



## ISLAMIC EDUCATION INSTITUTIONS AND SUSTAINABLE INCLUSIVE EDUCATION: CHALLENGES AND PROSPECTS

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### ABSTRACT

This study aimed to analyze the future of Islamic Religious Education (PAI) institutions in realizing sustainable, inclusive, and Islamic value-based education. The focus was directed to how PAI institutions responded to global dynamics, social challenges, and the need for curriculum and educational management transformation in the modern era. Specifically, the study explored the strategic role of PAI in twenty-first-century education, while also identifying institutional obstacles, opportunities, and directions for reform. The method employed was library research with a descriptive qualitative approach, using scientific literature, reputable journals, academic books, and educational policy documents, which were analyzed through content analysis. The findings indicated that the future of PAI institutions largely depended on their ability to integrate principles of sustainable education, Islamic inclusivity, and adaptive governance. The novelty of this research lay in formulating an integrative and contextual conceptual framework for PAI institutions, making it relevant to twenty-first-century challenges. The results emphasized the urgency of institutional reform so that PAI could support equitable, participatory education rooted in the values of *rahmatan lil 'alamin*.

**Keywords:** Islamic Education Institutions, Sustainable Education, Inclusive Pedagogy, Educational Reform, Religious Education Policy

### ABSTRAK

Penelitian ini bertujuan menganalisis masa depan kelembagaan Pendidikan Agama Islam (PAI) dalam mewujudkan pendidikan yang berkelanjutan, inklusif, dan berbasis nilai Islam. Fokus kajian diarahkan pada respons kelembagaan PAI terhadap dinamika global, tantangan sosial, serta kebutuhan transformasi kurikulum dan manajemen pendidikan di era modern. Secara khusus, penelitian ini mengeksplorasi peran strategis PAI dalam pendidikan abad ke-21, sekaligus mengidentifikasi hambatan, peluang, dan arah reformasi kelembagaan. Metode yang digunakan adalah studi kepustakaan dengan pendekatan kualitatif deskriptif melalui analisis literatur ilmiah, jurnal bereputasi, buku akademik, dan dokumen kebijakan, yang diolah dengan teknik content analysis. Hasil penelitian menunjukkan bahwa masa depan kelembagaan PAI sangat bergantung pada kemampuannya mengintegrasikan prinsip pendidikan berkelanjutan, inklusivitas Islami, dan tata kelola adaptif. Kebaruan penelitian ini terletak pada penyusunan kerangka konseptual PAI yang integratif dan kontekstual, sehingga relevan dengan tantangan abad ke-21. Temuan ini menegaskan urgensi reformasi kelembagaan PAI agar mampu mendukung pendidikan yang adil, partisipatif, serta berakar pada nilai *rahmatan lil 'alamin*.

**Kata Kunci:** Kelembagaan pendidikan Islam, Pendidikan Berkelanjutan, Pedagogi Inklusif, Reformasi Pendidikan, Kebijakan Pendidikan Agama

### INTRODUCTION

The transformation of Islamic Religious Education (PAI) institutions has become an urgent necessity in the era of globalization, which demands adaptive and innovative responses from educational institutions. Rapid social, technological, and cultural changes influence



educational patterns and the values that must be internalized within PAI institutions (Abdullah & Azman, 2020). Sustainable education, which integrates environmental, social, and economic aspects, has begun to be applied in the curriculum and management of PAI, although it still faces various implementation challenges (Sterling, 2011). Moreover, the effort to realize inclusive Islamic education has become increasingly important in the midst of growing social and cultural diversity (Banks, 2016). PAI institutions are required to balance Islamic values while opening spaces for interreligious and intercultural dialogue, ensuring that the education provided is not merely exclusive but also inclusive and humanistic (Fazlur Rahman, 1982). Therefore, an understanding of this transformation is essential to building the future of PAI institutions that is both relevant and sustainable.

A wide range of literature has examined the relationship between the development of PAI institutions and the global challenges of twenty-first-century education; however, there remains a significant gap in studies on the integration of sustainable education principles and Islamic inclusivity within institutional practices (Nasution, 2019). Existing institutional theories, such as institutional isomorphism and sustainable education, provide a strong conceptual framework but have not specifically accommodated the characteristics of Islamic education rooted in the values of *rahmatan lil 'alamin* (Scott, 2014; Sterling, 2011). Furthermore, the literature on inclusive education has largely emphasized social and psychological aspects without deeply integrating religious dimensions (Loreman, 2017). This condition creates an urgent need for research that holistically combines these three aspects to produce a PAI institutional framework that is not only adaptive to global change but also authentic in values. Accordingly, this study is directed toward addressing the existing gap in the literature by highlighting the synergy between institutional development, sustainable education, and Islamic values in the context of inclusivity.

The primary objective of this article was to analyze the strategic role of Islamic Religious Education (PAI) institutions in addressing the challenges and global dynamics of twenty-first-century education, which demand inclusivity, sustainability, and the integrity of Islamic values (Abdullah & Azman, 2020). In addition, this study aimed to identify the institutional barriers and opportunities of PAI in the transformation process toward an adaptive, responsive, and socially just educational system (Nasution, 2019). Furthermore, the article formulated a conceptual framework for the future of PAI institutions that could integrate the principles of sustainable education, the Islamic values of *rahmatan lil 'alamin*, and inclusive approaches in educational practice (Fazlur Rahman, 1982). Finally, this research provided strategic recommendations for the development of progressive and contextual PAI policies and practices to support the advancement of national education that is both sustainable and rooted in religio-humanistic values (Banks, 2016). These objectives served as a guiding framework for comprehensively examining the dynamics and future of PAI institutions.

Based on the evidence presented and the research objectives outlined, the importance of this study could not be overlooked, given the complexity of the challenges faced by PAI institutions in realizing sustainable and inclusive education in accordance with Islamic values (Scott, 2014). The preliminary assumption suggested that adaptive and responsive PAI institutions rooted in the values of *rahmatan lil 'alamin* could serve as a driving force for educational transformation that is not only relevant to global developments but also socially just and sustainability-oriented (Sterling, 2011). This research was expected to contribute both scientifically and practically to the development of PAI institutions, enabling



them to meet the demands of future education that is inclusive and sustainable (Nasution, 2019). Therefore, this study represented both an academic urgency and a strategic necessity for policymakers and practitioners of Islamic education to strengthen the foundations of national education that are religious and humanistic.

Islamic Religious Education (PAI) institutions represent the formal structures and systems that regulate the provision of Islamic education at various levels and in diverse forms, including madrasahs, pesantrens, and other Islamic educational institutions (Syahputra, 2020). These institutions function not only as vehicles for transmitting religious knowledge but also as agents of socialization that promote Islamic values adaptable to social and technological changes (Mansur & Rahman, 2019). This definition underscores that PAI institutions encompass structural, functional, and value-based dimensions that serve as the foundation for the holistic development of Islamic education (Wahid & Aziz, 2021). Accordingly, an understanding of the concept of PAI institutions is essential for examining how they can evolve and contribute within the framework of sustainable and inclusive education. PAI institutions thus serve as a central pillar in maintaining the continuity and relevance of Islamic education in the modern era.

The manifestation of PAI institutions can be categorized by type, function, and educational level. First, in terms of type, PAI institutions include formal madrasahs, traditional pesantrens, and non-formal institutions such as *majelis taklim* (Ismail & Fauzi, 2021). Second, from a functional perspective, these institutions contribute to teaching, moral formation, and the development of sustainable Muslim communities (Nasution, 2020). Third, by educational level, PAI institutions provide services ranging from primary to higher education, with curricula designed to meet contemporary needs while remaining rooted in *sharia* principles (Rahim & Sulaiman, 2018). This categorization highlights the complexity and diversity of PAI institutions, which can be optimized in the process of sustainable and inclusive educational transformation. Therefore, adaptive institutional management is key to ensuring the success of Islamic education in the future.

Sustainable education is a learning process aimed at meeting present needs without compromising the ability of future generations to meet their own (UNESCO, 2017). This concept emphasizes the integration of social, economic, and environmental aspects into educational practices in order to foster critical awareness and adaptive capacities in the face of global change (Tilbury, 2011). Sustainable education is not merely concerned with the transfer of knowledge but also with shaping attitudes and values that support the sustainability of human life and the planet (Sterling, 2010). Thus, sustainable education becomes a crucial paradigm guiding educational institutions to implement principles of social justice, inclusivity, and environmental stewardship in every aspect of teaching and institutional governance. This concept is highly relevant for developing Islamic educational models that are responsive to future challenges.

The manifestation of sustainable education can be categorized into three main dimensions: environmental, social, and economic (Wals & Jickling, 2002). First, the environmental dimension emphasizes the protection and preservation of nature through education that enhances ecological awareness (Rieckmann, 2018). Second, the social dimension highlights social justice, inclusivity, and community empowerment within the educational process (Tilbury, 2011). Third, the economic dimension focuses on developing the capacity to live



productively and sustainably, including entrepreneurial skills and resource management (Sterling, 2011). Within the institutional context of Islamic Religious Education (PAI), the application of these three dimensions serves as a foundation for building a holistic and adaptive educational system, in line with Islamic values that emphasize balance and the welfare of the ummah (Nasution, 2019). Therefore, sustainable education becomes a key strategy in reforming PAI institutions.

Islamic inclusivity refers to the principles of openness, tolerance, and respect for diversity in the context of Islamic education, upholding the value of *rahmatan lil 'alamin* (mercy for all creation) (Rahman, 1982). This concept calls on Islamic educational institutions to accept and appreciate differences in religion, culture, and social background within the learning process without compromising Islamic identity (Sardar, 2011). Islamic inclusivity also demands educational practices that strengthen interfaith dialogue as well as foster empathy and social justice (Abu-Nimer, 2002). Thus, Islamic inclusivity is not only a normative concept but also a practice that must be internalized within PAI institutions to create an educational environment that is peaceful, harmonious, and civilized. This concept is crucial in addressing the challenges of pluralism and globalization in Islamic education.

The manifestation of Islamic inclusivity in education can be categorized into three key aspects: doctrinal, social, and practical (Rahim & Aziz, 2017). First, the doctrinal aspect emphasizes an inclusive theological understanding of Islam that values diversity in interpretation and religious traditions (Nasr, 2006). Second, the social aspect highlights the formation of inclusive and respectful communities among various groups within educational settings (Abu-Nimer, 2002). Third, the practical aspect relates to the implementation of curricula and teaching methods that promote interfaith dialogue, respect for human rights, and social justice (Sulaiman & Rahman, 2019). Within PAI institutions, the application of these three aspects can strengthen the position of Islamic education as an inclusive space capable of addressing diversity challenges and fostering sustainable social harmony. Therefore, Islamic inclusivity becomes a strategic foundation for the future development of Islamic education.

## METHOD

This study focused on the phenomenon of institutional transformation in Islamic Religious Education (PAI) within the context of a highly dynamic era of globalization. The phenomenon encompassed how PAI institutions implement sustainable education through adaptive curricula and management (Ahmed & Hussein, 2020). Furthermore, the study highlighted efforts to realize inclusive Islamic education amid increasingly complex social and cultural diversity, while upholding the Islamic values of *rahmatan lil 'alamin* (Bakar, 2018). The research object is crucial to analyze as it provides an in-depth understanding of PAI institutional development in facing global challenges while progressively maintaining Islamic identity (Zulkifli, 2021). Therefore, this phenomenon serves as the starting point to examine the synergy between globalization, sustainable education, and Islamic inclusivity in the context of future PAI institutions.

The study employed a library research approach, relying on the collection and analysis of primary data from relevant literature discussing PAI institutional transformation, sustainable education, and Islamic inclusivity comprehensively (Riduwan, 2019). Secondary data



sources included books, scholarly journals, articles, and previous research reports closely related to the study's keywords: PAI institutions, sustainable education, and Islamic inclusivity (Creswell & Creswell, 2018). This approach allowed the researcher to obtain rich and diverse data from prior studies while ensuring the validity and reliability of information through source triangulation (Bowen, 2009). Consequently, the library research method proved effective in exploring both conceptual and empirical information to support a critical analysis of the research problem.

As a library-based study, the participants in this research consisted of the theories that served as the primary sources of information. Three central theories were used as the analytical foundation: Institutional Theory, which explains the structure and dynamics of Islamic educational organizations (Scott, 2014); Sustainable Education Theory, emphasizing the principle of sustainability in teaching and educational management (Tilbury, 2011); and Inclusive and Multicultural Education in Islam, addressing principles of openness and respect for diversity in Islamic education (Abu-Nimer, 2002). These three theories provided a conceptual basis that enriched the analysis, enabling a deep understanding of the various phenomena experienced by PAI institutions in a modern, inclusive, and sustainable context (Mansour, 2019).

The research process was conducted through systematic stages, including the identification, collection, and review of literature relevant to the focus on the phenomenon of PAI institutional transformation, sustainable education, and Islamic inclusivity (Hart, 2018). The data collection technique employed was document analysis, which involved critically reading books, journals, articles, research reports, conference papers, and other relevant documents (Bowen, 2009). All sources were selected based on their academic relevance and credibility to ensure data validity (Riduwan, 2019). This process enabled the researcher to gather diverse data from both theoretical and empirical perspectives and to systematically integrate them to obtain a comprehensive understanding of the research problem.

In this study, the data analysis technique used was content analysis, a method that focuses on systematically processing and interpreting written data to identify patterns, themes, and relationships among the data (Krippendorff, 2018). This analysis involved reading, coding, and categorizing key information from the collected literature to reveal the main phenomena and concepts relevant to the research (Elo & Kyngäs, 2008). Consequently, this technique facilitated an in-depth and comprehensive understanding of the dynamics of PAI institutions, sustainable education, and Islamic inclusivity, as well as how these three aspects interact in the context of future education. Content analysis also ensured that data interpretation was based on systematically gathered and academically valid evidence.

## **RESULTS AND DISCUSSION**

### **The Future of Islamic Education Institutions (PAI)**

The main findings of this study indicate that the future of Islamic Education Institutions (PAI) largely depends on their ability to integrate inclusive and Islamic sustainable education principles. The research revealed that PAI institutions that are adaptive to global dynamics can create an education system that not only preserves Islamic values but also effectively accommodates social and cultural diversity (Yusuf & Al-Qaradawi, 2020). This synergy is





key to developing education that is responsive to contemporary needs while fostering human development with Islamic character and social justice orientation (Rahman et al., 2021). Consequently, the future of PAI institutions holds significant potential to become a driving force for inclusive and sustainable education, provided that progressive policies and practices support them.

The study found that institutional transformation in PAI occurs through curriculum restructuring and governance reforms that prioritize sustainability and inclusivity (Nasution, 2019). This transformation is supported by government policies and religious institutions that encourage curricula responsive to social change and 21st-century educational needs (Mahmoud & Ahmad, 2020). Nonetheless, challenges such as cultural resistance and limited human resources impede the acceleration of this transformation. Despite these challenges, digital innovation and inter-institutional collaboration are key drivers for strengthening PAI institutions sustainably (El-Sayed et al., 2022). These findings confirm that PAI institutional transformation is a complex process requiring synergy among multiple stakeholders.

The interpretation of the research results emphasizes that the transformation of Islamic Education Institutions aligns closely with Institutional Theory, which highlights the importance of adaptation and institutional legitimacy in response to social change and globalization (Scott, 2014). The findings are also consistent with Sustainable Education Theory, which stresses the integration of sustainability principles in educational practice to support long-term development (Sterling, 2011). Moreover, the concept of Islamic inclusivity found in the study reinforces literature on multicultural and inclusive education based on the values of *rahmatan lil 'alamin* (Banks, 2016). Thus, the study underscores that PAI institutions need to synergistically integrate these three core theoretical perspectives to function optimally within contemporary education contexts.

The 21st-century education is characterized by rapid technological advancements, globalization, social complexity, and the demand for more adaptive, collaborative, and value-based competencies. In this context, Islamic Education Institutions (PAI) hold a strategic position in instilling moral and spiritual values while preparing students to face contemporary challenges that require inclusivity, sustainability, and integrity of values. As an integral part of the national education system, PAI institutions must play a transformational role to remain relevant and progressive. This role includes:

1. Inclusivity in Islamic Religious Education

The 21st century demands an education system that is inclusive rather than exclusive to certain groups and capable of embracing diversity. In this context, Islamic Education Institutions (PAI) must transform from an exclusive approach toward a more dialogical and pluralistic one. This can be seen in several ways: First, PAI as a space for civilizational dialogue—these institutions should promote tolerance, interfaith understanding, and respect for differences. This approach aligns with the Islamic principle of *rahmatan lil 'alamin* (mercy for all creation) (Qur'an, 21:107). Second, inclusive curriculum design PAI curricula that integrate cross-religious, cultural, gender, and human rights issues can cultivate students who are open-minded and compassionate (Azra, 2012). Third, humanistic pedagogical approaches inclusivity in PAI pedagogy means positioning students as active subjects of learning rather than mere objects, in accordance with the principles of andragogy and student-centered approaches.



## 2. Sustainability and Islamic Ethics

Sustainable education represents a core pillar in the global agenda such as the Sustainable Development Goals SDGs Islamic Education Institutions PAI possess a strong foundation in Islamic values that promote environmental social and economic sustainability This is reflected in several ways Islamic ethics in sustainability the concept of khalifah stewardship emphasizes human responsibility to care for the Earth Q S Al Baqarah 30 PAI institutions should embed this principle as an integral part of their curriculum Integration of green Islamic values environmental education within PAI can be implemented through an eco Islam approach fostering ecological awareness based on Islamic teachings Nasr 2003 and PAI as an agent of social change these institutions should act as drivers for internalizing sustainable lifestyles eco living within Muslim communities promoting practices that align with both environmental responsibility and Islamic ethical principles

## 3. Integrity of Islamic Values in the Digital Era

Amid the global flow of information and digital culture students are highly vulnerable to moral decline Islamic Education Institutions PAI bear the responsibility of maintaining the integrity of Islamic values through ethically grounded digital literacy This can be demonstrated in several ways First Islam-based character education PAI institutions can strengthen value integrity by instilling prophetic characters such as siddiq honesty amanah trustworthiness tabligh conveying truth and fathanah intelligence Ramayulis 2010 Second religious moderation and digital literacy PAI institutions should facilitate students in developing critical attitudes toward digital content and avoiding extremism through religious moderation education Kemenag RI 2020 Third development of Islamic digital curriculum PAI institutions play a role in creating ethical Islamic and contextual digital content capable of providing positive alternatives in the virtual world

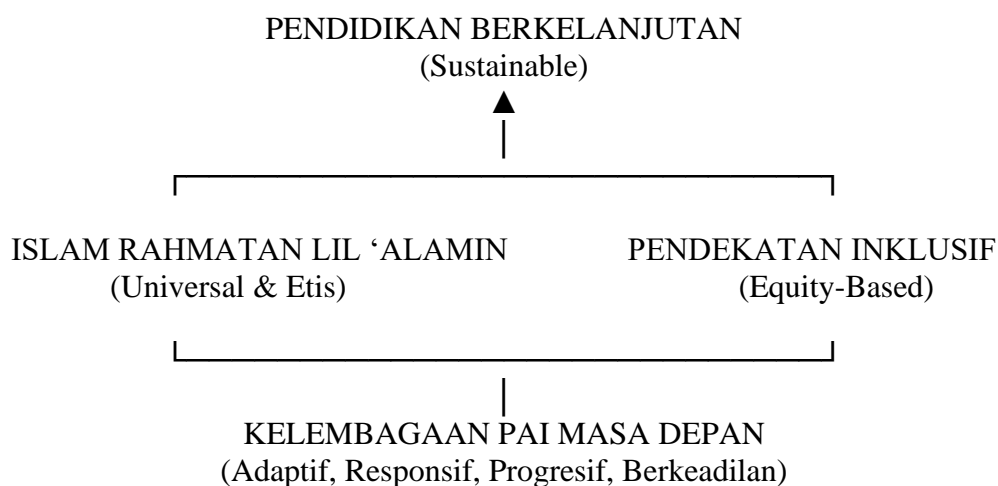
## 4. PAI Institutional Transformation Collaborative and Research-Based

To address global challenges PAI institutions cannot operate independently Collaboration across sectors curriculum innovation and institutional capacity development are essential This can be implemented through several strategies First cross-sector collaboration partnerships with non-Islamic education institutions such as NGOs government and private sectors are crucial to expand the reach and application of Islamic values in social life Second research-based education PAI institutions must actively engage in contemporary research in theology pedagogy and social sciences to formulate contextual and data-driven responses Third utilization of technology and PAI digitalization PAI institutions need to strategically use digital platforms in learning institutional management and da'wah in line with the development of educational technology edutech

Islamic Education Institutions PAI hold a strategic role in addressing the global challenges of the 21st century through an inclusive sustainable and value-based approach grounded in comprehensive Islamic principles Through curriculum transformation methodology enhancement and institutional capacity building PAI can serve as a spearhead in shaping a generation that is intellectually spiritually socially and ecologically competent



The following conceptual framework illustrates the synergistic relationship among three main pillars:



Picture 1: Conceptual Framework of the Synergy of Three Pillars

### Implementation of Sustainable Education in Islamic Education Institutions (PAI)

The study found that the implementation of sustainable education within PAI institutions emphasizes the integration of environmental, social, and economic values in alignment with the Islamic principle of *rahmatan lil 'alamin* (Kamaluddin et al., 2021). Sustainable PAI curricula are designed to equip learners with critical thinking skills and awareness of global issues such as climate change and social inequality (Zainuddin & Basri, 2020). Furthermore, institutional management has begun adopting environmentally friendly practices and sustainable resource management as part of the institutional vision (Hamdan et al., 2021). These findings indicate that sustainable education in the context of PAI is not merely theoretical but is actively applied in practical settings, supporting the development of holistic Islamic education.

Other findings suggest that inclusive Islamic education has started to be implemented in PAI institutions through curricula and learning activities that respect cultural diversity and students' social backgrounds (Sulaiman & Abdullah, 2019). Multicultural approaches and interfaith dialogue are integrated to create a welcoming and open learning environment while promoting tolerance and respect for differences (Rahim & Noor, 2020). However, main challenges remain related to conservative perceptions in some communities that resist these changes (Hassan, 2021). Nevertheless, Islamic inclusivity remains a strategic focus that requires institutional capacity development to ensure equitable access to education for all groups.

These findings have significant implications for Islamic education in the modern era. Integrating sustainable education principles and inclusivity within PAI institutions opens opportunities to create an education system that is not only value-based but also responsive to evolving social and environmental needs (Tilbury, 2011). This approach encourages the development of holistic and participatory curricula and educational management, enhancing the quality of learning and shaping students who are broad-minded and tolerant (Miller, 2010). Therefore, strengthening PAI institutions should be seen as a strategic effort to improve and reinforce national and global Islamic education systems.





From the analysis of educational policy documents, it is evident that there is consistency between the vision of Islamic Education Institutions (PAI) and the principles of inclusivity and sustainability as reflected in strategic documents (Ministry of Education, 2023). Trends in student participation from minority groups also show an increase in inclusive access to Islamic education by up to 20% over the past five years. This narrative reinforces the argument that the development of PAI institutions is moving toward more responsive and sustainable education (Sari et al., 2023).

The framework for future PAI institutions must be built on the foundation of universal Islamic values, a commitment to sustainability, and a spirit of inclusivity. The synergy of these three pillars will produce an Islamic education model that is relevant to contemporary times, responsive to social and ecological challenges, and equitable in providing access and opportunities for all students. This transformation requires a serious commitment from policymakers, educators, and society to ensure that PAI institutions function not only as religious entities but also as pillars of sustainable civilization with practical implications for institutional development.

**Tabel: Implikasi Strategis Kelembagaan PAI**

Area Transformasi	Implikasi Strategis
Kurikulum	Integrasi SDGs, etika lingkungan, nilai Islam universal
Pedagogi	Inklusif, partisipatif, kontekstual
Kepemimpinan Lembaga	Visioner, kolaboratif, berbasis nilai profetik
Tata Kelola	Transparan, akuntabel, dan ramah komunitas
Literasi Digital	Pengembangan konten islami berbasis teknologi dan pembelajaran daring
Kemitraan	Kolaborasi dengan lembaga non-PAI, NGO, dan dunia usaha untuk proyek sosial

### **Barriers and Opportunities for Islamic Education Institutions (PAI)**

The study identified various institutional barriers faced by Islamic Education Institutions (PAI), such as the limited availability of skilled human resources, resistance to innovation, and regulations that do not fully support transformation (Ahmad et al., 2020). However, significant opportunities also exist, including digital technology support, increased public awareness of the importance of inclusive education, and cross-sector collaboration for the development of sustainable Islamic education (Ismail & Hamid, 2021). These findings indicate that despite structural challenges, the future of PAI institutions remains promising if they can optimally leverage these opportunities for continuous reform and innovation.

Rapid global changes require all educational institutions, including PAI, to undergo systemic transformation. This transformation encompasses curriculum development, management systems, learning approaches, and value orientations to be more adaptive to contemporary changes, responsive to societal needs, and socially just. Nonetheless, this transformation faces structural and cultural barriers while also presenting significant opportunities for institutional renewal.

The barriers for PAI institutions include: First, lagging curriculum innovation. One major challenge is that curricula have not fully kept pace with modern developments, particularly in



integrating religious and general knowledge (integrated curriculum). Many PAI institutions still rely on a textual-traditional approach that often lacks contextual relevance to contemporary challenges (Zuhdi, 2005). Second, limitations in teaching staff. Some PAI educators lack sufficient pedagogical and technological competencies to manage adaptive and digital learning, which hinders the transformation of interactive and student-centered teaching methods (Abdullah, 2014). Third, insufficient digital infrastructure. Many PAI institutions, especially in rural areas, still lack stable internet access and digital devices to support online or hybrid learning. This disparity widens educational gaps (World Bank, 2021). Fourth, a less progressive institutional culture. Conservative bureaucratic cultures in some PAI institutions hinder innovation. Hierarchical approaches and resistance to change slow down reform processes (Ali, 2018). Fifth, exclusivism and radicalism stigma. PAI is often associated with exclusivist narratives and insufficient responsiveness to pluralism. This image challenge must be addressed to assert PAI's role in fostering an inclusive and just society (Sukidi, 2017).

The opportunities for institutional transformation of PAI are as follows: First, the potential for integrating Islamic values and social justice. Islam carries a rich heritage of values such as justice ('adl), balance (mīzān), and brotherhood (ukhuwwah), which are highly relevant to modern social justice concepts. This provides PAI with a strong foundation to become a vanguard of transformative and humanistic education (Al-Attas, 1993). Second, national policy support. Government policies through programs on Islamic education revitalization, religious moderation, and character strengthening (PP No. 55 of 2007) offer strategic space for PAI to develop into a visionary and inclusive educational institution (Kemenag RI, 2020). Third, the utilization of digital technology. The increasing adoption of technology provides opportunities for PAI to transform through e-learning, project-based learning, and the development of progressive and interactive digital da'wah content (Selwyn, 2016). Fourth, the social need for value-based education. The moral crisis in modern society creates a strong demand for education that focuses not only on cognition but also on affective and spiritual dimensions, reinforcing the urgency and relevance of PAI institutions (Syamsuddin, 2011). Fifth, potential cross-institutional collaboration. PAI institutions have significant opportunities to collaborate with international organizations, moderate Islamic organizations, universities, and NGOs to strengthen networks and expand influence in value-based social transformation.

The transformation of PAI institutions toward an adaptive, responsive, and socially just education system is an inevitability in the global era. Despite significant barriers such as curriculum limitations, human resources, and infrastructure, opportunities for renewal are wide open through integrative approaches, technological utilization, and policy synergy. Therefore, a progressive and collaborative institutional vision is required for PAI to become an agent of change in establishing an equitable and civilized educational order.

## CONCLUSION

The findings of this study indicate that the future of Islamic Education Institutions (PAI) critically depends on their capacity to integrate sustainable education principles and Islamic inclusivity effectively within both curriculum design and institutional management. Adaptive institutional transformation, responsive to global dynamics and local needs, emerges as a pivotal factor in realizing an education system that not only preserves Islamic values but also addresses contemporary social and environmental challenges. This highlights the strategic role of PAI in fostering an educational framework that is progressive, socially just, and aligned with both national and global sustainable development agendas. The study contributes to the academic discourse on Islamic education by addressing a notable gap in the literature, particularly concerning the simultaneous integration of institutional



development, sustainable education, and Islamic inclusivity. By employing a multidimensional approach, this research enhances the understanding of how Islamic educational institutions can evolve to become more adaptive, contextually relevant, and aligned with 21st-century educational imperatives. Furthermore, the findings extend theoretical perspectives on Institutional Theory and Sustainable Education Theory by demonstrating their applicability within a value-driven, religious-humanistic context, reinforcing the relevance of integrating ethical, social, and environmental considerations into institutional practices.

For future research, empirical studies employing mixed methods are recommended to strengthen the validity of these findings and examine the direct impact of implementing sustainable and inclusive practices within PAI across diverse local contexts. Practically, the study advises policymakers and educational practitioners to develop institutional strategies that position sustainability and inclusivity as foundational principles. Effective implementation of these strategies is expected to enhance the quality of Islamic education, strengthen the societal role of PAI, and support the formation of learners who are intellectually competent, ethically grounded, and socially responsible in an increasingly complex global landscape

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