdlatul Wathan institution). These institutions are not merely static assemblies of knowledge but also function as social structures and active agents of religious change in society. Third, the historical-cultural dimension, where tradition is rooted in the process of Islamization of the Sasak people through international trade routes. This dimension records how normative Islam merged with manuscripts and local wisdom centuries ago, forming the unique characteristics of Islam in Lombok. Fakhrurozi's 2017 study specifically emphasized that the tradition of studying traditional Malay-Arabic texts on the Island of a Thousand Mosques constitutes the epistemological foundation of Islamic education in West Nusa Tenggara (NTB) and cannot be ignored in the process of modernization. This finding demonstrates that tradition in the NTB context is not a static, frozen entity, but rather a dynamic habitus that continually negotiates with various currents of change.

The role of Tuan Guru in the Islamic education literature of West Nusa Tenggara (NTB) occupies a very central and multidimensional position. Tuan Guru serves as the sole authority in the teaching of yellow books. Tuan Guru is responsible for maintaining the authenticity and connecting the chain of knowledge of the students, so that it directly connects them to classical scholars. Tuan Guru acts as the patron and highest decision-maker in the Islamic boarding school. Tuan Guru controls the direction of educational policy, curriculum development, and the process of adaptation between the traditional Salaf system and the modern Madrasah system. The Tuan Guru's educational role is not limited to the classroom but extends to the community through a network of organizations and public religious studies. They play an active role in guiding public morality, directing religious behavior, and resolving social problems within the community. Tuan Guru is a central figure who is absolutely respected by the students of the Sasak community. This spiritual charisma makes them

function as a social glue and guardian of religious identity. According to an article by Muslim et al. In 2022, the role of Tuan Guru in the Nahdlatul Wathan Islamic boarding school ecosystem in NTB can be summarized into four pure roles, namely as a connector of scientific sanad, as the highest leader of the institution, a driver of social change, and a charismatic symbol of the community.

The role of the Sangaji in the conceptualization of Islamic education in Bima has a dynamic dual dimension. On the one hand, historically they served as political patrons who facilitated the arrival of ulama and laid the foundations of the halaqah institution; on the other hand, their inherited manuscripts became a source of inspiration for theological values that integrate Islamic law with the local wisdom of the Mbojo tribe. The role of the Bima Sangaji acts as a moral foundation or character builder for the Mbojo indigenous community, Bima, NTB. The Islamic educational values contained in the Mbojo Sangaji manuscripts encompass theological and humanistic relationships, where Sangaji policies integrate customary law with Islamic law. Research conducted by Sumiyati & Nurjannah in 2022 successfully established the track record of Sangaji's leadership and manuscripts from the past, which were adapted into teaching modules, proving that the historical role of Sangaji still exists and is actively used to reconstruct Islamic education and contemporary local history. Yearham et al., in their 2022 study, proved that the Bo' Sangaji Kai manuscripts have transformed into references for community character education values. Nahdlatul Wathan (NW), the largest religious organization in West Nusa Tenggara (NTB), was founded by TGH Muhammad Zainuddin Abdul Majid in 1953. It has established more than 1,600 madrasah (Islamic school) branches and religious study groups, making it a key pillar in transmitting Islamic educational traditions in the region.⁹

Fattah and Majdi's 2022 paper highlighted how NW successfully integrated civics education into its curriculum as a responsive reinterpretation of the concept of ummah to the modern national context. The configuration of Islamic education in Lombok is also enriched by the existence of other local organizations such as Maraqitta'limat and YATOFA (Yayasan Tafaqquh Fiddin), which both thrive within the Sasak cultural ecosystem. The diversity of these institutional articulations, whose historical roots of Islamization in Sasak lands date back to the era of international trade routes,¹⁰ has become a distinctive characteristic underlying the reconstruction of Islamic education in West Nusa Tenggara. The practice of studying yellow books as the primary learning method in Islamic boarding schools in West Nusa Tenggara (NTB) has also received attention in several studies. Herlina (2022) emphasized that NW Islamic boarding schools simultaneously serve three distinctive functions: as centers for the transmission of Islamic knowledge, as guardians of the continuity of Islamic

⁹L. Herlina, "The Existence of Nahdlatul Wathan Islamic Boarding School as an Agent of Socio-Religious Change in Lombok", *Manazhim: Journal of Management and Educational Sciences*, Vol. 4 No. 1 (February, 2022), p. 127

¹⁰J. Jamaluddin & S. N. Khaerani, "Islamization of Sasak Society in International Trade Routes: Archaeological and Manuscript Studies", *Journal of Religious Lectures*, Vol. 18 No. 1 (2020), h. 207

tradition, and as centers for the reproduction of ulama (Islamic scholars). Through these three functions, Islamic boarding schools in NTB do not reject modernization but rather act as agents of adaptive socio-religious change by aligning the values of Islamic boarding school tradition with the formal madrasah system.

The Current of Modernity and Its Challenges to Islamic Education

Various literature syntheses show that technological challenges are now the most widely studied pressure of modernity in the landscape of Islamic education reconstruction in West Nusa Tenggara (NTB). This phenomenon has escalated since the Covid-19 pandemic, a crucial moment that forced all local religious institutions to transform towards online learning. As a result of this digitalization, Islamic boarding schools in NTB face a profound epistemological dilemma. On the one hand, they are required to maintain traditional methods such as face-to-face halaqah (Islamic study groups) held during the period, which has long been believed to be the most effective in the ta'dib (character formation) process for students. On the other hand, there is an urgent need to respond to the demands of global digital literacy to ensure the younger generation remains competitive. This tension between maintaining the authenticity of tradition and adopting the rationale of technology-based modernity is the first touchstone for the future of Islamic education in the region.

A study on the transformation of Islamic boarding schools in the digital era by Arief & Assya'baniyear(2023) found that resistance in some Islamic boarding schools to digitalization stems not solely from backwardness, but from theological concerns that unfiltered digital media could become a gateway for content that conflicts with Islamic values, which have been established through a long and controlled process of ta'dib (religious guidance). Similarly, Shalehah et al.year2025 adds that the reconstruction of the historical values of Islamic education in welcoming a virtual society must be carried out consciously through an approach that harmoniously integrates advances in digital technology and the internalization of Islamic values.

The implementation of the Independent Curriculum presents a complex modernization challenge for Islamic education in West Nusa Tenggara (NTB). The concept of "independent learning" is ambivalent; on the one hand, it provides flexibility to integrate the diniyah curriculum into the formal system, but on the other, its secular competency orientation has the potential to reduce the portion of the curriculum that emphasizes Islamic values, which are the primary identity of madrasahs. In the context of curriculum governance in NTB, Dhiwanti's studyyearThe 2024 study found that managing the integration of the national curriculum with the education system requires four main functions: competency-based planning, organizing teacher resources and facilities, implementing interactive learning strategies, and outcome-based evaluation. These findings at the secondary school level indicate that the successful adaptation of the Independent Curriculum in Islamic educational institutions in West Nusa Tenggara (NTB) also depends heavily on the institution's ability to implement these four management functions simultaneously and integratively.

The sociocultural changes in West Nusa Tenggara (NTB) society represent a

dimension of modernity that often receives less attention in Islamic education studies, yet it has profound implications. The historical roots of Islamic education and identity in this region were formed through a long process of acculturation between normative Islam and local wisdom, dating back to the era of international trade in the 16th–19th centuries.¹¹ In the contemporary era, local cultural heritage faces the challenge of dual disruption due to the currents of globalization and the contestation of transnational Islamic revivalism, which seeks to redefine the Islamic identity of local communities. The Bima region (Mbojo community) and Sumbawa (Samawa community) have also experienced massive urbanization and tourism industrialization following the designation of West Nusa Tenggara (NTB) as a global tourist destination. Consequently, the younger generation growing up in the tourism industry tends to have different expectations regarding the relevance of religious institutions. This sociological phenomenon ultimately creates real pressure for Islamic educational institutions in NTB to reconstruct their pedagogical approaches to remain adaptive without losing the substance of their traditional values.

Typology of Reconstruction of Islamic Educational Thought

The typology of the reconstruction of Islamic educational thought in NTB, based on a synthesis of the literature, can be classified into three main interacting groups: traditional-conservative, modernist-reformist, and integrative-transformative. The traditionalist-conservative group is characterized by an orientation to maintain the purity of Islamic educational traditions as inherited from the Tuan Guru predecessors. In the NTB context, this group is represented by salaf Islamic boarding schools that still maintain the pure halaqah method of study, without adopting the government's formal curriculum standardization in order to maintain the authenticity of the sanad of knowledge. The literature shows that this group is not anti-modernity, but rather selective, embracing instrumental aspects (such as digital technology and social media) while rejecting changes to the core pedagogical substance. Through a symbolic interaction approach, Dharta 2025 found that the cultural communication skills of Tuan Guru in Lombok have proven highly effective in motivating massive involvement and support from the local community. This finding confirms that despite maintaining traditional characteristics, these Tuan Guru-based educational institutions retain strong social legitimacy within the community.

In the context of West Nusa Tenggara (NTB), modernist-reformist groups are more commonly found in formal Islamic schools (MA/MTs) and Islamic higher education institutions under the auspices of the Ministry of Religious Affairs. This group's orientation is to maximize adaptation to the modern education system, including the adoption of active learning methods, the national curriculum, and the digitization of learning content. Several studies have identified a risk of a "reduction of tradition," whereby the study of yellow books and classical Islamic sciences is

¹¹J. Jamaluddin & S. N. Khaerani, "Islamization of Sasak Society in International Trade Routes: Archaeological and Manuscript Studies" *Journal of Religious Lectures*, Vol. 18 No. 1 (2020), h. 207

potentially marginalized in order to meet national competency standards. Fattah and Majdi in 2022 demonstrated that in the NW educational environment, there is a progressive trend encouraging a fundamental reinterpretation of classical Islamic educational concepts, including translating the concept of ummah into a contemporary civic education framework. While this is a legitimate reconstruction effort, the study also suggests that excessive decontextualization must be avoided to avoid disconnecting the younger generation from the rich roots of NTB's local Islamic traditions.

The integrative-transformative group is the typology that has received the most positive attention in the literature and is considered the most relevant reconstruction model for the NTB context. This group operates under the guidance of the principle of ushul fiqh that has long been the compass of Indonesian scholars: "Al-Muhafazatu 'ala qadimi al-shalih wa al-akhdu bi al-jadidi al-ashlah" (Maintaining good old traditions and adopting new, better ones). This principle is paradoxically both conservative and progressive: it does not abandon traditional heritage, but also does not reject innovations that are substantially better and more relevant.¹²Nahdlatul Wathan (NW), as the largest community organization in West Nusa Tenggara (NTB), has been practicing this integrative model since the time of its founder. TGH. Muhammad Zainuddin Abdul Madjid, who possessed a deep knowledge of transnationalism from Mecca and a strong sense of nationalism, designed the NW education system to integrate religious knowledge with general knowledge under one institutional roof.¹³This historical condition makes NW a prototype of an integrative-transformative group in NTB.

Implications of the Reconstruction Model for Education in NTB

The intellectual struggle between tradition and modernity in Islamic education in West Nusa Tenggara (NTB) has real implications for the curriculum landscape of educational institutions in the region. Based on a literature synthesis, one of the main implications that emerged was the strengthening of an integrated curriculum model that combines national standards with local religious content. In the context of field implementation, Dhiwanti's study year in 2024 implementation of the hybrid curriculum at the secondary school level in Sumbawa demonstrates that the success of this hybrid curriculum is largely determined by the institutional governance's ability to align the national curriculum framework with the needs of strengthening students' character. This curriculum contextualization in NTB aligns with the policy direction of the Indonesian Ministry of Religious Affairs, year 2019 concerning the mainstreaming of religious moderation, where the reconstruction of Islamic education materials is

¹²L. Herlina, "The Existence of Nahdlatul Wathan Islamic Boarding School as an Agent of Socio-Religious Change in Lombok", *Manazhim: Journal of Management and Educational Sciences*, Vol. 4 No. 1 (February, 2022), p. 127

¹³A. Fattah & M. Z. Majdi, "Citizenship Education Material in Islam: A New Interpretation of the Concept of the Ummah", *PalArch's Journal of Archaeology of Egypt/Egyptology*, Vol. 19 No. 1 (2022), h. 238

directed not to simply "add" religious content, but rather to internalize Islamic values that are inclusive, adaptive, and responsive to the demands of the times.

Second, revitalizing the study of yellow books in a more accessible format. The development of digitizing texts into Android-based applications has begun to be implemented in several Islamic boarding schools (pesantren) in West Nusa Tenggara (NTB), allowing students to access the texts and explanations of the books at any time. This innovation is a concrete example of an integrative-transformative approach, where the substance of tradition is maintained while the medium is adapted to contemporary technology. Third, intensifying character-building programs based on local wisdom. Local cultural values, such as the synergy between customary law, religion, and government (the state) in the philosophy of the Sasak people, have begun to be explicitly integrated into the curricula of several Islamic schools (madrasahs) in response to the erosion of cultural identity due to globalization. This integrative-transformative reconstruction model developing in West Nusa Tenggara has ultimately made a very significant contribution to strengthening religious moderation in the region. On a national scale, Sutrisnawati and Pangestutiyear The 2024 decree affirms that Islamic boarding schools (pesantren) are the most effective medium for internalizing the values of moderation, as they go beyond teaching texts to shaping the habitus of the students through the totality of their communal life. This aligns with the government's strategic agenda, which establishes religious moderation as one of the national priority pillars in the 2020–2024 National Medium-Term Development Plan (RPJMN). Within this framework, Islamic education in West Nusa Tenggara (NTB), with its unique integrative reconstruction model, has the potential to become a national laboratory for developing a contextual, inclusive, and locally-wisdom-based model of religious moderation education.¹⁴

¹⁴Ministry of Religion of the Republic of Indonesia, *Religious Moderation*, (Jakarta: Research and Development and Training Agency of the Ministry of Religion, 2019), p. 35

Conclusion

The roots of Islamic education in West Nusa Tenggara (NTB) have grown strong through a long process of acculturation between normative Islam and the local wisdom of the Sasak, Samawa, and Mbojo tribes, nurtured since the era of international trade routes. However, this historical legacy is now confronted by complex currents of modernity, ranging from post-pandemic digital technology disruption, the expansion of the global tourism industry, to demands for national standardization through the Independent Curriculum. Facing these challenges, the configuration of Islamic educational thought in NTB is divided into three reconstruction typologies: a traditional-conservative group that protects the authenticity of the halaqah study tradition; a modernist-reformist group that fully adopts the formal system but risks reducing classical studies; and an integrative-transformative group that is able to harmoniously harmonize the two. The implications of this integrative-transformative reconstruction model have clearly given rise to a hybrid curriculum model, digitalization of learning media without eliminating the sacredness of face-to-face meetings, and character building based on local philosophy. Ultimately, this integration model successfully transformed Islamic education in NTB into a living laboratory for strengthening contextual religious moderation, while also becoming a strategic pillar in producing competent human resources, maintaining cross-ethnic social cohesion, and preserving NTB's identity as the Island of a Thousand Mosques and a Thousand Islamic Boarding Schools. Future research needs to increase empirical case studies on how indigenous communities and religious institutions in Sumbawa and Bima respond to modernity because the majority of Islamic education literature in NTB is currently still heavily dominated by the locus of Lombok Island (the Sasak Tribe and the Nahdlatul Wathan mass organization).

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