

Reframing Islamic Education Governance Through a Socio-Cultural Perspective: Lessons from Spain and Indonesia

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Abstract

Islamic education evolves within diverse socio-cultural and political contexts in Muslim-majority and Muslim-minority countries, directly affecting its governance, legitimacy, and sustainability. These differences generate structural challenges related to secularism, religious identity, and state involvement in Islamic education. This study aims to analyze and compare the governance of Islamic education in Spain and Indonesia from a socio-cultural perspective. The research employed a Systematic Literature Review (SLR) following the PRISMA 2020 framework and the PISCo approach, synthesizing 18 Scopus-indexed scholarly and Google Scholar articles. The findings indicate that Islamic education in Spain operates under a top-down and formal-legal governance system, strongly shaped by secularism and the minority status of Muslims, resulting in institutional constraints and persistent Islamophobia. In contrast, Islamic education in Indonesia develops through a plural and community-based governance model that integrates religious values with local culture in a Muslim-majority society. This study implies that sustainable Islamic education requires inclusive, contextual, and participatory governance models capable of addressing socio-cultural diversity while promoting religious moderation and social cohesion.

Keywords: Islamic education governance; Multiculturalism; Socio-cultural perspective

Abstrak

Pendidikan Islam berkembang dalam konteks sosial-budaya dan politik yang beragam di negara-negara mayoritas Muslim dan minoritas Muslim, yang secara langsung memengaruhi tata kelola, legitimasi, dan keberlanjutannya. Perbedaan-perbedaan ini menimbulkan tantangan struktural terkait sekularisme, identitas agama, dan keterlibatan negara dalam pendidikan Islam. Studi ini bertujuan untuk menganalisis dan membandingkan tata kelola pendidikan Islam di Spanyol dan Indonesia dari perspektif sosial-budaya. Penelitian ini menggunakan tinjauan literatur sistematis (SLR) berdasarkan kerangka kerja PRISMA 2020 dan pendekatan PISCo, dengan mensintesis 18 artikel ilmiah yang terindeks di Scopus dan google scholar. Temuan menunjukkan bahwa pendidikan Islam di Spanyol beroperasi dalam sistem tata kelola top-down dan formal-legal, yang kuat dipengaruhi oleh sekularisme dan status minoritas Muslim, mengakibatkan batasan institusional dan Islamofobia yang persisten. Sebaliknya, pendidikan Islam di Indonesia berkembang melalui model tata kelola yang plural dan berbasis komunitas, yang mengintegrasikan nilai-nilai agama dengan budaya lokal dalam masyarakat mayoritas Muslim. Studi ini menyimpulkan bahwa pendidikan Islam yang berkelanjutan memerlukan model tata kelola yang inklusif, kontekstual, dan partisipatif, yang mampu mengatasi keragaman sosial-budaya sambil mempromosikan moderasi agama dan kohesi sosial.

Kata kunci: Tata Kelola pendidikan Islam; Multikulturalisme; Perspektif sosial-budaya

BACKGROUND

Islamic education has played an important role and has a long history in shaping human civilization in the world. One of the historical references for the development of science in the world is Islamic education in Andalusia (Ilyas et al., 2022). Spain was the initial gateway for the entry of

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Islamic civilization into Europe, specifically in the early 8th century, during the reign of Caliph Al Walid Bani Umayyah, under the leadership of Tharif ibn Malik, Thariq bin Ziyad, and Musa Ibn Nushair. Their conquests gave birth to the Islamic civilization of Andalusia, which reached the peak of Islamic glory, marked by the rapid development of intellectualism, science, education, architecture/urban planning, human civilization, and magnificent infrastructure at that time (Roqib & Hariyadi, 2024). The fall of Granada in 1492 marked the beginning of the collapse due to the strengthening of the Christian kingdom and the Pureza de Sangrea policy, which succeeded in driving out Muslims and Jews and erasing the traces of Islam from social-political life in Spain. History has recorded that Andalusia, once the center of the greatest civilization in Europe, disappeared without the continuation of Islamic education in open institutions to this day.

The state of Islamic education in Spain is in stark contrast to that in Indonesia. Indonesia does not have the same experience of Islamic educational glory as Andalusia. Islam in Indonesia was even born from immigrants who traded on the coast of the archipelago (Mardia & Febriani, 2025). Islam developed in line with the cultural and social currents of Indonesian society, allowing it to remain standing, continuous, and adaptable to this day. Islamic education in Indonesia has developed rapidly through institutions such as Islamic boarding schools, madrasas, and formal educational institutions that have transformed in line with the social, political, and cultural dynamics of the local community (Fajri & Ilmi, 2025). Given the significant role of Islamic development in Andalusia and its impact on Islamic education today, researchers feel it is important to examine the traces of Islamic education in Spain today after Muslims became a minority, and compare it with developments in Indonesia as a Muslim-majority country. Therefore, a Systematic Literature Review (SLR) is the right choice to examine the dynamics of Islamic education in Spain and Indonesia in order to gain a comprehensive understanding.

Although Islamic education governance has been widely studied, most research still focuses on normative and administrative dimensions rather than socio-cultural factors that influence institutional dynamics. Studies on Islamic education governance show that contemporary literature still focuses on managerial and operational dimensions, without touching on aspects of institutional governance in a systemic manner. Research by (Palma et al., 2020), for example, highlights important issues in the training and preparedness of Islamic teachers in Spain, particularly regarding the prevention of violent radicalism. It also points to systemic problems in the implementation and perception of Islamic religion modules, including a lack of clear communication, differences of opinion about curriculum content, and inadequate coordination among educators. However, the focus of this research is limited to the role of educators in schools without addressing the integration of Islamic values into a comprehensive institutional governance system.

A similar finding is seen in the study (Ifراك et al., 2025) on how Andalusian Islamic cultural heritage significantly influenced European intellectual development and provided a valuable model of interfaith harmony and intellectual exchange, but did not elaborate on how these spiritual principles were operationalized in the context of participatory and hierarchical institutional governance. Similarly, (Hilaludin et al., 2024) discusses the role of KH Ahmad Dahlan's reforms in relation to the historical dichotomy between religious and secular education in Indonesia, which has led to the poor state of Islamic education. This article does not comprehensively discuss the integration of Islamic values into governance structures.

A number of studies, such as the work of (Supriadi, As'ad, 2023), emphasize the importance of a socio-cultural approach in Islamic education in Indonesia. Islamic education is viewed as a social system that interacts dynamically with the political, economic, and cultural structures of society. However, most of these studies are still descriptive in nature and have not developed a governance model that integrates socio-cultural factors into the institutional structure of Islamic education. This study discusses the development of socio-cultural education in Muslim families, showing that the family is the basic unit for the formation of Islamic educational values. However, this research has not linked the cultural and social values of Muslim families with institutional policies or the national Islamic education management system. On the other hand, this research on the interconnection between Islamic education management and political, economic, social, and cultural factors provides a good conceptual foundation, but it is still limited to the normative level without a structural analysis that explains the multi-level relationship between the government, educational institutions, and society.

Historical studies have made a significant contribution to understanding the roots of Islamic education, particularly through studies of Andalusia and Spain. Research (Lems & Planet Contreras, 2023) on the governance of Islam in Spain shows that there is tension between Islamic governance regulated by the state and the religious practices of Muslim communities at the local level. Although it provides strong sociopolitical insights, the study does not discuss the dimensions of Islamic educational governance and how Islamic principles can be recontextualized in modern education systems.

Research (Mukhlis, 2025) on the development of Islamic education in Andalusia and Sicily and (Azman et al., 2024) in The History of the Islamic Development in Spain shows the remarkable progress of Islamic education in Andalusia in the fields of science and culture. However, these two studies are historical-descriptive in nature without any analysis of the education management system that supported this success. There is no discussion of the institutional structure, leadership mechanisms, and accountability systems of Islamic educational institutions at that time. The main gap in this cluster lies in the lack of efforts to recontextualize classical Islamic educational values such as knowledge, justice, ihsan, and shura into the modern education management system. In fact, these values can be used as a conceptual basis for developing an Islamic Educational Governance Framework model, which integrates the historical legacy of Andalusia with the demands of Islamic education management in Indonesia today.

From the above explanation, it can be concluded that previous studies are still partial and have not formed a complete conceptual integration between Islamic education governance, socio-cultural context, and historical learning. Existing literature mostly discusses technical management aspects, moral values, or the history of Islamic education, without developing a systematic theoretical and empirical framework for Islamic education governance. Therefore, the direction of research that needs to be developed is to reorganize Islamic education governance through three main dimensions: 1) Normative-Theological Dimension, namely strengthening the basis of Qur'anic values and Islamic ethics as the basic principles of Islamic education governance; 2) Socio-Cultural Dimension, namely adjusting the Islamic education governance system to the social, cultural, and political realities of Indonesia's diverse society; 3) The Historical-Comparative Dimension, namely the integration of classical Islamic civilization values, particularly those of Andalusia-Spain, as inspiration for building an excellent, inclusive, and globally competitive Islamic education

management system; and 4) Institutional structure emphasizing the importance of establishing a collaborative and adaptive management system.

Researchers feel it is necessary to explore the main findings and gaps in the governance of Islamic education in Spain and Indonesia based on a literature review. They seek to identify characteristics based on socio-cultural perspectives, factors influencing sustainability, and challenges to the development of Islamic education in Spain and Indonesia in both countries. Therefore, the research will only focus on: the governance of Islamic education in Spain, characteristics based on socio-cultural perspectives, factors influencing sustainability, and challenges to the development of Islamic education in Spain and Indonesia in both countries.

RESEARCH METHOD

The main approach of this study uses a Systematic Literature Review (SLR) design to identify, select, evaluate, and synthesize research related to Islamic education governance from a socio-cultural perspective in Spain and Indonesia. SLR was chosen for this study because it is able to present a comprehensive, systematic, and structured overview by presenting scientific evidence. In addition, the researchers also utilized the PISCo (Population-Issue-Situation-Context) framework to focus on the conceptual study, namely Islamic education governance and the socio-cultural aspects of Spain and Indonesia. The preparation and reporting of the SLR were adjusted to the PRISMA 2020 flow.

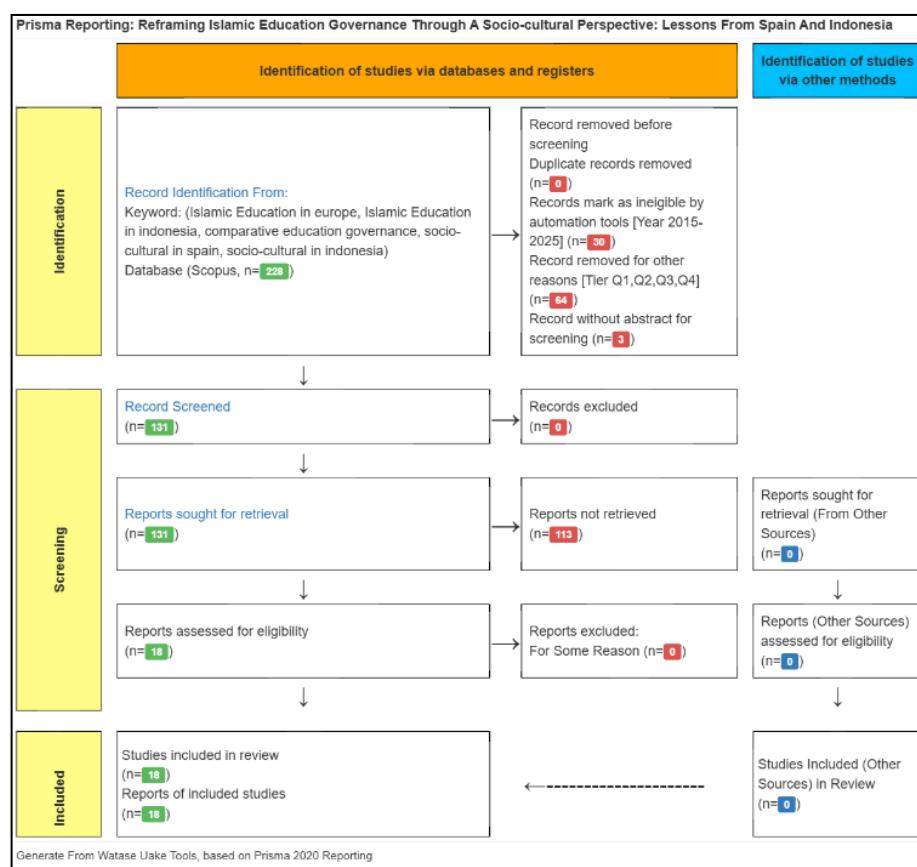


Figure 1. PRISMA Workflow Process

The identification stage was conducted to collect all scientific publications relevant to the theme of Islamic education governance from a socio-cultural perspective in Spain and Indonesia. The literature search process was carried out using the Scopus database with the keywords Islamic education in Europe, Islamic education in Indonesia, comparative education governance, socio-cultural in Spain, and socio-cultural in Indonesia. This search process yielded 228 articles. Next, preliminary cleaning of the identified data was carried out, including the removal of articles that did not meet the publication time criteria (2015–2025), articles that did not meet journal quality standards (Tier Q1–Q4), and articles that did not have abstracts. At this stage, no duplicate articles were found. After the cleaning process, 97 articles were eliminated, leaving 131 articles ready to enter the screening stage.

The screening stage was carried out by reviewing the titles and abstracts of 131 articles that passed the identification stage. This process aimed to ensure the initial suitability of the articles with the research focus, namely Islamic education governance in a socio-cultural context and geographical relevance to Spain and Indonesia. The screening results showed that all selected articles had sufficient thematic relevance to the research objectives. Therefore, no articles were eliminated at this stage, and all 131 articles proceeded to the full-text search stage.

At the full-text search stage, researchers attempted to obtain the full versions of the 131 articles that had been screened. This process was carried out through institutional access, online repositories, and official publisher sources. However, of all these articles, only 18 articles were successfully obtained in full-text form, while 113 articles could not be accessed in full due to access limitations, paid status, or the absence of complete documents. In addition, no additional articles were found from sources other than the main database.

The eligibility stage was carried out by thoroughly evaluating 18 full-text articles based on predetermined inclusion and exclusion criteria. This evaluation included the suitability of the study focus, socio-cultural context, relevance to Islamic education governance, as well as clarity of methodology and theoretical contribution. The results of the evaluation showed that all articles met the eligibility criteria and no articles needed to be eliminated at this stage.

The inclusion stage is the final stage in the PRISMA process, where articles that have passed all selection stages are included in the systematic literature review. A total of 18 articles were deemed eligible and included in the final synthesis of the study. These articles formed the basis for thematic analysis and the formulation of conceptual findings regarding the governance of Islamic education from a socio-cultural perspective, particularly by comparing the contexts of Spain and Indonesia. There were no additional studies from other sources, so the total number of studies analyzed in this study was 18 articles.

RESULTS AND DISCUSSION

The next stage was the extraction process carried out on 18 selected articles by collecting keywords such as author, year, country context, and research focus on Islamic education governance in Spain and Indonesia. The extraction was carried out using a standard template instrument that could maintain consistency in assessment between articles. Data synthesis used a thematic synthesis approach, in which the themes of each article were identified based on: Islamic education in Spain and Indonesia, factors affecting sustainability, and challenges to the development of Islamic education in Spain and Indonesia, as well as to understand the characteristics and dynamics of Islamic education in both countries. The PISCo framework was

used to ensure that the analysis could focus and be consistent in presenting characteristics, sustainability, challenges, and socio-cultural contexts. A narrative approach was also used because it was not possible to conduct a quantitative meta-analysis due to heterogeneous methodologies.

Tabel 1. Data Extraction and Synthesis

No.	Author & Year	Title	Country	Findings
1	(Palma et al., 2020)	Islamic religion teacher training in Spain: Implications for preventing islamic-inspired violent radicalism	Spain	the study reveals that Islamic religion teachers in Spain face challenges related to inadequate training, lack of continuous professional development, and insufficient preparedness to address violent radicalism.
2	(Lems & Planet Contreras, 2023)	Struggling with and against the Governance of Islam in Spain	Spain	discusses governance, including the right to practice Islam. This article discusses Islamic governance in Spain in the face of considerable conflict and negotiation, emphasizing that Islam is not passive but quite active in challenging, adapting to local culture while maintaining its identity, and responding to policies related to religious life.
3	(Elbanna, 2025)	Islamic Education Models; Bibliometric Analysis	Spain	the bibliometric analysis reveals a dynamic and growing field of Islamic education research, characterized by increasing publications, key contributing journals and authors, and a rich array of interconnected themes spanning traditional values, modern challenges, and technological advancements. This comprehensive overview provides valuable insights into the current state and future directions of the field.
4	(Hilalludin et al., 2024)	Great Dream of KH. Dahlan in the development of Islamic Education in Indonesia	Indonesia	KH Ahmad Dahlan's reforms addressed the historical dichotomy between religious and secular education in Indonesia, which had led to a poor state of Islamic education. By founding Muhammadiyah and establishing schools, he championed the integration of religious and general knowledge, character development, and community empowerment, leaving a lasting legacy that continues to inspire the

No.	Author & Year	Title	Country	Findings
5	(Guia, 2015)	Completing the Religious Transition? Catholics and Muslims Navigate Secularism in Democratic Spain	Spain	advancement of Islamic education in Indonesia Discussing efforts to navigate secularism in democratic Spain, completing the religious transition, separating religious and state affairs (secularism), and Islam, which has always been considered the enemy of secularism.
6	(Gil-gimeno & Asua, 2025)	The Structure of Beliefs and Religious Practice in Spain: A Three Part of Society	Spain	Regarding religious reality, based on belief structures, there are three groups: 60% Catholic, 6% other religions (including Islam and Judaism), and the rest are atheists, agnostics, and those who claim to be neither.
7	(Castanos, 2021)	El Islam en Espana. Un Intento Falido de Sobrepasar el Anonimato Politico	Spain	Discussing the position and role of Muslims in Spain in the realm of politics and public policy. That Islam is only recognized socially and legally, but only symbolically and administratively, not substantively.
8	(Una, 2019)	Control Soccas en Las Comunidades Islamicas Andaluzas. Una Aproximacion Socioantropológica	Spain	A study of Muslim social control in Andalusia (Spain), which is an effort to maintain the identity and order/security of Muslim existence. It also discusses the social value system as a minority.
9	(Mendoza et al., 2021)	Feminism, Islam and higher education: towards new roles and family relationships for young Spanish-Moroccan Muslim Women in Spain	Spain	This article examines how Muslim women pursuing higher education negotiate Islamic values with modern feminism, using higher education as a means of emancipation, changing women's roles due to careers, economic independence, and redefining traditional female roles.
10	(Navarro-Granados et al., 2020)	The views on Terrorism in the Name of Islam Held by Islamic Religion Teacher in Spain	Spain	This article discusses the views of Islamic teachers in Spain on the issue of terrorism in the name of Islam. Islamic teachers in Spain firmly reject terrorism, condemn its movements, view terrorists as deviant teachings, and believe that violence has no legitimacy in Islam.
11	(Azqueta et al., 2025)	Religious Education and Prevention of Violent Radicalism: analysis of Catholic and Islamic Education Curricula in Spain	Spain	Discussing the comparison between Islamic and Catholic education as instruments to prevent radicalization, analyzing curriculum policy and structural Islamophobia

No.	Author & Year	Title	Country	Findings
12	(Bahri et al., 2024)	Multikultural Islam dan Budaya Lokal Indonesia	Indonesia	the paper concludes that Islam's multicultural nature in Indonesia is a result of its harmonious interaction with local cultures, its universal values of peace and tolerance, and its adaptable approach, which allowed it to integrate with existing traditions rather than eradicating them.
13	(Kambali et al., 2022)	The Development of Multikultural Curriculum for Islamic Religious Education; A Literature Review	Indonesia	the development of a multicultural-based curriculum for Islamic religious education in Indonesia must prioritize clear objectives aligned with current conditions, incorporate relevant development models, adhere to Indonesian curriculum development principles, and possess characteristics that foster multicultural understanding and awareness
14	(Jaenudin et al., 2024)	Pluralisme dan Multikulturalisme: Bagaimana Tantangan dan Peluang Pendidikan di Indonesia	Indonesia	This article emphasizes that Indonesian society is multi-ethnic, multicultural, and multireligious, and that religious education plays an important role in maintaining social harmony.
15	(Elghazi, 2018)	La Gestión Del Islam En España: Entre El Islam Inmigrante Y El Islam Español.	Spain	This study reveals several socio-political aspects of Islam in Spain. Among them is the guarantee of freedom of religion. Islam is considered a religion that is part of Spanish society for historical, social, and cultural reasons, but the strong secularism embraced by the government and the majority of society requires Muslims in Spain to negotiate their religious practices.
16	(Anton et al., 2025)	Pengembangan Islam Multikultural di pondok pesantren	Indonesia	the research highlights that multicultural Islamic education in pesantren is crucial for fostering inclusivity, appreciation, and respect for diversity among students. Its development requires integrating multicultural principles into the curriculum, teaching methods, and activities, while its implementation involves specific forums and the strategic use of language to promote tolerance and understanding within the diverse pesantren community, ultimately preparing students for a pluralistic society.
17	(Gil-Benumeya, 2025)	Control Policies on Muslim in Spain:	Spain	This study discusses the complexity of religious and racial identity

No.	Author & Year	Title	Country	Findings	
18	(Benumeya, 2023)	Islamophobia, racism, social exclusion	The Consent of the Oppressed: An Analysis of Internalized Racism and Islamophobia among Muslims in Spain	Spain	<p>among Spanish Muslims, how to understand institutional practices that control and discriminate against Muslims. In Spain, Islam is often considered an immigrant religion, even though it has a rich historical heritage that has contributed to Spanish civilization and development. The most common forms of discrimination experienced by Muslims are alienation, racism, and other forms of unequal treatment, including Islamophobia.</p> <p>Islam is understood as a religious and racial minority in Spain, but few care about their suffering due to discrimination and the ostracism they face. Many of them end up hiding their identity and religious practices both in education and in public.</p>

Based on the results of a Systematic Literature Review of studies on Islamic education governance in Spain and Indonesia, the synthesis of findings shows that the reformulation of Islamic education governance needs to be directed towards a multidimensional approach that goes beyond a purely administrative and legalistic framework. The main findings can be systematically mapped into the following four dimensions of development:

Normative-Theological Dimension: Strengthening Qur'anic Values and Islamic Ethics

Studies in Indonesia show the strengthening of Qur'anic values, Islamic ethics, and religious moderation as the foundation of Islamic education (Hilalludin et al., Bahri et al., Kambali et al.). In Spain, the normative dimension tends to be reduced due to the dominance of secularism and the position of Islam as a minority (Navarro-Granados et al., Azqueta et al.). These differences confirm that the governance of Islamic education is not theologically neutral. In secular countries, Islamic normative values must be negotiated in order to remain relevant in the public sphere. In Indonesia, normative values are relatively strong but face the risk of formalization and internal fragmentation.

The findings of this study expand the theoretical understanding of Islamic education governance by emphasizing that the normative-theological dimension cannot be reduced to a purely doctrinal aspect. Qur'anic values such as justice, moderation (wasatiyyah), and respect for human dignity function as universal ethical principles that can transcend cultural and political boundaries. In the context of a secular state such as Spain, these findings challenge legalistic theories of Islamic education governance that place religion in the private domain. Instead, this study proposes a contextual and dialogical normative-theological framework, in which Islamic values serve as a source of public ethics without losing their theological substance.

In practical terms, Islamic education governance needs to formulate policies and curricula that emphasize the internalization of inclusive and non-confrontational Islamic ethical values. In Muslim minority countries, these values can be articulated through character and peace education approaches that are compatible with secular systems. In Muslim-majority countries such as Indonesia, strengthening the normative-theological dimension needs to be directed at preventing narrow formalization and ideological fragmentation, as well as ensuring that Islamic values function as a living moral guide in educational practice.

Socio-Cultural Dimension: Adaptation to the Reality of a Pluralistic Society

Almost all literature emphasizes that Islamic education is shaped by social, cultural, and political realities. In Spain, Islam is under pressure from Islamophobia, secularism, and state control (Lems & Planet Contreras; Gil-Benumeya). In Indonesia, Islam developed in a multicultural society with a cultural and community approach (Jaenudin et al.; Anton et al.). These findings indicate that failures in Islamic education governance often occur when the socio-cultural approach is ignored. The top-down model in Spain triggered resistance and social delegitimization, while in Indonesia challenges arose from exclusivism and resistance to multiculturalism.

This study confirms that Islamic education governance is a social construct that is greatly influenced by power relations, identity, and cultural dynamics. Theoretically, these findings reinforce the socio-cultural approach in Islamic education studies, while also criticizing universal governance models that ignore local contexts. A comparison between Spain and Indonesia shows that the legitimacy of Islamic education is determined not only by legal frameworks, but also by social acceptance and the ability to adapt to cultural plurality.

The practical implication is the need for an Islamic education governance design based on intercultural dialogue, community participation, and sensitivity to local social realities. In Spain, the socio-cultural approach requires strengthening the capacity of Islamic educators as mediators of identity and agents of social cohesion. In Indonesia, this dimension emphasizes the importance of systematically integrating multiculturalism into the curriculum and learning practices in order to respond to the challenges of intolerance and exclusivism.

Historical-Comparative Dimension: Inspiration from Islamic Civilization in Spain

Several studies link Spain's success to the integration of science, culture, and tolerance (Ifراك et al.; Elbanna). However, literature on the application of Andalusian values in modern governance remains limited. Andalusia cannot be replicated romantically, but it offers important lessons about cosmopolitan and inclusive Islamic education. Its downfall actually demonstrates the failure of institutional adaptation to political and social change.

Theoretically, this research contributes to the development of a historical-comparative approach in the study of Islamic education governance by positioning Andalusian civilization as a source of critical reflection rather than a normative model to be replicated. These findings challenge the romanticized narrative of Islamic history and propose the use of history as a source of institutional learning about inclusivity, cosmopolitanism, and structural adaptation failures.

In practical terms, Andalusian values can be integrated as inspiration in the development of excellent and globally competitive Islamic education management, particularly in strengthening the integration of science, culture, and ethics. However, this integration must be adapted to the contemporary social and political context so that it does not become trapped in ahistorical and inoperative historical symbolism.

Institutional Structure Dimension: Collaborative and Adaptive Governance

In Spain, Islamic education governance is administrative, top-down, and highly controlled by the state (Castanos; Elghazi). In Indonesia, Islamic education institutions are more diverse and community-based, but face problems of coordination and quality (Anton et al.; Kambali et al.). Non-collaborative institutional structures weaken the sustainability of Islamic education. State dominance in Spain hinders the participation of Muslim communities, while in Indonesia, weak standardization and policy consistency are the main challenges.

The findings of this study confirm that institutional structure is a key variable in the success of Islamic education governance. Theoretically, this study expands the discourse on governance by proposing a collaborative and adaptive institutional model as an alternative to the

top-down approach that is dominant in secular countries and the fragmentary approach in Muslim-majority countries.

In practical terms, the implications of this research call for restructuring the governance of Islamic education through collaboration between the state, educational institutions, religious leaders, and civil society. In Spain, this means opening up space for Muslim communities to participate in the formulation of education policy. In Indonesia, strengthening institutional structures needs to focus on quality standardization, inter-institutional coordination, and policy consistency without eliminating community-based flexibility.

There are very few articles specifically about the governance of Islamic education in Spain on Scopus. Several articles focus on Islam and society, the right to education in public schools, and teacher training. The governance of Islamic education in Spain and Indonesia shows significant structural differences. In Spain, Islamic education is managed within the socio-cultural context it faces. As a secular state, Spain treats Islam as a minority religion, and governance tends to be top-down and administrative. Top-down refers to the dominant role of the state in regulating the curriculum, representative institutions, and educators. With stereotypes and social stigma from the state and society, Islamic education is often limited to a symbolic position, institutional pressure, discrimination, demands for secularism negotiations, and restrictions on identity and implementation.

On the contrary, Islamic education develops in the context of a multicultural and multi-ethnic Muslim majority society. Governance can be said to be pluralistic and community-based, with a major role played by religious institutions, religious leaders, and communities. Islamic education not only functions as a means of transmitting religious teachings, but also as a medium for shaping understanding, character, religious moderation, and tolerance, as well as social harmony. However, challenges remain, such as inconsistent policies, resistance to multicultural approaches, and massive and systematic demands for tolerance in the curriculum and implementation of Islamic education practices in everyday life.

The characteristics of Islamic education in Spain and Indonesia are shaped by history, existence, the social position of the community, and policy. In Spain, despite its golden history in the past, Islamic education now develops in a minority position, thus having a formal-legal character, limited institutionally, and dependent on government policy. In Spain, Islamic education cannot be separated from adaptation and negotiation of identity in the secular public sphere.

Meanwhile, Islamic education in Indonesia, which is predominantly multicultural, has a more varied and contextual character and is influenced by local culture. It can be said that Islamic education in Indonesia integrates religious values with culture and a pluralistic society. Islamic education comes in formal, non-formal, and informal forms and interacts directly with local wisdom and traditions, as was the approach taken by early Muslims who introduced Islam through local wisdom. This allows Islamic education to play a role in shaping strong character.

The challenges faced by Islam in Spain mainly lie in its position as a minority religion, which limits access, weakens the representation of the institutions that oversee it, and allows for significant state control over the management and curriculum of Islam. In addition, Islamic education and Islam itself are not immune to negative stigma and Islamophobia, which greatly affect the social legitimacy and sustainability of Islamic education practices in the public sphere and society at large. Sustainability in Spain is highly dependent on the ability of the Muslim community to adapt and be selective towards all socio-cultural changes, as well as the openness of Islamic education management.

The challenges faced in Indonesia are internal and structural in nature, such as the division of Islam into several groups, differences in the quality of each institution, and the uneven understanding of Muslims themselves regarding their teachings and religious awareness. In the midst of a diverse and religious society, Islamic education also faces the challenges of strengthening

identity and tolerance towards religious, social, and cultural diversity. Sustainability in Indonesia is supported by consistent policies and openness to new ideas that do not conflict with Sharia law.

CONCLUSION

Based on the results of a Systematic Literature Review (SLR) of 18 selected articles, this study concludes that the governance of Islamic education in Spain and Indonesia is strongly shaped by the socio-cultural context, the demographic position of Muslims, and the configuration of each country's policies. Islamic education cannot be understood solely as an administrative or curricular practice, but rather as a social phenomenon that constantly negotiates with identity, power, and local culture.

In Spain, Islamic education has developed in the context of Islam being a minority religion in a secular country, resulting in its management tending to be top-down, formal-legal, and highly dependent on state regulations. This situation has led to Islamic education facing institutional limitations, identity pressures, and social stigma influenced by Islamophobia and structural racism. The sustainability of Islamic education in Spain is largely determined by the Muslim community's ability to adapt, negotiate identity, and build social legitimacy in a secular public sphere. Conversely, in Indonesia, Islamic education has developed in the context of a multicultural and multiethnic Muslim majority, with a more pluralistic, participatory, and community-based governance. Islamic education not only functions as a means of transmitting religious teachings, but also as an instrument for character building, religious moderation, and social harmony. Nevertheless, Islamic education in Indonesia still faces internal challenges in the form of fragmented religious understanding, disparities in the quality of institutions, and inconsistent policies in systematically integrating multicultural values.

Comparatively, this study confirms that the sustainability of Islamic education in both Muslim minority and majority countries is largely determined by inclusive, contextual, and responsive governance that is responsive to socio-cultural dynamics. The socio-cultural approach has proven to be an essential analytical framework for understanding the characteristics, challenges, and opportunities for the development of Islamic education in various contexts. Therefore, the strengthening of Islamic education policy in the future needs to be directed towards a participatory and adaptive governance model that is in line with the values of moderation and diversity, without losing the substance of Islamic teachings themselves.

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