



كَنْزِل

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/index>

Madrasah Politics and Transnational Educational Networks in Southeast Asia: A Systematic Literature Review

Wastuti¹✉, Muljono Damopolii², Muchammad Eka Mahmud³, Awaluddin Hidayatulloh⁴

^{1,3}Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, ²Universitas Islam Negeri Alauddin Makassar, ⁴Universitas Ahmad Dahlan

Articles

Information

History:

Received: March

Approved: April

Publish: May

Keywords: Southeast Asia; Madrasah; Islamic Education Politics; Transnationalism.

Abstract

Madrasahs are among the Islamic educational institutions that have experienced significant development in Southeast Asia over the past two decades. These changes have taken place alongside increasing state involvement in the governance of Islamic education, curriculum transformation, and the strengthening of transnational networks connecting Islamic educational institutions in the region with the broader Muslim world. In this context, madrasahs function as arenas of interaction between state policies, religious identity, and the dynamics of globalization in Islamic education. This study aims to analyze the dynamics of madrasah politics and the forms of transnationalism that influence the development of Islamic education in Southeast Asia. The research employs a Systematic Literature Review (SLR) approach guided by the PRISMA 2020 framework. Data were collected from the Scopus database and thematically analyzed across 19 articles that met the inclusion criteria. The findings indicate that madrasah politics in Southeast Asia primarily focus on institutional regulation, curriculum reform, the integration of Islamic education into national education systems, and the construction of Muslim identity. Meanwhile, the dimension of transnationalism is reflected in curriculum transfer, ulama mobility, the strengthening of Arabic language instruction, the internationalization of Islamic education, and the diffusion of educational models across countries. The study concludes that the development of madrasahs in Southeast Asia is shaped by the dynamic interaction between state policies, the needs of Muslim communities, and global Islamic educational networks. Madrasahs serve as key institutions in shaping the direction of Islamic education that is responsive to social, national, and global dynamics.

✉ Email Correspondent:
wastuti.id@gmail.com

Introduction

Madrasahs occupy a significant position in the historical development of Islamic education in Southeast Asia. Since the early twentieth century, these institutions have evolved as centers for the transmission of Islamic knowledge while simultaneously serving as platforms for the formation of Muslim social identity. The historical development of madrasahs has been widely discussed as part of the broader transformation of modern Islamic educational institutions in Indonesia and the surrounding region (Arsyad, 2024; Huda et al., 2024; Romlah et al., 2025; Saridjo, 2011; Steenbrink, 1986). Within this body of scholarship, madrasahs are understood as institutions situated at the intersection of classical Islamic intellectual traditions and the demands of educational modernization. The development of madrasahs across Southeast Asian countries demonstrates diverse characteristics shaped by the political, social, and cultural contexts of each nation. In Indonesia and Malaysia, madrasahs have developed through modernization processes that coexist with the preservation of Islamic educational traditions, whereas in Southern Thailand, Southern Philippines, and Cambodia, madrasahs play a crucial role in maintaining the identity of Muslim minority communities (Arsyad, 2024).

Over time, madrasahs have become increasingly connected to state policies. Governments across Southeast Asia have sought to integrate Islamic education into national education systems through regulatory frameworks, curriculum standardization, governance enhancement, and institutional supervision. In the Philippines, the integration of Islamic Studies and Arabic Language (ISAL) programs into public schools in Bangsamoro reflects the state's effort to accommodate the educational needs of Muslim communities within the framework of regional autonomy (Sammy, 2026). In Malaysia, the relationship between the state and madrasahs is manifested in institutional choices between accepting government funding and maintaining organizational autonomy (Latief et al., 2021). A similar phenomenon can be observed in Indonesia, where inclusive education policies in madrasahs are designed to expand educational access while promoting Islamic values (Kawakip et al., 2026).

These developments have occurred alongside the growing influence of transnationalism in Islamic education. Globalization has expanded connections among Islamic educational institutions through curriculum exchange, the mobility of ulama, the use of Arabic as a medium of instruction, and the establishment of cross-border academic networks. The transformation of madrasahs into internationally oriented institutions reflects both adaptation to global demands and efforts to strengthen the competitiveness of Islamic educational institutions (Hadisi, 2025). The development of competency-based Arabic language curricula in Indonesia and the strengthening of Arabic language education in Malaysia further illustrate the close relationship between local Islamic education and global Islamic intellectual networks (Raswan et al., 2025; Rekan et al., 2025).

Beyond curriculum development, the influence of transnationalism is also evident in processes of institutional modernization. The digitalization of madrasah management, the integration of knowledge-based literacy, and the strengthening of Islamic academic culture have become integral components of contemporary Islamic educational transformation in Southeast Asia (Elizabeth et al., 2025; Huda et al., 2024). These modernization efforts demonstrate how madrasahs adapt to technological advancements, social changes, and global challenges while preserving their Islamic character and educational mission.

At the same time, madrasahs function as important arenas for the construction of Muslim identity. In Cambodia, religious education contributes significantly to strengthening the identity and solidarity of the Cham Muslim community (Rahmi et al., 2025). In other Muslim minority regions, education for tolerance has become an essential instrument for fostering harmonious interreligious relations and strengthening social cohesion (Kosim et al., 2025). These conditions indicate that madrasahs possess a political dimension that extends beyond education, encompassing identity formation, community empowerment, and the relationship between the state and Muslim populations.

Research on madrasahs in Southeast Asia has expanded across various themes, including Islamic educational reform, madrasah management, curriculum development, educational quality, and Muslim identity formation. Studies on the transformation of madrasahs in Indonesia have primarily focused on institutional modernization, digitalization, and curriculum development (Hudaa et al., 2024; Romlah et al., 2025). In Malaysia, scholarly attention has been directed toward Islamic educational reform, madrasah governance, and the relationship between the state and Islamic educational institutions (Latief et al., 2021; Mohiuddin & Borham, 2024).

Despite these developments, most existing studies remain confined to national and sectoral contexts. Research that explicitly connects the political dimensions of Islamic education with the transnational dynamics of madrasahs at the regional level remains relatively limited. Yet, contemporary madrasah development is shaped by complex interactions among state policies, local Muslim identities, and global Islamic educational networks. This limitation has hindered the emergence of a comprehensive understanding of how states and transnational networks interact in shaping the trajectory of madrasah development across Southeast Asia.

Furthermore, there remains a lack of research synthesizing how Southeast Asian countries respond to transnational influences in Islamic education. Differences in policy approaches among Indonesia, Malaysia, Thailand, the Philippines, and Cambodia demonstrate varying strategies for managing the relationship between national interests and global currents in Islamic education. Consequently, a systematic investigation is needed to comprehensively map the dynamics of madrasah politics and transnationalism at the regional level.

This study is designed to address three main areas of inquiry: (1) the dynamics of madrasah politics in Southeast Asia in relation to regulation, governance, and Muslim identity formation; (2) the forms of transnationalism that influence the development of madrasahs in the region; and (3) the responses of Southeast Asian states to transnational influences in madrasah education. Accordingly, this study aims to analyze the political dimensions of madrasahs in Southeast Asia, identify the various forms of transnationalism shaping Islamic education, and explain the relationship between state policies and transnational Islamic networks that contribute to the transformation of madrasahs across the region.

Method

This study employed a qualitative research design using a Systematic Literature Review (SLR) approach to identify, evaluate, and synthesize scholarly literature on the politics and transnationalism of madrasahs in Southeast Asia. The review process was

conducted in accordance with the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 guidelines to ensure transparency, rigor, and systematic procedures in the selection and analysis of relevant studies.

The data sources were obtained from the Scopus database, which was selected due to its extensive coverage of academic publications and its rigorous indexing standards. The literature search was conducted using a combination of the keywords *madrasah*, *Islamic education*, *Islamic school*, *politics*, *educational policy*, *transnationalism*, *Muslim education*, and *Southeast Asia*, employing Boolean operators (AND and OR) to refine the search results.

Articles included in the review were publications from 2021 to 2026 that focused on madrasahs or Islamic education and addressed issues related to politics, educational policy, Muslim identity, Islamic educational reform, or transnationalism within the Southeast Asian context.

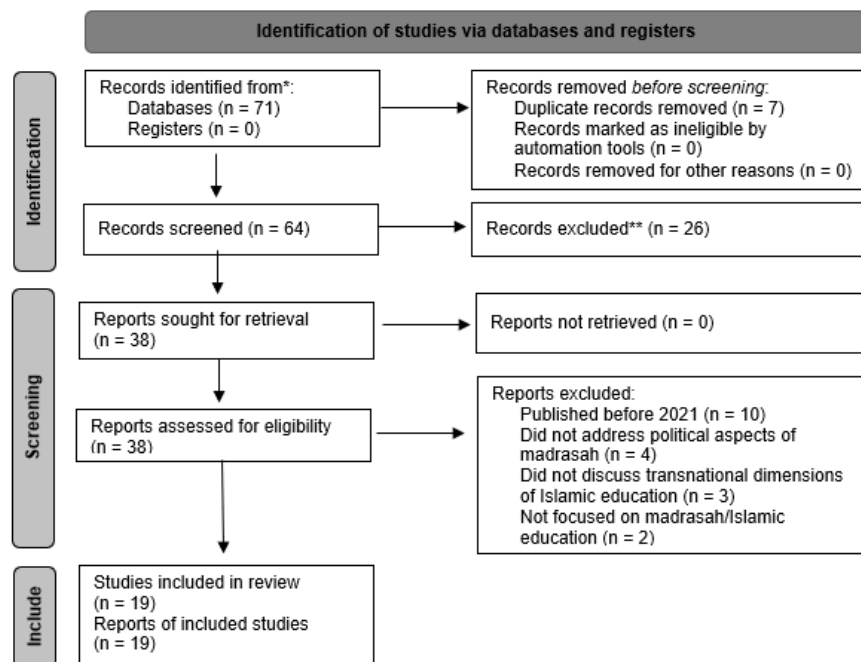


Figure 1. PRISMA 2020 Flow Diagram of the Literature Selection Process

The literature that met the inclusion criteria was analyzed using thematic analysis. The analytical process involved an in-depth reading of the selected studies, systematic data coding, and the categorization of findings into themes relevant to the research objectives. The coded data were subsequently classified into two primary dimensions: madrasah politics and madrasah transnationalism.

The political dimension encompassed issues related to regulation, governance, educational reform, and the construction of Muslim identity. Meanwhile, the transnational dimension included ulama networks, curriculum transfer, the internationalization of Islamic education, knowledge mobility, and the influence of globalization. The resulting thematic synthesis was employed to explain the interrelationships among state policies, the development of madrasahs, and transnational Islamic educational networks across Southeast Asia.

Results and Discussion

Madrasah Politics in Southeast Asia

The politics of madrasahs in Southeast Asia are reflected in the dynamics of regulatory frameworks, institutional governance, Muslim identity formation, and educational reform. Madrasahs are positioned not only as components of national education systems but also as institutions that represent the interests and aspirations of Muslim communities. This dual role has encouraged the development of various policies governing the relationship between the state and Islamic educational institutions in accordance with the socio-political context of each country.

In terms of regulation and governance, governments across the region have implemented policies aimed at strengthening the integration of madrasahs into national education systems. In the Philippines, the reform of Islamic Studies and Arabic Language (ISAL) programs in the Bangsamoro region demonstrates efforts to recognize Islamic education through its integration into public schools while preserving its religious characteristics (Sammy, 2026). In Malaysia, the relationship between the state and madrasahs is characterized by a dynamic balance between government support and institutional autonomy, with some madrasahs accepting state assistance to enhance institutional capacity, while others maintain their independence to preserve long-established Islamic educational traditions (Latief et al., 2021). In Indonesia, the implementation of inclusive education within madrasahs reflects the expanding role of Islamic education in promoting equitable educational access for diverse segments of society (Kawakip et al., 2026).

Madrasahs also play a significant role in the formation of Muslim identity, particularly among minority Muslim communities. Religious education serves as a vehicle for the transmission of Islamic values, the preservation of religious traditions, and the strengthening of social solidarity. Among the Cham Muslim community in Cambodia, religious literacy contributes to the reinforcement of collective identity and the preservation of Islamic cultural heritage (Rahmi et al., 2025). Similar findings emerge from studies on tolerance education in Cambodia, Thailand, and Indonesia, which indicate that madrasahs strengthen religious identity while simultaneously fostering harmonious social relations within multicultural societies (Kosim et al., 2025).

The political dimension of madrasahs is also closely associated with Islamic educational reform and modernization. Islamic educational institutions have adapted to technological advancements, demands for educational quality, and the needs of contemporary society. Such modernization is reflected in institutional management reforms that integrate Islamic educational values with modern governance principles (Romlah et al., 2025). Digital transformation has further enhanced administrative effectiveness and improved the quality of educational services (Hudaa et al., 2024). At the same time, the emergence of international classes and bilingual programs demonstrates the orientation of madrasahs toward global educational standards and the enhancement of graduates' international competitiveness (Hadisi, 2025). These developments illustrate that madrasah reform is characterized by a continuous process of adaptation that balances Islamic traditions with the demands of modern education.

Madrasah Transnationalism in Southeast Asia

Transnationalism constitutes one of the most influential factors shaping the development of madrasahs in Southeast Asia. Its impact is manifested through ulama networks, knowledge mobility, curriculum transfer, the exchange of educational models, and globalization processes that connect Islamic educational institutions in the region with broader developments in the Muslim world.

Ulama networks play a central role in the dissemination of Islamic ideas and scholarly traditions across national boundaries. Intellectual relations between Indonesia and Malaysia demonstrate that the development of madrasahs cannot be separated from the mobility of religious scholars, the exchange of ideas, and the continuous transmission of Islamic educational traditions (Arsyad, 2024). A similar pattern can be observed in the educational reforms initiated by Syeikh Abbas Bakar Rafiee at Madrasah Al-Mashoor in Penang, which reflect the adaptation of Islamic educational ideas originating from various centers of learning to the Malaysian local context (Muhamad, 2023). Likewise, the establishment of new pondok institutions by young ulama in Kelantan illustrates the continuity of Islamic scholarly networks that facilitate the exchange of teaching methods, institutional practices, and educational orientations across countries (Daud & Salleh, 2024).

The transnational dimension is also evident in curriculum transfer and the diffusion of educational models. The development of competency-based Arabic language curricula in Indonesia reflects efforts to align globally evolving Islamic educational standards with national educational needs (Raswan et al., 2025). In Southern Thailand, the adoption of management models inspired by Pondok Modern Darussalam Gontor demonstrates the transfer of managerial and pedagogical ideas from Indonesia to local Islamic educational institutions (Lateh et al., 2024). Similarly, the strengthening of Arabic language curricula in Malaysia highlights the importance of Arabic as a medium for accessing Islamic literature and participating in international Islamic academic networks (Rekan et al., 2025). These findings suggest that educational transfer occurs through processes of selection and adaptation that take local institutional needs into consideration.

Globalization has further expanded the interconnectedness of madrasahs with international educational environments. The integration of modern competencies into Islamic education in Malaysia reflects efforts to produce graduates capable of participating in global society while maintaining strong Islamic foundations (Mohiuddin & Borham, 2024). The growing emphasis on English language proficiency in Islamic educational institutions in Southern Thailand similarly reflects responses to increasing demands for social mobility, broader educational access, and global economic opportunities (Boonsuk & Ka-J, 2025). In this context, globalization has driven transformations in curricula, instructional languages, and educational orientations, thereby strengthening the integration of madrasahs into international educational and knowledge networks.

A Model of Madrasah Politics and Transnationalism in Southeast Asia

The development of madrasahs in Southeast Asia is shaped by the interaction between state policies and transnational Islamic educational networks. States influence the trajectory of madrasah development through regulation, standardization, funding mechanisms, and educational reforms, as reflected in the integration of Islamic education in the Philippines, madrasah governance in Malaysia, and inclusive educational reforms in

Indonesia (Kawakip et al., 2026; Latief et al., 2021; Sammy, 2026). At the same time, transnational Islamic networks exert influence through the mobility of ulama, curriculum transfer, the dissemination of educational ideas, and language internationalization fostered through intellectual connections among countries in Southeast Asia (Arsyad, 2024; Daud & Salleh, 2024; Muhamad, 2023; Raswan et al., 2025; Rekan et al., 2025).

Madrasahs occupy a strategic position as sites where state interests intersect with global influences in Islamic education. Within this context, Islamic educational institutions adapt to national policies while simultaneously adopting innovations, knowledge systems, and educational practices emerging from international Islamic networks. This process is reflected in institutional transformation, educational digitalization, the strengthening of Arabic language curricula, and the establishment of international class programs aimed at improving educational quality and competitiveness (Hadisi, 2025; Hudaa et al., 2024; Romlah et al., 2025).

These findings suggest that politics and transnationalism are two interconnected dimensions that are essential for understanding the contemporary development of madrasahs in Southeast Asia. State regulations interact with the aspirations of Muslim communities and transnational flows of knowledge, producing diverse forms of Islamic education that correspond to the social, political, and cultural contexts of individual countries (Kosim et al., 2025; Mohiuddin & Borham, 2024; Rahmi et al., 2025). Consequently, the development of madrasahs in Southeast Asia can be understood as the outcome of an ongoing process of negotiation among local, national, and global forces.

The Dynamics of Politics and Transnationalism in the Development of Madrasahs in Southeast Asia

Madrasahs in Southeast Asia operate within an interactive space where state interests, Muslim community aspirations, and transnational Islamic educational networks converge. From the perspective of educational politics, madrasahs serve as instruments through which states promote human resource development, social integration, and national cohesion. Simultaneously, these institutions maintain their religious functions as centers for the transmission of Islamic values, the formation of Muslim identity, and the reproduction of Islamic intellectual traditions. This relationship reflects a continuous process of negotiation between integration into national education systems and the preservation of historically rooted Islamic educational characteristics (Latief et al., 2021; Sammy, 2026). In this regard, Islamic educational policies should be understood not merely as administrative instruments but as manifestations of the broader relationship between the state and Muslim society.

The transnational dimension significantly influences the direction of madrasah transformation across the region. The mobility of ulama, knowledge exchange, curriculum transfer, the strengthening of Arabic language education, and the expansion of cross-border educational networks have generated patterns of Islamic educational development that transcend national boundaries. Intellectual connections among Indonesia, Malaysia, and various centers of Islamic learning have contributed to the formation of curricula, pedagogical approaches, and institutional orientations of madrasahs (Arsyad, 2024; Muhamad, 2023). The development of competency-based Arabic language curricula in Indonesia and the strengthening of Arabic language education in Malaysia demonstrate

how Islamic educational institutions adopt broader scholarly standards to reinforce their connections with global Islamic intellectual traditions (Raswan et al., 2025; Rekan et al., 2025). Therefore, transnationalism is more appropriately understood as a process of adaptation and reinterpretation rather than a simple transfer of ideas from one region to another.

Although operating within relatively similar transnational environments, Southeast Asian countries have responded differently to the development of madrasahs. Indonesia has tended to adopt an integrative approach through curriculum reform, governance digitalization, inclusive education initiatives, and the promotion of moderation in Islamic education (Hudaa et al., 2024; Kawakip et al., 2026; Romlah et al., 2025). Malaysia has demonstrated a stronger emphasis on standardization and regulatory strengthening through state involvement in funding and institutional development (Latief et al., 2021; Mohiuddin & Borham, 2024). In Southern Thailand, the adaptation of foreign Islamic educational models occurs within the unique socio-political context of a Muslim minority community (Boonsuk & Ka-J, 2025; Lateh et al., 2024). The Philippines has integrated Islamic education into broader agendas of development and social reconciliation in Bangsamoro through ISAL programs (Sammy, 2026), whereas in Cambodia, madrasahs function primarily as mechanisms for preserving religious identity and strengthening solidarity among minority Muslim communities (Kosim et al., 2025; Rahmi et al., 2025). These variations indicate that global influences are always subject to processes of selection and adaptation in accordance with the political, social, and cultural needs of individual countries.

The literature synthesis generated a conceptual model that positions the state, madrasahs, transnational Islamic networks, Muslim identity, and educational globalization as interconnected elements in explaining the dynamics of madrasah development in Southeast Asia. States exert influence through regulation, standardization, funding, and educational reform, whereas transnational Islamic networks contribute through the mobility of ulama, curriculum transfer, and the dissemination of educational ideas. Muslim identity serves as a social foundation that shapes the direction of madrasah development, while educational globalization introduces new demands such as digitalization, curriculum internationalization, and the strengthening of global competencies. Madrasahs occupy the intersection of these various forces and function as adaptive spaces that translate local, national, and global influences into educational practice. Consequently, the contemporary development of madrasahs in Southeast Asia can be understood as the product of dynamic interactions among state policies, the needs of Muslim communities, transnational Islamic educational networks, and the broader processes of educational globalization.

Conclusion

The development of madrasahs in Southeast Asia is shaped by the dynamic interaction among state policies, the needs of Muslim communities, and transnational Islamic educational networks that intersect within diverse socio-political contexts. The political dimension of madrasahs is reflected in regulatory frameworks, governance structures, identity politics, as well as agendas of educational reform and modernization. States play a significant role in integrating madrasahs into national education systems

through curriculum standardization, funding mechanisms, and institutional strengthening, while madrasahs continue to serve as important spaces for the transmission of Islamic values and the construction of Muslim identity. At the same time, transnationalism manifests through the mobility of ulama, curriculum transfer, the internationalization of language education, and the exchange of Islamic educational ideas across national boundaries, contributing to the development of madrasahs that are increasingly adaptive to global changes. Variations in political and social contexts have led to different state responses across Southeast Asia, ranging from integrative approaches in Indonesia, standardization policies in Malaysia, contextual adaptation in Thailand, social integration initiatives in the Philippines, and the reinforcement of minority Muslim identities in Cambodia. Overall, madrasahs can be understood as strategic arenas where state interests, Muslim community aspirations, and global currents of Islamic education continuously converge and interact.

Future development of madrasahs should focus on strengthening institutional governance that is responsive to evolving educational policies and global transformations, while simultaneously enhancing management quality, transparency, and institutional accountability. Madrasah curricula should be continuously updated to integrate Islamic knowledge with twenty-first-century competencies, including digital literacy and global skills, without compromising the religious foundations that constitute their core identity. Furthermore, strengthening teachers' professional capacities through continuous training, optimizing the use of digital technologies in teaching and learning, and expanding collaborative networks with national and international educational institutions are essential strategies for enhancing the competitiveness, relevance, and sustainability of madrasahs in the era of globalization.

Acknowledgment

The authors would like to express their sincere gratitude to all individuals and institutions who contributed to the completion of this study. Special appreciation is extended to the participants for their willingness to share their experiences and valuable insights throughout the research process. The authors also acknowledge the support and cooperation of the participating institution and all parties who facilitated data collection and assisted in the successful completion of this research. The first author is especially grateful to her husband for his unwavering support, encouragement, patience, and understanding in every stage of this study, which served as a constant source of strength and motivation throughout the research journey.

References

- Arsyad, J. (2024). History of Madrasah Education in Indonesia and Malaysia: A Perspective of Change and Continuity. *Logos (Lithuania)*, 121, 167–184. Scopus. <https://doi.org/10.24101/logos.2024.79>
- Boonsuk, Y., & Ka-J, W. (2025). 'So, It Feels Like Policy only Exists on Paper, Not in Practice:' Repositioning English Language Policy in Thailand's Conflict-Affected and Marginalized Deep South. *Current Issues in Language Planning*. Scopus. <https://doi.org/10.1080/14664208.2025.2600811>

- Daud, M. B., & Salleh, M. N. M. (2024). The Emergence of New Pondok Founded by Young Ulama and Its Implications for the Welfare of the Kelantanese Islamic Community and Family. *El-Usrah*, 7(2), 816–840. Scopus. <https://doi.org/10.22373/ujhk.v7i2.26255>
- Elizabeth, M. Z., Ma'arif, S., Abdullah, I., Djamil, A., & Mas'ud, A. (2025). Literacy-Based Knowledge Integration (AKMI) in Indonesian Madrasahs. *Discover Global Society*, 3(1). Scopus. <https://doi.org/10.1007/s44282-025-00271-9>
- Hadisi, L. (2025). Facing the Challenges of Globalization: Transforming Madrasah Education from Bilingual to International Classrooms. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 17–30. Scopus. <https://doi.org/10.31538/nzh.v8i1.125>
- Hudaa, S., Fahmi, M., Haryanti, N. D., & Wajdi, M. B. N. (2024). Achieving Excellence: The Role of Digital Transformation in Madrasah Management and Islamic Culture. *Cogent Arts and Humanities*, 11(1). Scopus. <https://doi.org/10.1080/23311983.2024.2304407>
- Kawakip, A. N., Murfi, A., & Taufik, T. (2026). Policy Analysis of Inclusive Education in Madrasahs in East Java, Indonesia: A Maqās.id Shari'ah Perspective. *Journal of Education in Muslim Societies*, 7(2), 27–46. Scopus. <https://doi.org/10.2979/jems.00052>
- Kosim, M., Kustati, M., Farid, H. M., Waeno, M., Sirait, W. R., & Fajri, S. (2025). Tolerance Education in Muslim Minority Educational Institutions in Cambodia, Thailand, and Indonesia. *Jurnal Pendidikan Agama Islam*, 22(1), 235–254. Scopus. <https://doi.org/10.14421/jpai.v22i1.11101>
- Lateh, A., Thongsuk, J., Machae, D., Masae, A., Lateh, A., Khongpheng, N., & Pooteh, R. (2024). Proposed Management Model and Policies Inspired by PMDG Administration for Private Islamic Schools in the Deep South of Thailand. *Pakistan Journal of Life and Social Sciences*, 22(2), 6873–6883. Scopus. <https://doi.org/10.57239/PJLSS-2024-22.2.00519>
- Latief, H., Robani, A., & Kamaruddin, M. F. (2021). Becoming the State-Funded Madrasah or Retaining Autonomy: The Case of Two Madrasahs in Kelantan. *Qudus International Journal of Islamic Studies*, 9(1), 1–36. Scopus. <https://doi.org/10.21043/QIJIS.V9I1.7620>
- Mohiuddin, A., & Borham, A. H. B. (2024). Islamic Education in a Globalised World: Insights from Malaysia. *Islamic Quarterly*, 68(1), 1–22. Scopus.
- Muhamad, A. D. (2023). The Role of Syeikh Abbas Bakar Rafiee in The Reformation of The Islamic Education System in Madrasah Al-Mashoor Al-Islamiah Pulau Pinang, 1922–1957. *Kajian Malaysia*, 41(1), 189–212. Scopus. <https://doi.org/10.21315/km2023.41.1.10>
- Rahmi, L., Sandora, L., Alfi, M., & Hutagalung, M. W. (2025). Religious Literacy for Strengthening Identity and Solidarity of The Cham Muslim Community in Cambodia. *Record and Library Journal*, 11(1), 99–112. Scopus. <https://doi.org/10.20473/rj.v11-i1.2025.99-112>
- Raswan, R., Husni, A., Mudhofir, I., Qodri, M., Husein, S. Y., Muradi, A., & Ashfia, A. (2025). Developing A Competency-Based Arabic Curriculum to Foster Merdeka Belajar in Indonesian Madrasahs. *Jurnal Ilmiah Peuradeun*, 13(3), 1881–1908. Scopus. <https://doi.org/10.26811/peuradeun.v13i3.1930>

- Rekan, A. A., Howell, H. R., Salleh, M. N. M., Rosin, N., Tabrani, Z. A., Ma`arif, M. A., & Adnan, M. A. M. (2025). Arabic Language Curriculum as a Foundation for Strengthening Religious Education in Public Higher Education. *Jurnal Pendidikan Agama Islam*, 22(1), 97–121. Scopus. <https://doi.org/10.14421/jpai.v22i1.11340>
- Romlah, R., Warisno, A., Muslim, A. B., & Harun, A. (2025). Navigating Tradition and Modernity in The Strategic Management and Transformation of Madrasah Aliyah in Multicultural Indonesia. *International Journal of Management in Education*, 19(3), 284–310. Scopus. <https://doi.org/10.1504/IJMIE.2025.145945>
- Sammy, R. (2026). Integrating Islamic Studies and Arabic Language (ISAL) in Secular Public Schools: Educational Reforms in Bangsamoro Autonomous Region. *Journal of Education in Muslim Societies*, 7(2), 47–83. Scopus. <https://doi.org/10.2979/jems.00053>
- Saridjo, M. (2011). *Pendidikan Islam dari Masa Ke Masa Tinjauan Kebijakan Publik Terhadap Pendidikan Islam di Indonesia*. Penamadani dan Yayasan Ngali Aksara.
- Steenbrink, K. A. (1986). *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Moderen*. LP3ES.