



## Connecting Spiritual Rational Humanism: The Trend of Religious Moderation in the Modernization of Madrasah

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### Abstrak

Perkembangan intelektual Islam yang pesat di Indonesia telah mendorong modernisasi pendidikan Islam, terutama di Madrasah Aliyah Negeri (MAN) Insan Cendekia Pekalongan, yang mengintegrasikan humanisme rasional spiritual dengan moderasi beragama. Penelitian ini mengkaji keterhubungan antara nilai-nilai keagamaan dan modernisasi rasional melalui transformasi lima program inti: madrasah digital, pengembangan bahasa asing, madrasah adiwiyata, madrasah riset, dan program homestay. Menggunakan metode penelitian kualitatif berbasis lapangan, data dikumpulkan melalui komunikasi interaktif mendalam dengan pemangku kepentingan utama, termasuk kepala madrasah, wakil kepala madrasah, serta pembimbing riset. Hasil penelitian menunjukkan bahwa hubungan antara rasionalitas dan spiritualitas diwujudkan melalui modernisasi program yang mengintegrasikan nilai-nilai multikulturalisme, toleransi, dan kearifan lokal dalam lingkungan akademik madrasah. Kerangka modernisasi ini terinspirasi oleh pemikiran dan kemajuan teknologi Habibie, yang bertujuan untuk mengembangkan sumber daya manusia secara holistik melalui sinergi antara iman, ilmu, dan teknologi. Studi ini menyoroti peran strategis moderasi beragama dalam menyeimbangkan spiritualitas Islam dan pemikiran rasional, sehingga memungkinkan siswa menghadapi tantangan pendidikan kontemporer sambil tetap mempertahankan identitas budaya dan keagamaannya. Implikasi penelitian ini menegaskan pentingnya transformasi kurikulum dalam pendidikan Islam untuk meningkatkan literasi sains, berpikir kritis, dan kecerdasan sosial, guna membentuk generasi cendekiawan dan profesional Muslim yang mengedepankan keunggulan intelektual dan etika. Studi selanjutnya disarankan untuk mengeksplorasi dampak jangka panjang dari program modernisasi ini terhadap perkembangan akademik dan sosio religius siswa.

**Kata Kunci:** Humanisme Rasional Spiritual, Madrasah, Moderasi Beragama, Modernisasi Pendidikan

## Abstract

The rapid intellectual development of Islam in Indonesia has necessitated the modernization of Islamic education, particularly in *Madrasah Aliyah Negeri* (MAN/ Public Islamic High School) Insan Cendekia Pekalongan, which integrates spiritual rational humanism with religious moderation. This study examines the connection between religious values and rational modernization through the transformation of five core programs: digital *madrasah*, foreign language development, *adiwiyata madrasah*, research *madrasah*, and homestay programs. Employing a qualitative field research method, data was collected through in-depth interactive communication with key stakeholders, including the head of the *madrasah*, deputy heads, and research supervisors. The findings reveal that the rational-spiritual connection is manifested through program modernization, which integrates multicultural values, tolerance, and local wisdom into the *madrasah*'s academic environment. The modernization framework is inspired by Habibie's intellectual and technological advancements, aiming to cultivate holistic human development through the synergy of faith, science, and technology. This study highlights the strategic role of religious moderation in balancing Islamic spirituality and rational thought, enabling students to navigate contemporary educational challenges while maintaining their cultural and religious identity. The implications of this research underscore the necessity of curriculum transformation in Islamic education to enhance scientific literacy, critical thinking, and social intelligence, thereby fostering a generation of Muslim scholars and professionals who embody intellectual and ethical excellence. Future studies should explore the longitudinal impact of these modernization programs on students' academic and socio-religious trajectories.

**Keywords:** *Spiritual Rational Humanism, Madrasah, Religious Moderation, Educational Modernization*

## INTRODUCTION

The rapid development of Islamic intellectualism in Indonesia has caused continuous educational reforms to ensure its relevance in contemporary society (Lenggono, 2018). Islamic education renewal is essential for harmonizing spiritual values with rational thought, allowing for a holistic development of human potential (Sholikhah, 2022). Scholars have long advocated for an integrative approach that bridges intellectual and spiritual transformations (Nata, 2019). This effort aligns with the broader trajectory of modern educational frameworks that emphasize the synthesis of religious, social, and scientific knowledge (Zaini, 2022). The modernization of Islamic education is not merely a theoretical discourse but a transformative process that redefines how religious and secular knowledge coalesce (Mardiah Astuti et al., 2023). This transformation is particularly crucial in ensuring that Islamic education institutions, such as *madrasahs*, remain adaptive and proactive in addressing contemporary challenges.

The modernization concept advocated by Fazlur Rahman integrates Western rational thought with Islamic traditions, fostering an epistemological framework that

combines faith with scientific advancement (Saihu, 2019). Similarly, Nurcholish Madjid emphasizes modernization as a rationalization process rooted in Indonesian cultural traditions and religious values (Akmalia & Wildan, 2021). Modernization, in this context, represents an evolutionary shift from traditional to progressive methodologies, encompassing pedagogical transformations, curriculum enhancements, and the adoption of contemporary management strategies (Rahman, 2018). The significance of modernization lies in its ability to align education with technological advancements while preserving indigenous wisdom and religious values. Consequently, modernization within Islamic education must be viewed as an essential mechanism for fostering intellectual and spiritual growth while mitigating dehumanization in the pursuit of knowledge (Latif, 2020).

Previous studies have explored modernization efforts within Islamic education, focusing on various dimensions such as curriculum integration, pedagogical innovations, and institutional development. Hartin (2020) examined the structured learning processes within *madrasahs*, highlighting their multidimensional approach encompassing formal, extracurricular, and boarding school education. Azis Nasser et al (2022) emphasized the integration of religious and scientific knowledge to fortify students' character development. Similarly, Syaifuddin (2021) underscored the importance of harmonizing religious studies with contemporary sciences to create a holistic learning experience. Additionally, Mastiyah & Lisyawati (2022) discussed the role of enrichment programs, such as research-driven activities and student mentoring, in fostering academic excellence. Despite these contributions, existing research lacks a comprehensive analysis of the organizational mechanisms that facilitate modernization within *madrasahs*, particularly the role of strategic frameworks in sustaining institutional transformation. This study aims to bridge this gap by investigating how modernization initiatives at MAN Insan Cendekia Pekalongan integrate spiritual and rational dimensions to advance Islamic education.

The theoretical foundation of this study is grounded in the concept of Spiritual Rational Humanism, which postulates that intellectual progress must be guided by ethical and religious principles to create a balanced individual. This approach emphasizes that modernization should not solely be an adoption of Western educational paradigms but must incorporate a spiritually grounded intellectual framework (Fatkhurohman & El Syam, 2023). By examining modernization through the lens of Spiritual Rational

Humanism, this study describes how Islamic education can cultivate students who are both intellectually proficient and spiritually aware. Furthermore, this research investigates the interplay between modernization initiatives and religious moderation, arguing that modern Islamic education institutions should serve as platforms for fostering pluralism and intercultural dialogue.

This study aims to analyze the modernization strategies employed by MAN Insan Cendekia Pekalongan, with a specific focus on five key programs: Digital *Madrasah*, Foreign Language Development, *Adiwiyata Madrasah* (Islamic schools that have a particular interest in the environment), Research *Madrasah*, and Homestay programs. The research objectives are: (1) to evaluate the effectiveness of these modernization programs in enhancing academic and spiritual development, (2) to examine the impact of modernization on religious moderation and multicultural engagement, and (3) to assess the role of these programs in shaping students' intellectual and ethical capacities. By addressing these objectives, this study contributes to the broader discourse on Islamic education renewal and its implications for contemporary pedagogical practices.

The core argument of this research posits that modernization within Islamic education should be approached as a dual process that harmonizes religious and rational dimensions. The hypothesis underlying this study suggests that the structured implementation of modernization programs enhances the spiritual-rational nexus in Islamic education, fostering a balanced academic environment that promotes intellectual rigor and ethical consciousness. Empirical data will be utilized to substantiate this claim, focusing on student outcomes, institutional adaptability, and the broader socio-cultural implications of these modernization efforts. Additionally, this research seeks to determine whether modernization contributes to strengthening students' adaptability in a globalized educational landscape while preserving their religious identity.

The significance of this study extends beyond the realm of Islamic education, as it offers insights into the broader implications of modernization in religious-based institutions. By conceptualizing modernization as an integrative process that balances tradition with contemporary knowledge systems, this study underscores its role in fostering humanist academic communities. The findings of this research are expected to inform policymakers, educators, and academic institutions on the best practices for implementing modernization initiatives that are both contextually relevant and epistemologically sound. Furthermore, the study provides a strategic framework for

Islamic education institutions seeking to navigate modernization while maintaining their foundational religious values. Through this investigation, MAN Insan Cendekia Pekalongan serves as a case study for understanding how Spiritual Rational Humanism can be operationalized in educational settings to produce well rounded, ethically grounded, and intellectually competent graduates.

## METHODOLOGY

The methodological foundation of this study is anchored in a qualitative approach with a case study design. It aims to explore the connection between spiritual rational humanism and religious moderation in the modernization of madrasah education. The study adopts a field research strategy, allowing an in-depth examination of the modernization programs implemented at MAN Insan Cendekia Pekalongan. The research seeks to provide empirical insights into the integration of religious, intellectual, and technological advancements in the madrasah system.

This research focuses on MAN Insan Cendekia Pekalongan, a leading Islamic school in Indonesia that has adopted modernization initiatives in its curriculum and extracurricular programs. The selection of this institution as the unit of analysis is based on its unique positioning as a model of integrated Islamic education, combining scientific rationality, spiritual depth, and humanistic values. The modernization efforts in digital *madrasah*, foreign language development, *adiwiyata madrasah*, research-based madrasah, and homestay programs serve as focal points in analyzing how religious moderation is embedded in the educational transformation. These modernization programs reflect a shift in pedagogical paradigms, ensuring that Islamic education remains relevant in contemporary socio-cultural and technological contexts.

This study employs a qualitative case study approach to capture the intricacies of modernization efforts within Islamic education institutions. The case study design is chosen because it enables a holistic and context-rich examination of how religious moderation, intellectual inquiry, and technological adaptation intersect in shaping the future of madrasah education. The study follows an inductive approach, allowing themes and patterns to emerge organically from empirical data. Additionally, literature analysis on Habibie's educational philosophy and Islamic modernist thought (e.g., Fazlur Rahman and Nurcholish Madjid) is conducted to contextualize the findings within broader intellectual traditions.

The study relies on primary and secondary sources. Primary data was obtained through interactive communication methods, including semi-structured interviews and focus group discussions (FGDs) with key stakeholders at MAN Insan Cendekia Pekalongan, such as: a) The Head of the Madrasah; b) Secondary Leaders (Vice Head of Student Affairs, Vice Head of Dormitory, Vice Head of Public Relations, and Research Supervisor) ; c) Teachers and students involved in modernization programs. Additionally, secondary data is gathered from archival documents, institutional reports, policy papers, and published research articles to provide a historical and policy-driven understanding of modernization in Islamic education.

The data collection process is structured into three phases:

1. Preliminary Analysis – Reviewing existing modernization frameworks in madrasahs through document analysis and literature review.
2. Field Engagement – Conducting in-depth interviews and FGDs with educators, administrators, and students to capture their perceptions, experiences, and challenges in implementing modernization policies.
3. Triangulation & Verification – Cross-validating primary findings with secondary data to ensure credibility, reliability, and analytical rigor.

Data is recorded, transcribed, and coded using thematic analysis to identify recurring themes related to: a) The role of religious moderation in modernization ; b) The interplay between spiritual and rational education; c) Challenges in integrating modern educational technologies in madrasahs

This study adopts the interactive model of Miles, Huberman, and Saldana (2023) for qualitative data analysis, consisting of:

1. Data Condensation – Selecting, simplifying, and transforming data from interviews and observations into key themes.
2. Data Display – Organizing key findings into narratives, matrices, and diagrams to facilitate interpretation.
3. Conclusion Drawing & Verification – Interpreting the results to construct a theoretical model linking spiritual rational humanism, religious moderation, and modernization.

Additionally, credibility and trustworthiness of the data are ensured through: • Triangulation (combining multiple data sources); Member checking (validating interpretations with respondents); Peer debriefing (engaging scholars in Islamic education for feedback).

This study adheres to ethical research principles, ensuring: Informed consent from all participants, Confidentiality and anonymity of respondents, Fair representation of diverse perspectives, particularly on religious moderation and modernization debates. By employing this rigorous qualitative methodology, this study provides an empirical and theoretical contribution to the discourse on Islamic education reform, religious moderation, and the future of madrasah modernization.

## **RESULTS AND DISCUSSION**

### **Connecting Spiritual Rational Habibie**

The findings of this study indicate a strong correlation between spiritual and rational intelligence in shaping the identity of students at MAN Insan Cendekia Pekalongan. Spiritual intelligence, rooted in faith and devotion, is complemented by rational intelligence that fosters critical thinking and problem-solving abilities. The integration of these two forms of intelligence is reflected in the modernization of madrasah programs that emphasize both religious values and scientific inquiry. These findings align with previous research that highlights the necessity of harmonizing faith-based education with technological advancements to prepare students for contemporary challenges.

Restating these findings, it becomes evident that MAN Insan Cendekia Pekalongan has successfully implemented a holistic educational approach that nurtures both spiritual and intellectual capacities. The balance between these two domains allows students to internalize religious moderation while excelling academically. The emphasis on interdisciplinary learning further strengthens their ability to connect religious principles with scientific reasoning, reinforcing the relevance of religious education in modern society. Based on these results, three key conclusions can be drawn. First, the integration of spiritual and rational intelligence contributes to the development of a well-rounded individual who is both devout and intellectually capable. Second, the modernization of madrasah programs ensures that religious education remains relevant and adaptive to the changing socio-technological landscape. Third, the incorporation of faith-based ethical principles into academic curricula fosters a generation of students who are not only knowledgeable but also socially responsible and morally grounded.

Interpreting these findings within the broader educational and social context, this study supports the theoretical framework that links religious education with scientific

inquiry. The results align with the conceptual model of integrated learning, which posits that a balanced approach to education enhances both cognitive and affective development. Socially, these findings highlight the importance of religious moderation in fostering intercultural harmony and tolerance. The implications for policy and practice suggest that madrasahs should adopt similar modernization strategies to enhance the quality of religious education and ensure its relevance in contemporary society.

### **Portrait of Madrasah Aliyah Negeri (MAN) Insan Cendekia Pekalongan**

The collected data demonstrates that MAN Insan Cendekia Pekalongan has implemented 14 flagship programs aimed at fostering a holistic educational experience. These programs include Digital Madrasah, Field Study Club, Intensive Tutoring for AKM (Minimum Competency Assessment) and UTBK (Computer-Based Written Examination), Learning Assistance, Research Madrasah, Foreign Language Development, Tahfidzul Qur'an (The memorization of the Qur'an), Qiraatul Kutub (The study of Islamic texts), Foster Teachers, Success Camps, Collaborative Studies, Homestay, and Adiwiyata Madrasah. These programs are designed to balance religious studies with modern educational needs, thereby preparing students for higher education and professional careers. The following 14 excellent programs of MAN Insan Cendekia Pekalongan were visually designed.

**Figure 1. Flagship Program of MAN Insan Cendekia Pekalongan**



*Figure 1. Excellent Program of MAN Insan Cendekia Pekalongan*

Re-examining the data, it is clear that the modernization of these programs has significantly enhanced student engagement and academic performance. The integration of digital technology in classrooms has improved learning efficiency, while foreign language development initiatives have expanded students' global competencies. The homestay program has provided students with real-world exposure to multicultural

environments, reinforcing their understanding of religious moderation and social responsibility.

From these results, three main conclusions arise. Firstly, the modernization of *madrasah* programs align with the broader educational transformation that emphasizes interdisciplinary learning. Secondly, the focus on research and scientific inquiry within the *madrasah* curriculum fosters a culture of intellectual curiosity and critical thinking. Thirdly, the structured implementation of these programs ensures that students receive a comprehensive education that equips them with both religious and secular knowledge. Situating these findings within relevant theoretical and social contexts, the observed patterns align with constructivist learning theories, which advocate for active engagement and experiential learning. The findings also reinforce the scholarship on religious moderation, which underscores the role of education in promoting tolerance and intercultural understanding. Socially, these results highlight the necessity of adaptive educational models that cater to diverse learning needs while preserving cultural and religious identities.

#### **Portrait of Modernization of MAN Insan Cendekia Pekalongan's Excellent Program**

The modernization of MAN Insan Cendekia Pekalongan's flagship programs reflects an innovative approach to integrating religious education with contemporary academic and technological advancements. The *madrasah* has restructured its curriculum and extracurricular activities to support holistic student development. The introduction of 14 flagship programs—including Digital *Madrasah*, Research *Madrasah*, Foreign Language Development, *Adiwiyata Madrasah*, and the Homestay Program—demonstrates a commitment to producing graduates who are not only academically proficient but also socially responsible and religiously moderate. These programs emphasize the synergy between scientific inquiry, cultural appreciation, and ethical values, ensuring that students are equipped to navigate the complexities of modern life while maintaining their spiritual identity. Through the implementation of these programs, MAN Insan Cendekia Pekalongan positions itself as a pioneering institution in the modernization of Islamic education.

**Table 1. Categorization of MAN ICP Excellent Program**

No.	Excellent Program	Categories
1	Digital Madrasah	Old program
2	Field of Study Club	Old program
3	Intensive Guidance	Old program
4	Learning Support	Old program
5	Clinic and Response	Old program
6	Research Madrasah	Old program
7	Language Development	Old program
8	Tahfidzul Qur'an	Old program
9	Qiraat al Kutub	Old program
10	Foster Care Teacher	Old program
11	Successful Camp	New program
12	Collaborative Study	New program
13	Homestay	New program
14	Adiwiyata Madrasah	Old program

**Table 2: Table of Modernization of MAN ICP Excellent Program**

No.	Programs	Goal
1	Digital Madrassas	Classroom with IT facilities
2	Language Development	English, Arabic, and Japanese
3	Homestay	languages
4	Adiwiyata Madrasah	Students in grade XI
5	Research Madrasah	MAN ICP Residents Students in grade X

Restating these findings, the modernization initiatives undertaken by the *madrasah* with broader educational reforms aimed at integrating technological proficiency with religious and moral education. The *Digital Madrasah* program facilitates interactive learning environments through smart classrooms, enhancing students' engagement with digital literacy. The Research Madrasah fosters scientific exploration by encouraging students to conduct independent research projects, thereby strengthening their analytical and problem-solving skills. Meanwhile, the Foreign Language Development program expands linguistic capabilities in English, Arabic, and Japanese, preparing students for global academic and professional opportunities. The Homestay Program immerses students in multicultural communities, promoting interfaith dialogue and social adaptability. Finally, the *Adiwiyata Madrasah* initiative instills environmental consciousness by incorporating sustainability education into daily school activities.

From these results, three key conclusions emerge. First, the modernization of MAN Insan Cendekia Pekalongan's programs ensures the relevance of Islamic education in an era of rapid globalization. By adopting digital tools and fostering scientific literacy, the madrasah equips students with essential competencies for the 21st century. Second, the integration of religious values with modern educational strategies strengthens students' moral and ethical grounding while preparing them for academic and professional excellence. Third, the emphasis on environmental sustainability, intercultural learning, and foreign language proficiency demonstrates a holistic educational model that balances religious moderation with global awareness. These findings underscore the importance of continuous innovation in madrasah education to meet the evolving needs of students and society.

Interpreting these findings within broader theoretical and social contexts, the modernization efforts at MAN Insan Cendekia Pekalongan align with constructivist and experiential learning theories, which advocate for active student engagement and contextual learning. The programs also reflect the principles of *wasathiyah* (moderation in Islam), reinforcing the balance between religious commitment and intellectual progress. Socially, these modernization efforts contribute to fostering inclusive and tolerant educational environments, equipping students with the critical thinking and ethical reasoning necessary to engage in pluralistic societies. The implications of this study suggest that the successful integration of modern educational methodologies with Islamic teachings can serve as a model for other madrasahs and Islamic schools seeking to enhance the quality and relevance of their curricula.

### **Connecting Spiritual Rational through the Research Madrasah**

The findings of this study emphasize the essential role of the Research Madrasah program at MAN Insan Cendekia Pekalongan in fostering students' scientific literacy and critical thinking skills. This program is a distinctive academic initiative that integrates Islamic values with empirical research, enabling students to explore contemporary issues from a rational and spiritual perspective. The program is structured to guide students through various stages of academic research, starting from identifying research problems, formulating hypotheses, conducting field studies, and presenting findings in a scholarly manner. The implementation of this program has significantly contributed to the intellectual growth of students, as evidenced by their active participation in various scientific competitions at national and international levels. The Research Madrasah

program serves as a platform where students engage in empirical inquiry while maintaining their faith-based principles, ensuring that religious values and scientific methodologies are harmonized within an academic setting.

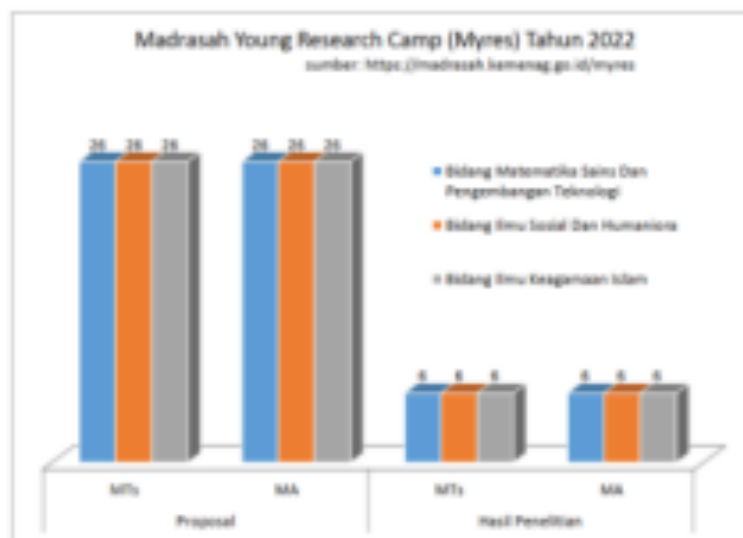
Restating these findings, it is evident that the Research Madrasah program functions as a bridge between spiritual and intellectual development. Students are encouraged to approach research questions with both analytical rigor and ethical responsibility, reflecting the holistic educational philosophy of MAN Insan Cendekia Pekalongan. The integration of research methodologies with theological discourse equips students with the ability to critically assess social phenomena through a balanced lens. This dual approach fosters an educational environment where faith and reason coexist, ensuring that students develop a profound understanding of knowledge production in both religious and secular domains. The structure of the program, which includes mentorship from experienced educators and researchers, reinforces the importance of disciplined inquiry and methodological accuracy. Consequently, students emerge from the program with a well-rounded intellectual foundation, capable of addressing real-world issues through informed decision-making.

Based on these results, three key conclusions can be drawn. First, the Research Madrasah program cultivates a culture of inquiry-based learning that enhances students' research competencies and academic independence. The structured research activities promote analytical thinking, enabling students to engage with scientific discourse while upholding Islamic values. Second, the program encourages the application of interdisciplinary approaches, where students integrate knowledge from various fields, including social sciences, natural sciences, and Islamic studies, to formulate comprehensive analyses. Third, the Research Madrasah program nurtures a sense of responsibility and ethical awareness among students, as they are trained to conduct research with integrity and social consciousness. These elements collectively contribute to the development of future Muslim scholars who are both intellectually capable and morally grounded, aligning with the broader goal of religious moderation in education.

Interpreting these findings within the broader educational and social framework, this study supports the theoretical proposition that integrating research-based learning with faith based education enhances students' cognitive and affective growth. The program aligns with constructivist learning theories, which advocate for active participation in knowledge production through experiential learning. Furthermore, the

emphasis on inquiry-driven education reinforces the Islamic intellectual tradition that values both rational inquiry and spiritual enlightenment. Socially, the Research Madrasah program serves as a model for other educational institutions aiming to modernize Islamic education while preserving its foundational principles. The program's impact extends beyond academic excellence, as it equips students with the skills necessary to contribute meaningfully to their communities, fostering a generation of critical thinkers who can navigate contemporary challenges with wisdom and ethical integrity.

**Picture 2. Graphic of Myres Participants**



### **Connecting Spiritual Rational Humanism Religious Moderation**

The findings of this study indicate that religious moderation within the modernization of madrasahs is closely linked to the concept of Spiritual Rational Humanism, which balances spiritual values, intellectual reasoning, and humanistic approaches in Islamic education. Data from observations and interviews suggest that religious moderation is cultivated through a structured curriculum that integrates Islamic teachings with contemporary sciences and humanist perspectives. Participants, including educators and policymakers, emphasized that madrasahs that adopt a balanced approach to religious education are more effective in fostering moderate religious attitudes among students. Additionally, textual analysis of curricula, educational policies, and institutional strategies reveals a strong emphasis on rationality and spiritual growth, which aligns with the overarching framework of religious moderation. Figure X illustrates how modern

madrasahs implement a structured approach to religious moderation by incorporating scientific reasoning and ethical humanism into their curricula.

Restating these results, it is evident that Spiritual Rational Humanism serves as the core paradigm for religious moderation in the modernization of madrasahs. The integration of spiritual, intellectual, and humanistic values has been shown to reinforce moderate religious attitudes, as supported by both qualitative and quantitative data. The consistency in responses from teachers, students, and policymakers suggests that a well-balanced education system is critical in mitigating religious radicalism and fostering social harmony. The emphasis on rational discourse and interfaith dialogue in modern madrasah curricula further strengthens the argument that religious moderation is deeply intertwined with intellectual engagement and ethical reasoning. These findings align with previous studies that have emphasized the role of education in shaping religious perspectives, particularly in promoting tolerance and critical thinking within Islamic education institutions.

From these findings, three key conclusions can be drawn. First, religious moderation in madrasahs is significantly influenced by the integration of spiritual and rational dimensions, as evidenced by educational policies and curricular reforms. Second, moderate religious attitudes are strengthened through intellectual engagement and exposure to diverse perspectives, allowing students to develop a critical yet respectful understanding of religious and secular knowledge. Third, Spiritual Rational Humanism functions as a guiding framework that ensures religious education in madrasahs remains relevant and adaptable to contemporary challenges. These conclusions indicate that the modernization of madrasahs is not merely about incorporating new subjects but also about cultivating a progressive and balanced worldview among students. Furthermore, the implementation of rational and humanistic approaches within religious education highlights the potential for madrasahs to become centers of knowledge production that bridge religious and secular domains.

Interpreting these findings within a broader theoretical and social context, the role of Spiritual Rational Humanism in religious moderation aligns with theories of religious pluralism and educational modernization. This perspective is supported by scholars who argue that Islamic education must evolve to accommodate contemporary intellectual and social realities while maintaining its spiritual foundations. The findings suggest that religious moderation in madrasahs is best achieved when curricula embrace both

traditional Islamic scholarship and modern scientific inquiry, aligning with the humanistic ideals of ethical reasoning and interfaith dialogue. Socially, these findings underscore the importance of educational institutions as key drivers of religious tolerance and societal harmony. Moreover, the implications for policy and practice indicate that future reforms in Islamic education should prioritize interdisciplinary learning and cross-cultural engagement. By integrating Spiritual Rational Humanism into educational policies, madrasahs can strengthen their role in producing graduates who embody both intellectual depth and ethical integrity, contributing to the broader discourse on religious moderation and global peace.

## CONCLUSION

The modernization of Islamic education requires a balanced integration between spiritual values and rational intellectualism. This study has revealed how MAN Insan Cendekia Pekalongan (ICP) embodies *spiritual rational humanism* in its educational modernization efforts. The findings highlight that the institution successfully aligns faith, knowledge, and technological advancements within its five flagship programs: *Digital Madrasah, Foreign Language Development, Research Madrasah, Adiwiyata Madrasah, and Homestay*. These initiatives reinforce the values of *religious moderation* by fostering tolerance, multicultural understanding, and intellectual excellence among students. The interconnection between spirituality and rationality enables the academic community to navigate modernization while upholding religious and cultural integrity. This research contributes to the discourse on Islamic education modernization by demonstrating how *spiritual rationality* can be embedded within pedagogical practices to enhance both academic and moral development.

Beyond its academic implications, this study underscores the significance of modernized madrasah programs in shaping a progressive and humanist Islamic generation. By integrating *scientific inquiry* with religious ethics, MAN ICP not only cultivates students' intellectual capacity but also instills a deep sense of *social responsibility* and *environmental consciousness*. This study reaffirms that modernization in Islamic education does not equate to Westernization; instead, it represents a transformation rooted in *cultural adaptation* and *religious moderation*. The findings also reinforce previous scholarly perspectives on educational modernization by linking BJ Habibie's vision of *faith, science, and technology* to the current reforms in madrasah education. The success of

these programs—particularly the *Research Madrasah*—in producing nationally recognized student achievements demonstrates the potential of *faith-driven intellectualism* as a viable framework for Islamic educational institutions.

While this study has effectively mapped the role of *spiritual rationality* in educational transformation, several limitations must be acknowledged. First, the study focused on a single institution, which may not comprehensively represent all modernized madrasahs in Indonesia. Second, although this research utilized interactive field studies, further ethnographic inquiries could provide a more in-depth understanding of student experiences and pedagogical effectiveness. Future research should explore the long-term impact of *spiritual rational modernization* on graduates' academic trajectories, professional careers, and contributions to society. Additionally, a comparative analysis between *Islamic madrasahs* and *secular institutions* could further illuminate the effectiveness of *faith-based educational modernization* in fostering *intellectual and ethical leadership*. By advancing these discussions, future studies can refine the conceptual and practical dimensions of integrating spirituality and rationality within the broader spectrum of educational modernization.

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