

Capita Selekt Horizon Of Islamic Education, Curriculum Issues And Classical To Contemporary Learning.

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ABSTRACT: This research reviews the dynamics of the Islamic education curriculum in Indonesia. This research approach uses Library research by tracing documents related to historical records on the development of the Islamic education curriculum in Indonesia, whether in the form of journals, books, news, or related manuscripts. In historical records, it was found that after Indonesian independence, the government began to pay serious attention to religious education, both in public and private schools, by recognizing the important role of madrasah and pesantren as community-based educational institutions. This began with the recommendation of BPKNIP in 1945 and the establishment of the Department of Religious Affairs in 1946, which managed religious education through Japenda. Law No. 4 of 1950 became the basis of the national education system, establishing religious education in public schools and providing support for teachers and teaching materials. Education reform continued with the 1951 Joint Decree (SKB) and the recognition of madrasahs through the 1975 Three Ministerial Decree, which equalized madrasah education levels with public schools. The reform era further strengthened the position of Islamic education with the integration of pesantren, Ma'had Ali, Raudhatul Athfal, and majelis taklim in the national education system through Law No. 20/2003, which removed discrimination against Islamic educational institutions. Finally, Law No. 18/2019 gave formal recognition to pesantren as quality educational institutions, marking an important step in the integration of Islamic education into an inclusive and holistic national system.

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INTRODUCTION

Throughout the history of Islamic civilization, there have been two styles of thought that have always influenced the way Muslims think. First, traditionalist (orthodox) thought characterized by Sufism; and second, rationalist thought characterized by liberalism, openness, innovation and constructiveness. Both styles were actually seen during the heyday of Islam [1], [2]. Both were united, complementing each other. At that time Muslims did not differentiate which one was more important for them to learn. Both religious knowledge derived from revelation and science derived from reason, they learned without any dichotomy [3], [4]. Both have really been used as a means of exploring knowledge, both religious and general science. This triumph lasted for quite a long time, until the appointment of the new Abbasid ruler-al-Mutawakkil-who was of the sunni school of thought revoked the official license of Mu'tazilah as an official state school that had occurred during the time of al-Ma'mun [5]. This condition continued until Muslims in general felt antipathy towards the Mu'tazilah group, which was a group that aggressively spread rationalist teachings [6]. Since then people no longer want to explore the sciences of science and philosophy. Logical and scientific thinking no longer became the culture of thinking of the Muslim community until finally the pattern of rational thinking turned into a traditional way of thinking that was influenced

by the teachings of spirituality, superstition and ignorance.

Antipathy towards the Mu'tazilah has also led to close scrutiny of the implementation of the curriculum in madrasahs. The fall of the Mu'tazilah had given the conservatives a stronghold. In order to restore Ahl al-Sunnah and strengthen the group's base, the ulama often exercised control over the curriculum in educational institutions. At this time, the subject matter was minimal, limited to religious sciences, and Islamic education was more synonymous with teaching tashawwuf and fiqh. Such conditions continued to worsen along with the fall of the city of Baghdad, due to the attack of the Mongol army in 1258 AD, which then resulted in the destruction of Islamic culture and education centers [7]. That is, the decline of Muslims has actually begun since the collapse of the Mu'tazilah school, which then resulted in the way of thinking of Muslims who are no longer rational, no longer willing to consider general science as a unity of science that has value. This continues to be exacerbated by the uncertain political situation of the Islamic country, which results in the fragility of the government system at that time, which then also results in the weakness of the education sector, both institutions and methodologies, even the purpose of Islamic education is increasingly losing the vision, mission and goals as it was once applied in the glory days of Islam. [8]

Muslims will not be able to get out of the shackles of adversity, unless they want to change their perspective on their own religion and at the same time on the religion of others. Of course, changing something that has already been "chronic" must start from something most basic, namely a critical methodology that is truly in accordance with the needs and demands of the times which with the "critical" nature is expected to dismantle (tafkik) dogma and orthodoxy in the body of Muslims.

At a macro level, the existence of Islamic education always blends with the reality that surrounds it. In a historical perspective, the blend between Islamic education and socio-cultural reality encounters two possibilities: First, Islamic education influences the sociocultural environment, in the sense of providing philosophical insight, direction of view, motivation for behavior and guidelines for change until the formation of a new social reality. As an example of the first possibility can be seen in Muhammad Abduh's Modernization Movement in the early 20th century in Egypt; [9], [10], [11] Second, Islamic education is influenced by the reality of changes in the socio-cultural environment, in the sense that the determination of educational systems, institutions and priority choices is very dependent on the existence, actualization and perspective of Muslims towards themselves. [12]

Muslims today face severe external challenges that have implications for the future of their religious life. These challenges range from colonialism and imperialism that have resulted in a violent clash between Western culture and Islamic teachings/values, to materialism, capitalism and industrialism that have succeeded in changing the system of thought and social structure globally. The coming of the industrialization era is a necessity that cannot be denied by anyone, although a small part of society rejects it. Among Muslim communities, the industrialization era has been responded to variously; some of them welcomed it positively, while others uncritically rejected the logic behind the industrialization process. Like it or not, sooner or later, Muslims will eventually have to accept and live together in this era.

Education, which is one of the pillars of Islamic progress, is faced with crucial issues that should immediately be answered and resolved. At least it can provide interpretations to accommodate all existing concerns. Islam, as a religion of progress, certainly cannot be ignorant of these shocks, both internal and external. This is because the development of education in general shows a very diverse face, evolving and racing towards a new world.

This modern, several terminology of the concept of education is offered, ranging from the development of human resource competencies, forms of education, institutional development, educational content or curriculum, to the evaluation of achievement as well as moral and character aspects. Islam in this case is certainly very universal, the capita selekta intended in this material actually wants to touch all the dynamics of Islamic education that occur this modern, but the limitation of this discussion seems to be focused on the scope of the Islamic education curriculum. If it has to touch other parts, the author actually wants to talk about broader things in a more flexible duration. Some of the issues that the author refers to are: welfare disparity, teacher competence, educator qualifications, moral development such as bullying in schools, women's education, education levels and time, education quality, professional matters, autonomy, quality gaps, globalization issues, and of course curriculum issues [13], [14], [15], [16], [17], [18], [19].

METHOD

This research focuses on tracing the dynamics of the education curriculum in Indonesia across history as well as providing interpretation and constructing the thoughts of the figures about the idealism of the Islamic education curriculum. The approach

taken uses library research by accessing various sources such as books, journals and manuscripts related to the dynamization of the Islamic education curriculum in Indonesia. Analysis is done by formulating data in the form of simplification or categorization, then the accumulated data is given an interpretation according to context and futuristic.

RESULTS

Classical Islamic Education Curriculum

In simple terms, the curriculum of Islamic education is the Qur'an and the Sunnah of the Prophet Muhammad PBUH. The entire content of the Qur'an and hadith is actually the core material of the content of the teachings of Islamic education itself, without exception [20]. Therefore, talking about the curriculum of Islamic education, it can be said that it is straightforward to study the entire content of the Qur'an and hadith, whether it is doctrine, law, history and so on without any difference. At this point it can be concluded that Islamic education has the aim of making all human beings understand the content of Islamic teachings. The implementation of this idea is then realized in a more practical form, where Muslims are not enough to just understand it textually, but also must be able to draw every teaching in the order of everyday life.

The development of educational institutions in the Islamic world then had a huge impact on scientific development. Educational institutions that were initially more dominantly carried out in mosques and Kuttab then became more systematic, such as the formation of more formal madrasah educational institutions [21], [22]. On the other hand, territorial contact due to the expansion of Islam in turn also has an impact on scientific discourse, seepage of civilization from various regions then get a place that is quite accommodating in the Islamic environment. In the end, Muslims then not only spread Islam as a teaching, but also accepted scientific concepts that developed in certain regions, Persia and Greece became the largest sources of scientific discourse at that time [23], [24], [25].

If then mention the golden age of Islam, it is very easy to mention the caliphate of Bani Abbasiyah as a standard, the indicator that is then drawn is because of the advancement of civilization at that time, especially in the field of scientific development [26], [27]. Apart from the dynamics that existed, at this time it could be seen the existence of various groups categorized in their scientific fields, such as the emergence of the Ash'ariyah school of kalam, Mu'tazilah (rational), and sharia science [28], [29]. The strong existence of these various schools actually not only illustrates the conflict as many historians describe, but can also be taken in a broader sense where science at that time became the standard and identity of a Muslim [30].

In this classical era, there were no problems with teacher competence, no problems with the decline of the education curriculum, no moral decadence, autonomy and so on as the issues of modern Islamic education. The issue of the academic gap between religious science (sharia) and general science at that time was able to exist because of the massive appreciation of Muslims. Geogre Makdisi in his book *The Rise Of Humanism In Classical Islam And The Christian West* writes how the panorama of Islamic intellectual and cultural revival and its influence on western civilization.[31] In describing it, he mentions the establishment of legal schools, the professionalism of legal studies at that time, the existence of rationalists, waqf institutions, private and non waqf government institutions, books and waqf institutions, the study of adab, the study of the authority of hadith and fiqh. He also writes about the branches of knowledge that developed, such as grammar, such as nahwu, poetry and literature, balaghah science, rhetoric, epistolography, and the art of letter writing, philosophy. The book also explains how

efficient learning methods were, such as memorization, comprehension, and creativity, mudzakah and munazharah, professionalism in humanities studies, and libraries [31].

From this, it can be seen that the Islamic education curriculum in the classical period had no limitations, not even ethical or aesthetic limits as long as it could be methodologically justified. Not to mention rejection, the researcher notes, the counter-science that occurred at that time is actually not appropriate to be called a rejection of science. The political aspect that was so strong at that time held dominance in several branches of science, especially in the field of kalam science. Because in fact, various branches of science were able to grow and exist until it was called the golden age of Islam with its scientific standards [32], [33].

Islamic Education Policy in Indonesia

After Indonesia's independence, religious education began to receive serious attention from the government, both in public and private schools. This effort was initiated by providing concrete support, in accordance with recommendations submitted by the Working Committee of the Central Indonesian National Committee (BPKNIP) on December 27, 1945. The recommendation stated that madrasahs and Islamic boarding schools, as educational institutions that are the main source of enlightenment and intelligence for the common people, and have deep roots in Indonesian society, should receive special attention. The government was asked to provide guidance and tangible material assistance to these institutions. [34], [35], [36]

According to Karel A. Steenbrink as quoted by Assegaf, that on December 27, 1945 the BPKNIP held talks on the outline of national education [37], [38]. The results of the conversation formulated more details about the outline of education in Indonesia. In the report prepared by the committee, it was proposed about religious education as follows: (a) religious education in all schools is given during school hours. (b) teachers were to be paid by the government, (c) in primary schools, this education was to be given starting from grade IV, (d) the education was to be held once a week at a certain time, (e) teachers were to be appointed by the Ministry of Religious Affairs, (f) religious teachers were to be proficient in general education, (g) the government was to provide books for religious education, (h) training was to be organized for religious teachers, (i) the quality of pesantren (and the like) and madrasah was to be improved, and (j) the teaching of Arabic was not required. These provisions later became a reference for the implementation of Islamic religious education in public schools. [39]

Then the emergence of a joint decree between the minister of PPK and the Minister of Religion No.1142/Bhg A (teaching), Jakarta on December 2, 1946, No. 1285 /K-7 (Religion) Yogyakarta on December 2, 1946 This joint decree was the first joint decree between the minister of education and the minister of Religion [39], [40]. The Department of Religion itself was officially formed on January 3, 1946 in the Sjahrir cabinet period, [41], [42] carried out the formation of a ministry that specifically handles religious matters. The establishment of the Department of Religious Affairs was in no way independent of the growing aspirations of Indonesian Muslims themselves, but it would be wrong to deny the historical relevance of previous similar institutions.

In order to provide "guidance, support and quality assurance to the teaching and learning process in madrasahs" - including pesantren - in 1946, not long after its establishment, the Department of Religious Affairs established a special division to deal with religious education. The division called Japenda (Jawatan Pendidikan Agama) has the mandate to take care of all issues related to the development of madrasahs throughout Indonesia. [43], [44], [45] This means that the government has given special attention to education and Islamic educational institutions in the form of madrasahs and pesantren. The implementation of Islamic education

management by the Ministry of Religious Affairs at the beginning of independence became an important record for the Indonesian Muslim community in realizing its ideals in meeting the needs of Islamic education. [46], [47], [48]

The next government policy related to Islamic education was to form the Islamic Teaching Advisory Council in 1947. This council was led by Ki Hajar Dewantoro from the Ministry of P&K and Prof. Drs. Abdullah Sigit from the Ministry of Religious Affairs. The main task of this assembly was to participate in regulating the implementation and material of religious teaching given in public schools. The expectation of this council was to develop Islamic religious learning materials in public schools as desired by the Muslim community at that time. [49]

Next, in 1950 the Old Order Government was only able to carry out the tasks imposed by the 1945 Constitution, namely forming a national education system regulated by law. In 1950, Law number 4 of 1950 concerning the Basics of Education and Teaching in Schools was formed. There are several articles in this law that have the spirit to form an Islamic education system in Indonesia by the Old Order Government, including Article 20, paragraph 1). In public schools, religious education is held; parents of students determine whether their children will follow the education. And paragraph 2) The manner of organizing religious instruction in public schools shall be regulated by regulations stipulated by the Minister of Education, Teaching and Culture, together with the Minister of Religious Affairs. [50], [51]

The article states that the authority in the field of education and teaching in schools is not only in the hands of the Minister of Education and Culture, but also involves the Minister of Religious Affairs. The authority of the Minister of Religious Affairs is limited to the management of religious education, while other educational affairs remain the responsibility of the Minister of Education and Culture. This policy shows the political commitment of the Old Order Government to implement the mandate of the 1945 Constitution in guaranteeing the freedom of citizens to embrace religion and practice its teachings. After independence, this policy was very beneficial for Muslims, who previously, during the Dutch colonial period, experienced various difficulties in providing religious education to students in schools. With the enactment of Law No. 4 of 1950, Muslims felt more protected in obtaining religious education, both in the pesantren and madrasah environment and in public schools. [35], [52], [53]

In 1950, when Indonesian sovereignty was fully restored and Law No. 4 of 1950 came into force, the plan for religious education for the whole of Indonesia was further refined. For this purpose, a joint committee was formed, chaired by Prof. Mahmud Yunus from the Ministry of Religious Affairs and Mr. Hadi from the Ministry of Education and Culture. The work of this committee resulted in a Joint Decree (SKB) between the Minister of Education, Teaching and Culture Number 1432/Kab and the Minister of Religious Affairs Number K.1/9180 which was enacted on June 20, 1951, among its contents are.

1. Religious education which is given starting from the fourth grade of Sekolah Rakyat (elementary school).
2. In areas where the religious community is strong (for example in Sumatra, Kalimantan and others), religious education is given from grade I SR with a note that general knowledge should not be reduced compared to other schools where religious education is given from grade IV.
3. In junior and senior high schools (general and vocational) religious education is given for 2 hours a week.
4. Religious education is given to at least 10 students in a class with the permission of their parents/guardians.
5. Appointment of religious teachers, religious education fees, and religious education materials are borne by the Ministry of Religious Affairs. [34], [45], [54]

In 1951, the Old Order government established a new policy regarding the politics of Islamic education by dividing the duties of Japenda (Jawatan Pendidikan Agama) into three main areas. The first was religious education in public schools, the second was general education in madrasahs, and the third was the training of teachers and religious officials. Japenda is also responsible for planning the development of religious education and compiling textbooks for subjects in madrasahs. Japenda has a network that extends down to the district level. At the provincial level, Japenda is supported by provincial Department of Religious Affairs staff, while at the district level it is supported by local Department of Religious Affairs staff. With this structure, the government agency dealing with Islamic education has become more complete, not only centralized at the national level but also has a presence in various regions. [34], [39]

Law No. 4/1950 had a short validity period, because in 1954 the law was again discussed in the DPR for improvement. After Indonesia returned to a unitary state, the law was resubmitted to the DPR and on January 27, 1954 it was approved by the legislature. Furthermore, on March 18, 1954, the law was passed and enacted under the name of Law No. 12 of 1954. It should be noted that Law No. 12 of 1954 was not a new legal product, but rather a reauthorization of Law No. 4 of 1950 which was re-enacted after Indonesia returned to being a unitary state. The basic principles of education and teaching contained in Law No. 4/1950 remained the foundation of the national education system at that time. [55]

MPRS Decree No. 2 of 1960 became a continuation of the Old Order Government's policy and served as an important guideline in the implementation of religious education at that time. This policy regulates various aspects, especially in the fields of mental, religion, spirituality and culture. One of the main points is the implementation of the Political Manifesto, which focuses on mental, religious, spiritual and cultural development. The aim is to ensure the spiritual and material needs of every citizen in order to develop the personality and national culture of Indonesia, while rejecting the bad influence of foreign cultures.

In addition, Pancasila and Manipol were established as compulsory subjects at all levels of education, from elementary school to university. Religious education also became part of the compulsory curriculum in schools, from Folk Schools to State Universities, although students or guardians of adult students were given the right to object if they did not want to take part in such lessons.

It also emphasized the importance of building houses of worship and religious institutions to best support the spiritual development of the community. Furthermore, the policy directed the national education system towards the formation of experts needed for development. This education system was designed to fulfill the requirements of an Indonesian Socialist man of noble character, as part of a holistic vision of national development. [56]

On March 24, 1975, a Joint Decree of Three Ministers was issued, namely the Minister of Religious Affairs, the Minister of Education and Culture, and the Minister of Home Affairs, with Number 03 of 1975. This decree was a strategic step that on the one hand recognized the existence of madrasahs as part of the education system, and on the other hand ensured continuity towards the establishment of an integrated national education system. The decree recognized three levels of education in madrasahs: Ibtidaiyah, Tsanawiyah, and Aliyah, which are equivalent to primary, junior high, and high school levels in public schools. Diplomas obtained from madrasahs are recognized as having the same value as public school diplomas, so madrasah graduates can continue their education to public schools at the next level. In addition, madrasah students are also given the opportunity to transfer to public schools at the same level as needed. [57], [58]

The meaning of this decree for Muslims is first, the social and vertical mobility of madrasa students who have been limited to

traditional educational institutions (madrasa and pesantren), and second, opening up opportunities for santri children to enter the workforce in the modern sector. However, this does not mean that the decree is without problems. Through this decree, the status of madrasahs is equalized with schools and their levels. The composition of the madrasah curriculum is 70% general subjects and 30% religious subjects. The effect of this equalization of the curriculum is to increase the burden that must be carried by madrasahs. On the one hand, madrasahs must improve the quality of their general education to be at par with the standards applied in schools. On the other hand, as a religious school, the madrasahs must maintain the quality of their religious education [59], [60].

Then in the reform era, the policy on stabilizing Islamic education as part of the national education system. This effort was made through the improvement of Law Number 2 of 1989 into Law Number 20 of 2003 concerning the National Education System. If Law No. 2 of 1989 only mentions madrasahs as part of the national education system, then Law No. 20 of 2003 includes Islamic boarding schools, Ma'had Ali, Raudhatul Athfal (kindergarten), and majelis taklim. With this entry into the education system, in addition to the existence and function of Islamic education being increasingly recognized, it also increasingly eliminates the impression of discrimination and dichotomy. In line with that, various laws and regulations that are derivatives, such as Law Number 14 of 2005 concerning Teachers and Lecturers, Government Regulation Number 19 of 2005 concerning National Education Standards, Government Regulation Number 74 of 2005 concerning Teacher and Lecturer Certification, not only regulate teachers, lecturers, national education standards, and teacher and lecturer certification under the Ministry of National Education, but also teachers, lecturers, national education standards, and teacher and lecturer certification under the Ministry of Religious Affairs [61], [62].

Then in 2019, pesantren received more accurate attention, namely with the issuance of Law No. 18 of 2019 concerning Pesantren. With this law, pesantren have a line of existence to show their quality as a recognized formal educational institution [63].

Characteristics and Orientation of the Islamic Education Curriculum

The Islamic education curriculum is a learning plan designed to instill Islamic values, form a Muslim personality, and provide relevant knowledge and skills for students. This curriculum covers various aspects, ranging from aqeedah, worship, morals, to general science that is harmonized with Islamic teachings. The main goal of the Islamic education curriculum is to produce individuals who are not only knowledgeable, but also have high morals and ethics in accordance with religious teachings [64], [65].

One of the characteristics of the Islamic education curriculum is the integration of religious and worldly sciences. In this approach, religious sciences, such as the Qur'an, hadith, fiqh, and Islamic history, are taught alongside general subjects, such as math, science, and languages. The aim is to create holistic learners, able to face the challenges of the modern world without forgetting Islamic values. Examples of this integration can be seen in madrasahs and Islamic boarding schools in Indonesia, where the curriculum is developed to integrate religious and general education [66], [67].

In its development, the Islamic education curriculum also pays attention to relevance to the needs of society and the times. Educational materials are designed to be able to answer modern challenges, such as globalization, technology, and social issues. For example, Islamic education now includes a lot of discussion about Islamic economics, halal technology, and the environment within the framework of Islamic ethics. In this way, the Islamic education curriculum seeks to remain relevant and able to make a positive contribution to society [68], [69], [70].

The moral or character aspect is one of the main focuses in the Islamic education curriculum. Islamic education not only teaches

knowledge, but also tries to form a noble personality. The learning process emphasizes the importance of role models, worship practices, and the practice of Islamic values in daily life. Teachers or educators play an important role as moral role models for learners, while the learning environment is created to support the development of Islamic character.

In addition, the Islamic education curriculum also prioritizes student-centered learning. This approach allows learners to be active in understanding Islamic teachings deeply and applying them in life. Learning methods such as discussions, simulations and Islamic value-based projects are often used to encourage active participation as well as contextual understanding.

The Islamic education curriculum is designed as a learning guide that not only teaches knowledge, but also shapes learners' personalities based on Islamic values. Its unique characteristics make it relevant and able to answer the challenges of the times. The Islamic Education Curriculum generally has the following characteristics.

1. Tawhid, which is the recognition of the oneness of God, is at the core of the Islamic education curriculum. All subjects are designed to strengthen belief in Allah, which is the foundation of spiritual character building. Tawhid provides a holistic perspective that all knowledge is part of Allah's creation, so that the learning process is not only oriented towards worldly life, but also as a form of worship. Without the foundation of tawhid, education runs the risk of only producing individuals who are intellectually intelligent but lack morals [71], [72].
2. The Islamic education curriculum eliminates the separation between religious and worldly sciences, viewing them as a unified whole. In the Islamic perspective, science is not only studied as an empirical science, but also as a means to understand the greatness of God. This approach refutes the notion that religious education is exclusive or irrelevant to the times. On the contrary, this curriculum produces a generation that is intellectually and spiritually superior, able to face global challenges while still adhering to religious values [73], [74].
3. Focus on the Formation of Noble Morals, In the midst of the moral crisis that has hit the world, the focus of the Islamic education curriculum on the formation of noble morals is very relevant. This education instills values such as honesty, responsibility and compassion through exemplary and hands-on teaching methods. Without this kind of character education, the younger generation may lose their way in the face of the temptations of materialism and hedonism. This curriculum places morals as the main foundation that distinguishes Islamic education from other education systems [75].
4. Contextual and Responsive to the Times, Criticism of religious education that is considered static is answered with the flexibility of the Islamic education curriculum. For example, global issues such as Islamic economics, halal technology, and the environment are now included in the curriculum. This step shows that Islamic education is able to adapt without sacrificing its principles. In this way, learners are equipped with relevant skills to compete globally, while remaining rooted in Islamic values [76], [77], [78].
5. Balancing the World and the Hereafter, Islamic education curriculum builds a balance between worldly and ukhrawi needs. In Islam, worldly achievements do not conflict with the goals of the hereafter if they are done in accordance with the Shari'ah. Education that only focuses on the world often produces materialistic individuals, while education that is only oriented towards the hereafter can be

considered pragmatic. This curriculum offers a middle ground by inculcating the view that true success is harmony between the world and the hereafter, a concept that secular education systems struggle to match [79], [80], [81].

6. Centered on Holistic Individual Development, Islamic education not only prepares learners for the world of work, but also for life in society and their role as caliphs on earth. The focus includes balanced intellectual, emotional, social, and spiritual development. With this approach, Islamic education produces individuals who are not only knowledgeable, but also have empathy, a sense of social responsibility, and ecological awareness, making them relevant in building civilization [82].
7. Dynamic and Adaptive One of the main advantages of Islamic education curriculum is its dynamic and adaptive nature. For example, modern learning methods such as *student-centered learning* and digital technology are being implemented in many Islamic educational institutions. This proves that Islamic education is not stuck in traditionalism, but continues to innovate to ensure its relevance [83], [84].

With these characteristics, the Islamic education curriculum is not only a learning system, but also a life guide that is relevant in the modern era. It integrates spirituality and rationality, offers solutions to the global moral crisis, and shapes a generation that is not only intelligent, but also characterized. This is proof that the Islamic education curriculum has a competitive advantage in building the future of humanity.

Dynamics of Islamic Education Curriculum *Ideological Influences and Challenges*

The influence of ideologies, particularly religious groups, is very much felt in the development of the Islamic education curriculum in Indonesia. Religious groups often have greater control than government agencies such as the Ministry of Religious Affairs or the Ministry of National Education. Since the democratization era in 1998, this influence has become more visible, where the curriculum must balance between religious values, ideology, and general science [85]. For example, Salafi pesantren have developed a unique educational model with a primary focus on strict adherence to the Qur'an and Sunnah, reflecting the influence of global Islamic currents. This has a direct impact on shaping students' beliefs, attitudes, and behaviors in their educational environment [86].

Efforts to integrate Islamic education with general education have become a modernizing trend in the Islamic education system. This move aims to balance religious identity with educational needs in the global era [87]. For example, Islamic religious studies are now often integrated with subjects such as science and technology to create a generation that is not only religious but also competitive in the field of science. However, local political and cultural dynamics also influence this process [88]. In regions such as Aceh, for example, the curriculum developed always takes into account the local cultural and religious context, involving local religious and community leaders to maintain the relevance and effectiveness of education [89]. The main challenge in curriculum development is to make it relevant and effective.

A major challenge in curriculum development is balancing the competing demands of religious groups, government bodies and the need for scientific education. In many cases, ideological control from religious groups tends to be more dominant, which can lead to the polarization of students' understanding. [85] In addition, radicalization and extremism pose a real threat in some Islamic educational institutions, where an overly conservative curriculum or the influence of certain organizations can lead to a narrower understanding of Islam [90]. Another challenge is dealing with

structural issues such as corruption and religion-based prejudice that still occur in some Islamic higher education institutions [91].

To overcome these challenges, progressive and strategic policies are needed. The government should develop policies that improve the quality of Islamic education, especially in non-religious subjects to increase students' competitiveness. The involvement of local communities and religious leaders is also crucial in the curriculum development process so that the material presented is religiously and culturally relevant. In addition, visionary leadership is needed to ensure the implementation of an Islamic ideology-based curriculum that is inclusive, relevant and able to answer the challenges of the times without abandoning Islamic principles [92].

Cultural and Local Values

The development of an Islamic education curriculum rooted in local culture in Indonesia faces a variety of complex challenges. One of the main challenges is the need to integrate diverse local values into the curriculum without compromising the basic principles of Islam. Policy formulation that prioritizes local content-based multicultural Islamic education can be an effective strategy in facing this challenge. By teaching the values of multicultural Islamic education, students can be better prepared to interact with various cultural and religious backgrounds [93].

A concrete example of local culture-based curriculum development can be seen in the application of the local wisdom values of Sunan Kudus's teachings. Research shows that these values have strong relevance in the context of Islamic education and can be integrated into the curriculum to enhance students' understanding of Islamic teachings that are contextual and relevant to their daily lives [94]. In addition, inclusive curriculum development is also a focus of attention for the government, which seeks to strengthen Islamic education through improving the quality of teachers and infrastructure [95].

In the context of early childhood education, the integration of local culture has proven effective in enhancing children's understanding and appreciation of their cultural heritage. A study showed that 32 out of 34 educational institutions in Gresik have incorporated local culture in their curriculum, with elements such as local specialties and traditions taught to children [96]. This shows that curriculum development that takes local culture into account is not only relevant for formal education, but also for primary and early childhood education.

Another challenge faced in developing a local culture-based Islamic education curriculum is the need for collaboration between educational institutions and local communities. Indigenous communities have a central role in supporting locally relevant education, including in curriculum development that reflects their values and traditions [97]. Therefore, the active involvement of communities in the curriculum development process is essential to ensure that the education provided is appropriate to local needs and contexts.

Developing a local culture-based Islamic education curriculum in Indonesia requires a holistic and collaborative approach. By integrating local values into the curriculum, Islamic education can not only be a tool for transmitting religious knowledge, but also for building a strong cultural identity among students. This will help create a learning environment that is inclusive and respectful of the cultural diversity that exists in Indonesia [98].

Inclusive and Multicultural Approach

The inclusive and multicultural approach in the development of Islamic education curriculum is a significant challenge in the midst of cultural and religious diversity in Indonesia. In this context, Islamic education must be able to accommodate the differences that exist, both in terms of ethnicity, culture and beliefs,

so as to create a harmonious and respectful learning environment. One of the main influences of the multicultural approach is the emphasis on human values and tolerance. Multicultural education seeks to appreciate plurality and heterogeneity, which are consequences of cultural, ethnic, tribal, and religious diversity [99], [100]. In this case, Islamic education should integrate these values into the curriculum to shape the character of students who are tolerant and respectful of differences. Research shows that multicultural education can help avoid horizontal conflicts in society by instilling mutual respect and compassion [101], [102].

The challenge faced in implementing this approach is resistance to change. Some may feel that a multicultural approach could threaten existing traditional values or religious teachings. Therefore, it is important to conduct adequate socialization and education on the importance of inclusion and multiculturalism in Islamic education [103], [104]. For example, in the context of inclusive education, where all students, including those with special needs, are given equal opportunities to learn, adjustments in learning methods and techniques are needed to suit their needs [103].

An inclusive Islamic education curriculum must also consider the local context. In research conducted at MA Al-Ma'ruf Denpasar, it was found that multicultural curriculum management can increase students' awareness of the diversity of society [105], [106]. This suggests that the curriculum should be designed with local values and traditions in mind, so that students can learn in a relevant and meaningful context. The importance of collaboration between various stakeholders, including teachers, parents and communities, cannot be overlooked. Teachers serve as models in teaching students the values of inclusion and tolerance, so that they can become inclusive and tolerant citizens in a multicultural society [107], [108]. In addition, the community must also be involved in the curriculum development process so that the education provided can reflect their needs and expectations.

Inclusive and multicultural approaches in Islamic education curriculum development face complex challenges, but also offer opportunities to create more relevant and meaningful education. By integrating human values, tolerance and respect for differences, Islamic education can contribute to the formation of a harmonious and just society [109], [110], [111].

CONCLUSION

Islamic education in Indonesia has a long history and dynamics, influenced by internal and external factors. Since the classical period, the Islamic education curriculum has focused on the Qur'an and Sunnah as the core of learning. However, the dynamics of Muslim thought, ranging from rationalists to traditionalists, as well as political challenges such as colonialism and globalization, have shaped the dynamic pattern of Islamic education. Changes in ideology and educational policies throughout history, from the Abbasid period to post-independence Indonesia, show that Islamic education continues to adapt to maintain relevance to the challenges of the times.

Modern Islamic education curriculum development seeks to integrate religious values and general knowledge. The main challenge is to balance the needs of religious ideology with the demands of globalization. A concrete example of this integration can be seen in the madrasa curriculum which combines the study of religion and science to produce intellectually and spiritually superior individuals. In addition, efforts to adapt local values into Islamic education are also a major focus, aiming to create a tolerant, multicultural and noble generation.

The sustainability of Islamic education in Indonesia requires a holistic, adaptive and inclusive approach. Progressive government policy support, community involvement and visionary leadership are key to ensuring Islamic education remains relevant in

the modern era. The Islamic education curriculum is not only a learning tool, but also a guide to build the identity and character of the younger generation in accordance with Islamic values, while being ready to face global challenges. This makes Islamic education an important component in building a harmonious and developed society.

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