



TRANSFORMING ISLAMIC EDUCATION MANAGEMENT PARADIGMS: INTEGRATING VALUES AND TECHNOLOGY AMIDST GLOBAL DISRUPTION

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Abstract:

The rapid advancement of global disruption and digital technology presents a dual challenge for Islamic education institutions: preserving fundamental religious values while adapting to the demands of modern, efficient management. This study aims to analyze the transformation of Islamic education management paradigms from conventional bureaucratic models toward more adaptive, integrative, and humanist approaches. Employing a qualitative method with a library research approach, this study synthesizes recent scientific literature and empirical studies. Data analysis was conducted using content analysis to identify key strategic themes. The findings formulate three key paradigms: (1) Socio-cultural Adaptive Management, which emphasizes a cyclical mechanism of environmental scanning, value alignment, implementation, and evaluation; (2) Digital Islamic Management, which integrates data-driven decision-making with ethical foundations and spiritual leadership; and (3) The Humanist Paradigm, which reconstructs learning to focus on developing the students' natural potential and holistic character. The study concludes that the sustainability of Islamic education relies on a hybridization strategy that synergizes technological infrastructure sophistication with spiritual depth to produce competitive and integrous human resources.

Keywords: *Islamic Education Management, Digital Transformation, Adaptive Management, Character Education.*

INTRODUCTION

Islamic educational institutions in Indonesia are not stagnant entities, but a complex and dynamic mosaic of history. It spans a very wide spectrum of typologies, ranging from salafiyah pesantren that strictly maintain the classical tradition as a bastion of classical Islamic scientific orthodoxy and the uninterrupted transmission of scientific sanad, madrassas that seek to carry out an epistemological synthesis between religious science and modern science in one breath of the curriculum, to integrated Islamic schools that offer modernity and science-revelation integration to the urban Muslim middle class who yearn for piety in the midst of a metropolitan lifestyle. At the top of this institutional pyramid, there are Islamic universities that aspire to become centers of universal scientific integration through paradigms such as the Tree of Science or Integration-Interconnection.

However, despite the diversity of forms, variants, and affiliations of these

institutional organizations, all Islamic educational entities now stand on the edge of such a historical abyss. They are living, breathing, and operating in a global ecosystem that futurists, military strategists, and contemporary management experts have defined as the VUCA (*Volatility, Uncertainty, Complexity, Ambiguity*) era. The VUCA landscape is not just meaningless academic jargon, but an empirical reality that shakes the foundations of organizational establishment around the world, including religious organizations.

Volatility signifies that change is no longer linear or gradual, but exponential, explosive, and often without early warning. Institutions that are relevant today can become obsolete in a matter of months if they fail to read the direction of the winds of change. *Uncertainty* is no longer an anomaly that appears every now and then, but has become a new rule of organizational life where historical data of the past is no longer relevant to predict the future. *Complexity* shows that the problems faced by educational institutions—ranging from the climate crisis, geopolitical shifts, economic crises, to the moral revolution caused by social media—overlap inexorably in a simple cause-and-effect relationship. Meanwhile, *the ambiguity* of the future direction is increasingly confusing for decision-makers, making the strategic *roadmap* made today irrelevant tomorrow.

It is in the context of this global turbulence that Islamic education faces unprecedented existential challenges in the long history of Islamic civilization in the archipelago. External pressure comes like an unstoppable tidal wave. Various massive digital technologies are now entering every joint of human life, including the learning spaces of Islamic educational institutions. Algorithms are now beginning to take over basic cognitive roles that were once the exclusive domain of humans, changing the systems of learners learning, teaching teachers, and even religious authorities being consumed by the public. This forces every institution, including religious education institutions, to redefine how their systems operate, the way they teach, and even the way they interpret knowledge and authority themselves amid an uncontrollable flood of information.

On the other hand, the internal pressure from within the body of Muslims themselves is no less strong. As a bulwark of moral defense and the faith of the ummah, Islamic educational institutions bear *a transcendent sacred mandate*. This mandate obliges them to maintain the purity of faith, moral nobility, and the depth of sharia as the *core value* that is the reason for its existence. In contrast to secular educational institutions that may only be oriented towards job readiness, Islamic education has a double burden: to produce competent professionals as well as obedient and characterful servants of Allah.

The dialectical tension between the pragmatic imperative to change with the tide of the times for the sake of market relevance and the ideological obligation to remain authentic in maintaining tradition for the sake of Islamic identity creates a very complicated and complicated managerial dilemma. Islamic education managers seem to be forced to choose between being relevant but losing their identity, or maintaining their identity but being alienated from the times. (Mulia et al., 2025) in his philosophical analysis he sharply diagnosed this situation as a condition *Emergency* Islamic education. The term emergency is not used to scare rhetorically, but to raise the collective awareness that a patchy, reactive, or merely remedial response is no longer adequate.

This situation demands a fundamental rearrangement or reconstruction of the vision, mission, and strategy of Islamic education based on solid Islamic philosophy. Islamic education is required to perform managerial *ijtihad*. Without this radical effort, Islamic education is in danger of experiencing a directional disorientation that may remain physically with magnificent buildings, but lose its spirit and relevance in moving the wheels of civilization.

The fundamental problem that is the starting point of academic anxiety in this study is the empirical reality that shows that the dominant paradigm of Islamic education management today—especially at the grassroots level in rural areas—is still trapped in the iron cage of the conventional model. As comprehensively described by (Jamal, 2025) the majority of Islamic educational institutions in Indonesia are still managed with a rigid, feudalistic, highly centralistic, and bureaucratic-hierarchical approach that relies on slow manual processes. The legacy of this 19th-century administrative mindset is still firmly entrenched in institutions that must educate 21st-century students.

In this old paradigm, strategic decisions are often made based on the leader's intuition alone, emotional closeness, or simply continuing the habits of their predecessors (*the status quo*). Decisions are rarely based on accurate, measurable, and predictive data analysis. A chubby organizational structure with a long chain of command makes the institution sluggish, stuttering, and not agile in responding to rapid external changes. A convoluted bureaucracy often shuts down the initiative of teachers and staff at the lower level, creating a culture of happy parenting rather than a culture of innovation and creativity. Accountability is often interpreted only as a report of financial accountability to superiors, not as an accountability for quality to the people and Allah SWT.

Furthermore, (Eka et al., 2025) highlighting the fatal risks of this managerial stagnation using the concept of involution. To borrow the term anthropology of Clifford Geertz, involution in the context of education describes a paradoxical condition in which a system grows to become more and more complex and detailed inside, but undergoes no meaningful qualitative or evolutionary progress. Educational institutions that have experienced involution look very busy with administrative routines, endless meetings, piles of physical accreditation files, and ceremonial protocols, but *Output* His education is stagnant or even declining. Ultimately, this kind of institution loses its social legitimacy. They are abandoned by the Muslim middle class who are now increasingly educated, critical, have purchasing power, and demand excellent quality education, professionalism, transparency, but still religious.

In addition to the administrative aspect, the challenge of disruption also touches on the aspects of social justice and equitable distribution of the quality of people's education. (Gunawan et al., 2025) reveals the phenomenon of a wide and gaping digital gap between Islamic educational institutions. On the one hand, there are a handful of elite institutions in urban areas that have advanced technological infrastructure, *Smart Classroom*, multimedia laboratories, and high-speed internet access, which is able to adopt an international curriculum and produce graduates with a global perspective. On the other hand, the majority of madrassas and Islamic boarding schools in remote parts of the country still struggle with basic facilities, unstable electricity, and minimal or even non-existent internet connectivity.

This variation in technological readiness creates an alarming disparity in quality. Without proper strategic management interventions, digital transformation has the potential to become a double-edged sword: it can advance civilization, but it can also widen social inequalities in the human body. This can create a new social stratification based on access to technology, where the advanced run faster, while the less behind find it increasingly difficult to catch up, giving birth to structural injustices in access to quality and characterful education for the nation's children.

However, the biggest challenge does not actually lie in the procurement of infrastructure (*Hardware*), but on the philosophical and cultural aspects (*Software* and *Brainware*). (Siswanto et al., 2024) reminds critically that the management of Islamic education should not be caught up in technological fetishism—the over-adoration of tools—or trapped in mere administrative formalities.

Management must be positioned appropriately as a *support system* for the achievement of the true goal of education, namely the formation of human beings with noble character. There is a latent danger where managerial busyness and technological sophistication shift the focus of education from soul formation (*tazkiyatun nafs*) to mere fabrication of skilled labor for the industrial market. If modern management is adopted without the filter of axiological values, it is feared that there will be a veiled secularization in the body of Islamic educational institutions, where the values of pragmatism, efficiency, and materialism are slowly replacing the values of sincerity, devotion, and blessing that have been the spirit of Islamic education.

A review of the previous literature shows that there is a sharp polarization or dichotomy in the study of Islamic education management. At one pole, there is a very defensive, romantic, and apologetic literature, which focuses solely on the preservation of Islamic boarding school traditions and the charismatic leadership of the *kiai*, but tends to be skeptical or even resistant to modern management that is considered a secular product of the West that threatens spiritual values. At the other pole, there is a very technocratic and positivistic literature, which adopts the theory of global business management raw into Islamic education without value criticism, as if the educational institution were exactly the same as the factory that produces goods.

This article is here to fill the *theoretical gap* and bridge this polarization. The main thesis proposed is: The future of Islamic education does not lie in the binary selection of one of the poles (traditional vs modern), but in the organic and dialectical integration between the two. The novelty of this study lies in the conceptual reconstruction effort that synthesizes three contemporary management paradigms—Adaptive, Digital, and Humanist—into a single holistic framework. This research not only describes what happened, but tries to answer how Islamic values can be the soul of an efficient modern management body.

Specifically and systematically, this study aims to: (1) Analyze in depth the paradigm shift of Islamic education management from a static-bureaucratic model to an adaptive-cyclical model that is responsive to local culture but globally insightful; (2) Formulate an Islamic digital management concept that balances the efficiency of data-based epistemology with humanitarian ethics and spiritual leadership; and (3) Reconstructing a humanist approach in learning that is

relevant to the needs of students in the era of disruption to protect human nature from technological dehumanization

RESEARCH METHODS

This research uses a qualitative approach with the type of library *research* method. The selection of this method is not based on pragmatic reasons for limited field access, but on epistemological suitability with the object of study. The topics of "paradigm", "educational ideology", and "transformation of management thinking" are conceptual, philosophical, and theoretical issues that require an in-depth exploration of the ideas recorded in academic texts. This research seeks to dissect the thinking structure behind management practices, trace the genealogy of thought, and project its implications.

This approach uses a Ricoeurian hermeneutic framework, in which researchers do not simply move quotations from one text to another, but rather engage in an interpretive dialogue with the text. The researcher seeks to understand the context behind the text (*horizon of text*), combine it with the current context of the reader (*horizon of reader*), and produce a new understanding (*fusion of horizons*). In this case, Islamic education management texts are critically *re-read* to find patterns, basic assumptions, contradictions, and implications that may not be explicitly written but are implied in the academic narrative.

The data analysis technique used is content *analysis* which is qualitative-interpretive. This analysis process follows the following systematic procedure: (1) Data Reduction and Thematic Categorization: The researcher reads all the selected literature intensively, then codes on key ideas. Complex data is simplified and grouped into major themes, such as "Organizational Adaptability", "Digitalization and Ethics", and "Educational Humanism". (2) Data Display and Dialectical Synthesis: The data that has been categorized is then presented in the form of a systematic narrative. At this stage, the researcher conducts a dialectical synthesis, which brings together seemingly contradictory ideas (for example: efficiency arguments vs spiritual value arguments) to find a theoretical common ground. (3) Verification and Drawing of Conclusions: The final stage is to formulate a theoretical conclusion that answers the formulation of the problem. This conclusion was re-tested for coherence with the existing data to ensure that the paradigm construction offered was truly rooted in the literature studied, not just the subjective opinions of the researcher.

RESULTS AND DISCUSSION

Results

The dynamics of global change that are so accelerating demand a fundamental reconstruction in the governance of Islamic education. Based on an in-depth synthesis of selected literature, this study finds that the current shift in Islamic education management is no longer linear or merely a technical improvement, but is transformative and paradigmatic. This transformation can be mapped into three main paradigms that interact, complement, and reinforce each other: (1) Socio-Cultural Adaptive Management Paradigm; (2) Islamic Digital Management Paradigm; and (3) the Humanist Paradigm.

1. Structural Flexibility Through Socio-Cultural Adaptive

Management Paradigm

In classical organizational theory influenced by Frederick Taylor's scientific management and Max Weber's bureaucracy, educational institutions are often seen as machines. This machine metaphor assumes that institutions work best if they have detailed standard rules, rigid hierarchies, narrow task specializations, and static stability. The assumption is that the external environment is stable, linear, and predictable. However, in the era of VUCA disruption, this assumption collapsed completely. Bureaucratic rigidity that was once considered a force to maintain order, is now a recipe for destruction. Rigid institutions will be broken when hit by strong winds of change.

(Mubaidilla & Mubaidilla, 2025) in his study proposes a strong and relevant theoretical proposition regarding Adaptive Management. This paradigm changed the metaphor of organization from a machine to a living organism. As an organism, Islamic educational institutions must have the biological ability to sense changes in environmental temperature, adapt to new ecosystems, carry out information metabolism, and evolve without losing its main genetic code (identity). In this view, the organizational structure is not a rigid steel skeleton, but rather a responsive nervous system.

Empirical findings from (Susanti et al., 2025) reinforcing this proposition with convincing field data. Their study shows that madrassas that are able to survive and actually improve quality in the midst of a crisis (such as during the Covid-19 pandemic or sudden changes in curriculum policies) are madrassas that have a clean and flexible organizational structure. They don't wait for slow central instructions to innovate. They have an internal mechanism to make adjustments to curriculum strategies, student management, and resource management independently and quickly. This is the essence of *Agility* (agility) organization: the ability to move quickly with a balance that is maintained.

Adaptive management is not a sporadic reactive action or momentary panic in the face of change but a systematic, measurable, and continuous managerial discipline. Based on the synthesis of the literature, this paradigm works through a continuous cycle of four stages, which must be carried out in a disciplined manner by the managers of Islamic education:

- 1) *Environmental Scanning*: This is the sensory stage of the organization. Islamic education managers are required to act like a radar that is constantly scanning the horizon. Strategic questions must continue to be asked: What are the latest technological trends in global education? How are the demographics and guardian preferences of millennial students changing? What are the implications of the new policy of the Ministry of Religion or the Ministry of Education? These scans should be data- and *evidence-based*, not just assumptions, feelings, or rumors. Failure in this scan leads to strategic blindness.
- 2) *Value Aligning*: This is a very crucial and distinctive stage of filtering in the context of Islamic education. Not all global changes or trends are good to adopt. Modernization should not be interpreted as westernization or secularization. Each scan must be confronted with the vision, mission, and core *values* of Islam as well as the traditions of educational institutions. Innovation is accepted to the extent that it does not deconstruct the creed and commendable morals. This stage guarantees that Islamic educational institutions remain authentic even though they are modern.
- 3) *Implementing Changes*: After an innovation passes the value filter, the new strategy is executed. This stage is not just socialization, but resource

mobilization. An educational institution needs leadership that dares to take calculated *risks* and persuasive communication skills to overcome the resistance to change from school residents. Leaders must be able to sell a vision of change to teachers, staff, and parents.

- 4) Reflective Evaluation: Every change implemented must be evaluated for its impact honestly and objectively. Does the digitization of administration really increase efficiency or actually increase the workload of teachers? Does the new curriculum improve student competence or is it confusing? This evaluation becomes a data input loop (*feedback loop*) for scanning in the next cycle, creating a *continuous improvement* process.

The peculiarity of adaptive management in the context of Islamic education in Indonesia, especially Islamic boarding schools and madrasas, lies in its unique social base. (Judge, 2025) make a significant theoretical contribution by highlighting the central role as a synergy between Leaders/Kiai, Curriculum, and Community.

In the adaptive paradigm, the role of the leader undergoes a functional transformation without losing his charisma. The leader no longer only functions as a spiritual leader who maintains the Islamic cultural tradition, but also acts as a strategic leader. The leader is a visionary skipper who has broad insight, who determines when the sail should be developed and when it should be rolled according to the direction of the changing winds of the times, but still maintains the value of Islamic character so that the ship does not deviate from the final purpose of the voyage. Modern leaders understand management, understand the political map of education, but still maintain the foundation of Islamic values.

Meanwhile, the community (the surrounding community, parents, alumni, and community leaders) is no longer seen as passive objects or just cash cows of financial donors. In adaptive management, the community is the strategic partner that forms the defense ecosystem of the institution. The active involvement of the community provides *social capital* which makes the institution have high *resilience*. If an institution experiences financial shocks, political pressure, or a crisis of trust, it is the community that becomes its first bulwark. Therefore, modern Islamic education management must not uproot the institution from its sociological roots. Instead, management modernity must be used to strengthen organic ties between institutions and their people through transparent and participatory communication.

2. The New Epistemology: An Islamic Digital Management Paradigm

Digital transformation in Islamic education often undergoes a superficial reduction in meaning and is often misunderstood only as the procurement of projectors in the classroom, the manufacture of *Copyright* © static school, or the use of instant messaging apps. In fact, the real digital transformation is an epistemological revolution—a revolution in the way we know, understand the reality of organizations, and make decisions. (Fatkhurohim et al., 2025) and (Yahya, 2024) outlines the framework of Islamic Digital Management that marks a radical shift from an intuition-based management culture (*Intuition-based*) and personal closeness (*relational-based*) towards data-driven management (*Data-driven decision making*).

In the old paradigm, strategic decisions—such as curriculum development, teacher promotion, student quotas, or budget allocation—were often based on leadership premonitions or annual traditions whose effectiveness was never

questioned. In the digital paradigm, such decisions must be based on precise data analytics. Digital technology and integrated management information systems allow education managers to track student attendance patterns, trends in academic grades, the effectiveness of teachers' teaching methods, and the financial health of educational institutions in *real-time*.

This is not just the adoption of Western technology, but a modern manifestation of the Islamic concepts of *itqan* (professionalism/precision) and *tabayyun* (verification/check and ricek). Data helps leaders to see the reality of the institution objectively, rather than based on reports of subordinates who may be biased. (Fauzi et al., 2025) confirming that the transparency generated by this digital system directly increases public accountability. When parents can monitor their child's development, lesson schedules, and financial use through a transparent app, their trust in an educational institution will increase rapidly. It is an honest and trustworthy implementation of values in a tangible digital format, transforming abstract concepts into operational practices.

However, this digital paradigm brings a double-edged knife that must be watched out for. On the one hand it offers tremendous efficiency, but on the other hand it holds the potential for dehumanizing education. (Apriyani et al., 2025) give a loud warning (*Warning*) about ethical challenges in teacher management in the digital era. There is a real risk that technology will reduce the role of a teacher from a psychic and character educator to a mere learning technician or application administrator busy with data input.

When teacher-student interaction is fully mediated by screens and algorithms, the transfer of *knowledge* may be smooth and fast. However, the *transfer of values*, the transfer of feelings, and blessings that arise from spiritual encounters can be hindered. Educational relationships can turn transactional, cold, and mechanical. Students are only seen as a row of numbers in *the database*. Furthermore, over-reliance on algorithms in assessing the performance of teachers or students can ignore qualitative, spiritual, and human aspects that cannot be digitized such as sincerity, patience, and noble morals.

To overcome this ethical dilemma, a new leadership model is needed that is (Sulistyorini, 2020) referred to as Technological-Spiritual Leadership. Islamic education leaders in the era of disruption must have two balanced competence wings. The first wing is digital literacy (*Digital Literacy*) that are qualified to understand the potential, how it works, and the risks of technology. The second wing is spiritual integrity and a solid moral vision.

In the Islamic Digital Management paradigm, technology is firmly positioned as *khadim* (servant) and *wasilah* (tool), not as the final goal. Spiritual leadership is tasked with being the goalkeeper of Islamic values and character. He ensured that every application of technology must be oriented towards the benefit and formation of human character with noble character. Data transparency must be maintained in accordance with Islamic ethics. Thus, this paradigm offers a middle ground: Islamic educational institutions must be at the forefront of technological mastery, yet remain the ultimate example in human ethics.

3. Reconstruction of Humanism in Learning

The third paradigm touches on the most basic ontological aspect of education: Who is the human being, and how should learners be given knowledge and remain commendable? In the midst of the current of global education industrialization that tends to standardize humans like factory mass products—

where students are judged only on numbers, standardized in their abilities, and prepared only to become industrial screws—(Jasuli, 2018) articulate the urgency of returning humanist-religious values. The Humanist paradigm exists as a sharp criticism and antithesis to educational practices that are rigid, authoritarian, and stifle creativity.

(Purnomo, 2016) lays a deep philosophical foundation for this paradigm that also proposes the idea that Islamic education must simultaneously integrate three main values in order to confront the dehumanization of the times:

- 1) Humanist Values: Humanizing humans. Education must respect the dignity and dignity of students as noble servants of God, not as empty bottles that must be filled or objects that must be shaped according to the desires of the market. All forms of business patterns of educational institutions must be eliminated and all aspects of supporting human education must be adequately and maximally facilitated. The rejection of the trade in human knowledge continues to be upheld as a form of glorifying humanist values that will show and contribute to every line of civilization of the nation's progress. So that the wheel rotates not on the axis of the attached black dot, but turns over time into the sacred axis of human knowledge.
- 2) Liberation: Liberation. Islamic education must free human beings from the shackles of ignorance, myths, superstitions, structural poverty, and injustice. To give birth to critical reason that dares to question the *status quo* for the sake of truth, not to produce passive obedience. Justice and truth must be made the highest position in the education system. Various obediences are also based on kindness, not just obeying superiors as a form of respect and appreciation. The value of liberation emphasizes the aspect of human thought and knowledge that will give rise to innovative and globally competitive ideas.
- 3) The Value of Transcendence: Divine Consciousness. All of these processes of humanization and liberation must not be secular or atheistic, but must lead to the transcendental awareness that human beings are servants who are responsible to Allah SWT. Education connects the horizontal dimension (human and nature) with the vertical dimension (Divine). Not only centered on advanced and modern minds, but there are also very fundamental and undeniable things to achieve the next generation of human beings. Humans do not live alone, socialize and believe in Allah SWT shows how weak humans themselves are without the help of other humans and resignation or acceptance of destiny in order to form superior human beings with strong character to face the era of disruption.

The managerial implications of this humanist paradigm are broad and fundamental. (Hariyanti et al., 2024) noted that the dynamics of contemporary education in Indonesia, especially with the Independent Curriculum policy, are very intersecting with the spirit of Islamic humanism. Curriculum management should no longer be one-size-fits-all. Every child is born with a unique fitrah (innate potential)—some are gifted in religion, science, art, leadership, social, or entrepreneurship. The task of education management is to provide a fertile ecosystem so that the seeds of diverse nature can grow optimally, not to prune them to be uniform.

In practice, this means a paradigm shift in learning from *teacher-centered learning* (teacher-centered learning as the only source of authority and truth) to *student-centered learning* (centered on the needs and potential of students). Teachers transform their roles from speakers to facilitators, mentors, and learning partners. The learning space should be a democratic space where

dialogue is valued, differences of opinion are respected, and mistakes are seen as a natural part of the learning process that must be corrected, not a disgrace that must be punished.

(Juariah, 2023) strengthens this argument by emphasizing that in Islamic society, the measure of educational success is not solely the high score of subjects or the acquisition of various academic champions, but the formation of strong and solid Islamic character and ethics. In the humanist paradigm, the cultivation of morals (*Character Building*) are not just additional subjects inserted in the curriculum. Morality is the ontological basis of competence.

This means that intellectual intelligence without a moral character foundation is seen as a dangerous educational defect. A graduate of an Islamic educational institution is expected to become a *kamil* person: a figure who is intelligent in reason, skilled in mastering technology, but gentle in heart and firm in his faith. Student management, dormitory management, and educational institution culture must be designed in such a way as to create a *hidden curriculum* that forms this character through habituation, a conducive environment, and the example (*uswah hasanah*) of educators, not just memorization of postulates or dry moral lectures.

From the in-depth description of the three paradigms above—Adaptive, Digital, and Humanist—it becomes clear that the future of Islamic education management does not lie in a partial or fragmented approach. The challenges of global disruption are too complex to be answered with a single perspective. Institutions that are only adaptive but the absence of digitalization is slowing down. Institutions that are digital but not humane will lose their soul. Institutions that are humanistic but not adaptive can be isolated.

Discussion

This research offers a theoretical synthesis in the form of Management Hybridization Strategies. Hybridization here is not just random mixing, but systematic integration that reinforces each other. The Islamic educational institutions of the future must have a positive double face:

- 1) Structurally, Islamic educational institutions must be as transparent and adaptive as living organisms, able to respond quickly to external changes without waiting for rigid bureaucracy. An ideal structure, communicative, and adaptive to the development of the times can reduce the paradigm of society that considers that classical educational institutions have experienced surprise and are not reactive to the current trend of change. The perspective of modern educational institutions that look clean and not rigid is always seen as a form of progress in various aspects of education. Therefore, culturally, Islamic educational institutions must carry out modern hybridization to achieve global competitive knowledge without forgetting the classics that are the spirit or nature of character education.
- 2) Operationally, educational institutions must be sophisticated and precise in using digital and data-based technologies to ensure efficiency, transparency, and accountability. Accountability for the operations of educational institutions is obsolete, the nature of privacy that is vulnerable is considered a form of corruption and financial abuse of an institution. The nature of openness and transparency is the spearhead of public trust in the clarity of educational institutions that seem to use finances efficiently and effectively. Various facilities to support knowledge that is not left behind as one aspect of building the satisfaction and trust of guardians of students and the

community.

- 3) Culturally and substantially, Islamic educational institutions must remain traditional in the sense of upholding strong human values, manners, and spirituality. Without eliminating Islamic culture and the foundation of commendable character values, Islamic educational institutions remain relevant and can compete in every change and development of the times which is actually an additional value for education with superior character. Humanizing humans, innovative in answering various problems of the times, and transcendental as a human form that always maintains manners to humans, nature, and Allah SWT.

The Hybridization Strategy of Islamic Education Management has become superior to Western technological advances which are considered a form of knowledge modernity. In order to overcome the inaccuracy or even misuse of knowledge to exterminate other humans, this strategy is a savior of the importance of social beings who live with humans and nature. This synergy will give birth to Islamic educational institutions that are *resilient* in the face of crises, *relevant* (according to the times) in competition, and *rahmatan lil alamin* (beneficial to the universe).

CONCLUSION

The analysis in this article leads us to a fundamental conclusion that the management of Islamic education in Indonesia is and must undergo a complete metamorphosis. The era of global disruption does not provide a place for static, closed, and classically managed institutions.

The transformation of the Islamic education management paradigm is moving from a bureaucratic-mechanistic model to socio-cultural adaptive management. The key to an institution's sustainability lies in its ability to run cyclical mechanisms: scanning the environment, aligning values, implementing innovation, and evaluating impact. This adaptability is strengthened by social capital that comes from visionary synergy between leaders, curriculum flexibility, and active community support.

There is an epistemological shift towards Islamic digital management where decision-making should no longer be based on intuition alone, but must be data-driven to ensure itqan and trust. However, technology must be placed under the control of ethics and spiritual leadership to prevent the dehumanization of education. Digital transparency is the path to higher public trust.

In the midst of the onslaught of technology, Islamic education must return to a humanist paradigm that focuses on the development of the nature and character of students. Education must liberate reason and glorify the soul, not just produce workers. The integration of humanist values, liberation, and transcendence is the last bastion of humanity in the era of artificial intelligence.

A strategic recommendation for Islamic education stakeholders is the need for courage to carry out managerial *ijtihad*. Not afraid to adopt a modern management system or the latest technology, as long as the basic values remain Islamic. Making massive investments not only in physical buildings, but also in increasing the capacity of human resources (teachers and education personnel) to be technologically literate and spiritually mature. The future of Islamic education is a hybrid one: sophisticated in way, yet sacred in purpose.

A TOKEN OF GRATITUDE

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