



An Adaptive Management Model of Islamic Education toward Social and Cultural Transformation

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A B S T R A C T

This study aims to formulate an adaptive management model for Islamic education that responds effectively to the dynamics of contemporary socio-cultural change. Using a qualitative approach grounded in a comprehensive literature review, the analysis explores the principles of Islamic educational management, organizational adaptation theory, and relevant institutional management practices. The findings present a cyclical adaptive model that emphasizes four interrelated stages: scanning the environment, aligning values, implementing changes, and conducting evaluation. The first stage involves mapping institutional conditions, community characteristics, and educational needs. The second focuses on adjusting management policies to remain consistent with Islamic principles and local contexts. The third concerns the practical and measurable implementation of adaptive strategies, while the final stage involves continuous assessment to ensure ongoing improvement. The proposed model highlights the importance of stakeholder participation, contextualized curricula, educator capacity development, and collaborative evaluation mechanisms. The study suggests that effective adaptive management in Islamic education requires the integration of flexibility with moral and spiritual values to maintain relevance in a rapidly changing society. The implication is that educational leaders must adopt responsive and sustainable management approaches to preserve the quality and integrity of learning. This research contributes a conceptual framework that can guide Islamic educational institutions in navigating transformation while upholding their ethical and spiritual foundations. Future research is encouraged to empirically examine the model's applicability and effectiveness in diverse institutional contexts.

Abstrak

Penelitian ini bertujuan untuk merumuskan model manajemen adaptif bagi pendidikan Islam yang mampu merespons secara efektif dinamika perubahan sosial-budaya kontemporer. Menggunakan pendekatan kualitatif yang didasarkan pada tinjauan pustaka yang komprehensif, analisis difokuskan pada prinsip-prinsip manajemen pendidikan Islam, teori adaptasi organisasi, dan praktik manajemen kelembagaan yang relevan. Temuan penelitian ini menghasilkan model adaptif yang bersifat siklikal, yang menekankan empat tahapan yang saling berhubungan, yaitu pemindaian lingkungan, penyesuaian nilai, pelaksanaan perubahan, dan evaluasi berkelanjutan. Tahap pertama mencakup pemetaan kondisi kelembagaan, karakteristik masyarakat, dan kebutuhan pendidikan. Tahap kedua berfokus pada penyesuaian kebijakan manajerial agar tetap selaras dengan prinsip-prinsip Islam dan konteks lokal. Tahap ketiga berkaitan dengan penerapan strategi adaptif secara praktis dan terukur, sedangkan tahap terakhir menekankan pentingnya penilaian berkelanjutan untuk memastikan peningkatan mutu secara terus-menerus. Model yang diusulkan menyoroti pentingnya partisipasi pemangku kepentingan, pengembangan kurikulum kontekstual, peningkatan kapasitas pendidik, serta mekanisme evaluasi kolaboratif. Studi ini menunjukkan bahwa manajemen adaptif yang efektif dalam pendidikan Islam memerlukan integrasi antara fleksibilitas dengan nilai moral dan spiritual agar tetap relevan di tengah perubahan masyarakat yang cepat. Implikasinya adalah para pemimpin lembaga pendidikan Islam perlu mengadopsi pola manajemen yang responsif dan berkelanjutan guna menjaga

kualitas dan integritas pembelajaran. Penelitian ini memberikan kerangka konseptual yang dapat menjadi pedoman bagi lembaga pendidikan Islam dalam menghadapi transformasi tanpa mengabaikan dasar etika dan spiritualitasnya.

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1. Introduction

Islamic education requires adaptive management to preserve Islamic values while remaining relevant to contemporary developments (Aderibigbe et al., 2023; Ni'mah & Rahmawati, 2023). Such management encompasses planning, organizing, implementation, and supervision that are responsive to social and cultural changes. The management of Islamic education essentially functions as a dynamic system that facilitates collaboration among stakeholders and promotes strategic innovation (Assalihee et al., 2024; Nafisah et al., 2025; Purnomo et al., 2024). Planned adaptation enables Islamic educational institutions to maintain learning quality, cultivate students' character, and strengthen religious identity. This form of management not only preserves the scholarly tradition of Islam but also accommodates global and local demands in a balanced manner (Tan et al., 2024). Through an adaptive framework, Islamic educational institutions can anticipate challenges, seize opportunities, and ensure quality sustainability. Therefore, this concept serves as an essential reference in formulating managerial strategies within the era of socio-cultural transformation.

The integration of Islamic educational management with social and cultural dynamics is a prerequisite for achieving institutional effectiveness. Changes in public mindset, technological development, and cross cultural interactions demand management strategies that are flexible yet grounded in Islamic values (Aulia & Yuliyanti, 2024; Putri & Sadad, 2025; Soleha, 2023). Socio-cultural transformation should be viewed as an opportunity to enrich educational practice rather than as a threat to Islamic identity (Moslimany et al., 2024). Adaptive management includes curriculum adjustment, renewal of teaching methods, and strengthening of value based leadership (Happyana et al., 2025). These strategies also foster the creation of an inclusive institutional culture that is responsive to diversity. Consequently, Islamic educational institutions can maintain relevance while expanding their contribution amid social change. This approach affirms that the success of Islamic education is measured not only by academic achievements but also by its ability to engage constructively with socio-cultural environments.

Empirical realities indicate that many Islamic educational institutions have not fully implemented adaptive management in response to socio-cultural dynamics. Adaptation efforts within Islamic schools are often reactive, such as the adoption of digital learning or community engagement without a comprehensive strategic framework (Resi & Neng, 2024; Yuliati et al., 2024). Other studies emphasize the need for a contextual managerial paradigm to address shifts in societal character in the era of Society 5.0 (Santoso et al., 2023; M. Saputra & Murdani, 2023; Zahri et al., 2025). However, existing management practices tend to be fragmented, with innovations not integrated into long term plans. Many institutions still perceive socio-cultural transformation as an obstacle rather than a source of policy and strategic renewal (Afista et al., 2021; Pietsch & Mah, 2025; Sumiati et al., 2024). This condition results in inconsistent adaptation processes that have limited impact on improving educational quality. Such circumstances reveal a gap between the ideal concept of adaptive management and its practical implementation. Managerial unpreparedness of this kind risks diminishing the relevance of Islamic education in an ever changing society.

Transformation in Islamic educational management has thus far been more prominent in the aspect of digitalization than in the management of socio-cultural dimensions. Research conducted by Restalia & Khasanah (2025) found that change strategies in many institutions tend to emphasize technological innovations, such as the use of online platforms, the implementation of STEM based

curricula, and the enhancement of teachers' digital competencies. In addition, Ahmad & Khalid (2024) assert that digitalization has become the primary focus of institutional transformation, encompassing data driven planning and the formation of a digital culture grounded in Islamic values. However, the success of Islamic educational management is not solely determined by technological factors but also by its ability to adapt to local norms, values, and social practices (Aulia & Yuliyanti, 2024; Nisa & Purnomo, 2025). Limited attention to these aspects may lead to a lack of community acceptance, particularly in culturally diverse environments. Therefore, there is a need to broaden the managerial perspective, not only prioritizing technological innovation but also integrating adaptive strategies toward socio-cultural transformation.

Multicultural studies reveal that social and cultural diversity in Islamic education has not yet been systematically managed through a coherent managerial approach (R. Fauzi & Anwar, 2025; Rosyadi et al., 2023; Walid et al., 2024). The advancement of time and the intensification of cross cultural interactions demand managerial innovation that preserves identity while promoting openness (Darifah et al., 2025; Kholida et al., 2025). Cultural diversity within educational environments is often accommodated only normatively, without structured implementation strategies. Yet, the effective management of this diversity significantly influences social cohesion within schools and madrasahs. Insufficient attention to this dimension creates a potential disintegration between the vision of Islamic education and the social realities it faces. This condition reinforces the necessity for a management model capable of integrating Islamic values with sensitivity to socio-cultural dynamics.

A review of the literature indicates a substantial research gap. Most previous studies have focused separately on digital innovation or multicultural value strengthening (Farrell et al., 2024; Graham et al., 2023; Mubin & Aryanto, 2022; Rosyadi et al., 2023; Sanusi, 2024). No existing model has explicitly integrated the principles of Islamic educational management with adaptive strategies for socio-cultural transformation. The absence of a conceptual framework combining digital and socio-cultural dimensions has resulted in fragmented innovations. A comprehensively formulated adaptive model would enable Islamic educational institutions to navigate technological challenges while simultaneously adapting to societal dynamics. Therefore, this study is directed to fill this gap by developing a theoretically grounded model.

Studies on Islamic educational management have predominantly focused on administrative aspects, curriculum design, or conventional instructional strategies (Bahrowi, 2022; Sabrifha, 2022; Zaharoh, 2022). The limited number of studies integrating Islamic educational management perspectives with socio-cultural transformation dynamics indicates a significant gap in the literature. The rapidly evolving social and cultural realities of the 21st century necessitate a model of Islamic educational management that not only preserves Islamic values but also responds to change in an adaptive and innovative manner (Astuti et al., 2023; Shofiyah et al., 2023). This study presents a comprehensive perspective of Islamic educational management that accommodates socio-cultural transformation as part of a sustainable educational strategy.

Adaptation to socio-cultural dynamics should not be seen as a compromise of Islamic principles but rather as a strategy of contextualizing values, thereby reinforcing the relevance of Islamic education amid global change (Ahyani et al., 2021; Diana et al., 2024; Mansir, 2022; Saefudin et al., 2023). This aligns with the perspective of social constructivism, which posits that knowledge is constructed through social interaction and cultural influence (Raturi, 2023). Consequently, adaptive Islamic educational management can facilitate more meaningful learning processes. Thus, the contribution of this study lies not only in its theoretical significance but also in developing a managerial framework that can be implemented by Islamic educational institutions to address global challenges while preserving Islamic identity holistically.

The main objective of this research is to formulate an adaptive management model for Islamic education in response to socio-cultural transformation. The model is developed through a qualitative library based approach by examining relevant theories, empirical findings, and best practices. This

approach enables the formulation of a comprehensive concept that integrates normative foundations with managerial strategies. The findings are expected to contribute theoretically to the development of Islamic educational management as a field of study. Moreover, they can serve practical purposes for educational institutions seeking to enhance management quality. Through this model, adaptation to socio-cultural change can be carried out systematically and measurably.

The conceptual model proposed in this study is expected to serve as a strategic reference for academics, practitioners, and policymakers in Islamic education. The framework can assist in designing a management system that is flexible, value based, and responsive to societal dynamics. By integrating Islamic principles with socio-cultural analysis, the model supports the creation of education that is both relevant and value oriented. Furthermore, the findings open opportunities for further testing through field studies or managerial experiments. Its implementation has the potential to strengthen the competitiveness of Islamic educational institutions in a global context. Hence, this study contributes not only at the conceptual level but also to the enhancement of practical quality in Islamic education in Indonesia.

2. Methods

This study employs a qualitative approach with a library research design. The selection of this method is based on the research objective, which focuses on examining concepts, theories, and empirical findings from previous studies to formulate a management model for Islamic education that is adaptive to socio-cultural transformation. This approach is considered appropriate since the analysis is conducted through the review of published literature rather than through direct data collection in the field.

The research design used is descriptive qualitative, aiming to describe and analyze various theories and previous research findings systematically (Sugiyono, 2019). This design was chosen to allow the researcher to explore interrelationships among concepts in depth without conducting experiments or quantitative measurements.

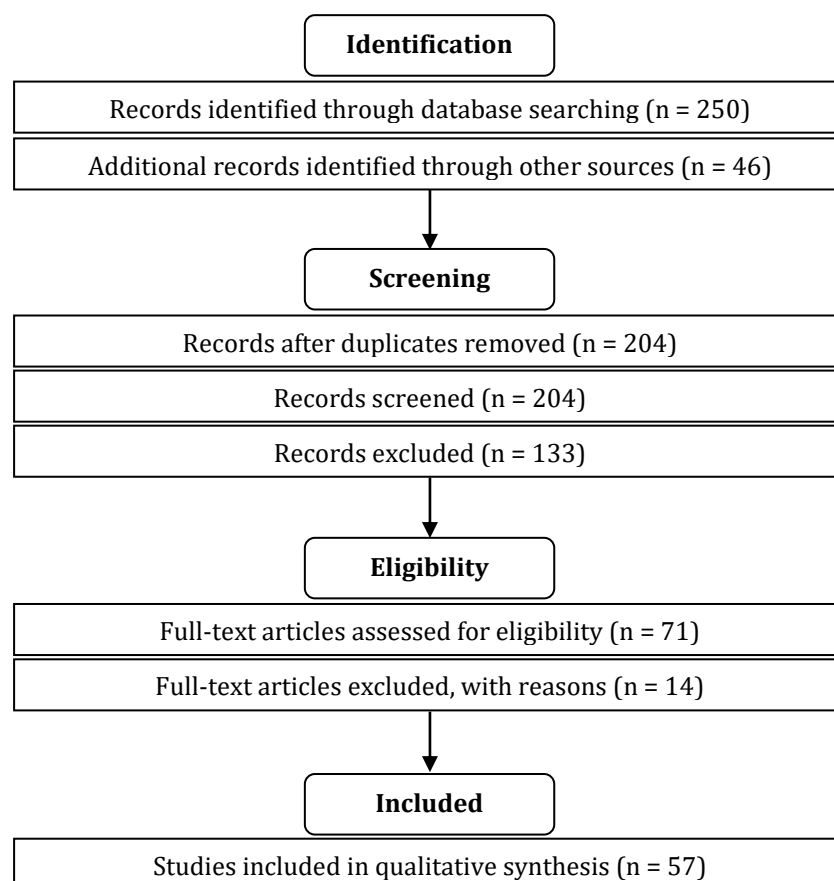


Figure 1. Flow Diagram of Literature Selection

The subjects of this study consist of scholarly literature sources selected through a purposive sampling technique based on their relevance to the research focus (Arikunto, 2010). A total of 71 full-text sources were examined, comprising 64 nationally and internationally indexed journal articles, 4 academic books, and 3 educational policy documents. After applying inclusion criteria, which required publications from the last five years, a strong theoretical foundation, valid methodology, and direct relevance to the research theme, 57 sources were included in the final analysis.

Data collection was conducted through documentation by compiling academic materials such as journal articles, conference proceedings, dissertations, and reference books. Each source was systematically recorded, categorized by theme, and documented in the reference list for citation and analysis purposes. The literature selection process followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines, as illustrated in Figure 1, which presents the stages of identification, screening, eligibility assessment, and inclusion.

Data were analyzed using content analysis to extract key concepts and thematic analysis to identify patterns, themes, and major categories emerging from research findings related to adaptive Islamic educational management. The analytical process was carried out in three stages, namely data reduction, thematic presentation, and interpretative conclusion drawing.

3. Results and Discussion

Results

The objective of this study is to theoretically examine how Islamic educational management can be formulated into a model that is adaptive to social and cultural dynamics. The literature review indicates that adaptive management is a key factor in aligning educational practices with the continuous changes in social and cultural contexts. A synthesis of national and international studies identifies three interrelated managerial themes, namely contextual and flexible leadership, the integration of local wisdom with global educational practices, and a participatory policy framework that collectively ensures the relevance, inclusivity, and sustainability of Islamic educational institutions. Table 1 summarizes the main findings categorized according to the thematic areas that serve as the foundation for formulating an adaptive model of Islamic educational management.

Table 1. Thematic Findings of the Literature Review

Main Theme	Author(s) & Publication Year	Key Findings	Implications for the Islamic Educational Management Model
Contextual and Flexible Leadership	Damanhuri (2022); Fauzi (2020); Safutri & Siregar (2022); Siswanto (2022)	Spiritual and transformative leadership enables school principals to navigate social and cultural changes with sensitivity to Islamic values.	Leaders should interpret social and cultural dynamics while ensuring that institutional policies remain aligned with Islamic values and local character.
Integration of Local Wisdom and Global Educational Practices	Dirgantari & Cahyani (2023); Guo (2023); Sulfayanti (2022); Tretyakova et al. (2021); Wanhar &	The combination of ethnopedagogy and global pedagogical approaches such as PBL and digital learning enhances the relevance of	Curriculum innovation and teaching strategies should integrate local values with global adaptive approaches responsive to social

	Hasibuan (2022)	learning and student character formation.	change.
Participatory Policy Framework	Kosasih et al. (2023); Mustahiqurrahman et al. (2023); Rouzi et al. (2021); Suparjo & Hidayah (2023)	The active involvement of communities, religious leaders, and policymakers strengthens the legitimacy and effectiveness of Islamic education programs.	Emphasis should be placed on reflective and participatory processes in assessing and updating strategies through community and stakeholder feedback loops.

These themes directly operationalize the objectives of this study. Contextual and flexible leadership enables Islamic education leaders to respond to rapid social change without abandoning the core values of Islamic education, thereby maintaining both continuity and adaptability. The integration of local wisdom with global educational practices produces an educational model rooted in community culture yet visionary and relevant to contemporary needs. This ensures that learners remain connected to their social environment while also being capable of engaging in broader global contexts. In addition, a participatory policy framework involving teachers, students, parents, and the surrounding community strengthens institutional legitimacy and resilience through collective ownership and accountability.

The synthesis of these findings confirms that adaptive Islamic educational management, as illustrated in the studies of Astuti et al. (2023), Darifah et al. (2025), Mansir (2022), and Shofiyah et al. (2023), is not merely a matter of structural or administrative reform but rather a process of cultural negotiation and contextual responsiveness. This reinforces the study's purpose of formulating a management model that is responsive, participatory, and grounded in socio-cultural realities, ensuring continued relevance and sustainability amid ongoing social transformation.

3.1. Social and Cultural Dynamics in Islamic Education

Socio-cultural dynamics in the context of Islamic education are inevitable phenomena, as education constantly interacts with a society that is continuously evolving. From the perspective of the sociology of education, society is an entity that undergoes an ongoing process of transformation in values, norms, and social structures in line with the advancement of time (Mazumdar, 2021). Islamic education, as a system that teaches Islamic values while shaping learners' character, must be capable of responding to these changes in a relevant and constructive manner. Just as globalization introduces new values that can influence the mindset of younger generations, Islamic education must strengthen religious identity while allowing space for adaptation to global developments (Saputra et al., 2024). These transformations occur not only in the technological sphere but also in social relations, interaction patterns, and perceptions of cultural values. Therefore, understanding socio-cultural dynamics is a crucial foundation for designing an effective model of Islamic educational management.

Social and cultural transformations also have significant implications for curriculum development and learning strategies in Islamic educational institutions. A curriculum previously based on traditional models emphasizing memorization and text mastery must now be enriched with contextual approaches that connect learning materials with students' social realities (Malizal, 2025; Restalia & Khasanah, 2025). Meanwhile, the advancement of digital technology has transformed the way teachers and students interact, broadened access to information, and enabled more flexible learning methods. However, it also poses challenges such as misinformation, reduced face-to-face engagement, and the declining depth of literacy (Nagarasan, 2025; Parveen & Ramzan, 2024; Santos et al., 2022). Hence, the management of Islamic education should adopt strategies that harness technology's potential without neglecting the cultivation of character and morality, which form the foundation of Islamic teachings.

Cultural dynamics in Islamic education can also be observed through the process of acculturation between Islamic values and local traditions. In various regions across Indonesia, Islamic education has developed by integrating religious teachings with local customs and cultural practices, as seen in traditional pesantren that maintain the kyai-santri tradition while continuing to teach classical Islamic texts (Wati et al., 2022). This phenomenon affirms that Islamic education must remain flexible and adaptive to local contexts to ensure broader societal acceptance (Darifah et al., 2025; Kholida et al., 2025). Nevertheless, this acculturation process must be carefully guided to prevent the dilution of Islam's fundamental principles. Challenges arise when modernization and global culture begin to replace local practices that have historically served as vehicles for internalizing Islamic values. Therefore, maintaining a balance between preserving local wisdom and embracing relevant innovations is essential.

Islamic education must also recognize that social dynamics encompass shifts in family structures and parenting patterns, both of which significantly influence character formation among students. Urbanization and modernization often lead to reduced direct interaction between parents and children, ultimately affecting the educational process within the home (Mohammed & Engler, 2022). In some families, the responsibility for education is delegated entirely to schools or educational institutions, thereby requiring teachers to take on a greater role in shaping students' moral and ethical development. This situation necessitates that Islamic educational institutions strengthen collaboration between schools and families through intensive communication and mentoring programs. Such collaboration is vital to ensure that the values taught in schools are consistent with the habits and moral frameworks developed at home.

Social dynamics also involve changes in patterns of interaction among individuals in public spaces, including school environments. These changes encompass the ways students socialize, form groups, and manage diversity. Within the framework of Islamic education, the ability to appreciate differences and cultivate interfaith tolerance has become an essential competency (Angranti, 2024; Mukarom et al., 2024; Supadi, 2024). Although the primary focus of Islamic education is the internalization of Islamic values, it is equally important to foster intercultural and interreligious understanding so that learners can serve as agents of peace within society (Santosa et al., 2025). Therefore, the management strategies of Islamic education should incorporate multicultural education as an integral part of the curriculum and learning activities.

Furthermore, the development of social media and the global flow of information have accelerated social changes that influence students' worldviews. Online information often shapes young people's perceptions of religion, culture, and social life in general (Komala et al., 2024). This situation requires Islamic education to equip students with adequate digital literacy skills so that they can critically evaluate and select accurate, beneficial information. Digital literacy grounded in Islamic values will help learners become wise, critical, and responsible technology users (Pranoto & Haryanto, 2024; Suryani et al., 2024). Consequently, adaptive management in Islamic education must include learning policies that are responsive to developments in the digital world.

Understanding social and cultural dynamics also means recognizing both the challenges and opportunities facing Islamic education in the modern era. These challenges include value shifts caused by globalization, the erosion of local culture, and the emergence of new ideologies that may conflict with Islamic teachings (Al-Atsari & Achadi, 2024; Saepudin, 2022; Safira et al., 2025). On the other hand, there are significant opportunities to expand the reach of Islamic education and da'wah through technology, international collaboration, and curriculum innovation (Malizal, 2025; Restalia & Khasanah, 2025). By understanding and appropriately responding to these dynamics, Islamic education can continue to evolve into a relevant, inclusive, and transformative system capable of nurturing a generation that is faithful, knowledgeable, and morally upright.

3.2. Principles of Adaptive Islamic Education Management

The principles of adaptive management in Islamic education are grounded in the integration of Islamic values with the evolving social and cultural context. In this regard, Islamic educational management is not merely concerned with regulating the learning process but also ensuring that the values of faith, worship, and noble character serve as the foundation of all educational policies and practices (Murdianto, 2024; Saimima, 2022; Silalahi et al., 2023). Adaptivity here refers to the capacity of Islamic educational institutions to adjust to societal changes without losing their core identity as institutions rooted in Sharia principles. This is crucial because, in the era of globalization, Islamic education faces challenges from the influx of external values that may not align with Islamic teachings. The adaptive principle, therefore, should function as an intelligent filter that accepts beneficial innovations while rejecting influences that could undermine Islamic moral and spiritual integrity (Safitri & Hendra, 2023). Through this approach, Islamic education can evolve dynamically while maintaining its essential orientation.

The adaptive principle also emphasizes openness to new methods and technologies in the learning process. Advances in digital technology such as e-learning, artificial intelligence, and interactive media can be integrated into Islamic educational systems as long as they do not conflict with Sharia values (Muslim, 2024; Yunita & Mulyadi, 2024). For instance, online learning platforms can be utilized to expand access to materials in tafsir, hadith, and fiqh, allowing students to learn beyond spatial and temporal limitations. The integration of technology into the learning process enhances the outreach of Islamic education, enabling it to meet the needs of modern society, which demands flexibility and efficiency in learning (Restalia & Khasanah, 2025; Rozaanah, 2024; Sukma & Rukmana, 2025). In this way, the adaptive principle encourages Islamic education to move beyond purely traditional methods while remaining open to relevant innovations.

Furthermore, adaptive management in Islamic education requires visionary and participatory leadership. Educational leaders in Islamic institutions must be capable of anticipating social and cultural trends that may influence the educational landscape while engaging all stakeholders in the decision making process (Fuad et al., 2023). Such participatory leadership ensures that every policy decision emerges from deliberation and takes into account input from teachers, parents, and the broader community. Therefore, the adaptive principle is not solely about adjusting to change but also about constructing a responsive and inclusive leadership system that reflects collective wisdom and shared responsibility.

The adaptive principle also demands flexibility within the Islamic education curriculum. A rigid curriculum risks falling behind in addressing contemporary challenges, whereas an overly loose curriculum may lose focus on the core Islamic values (Effendi, 2023). Therefore, a balanced curriculum is required that integrates strong Islamic teachings while providing space for general knowledge and 21st century skills such as digital literacy, critical thinking, and effective communication. Flexibility enables students not only to understand religious teachings deeply but also to acquire the competencies necessary to compete in a globalized world (Baharuddin et al., 2024; Moslimany et al., 2024). The implementation of an adaptive curriculum can also be realized through project based learning that connects Islamic teachings with real life societal issues.

In addition to curriculum flexibility, the adaptive management principle requires continuous evaluation. Evaluation should not only focus on students' learning outcomes but also assess the effectiveness of teaching methods, teacher quality, and the relevance of learning materials to socio-cultural developments (Ilhami et al., 2024). Through ongoing evaluation, Islamic educational institutions can identify potential gaps between students' needs and the materials or methods used at an early stage (Boustta, 2022). This evaluative process should be conducted collaboratively, involving all stakeholders so that the outcomes are not merely administrative but genuinely serve as a foundation for improvement.

Furthermore, the adaptive principle emphasizes inclusivity and respect for diversity. Adaptive Islamic education does not perceive differences in social, economic, or cultural backgrounds as obstacles but rather as assets to be valued (Kurniawati & Sukari, 2024; Qornain et al., 2022; Samsudin,

2025). This aligns with the Islamic concept of *rahmatan lil 'alamin*, which promotes tolerance and respect toward others. Through inclusive practices, Islamic educational institutions can establish harmonious relationships with surrounding communities while fostering mutual respect among students (Barella et al., 2023). Such an approach is crucial for cultivating a positive psychological climate that supports effective teaching and learning processes.

The principle of adaptive Islamic education management must also incorporate sustainability. Every policy adopted should not only be effective in the short term but should also yield positive impacts for future generations (Sindall et al., 2021). Sustainability can be achieved by developing a well documented knowledge management system, ensuring that experiences and best practices from the past are preserved for future use. This sustainability principle also entails the prudent management of resources, including human, financial, and educational infrastructure (Moldovan, 2020). Thus, Islamic education can continue to evolve despite ongoing social and cultural transformations.

3.3. Design of the Adaptive Islamic Education Management Model

The design of an adaptive model for Islamic education management in response to social and cultural transformation requires a structured and continuous approach. This model can be conceptualized through an adaptation cycle that consists of four main stages, namely scan environment, align values, implement changes, and evaluate. The cycle is designed to ensure that Islamic educational institutions can respond to social and cultural changes proactively rather than merely reactively.

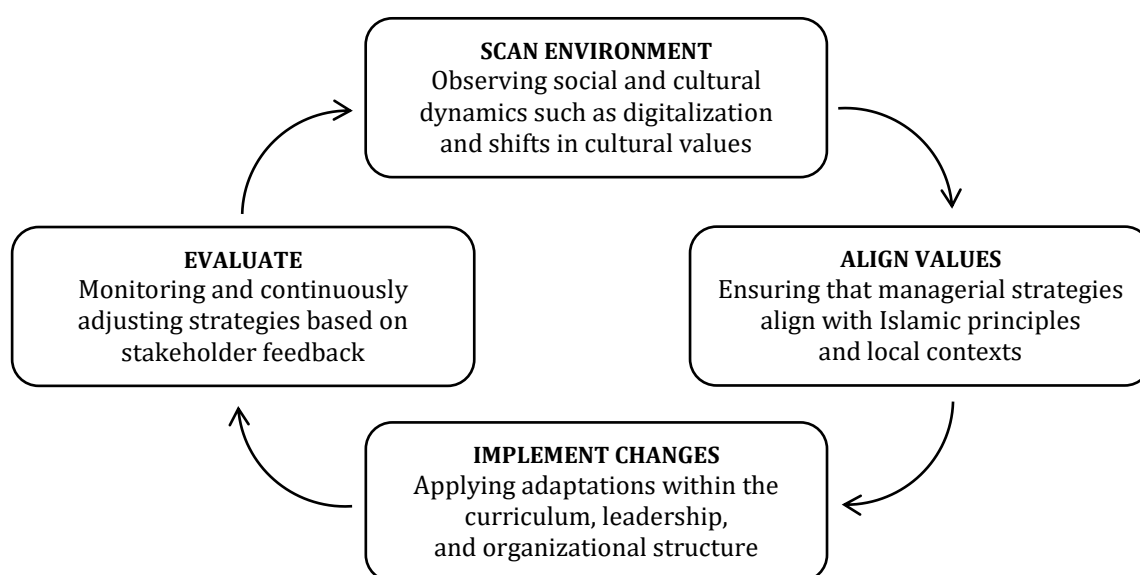


Figure 2. Adaptive Management Model of Islamic Education

Environmental scanning serves as a crucial initial step because social and cultural changes often influence the mindset, behavior, and needs of learners (Abitama et al., 2024; Nazmi et al., 2023). By comprehensively understanding these changes, school management can formulate adaptive strategies that are both relevant and contextual.

The scan environment stage involves analyzing external factors such as technological advancements, shifts in government policies, economic dynamics, and evolving social and cultural trends within the community. In the context of Islamic education, environmental scanning also includes examining emerging religious issues in society, such as the potential rise of radicalism, moral challenges, and value shifts resulting from globalization (Safutri & Siregar, 2022). For instance, the penetration of digital media has transformed students' learning patterns, prompting Islamic schools to

integrate digital literacy into their curriculum. This stage requires accurate and continuous data collection through direct observation, surveys, or social media analysis to ensure that managerial decisions are evidence based.

The align values stage aims to harmonize the core values of Islamic education with new social and cultural realities. This alignment does not imply altering the fundamental principles of Islam but rather articulating them in forms that remain relevant to contemporary developments (Dirgantari & Cahyani, 2023; Sulfayanti, 2022; Wanhar & Hasibuan, 2022). For example, the concept of *ukhuwah*, or brotherhood, can be contextualized as cross cultural collaboration, while *amanah*, or trustworthiness, can be translated into principles of openness and transparency in institutional management. This alignment process requires the involvement of multiple stakeholders, including teachers, parents, community leaders, and alumni, to ensure that the transformation undertaken gains strong social legitimacy.

The implement changes stage refers to the process of applying the adaptive strategies that have been formulated. In the context of educational institutions, this may include curriculum renewal that integrates 21st century competencies, teacher training in creative learning methods, and the strengthening of technology based management (Tabais et al., 2025). For example, the use of a Learning Management System (LMS) can serve as a solution to improve learning efficiency and expand access to educational resources. Additionally, changes may target the development of extracurricular activities that align with students' interests and talents, allowing the educational process to become more holistic and contextually relevant.

The evaluate stage involves assessing the effectiveness of the adaptive strategies that have been implemented. Evaluation is not limited to measuring outcomes but also focuses on analyzing processes so that lessons learned from prior experiences can serve as a foundation for continuous improvement (Moslimany et al., 2024; Tan et al., 2024; Zahri et al., 2025). In Islamic education, this evaluation may use a mixed methods approach, combining quantitative data such as learning outcomes with qualitative insights obtained through interviews or behavioral observations. The evaluation results then serve as feedback for the initial stage of the adaptive cycle, creating a dynamic and responsive management process.

The implementation strategy of this model in schools or madrasahs can be realized through several concrete steps. First, forming an adaptation team responsible for conducting environmental scanning and formulating strategic changes. This team may consist of teachers, administrative staff, and school committee representatives. Second, organizing a vision and value alignment workshop that involves all stakeholders to ensure a focused management direction. Third, developing a clear and measurable action plan that includes curriculum updates, teacher professional development, and the use of educational technology. Fourth, establishing a regular evaluation mechanism to monitor progress and adjust strategies as needed.

From a theoretical perspective, this adaptive cycle model aligns with Kurt Lewin's theory of change management, which consists of three main stages: unfreezing, changing, and refreezing (Mahmud et al., 2022). Environmental scanning can be considered the unfreezing stage, preparing the institution for change. Value alignment and change implementation represent the changing stage, while evaluation functions as the refreezing stage, solidifying the changes that have been made. The integration of change management theory with Islamic educational values makes this model not only practically relevant but also theoretically grounded.

With an adaptive management design, Islamic education is expected to maintain its relevance amid rapid social and cultural transformation (Haqqoni et al., 2025; Ma'arif et al., 2023; Saputra et al., 2024). This model enables schools and madrasahs to go beyond being institutions that merely preserve tradition and instead become engines of social innovation grounded in Islamic values. Ultimately, the success of this model depends on the collective commitment to balancing value preservation and innovation so that Islamic education continues to serve as a pillar for nurturing generations of character, knowledge, and readiness to face future challenges.

Discussion

The implementation of an adaptive Islamic education management model within educational institutions requires an initial step in the form of strategic environmental analysis. This analysis includes mapping internal conditions such as strengths and weaknesses, as well as external factors such as opportunities and threats that influence educational processes. Teachers, principals, and madrasah committees need to understand factors such as technological trends, curriculum changes, community needs, and the evolving character of students. This process aligns with the principle of environmental scanning in strategic management, which aims to identify relevant challenges and opportunities (Bengston et al., 2024). In the context of Islamic education, the analysis must also consider aspects related to Sharia values, local traditions, and socio-cultural conditions. Therefore, the results of this mapping serve as a strong foundation for determining adaptive policies. If this stage is neglected, the risk of program misalignment with real needs will increase. Consequently, adaptive management always begins with an awareness of environmental realities.

The next stage involves aligning the values and vision of the school or madrasah with the findings of the environmental analysis. The vision of Islamic education, grounded in the formation of *insan kamil* (a holistic individual), must remain the primary foundation, while its strategic implementation can be modified according to the demands of the times (Yunus et al., 2025). This alignment involves integrating Qur'anic and Sunnah based values with modern educational innovations, such as the use of digital technology, collaborative learning, and student centered approaches. For example, madrasahs located in urban areas may adopt blended learning systems, while those in rural areas may prioritize project based learning that reflects local wisdom (Sungkowo et al., 2024). This process requires the involvement of all stakeholders, including teachers, students, parents, and community leaders. Value alignment also serves as a preventive effort against the disorientation of educational goals amid the strong current of globalization. Thus, Islamic educational institutions can preserve their Islamic identity while remaining socially relevant.

After the value alignment stage, the implementation phase focuses on flexible strategic planning. This planning is not rigid but allows room for modification according to situational developments. For instance, the curriculum is designed with consistent core competencies, yet the delivery methods and learning media may change following technological advancements and student needs. The principal should develop an annual work plan that includes targets for improving instructional quality, strengthening character education, and developing facilities and infrastructure. Adaptive strategies should also involve preparing human resources through continuous professional development. This training not only emphasizes teaching methodologies but also digital literacy and inclusive classroom management (Guo, 2023; Rochim et al., 2025). Through adaptive planning, schools can anticipate sudden changes without losing sight of their overarching educational goals.

In the implementation stage, the adaptive strategy emphasizes the application of contextual learning methods that are responsive to students' needs. Teachers are encouraged to employ active learning models such as problem based learning, project based learning, or inquiry based learning that can be integrated with Islamic values. For example, science lessons may be linked to Qur'anic verses that discuss natural phenomena, allowing students to understand scientific concepts while strengthening their faith. This strategy must also take into account the diversity of students' backgrounds, including academic ability, socioeconomic conditions, and personal character. Through an adaptive approach, the teaching and learning process becomes more meaningful and relevant (Alrashedi, 2020; Shahzadi et al., 2024). Moreover, madrasahs should establish a rapid feedback loop between teachers and students to assess the effectiveness of the methods used.

Another essential aspect is strengthening an adaptive school culture. School culture encompasses the values, habits, and interaction patterns that develop over time. School principals can foster a culture of collaboration, openness to change, and appreciation of innovation. One way to achieve this is by providing opportunities for teachers and students to propose new ideas through regular forums

or innovation days. An adaptive culture can also be shaped through visionary and participatory leadership (A. Fauzi, 2020; Mustahiqurrahman et al., 2023; Siswanto, 2022). In Islamic education, the school culture must align with the principles of noble character, brotherhood, and mutual cooperation. By cultivating an adaptive culture, any policy or methodological change will be more readily accepted and internalized by the school community.

Continuous evaluation serves as a key component in the implementation of adaptive strategies. Evaluation should not be limited to the end of a period but conducted periodically to monitor progress and identify obstacles (Basri et al., 2024). Formative evaluations may be carried out monthly or quarterly, while summative evaluations are conducted at the end of the academic year. The results of these evaluations should be documented and discussed in meetings with teachers and staff, forming the basis for strategic adjustments. The plan-do-check-act (PDCA) principle can be applied as a cyclical adaptation framework. Consistent evaluation ensures that the school remains aligned with its vision and objectives while maintaining responsiveness to external changes.

The successful implementation of adaptive Islamic education management models largely depends on the collective commitment of the entire school community. The principal, as a strategic leader, must be able to inspire, facilitate, and supervise the implementation of adaptive strategies. Teachers, as learning agents, need to cultivate continuous self development and openness to innovation. Meanwhile, parents and the broader community play crucial roles in supporting school programs and providing constructive feedback. This cross role collaboration creates a dynamic and resilient educational ecosystem. When all stakeholders work synergistically, Islamic education can not only endure but also lead in addressing contemporary challenges (Ni'mah & Rahmawati, 2023; Restalia & Khasanah, 2025; Rozaanah, 2024). Hence, adaptive implementation strategies become a fundamental pillar in building excellent and sustainable Islamic schools or madrasahs.

This literature synthesis enriches the discourse on Islamic education management by asserting that the adaptive paradigm is essential for responding to the complexities of social, cultural, and technological change. The concepts of contextual leadership, the integration of local wisdom with global values, and participatory policy frameworks demonstrate that Islamic education management theory cannot be separated from dynamic external factors. Thus, this study contributes to the development of Islamic education management theory based on social constructivism, wherein educational institutions are positioned as entities that continuously construct and negotiate meaning in collaboration with society.

Theoretically, the adaptive paradigm has become a necessity in addressing the complexities of social, cultural, and technological transformations. It emphasizes the importance of contextual leadership, the integration of local wisdom and global values, and participatory policy frameworks. This perspective enriches the development of Islamic education management theory based on social constructivism, which views educational institutions as dynamic and collaborative entities. Practically, these findings provide direction for policymakers and institutional leaders to apply visionary leadership, design contextual learning strategies, and strengthen stakeholder participation in order to create a positive and sustainable institutional climate. Thus, the adaptive Islamic education management model possesses both theoretical and practical relevance in responding to socio-cultural transformations.

However, this study has several limitations because it remains conceptual and relies primarily on literature review. Consequently, it does not yet provide empirical evidence regarding the implementation of the proposed model in real educational contexts. In addition, the literature reviewed is confined to Islamic education management studies, which may overlook relevant perspectives from other disciplines such as educational psychology or public policy. Therefore, future research is recommended to adopt empirical approaches such as case studies, surveys, or school action research to strengthen the validity of the proposed model. Cross disciplinary analyses should also be conducted to enrich the conceptual framework by integrating theories of developmental psychology, organizational theory, and comparative education policy. Furthermore, exploring the

application of the adaptive model across diverse socio-cultural contexts including urban, rural, and multicultural settings will provide broader contributions to the development of a contextual and universal Islamic education management framework.

4. Conclusion

This study demonstrates that adaptive management of Islamic education in response to social and cultural change is a strategic approach to maintaining the relevance of educational institutions amid the dynamics of modern development. The adaptive cycle model consisting of scan environment, align values, implement changes, and evaluate provides a framework that aligns with Islamic values while remaining sensitive to local needs. Implementation strategies in schools and madrasahs such as culturally grounded teacher training, community partnerships, and participatory evaluation serve as key elements in ensuring successful application.

This study has certain limitations because it adopts a conceptual literature based approach, which means that it does not yet provide empirical evidence regarding the practical implementation of the proposed model in real settings. Moreover, the reviewed literature is limited to publications focusing on Islamic education management, leaving out potentially relevant insights from other disciplines such as educational psychology or public policy.

To strengthen the validity of the model, future research is encouraged to employ empirical approaches through case studies, surveys, or school based action research. Cross disciplinary analyses are also essential to enrich the conceptual framework by integrating theories from developmental psychology, organizational studies, or comparative education policy. Furthermore, exploring the implementation of the adaptive model across diverse socio-cultural contexts including urban, rural, and multicultural settings will contribute to the development of Islamic education management that is both contextual and universal.

Declarations

Author Contribution Statement

Trias Fatih Mubaidilla conceptualized the study, designed the methodology, performed the data analysis, and drafted the initial version of the manuscript. Irfa'i Alfian Mubaidilla contributed to data collection, literature review, and assisted in revising and refining the manuscript. Both authors reviewed and approved the final version of the paper prior to submission.

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Data Availability Statement

The data that support the finding of this study are available from the corresponding author upon reasonable request.

Declaration of Interests Statement

The authors declare that there are no known competing financial interests or personal relationship that could have appeared to influence the work reported in this paper.

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