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Reconstructing The Paradigm Of Islamic Religious Education Innovation Amidst The Dynamics Of Social Change And 21st-Century Education

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Abstract

Purpose – This study aims to reconstruct the paradigm of Islamic Religious Education (IRE) innovation in responding to social and educational changes in the twenty-first century by examining the concept and characteristics of innovation, the stages of invention, innovation, diffusion, and adoption, driving and inhibiting factors, and the challenges of IRE innovation in Indonesia. Design/Methodology/Approach – This study employs library research with a qualitative-descriptive and analytical approach. Data were obtained from books, journal articles, policy documents, and relevant scholarly literature. The data were analyzed through content analysis involving identification, selection, classification, interpretation, and synthesis.

Findings – The findings show that innovation differs from educational change in general because it involves novelty, improvement objectives, development, communication, implementation, and acceptance. IRE innovation faces challenges related to pedagogy, teacher competence, curriculum, limited instructional time, digital and infrastructural disparities, socio-cultural changes, socio-economic inequalities, and weak innovation ecosystems. Differences between urban and rural contexts require adaptive and context-sensitive innovation. The paradigm therefore needs to shift from technical novelty toward educational transformation that integrates Islamic values, learners' needs, science and technology, and social change. Research Implications – IRE innovation should be developed as a continuous transformative process

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oriented toward problem-solving, relevance, public benefit, and sustainability through strengthening teacher competence, contextual curricula, critical use of technology, innovation-oriented cultures, and community collaboration based on the principles of tajdīd and iṣlāḥ.

Keywords: Educational Innovation; Islamic Religious Education; Educational Change; Educational Transformation; Innovation Paradigm; Twenty-First Century

INTRODUCTION

Social change and educational development in the twenty-first century have transformed the ways in which people acquire, produce, and transmit knowledge. Digitalization, globalization, technological advancement, changing learner characteristics, and the increasing complexity of social issues require educational institutions not merely to maintain established educational practices but also to develop the capacity to adapt and transform. These changes have increasingly significant implications for Islamic Religious Education (IRE), as IRE does not merely function as a process of transmitting religious knowledge but also serves as a means of shaping learners' perspectives, character, and ability to respond to social realities. Studies on the future of Indonesian education indicate the need to reconstruct Islamic Religious Education instructional designs to better accommodate changes in the educational environment and learners' needs (Sofiyandi et al., 2024).

These demands for change indicate that innovation in Islamic Religious Education cannot be adequately understood merely as the adoption of new technologies, changes in teaching methods, or the addition of digital tools to educational processes. Innovation has a broader scope because it involves the emergence of new ideas or practices, their development, dissemination, acceptance, and integration into the educational system. The distinction between innovation and change is particularly important because not every change can be classified as innovation. Change may occur as a consequence of social development, policy implementation, environmental pressures, or structural transformations, whereas innovation involves an element of novelty that is deliberately developed and pursued to achieve specific improvements. Therefore, discussions of invention, innovation, diffusion, and adoption are essential for understanding innovation not as a momentary event but as a dynamic process involving individuals, institutions, social structures, and educational environments.

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The context of Islamic Religious Education demonstrates that the need for innovation has become increasingly urgent because social and technological changes are occurring more rapidly than transformations in educational paradigms. Recent studies indicate that Islamic Religious Education faces challenges related to instructional design, educators' readiness, curriculum flexibility, and the ability to integrate technological developments with the objectives of Islamic education (Hakim et al., 2025; Juliadi et al., 2025). Research on the modernization of Islamic Religious Education in the Society 5.0 era indicates that technological transformation requires pedagogical reconstruction toward more participatory, interactive, collaborative, and learner-centered learning processes (Hakim et al., 2025). These conditions demonstrate that technological transformation does not automatically generate educational innovation. Innovation requires educators' readiness, adequate facilities, curriculum flexibility, and an institutional culture that enables the development and acceptance of new practices.

Several studies have examined the transformation of Islamic Religious Education from various perspectives. Sofiyandi et al. (2024) emphasized the urgency of reconstructing Islamic Religious Education instructional designs to address future educational developments. Bastami and Maulana (2024) discussed the reconstruction of Islamic education paradigms from classical to modern orientations, while Ikmah et al. examined the recontextualization of twenty-first-century Islamic education through the intellectual contributions of KH. Ahmad Dahlan. Manan and Faruqi (2025) focused on reconstructing the Islamic Religious Education curriculum structure in madrasahs to address contemporary educational challenges, whereas Nurshafitri et al. (2025) positioned reconstructionism as a perspective for developing Islamic education that is responsive to changing times. Other studies have discussed the transformation of Islamic Religious Education paradigms in anticipating future developments and the transformation of Islamic Religious Education curricula within the context of digitalization and globalization (Maftuhah et al., 2024).

Nevertheless, these studies tend to position innovation as part of learning modernization, curriculum reconstruction, instructional design, or responses to technological developments. An area that requires further exploration is the examination of Islamic Religious Education innovation as a transformation process involving specific stages, characteristics, dissemination mechanisms, adoption processes, and social and institutional factors that influence its implementation. This issue is important because innovation understood merely as something "new" risks losing its process-oriented dimension. Conversely, understanding innovation as a process enables an analysis of how new ideas emerge, are developed, communicated, adopted,

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and eventually become integrated into educational practices. This perspective also helps explain why an innovation may be accepted by one educational institution but fail to achieve sustainability in another.

This issue becomes increasingly relevant because educational change does not occur independently of broader social transformations. Islamic Religious Education encounters learners who live in social and digital environments that differ significantly from those experienced by previous generations. Religious knowledge is now disseminated through various media, sources of knowledge authority have become increasingly diverse, and the formation of religious understanding takes place through interactions among schools, families, communities, digital media, and public spaces. These conditions require Islamic Religious Education to preserve the substance of Islamic values while simultaneously developing new approaches to teaching, contextualizing, and actualizing them. Studies on globally oriented Islamic Religious Education demonstrate the importance of positioning IRE as a paradigm capable of responding to globalization and digitalization without losing its Islamic value orientation (Juliadi et al., 2025).

On this basis, innovation should not be understood as an attempt to abandon Islamic educational traditions but rather as a creative process of bringing together the continuity of values and changing contexts. A reconstruction perspective becomes essential because Islamic education possesses intellectual and pedagogical traditions that cannot be separated from the social contexts in which education takes place. Therefore, reconstructing the innovation paradigm does not mean replacing the entire foundation of Islamic education. Rather, it involves reconsidering how educational objectives, curricula, pedagogies, educators' competencies, technologies, and institutional structures are translated into contemporary educational practices (Bastami & Maulana, 2024; Nurshafitri et al., 2025).

Based on these issues, this article proposes a reconstruction of the Islamic Religious Education innovation paradigm by conceptualizing innovation as a transformation process rather than merely a technical renewal. This paradigm reconstruction is directed toward shifting from partial innovation to systemic innovation; from product-oriented approaches to process-oriented perspectives; from adapting to change toward developing the capacity to formulate transformative educational responses; and from treating technology as an objective toward utilizing technology as an instrument for achieving the objectives of Islamic education. This perspective positions invention, innovation, diffusion, and adoption as integral components of a

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transformation process influenced by the characteristics of innovation, social needs, leadership, institutional culture, resources, and user readiness.

Accordingly, this study aims to analyze the concepts and characteristics of educational innovation, explain the relationship among invention, innovation, diffusion, and adoption, distinguish innovation from educational change, and identify the driving and inhibiting factors of innovation. Furthermore, this study seeks to formulate an Islamic Religious Education innovation paradigm that is relevant to the dynamics of social change and twenty-first-century education. The central argument of this study is that Islamic Religious Education innovation needs to be reconstructed from a paradigm of technical renewal toward a paradigm of educational transformation that integrates Islamic values, developments in science and technology, learners' needs, and societal dynamics. Through this paradigm, Islamic Religious Education innovation should not be limited to the capacity to keep pace with change but should function as an educational mechanism for developing relevance, adaptability, creativity, and meaningful Islamic education amid ongoing social transformations.

This study employs a library research method (Adlini et al., 2022; Lund, 2020; Yasmin et al., 2024), using a qualitative-descriptive and analytical approach (Creswell, 2014; Seixas et al., [year to be confirmed]) to examine the reconstruction of the Islamic Religious Education (IRE) innovation paradigm in responding to social change and educational developments in the twenty-first century. The data sources consist of relevant primary and secondary literature, including books, scholarly journal articles, educational policy documents, and academic works addressing educational innovation, educational change, the transformation of Islamic Religious Education, and twenty-first-century education. The literature search focuses on several key concepts, namely innovation, invention, diffusion, adoption, characteristics of innovation, educational change, factors driving and inhibiting innovation, and the paradigm of Islamic educational transformation.

Data analysis is conducted through content analysis ([reference to be completed]) and involves several stages: source identification and selection, information classification based on the research focus, conceptual interpretation, and critical synthesis of the literature findings. The collected data are compared and contextualized to examine the relationship between innovation and educational change, as well as their relevance to the development of Islamic Religious Education. The analysis is subsequently directed toward formulating a reconstructed IRE innovation paradigm that extends beyond the renewal of teaching methods, media, or

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instructional technologies to encompass transformations in curriculum, pedagogy, educators' competencies, institutional structures, and the relationship between education and social change. This approach is employed to develop a conceptual framework of Islamic Religious Education innovation as an adaptive, systemic, and sustainable transformation process.

METHODS

This study employed a literature-based research design to examine the effectiveness of brief mindfulness-based interventions in reducing psychological distress among university students, with particular attention to rumination as a potential mechanism of change. Relevant studies were identified through searches of academic databases using keywords related to mindfulness, rumination, psychological distress, and university students. Studies were selected based on their relevance, methodological quality, and contribution to understanding intervention outcomes and underlying mechanisms. The selected literature was analyzed thematically to identify key findings, research gaps, and implications for the implementation of mindfulness-based interventions in university settings.

RESULTS AND DISCUSSION

The Concept and Nature of Educational Innovation

The research findings indicate that educational innovation is a process of introducing new ideas, practices, methods, strategies, or forms of management that are relevant to educational needs and directed toward improvement. Novelty is an essential element; however, a change cannot automatically be classified as innovation if it lacks relevance, clear objectives, and the potential to be implemented and further developed in educational practices. In the context of Islamic Religious Education (IRE), the need for innovation arises from changes in learner characteristics, technological developments, globalization, and the demands of twenty-first-century competencies. Therefore, IRE innovation is not limited to the use of technology or the renewal of teaching methods but may also encompass curricula, pedagogy, educators' competencies, institutional structures, and educational culture. These findings are consistent with studies emphasizing the urgency of reconstructing instructional designs, modernizing, and transforming Islamic Religious Education to respond to contemporary educational and social changes (Hakim et al., 2025; Sofiyandi et al., 2024).

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These findings can be analyzed through Everett M. Rogers' Diffusion of Innovations theory, which conceptualizes innovation as an idea, practice, or object perceived as new by an individual or another unit of adoption (Rogers, 2003). This perspective emphasizes that innovation is determined not only by novelty but also by its relevance and acceptance within a particular social context. Accordingly, IRE innovation should be understood as a process that connects novelty with the needs, implementation, and acceptance of the educational community. This perspective reinforces the argument that IRE innovation does not simply mean keeping pace with technological developments but rather involves developing forms of education that remain grounded in Islamic values while responding to changing social and educational contexts. Consequently, the reconstruction of the IRE paradigm positions innovation as part of an educational transformation process rather than merely a technical change (Bastami & Maulana, 2024).

Invention, Innovation, Diffusion, and Adoption: Stages of the Educational Innovation Process

The research findings indicate that educational innovation develops through a series of stages, beginning with invention, which refers to the emergence of new ideas or discoveries; innovation, which involves developing these ideas into applicable forms; diffusion, which refers to the dissemination of innovations to other individuals or groups; and adoption, which involves the decision to accept and implement innovations in educational practices. These four processes demonstrate that innovation does not end with the creation of something new but requires further development, communication, acceptance, and implementation. In the context of IRE, these stages can be observed when new ideas concerning curricula, teaching methods, instructional media, technologies, or learning management are developed, introduced to educational communities, and subsequently accepted and implemented sustainably according to the needs of educational institutions.

These findings are relevant to Everett M. Rogers' Diffusion of Innovations theory, which explains diffusion as a process through which an innovation is communicated through particular channels within a social system over a certain period of time (Rogers, 2003). Rogers' perspective can be further enriched by Kurt Lewin's planned change theory, which conceptualizes change through three stages: unfreezing, change, and refreezing. It can also be complemented by Michael Fullan's perspective, which positions educational change as a complex process involving individuals, organizations, and social contexts (Fullan, 2016; Lewin, 1947). These three

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perspectives demonstrate that the transition from invention to adoption is not merely the transformation of an idea into practice but a change process requiring stakeholder readiness, communication, institutional support, and sustainability. Therefore, IRE innovation needs to consider the needs of educators and learners, institutional characteristics, ease of implementation, perceived benefits, and compatibility with Islamic values. Adoption becomes a crucial stage because it is at this point that innovation acquires a practical form and has the potential to become a relatively established component of educational culture.

Characteristics of Educational Innovation

The research findings indicate that an educational renewal can be classified as educational innovation when it possesses certain characteristics that distinguish it from ordinary change. These characteristics include an element of novelty, relevance to educational needs, perceived benefits, compatibility with existing conditions and values, and the potential to be implemented, developed, and accepted by users. Innovation does not necessarily mean creating something entirely new; it may also involve modifying, developing, or combining existing practices to produce educational approaches that are more appropriate to learners' needs and changing social environments. These characteristics demonstrate that the success of IRE innovation should not be measured solely by its degree of novelty but also by its ability to address educational problems and translate into actual practice.

These findings can be analyzed through Everett M. Rogers' Diffusion of Innovations theory, which identifies five characteristics of innovation: relative advantage, compatibility, complexity, trialability, and observability (Rogers, 2003). Relative advantage refers to the extent to which an innovation is perceived as offering benefits over previous practices. Compatibility concerns its consistency with existing needs, experiences, and values. Complexity refers to the degree of difficulty involved in understanding and implementing the innovation. Trialability indicates the extent to which an innovation can be tested on a limited scale, while observability concerns the extent to which the results of an innovation are visible. This perspective can be integrated with Michael Fullan's argument that successful educational change is determined not only by the characteristics of innovation but also by the capacities of individuals, organizations, and environments that support change (Fullan, 2016). For IRE, these characteristics are particularly important because every educational renewal should offer tangible advantages, align

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with Islamic educational values and needs, be understandable and testable by educators, and demonstrate observable outcomes in learning practices.

Educational Innovation and Educational Change

The research findings indicate that educational innovation and educational change are closely related but cannot be regarded as identical concepts. Educational change has a broader scope because it encompasses shifts in educational objectives, curricula, methods, technologies, organizations, policies, and educational culture, whereas innovation involves an element of novelty that is deliberately directed toward achieving improvement (Rogers, 2003). Several studies on contemporary Islamic education also demonstrate that educational change needs to be accompanied by curriculum reconstruction, instructional design, educational reorientation, and social relevance to respond effectively to societal dynamics and technological developments (Bastami & Maulana, 2024; Dayusman & Nazaruddin, 2025; Sofiyandi et al., 2024). These findings demonstrate that every innovation constitutes a form of change, but not every change can be classified as innovation. Changes that are merely administrative or simply follow policy directives do not necessarily meet the characteristics of innovation if they fail to introduce relevant improvements aimed at enhancing educational practices.

This distinction can be explained through Everett M. Rogers' Diffusion of Innovations theory, which defines innovation as an idea, practice, or object perceived as new by an individual or another unit of adoption (Rogers, 2003). Rogers' perspective demonstrates that novelty is one of the principal characteristics distinguishing innovation from change in general. Kurt Lewin's planned change theory complements this perspective by explaining change through the stages of unfreezing, change, and refreezing. Meanwhile, Michael Fullan conceptualizes educational change as a complex process involving changes in practices, beliefs, individual capacities, and organizational structures (Fullan, 2016; Lewin, 1947). These three perspectives help explain that IRE innovation should not merely be understood as a response to environmental changes but as a deliberate renewal process that is designed, communicated, implemented, and sustained to produce meaningful educational transformation. This position provides the foundation for reconstructing the IRE innovation paradigm from a technical-change orientation toward sustainable pedagogical, institutional, and social transformation.

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Reconstructing the Islamic Religious Education Innovation Paradigm

The research findings indicate that IRE innovation requires a paradigm shift from understanding innovation as technical renewal toward understanding it as an educational renewal process oriented toward relevance, quality, and the public good. This reconstruction encompasses curriculum renewal, teaching methods, educators' competencies, the utilization of technology, and the strengthening of connections between education and social change. Several studies on contemporary Islamic education also emphasize the need for paradigm reconstruction, curriculum transformation, and educational reorientation to ensure that IRE remains connected to societal developments and the demands of the twenty-first century (Bastami & Maulana, 2024; Ikmah et al., 2025). These findings demonstrate that IRE innovation needs to preserve fundamental Islamic values while simultaneously creating opportunities for renewal in response to contemporary needs.

This perspective can be further developed through the concepts of *tajdīd* and *iṣlāḥ* within the Islamic intellectual tradition. Ibn Khaldūn demonstrated that education and civilization are continuously situated within the dynamics of social change, while al-Ghazālī positioned education as a process of holistic human development integrating knowledge, morality, and the purpose of life (Ibn Khaldūn, 2004; al-Ghazālī, n.d.). The ideas of Muḥammad ʿAbduh further demonstrate that the renewal of Islamic education can be pursued through reinterpretation and adaptation of educational systems to contemporary developments without abandoning the fundamental principles of Islam (ʿAbduh, 1993). Based on these perspectives, IRE innovation can be reconstructed as educational *tajdīd* that is contextually oriented and *iṣlāḥ* that aims to improve individuals and society. This paradigm positions innovation not merely as the adoption of something new but as a renewal process that brings together Islamic values, learners' needs, scientific developments, and social change.

Reconstructing IRE Innovation: Educational Challenges in Indonesia and Transformational Solutions

The research findings indicate that educational innovation challenges in Indonesia do not exist in isolation but are closely related to learning quality, disparities across regions and educational institutions, educators' competencies, unequal access to technology, and the uneven capacity of institutions to implement change. The OECD (2024) notes that Indonesia's educational transformation continues to face challenges related to learners' skills, disparities in digital

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resources, and teachers' readiness to utilize technology pedagogically. Studies on Islamic education also demonstrate the need to reconstruct curricula, instructional designs, educators' competencies, and the social relevance of IRE in response to changing times (Inayah et al., 2024; Sofiyandi et al., 2024). These challenges indicate that IRE innovation should not merely focus on introducing additional technologies or replacing curricula but requires improvements involving teachers, learners, curricula, institutions, technology, and the relationship between education and social realities. Concrete solutions include strengthening continuous professional development for IRE teachers; developing integrative and contextual curricula; utilizing technology based on pedagogical needs rather than merely pursuing digitalization; strengthening interteacher and interinstitutional learning communities; developing innovations through limited pilot projects before wider implementation; and utilizing learning outcome data to evaluate the sustainability of innovation.

These challenges can be examined through the concepts of *tajdīd* and *iṣlāḥ* within the Islamic intellectual tradition. Ibn Khaldūn viewed education as an integral part of social dynamics and civilizational development, suggesting that changes in societal conditions require corresponding adjustments to educational processes (Ibn Khaldūn, 2004). This framework can be integrated with al-Ghazālī's perspective, which positions education as a process of holistic human development, ensuring that innovation does not lose its moral dimension and Islamic educational objectives (al-Ghazālī, n.d.). Based on this synthesis, the reconstruction of IRE innovation can be formulated through five concrete directions: (1) needs- and data-driven innovation rather than merely following trends; (2) strengthening teachers' competencies as the primary agents of innovation; (3) integrating technology with pedagogy and Islamic values; (4) developing innovation gradually through the stages of piloting, evaluation, adoption, and diffusion; and (5) strengthening the institutional ecosystem through leadership, collaboration, and continuous evaluation. This paradigm positions IRE innovation as a process of *tajdīd* that responds to change and *iṣlāḥ* that is oriented toward educational improvement and the public good. Through this paradigm, innovation is no longer understood as merely creating something new but as a transformation process connecting Islamic values, learning quality, scientific and technological developments, and the needs of Indonesian society.

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Contextual Disparities in IRE Innovation Between Urban and Rural Areas

The research findings indicate that Islamic Religious Education innovation challenges in Indonesia differ in character between urban and rural schools. Urban schools generally have better access to facilities and technology but face challenges concerning the relevance of IRE learning to increasingly digital learner characteristics, limited instructional time, the rapid flow of information through social media, and the need for more dialogical and interactive learning approaches. Rural schools face more fundamental challenges, including limited internet access and digital devices, inadequate learning facilities, restricted opportunities for teacher professional development, and socioeconomic and geographical conditions that may affect the sustainability of learning. Data from Statistics Indonesia indicate that internet access and educational support vary across regions and geographical characteristics. Meanwhile, studies on digital literacy in IRE also demonstrate that teacher readiness, infrastructure, curricula, teaching strategies, and digital culture are essential factors in the success of IRE innovation (Badan Pusat Statistik [BPS], 2024, 2025). These conditions demonstrate that IRE innovation in Indonesia cannot rely on a uniform model for all schools because innovation needs are strongly influenced by geographical, social, economic, technological, and institutional contexts.

These findings indicate that the fundamental problem of IRE innovation does not merely lie in the availability or absence of technology but also in the mismatch between innovation models and the actual conditions of educational institutions. Urban schools require innovations emphasizing relevance, interactivity, digital literacy, critical thinking, and character development amid information overload. In contrast, rural schools require innovations that are more adaptable to infrastructure limitations, strengthen teacher competencies, utilize local resources, and develop technologies that do not depend entirely on internet connectivity. The perspectives of *tajdīd* and *iṣlāḥ* provide a foundation for the argument that educational renewal must consider the needs and public welfare of the communities served by educational institutions (Bastami & Maulana, 2024; Ikmah et al., 2025). Therefore, IRE innovation needs to be developed through the principle of contextual differentiation: not "one innovation for all," but rather "innovation according to the needs and capacities of each educational environment," while maintaining the fundamental objectives and values of Islamic education.

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Table 1. Root Problems and the Reconstruction of Islamic Religious Education Innovation in Indonesia

No.	Root Problems in Indonesia	Problem Area	Reconstruction of IRE Innovation	Concrete Solutions
1	Learning is insufficiently responsive to changing learner characteristics	Pedagogy	Contextual and learner-centered learning	Problem-Based Learning (PBL), Project-Based Learning (PjBL), discussions, and case studies
2	Unequal educator competencies and readiness	Human resources	Teachers as agents of innovation	Continuous training, learning communities, and mentoring
3	Insufficiently contextualized curricula	Curriculum	Integration of Islamic values with real-life needs	Social, technological, environmental, economic, and everyday-life topics
4	Digital and infrastructure disparities	Technology	Digitalization adapted to institutional conditions	Simple media, offline resources, and digital libraries
5	Limited instructional time for IRE	Learning structure	Expansion of the IRE learning ecosystem	Co-curricular activities, family involvement, and community engagement
6	Changes in information and culture	Social environment	Strengthening religious and digital literacy	Information verification, digital ethics, and critical learning
7	Resistance to change	School culture	Participatory innovation culture	Pilot projects, collaborative evaluation, and documentation

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8	Social, economic, and geographical inequalities	Educational access	Context-based innovation	Differentiated learning and utilization of local resources
9	Innovation ends at the program implementation stage	Innovation management	Sustainable innovation system	Invention → innovation → diffusion → adoption → evaluation
10	Weak connections between IRE and society	School–community relations	IRE based on the public good	Social projects and community partnerships
11	Innovation is excessively oriented toward technological novelty	Paradigm	Value- and needs-based educational transformation	Measuring relevance, benefits, impact, and sustainability
12	An IRE innovation ecosystem has not yet been established	Educational system	Systemic transformation based on *tajdīd* and *iṣlāḥ*	Problem identification → innovation → evaluation → adoption → institutional strengthening

Source: Synthesized from the findings of the literature review.

In essence, the root problems of IRE innovation in Indonesia are not limited to technology but also involve pedagogy, teacher competencies, curricula, learning structures, social environments, and institutional factors. Therefore, the reconstruction of IRE innovation is directed away from merely introducing something new toward addressing educational problems and achieving contextual, sustainable, and transformative educational development grounded in the values of *tajdīd* and *iṣlāḥ*.

CONCLUSION

This study demonstrates that Islamic Religious Education (IRE) innovation needs to be reconstructed from a paradigm of technical novelty toward a paradigm of educational transformation. Innovation should not be understood merely as the implementation of new methods, media, or technologies but as a systematic process of responding to changes in learner characteristics, social developments, technological advancements, learning limitations, and

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disparities in educational conditions across Indonesia. The innovation process involves several stages, namely invention, innovation, diffusion, adoption, and evaluation, all of which are directed toward ensuring the sustainability of change.

The reconstruction of the IRE innovation paradigm needs to be both contextual and systemic. Disparities between urban and rural areas demonstrate that innovation models cannot be implemented uniformly. Urban areas require strengthened learning relevance, interactivity, digital literacy, and character development, whereas rural areas require innovations that are more adaptive to limitations in infrastructure, educator competencies, socioeconomic conditions, and geographical circumstances. Therefore, innovation solutions need to encompass pedagogy, educator competencies, curricula, technology, institutional structures, and school community relationships.

A new paradigm of IRE innovation can be formulated through the integration of tajdīd and iṣlāḥ, namely renewal that remains rooted in Islamic values while being oriented toward improvement and the public good. This reconstruction positions innovation as an ecosystem that begins with problem identification, solution design, piloting, evaluation, adoption, and diffusion, followed by continuous institutional strengthening. This framework emphasizes that the success of IRE innovation is not determined by the degree of technological novelty but by its ability to address actual needs, improve learning quality, and develop learners who are capable of navigating twenty-first-century social changes without losing their commitment to Islamic values.

FUTURE DIRECTIONS

Future research should examine the effectiveness of brief mindfulness-based interventions in reducing psychological distress among university students, considering baseline symptoms, meditation experience, intervention intensity, and adherence. Randomized controlled trials with appropriate comparison groups are needed to establish their effectiveness and underlying mechanisms.

Further studies should investigate rumination as a potential mechanism of change by examining whether reductions in rumination precede improvements in psychological distress. Research should also assess the long-term sustainability, cultural suitability, and practical implementation of mindfulness programs in university settings, particularly in Indonesia. Multisite studies, validated measurement instruments, and rigorous research designs are

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essential to strengthen the evidence base and support the integration of culturally appropriate mindfulness interventions into university psychological support services.

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