

The role of urban landscape in the dynamics of islamic education in the archipelago : Theoretical and historical study

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ABSTRACT

The urban landscape plays an important role in the dynamics of Islamic education in the archipelago. As the center of social, economic, and cultural interaction, the urban landscape supports the development of Islamic education institutions, both formal and non-formal. Modernization and urbanization have brought significant changes in the Islamic education system, creating opportunities in expanding access and learning innovation, but also presenting challenges in the form of commercialization of education, degradation of traditional values, and inequality of access. Therefore, this study aims to analyze the relationship between urban landscape and Islamic education from historical and theoretical perspectives, examine the impact of modernization on infrastructure, curriculum, and patterns of social interaction, and formulate strategies for optimizing the urban landscape as a sustainable Islamic education ecosystem. This research uses a qualitative approach with historical, phenomenological, and descriptive-analytical methods. Data were obtained through literature studies, field observations, interviews with academics and Islamic education practitioners, and analysis of relevant policy documents. The results of the study show that (1) the urban landscape contributes to strengthening Islamic education by accelerating the spread of religious knowledge, expanding the network of ulama, and encouraging innovation in learning methods. (2) urbanization also poses challenges, such as the commercialization of education, shifting cultural values, and inequality of access to Islamic education in urban environments. (3) To overcome these challenges, an adaptive strategy is needed that includes the use of digital technology in learning, strengthening the role of mosques as community-based education centers, and developing Islamic education areas that are integrated with urban spatial planning, Strengthening the Role of Media in Islamic Da'wah and Education With the right strategy, the urban landscape can be optimized as an inclusive Islamic education ecosystem, adaptive to the development of the times, and still maintaining the values of Nusantara Islam

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Introduction

In the Society 5.0 era, where technological and social developments are becoming increasingly complex, Islamic education faces the challenge of remaining both relevant and inclusive. Religious moderation serves as a key to conveying Islamic teachings wisely and accessibly to all groups, including students with special needs. Therefore, the implementation of education should not only aim to introduce the principles of Islamic law but also to internalize values such as tolerance, independence, and social responsibility in accordance with students' individual capacities (Aliwan, 2023). The urban landscape has a strategic role in shaping the dynamics of Islamic education in the archipelago. As a center of social, economic, and cultural activities, the city is a space for the development of Islamic educational institutions, both formal and non-formal. History shows that cities such as Aceh, Yogyakarta, and Surabaya have a significant role in the development of Islamic education (Azyumardi Azra, 2004). Globalization in this modern era has not only had an impact on the industrial and economic sectors, but has also begun to influence the world of education over time (Nashihin, Efendi, and Salmiyatun 2020). The digital era is often associated with the phenomenon of globalization, where the connection between individuals and countries is getting closer without being hindered by geographical or time boundaries (Aliwan, Abdul Hakim 2024). Empowerment is a series of processes that include mobilizing, organizing, and directing human potential in optimizing the use of existing resources and facilities, in order to achieve predetermined goals optimally (Aliwan, Moh. Fahsin 2025). According to (Maskur, Muhammad Khoirul Anwar 2021) that improving the quality of Indonesian education can be done by improving the learning and teaching system (Aliwan, et al 2025) Islamic education in the archipelago does not only take place in formal institutions such as madrasahs and Islamic boarding schools, but also in forms of learning that develop in mosques, surau, and religious communities (Ricklefs, 2012).

Islamic education plays a vital role in shaping students' character and morality. It has consistently demonstrated responsiveness to the diverse needs of society. The system of Islamic education has expanded not only in geographical scope but also in methodological approaches to effectively reach all levels of the community (Aliwan, 2024). Modernization and urbanization in Indonesia have brought challenges and opportunities for Islamic education. Changes in social structure due to urbanization have caused a shift in the pattern of Islamic education from traditional community-based to a more structured and technology-based model (Hefner, 2009). Thus, the study of the relationship between the urban landscape and the dynamics of Islamic education is relevant to understanding the development of Islamic education in the modern era. The urban landscape not only influences the physical aspects of Islamic education, but also forms patterns of social and cultural interaction within it. The emergence of Islamic study centers in big cities shows that urbanization can be a catalyst for the development of Islamic science. However, at the same time, the shift in values due to modernization can be a challenge in maintaining the authenticity of Islamic education in urban environments (Steenbrink 1986). Therefore, this study seeks to examine how the urban landscape can be a major factor in the development of Islamic education. The background of the study on the Role of Urban Landscapes in the Dynamics of Islamic Education in the Archipelago is based on the observation that urbanization and modernization have brought significant changes to the social and cultural structures of society in Indonesia. These changes affect the practice of traditional Islamic education which was previously centered on institutions such as surau, pesantren, and madrasah. These institutions not only function as centers of religious education, but also as strongholds of local culture that play a role in shaping the identity of the Muslim community in the Archipelago. (Muhammad Aldian Syah, 2025)

Inclusivity in education has been an integral part of Islamic tradition since its inception. Moreover, in understanding Islamic teachings, it is essential for educators to base instructional materials on authentic hadith texts. This aligns with the analysis of hadith authenticity based on *matan* (content), which plays a significant role in the study of the Qur'an and Hadith. The selection of authentic and relevant materials is particularly crucial in the context of teaching

children with special needs, who require a simplified and targeted pedagogical approach (Aliwan, 2024a). This study is important because despite efforts to integrate local values into Islamic education, there is still a gap in research exploring how urban landscapes influence the dynamics of Islamic education in the archipelago. Most previous studies have focused more on the role of traditional educational institutions or the adaptation of Islamic education to modernity, without specifically highlighting the interaction between physical and social changes in urban areas and Islamic education practices (Pangeran et al. 2024). Several previous studies have discussed Islamic education in the context of its history and development in Indonesia. According to Azra (2004) highlights the network of ulama and the transmission of Islamic knowledge in the archipelago, while According to Laffan (2011) discusses the role of ulama in the modernization of Islam in Southeast Asia. However, studies that specifically link the role of urban landscapes to the dynamics of Islamic education are still limited. Most existing studies emphasize the historical aspects of Islamic education or the transformation of education in the context of globalization (Rohman 2018). Studies that examine how physical and social changes in cities affect Islamic education are still minimal. Therefore, this study attempts to fill this gap by viewing the urban landscape as an important factor in the dynamics of Islamic education in the archipelago. On the other hand, various approaches used in the study of Islamic education focus more on learning models or the influence of educational policies. Few studies consider urban environmental factors in shaping the ecosystem of Islamic education. In fact, rapid changes in the urban landscape can have a direct impact on educational infrastructure, public accessibility to Islamic education, and patterns of interaction between educational institutions and urban communities (Dhofier 1999). Therefore, this study provides a new perspective in examining the relationship between the physical environment and Islamic education.

This study offers a new perspective in the study of Islamic education in the archipelago by highlighting the role of the urban landscape as a major factor in the change and development of Islamic education. The theoretical and historical approaches used in this study allow for a more comprehensive understanding of how the physical and social conditions of the city affect Islamic educational institutions. In addition, this study contributes to expanding the study of the interaction between Islamic education and urban change in Indonesia. By understanding this relationship, it is hoped that this study can provide insight into the formulation of Islamic education policies that are more adaptive to urban development and the needs of urban communities. Furthermore, this study also considers how sustainable urban development policies can play a role in supporting Islamic education. With the growing concept of smart cities and community-based development, Islamic education in big cities has the opportunity to adapt to technology and still maintain Islamic values in its learning model. Therefore, the results of this study are expected to be able to provide applicable recommendations in the management of Islamic education in urban environments. The novelty of this study lies in its approach that combines theoretical and historical analysis to understand how the transformation of the urban landscape affects the form and practice of Islamic education in Indonesia. Thus, this study is expected to provide new contributions in understanding the adaptation of Islamic education in the context of urbanization and modernization in the archipelago.

Method

This research This study uses a qualitative approach with historical, phenomenological, and descriptive-analytical methods. Data were collected through literature studies from books, journals, and previous studies related to urban landscapes and Islamic education. The Historical Method is used to examine the development of Islamic education in the context of changes in urban landscapes over time. The analysis was carried out by tracing primary and secondary sources that document the development of Islamic educational institutions in urban areas (Azyumardi Azra 2004). This approach allows the identification of patterns of transformation of Islamic education in various historical periods and their relevance to current urbanization developments (Ricklefs 2012). This study also applies a phenomenological method to understand individual and group experiences related to the impact of urban landscapes on Islamic education.

Observations of Islamic education practices in urban environments and in-depth interviews with academics, madrasah managers, and urban Muslim communities are used to explore perspectives and direct experiences (Dhofier 1999). Phenomenology helps in capturing the dynamics of changes that occur in Islamic education due to interaction with the urban environment (Bruinessen 1994). Descriptive-Analytical Method, This method is applied to understand the impact of urbanization on Islamic education. This study observes how urban physical and social environmental factors affect accessibility, curriculum, and learning patterns in Islamic educational institutions. The analysis techniques used include comparative analysis between Islamic education models in urban and rural areas, as well as case studies from several cities that have a major influence on the development of Islamic education in Indonesia (Steenbrink 1986)

Data Collection Techniques using 1) Literature Study, namely collecting data from relevant academic sources (Azyumardi Azra 2004). 2) Field Observation, namely analyzing the dynamics of Islamic education in urban environments through direct observation (Hefner 2009). 3) Semi-Structured Interviews, which involve academics, teachers, and practitioners of Islamic education to gain deeper insight into the challenges and opportunities of Islamic education in the city. 4) Document Analysis, which examines Islamic education policies and urban planning to understand the relationship between regulation and the development of Islamic education (Steenbrink 1986). Data Analysis Techniques The data collected were analyzed using the triangulation method to ensure the validity of the research findings. The triangulation technique is used to confirm data from various sources in order to produce more objective and comprehensive conclusions (Bruinessen 1994). This triangulation is carried out by connecting the results of literature studies, observations, and interviews to obtain a complete picture of the dynamics of Islamic education in urban areas (Ricklefs 2012)

In the context of Islamic education, research ethics go beyond merely fulfilling administrative requirements; they encompass the internalization of moral values such as honesty and responsibility toward research participants. Researchers are expected to respect and uphold the dignity of participants, ensuring that the research process is conducted fairly and transparently from data collection to the reporting of results (Aliwan, 2025)

Result

1) Contribution of Urban Landscape to the Dynamics of Islamic Education in the Archipelago from Historical and Theoretical Perspectives

Urban landscapes make a major contribution to the dynamics of Islamic education in the Archipelago. The existence of Islamic educational institutions in urban areas accelerates the spread of religious knowledge through various platforms, both formal and non-formal. Urban mosques become centers of Islamic studies that support community-based learning, while Islamic educational institutions develop with increasingly structured curricula (Azyumardi Azra 2004). In addition, urbanization also creates a wider network of scholars, allowing for the exchange of knowledge between cities. The existence of Islamic education in big cities also gives rise to various learning initiatives that are more adaptive and innovative. Many Islamic educational institutions offer skills-based education programs, foreign languages, and digital technology to prepare graduates who are ready to face global challenges. This shows that urban landscapes can be a catalyst for the development of Islamic education that is more dynamic and relevant to the needs of the times.

In addition, the interaction of more heterogeneous communities in urban environments also allows for a broader exchange of Islamic ideas. The existence of various Islamic communities, such as Islamic study groups, academic study forums, and cross-school discussions, have enriched Islamic discourse in big cities. This phenomenon shows that Islamic education in urban areas is not only developing in an institutional context, but also in the form of more inclusive and community-based learning. However, the development of Islamic education in the urban landscape also faces challenges in terms of maintaining traditional Islamic values amidst rapid social change. Globalization and modern lifestyles can influence the

mindset of the younger generation of Muslims in the city, so an Islamic education strategy is needed that is not only academic, but also able to instill spiritual and moral values deeply in everyday life.

As part of the Islamic education ecosystem, the urban landscape also influences the role and status of teachers and Islamic educators. In big cities, teachers are not only required to have expertise in the field of religious knowledge, but also managerial and pedagogical skills that are in accordance with the demands of the modern world of education. Therefore, improving the quality of teaching staff through training and certification is a strategic step in increasing the effectiveness of Islamic education in urban areas.

2) The impact of modernization and changes in the urban landscape including infrastructure, curriculum, and social interaction patterns, affect Islamic education in the archipelago

Modernization brings significant changes to Islamic education. The shift in urban community life patterns causes a transformation in learning methods. The digitalization of Islamic education, such as the presence of Islamic-based e-learning and online studies, is a solution to the limitations of space and time (Hefner 2009). However, on the other hand, urbanization also brings challenges in the form of increasing secularism and commercialization of Islamic education, which can reduce the substance of Islamic values (Steenbrink 1986). In addition, modernization also demands curriculum updates so that Islamic education remains relevant in the digital era, such as the integration of Islamic knowledge with science and technology. Technological advances and modernization in big cities have also brought about the phenomenon of globalization which has an impact on the mindset and culture of urban Muslim communities. Islamic education in urban areas must be able to adapt to global currents, but still maintain a strong Islamic identity and values. In this case, the Islamic education system must have flexibility in the curriculum in order to accommodate the development of the times without losing the essence of Islamic education. In addition, economic development in big cities also affects Islamic education. The increasing cost of living in cities often makes people prefer Islamic educational institutions that offer academic programs that can support career and economic prospects. As a result, many Islamic educational institutions have begun to orient themselves towards market competition, so that there is a tendency towards commercialization of education. This challenge must be anticipated by maintaining a balance between economic aspects and da'wah values in Islamic education. Another major challenge is the increasing social gap in urban areas. Islamic education, which is ideally inclusive, often faces accessibility constraints for lower-middle economic groups. Therefore, policies are needed that support the equalization of Islamic education in cities, such as providing scholarships for underprivileged students and building Islamic educational facilities that can be accessed by all social strata.

Another major challenge is the increasing social gap in urban areas. Islamic education, which is ideally inclusive, often faces accessibility constraints for lower-middle economic groups. Therefore, policies are needed that support the equalization of Islamic education in cities, such as providing scholarships for underprivileged students and building Islamic education facilities that can be accessed by all levels of society. The shift in urban community life patterns has led to a transformation in learning methods. The digitalization of Islamic education, such as the presence of Islamic-based e-learning and online studies, is a solution to the limitations of space and time (Hefner 2009, p.89). However, on the other hand, urbanization also brings challenges in the form of increasing secular culture and commercialization of Islamic education, which can reduce the substance of Islamic values (Steenbrink 1986). In addition, modernization also demands curriculum updates so that Islamic education remains relevant in the digital era, such as the integration of Islamic knowledge with science and technology.

Social shifts in urban society also affect the character of students. Urban society that tends to be more individualistic and materialistic demands a more contextual and adaptive approach to Islamic education. Therefore, Islamic educational institutions need to develop learning methods that are able to build a balance between academic, spiritual, and social aspects (Ricklefs 2012). In facing this challenge, a strategy to strengthen the Islamic educational

community in urban areas is important. By building networks between Islamic educational institutions, creating a mentoring system between seniors and juniors in the Islamic academic world, and developing urban Islamic research and study centers, Islamic education can remain relevant and develop amidst urban modernization.

3. Strategies that can be implemented to optimize the role of urban landscapes in the development of Islamic education in the archipelago based on theoretical and historical studies

The importance of Islamic education in big cities does not only depend on formal institutions such as madrasahs and Islamic boarding schools, but also on the synergy between various elements of society, including the government, Islamic organizations, and local communities. Cities that have mature Islamic education planning can become centers of excellence in Islamic studies and the development of knowledge based on Islamic values. Therefore, the strategy for optimizing urban landscapes must take into account the integration of Islamic education in various aspects of urban development. One of the main aspects of this strategy is increasing the accessibility of Islamic education for urban communities. In many cases, Islamic education is still considered exclusive to certain groups, both due to economic factors and limited infrastructure. The city government can play a role in providing equitable Islamic education facilities, for example through subsidies for Islamic educational institutions or the construction of Islamic-based schools that are affordable for all levels of society. In addition, the provision of affordable public transportation to Islamic education areas is also an important factor in supporting the accessibility of Islamic-based education.

In addition, collaboration between the private sector and Islamic education can be an important factor in the development of Islamic education in cities. Many Islamic-based companies can contribute through social responsibility programs by supporting the development of Islamic education infrastructure or providing scholarships for underprivileged students. Thus, Islamic education in urban areas can develop in a more sustainable and inclusive manner. The urban landscape greatly contributes to the dynamics of Islamic education in the archipelago. The existence of Islamic educational institutions in urban areas accelerates the spread of religious knowledge through various platforms, both formal and non-formal. Urban mosques become centers of Islamic studies that support community-based learning, while Islamic educational institutions develop with increasingly structured curricula (Azyumardi Azra 2004).

In addition, urbanization also creates a wider network of scholars, allowing for the exchange of knowledge between cities. The existence of Islamic education in big cities also gives rise to various learning initiatives that are more adaptive and innovative. Many Islamic educational institutions offer skills-based education programs, foreign languages, and digital technology to prepare graduates who are ready to face global challenges. This shows that the urban landscape can be a catalyst for the development of Islamic education that is more dynamic and relevant to the needs of the times. In addition, the interaction of more heterogeneous communities in urban environments also allows for a broader exchange of Islamic ideas. The existence of various Islamic communities, such as Islamic study groups, academic study forums, and cross-school discussions, have enriched Islamic discourse in big cities. This phenomenon shows that Islamic education in urban areas is not only developing in an institutional context, but also in the form of more inclusive and community-based learning. One of the main aspects of this strategy is to increase the accessibility of Islamic education for urban communities. In many cases, Islamic education is still considered exclusive to certain groups, either due to economic factors or limited infrastructure. The city government can play a role in providing equitable Islamic education facilities, for example through subsidies for Islamic educational institutions or the construction of Islamic-based schools that are affordable for all levels of society. In addition, the provision of affordable public transportation to Islamic education areas is also an important factor in supporting the accessibility of Islamic-based education. In addition to accessibility, technology-based learning is becoming an increasingly

relevant factor in the urban context. The use of technology such as online learning platforms, Islamic education applications, and digital-based academic information systems can help Islamic education remain relevant and attractive to the younger generation growing up in the digital era. Islamic educational institutions in big cities must be more active in utilizing social media and digital technology to spread Islamic teachings with methods that are more interactive and easy for urban communities to understand. However, the development of Islamic education in the urban landscape also faces challenges in terms of maintaining traditional Islamic values amidst rapid social change.

Globalization and modern lifestyles can influence the mindset of the young generation of Muslims in the city, so that an Islamic education strategy is needed that is not only academic, but also able to instill spiritual and moral values deeply in everyday life. The existence of Islamic educational institutions in urban areas accelerates the spread of religious knowledge through various platforms, both formal and non-formal. Urban mosques become centers of Islamic studies that support community-based learning, while Islamic educational institutions develop with increasingly structured curricula (Azyumardi Azra 2004). In addition, urbanization also creates a wider network of scholars, allowing for the exchange of knowledge between cities. To maximize the role of the urban landscape in supporting Islamic education, several strategies are needed, including the following:

- a) Utilization of Technology in Learning: Providing access to technology-based education to reach the wider community, such as online learning and Islamic education applications (Ricklefs 2012). Digitalization of learning also allows the Islamic education system to be more flexible and inclusive, reaching various community groups.
- b) Improving the Function of Mosques as Education Centers: Developing mosque-based education programs with Qur'an learning, Islamic studies, and character programs based on Islamic values (Dhofier 1999). Mosques are not only places of worship, but also centers of Islamic literacy that can be accessed by all levels of urban society.
- c) Development of Integrated Islamic Education Areas: Providing special areas for Islamic education that connect schools, madrasahs, mosques, and study centers in one environment that supports learning (Bruinessen 1994,). This concept will strengthen Islamic identity in urban spaces and create communities based on Islamic values.
- d) Collaboration between Islamic Education Institutions and City Governments: This collaboration can create policies that support the sustainability of Islamic education in the city, including education subsidies for Islamic institutions and the development of infrastructure that is friendly to Islamic education.

Strengthening the Role of the Media in Islamic Da'wah and Education: Social media and digital platforms can be effective means of da'wah and education for urban communities. Islamic educational institutions can utilize this platform to spread Islamic teachings widely, reaching the younger generation who are familiar with digital technology. By implementing these strategies, the urban landscape can be more effective in forming a sustainable Islamic education ecosystem that is relevant to the challenges of the times. Islamic education that is adaptive to social and technological changes will ensure that Islamic values are maintained amidst the ever-growing modernization and urbanization.

Discussion

The urban landscape in Islamic education in the archipelago reflects the integration between the physical environment and Islamic values in supporting the learning process. This concept is not only oriented towards the physical aspect, but also has social, cultural, and spiritual dimensions that form an inclusive and sustainable Islamic education ecosystem. The urban landscape in Islamic education in the archipelago reflects the integration between the physical environment and Islamic values in supporting the learning process. This concept is not only oriented towards the physical aspect, but also has social, cultural, and spiritual dimensions that

form an inclusive and sustainable Islamic education ecosystem. The development of the urban landscape concept in Islamic education in the archipelago does not only involve the physical aspect, but also includes social, cultural, and spiritual dimensions. According to Hasan Langgulung, the educational environment must consider these aspects to form the character and morality of individuals holistically. (Aisyah et al. 2025). In addition, the concept of Islam Nusantara which emphasizes the values of *tawazun* (balance), *tawasuth* (moderation), and *tasamuh* (tolerance) can be an ontological foundation in the implementation of Islamic education. This paradigm encourages Islamic education that not only focuses on the afterlife (spiritual) aspects, but also pays attention to the local social and cultural context. Thus, the integration of Islamic architectural design, local values, and a holistic educational approach can create an urban landscape that supports the formation of a society with noble morals, tolerance, and environmental awareness.

Urban landscapes are not only understood as physical spaces, but also as social and cultural ecosystems that contribute to Islamic education in the archipelago. Big cities such as Yogyakarta, Surabaya, and Jakarta have a long history in the formation of Islamic educational institutions, both in the form of *madrasahs*, Islamic boarding schools, and modern Islamic study centers (Azyumardi Azra 2004). Dynamic urban landscapes create opportunities for the development of Islamic education, especially in the context of adaptation to globalization and modernization (Hefner 2009, p. 59). In addition, urban landscapes also influence Islamic education patterns in the form of more adaptive curricula. Islamic educational institutions in urban areas often integrate Islamic-based subjects with general knowledge and modern skills. This aims to produce graduates who not only understand religious knowledge, but also have the competence to face the world of work and technological developments. Dynamic urban landscapes create opportunities for the development of Islamic education, especially in the context of adaptation to globalization and modernization. Islamic education in urban areas develops with a more open approach compared to rural areas. The pluralistic urban environment creates space for more inclusive inter-school dialogue and Islamic thought. The existence of various Islamic educational institutions in the city also allows for the exchange of knowledge and academic collaboration between institutions that enrich the Islamic insights of urban communities (Iqbal et al. 2023)

Changes in the urban landscape also have an impact on the learning system in Islamic educational institutions. Advances in technology and digitalization allow for innovation in learning methods, such as the use of online platforms for Islamic studies, Islamic-based e-learning, and interactive applications that facilitate access to Islamic literature. Thus, Islamic education in the city is increasingly flexible and accessible to more groups. However, the main challenge faced by Islamic education in the urban context is how to maintain Islamic values amidst the rapid flow of modernization and globalization. Rapid urbanization often brings significant social changes, including increasing secularization and consumer culture. Therefore, Islamic educational institutions must be able to balance modernity and tradition in order to remain relevant to the times without losing their Islamic essence.

Islamic education in the city is also influenced by the socio-economic factors of urban communities. Urban communities that are more heterogeneous in terms of economic and cultural backgrounds require Islamic educational institutions to be more flexible in their approach. Several institutions have begun to adopt an inclusive education system that allows various groups of people to access quality Islamic education without being constrained by economic factors. On the other hand, urbanization also brings challenges in the form of changes in communication patterns and social interactions in the world of Islamic education. If previously Islamic education took place more in small, close-knit community environments, now learning patterns are starting to shift to a more open model, such as online classes and technology-based seminars. This can increase the accessibility of Islamic education, but also poses the risk of reducing social ties between students and educators. In addition, cities as centers of economic activity also influence the way Islamic education develops. More and more Islamic educational institutions are oriented towards the world of work by offering Islamic-based expertise programs, such as *sharia economics*, *halal*

technology, and Islamic creative industries.

This shows that the urban landscape is not only a place for Islamic education to take place, but also helps shape the character of students who are able to compete in the global world while still upholding Islamic values. In facing this challenge, it is important for Islamic educational institutions in urban areas to develop learning methods that maintain the essence of Islamic values, while adapting to changing times. One approach that is starting to be implemented is project-based learning combining Islamic studies with problem-solving in urban life, so that students not only understand Islamic teachings theoretically, but are also able to apply them in everyday life. The urban landscape is not only understood as a physical space, but also as a social and cultural ecosystem that contributes to Islamic education in the archipelago. Big cities such as Yogyakarta, Surabaya, and Jakarta have a long history in the formation of Islamic educational institutions, both in the form of madrasahs, Islamic boarding schools, and modern Islamic study centers (Azyumardi Azra 2004, p. 57). The dynamic urban landscape creates opportunities for the development of Islamic education, especially in the context of adaptation to globalization and modernization (Hefner 2009, p. 89)

Islamic education in urban areas develops with a more open approach compared to rural areas. The pluralistic urban environment creates space for cross-school dialogue and more inclusive Islamic thought. The existence of various Islamic educational institutions in the city also allows for the exchange of knowledge and academic collaboration between institutions that enrich the Islamic insight of urban communities. In addition, the urban landscape also influences the pattern of Islamic education in the form of a more adaptive curriculum. Islamic educational institutions in urban areas often integrate Islamic-based subjects with general knowledge and modern skills. This aims to produce graduates who not only understand religious knowledge, but also have the competence to face the world of work and technological developments. Changes in the urban landscape also have an impact on the learning system in Islamic educational institutions. Advances in technology and digitalization allow for innovation in learning methods, such as the use of online platforms for Islamic studies, Islamic-based e-learning, and interactive applications that facilitate access to Islamic literature. Thus, Islamic education in cities is increasingly flexible and accessible to more groups. However, the main challenge faced by Islamic education in the urban context is how to maintain Islamic values amidst the rapid flow of modernization and globalization. Rapid urbanization often brings significant social changes, including increasing secularization and consumer culture. Therefore, Islamic educational institutions must be able to balance modernity and tradition in order to remain relevant to the times without losing their Islamic essence. Big cities such as Yogyakarta, Surabaya, and Jakarta have a long history in the formation of Islamic educational institutions, both in the form of madrasahs, Islamic boarding schools, and modern Islamic study centers (Azyumardi Azra 2004). The dynamic urban landscape creates opportunities for the development of Islamic education, especially in the context of adaptation to globalization and modernization (Hefner 2009).

Conclusion

The results Based on the results of the study *The Role of Urban Landscapes in the Dynamics of Islamic Education in the Archipelago*, it can be concluded that

1. Urban landscapes play a multifaceted role in the development of Islamic education in the Archipelago. Their presence serves as a key driver in accelerating the dissemination of Islamic knowledge, expanding scholarly networks, and fostering innovation in teaching methods. Moreover, the interaction among diverse communities in urban settings enriches Islamic discourse through various forums and communities. Nevertheless, the wave of modernization presents its own challenges, requiring an educational strategy that balances academic and spiritual aspects to ensure that Islamic values are preserved amid ongoing social transformation.
2. Modernization and changes in urban landscapes have brought significant changes to the Islamic education system, both in terms of infrastructure, curriculum, and social interaction

patterns. On the one hand, the development of technology and digitalization have opened up opportunities for Islamic education to develop more inclusively and innovatively, allowing wider access for urban communities. However, on the other hand, challenges such as the commercialization of education, the degradation of traditional Islamic values, and the gap in access to education in urban environments remain major concerns.

3. Strategies for optimizing the urban landscape in the development of Islamic Education in the Archipelago to remain a conducive space for Islamic education include: Utilizing digital technology in learning is a strategic step in increasing the accessibility and effectiveness of Islamic education, while strengthening the role of mosques as community-based education centers can be a solution in maintaining Islamic values amidst modernization. In addition, the development of Islamic education areas that are integrated with the urban environment can strengthen academic interactions and enrich the Islamic education ecosystem. Collaboration between educational institutions, government, and society is also needed in creating policies that favor Islamic education, including in the provision of education subsidies and the development of infrastructure that supports learning based on Islamic values. Strengthening the Role of the Media in Islamic Da'wah and Education by utilizing this platform to spread Islamic teachings widely, reaching the younger generation who are familiar with digital technology. With the right strategy, the urban landscape can become a sustainable Islamic education ecosystem that is relevant to the times. Islamic education that is able to adapt to the challenges of urbanization and globalization will maintain its Islamic identity while making a real contribution to producing a generation of Muslims who excel intellectually, spiritually, and socially

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