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Reinvigorating Islamic Education: The Contemporary Relevance of Nurcholish Madjid's Modernist Vision

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Article Info

ABSTRACT

Purpose of the study: This study aims to (1) analyze Nurcholish Madjid's thoughts on the modernization of Islamic education and (2) examine their relevance in developing contemporary Islamic schools. Madjid's vision seeks to harmonize Islamic values with modern educational paradigms to foster institutions that are both contextually adaptive and theologically grounded.

Methodology: A qualitative approach was employed, utilizing a literature review method. Data sources include primary texts by Nurcholish Madjid, academic literature on Islamic education, and prior research on educational modernization. The analysis was conducted thematically to extract key concepts and evaluate their relevance.

Main Findings: The study reveals that Madjid's ideas remain highly applicable to current Islamic education. His advocacy for an integrative curriculum, rational and critical pedagogy, and professional institutional governance offers a transformative model. These elements support the development of students who are both intellectually competent and spiritually rooted. The findings underscore the potential of Madjid's modernist framework to serve as a strategic guide for reforming Islamic schools. His emphasis on openness, accountability, and educational innovation aligns with global educational standards while preserving Islamic identity.

Novelty/Originality of this Study: This study contributes a fresh perspective by contextualizing Madjid's educational philosophy within the challenges of 21st-century Islamic schooling. It proposes his framework as a foundational model for building globally competitive yet faith-driven educational institutions. The implications suggest a pathway for Islamic schools to achieve sustainable reform, ensuring their relevance in modern pluralistic societies.

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1. INTRODUCTION

Islamic education has played an important role in shaping the identity and civilization of Muslims throughout history. As the main pillar in social transformation, Islamic education is not only a tool to strengthen religious understanding, but also a means to build a society with character and integrity. However, in facing the challenges of globalization and modernity, Islamic education is often considered less adaptive to the changing times. This situation raises the urgent need to reform Islamic education to keep it relevant to contemporary needs. One of the thinkers who offers strategic solutions for the modernization of Islamic education is Nurcholish Madjid, an Indonesian Muslim intellectual who is widely known for his progressive ideas [1].

In the early 20th century, the Islamic world experienced a wave of reform and modernization marked by the emergence of movements such as al-Ashraniyah (modernism) and al-Ishlahiyah (reformism). These movements, spearheaded by figures such as Jamaluddin Al-Afghani and Muhammad Abduh, aimed to renew religious thought in order to be able to answer the challenges of the times [2]. These reforms emerged as a response to the dominance of Western civilization that had a major impact on various aspects of Muslim life. In Indonesia, Islamic modernism was introduced through organizations such as Muhammadiyah and PERSIS, which sought to reform Islamic education by adopting a more rational and scientific approach [3]. Nurcholish Madjid (1939-2005) was an Indonesian Muslim scholar known as a thinker of Islamic renewal and pluralism, as well as an important figure in the modernization of Islamic education in Indonesia. Born in Jombang, East Java, on March 17, 1939, he studied at IAIN Jakarta (now UIN Jakarta) before earning his doctorate from the University of Chicago under Fazlur Rahman [4]. His thought emphasizes that Islam should be able to adapt to modernity without losing its basic values, which is reflected in his famous slogan: "Islam, Yes; Islamic Party, No." In the socio-political field, he promoted the ideas of secularization and inclusivism, asserting that Islam is not just a political identity, but moral and ethical values that must be applied in various aspects of life. His views on education are also very progressive, emphasizing the importance of freedom of thought, rationality, and openness to science as the foundation for an advanced and democratic Islamic civilization. Nurcholish Madjid passed away in Jakarta on August 29, 2005 [5].

He asserted that modernization is not westernization, but a process of rationalization in harmony with sunnatullah or natural law. According to him, Islamic education must connect the Islamic scientific tradition with modern science. He criticized the stagnation of Muslim thought due to taklid, mazhab fanaticism, and weak intellectual traditions. For him, Islamic education must produce individuals who are critical, rational, and open to change. That way, Islamic education not only strengthens religious understanding, but also builds an advanced and inclusive society [6]. One important aspect of Nurcholish Madjid's thought is his criticism of the traditional Islamic education system. He highlighted the weaknesses of traditional educational institutions such as pesantren, which are often trapped in a dogmatic mindset and close themselves off from modern science. According to him, the Islamic education system must be able to balance the spiritual and intellectual dimensions. This can be achieved by integrating general science into the Islamic education curriculum, so that students not only have a deep understanding of religion, but also relevant skills to face the challenges of the modern world [7].

Madjid also emphasized the importance of reform in teaching methods. He proposes a more interactive and participatory teaching approach, where students are not only passive recipients, but also active participants in the learning process. This approach, according to him, will help students to develop critical and innovative thinking skills, which are much needed in the modern era [8]. In addition, Madjid underlines the importance of formulating a clear vision and mission of education. He argues that Islamic education should be geared towards forming individuals who not only have moral integrity, but are also able to contribute to the development of society. With a clear vision, Islamic education can be an effective tool for building an advanced and inclusive civilization [9].

In Indonesia, the relevance of Nurcholish Madjid's thought is increasingly felt in the context of contemporary Islamic schools. Many Islamic educational institutions face great challenges in maintaining their relevance amid the dynamics of globalization. Unadaptive curricula, outdated teaching methods, and unclear educational visions are some of the main obstacles faced by Islamic schools. In this situation, Nurcholish Madjid's ideas provide very relevant inspiration [10]. One of Madjid's important contributions in this context is his proposal to integrate general knowledge with religious knowledge in the Islamic education curriculum. According to him, this integration will not only increase the relevance of Islamic education, but also help students to understand the relationship between science and religious values. Thus, Islamic education can produce individuals who not only have deep religious knowledge, but also the necessary skills to contribute to modern society [11].

Madjid also highlighted the importance of the role of teachers in modernizing Islamic education. He argues that teachers should be agents of change who not only teach knowledge, but also inspire students to think critically and innovatively. Ideal teachers, according to him, are those who have freedom of thought, an open attitude to new ideas, and the ability to evaluate the learning process on an ongoing basis. With such a teacher's role, Islamic education can become more dynamic and responsive to the needs of the times. Madjid also pays special attention to the importance of curriculum reform as the key to modernizing Islamic education. He proposed that the curriculum of Islamic education should be designed flexibly and adaptively to the changing times. This curriculum should be able to balance general knowledge, religious knowledge, and moral values, so that it can be an effective tool for building a generation that is critical, rational, and has integrity [12].

The challenges in realizing Nurcholish Madjid's thoughts are not small. One of the biggest obstacles is resistance from conservatives who tend to maintain the status quo. In addition, limited human resources and infrastructure are also obstacles in reforming Islamic education. However, these challenges should not be a reason to stop innovating. Instead, these challenges should be a motivation for Islamic education institutions to

continue to improve and adapt. Nurcholish Madjid's thinking provides insights that are highly relevant to the development of contemporary Islamic schools. Through his ideas, he emphasized the importance of freedom of thought, integration of modern science, and curriculum reform in building a progressive Islamic education system. By implementing Nurcholish Madjid's ideas, Islamic schools can become institutions that not only maintain Islamic values but are also relevant to the needs of the times. Modern Islamic education is no longer an option, but an urgent need to ensure that Muslims can contribute significantly to the development of global civilization [13].

As a researcher, I see a continuing need to delve deeper into the research gap, particularly regarding the extent to which Nurcholish Madjid's ideas have been practically implemented in Islamic education in Indonesia today. Thus far, most studies have focused on his ideas from a theoretical perspective, while research on their application in educational institutions remains limited. This highlights the importance of research that not only discusses Madjid's thoughts intellectually but also examines how these ideas can be translated into policies, curricula, and teaching methods that respond to contemporary challenges without abandoning Islamic values. A clear understanding of how to address such issues is also needed in order to design Islamic education that is inclusive, flexible, and aligned with the times.

Based on the above background, the main objective of this study is to critically examine Nurcholish Madjid's thoughts on Islamic education reform and to assess the extent to which his ideas are relevant and applicable in the current context of Islamic education in Indonesia. The research questions are as follows: (1) What are Nurcholish Madjid's views on the modernization of Islamic education? (2) What challenges hinder the implementation of his ideas in Islamic educational institutions? and (3) What strategies can be employed to align Islamic education with Madjid's vision of shaping an inclusive Muslim society capable of competing globally? By addressing these questions, the study aims to contribute to the development of more contextual and relevant theories and practices in Islamic education.

2. RESEARCH METHOD

This research uses a qualitative approach with a Critical Discourse Analysis (CDA) perspective. This approach was chosen because it allows the researcher to examine in depth Nurcholish Madjid's thoughts on modernizing Islamic education, especially its relevance in the context of contemporary Islamic schools. CDA enables an exploration of how these ideas are produced, represented, and applied in the discourse of Islamic education [14]. Data collection in this study was conducted through document analysis. The sources of data include Nurcholish Madjid's major works, relevant secondary literature, as well as academic articles and journals that discuss the idea of modernizing Islamic education. The instrument used in this study is a document analysis guide developed by the researcher, based on the CDA framework developed by Norman Fairclough. Therefore, the instrument is an adaptation of Fairclough's approach, and not a direct adoption from previous studies. Since the study does not employ quantitative instruments like surveys or questionnaires, the Cronbach Alpha value is not applicable in this context [15].

In the data analysis process, this research adopts the CDA framework that consists of three main dimensions: text, discursive practices, and social practices. Text analysis is used to explore the structure and meaning of the narratives in Madjid's works. Discursive practices are analyzed to understand how these discourses are produced, disseminated, and accepted by society. Meanwhile, social practices are explored to analyze the impact and relevance of Madjid's ideas on the dynamics of Islamic education in Indonesia [16]. With this approach, the research aims to provide an in-depth and contextual contribution to the discourse on modernizing Islamic education in Indonesia.

Table 1. Nurcholish Madjid's Works Relevant to the Research

No.	Title of Work	Year of Publication	Main Theme
1	Islam, Modernity, and Indonesianness	1995	Modernizing Islamic education
2	The Skyline of Islamic Civilization	2000	Integration of science and religion
3	Islam, Doctrine, and Civilization	2001	Rationalization in Islamic education
4	Bilik-Bilik Pesantren	1997	Reforming the pesantren system
5	Trail of Thought: From Reformer to Nation Teacher	2001	Ideas for reforming Islamic education

3. RESULTS AND DICUSSION
3.1. The Concept of Modernization of Islamic Education in the Thought of Nurcholish Madjid

Nurcholish Madjid is one of the Indonesian Muslim thinkers who contributed greatly to the modernization of Islamic education, with ideas that encourage reform to be more contextual and adaptive to the

times. He emphasized that Islamic education should not only be oriented towards textual and dogmatic understanding, but also dynamic in responding to the challenges of globalization and scientic progress. According to him, the Islamic education system must open space for critical thinking, integration of religion and science, and character building that is in line with Islamic and human values. With this approach, Islamic education is expected to be able to produce individuals who are not only spiritually obedient, but also competent in facing the complexities of the modern world [17].

Before discussing modernization in Islamic education, it is necessary to understand that traditional Islamic education systems generally tend to be static and maintain conservative patterns. This educational model focuses more on memorization methods and the study of classical books without always linking them to the social dynamics and cultural changes that occur in society [18]. As a result, there is often a discrepancy between the teachings taught in Islamic educational institutions and the demands of modern life, including in scientific, economic and technological aspects. This imbalance makes traditional Islamic education less responsive to the needs of the times, giving rise to the urgency to reform the education system to make it more relevant and able to produce individuals who have a strong religious understanding as well as the skills to face the realities of an ever-evolving world [19].

According to Nurcholish Madjid, modernization in Islamic education is not an attempt to erase traditional values, but rather to harmonize Islamic intellectual heritage with more progressive learning methods. He emphasizes that Islamic education should ideally integrate rational thought with revelation, so as to produce individuals who not only have spiritual piety, but also the ability to think analytically and critically. With this approach, Islamic education is expected to form a generation of Muslims who not only understand religious teachings deeply, but also have skills in science and technology. This is so that they can play an active role in the development of a more inclusive, innovative and competitive society at the global level [20].

One of the key elements in the modernization of Islamic education emphasized by Nurcholish Madjid is the development of a more relevant and comprehensive curriculum. He argues that Islamic education should not only focus on religious subjects, but should also include general knowledge that can be applied in daily life. With this approach, students are expected to have a holistic understanding, where Islamic values can be aligned with the development of science and technology. This inclusive curriculum will enable learners to not only understand religious doctrines deeply, but also be able to adapt to the social, economic and cultural changes that occur in the modern world [20].

Apart from the curriculum, Madjid also highlighted the importance of innovation in learning methods to make it more interactive and stimulate critical thinking. He emphasized that Islamic education should encourage students' active involvement through discussions, debates, and problem solving, rather than relying on one-way lecture methods [21]. This approach aims to avoid passive learning patterns and encourage students to participate more in the educational process. By applying more dynamic learning methods, learners can hone their analysis and synthesis skills, which are essential in facing global challenges. Through a combination of relevant curriculum and innovative learning methods, Islamic education is expected to produce a generation that has a strong religious understanding as well as critical thinking skills that can be applied in various aspects of life [22].

In facing the digital era, Nurcholish Madjid emphasized the importance of utilizing technology as a means to improve the accessibility and effectiveness of Islamic education. He sees that digital technologies, such as online learning platforms, educational applications, and social media, can be used to expand the reach of Islamic education, so that it is not limited to conventional classrooms [23]. With technology, religious and general knowledge can be disseminated to various levels of society, including those who live in remote areas or have limited access to formal educational institutions. In addition, the integration of technology in learning also allows for more interactive methods, such as virtual discussions, simulations, and multimedia, which can increase students' understanding and fascination with the material being taught [24].

In addition to innovation in educational methods and access, Madjid also emphasizes the importance of Islamic education based on the principles of diversity and tolerance. In the context of Indonesia, which has a society with diverse religious and cultural backgrounds, Islamic education must play a role in shaping the character of students to appreciate differences and be able to coexist harmoniously. He argues that a multicultural approach in education will help students understand that Islam teaches the values of openness, mutual respect, and constructive dialogue. By instilling an inclusive attitude from an early age, Islamic education can contribute to creating a more peaceful and civilized society, where differences are not a source of conflict, but rather a wealth that must be preserved and respected [25].

For Nurcholish Madjid, the modernization of Islamic education is not only aimed at forming knowledgeable individuals, but also instilling high social awareness. Education should be a means to create a generation that not only has intellectual intelligence, but also has empathy and concern for various problems in society. Therefore, Islamic education needs to teach social values such as justice, solidarity and responsibility, so that graduates are not only oriented towards personal success, but also have a spirit of service to society. With this approach, it is hoped that they can play an active role in overcoming various social challenges, such as poverty, economic inequality and injustice, and participate in building a more just and prosperous society [26].

3.2. Challenges and Opportunities in Implementing Modernization of Islamic Education

The application of Nurcholish Madjid's ideas in modernizing Islamic education in schools today faces a variety of complex challenges. Madjid's thinking emphasizes the importance of harmonious renewal between Islamic values and the development of science and technology. Although this modernization aims to improve the quality of Islamic education to be more adaptive to the times, its realization is often hit by the dilemma between tradition and innovation. Some people still hold firmly to the conventional approach in Islamic education, so there are different views on the extent to which reforms can be accepted without reducing the essence of Islamic teachings [24].

One of the main obstacles to the implementation of modernization in Islamic education is resistance from conservative groups who see change as a threat to long-held traditions. These objections often arise from concerns that the integration of modern science may obscure religious values. In fact, the main purpose of modernization is precisely to enrich the Islamic education system with a more contextual and relevant approach. Therefore, an open and educative dialogue is needed so that various parties can understand that modernization does not mean abandoning Islamic values, but rather an effort to strengthen them so that they remain relevant in the midst of changing times [27].

Limited human resources in the world of Islamic education is one of the main obstacles in the modernization efforts promoted by Nurcholish Madjid's thought. Many educators in Islamic schools still apply conventional teaching methods that are oriented towards memorization and one-way lectures, without making room for more interactive and problem-solving-based approaches [28]. In addition, the lack of training and professional development for teachers further exacerbates the situation, as they do not have adequate access to new insights in learning methodologies. To address these challenges, policies are needed that focus on improving the quality of educators through continuous training programs, both in pedagogical aspects and the integration of technology in learning. Thus, the modernization of Islamic education can run more effectively and in accordance with the demands of the times [29].

On the other hand, curriculum adjustment is also a crucial aspect in realizing Islamic education that is more adaptive to the era of globalization. A curriculum that is still oriented towards memorization without emphasizing aspects of critical and creative thinking can hinder students' intellectual development in an increasingly dynamic era [30]. Therefore, it is necessary to reform the curriculum that not only maintains Islamic values, but also provides space for students to develop 21st century skills, such as digital literacy, analytical thinking, and collaboration in solving problems. Although this overhaul process requires time and support from various stakeholders, this step is a must so that Islamic education is not left behind in the face of rapid global change [31].

The modernization of Islamic education presents a great opportunity with widespread access to digital technology. Advances in information technology allow Islamic schools to adopt more dynamic and innovative learning methods. The use of digital platforms, such as e-learning, educational apps and online classes, can increase student participation and provide a more interactive learning experience [32]. With this approach, the educational process is no longer limited to physical classrooms but can reach more learners through various learning media. In line with Nurcholish Madjid's thoughts, the integration of technology in Islamic education is an important step to bridge tradition and modernity, so that students not only understand religious values but are also able to better adapt to the times [33].

In addition, the modernization of Islamic education opens up opportunities to strengthen cooperation with global educational institutions. Through partnerships with educational institutions in various countries, Islamic schools can access best practices, more varied teaching materials, and the latest research that supports curriculum development that is more relevant to the challenges of the modern world [34]. This collaboration also allows students to understand diverse perspectives in education, enrich their knowledge of universal values, and foster an open attitude towards different cultures and thoughts. With a strong international network, Islamic education can continue to evolve to become more inclusive and progressive without losing its identity, while producing graduates who are ready to compete at the global level [35].

Strengthening a more inclusive and innovative education system is a strategic opportunity that needs to be maximized in the development of modern Islamic education. Curriculum design and learning methods can be adjusted to embrace the diverse backgrounds of learners, including those with special needs. By applying the principle of inclusiveness, an open and equitable learning environment can be created, thus providing equal opportunities for each individual to develop optimally. This approach is in line with Madjid's thoughts that emphasize the importance of education that is not only quality but also able to reflect the values of openness and diversity [36].

3.3. Relevance of Nurcholish Madjid's Thought for Contemporary Islamic School Development

Nurcholish Madjid's thought plays an important role in shaping a more progressive and adaptive paradigm of Islamic education to global dynamics. In the midst of rapid social and technological changes, Madjid's ideas emphasize the importance of modernizing Islamic education without abandoning fundamental

Islamic values. Contemporary Islamic schools that apply this concept not only focus on spirituality-based character building, but also equip students with broad insights to be able to compete at the national and global levels. Thus, Islamic education can be a place for the younger generation to develop their potential holistically, including intellectual, moral, and practical skills that are relevant to the needs of the times [37].

One of the concrete steps in realizing Madjid's thought is to design a curriculum that integrates religious and general sciences harmoniously. This concept allows Islamic education to be oriented not only towards theological understanding, but also towards the mastery of modern science and technology. By applying this approach, Islamic schools can produce graduates who not only understand religious teachings deeply, but also have sharp analytical power and skills that can be applied in various professional fields. In addition, this curriculum integration will encourage students to think critically, innovatively, and contribute to society, so that they can become agents of change who bring progress to the nation and the Islamic world as a whole [38].

In addition to the curriculum, the implementation of learning strategies that encourage critical thinking has an important role in shaping the quality of education. Nurcholish Madjid emphasized that education should not only focus on the aspect of memorization, but should also develop the ability of analysis, reflection, and problem solving [39]. To achieve this goal, Islamic schools can implement learning methods such as interactive discussions, academic debates, and exploration-based research projects. Through this approach, students not only absorb information, but also practice filtering, understanding and examining an issue from a wider range of perspectives. They will get used to thinking critically and be able to face intellectual challenges in real life [40].

Reorganizing the curriculum and learning methods, the quality of educators becomes a crucial factor in education reform. Madjid asserts that teachers have a strategic role as agents of change that determine the success of the education system [41]. Therefore, Islamic schools need to allocate resources for training and professional development of teaching staff, so that they can apply more innovative and up-to-date teaching methods. With improved teacher capacity, the learning environment will become more dynamic and inspiring, allowing students to grow in an academic atmosphere that encourages curiosity, creativity and critical thinking [42].

In facing the challenges of modernization, Islamic schools must be able to balance between educational innovation and the preservation of Islamic values. Nurcholish Madjid emphasized that the strengthening of Islamic values in the education system not only serves as an identity, but also as a moral foundation that shapes the character of students. Therefore, the integration of Islamic teachings must be reflected in every aspect of education, from curriculum based on Islamic ethical values to learning methods that encourage contextual understanding of religion. With this approach, Islamic schools not only produce graduates who excel in science and technology, but also individuals who have high morality, social responsibility, and strong spiritual awareness [43].

Furthermore, the application of Madjid's thoughts can contribute to improving the competitiveness of Islamic schools both at the national and global levels. By adopting a curriculum that is in line with the times and applying innovation-based learning methods, Islamic schools can equip students with relevant skills to face competition in the professional world. In addition, developing programs that are aligned with industry needs and global trends can increase the attractiveness of Islamic education institutions in the eyes of the community. Thus, Islamic schools not only play a role in forming individuals who have a solid understanding of religion, but are also able to produce generations who are ready to compete in various scientific and professional fields [5].

Islamic schools can optimize Nurcholish Madjid's thoughts by establishing strategic partnerships with global educational institutions. Through these partnerships, schools can access a wide range of academic resources, keep up with the latest educational trends, and adopt best practices that have been implemented in various countries [44]. Student and educator exchange programs, international seminars, and access to technology-based teaching materials can be part of this effort. With cross-cultural interaction, students not only gain greater academic insight, but also develop critical thinking skills and adaptability in a global context. This collaboration allows Islamic schools to remain rooted in Islamic values, while contributing to producing a competitive and broad-minded generation [45].

In addition, the implementation of a more inclusive education system is in line with Madjid's thoughts on the importance of openness in education. Islamic schools can create a learning environment that not only accommodates students from various social backgrounds, but also pays attention to the needs of those with physical or cognitive limitations. By providing disability-friendly facilities, adaptive teaching methods, and special assistance for students with special needs, schools can ensure that every learner has equal access to quality education. This inclusive approach not only reflects Islamic values of justice and compassion, but also strengthens the role of Islamic schools as institutions that uphold the principles of togetherness and diversity in education [46].

Nurcholish Madjid made updates in the modernization of Islamic education by emphasizing the importance of integration between religious and general sciences and the application of Islamic values in a more inclusive and rational context. He encouraged Muslims not to be trapped in a rigid scripturalist mindset, but to be more open to the development of science and technology. One of the main ideas in the modernization of Islamic

education that he promotes is the concept of Islamic renaissance, which is the renewal of Islamic thought through a critical, scientific and contextual approach without leaving the essence of Islamic teachings. This is reflected in his encouragement for Islamic educational institutions to adopt modern learning methods, such as scientific research, multidisciplinary approaches, and the application of technology in the teaching and learning process. Thus, Islamic education is not only a vehicle for the inheritance of Islamic values, but also able to produce a generation that is forward-thinking, innovative, and relevant to the challenges of the times [47].

A concrete example of the implementation of Nurcholish Madjid's thoughts in contemporary Islamic schools can be seen in Integrated Islamic Schools (SIT) in Indonesia, such as those that adopt a curriculum based on the integration of religion and science. These schools not only teach the Qur'an and Hadith as the main sources of Islamic teachings, but also encourage students to think critically and scientifically in understanding various disciplines [48]. In addition, the moderate and inclusive approach to education in SITs is also in line with Nurcholish's thinking, for example with interfaith tolerance programs, humanitarian-based social activities, and the use of learning methods that adapt to technological developments. Thus, Islamic schools can continue to develop into institutions that are relevant to the needs of the times without losing their Islamic identity [49].

The relevance of Nurcholish Madjid's thoughts in the development of contemporary Islamic schools shows that Islamic education must continue to adapt to the times without losing its Islamic roots. His ideas on the integration of religion and science, inclusive education, and a rational and contextual approach provide direction for Islamic schools to become more advanced and open. The implementation of his ideas can be seen in various integrated Islamic schools that prioritize modern learning as well as the values of tolerance and intellectual progress. By continuing to adapt the spirit of renewal initiated by Nurcholish, Islamic schools in Indonesia can become educational institutions that not only produce spiritually pious generations, but also excel in intellect and are ready to face global challenges [50].

4. CONCLUSION

The concept of modernization of Islamic education initiated by Nurcholish Madjid focuses on harmonizing Islamic values with the development of science and technology. Madjid emphasized the importance of a holistic curriculum, integrating religion and science, and developing critical and analytical thinking skills among students. He believes that Islamic education should be oriented towards the formation of individuals who are not only spiritually devout, but also competent in facing global challenges, whether in the fields of science, technology or social affairs. Therefore, Islamic education needs to prioritize the values of inclusiveness, diversity, and understanding of differences to create a more peaceful and just society. However, the implementation of Madjid's ideas in Islamic education faces various challenges, such as rejection from conservative groups who still uphold the static tradition of Islamic education, as well as limited human resources among teaching staff. These limitations often hinder the use of more interactive and problem-solving-based learning methods. However, great opportunities also arise with advances in digital technology that can improve access and effectiveness of Islamic education, as well as opportunities for international cooperation that can enrich students' learning experiences. Thus, although the challenges in its implementation are quite complex, the modernization of Islamic education based on Nurcholish Madjid's thoughts still offers great potential to produce a generation that is not only knowledgeable, but also has high social awareness and is ready to compete in the global world.

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