

The Relationship between Power and Knowledge in Islamic Education: A Post-Colonial Discourse Analysis of Islamic Thought in Madura

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ABSTRACT

This study investigates the power-knowledge nexus within contemporary Islamic educational discourse in Madura, Indonesia, through a postcolonial theoretical lens. Employing Fairclough's three-dimensional Critical Discourse Analysis model, it examines textual, discursive, and socio-cultural practices. The analysis focuses on curricular documents (Ministerial Decree KMA 183 of 2019) and locally utilised textbooks (*Aqidah Akhlak, History of Islamic Culture*), supplemented by semi-structured interviews with 15-20 key informants including kiai, curriculum policymakers, and practitioners and contextual observations in madrasahs and pesantren. Intertextual and historical analysis traces the persistence of colonial epistemic structures. The findings reveal a salient paradox: Madurese Islamic education, while asserting cultural autonomy, simultaneously reproduces colonial power logic. This is manifested through a hierarchical knowledge dichotomy (prioritising *naqli* over *'aqli* knowledge), the canonisation of specific texts, and patterns of "internal orientalism" that marginalise indigenous Madurese epistemological traditions. In response, this study proposes a Contextual-Decolonial Epistemology Model for transformative reform. This model advocates for the deconstruction of rigid canons, a dialectical integration of revealed, rational, and local Madurese wisdom, and a shift towards reflective-participatory pedagogy. The contribution lies in a structured framework to reconfigure Madurese Islamic education from a passive consumer of external knowledge paradigms into an autonomous, context-grounded producer of epistemically sovereign and culturally relevant knowledge.

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Introduction

The intricate relationship between power and knowledge constitutes a foundational concern within the philosophy of education, particularly in Islamic contexts where knowledge (*'ilm*) is venerated as both a divine trust and a social obligation. Historically, Islamic educational institutions, from the early *Kuttab* to established *pesantren* and *madrasah*, have functioned as primary sites for transmitting religious sciences and shaping communal identity. Classical traditions, codified in texts like *Ta'lim al-Muta'allim*, formalized the ethics of learning, emphasizing hierarchical teacher-student dynamics and the spiritual dimensions of knowledge acquisition (Bahri et al., 2025). This established a coherent epistemic framework intertwining religious authority and pedagogical power, aimed at cultivating righteous individuals (*al-insān*

al-ṣāliḥ). However, this internal discourse did not develop in isolation (Hasanah dkk., 2022). The colonial encounter introduced a profound epistemic rupture, imposing governance, educational systems, and knowledge validation frameworks that systematically marginalized indigenous Islamic intellectual traditions (Aziz et al., 2024). This historical juncture necessitates a critical re-examination of Islamic knowledge discourse not merely as theology or pedagogy, but as a contested terrain of power, especially within specific socio-cultural contexts like Madura.

Colonial administration deliberately disrupted existing epistemic orders in Muslim societies. By establishing secular, Western-style schooling aimed at creating a loyal local bureaucracy while often stigmatizing traditional Islamic education as stagnant, colonial power engineered a dualistic educational landscape. This shift relocated the authority to define valid knowledge, certify educators, and design curricula toward a colonial paradigm. As postcolonial theory underscores, colonialism was a comprehensive epistemic project seeking to reconstruct the colonized society's way of knowing (Wajdi et al., 2025). In Islamic education, this legacy involved marginalizing classical texts, devaluing knowledge transmission via *isnād*, and privileging positivistic-rationalist thought. This epistemic violence extended into the post-independence era, where national education systems in Muslim-majority countries like Indonesia often remain hybrid structures, grappling with unresolved tensions between religious tradition and inherited colonial-modernist frameworks (Sayyi, Muslimin, et al., 2025).

Postcolonial theory provides a potent analytical lens to deconstruct these enduring power dynamics in knowledge production and dissemination. Pioneered by scholars like Edward Said, it interrogates how colonial matrices of power continue to influence culture, identity, and knowledge long after political decolonization (Sahrowi dkk., 2025). Said's Orientalism reveals how the West constructed a homogenized and subordinated image of Islam, an image that can be internalized, affecting self-perception (Breckenridge & Veer, 1993). Applying this lens to the specific context of Madurese Islamic education allows for critical inquiry: How does contemporary educational discourse in Madura unconsciously internalize colonial binaries? To what extent do local curriculum reforms replicate Western epistemic norms? This framework facilitates an analysis that moves beyond simplistic narratives, focusing instead on complex interactions of resistance, adaptation, and mimicry within local discourse (Chasanah et al., 2025).

Contemporary studies on Islamic education have significantly explored curriculum development, pedagogical innovation, and science-religion integration. Research has examined moral education in *pesantren*, digital transformation for teaching *Aqidah Akhlak*, and the promotion of religious moderation (Sumadi, 2023). While valuable for improving practice, such studies often operate within established discursive boundaries, taking the categories and goals of Islamic education for granted without critically examining their historical formation and embedded power relations. There is a tendency to treat "Islamic education" as a self-evident, coherent entity rather than a discourse shaped by continuous historical negotiation (Dewi et al., 2025). Some literature has begun applying critical theory, using Foucauldian analysis to explore discipline in *pesantren* or critical discourse analysis to uncover ideologies in textbooks (Wicaksono dkk., 2021). However, a specific synthesis of postcolonial perspective with discourse analysis, focused explicitly on Islamic educational thought in Madura, remains under-explored. Many studies apply postcolonial theory broadly or analyze discourse without targeted historical-epistemic critique specific to a local context (Sayyi, Asmuki, et al., 2025).

Similarly, discourse analysis has been employed to study narratives of modernity or reform in Islamic education. These studies effectively map surface-level language and argumentation. Yet, to fully comprehend the power-knowledge nexus, analysis must penetrate deeper into the fundamental epistemic assumptions that render certain statements possible or authoritative within a given discourse (Kornau dkk., 2021). A postcolonial discourse analysis inquires not only into *what* is said about Islamic education in Madura but *how* it can be said, *who* has the authority to speak, and which historical archives both colonial and traditional are invoked or silenced. It interrogates the very categories (e.g., relevance, modernity) mobilized in educational debates, examining their genealogy and served interests, thereby enabling a

deeper critique necessary for decolonizing the imagination of Islamic education's past, present, and future (Mahsun dkk., 2025).

This study identifies a critical gap: the lack of an integrative analysis that systematically applies a postcolonial framework to conduct in-depth discourse analysis on contemporary Islamic educational thought in Madura. While historical studies detail colonialism's impact and contemporary studies address practical challenges, the connecting thread how the colonality of knowledge actively shapes the language, logic, and aspirations of local Islamic education often remains unexamined. Furthermore, existing discourse analyses frequently remain descriptive or textually narrow without linking findings to the broader historical-political critique of postcolonial theory. This research bridges that gap by centering the postcolonial condition as an explicit, operationalized lens to deconstruct the discourse of Islamic education in Madura, offering a novel explanatory framework for its contemporary dilemmas.

The urgency of this research is amplified by global debates on decolonizing education and persistent identity crises within Muslim educational landscapes. As institutions navigate pressures to conform to globally dominant (and historically colonial) standards of knowledge production, or conversely, advocate returns to idealized pre-colonial traditions, a critical analytical tool is essential. This study provides a vocabulary for educators, policymakers, and scholars in Madura to consciously interrogate these dynamics, moving beyond simplistic binaries by uncovering the hybrid and power-laden nature of educational discourse. It ultimately fosters a more reflective and ethically grounded approach to reforming Islamic education in Madura. Consequently, this study aims to contribute by building a novel analytical model that synthesizes postcolonial critique with rigorous discourse analysis, specifically tailored to the Madurese context. The novelty lies in this deliberate fusion to produce a targeted critique of local Islamic educational thought. The anticipated findings will map how colonial epistemic residues manifest in contemporary Madurese discourse, revealing internalized biases, sites of resistance, and possibilities for authentic, contextual epistemological innovation.

Research Methods

This study employs a qualitative approach utilizing Critical Discourse Analysis (CDA). This approach is selected for its capacity to uncover power relations, hegemony, and ideologies embedded within linguistic and textual practices, aligning with the objective of critiquing colonial epistemic legacies (Wodak & Meyer, 2015). Unlike general discourse analysis, CDA explicitly foregrounds the reproduction of social injustice through discourse. The analysis will focus on how concepts such as progress, modernity, and science are constructed within Islamic educational discourse, and what interests these constructions serve. A postcolonial perspective serves as the primary lens to dissect manifestations of internal orientalism and the marginalization of local knowledge within official narratives (Catalano & Waugh, 2023).

The primary data are textual, sourced from official curriculum documents (notably KMA 183 of 2019 and its derivatives), textbooks (specifically *Aqidah Akhlak* and *History of Islamic Culture*), and in-depth interview transcripts. The selection of curriculum documents and textbooks is purposive, based on their status as official knowledge canons. Semi-structured interviews will be conducted with 15-20 key informants, including Ministry of Religious Affairs policymakers, textbook authors, madrasah supervisors, and senior teachers. These interviews aim to reveal the knowledge production processes and perceptions underpinning the written texts. Supplementary observational notes from madrasah environments were also collected to contextualize the data (Maksum et al., 2025).

Data analysis follows Fairclough's three-dimensional model: text analysis (micro), discourse practice analysis (meso), and social practice analysis (macro). At the textual level, linguistic analysis examines lexical choices, metaphors, and argumentative structures. The discourse practice stage investigates how texts are produced, disseminated, and consumed within Islamic education circles. At the level of social practice, findings are connected to broader postcolonial power structures and ideologies. The analysis is conducted intertextually and historically, comparing contemporary discourse with colonial archives to trace patterns of

continuity or change (Fairclough, 2013).

To ensure the credibility of the findings, triangulation was applied through multiple sources (document, interview, and observation cross-checking) and theories (postcolonial theory and curriculum theory). Member checks were performed by verifying initial interpretations with selected informants. The researcher's positionality as an insider within the Islamic education community is critically acknowledged. Sustained critical reflexivity was maintained to mitigate internal bias, with a logbook used to record assumptions and analytical reflections throughout the research process (Shenton, 2004).

This comprehensive methodological design is structured to answer the research questions and unveil the power-knowledge relationship in depth. By integrating rigorous textual analysis with an exploration of production contexts via interviews, the study moves beyond mere textual examination to connect discourse with practical realities and underlying interests. Consequently, this approach is poised to generate a critical discourse map relevant to decolonizing Islamic educational epistemology in Indonesia, while also contributing methodologically to the critical study of Islamic education.

Results and Discussion

1. Epistemological Constructions: Authority, Canonization, and Marginalization in Madurese Islamic Education

Analysis of curriculum and textbook documents in Madura reveals a hierarchical and dualistic epistemological construction. Official discourse consistently positions *al-'ulūm al-naqliyyah* from classical *turāth* texts as the core of the most authentic knowledge, while general sciences (*al-'ulūm al-dunyawiyyah*) are framed as complementary instrumental sciences. This framing, despite integrative rhetoric, establishes a clear stratification of knowledge value, where traditional textual authority is privileged over rational-pragmatic application (Safitri et al., 2025). Scientific authority is concentrated on specific classical scholars and schools, with a transmission methodology (*naql*) that dominates truth claims over critical inquiry (*'aql*) (Qiso et al., 2025; Sayyi et al., 2022). This indicates a rigid canonization of knowledge.

This canonization results in the systematic marginalization of alternative Madurese epistemologies. Local knowledge systems, such as ecological wisdom, agricultural practices tied to the Islamic calendar (*pranata mangsa*), or Madurese ethical and communal values, which lack a formal chain of transmission (*sanad*) within the classical canon, are largely absent from the core curriculum (Sayyi, Muslimin, dkk., 2025b). Intertextual analysis of the *History of Islamic Culture* textbook shows a historical narrative that leaps from the classical Islamic golden age directly to modern revivalism, thereby omitting the rich development of Islam in Madura and the contributions of local scholarly networks (Khusyairin et al., 2024; Maghfiroh et al., 2024). This absence reinforces an internalized discourse positioning the Middle East as the epistemological center and Madura as a passive periphery (Mulianah, 2023; Widiyawatia et al., 2025).

The mechanism of National Standardization via policies like KMA 183 of 2019, while aiming for quality, also narrows the epistemological diversity thriving in Madurese *pesantren* and madrasahs (M, 2020; Stuart et al., 2025). A uniform curriculum risks homogenizing distinct local socio-cultural contexts, applying the same logic of modern governmentality that regulates, classifies, and normalizes legitimate knowledge while relegating local knowledge to the informal sphere (Golding & Kopsick, 2024; Wahyudin et al., 2024). Interviews with local curriculum formulators reveal a tension between preserving religious tradition (*al-muhāfaẓah 'alā al-qadīm al-ṣāliḥ*) and meeting national competency standards. Analysis of lesson hours confirms religious studies remain dominant, with integration often being administrative rather than epistemological (Afandi & Sayyi, 2023).

A crucial finding is the Paradox of Internal Colonialism. While the curriculum seeks to assert Madurese Islamic autonomy against a secular-colonial legacy, it inadvertently adopts the same logic: centralization of authority, standardization of truth via canons, and a hierarchical knowledge order. Thus, resistance to colonial epistemology becomes trapped in

using its very tools and rationality (Arnel, 2025; Taufik et al., 2024). This is reinforced by Elements of Internal Orientalism in textbooks, where Islam's contributions are often validated through Western recognition, and narratives of revival (*nahḍah*) are linked to Western contact (Sayyi, Mashuri, dkk., 2025), internalizing a view of Islam as a passive entity awaiting external stimulus (Mainuddin et al., 2025; Scott, et al., 2025). Power, therefore, operates subtly through classification systems, producing a hybrid epistemological map that simultaneously resists and reinforces colonial power relations.

2. Pedagogical Practice: Reproduction of Authority and Spaces of Resistance in Madurese Classrooms

Observations in Madurese madrasahs and *pesantren* reveal that the curriculum's hierarchical epistemology is reproduced through predominantly teacher-centered and text-oriented pedagogical practices. Methods like lectures, *sorogan* (individual tutoring), and memorization (*tahfīz*) dominate religious instruction, reinforcing the teacher's authority as the guardian of tradition. Knowledge is treated as a fixed, sacred entity to be transmitted, not critically co-constructed (Sayyi, Mashuri, et al., 2025). This dynamic perpetuates a power relationship where student critiques are often seen as challenging authority. (Permadi et al., 2026).

However, a more in-depth analysis found Gaps in resistance and negotiation in daily practice in some modern madrasahs and Islamic boarding schools. Some young teachers, who are exposed to critical education discourse through training or further study, try to adapt the discussion method, *problem-based learning*, and case studies albeit within a limited corridor. They seek to connect classical texts with contemporary issues such as social justice, radicalism, gender issues, or ecological crises. For example, the study of fiqh muamalah does not only discuss the book *Kifāyat al-Akhyār* But it is also discussed with the reality of the digital economy and Islamic fintech. This effort, although not systematic and dependent on the personal initiative of teachers, shows a desire to deconstruct the impression that Islamic knowledge is monolithic and separate from current reality (Rohmadi et al., 2024).

However, analysis also uncovers Gaps of Resistance and Negotiation. Some younger teachers in modern madrasahs, exposed to critical pedagogy, attempt to incorporate discussions, problem-based learning, and contemporary case studies, connecting classical texts to issues like social justice or digital ethics (Rohmadi et al., 2024). Student interviews reveal an Epistemic Dissonance between the technical, normative knowledge received and their lived realities, leading to hidden critiques and independent knowledge-seeking outside the classroom (Muthohirin, 2025a; Taqwa & Lubis, 2025).

More organized Spaces of Resistance exist in non-formal *pesantren* communities and alternative learning circles. These spaces practice participatory learning, emphasize local Sufi traditions, or integrate practical sciences with Islamic values, forming a strong counter-hegemonic agency (Hermawansyah, 2025; Mahdany et al., 2025). Applying Gramsci's framework, the official hegemonic discourse is reproduced through standardized apparatuses but is never total; these localized practices represent counter-hegemonic efforts to reclaim interpretive authority (Kristi, 2019; Witriani et al., 2024). These spaces function as Bhabha's Third Space, where dominant and local discourses hybridize, creating new, contextual syntheses a form of micro-level decolonization (Bhabha, 2004) and (Hermawan et al., 2022). Thus, pedagogical practice is a dynamic arena of discursive struggle, highlighting the agency of local actors and the potential for transformation from below.

3. Contemporary Madurese Islamic Discourse: Between Originality, Apologetics, and Self-Orientalism

Contemporary Madurese Islamic discourse reveals a complex configuration shaped by the interplay of originality, apologetics, and self-orientalism. Islamic educators in Madura actively construct public religious narratives as a response to the pressures of global knowledge circulation. Calls to return to the pure sources of Islam the Qur'an, the Sunnah, and *al-salaf al-ṣāliḥ* function as both epistemic legitimation and identity affirmation. Within this framework,

methodologies perceived as external to Islamic tradition, such as hermeneutics, are frequently rejected on the grounds that they threaten doctrinal purity (de Koning, 2013; Muthohirin, 2025b). However, this pursuit of originality does not operate in isolation, as it remains embedded within broader global discursive structures that shape what counts as valid knowledge.

In practice, the quest for originality unfolds within a field of power relations that generates anxiety over the erosion of traditional religious authority. The rejection of modern scholarly approaches is often driven less by systematic epistemological critique than by the perception of modernity as synonymous with Western dominance. As a result, modernity is treated as a homogeneous and external force that must be resisted defensively. (Malik, 2025) and (Abu Shareea, 2022), such defensiveness positions local Islamic discourse in a reactive stance, where safeguarding purity paradoxically restricts critical self-reflection and limits the development of more dialogical and reflective methodological engagements (Sayyi dkk., 2023).

When claims of Islamic originality confront Western scientific paradigms and human rights discourses, apologetic tendencies become increasingly visible. Efforts to demonstrate that Islam anticipated modern scientific discoveries or universally accepted values often articulated through narratives of *i'jāz 'ilmī* are intended to affirm Islamic superiority or compatibility (Sayyi dkk., 2022). Yet these strategies implicitly accept Western epistemological frameworks as the universal benchmark of truth. As (Abu Shareea, 2022) and (Malik, 2025) argue, such apologetics ultimately reinforce Western epistemic hegemony by requiring Islam to justify itself within externally defined standards, thereby transforming defense into a subtle form of dependency.

The convergence of originality and apologetics gives rise to self-orientalism within Madurese Islamic discourse. This is evident in the adoption of Orientalist analytical categories, such as linear historical periodizations that divide Islamic history into a Golden Age, Decline, and Revival (Sayyi dkk., 2022). Binary oppositions between tradition and modernity or religion and science are similarly employed to explain Islamic dynamics in reductive terms. Such representations reflect an internalization of colonial logic that simplifies complex historical processes and attributes decline primarily to internal stagnation, while obscuring broader structural and global factors (Demiralp, 2009; Nurhuda dkk., 2025).

From a theoretical perspective, this discursive configuration can be understood as a hybrid formation in Bhabha's sense. Madurese Islamic discourse emerges from the tension between resistance to external influence and the necessity of negotiating global modernity. This hybridity produces epistemic ambivalence, as resistance and adaptation operate simultaneously. Originality, apologetics, and self-orientalism do not function as mutually exclusive positions but as interwoven elements that collectively shape a dynamic yet contradictory landscape of contemporary Islamic thought. (Abdulghani & Sya'ban, 2026)

These tensions are further intensified by the global political economy of knowledge, which situates Western institutions as primary arbiters of academic legitimacy. Islamic educational institutions and intellectual actors in Madura are increasingly compelled to seek validation through Western accreditation systems and internationally indexed publications (Sayyi dkk., 2023). As (Abdou, 2025) and (Tegegne, 2024) note, this process generates a new form of epistemic dependency analogous to economic dependency, in which local knowledge gains recognition only when it conforms to dominant global standards. Consequently, efforts to assert epistemic autonomy remain constrained by the pragmatic demands of global recognition.

Therefore, escaping the paradox of originality, apologetics, and self-orientalism does not lie in renewed purification or intensified defensive discourse. Rather, it requires the construction of a confident, reflective, and contextually grounded epistemological project rooted in critical internal dialogue and the lived realities of the Madurese Muslim community. By shifting the focus from self-justification before external standards toward meaning-making grounded in local historical and cultural experience, Madurese Islamic discourse holds the potential to transcend epistemic dependency and articulate a more equal position within global intellectual and religious conversations.

4. Towards a Contextual-Decolonial Epistemological Model for Madura

Synthesizing the findings on epistemological hierarchy, pedagogical reproduction, and discursive paradox, this study proposes a Contextual-Decolonial Epistemology Model specifically tailored for Madurese Islamic education. This framework is designed to dismantle the entrenched power-knowledge nexus by decentralizing epistemic authority from centralized, canonized texts and reclaiming local subjectivity and agency in knowledge production. The model moves beyond mere critique to offer a constructive, four-pillar alternative that reimagines the very foundations of Islamic learning in Madura. It seeks to transform the educational landscape from one that often unconsciously replicates colonial/modern logics into a dynamic system that fosters epistemic sovereignty (Sayyi, Afandi, dkk., 2025). This transformation is essential for Madurese Islamic education to authentically address local realities while contributing to global Islamic thought, shifting from a position of dependency to one of confident, creative scholarship grounded in its unique socio-cultural context (Firmansyah et al., 2025; Ubaidila et al., 2025).

The first pillar, Critical Deconstruction of Canons and Historical Consciousness, necessitates a fundamental curricular revision. This involves integrating a critical sociology and history of Islamic knowledge into the Madurese curriculum, explicitly teaching students how certain texts and schools gained canonical status while others, including local intellectual traditions, were marginalized. Students must engage with the historicity of *turāth*, understanding figures like Shaykhona Kholil Bangkalan or local *tarekat* networks not as peripheral footnotes but as active contributors to Islamic intellectual history. This approach demystifies tradition, revealing it as a contested, power-laden human construction rather than a monolithic, abistorical given. Such historical consciousness is the foundational step for epistemic agency, enabling learners to critically appraise, rather than passively inherit, scholarly authority (Abdurrohim et al., 2023; Sodiq et al., 2022).

The second pillar advocates for Dialectical Integration on Equal Footing. This principle demands moving beyond the current hierarchical model where modern sciences are subordinated as mere “tools.” Instead, it calls for a genuine, critical dialogue where the Islamic ethical-metaphysical worldview and the methodologies/findings of modern disciplines engage as equal partners. For instance, environmental science should critically converse with Islamic concepts of *khalifah* and *hifz al-bī'ah*, and Madurese community economics should inform and be informed by Islamic finance principles (Fithriyah dkk., 2025). This dialectic, rooted in Madurese realities, aims to generate new, contextual syntheses that are both Islamically coherent and pragmatically efficacious, transcending superficial additive integration (Firdaus et al., 2023; Hidayaturrahman et al., 2021).

The third pillar, Radical Indigenization and Contextualization, positions Madurese *kearifan lokal* as a primary, not supplementary, source for knowledge production. This involves systematically integrating local epistemes such as ecological wisdom in salt farming (*pamaton*) or social ethics embedded in *carok* conflict resolution into formal curricula. The rich oral traditions, *babad*, and *petuah* of Madurese elders must be documented, studied, and elevated to the status of legitimate academic texts. This process actively restores epistemic agency to the Madurese community, validating their lived experience as a font of wisdom and making education directly relevant to their socio-environmental challenges (Rahmawati & Khusniyah, 2025; Ruswandi et al., 2025).

The fourth pillar is Reflective-Participatory Pedagogy, which requires a paradigmatic shift in classroom dynamics. Teachers must transition from being authoritative transmitters to facilitators who guide students through *tadabbur* (deep reflection), ethical reasoning, and collaborative problem-solving anchored in local issues. Classrooms should become laboratories of deliberative democracy where students critically engage with multiple knowledge sources classical texts, scientific data, and community narratives to address real-world Madurese problems. This pedagogy cultivates critical consciousness (*conscientization*) and positions students as co-creators of knowledge, not passive recipients (Belda-Medina & Marrahi-Gomez, 2023; Lutfi dkk., 2025).

Conceptually, this model reconfigures the triangulated relationship between the Global (Western/Modern), the Traditional (Classical Islamic), and the Local (Madura). It strategically positions grounded Madurese knowledge and lived experience as the foundational plane of engagement. From this base, a bidirectional critical dialogue is fostered: upwards with the classical Islamic tradition and outwards with global knowledge systems (Sayyi, Asmuki, dkk., 2025). This configuration dismantles the center-periphery dynamic, transforming Madurese education from a passive consumer of external epistemic paradigms into an autonomous, context-grounded producer of knowledge that can confidently contribute to and critique wider discourses (Rothman & Coyle, 2018).

Institutionally, implementing this model implies transforming madrasahs and pesantren into vibrant community hubs. These institutions should leverage local potentials such as coastal resources, agricultural systems, or handicraft traditions to become centers of excellence for applied, community-based learning (Afandi & Sayyi, 2023). Partnerships should be formed with local universities, NGOs, and industries on principles of co-creation, not subordination. Crucially, the evaluation system must shift from national standardized tests emphasizing rote memorization to authentic assessments that measure critical thinking, collaborative project-based problem-solving, and tangible community impact (Rosita et al., 2024).

The proposed model directly confronts the identified paradoxes by offering a clear exit strategy from the logic of internal colonialism. It replaces rigid canonization with critical historicity, hierarchical dualism with dialectical integration, epistemic marginalization with radical indigenization, and authoritarian pedagogy with reflective participation. This comprehensive framework provides a concrete roadmap for epistemic liberation, enabling Madurese Islamic education to de-link from dependent relationships and construct a self-determined intellectual future.

Ultimately, this Contextual-Decolonial Epistemology Model empowers Madurese Islamic education to construct a future based on a critically authentic, context-grounded understanding of *rahmatan lil-‘ālamīn*. It envisions an education system that nurtures scholars and citizens who are deeply rooted in their faith and local wisdom, yet critically engaged with the wider world, capable of generating transformative knowledge for the wellbeing of their society and beyond.

Table 3.1. Overview of Findings on Epistemic Construction, Pedagogical Practice, and Islamic Discourse in Madura

Aspect	Main Findings	Core Mechanisms / Key Issues	Key Concepts
Epistemological Constructions	Knowledge is organized hierarchically, privileging <i>al-'ulūm al-naqliyyah</i> over <i>al-'ulūm al-dunyawiyyah</i> .	<i>Naql</i> - <i>'aql</i> dualism, rigid canonization of classical texts, marginalization of Madurese local wisdom, national standardization, internal colonial logic.	Governmentality, Internal Orientalism, Epistemic Hegemony
Pedagogical Practices	Authority is reproduced through teacher-centered learning.	Dominance of lectures and memorization; emerging resistance via discussion, PBL, and non-formal learning spaces as a <i>third space</i> .	Hegemony-Counter-Hegemony, Hybridity, Critical Pedagogy
Contemporary Islamic Discourse	Discourse operates within a triple paradox of originality, apologetics, and self-orientalism.	Rejection of "foreign" methods, <i>i'jāz 'ilmī</i> narratives, Orientalist periodization, dependence on Western validation.	Self-Orientalism, Hybridity, Epistemic Dependency
Proposed Model	Contextual-Decolonial Epistemology Model for Madura.	Four pillars: critical deconstruction of canons, dialectical integration, radical indigenization, reflective-participatory pedagogy.	Decolonial Epistemology, Epistemic Sovereignty

The findings indicate that Islamic education in Madura is still shaped by a hierarchical epistemological construction that prioritizes *al-'ulūm al-naqliyyah* and reproduces power relations through teacher-centered pedagogical practices. This condition sustains the *naql*-*'aql* dualism, rigid canonization of classical texts, and marginalization of local Madurese knowledge, reinforced by national standardization and global epistemic dependency. Discursively, Madurese Islam operates within a paradox of originality, apologetics, and self-orientalism as a hybrid formation resulting from negotiations with modernity. In response, this study proposes a Contextual Decolonial Epistemology Model grounded in canon deconstruction, dialectical integration, radical indigenization, and reflective participatory pedagogy to advance Madurese epistemic sovereignty.

Conclusion

This study confirms that the power-knowledge relationship in Madurese Islamic education is paradoxical and reproduced through three interconnected domains. At the epistemological level, the official curriculum affirms a hierarchy that privileges *naqli* knowledge and canonizes the authority of classical texts, systematically marginalizing local Madurese epistemologies. The national standardization process inadvertently adopts the homogenizing logic of modern governmentality, creating a paradox of internal colonialism where efforts to assert autonomy utilize the very tools of colonial power. In the pedagogical realm, while teacher-centered instructional practices dominate, gaps of resistance emerge through the initiatives of younger

teachers and non-formal learning spaces that function as third spaces for knowledge hybridization. Meanwhile, the public discourse of educators remains caught in a dynamic of seeking originality, apologetics, and self-orientalism, reflecting the tension between asserting local identity and the pressure of external validation within the global political economy of knowledge.

These paradoxes demonstrate that the project of epistemological decolonization cannot focus merely on content substitution but must undertake a fundamental deconstruction of the rationality structures governing knowledge production. Therefore, this study proposes the Contextual-Decolonial Epistemology Model as a transformative framework. This four-pillar model is designed to dismantle the power-knowledge nexus by deconstructing canons, promoting dialectical integration on equal footing, enacting radical indigenization, and implementing reflective-participatory pedagogy. Conceptually, the model reconfigures the triangular relationship between the Global, Traditional, and Local by positioning grounded Madurese knowledge as the foundational plane for dialogue. This transformation aims to shift Madurese Islamic education from a status of dependent knowledge consumer to an autonomous, context-grounded knowledge producer, while reclaiming epistemic agency for the local community.

The implications of these findings and the model are substantive for educational policy, teaching practice, and future research. At the policy level, greater flexibility in the national curriculum is required to accommodate the richness of local Madurese epistemologies. For practitioners, the findings encourage the empowerment of teachers as transformative intellectuals capable of connecting text with context. Future research should explore the concrete implementation of this model and investigate the manifestations of the power-knowledge relationship within specific disciplines in madrasahs and pesantren. Ultimately, the path towards a liberating and contextual Islamic education in Madura lies in the courage to critically reconstruct tradition, engage in equal dialogue with global knowledge, and creatively empower local wisdom as an authentic source for addressing contemporary challenges and building a relevant vision of *rahmatan lil-'ālamīn*.

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