

# Tracing the Dynamics of Islamic Higher Education in Indonesia : A Systematic Literature Review on Continuity and Conflict

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**Abstract.** Islamic higher education in Indonesia has undergone dynamic development amid the continuity of tradition and the challenges of modernity. This study uses the Systematic Literature Review (SLR) method to analyze various academic sources related to the evolution of Islamic educational institutions in Indonesia, focusing on how they maintain Islamic values while responding to social, political, and economic changes. The literature analyzed reveals that Islamic universities play a multifaceted role as centers for education, research, and da'wah. These institutions strive to balance the spiritual and moral demands of Islam with academic needs and national education policies, while also contributing to community development and national progress. One of the key issues highlighted in the literature is the ongoing tension between preserving traditional Islamic scholarship and adapting to global academic standards. Islamic higher education institutions often face a dilemma: how to maintain a conservative religious identity while embracing modernity, especially in curriculum development, teaching methodologies, institutional management, and engagement with international academic networks. This has led to diverse models of integration between religious and secular knowledge, with some universities emphasizing a more holistic approach that incorporates both. Furthermore, the management of Islamic universities in Indonesia reflects a variety of governance styles, influenced by different theological orientations, historical legacies, and regional contexts. These differences contribute to the rich diversity within Indonesia's Islamic higher education landscape. The study ultimately provides valuable insights into the challenges and opportunities facing these institutions, particularly in their efforts to remain relevant and impactful in an increasingly interconnected and rapidly changing world.

**Keywords:** Education Policy; Intellectual Development; Islamic Higher Education; Literature Review Studies (SLR); Tradition.

## 1. Introduction

Education is an important aspect of human resource development, where teachers have a central role in facilitating an effective learning process (Mustamim et al., 2020). Islamic higher education in Indonesia has long historical roots and plays a significant role in shaping the identity and culture of Muslims in the country (Made Darsana, 2022). Since the early era of Islam in the archipelago, Islamic educational institutions, such as pesantren, have become centers for learning about religion, culture, and the moral values of the community (Malihatun et al., 2023, p. 33). In its development, Islamic higher education has undergone significant changes, especially since the establishment of institutes such as IAIN (State Islamic Religious Institute) and the transformation of some into UIN (State Islamic University). This change is inseparable from the effort to adapt to the challenges of modernization and globalization, which demand the integration of religious science and science (Suyatno, 2023, p. 21). However, this modernization does not always go without conflict. The question of how Islamic traditions are maintained within the framework of modern education and the dynamics between traditionalists and modernists remain challenges (Al-Farabi, 2020; Asyiah et al., 2025; Azra, 2004; Orgianus et al., 2024).

The book "Islamic Higher Education in Indonesia: Continuity and Conflict" by Ronald A. Lukens-Bull is an in-depth study of Islamic higher education in Indonesia, highlighting the dynamics between the preservation of tradition and modernization

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efforts. Lukens-Bull, an anthropologist, explores how Islamic higher education institutions such as the State Islamic Institute (IAIN), State Islamic University (UIN), and large Islamic boarding schools in Indonesia face various challenges and complex socio-political changes. The main theme raised in this book is the conflict and continuity faced by Islamic higher education. Lukens-Bull examines how these institutions seek to balance Islamic tradition with the demands of modernization, including in integrating general science into a religion-based curriculum. The book raises debates between traditionalists and modernists in Islamic education, often including views on the extent to which innovation and renewal in education can be accommodated without sacrificing essential Islamic values. Lukens-Bull also discusses the influence of globalization, government policies, and Western education on Islamic higher education. The book highlights the external challenges faced by Islamic educational institutions, such as social stigma, changes in the social order, and the pressure to compete on the global stage. Lukens-Bull points out that Islamic higher education in Indonesia is in constant tension between efforts to maintain Islamic identity and the need to adapt to global changes (Lukens-Bull, 2013).

Islamic higher education has a central role in shaping an educated, independent, and contributing Muslim society to the progress of the nation (Aburizaizah, 2022). Through the teaching of religious values and the mastery of general knowledge, Islamic higher education is expected to produce a generation with integrity (Abdullah, 2017). However, these developments are often faced with internal challenges, such as differences in views on the curriculum, and external challenges in the form of the influence of globalization, policy regulations, and stigma on Islamic education (Ihsan & Fatah, 2021; Munawir et al., 2024; Munthe, 2022). Therefore, an understanding of the continuity of traditions and conflicts that occur in Islamic higher education is essential to formulate a strategy for sustainability and its future development (Al-Manduriy, 2018).

Based on these findings, as part of the study of Islamic higher education in Indonesia, it is important to understand that the continuity and conflicts that occur in this education system reflect broader dynamics in society (Djamdjuri et al., 2023; Qomar, 2016). Islamic educational institutions continue to strive to balance traditional values with the demands of modernization, creating challenges as well as opportunities for intellectual and social development (Fanani et al., 2021; Salsabilah et al., 2025; Zuhri, 2023). This research provides insight into how Islamic universities adapt to political, economic, and globalization changes. By understanding the historical and contemporary context of Islamic higher education, it is hoped that this study can contribute to a broader discussion on the role of Islamic educational institutions in shaping the academic and religious future in Indonesia. Islamic higher education remains an important pillar for the sustainability of Islamic values as well as an integral part of the national education system that continues to develop.

## 2. Literature Review

Islamic higher education in Indonesia represents a complex and evolving field influenced by historical, social, ideological, and political factors. Previous studies have extensively documented the continuity and conflict inherent in the development of Islamic universities and boarding schools (pesantren) in Indonesia. (Ihsan & Fatah, 2021) explore the ideological dimensions of Islamic education, emphasizing the role of pesantren and madrasahs in deradicalization efforts within Central Java, thus highlighting the ongoing struggle between traditional Islamic values and modern reformist movements. Complementarily, (Intan & Bangun, 2022) analyze principled pluralism as a preventive framework against religious extremism in Indonesian Islamic education, revealing the tensions and dialogues aimed at fostering coexistence within religious schooling environments.

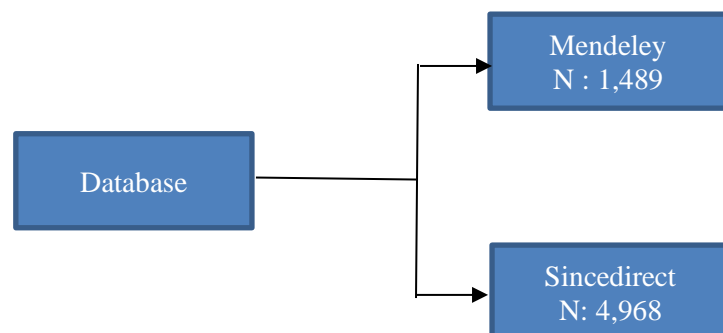
Transformation and modernization trends are further documented by (Munthe, 2022), who examines the integration of scientific knowledge within Islamic higher education institutions (PTAIN, ADIA, IAIN, STAIN, and UIN), illustrating both the continuity of Islamic scholarly tradition and the challenges of aligning with global academic standards. This integrative approach aligns with findings from (Azra, 2004; Qomar, 2016), who provide in-depth accounts of the historical evolution, continuity, and adaptation of Islamic higher education amidst socio-political changes in Indonesia and the broader Malay region.

Systematic literature reviews by (Munawir et al., 2024) and (Orgianus et al., 2024) investigate the strengthening of Islamic character and values in curriculum development and lecturer competency, underscoring the persistent efforts to balance religious identity with academic professionalism. Studies addressing curriculum innovation and pedagogy, such as those by (Djamdjuri et al., 2023), further reveal an ongoing negotiation between tradition and modern educational practices, particularly in the incorporation of student-centered learning and cross-disciplinary integration.

Additionally, research on Islamic educational leadership (Arar et al., 2022) and the dynamics within private Islamic colleges (Rodin et al., 2025) spotlights administrative and organizational challenges that contribute to the institutional conflicts and reforms in Islamic higher education. Importantly, several studies highlight gaps and tensions, such as ideological fragmentation within pesantren networks (Fanani et al., 2021), and the need for cohesive strategies to address religious moderation among students. These conflicts coexist with strong continuity, as institutions strive to uphold foundational Islamic educational values while adapting to contemporary demands. In summary, the literature indicates that the dynamics of Islamic higher education in Indonesia are characterized by a dual process of continuity in religious and educational traditions alongside conflict arising from modernization, ideological plurality, and institutional reforms. This duality shapes the current landscape and ongoing transformations within Islamic universities and affiliated educational bodies.

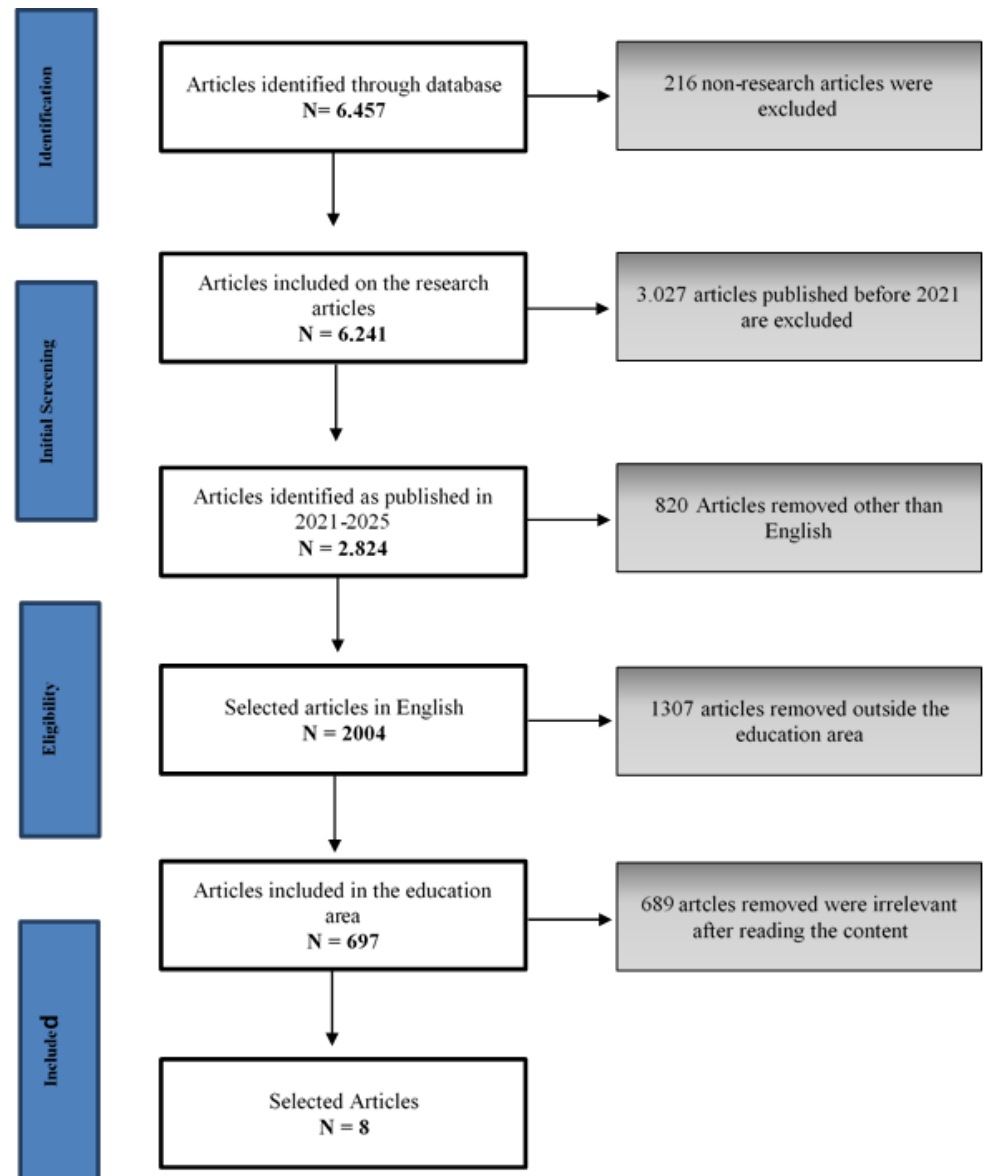
### 3. Methods

This study uses the following research method based on the Literature Review Study approach (SLR) (Norlita et al., 2023). To examine various academic sources that discuss the development of Islamic higher education in Indonesia. SLR is a systematic approach in identifying, evaluating, and synthesizing relevant research results to understand the continuity and conflicts that occur in Islamic educational institutions (Ja & Muzakky, 2024). This research process includes searching literature from journals, books, and academic reports that focus on the historical, social, political, and economic aspects of Islamic education by searching through Sincdirect and mendeley search. The literature obtained was selected based on the criteria of relevance, credibility, and contribution to the topic studied. The analysis was carried out by exploring the main trends in the literature, identifying differences of view, and formulating conclusions that reflect the dynamics of Islamic higher education in Indonesia. With this approach, the research can provide a comprehensive picture of the challenges and opportunities in the evolution of the Islamic education system in the modern era. The following is a table of Preferred Reporting Items for Systematic Reviews (SLR). The data collection process was carried out through the search of scientific articles from two main databases, namely Mendeley (N= 1,489), Scindirect (N=4,968), with a total of 6,457 articles identified as seen in Figure.1 below.



**Figure 1.** Database Article Number

The following table of Preferred Reporting Items for Systematic Reviews is used in this study to describe the stages of literature selection in the Literature Review Study (SLR). The article selection process is carried out through four main stages: identification, initial screening, eligibility, and included. Of the total 26,678 articles identified, as many as 6,457 to 8 articles with the specified criteria.

**Table 1.** Preferred Reporting Items for Systematic Reviews**Table 2.** Number of Articles by Year of Publication

No	Year	Sum
1	2021	3
2	2022	2
3	2023	1
4	2024	2

#### 4. Results And Discussion

Triwibowo (2013), The eight articles studied in this study were published between 2021 and 2025 and came from various regions in Indonesia which include Malang, Makassar, Bandung, Yogyakarta & Surakarta, Garut Indonesia. Three articles use a qualitative approach (Farook, 2022), 2 articles use a quantitative approach (Page), and one article is a literature review with content analysis

Table 3. Articles Reviewed

N o	Author, City/Coun try , Year	Mean Characteristic	Variable	Study Design	Measur e	Findings
1	Benny Afwadzi, Miski Malang, Indonesia, 2021	Religious Moderation in Indonesian Higher Educations: Literature Review	National commitm en,toleran ce, non-violence, local cultural accommo dation	Literature review with content analysis	A study of Islamic higher education policy	Islamic moderation is applied in higher education policies to ward off radicalism
2	Sugianto, M. Afif Ansori, An An Andari, Joko Pribadi, Khairun Nisa: Indonesia, 2024 (Sugianto et al., 2024)	The Issue of Islamic Higher Education Development in Indonesia from 1945 to Present	Islamic education policy, Islamic thought	Study of the history of Islamic education	Analysis of the develop ment of Islamic education	Islamic higher education has undergone significant changes since independence
3	Zalik Nuryana, Suyadi, Sutrisno, Baidi :Yogyakarta & Surakarta, Indonesia, (Suyadi et al., 2022)	Reform and academics of Islamic higher education	Internatio nalization of study programs, opening of new programs, integratio n of postgradu ate manageme nt, teacher certificatio n	Qualitativ e research with a phenomen ological approach	Participa tory observat ion, in- depth interview s, analysis of policy docume nts	Academic reforms at Sunan Kalijaga State Islamic University have had a major impact on the sustainability of Islamic higher education in Indonesia. The four main reform agendas are a reference for other universities in increasing the competitiveness and internationalizatio n of Islamic education
4	M. Marjuni: Makassar, Indonesia, 2022 (Marjuni, 2022)	Transformatio n of Islamic education in facing global challenges	Digital era, industrial revolution 4.0, integratio n of Islamic values in higher education	Qualitativ e research with a sociologic al approach	Intervie ws with lecturers and practitio ners of Islamic education, analysis of higher	Islamic education is needed to face social changes due to technological advances. The transformation of Islamic values in higher education is key in counteracting the cultural and value shocks that arise

N o	Author, City/Coun try , Year	Mean Characteristic	Variable	Study Design	Measur e	Findings
					education policy	due to globalization
5	Nizar Alam Hamdani:Garut, Indonesia, 2023 (Hamdani, 2023)	Evaluation of Islamic universities in the era of globalization	Dynamic capabilities, knowledge management, information technology	Quantitative research with descriptive and verifiable methods	Data analysis using the SEM-PLS technique in 34 Islamic universities	Islamic universities in Indonesia have the readiness to implement knowledge management and demonstrate adequate infrastructure to anticipate changes
6	A. Alhamuddi n, A. Murniati, E. Surbiyantoro, D. Mulyani: Bandung, Indonesia, 2021 (Alhamuddi n et al., 2021)	Development of core competencies in Islamic higher education	KKNI-based curriculum, technology integration, graduate competencies	Quantitative research with case study methods	In-depth questionnaires and interviews with Islamic higher education stakeholders	The Islamic higher education curriculum must adapt to the era of the Industrial Revolution 4.0 through the integration of technology and the improvement of graduate competencies to be more competitive in the global market.
7	A. Achruh, S. Sukirma: Makassar, Indonesia, 2024 (Achruh & Sukirman, 2024)	The impact of globalization on Islamic higher education in Indonesia	Institutional identity, religious conservatism, curriculum adaptation	Qualitative research with semi-structured interviews	Interviews with 30 academics from various Islamic universities	Globalization provides opportunities for Islamic higher education to expand cross-cultural insights and dialogue, but it also raises concerns about the erosion of cultural and religious identities. Islamic higher education institutions strive to adapt the curriculum to modern developments while maintaining Islamic principles
8	M. Iqbal, A. Adisel: Bengkulu, Indonesia, 2021 (Iqbal	Integration of Islamic epistemology in higher education	The relationship between religion and science, the	Qualitative research with an ex post facto descriptive approach	Analysis of Islamic higher education policies	The study found that the separation between religion and science is a product of colonialism that artificially

No	Author, City/Country, Year	Mean Characteristic	Variable	Study Design	Measure	Findings
	& Adisel, 2021)		integration of science, scientific design		in several public Islamic universities	separates the two. Some public Islamic universities have developed scientific designs that integrate religion and science, with a spirit of reintegration that rejects the scientific dichotomy in early Islam

#### a. History and Development of Islamic Higher Education in Indonesia

The History and Development of Islamic Higher Education in Indonesia according to the book "Islamic Higher Education in Indonesia: Continuity and Conflict" by Ronald A. Lukens-Bull examines the transformation of Islamic higher education which has long historical roots in Indonesia. Lukens-Bull traces the early role of pesantren as a center of education and the dissemination of religious knowledge which became the main foundation for Islamic education in the archipelago. Islamic boarding schools, with their curriculum based on the yellow book and traditional approach, have played an important role in preserving Islamic values and building generations of Muslim scholars and leaders. Pesantren is a symbol of traditional education that emphasizes the connection of religious values, morality, and community (Lukens-Bull, 2013).

In the course of its history, Islamic higher education underwent a significant transformation, especially in the 20th century, when modernization began to permeate the education system. Lukens-Bull highlighted the establishment of the State Islamic Institute (IAIN) which later developed into the State Islamic University (UIN) in response to the need for education that is more integrated with modern science. This transformation is intended to strike a balance between religious education and general education, with the aim of producing a generation of Muslims who are able to adapt to global challenges and still maintain Islamic identity. However, this process often gave rise to internal debates, especially between modernist groups that pushed for reform and traditionalists who prioritized the preservation of classical scientific traditions (Lukens-Bull, 2013).

In addition, Lukens-Bull reviews how colonial and post-independence policies also influenced the direction of the development of Islamic higher education. During the colonial period, Islamic education was under pressure from the colonial government which tried to control indigenous education. After independence, Islamic higher education gained new momentum, with support from the government to build educational institutions that were able to compete at the national and international levels. Despite this, challenges remain in maintaining autonomy and dealing with policy changes that often affect the flexibility and direction of institutional development.

Lukens-Bull concludes that the history and development of Islamic higher education in Indonesia is a dynamic process that continues to strive to balance the preservation of Islamic values and adaptation to social, cultural, and political changes. Islamic higher education is an important instrument in shaping the identity and character of Indonesian Muslims, while continuing to strive to face the challenges of modernity.

##### 1. Early Period: Traditional Education in Islamic Boarding Schools

Islamic education in Indonesia originated from the tradition of Islamic boarding schools which have become the center of education and transmission of Islamic religious knowledge since the spread of Islam in the archipelago. Pesantren plays the role of an informal educational institution that focuses on teaching religious sciences through classical books or yellow books. Teaching and learning activities in Islamic boarding schools focus more on sorogan (individual teaching) and bandongan (collective teaching)

methods, which encourage closeness between kiai (teachers) and students (students). Pesantren is not only a center for religious education, but also a center for the spread of da'wah, social development, and empowerment of the surrounding community (Sabiq, 2020).

In the early days, pesantren functioned as a fortress of Islamic culture and religion, maintaining Islamic traditions and values amid the influence of colonialism and foreign culture. The role of pesantren is getting stronger in building the identity of Indonesian Muslims, forming a generation with noble character and having leadership based on Islamic values. The educational tradition in Islamic boarding schools has characteristics in the form of a strong system of independence, modesty, and ukhuwah (brotherhood) among students, so as to produce leaders and scholars who are competent and insightful in Islam (Royani, 2018).

## 2. Modernization of Islamic Education: Colonial Era to Post-Independence

The modernization of Islamic education in Indonesia began during the Dutch colonial era, when the colonial government tried to control education among the natives through the formal education system. Colonial policies created a secular education system that marginalized the role of Islamic education, but this triggered the emergence of modernization efforts among Muslims. Islamic thinkers such as K.H. Ahmad Dahlan (founder of Muhammadiyah) and K.H. Hasyim Asy'ari (founder of Nahdlatul Ulama) fought for Islamic education that was more relevant to the needs of the times, without abandoning Islamic values (Abrina Maulidnawati Jumrah & Syarifuddin Ondeng, 2022).

After independence, the Indonesian government began to pay serious attention to Islamic education by establishing the State Islamic Institute (IAIN) which aimed to create a modern Islamic education system that could compete with public education. The transformation of several IAINs into State Islamic Universities (UIN) reflects the steps to integrate religious and science education in an effort to build a generation of Muslims who are able to play a role in various sectors of life. This Islamic higher education institution is expected to be able to answer global challenges, including the need for a competent and highly competitive workforce. This modernization also marks a change in the education system from a textual one to a more contextual and multidisciplinary approach.

## 3. Curriculum Transformation

The transformation of the curriculum in Islamic higher education is an important issue in efforts to modernize Islamic education in Indonesia. Initially, the curriculum at Islamic boarding schools only focused on religious sciences such as fiqh, tafsir, hadith, and Arabic. However, with the demands of the times, the curriculum in Islamic higher education began to be changed to include general sciences, such as science, technology, economics, and social sciences. This integration aims to enable Islamic education graduates to be able to face the challenges of globalization and contribute to national development (Hasan Darajat, 2021).

This integration also reflects the response of Islamic education to the increasingly complex needs of modern society. Despite efforts to bring together religious science and general science, challenges remain in maintaining a balance between the preservation of Islamic traditions and the adoption of modern science. Debates between traditionalists and modernists often arise, especially related to the limits of acceptable change without sacrificing basic Islamic values. However, this curriculum transformation provides an opportunity for Islamic higher education to become a forum for innovation and scientific development based on Islamic moral and ethical values (Aprilia & Munifah, 2022; Arar et al., 2022; Kadafi & Ulpah, 2023; Mukhtar, 2023).

The history and development of Islamic higher education in Indonesia reflects the ongoing efforts to preserve the Islamic heritage amid the challenges of modernization and globalization. Islamic higher education is not only a center of religious learning, but also an agent of change that is able to adapt to the needs of the times, integrating traditions and reforms to build a competitive and dignified Muslim society.

### b. Continuity in Islamic Higher Education

Continuity in Islamic Higher Education according to the book "Islamic Higher Education in Indonesia: Continuity and Conflict" by Ronald A. Lukens-Bull highlights the efforts of Islamic higher education in Indonesia in maintaining traditional values and preserving the Islamic scientific heritage, while adapting to the demands of modernity. Lukens-Bull emphasized that this continuity is important to maintain the Islamic identity that is a unique characteristic of Islamic education in the midst of the challenges of



globalization and modernization (Baker, 2015, pp. 116–117).

#### 1. Preservation of Traditional Islamic Values

Islamic higher education in Indonesia continues to strive to preserve traditional Islamic values which are an important foundation in the formation of the identity and morality of the Muslim community. One way of preserving this is through the teaching of the yellow book and classical lessons that remain an integral part of the curriculum in many Islamic educational institutions, including Islamic boarding schools and universities. The yellow book covers a wide range of religious disciplines, such as fiqh, tafsir, morals, and hadith, which are taught in depth to form a strong and deep understanding of religion among students.

The preservation of these values aims to preserve the Islamic scientific heritage that has developed over the centuries. In the context of higher education, classical studies are a bridge that connects the current generation with the thoughts of previous scholars. In addition, the teaching of the yellow book also creates a continuation of Islamic intellectual traditions that are rooted in high ethical and moral principles, as well as a guide in facing contemporary challenges. By maintaining these traditional values, Islamic higher education serves as a guardian of the morality of the ummah and remains relevant in shaping the character of the younger generation.

#### 1. Sustainability in Academic Tradition

Pendidikan tinggi Islam di Indonesia tidak hanya berfokus pada pelestarian nilai-traditional values, but also on the sustainability of academic traditions that have existed since the early days of Islamic civilization. The tradition of thought and research in Islamic education includes the development of science based on Islamic values, both in the fields of religious science and general science. In various Islamic universities, academic research addresses not only religious issues, but also contemporary topics relevant to the needs of society (Anisah et al., 2019).

The sustainability of this academic tradition is reflected in research activities, seminars, scientific discussions, and the publication of scientific papers involving lecturers and students. Through this tradition, Islamic higher education is not only a forum for learning, but also a center for innovation that is able to contribute to the development of global science. This effort aims to strengthen the position of Islamic education as an entity that is able to face the challenges of the times without sacrificing the core values of Islam.

#### 2. The Role of Islamic Boarding Schools in Modern Islamic Higher Education

Pesantren continue to play an important role in modern Islamic higher education, both as formal educational institutions and partners in the development of higher education. Pesantren function as a basis for character education, where moral values, ethics, and Islamic traditions are instilled in students. In the context of higher education, pesantren also play a role as a center for the development of Islamic culture and traditions that can be integrated with formal education (Munifah, 2019).

The role of pesantren in modern Islamic higher education can be seen in the cooperation between Islamic universities and Islamic boarding schools in terms of knowledge exchange, curriculum development, and religious training. Pesantren is also a place for students to understand Islamic values in daily practice, thus creating a continuity between formal education and community life. Thus, pesantren become a force that complements Islamic higher education in producing a generation that is not only intellectually intelligent, but also has noble morals and high social concern.

#### c. Conflict in Islamic Higher Education

Conflict in Islamic Higher Education according to the book "Islamic Higher Education in Indonesia: Continuity and Conflict" by Ronald A. Lukens-Bull discusses the dynamics and tensions faced by Islamic higher education institutions in Indonesia in navigating social, political, and cultural changes. Lukens-Bull highlighted that conflicts in Islamic higher education stem from various factors, both internal and external, that influence the direction and development of the institution (Lukens-Bull, 2013).

One of the internal conflicts raised is the tension between traditionalist and modernist groups. Traditionalists tend to emphasize the preservation of classical values in Islamic education, such as the teaching of the yellow book and teaching methods oriented to Islamic traditions. In contrast, modernist groups encouraged innovation and the integration of the general sciences into the Islamic higher education curriculum. This difference of views creates a fierce debate about the extent to which reform can be carried out without diminishing the essence of Islam on which Islamic education is based.

This conflict not only involves differences in teaching methods, but also reflects an ideological debate about the role of Islamic higher education in modern society.

In addition to internal conflicts, Lukens-Bull also discusses external conflicts faced by Islamic higher education, such as the challenges of globalization and the influence of Western education. Globalization brings pressure to adapt to international standards and global competition, which is often at odds with Islamic values. On the other hand, Islamic higher education also faces stigma and discrimination, both from the general public and from other educational institutions, who view Islamic education as less competitive or traditional. This strengthens the challenge of Islamic educational institutions to build their image and competence at the national and international levels.

Another conflict raised is the influence of politics and government regulations. Lukens-Bull points out that political intervention in the form of government policies often affects the autonomy of Islamic higher education. Regulations that restrict or control these institutions can be an obstacle in their efforts to develop the curriculum, improve quality, or manage the institution independently. In this context, Islamic higher education must face the tension between maintaining academic independence and meeting government regulations and policies.

Overall, Lukens-Bull illustrates that the conflict in Islamic higher education in Indonesia reflects the struggle of these institutions to remain relevant, competitive, and in line with Islamic values in the midst of dynamic social and political changes. These conflicts, while challenging, also create space for innovation and constructive dialogue to strengthen the role of Islamic higher education in the future.

#### **d. Challenges and Opportunities**

##### **1. Competition in the Era of Globalization**

Islamic higher education in Indonesia is faced with increasingly fierce competition in the era of globalization, where international education standards are a reference in the development of educational institutions. These challenges include the need to meet international accreditation, improve the quality of the curriculum, and form a competitive graduates at a global level. Islamic higher education institutions are required to integrate relevant learning methods, develop quality research, and strengthen the capacity of lecturers and students.

However, these challenges are not always easy to face, especially when Islamic higher education must maintain Islamic values in the midst of global demands. This process requires a balance between the preservation of Islamic values and the adoption of international standards. In addition, Islamic higher education also needs to compete with other educational institutions that have better facilities and resources, including the ability to provide a quality educational experience. This competition encourages the need for innovation and reform in the Islamic higher education system in order to be able to create graduates who are highly competitive and remain rooted in Islamic values.

##### **2. Technology and Digitalization of Education**

Technology and digitalization have transformed the educational landscape around the world, including Islamic higher education. Technology has had a significant impact, both positive and challenging, on Islamic higher education. The use of technology, such as online learning, e-learning platforms, and other digital tools, can improve accessibility, effectiveness, and learning efficiency. Technology allows Islamic higher education to reach more students, even from different parts of the world, through a distance or online education system. This opens up great opportunities for the spread of Islamic science globally.

However, on the other hand, digitalization also brings challenges, such as the need for adequate infrastructure, the development of technological skills among lecturers and students, and the provision of content that is in accordance with Islamic values. Unwise use of technology can lead to a disconnect with traditional Islamic values and increase the risk of exposure to content that is not in line with Islamic teachings. Therefore, Islamic higher education needs to design the right strategy in adopting technology, ensuring that these innovations are in line with Islamic values and supporting the intellectual and spiritual development of students.

##### **3. Collaboration and Innovation Opportunities**

The era of globalization and technology brings great opportunities for Islamic higher education to collaborate and innovate, both at the national and international levels. International collaboration, for example through cooperation with foreign universities, lecturer and student exchange programs, and collaborative research, can

expand the scientific horizons of Islamic higher education. This opportunity allows for the development of a more diverse and contextual curriculum and opens access to global expertise and resources that can strengthen Islamic education in Indonesia.

In addition, the integration of technology-based learning provides an opportunity to develop more innovative learning methods, such as blended learning, the use of artificial intelligence (AI), and project-based learning. These innovations can increase student engagement, deepen understanding, and enrich the learning experience. By taking advantage of these opportunities for collaboration and innovation, Islamic higher education in Indonesia has the potential to not only become a locally relevant learning center, but also a global actor that contributes to the development of Islamic science and science as a whole.

## 5. Conclusion

Islamic higher education in Indonesia has a long history and continues to develop in the face of the dynamics of the times. Continuity in education is seen through the preservation of traditional Islamic values, such as the teaching of the yellow book, and the sustainability of academic traditions that encourage research and innovation based on Islamic values. Meanwhile, internal conflicts, such as tensions between modernist and traditionalist groups and debates over the curriculum, reflect efforts to find a balance between the preservation of tradition and the demands of modernization. External conflicts, such as the challenges of globalization, the influence of Western education, and the stigma experienced by Islamic educational institutions, demonstrate the importance of adaptive and collaborative strategies to strengthen the position of Islamic higher education in the global world. In addition, the role of politics and government regulations also affect the development and autonomy of these educational institutions, so wise policies are needed to create a conducive educational environment. The conclusion of the book "Islamic Higher Education in Indonesia: Continuity and Conflict" by Ronald A. Lukens-Bull is that Islamic higher education in Indonesia is at a constant crossroads between maintaining the long-standing Islamic tradition and meeting the needs of modernization. Institutions such as the State Islamic Institute (IAIN) and the State Islamic University (UIN) play a key role in adapting Islamic education to remain relevant in the era of globalization, by facing internal challenges in the form of tensions between modernist and traditionalist groups, as well as external challenges such as the influence of globalization, Western education, and government regulation. Lukens-Bull highlighted how Islamic higher education seeks to maintain the continuity of traditional values through the preservation of an Islamic-based curriculum and the teaching of the yellow book, while adapting to the demands of the modern world, including the integration of general knowledge into a religion-based curriculum. This book shows that despite many conflicts, both internal and external, Islamic higher education in Indonesia remains an important actor in the formation of the identity and role of Muslims in the midst of ongoing social, political, and cultural changes. Overall, Lukens-Bull describes the complexities and dynamics faced by these educational institutions in an attempt to navigate the continuities and conflicts that arise within them.

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