Islamic Education Curriculum in the Indonesian Context

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Abstract

This article discusses the Islamic education curriculum in the context of Indonesia by examining its definition, objectives, content, methods, as well as the opportunities and challenges it faces. Islamic education in Indonesia has unique characteristics that are adapted to the needs of the world's largest Muslim population while maintaining universal Islamic values. This study employs a literature review method by analyzing various journal sources and scientific articles published within the last five years. The findings show that the Islamic education curriculum in Indonesia continues to evolve in line with the times, while remaining grounded in the Qur'an and Hadith as its primary sources. The curriculum's objectives include the formation of Islamic character, intellectual development, and the preparation of a generation capable of facing global challenges. The curriculum content covers aspects of aqidah (faith), sharia (Islamic law), and akhlak (morality), integrated with general scientific knowledge. The teaching methods employed range from classical approaches to modern, technology-based methods. The potential for developing the Islamic education curriculum is substantial, considering that the majority of Indonesia's population is Muslim; However, challenges such as modernization, globalization, and the standardization of educational quality remain critical issues to be addressed.

Keywords:*Islamic Education; Curriculum in Indonesia; History of Curriculum Development.*

Abstract

This article discusses the Islamic education curriculum in the Indonesian context by examining its definition, objectives, materials, methods, as well as the opportunities and challenges faced. Islamic education in Indonesia has unique characteristics tailored to the needs of the world's largest Muslim population while maintaining universal Islamic values. This research uses a literature study method by analyzing various journal sources and scientific articles over the past five years. The results of the study indicate that the Islamic education curriculum in Indonesia continues to evolve with the times while remaining grounded in the Qur'an and Hadith as primary sources. The curriculum's objectives include the formation of Islamic character, intellectual development, and the preparation of a generation capable of facing global challenges. The curriculum material covers aspects of faith (aqidah), sharia (Islamic law), and morals, integrated with general knowledge. The learning methods used vary from classical methods to modern, technology-based methods. The opportunity to develop the Islamic education curriculum is enormous considering that the majority of Indonesia's population is Muslim, but challenges such as modernization, globalization, and standardization of educational quality are important concerns.

Keywords:*Islamic Education; Curriculum in Indonesia; History of Curriculum Development*

Introduction

Islamic education in Indonesia has a long history, dating back to the arrival of Islam in the archipelago in the 13th century AD. As the country with the largest Muslim population in the world, reaching over 230 million people, or approximately 87% of the total population, Indonesia has a significant responsibility to develop a quality Islamic education system that is relevant to current developments.(A. Muttaqin, 2023). Islamic education not only functions as a means of transferring religious knowledge, but also as a vehicle for the formation of a complete Muslim character and personality in accordance with the guidance of the Al-Qur'an and As-Sunnah. The importance of education in Islam has been emphasized in various verses of the Koran and the Hadith of the Prophet Muhammad SAW. Allah SWT says in QS. Al-Mujadilah verse 11 which means: "...Allah will elevate those who believe among you and those who are given knowledge by several degrees. And Allah is All-Knowing of what you do." This verse emphasizes the high position of people of knowledge and faith, which is the fundamental goal of Islamic education. Rasulullah SAW also said: "Seeking knowledge is an obligation for every Muslim man and woman." (HR. Ibn Majah).

This hadith demonstrates that education is a universal obligation in Islam, regardless of gender, which then became the foundation for developing an inclusive and equitable Islamic education system. The Islamic education curriculum in Indonesia has undergone various transformations in line with changes in national education policy and the demands of modern times. From the traditional Islamic boarding school system that developed in the 15th century, to the madrasah in the early 20th century, to modern Islamic educational institutions that integrate religious and general knowledge in the contemporary era.(Samad, 2021)This transformation demonstrates the dynamism and adaptability of Islamic education in facing the challenges of the times, while maintaining the unchanging fundamental values of Islam. The history of the development of the Islamic education curriculum in Indonesia can be divided into several important phases. The first phase was the

period of traditional Islamic boarding schools (pesantren) that focused on the study of yellow books and classical Islamic sciences. The second phase began with the establishment of modern madrasas in the early 20th century, which began to adopt the classical system and include general subjects. The third phase was the integration period after Indonesian independence, during which Islamic education began to be integrated into the national education system through various government policies. The fourth phase is the contemporary period, marked by the emergence of various models of Islamic educational institutions such as integrated Islamic schools, state and private Islamic universities, and modern Islamic boarding schools that combine religious and general education comprehensively.(Selamet et al., 2022).

In the context of plural and multicultural Indonesia, the Islamic education curriculum has a strategic role in forming a generation of Muslims who not only have a strong understanding of religion, but are also able to contribute to national development and live harmoniously in diversity.(Gaddafi, 2023)Islamic education is expected to produce graduates with balanced spiritual, intellectual, emotional, and social competencies. This concept of balance aligns with the Islamic principle of wasathiyyah (moderation), which teaches a balance between worldly affairs and the afterlife, between individual and societal rights, and between tradition and modernity. However, the implementation of the Islamic education curriculum in Indonesia still faces various challenges, both conceptually and practically. The challenges of modernization, globalization, the development of digital technology, and the demand for standardization of educational quality are important issues that require serious attention from all stakeholders.(Sidik, 2016)The disparity in quality between Islamic educational institutions in urban and rural areas, between public and private institutions, and between established and developing institutions presents a unique challenge that requires comprehensive and systematic solutions. This article aims to comprehensively and in-depthly examine the Islamic education curriculum in Indonesia, encompassing its definition and philosophical foundations, the objectives to be achieved, the learning materials taught, the

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methods used, and an analysis of the opportunities and challenges faced in its implementation. This study is expected to contribute to the development of a better Islamic education curriculum in the future.

Research methods

This research employed a qualitative method with a library research approach. Data were collected through the search and analysis of various scientific literature sources, including journals, articles, books, and academic publications relevant to the topic of the Islamic education curriculum in Indonesia. The literature sources used were publications from the last five years (2020-2025) to ensure the relevance and currency of the information presented.

The data analysis technique used is content analysis with the following systematic steps: (1) identifying relevant literature sources through scientific journal databases and digital libraries; (2) extracting important information related to the Islamic education curriculum from each source; (3) classifying data based on predetermined research sub-themes; (4) analyzing and synthesizing findings from various sources to find patterns, relationships, and conclusions; and (5) concluding the study results comprehensively by considering various existing perspectives.

Literature selection criteria included: relevance to the theme of the Islamic education curriculum in Indonesia, publication quality (Sinta-accredited journals or internationally reputable), novelty of publication, and author credibility. A descriptive-analytical approach was used to explain theoretical concepts and analyze the implementation practices of the Islamic education curriculum in Indonesia, taking into account the surrounding social, cultural, and political contexts.

Results and Discussion

Understanding the Islamic Education Curriculum in the Indonesian Context

The Islamic education curriculum can be understood as a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for organizing learning activities to achieve the goals

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of Islamic education.(Yusuf & Nata, 2023)In the Indonesian context, the Islamic education curriculum has unique characteristics that reflect universal Islamic values aligned with local Nusantara wisdom and the prevailing national education system. Etymologically, the term curriculum comes from the Latin "currere," meaning to run, or "curriculum," meaning a racecourse. This meaning implies that the curriculum is the path or path that must be taken in the educational process. In Islamic education, the curriculum is also referred to as "manhaj" (منهج) which means a clear path traveled by educators together with students to develop their knowledge, skills, and attitudes (Aziz & Mahmud, 2023). This definition shows that the curriculum is not just a static written document, but rather a dynamic process involving active interaction between educators and students in achieving educational goals. Terminologically, Islamic education experts provide diverse but complementary definitions of the Islamic education curriculum. Omar Mohammad al-Toumy al-Syaibany defines the Islamic education curriculum as all experiences provided to students under the guidance of the school, both inside and outside the classroom, or outside of school. Meanwhile, Abdul Mujib and Jusuf Mudzakkir explain that the Islamic education curriculum is a set of plans and media to guide Islamic educational institutions in realizing educational goals.Islam (Anwar & Fuad, 2022).

Islamic education curriculumIslamic education in Indonesia has a strong philosophical foundation derived from the Qur'an and Sunnah as primary sources, and the ijtihad of Islamic scholars and Islamic intellectual treasures as secondary sources (Nata & Kholik, 2021). This foundation provides a foundation of values and principles that distinguish the Islamic education curriculum from educational curricula in general, namely an orientation towards the formation of a perfect human being (insan kamil) who maintains a balance between the spiritual and material dimensions, between worldly life and the afterlife. Allah SWT says in Surah Al-Baqarah verse 201: "And among them are those who pray: 'Our Lord, give us goodness in this world and goodness in the Hereafter and protect us from the

torment of the Fire.'"

This verse is an important philosophical foundation in the Islamic education curriculum which teaches a balance between worldly and ukhrawi orientations. Education not only prepares students for success in the world, but also prepares them for eternal life in the afterlife. Another philosophical basis is the concept of caliph fil ardh (God's representative on earth) as mentioned in the QS. Al-Baqarah verse 30: "Remember when your Lord said to the angels: 'Indeed, I will make a caliph on earth."

This verse provides an understanding that humans were created with the mission of being caliphs, tasked with prospering the earth with science, technology, and good values. Therefore, the Islamic education curriculum must equip students with the various competencies necessary to effectively carry out this caliphate.

In its implementation, the Islamic education curriculum in Indonesia can be found in various forms of educational institutions, ranging from traditional and modern Islamic boarding schools (pesantren), madrasahs (elementary, junior high, and senior high schools), integrated Islamic schools, Islamic boarding school-based schools, to Islamic universities, both public and private (Syamsuddin & Rohmah, 2020). Each type of institution has a different emphasis and approach in implementing the curriculum, but remains grounded in the same goal: to shape Muslim individuals who are faithful, knowledgeable, and have noble morals.

As the oldest Islamic educational institutions in Indonesia, Islamic boarding schools (pesantren) have unique curricular characteristics, focusing on the study of classical texts (kitab kuning) and character building through a boarding school system. Madrasahs adopt a formal education system with a combination of religious and general subjects in accordance with the national curriculum. Meanwhile, integrated Islamic schools integrate religious education into all aspects of learning and school life with a holistic approach.(M. Muttaqin, 2021).

The characteristics of the Islamic education curriculum in Indonesia also reflect the values of local wisdom deeply rooted in Indonesian society. Concepts such as mutual cooperation, deliberation, tolerance, and respect for diversity are

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integrated into the curriculum as a manifestation of the contextualization of Islamic values within local culture. This aligns with the principle of Islam as a blessing for all creation, adapting to various cultural contexts without losing the essence of its teachings.

Objectives of Islamic Education Curriculum

The objectives of the Islamic education curriculum in Indonesia can be classified into several interrelated and integrated dimensions. In general, the primary goal of Islamic education is to develop a perfect human being (insan kamil) who possesses an Islamic personality, mastery of science and technology, and is able to contribute positively to society and the nation (Mujib & Saputra, 2019). The concept of insan kamil refers to a human being who is physically, intellectually, and spiritually perfect, capable of fulfilling his or her role as a servant of Allah (abdullah) and caliph on earth.

Theological Goals (Spiritual Dimension)

The first objective is the spiritual or divine dimension, emphasizing the development of faith and piety in Allah SWT, a deep understanding of Islamic teachings, and the practice of religious values in daily life (Shaleh & Minarti). Students are expected to possess a strong spiritual awareness as a foundation for all their life activities. This objective includes strengthening faith, performing worship correctly, and fostering a strong relationship with Allah.(Alghiffar, 2022). Allah SWT says in QS. Adz-Dzariyat verse 56: "And I did not create jinn and humans except so that they would worship Me."

This verse explains that the fundamental purpose of human creation is to worship Allah. Therefore, the Islamic education curriculum must be able to direct students to understand and carry out their divine functions perfectly. Worship in this context is understood broadly, not only formal rituals such as prayer and fasting, but includes all life activities intended to seek Allah's approval.(Futaqi, 2018). Rasulullah SAW said which means: "Whoever wants the good of this world

then with knowledge, and whoever wants the good of the hereafter then with knowledge, and whoever wants both then with knowledge." (HR. Thabrani).

The above hadith emphasizes the importance of knowledge in achieving happiness in this world and the hereafter, which is the primary focus of Islamic education. The knowledge in question is beneficial knowledge, leading to piety and the welfare of the community.

Epistemological Objectives (Intellectual Dimension)

The second objective is the intellectual or knowledge dimension which aims to develop students' critical, analytical, and creative thinking skills in understanding natural and social phenomena based on an Islamic perspective (Qomar & Ismail, 2018). Integration between religious knowledge and general knowledge is an important characteristic in achieving this objective. Students are expected to master not only Islamic knowledge, but also science, technology, mathematics, social, and humanities. Allah SWT says in QS. Al-Alaq verses 1-5 which means: "Read in the name of your Lord who created. He created man from a clot of blood. Read, and your Lord is the Most Gracious. Who taught (man) by means of the pen. He taught man what he did not know."

The first verse revealed in the Quran emphasizes the importance of reading and learning as a path to knowledge. The word "iqra" (read) means not only reading written texts, but also reading and observing natural phenomena as signs of Allah's power in nature.

The Islamic education curriculum encourages the development of higher-order thinking skills such as analysis, synthesis, evaluation, and creativity. Students are trained not only to passively receive information but also to critically analyze it, and develop new knowledge that is beneficial to their lives.

Ethical Goals (Moral/Ethical Dimension)

The third objective is the moral dimension or morals, which is a fundamental goal in Islamic education. The formation of noble character and personality

(akhlakul karimah) is the goal that distinguishes Islamic education from other educational systems (Tafsir & Nurfuadi). Students are expected to have noble morals that are reflected in their daily behavior, both in their vertical relationship with Allah (hablum minallah) and horizontally with other creatures (hablum minannas). The Prophet Muhammad (peace be upon him) said, which means: "Indeed, I was sent to perfect noble morals." (Narrated by Ahmad). This hadith shows that the main mission of the Prophet Muhammad (peace be upon him) was to perfect human morals. Therefore, Islamic education must make the formation of morals a top priority. Noble morals include praiseworthy qualities such as honesty (shidq), amanah (trustworthiness), istiqamah (consistency in goodness), patience, sincerity, humility, generosity, forgiveness, and various other noble qualities.(Rohman, 2015). Allah SWT said praising the morals of the Prophet Muhammad SAW in QS. Al-Qalam verse 4 which means: "And indeed, you are of a great moral character." The Prophet Muhammad SAW is a perfect example (uswatun hasanah) in character formation. The Islamic education curriculum must be able to internalize the exemplary values of the Prophet Muhammad into students through various learning strategies and habits.

Sociological Objectives (Social Dimensions of Society)

The fourth objective is the social dimension which aims to prepare students to become productive members of society, contribute to national development, and be able to provide solutions to social problems based on Islamic values.(Alhaddad, 2023)Islamic education not only focuses on individual development, but also prepares students to play an active role in society. Allah SWT says in Surah Ali Imran, verse 110, which means: "You are the best of peoples, evolved for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah."

This verse explains that Muslims have a social mission to enjoin good and forbid evil, that is, to encourage good and forbid evil. Islamic education must equip students with social awareness, sensitivity to societal issues, and the ability to contribute to solving social problems.(Ulya & Syafei, 2022). The Prophet

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Muhammad (peace be upon him) said, "The example of believers in their mutual love, affection, and compassion is like one body. If one part of the body is sick, the whole body will feel the pain." (Narrated by Muslim). This hadith teaches the concept of social solidarity and empathy in Muslim society. The Islamic education curriculum must be able to foster a social spirit, concern for others, and a spirit to contribute to the welfare of society.

Pragmatic Goals (Life Skills Dimension)

The fifth objective is the pragmatic dimension, which aims to equip students with the life skills necessary to survive and thrive in everyday life. This includes vocational skills, entrepreneurship, self-management, communication, and other technical skills relevant to the needs of the workplace and modern life.(Nurmadiah, 2016)Islam highly values hard work and productivity. The Prophet Muhammad (peace be upon him) said, "No one eats better food than the work of his own hands." (Narrated by Bukhari). This hadith teaches the importance of economic independence and productivity. Islamic education must prepare students to become independent, productive individuals capable of earning a halal living using their skills.

Material in the Islamic Education Curriculum

The curriculum material for Islamic education in Indonesia can be broadly categorized into three main components which are interrelated and integrated, namely aqidah (faith), sharia (Islamic law), and akhlak (morals and ethics).(Taufik, 2019)These three components are fundamental pillars in the formation of a complete Muslim personality and serve as core content at every level of Islamic education. This structure reflects the holistic concept of Islamic education, which focuses not only on cognitive aspects but also on affective and psychomotor aspects. First, Aqidah (Faith) material. Aqidah material includes learning about faith in Allah, angels, Allah's books, Allah's messengers, the Last Day, and Qada and Qadar (the six pillars of faith). Aqidah learning aims to instill a strong belief in

the pillars of faith and the basic principles of Islam (ushuluddin).(Hoddin, 2020). This material is the foundation that underlies all other aspects of learning because correct aqidah will result in correct understanding and practice of Islam. Aqidah learning includes: First, Tauhid Rububiyyah: The belief that Allah is the only Creator, Regulator and Sustainer of the universe. Second, Tauhid Uluhiyyah: The belief that Allah is the only one who has the right to be worshiped. Third, Tauhid Asma wa Attributes: Understanding of the perfect names and attributes of Allah. Fourth, Faith in Angels: Knowledge about angels, their duties, and the wisdom of their creation. Fifth, Faith in the Books of Allah: Understanding of the holy books that Allah revealed to the apostles, Sixth, Faith in the Messengers: Knowledge of the prophets and apostles, the characteristics that are obligatory and impossible for them. Seventh, Belief in the Last Day: Understanding of life after death, doomsday, calculation of deeds, heaven and hell. Eighth, Faith in Qada and Qadar: Understanding of destiny and its relationship with human endeavor(Suharto & Faculty, 2017). Allah SWT says in QS. Al-Baqarah verse 285 which means: "The Messenger believed in the Qur'an which was revealed to him from his Lord, and so do those who believe. All of them believe in Allah, His angels, His books and His messengers." This verse explains the basics of faith that every Muslim must have, which is the main material in learning aqidah. Second, Sharia Material (Islamic Law). Sharia material includes learning about Islamic laws governing worship (fiqh worship) and muamalah (fiqh muamalah). Sharia learning provides students with a practical understanding of how to live their lives in accordance with the guidance of Islamic law (Sanjaya & Mulyadi 2023). Fiqh Worship material includes: Thaharah: Cleansing from hadats and uncleanness, including ablution, bathing, tayammum, Prayer: Five obligatory prayer times, sunnah prayers, and procedures for carrying them out, Zakat: Types of zakat, nisab, haul, and their distribution, Fasting: Ramadhan fasting, sunnah fasting, and its pillars, Hajj and Umrah: Pillars, obligatory, and procedures for carrying out the Hajj pilgrimage(Muhammmedi, 2016).

Allah SWT says in QS. Al-Baqarah verse 183 which means that: "O you

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who believe, fasting is prescribed for you as it was prescribed for those before you so that you may become pious." The material of Fiqh Muamalah includes: Buying and selling: Pillars, conditions, and various types of buying and selling contracts, Marriage: Pillars of marriage, conditions for valid marriage, rights and obligations of husband and wife, Family Law: Inheritance, maintenance, child custody, Islamic Economics: Principles of sharia economics, usury, mudharabah, musyarakah, Jinayat: Islamic criminal law and its sanctions. Siyasa: Principles of governance in Islam. The Prophet Muhammad said which means that: "Do not sell something that you do not own." (Narrated by Abu Dawud). This hadith teaches ethical principles in economic transactions which are part of the material of fiqh muamalah. Third, Moral Material (Moral Law and Ethics). Moral material encompasses learning about moral values, ethics, and commendable behavior in Islam. This includes morality towards God, morality towards fellow human beings, and morality towards the environment. Character building through moral learning is a primary focus of the Islamic education curriculum in Indonesia.(Mustaqim, 2014). Moral material towards Allah (Hablum minallah): Faith and piety, Sincerity in worship, Tawakal (surrendering oneself to Allah), Gratitude for Allah's blessings, Patience in facing trials, Repentance from sins and mistakes, Khushu' in worship, Ridha towards Allah's provisions. Moral material for fellow human beings (Hablum minannas): Devotion to parents (birrul walidain), Respect for teachers and older people, Compassion for younger people, Helping in kindness (ta'awun), Honesty (shidq) in words and deeds, Amanah (trustworthy), Tolerance and respect for differences, Generous and socially caring, Forgiving and not vindictive, Fair in behavior(Anwar, 2014). Moral Material towards the Environment: Maintaining environmental cleanliness and health, Preserving nature and resources, Not causing damage to the earth, Caring for animals and plants, Utilizing resources wisely. Allah SWT says in QS. Luqman verses 18-19 which means that: "And do not turn your face away from people (because of arrogance) and do not walk arrogantly on earth. Indeed, Allah does not like those who are arrogant and boastful. And be modest in walking and lower your voice. Indeed, the worst voice is the voice of a

donkey."

The verse above teaches the importance of good morals in interacting with fellow human beings, avoiding arrogance, and being humble. Fourth, Integration of General Knowledge. In addition to these three main components, the modern Islamic education curriculum in Indonesia also integrates general knowledge materials such as science, mathematics, language, technology, and social sciences enriched with an Islamic perspective. This integration aims to produce graduates who not only have a strong understanding of religion, but also master contemporary science and technology. The integrated general knowledge materials include: Science and Technology: Physics, chemistry, biology linked to the kauniyah verses. Mathematics: With an emphasis on accuracy, precision, and honesty. Languages: Arabic, English, and Indonesian for global communication. Social Sciences: Islamic history, geography, sociology with an Islamic perspective. Information Technology: Ethical and responsible digital literacy. Allah SWT says in QS. Al-Ankabut verse 20 which roughly means: "Say: 'Walk on (the face of) the earth, then see how Allah created (humans) from the beginning, then Allah created them again. Indeed, Allah has power over all things.'"

This verse encourages humans to observe and study natural phenomena as part of their worship and pursuit of knowledge. Fifth, the material of the Qur'an and Hadith. Learning the Qur'an and Hadith is fundamental material that includes: Tilawah (reading the Qur'an with tartil), Tahfizh (memorizing the Qur'an), Tafsir (understanding the meaning and content of verses), Tajweed and Qira'at, Hadith and Hadith Science, and contextual understanding of verses and hadith in modern life.(Nurhidaya., 2025). Rasulullah SAW said which means: "The best of you are those who study the Koran and teach it." (HR. Bukhari)

Methods in Islamic Education Curriculum

The learning methods in the Islamic education curriculum in Indonesia are very diverse, reflecting the dynamics and adaptations to the development of modern educational theory. These methods are used to facilitate an effective, meaningful,

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and enjoyable learning process for students according to their characteristics and needs. First, the Traditional Classical Method. The classical method that is still maintained in Islamic education includes several methods that have been proven effective in transmitting religious knowledge from generation to generation: First, the Lecture Method. The lecture method is the oral delivery of learning material by educators to students. This method is effective for conveying large amounts of information to many students at once. The Prophet Muhammad often used the lecture method in conveying da'wah and teaching to his companions. Second, the Memorization Method. The memorization method is used primarily in learning the Qur'an, hadith, and other important materials. Memorization helps students remember and maintain the purity of Islamic sacred texts. The Prophet Muhammad (peace be upon him) said: "Study the Qur'an and read it, for the likeness of those who study the Qur'an and read it is like a vessel filled with fragrant musk oil." (Narrated by Tirmidhi). Third, the Sorogan Method The sorogan method is an individual learning method in which students face the teacher one by one to read and understand the book. This method provides an opportunity for personal and in-depth learning. Fourth, the Bandongan or Wetonan Method This method is carried out by the teacher reading, translating, and explaining the contents of the book, while the students listen, understand, and take notes on the teacher's explanation. This method is effective for classical learning with a large number of participants. Fifth, the Musyawarah Method or Bahtsul Masa'il A discussion method to discuss religious issues by referring to classical books. This method trains students' critical and argumentative thinking skills. Second, the Modern and Active Method. Modern methods that are increasingly popular in contemporary Islamic education include various approaches that position students as active subjects in learning: First, Active Learning Methods Active learning involves students directly in the learning process through discussions, questions and answers, presentations, and other activities. This method increases student engagement and understanding. Second, Group Discussion Methods Students are divided into small groups to discuss a specific topic. This method develops communication, cooperation, and critical thinking

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skills. Allah SWT says in QS. Ali Imran verse 159: "And consult with them in the matter." Third,Problem-Based Learning (PBL) Method Problem-based learning where students are faced with real problems and must find solutions. This method develops problem-solving and analytical thinking skills. Fourth, Project-Based Learning Method Project-based learning where students work on a specific project within a certain timeframe. For example, making a da'wah video, socio-religious research, or a community service project. Fifth, Cooperative Learning Method Learning that emphasizes cooperation between students in achieving common learning goals. This method reflects the Islamic value of ta'awun (mutual assistance). Sixth, Question and Answer Method Two-way interaction between educators and students through questions and answers. This method activates students and determines their level of understanding.(Ach.Sayyi, 2017).

Third, *Technology-Based Learning Methods*.The development of information technology has encouraged the adoption of technology-based learning methods or e-learning in Islamic education: First, E-Learning and Online Learning The use of digital platforms such as Learning Management Systems (LMS), Google Classroom, Zoom, and other learning applications to facilitate distance learning. Second, Interactive Multimedia The use of video, animation, audio, and other interactive media to make learning more interesting and easier to understand. For example, animated videos of the stories of the prophets, interactive Tajweed learning applications. Third, Blended Learning A combination of face-to-face learning and online learning that optimizes the advantages of both methods. Fourth, Mobile Learning Learning through mobile devices such as smartphones and tablets, for example, Quran memorization applications, Arabic learning applications, and Islamic study applications. Fifth, Gamification The application of game elements in learning to increase student motivation and engagement, for example, interactive quizzes, point systems, and leaderboards.(Alfafan, 2022). Fourth, Experiential Learning Method (Experience-Based). Experience-based learning methods provide opportunities for students to learn through direct experience: first, Worship Practices Students directly practice worship such as prayer, ablution, Hajj

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(manasik), and other worship directly with teacher guidance. Second, Educational Visits (Field Trips) Visits to mosques, Islamic museums, Islamic boarding schools, or Islamic historical sites to provide direct learning experiences. Third, Internship and PKL Programs Students are placed in Islamic institutions or companies to gain real work experience. Fourth, Community Service Social service programs, teaching at TPQ, helping the poor, and other social activities that teach Islamic values in real practice. Fifth, Live in or Mukim Programs living in Islamic boarding schools or community environments to experience Islamic life directly and learn from life experiences. Fifth, Exemplary Method (uswatun Hasanah). The exemplary method is a learning method through good examples and role models from educators. This method is very effective in forming character and morals. Allah SWT says in QS. Al-Ahzab verse 21 which means: "Indeed, in the Messenger of Allah you have a good example to follow (that is) for anyone who hopes for (the mercy of) Allah and (the coming of) the Last Day and remembers Allah much." Educators do not only teach Islamic values verbally, but also demonstrate them through daily attitudes and behavior. This example includes punctuality, honesty, discipline, politeness, and other noble values. Sixth, the Habituation Method. The habituation method is an effort to form character through the habituation of good behavior consistently and repeatedly. Habits applied in Islamic educational institutions include: The habit of praying in congregation, Reading the Qur'an before learning, Praying before and after activities, Saying greetings and shaking hands, Dressing politely and covering the genitals, Speaking politely, Maintaining cleanliness, Time discipline. The Prophet Muhammad said which roughly means that: "Order your children to pray when seven years old, and beat them for abandoning prayer when they are ten years old." (HR. Abu Dawud). This hadith shows the importance of getting used to worship from an early age to form a strong religious character.

Opportunities and Challenges of Islamic Education Curriculum in the Indonesian Context

The opportunities for developing an Islamic education curriculum in Indonesia are enormous, given the various supporting factors. These opportunities need to be optimized to improve the quality and relevance of Islamic education in Indonesia. First, the opportunity to develop an Islamic education curriculum based on the world's largest Muslim population. Indonesia, as the country with the largest Muslim population in the world, reaching more than 230 million people or 87% of the total population, has enormous social capital for the development of Islamic education. This large Muslim population creates high demand for Islamic education services at various levels, from early childhood education to higher education. This opens up opportunities for the development of various models and types of innovative and high-quality Islamic educational institutions. The Muslim majority also means that Islamic values can be more easily integrated into the national education system. Public support for Islamic education is very strong, reflected in the high public interest in enrolling their children in Islamic educational institutions. Second, government support and conducive regulations. Government support for Islamic education is increasingly strengthening, reflected in various policies supporting the development of Islamic madrasas and universities. The Indonesian Ministry of Religion, as the main supervisor of Islamic education, receives a continuously increasing budget allocation to improve the quality of infrastructure, human resources, and Islamic education programs.(Putra & Hamami, 2023).

Regulations such as the National Education System Law, the Government Regulation on Religious Education, and various other regulations provide a strong legal foundation for the development of Islamic education. Programs such as school operational assistance (BOS) for madrasas, scholarships for students, teacher certification, and improving educator qualifications are concrete manifestations of government support. Third, the development of information and communication technology. The digital revolution opens up significant opportunities for innovation in Islamic education teaching methods. Information and communication technology can be utilized for the digitization of classical texts for easier access, online learning platforms that reach remote areas, interactive Quran and Hadith learning

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applications, the use of artificial intelligence for personalized learning, virtual reality for Hajj and Umrah simulations, social media for Islamic da'wah and knowledge dissemination, and learning analytics for more accurate learning evaluation. The COVID-19 pandemic has accelerated the digital transformation in Islamic education. Islamic educational institutions that were initially resistant to technology have become more open and adaptive. This opens up opportunities for the development of hybrid learning models that combine the advantages of face-to-face and online learning.(Mawardi, 2024)Fourth, Globalization and International Collaboration. Globalization opens opportunities for international collaboration, student exchanges, and the adoption of best practices from various Muslim countries around the world. Indonesia can learn from the experiences of countries such as Malaysia, Turkey, Saudi Arabia, Egypt, and other countries with advanced Islamic education systems. Student exchange programs, overseas scholarships, international conferences, and joint research with Islamic universities in various countries enrich the intellectual treasury and broaden the global perspectives of Indonesian students and educators. This is crucial for preparing graduates who are globally competitive while remaining steadfast in Islamic values. Fifth, Awareness of the Importance of Character Education. Increasing public awareness of the importance of character education opens up opportunities for Islamic education, which emphasizes the development of noble character. Amidst the moral crisis and declining ethical values in society, Islamic education offers a solution through character education based on Islamic values. Parents are increasingly aware that academic success alone is insufficient without a strong character. They are seeking educational institutions that not only teach knowledge but also instill moral, ethical, and spiritual values. This is a competitive advantage of Islamic education. Sixth, the Potential of Sharia Economics. The development of the sharia economy in Indonesia and globally opens up opportunities for Islamic education graduates who understand the principles of Islamic economics. The growth of Islamic banking, sharia insurance, sharia fintech, and various halal industries requires human resources who possess not only technical competence but also a strong

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understanding of sharia principles. An Islamic education curriculum can integrate learning about sharia economics, Islamic entrepreneurship, and sharia business management to prepare graduates who are ready to contribute to these industries. Seventh, the Challenges of the Islamic Education Curriculum. In addition to significant opportunities, the Islamic education curriculum in Indonesia also faces various challenges that must be overcome for optimal development. Eighth, the Balance between Tradition and Modernity. The first challenge is maintaining a balance between tradition and modernity. The Islamic education curriculum needs to be adaptive to changing times without losing its identity and fundamental Islamic values. There is a dilemma between maintaining traditional methods and materials that have proven effective and the need to adapt to developments in modern science and technology.(Zainal, 2017). Some worry that modernization will erode authentic Islamic values, while others consider traditionalism to be an obstacle to progress. A wise approach is needed in implementing curriculum innovation while remaining steadfast to the basic principles of Islam. Allah SWT says in QS. Ar-Ra'd verse 11 which means: "Indeed, Allah does not change the condition of a people until they change what is in themselves." This verse teaches that change and adaptation are the sunnatullah, but such change must remain within the corridor of unchanging Islamic values. Ninth, Disparity in the Quality of Islamic Education. The second challenge is the standardization and equality of the quality of Islamic education. There are still significant quality gaps between: Islamic educational institutions in urban and rural areas, public and private Madrasahs, large and small Islamic Boarding Schools, advanced and developing institutions, Western and Eastern Indonesia. This gap occurs due to various factors such as differences in access to resources, quality of educators, infrastructure, and financial support. Systematic efforts are needed from the government and all stakeholders to address this disparity through budget equalization, improving the quality of educators, improving infrastructure, and establishing affirmative programs for underdeveloped regions. Tenth, Integration of Religious and General Sciences. The third challenge is the integration of religious and general sciences. Although the concept of integration

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has been widely discussed and has become a hallmark of several modern Islamic educational institutions, its practical implementation still faces various obstacles: a strong dichotomy between religious and general sciences, a lack of educators who master both fields, the absence of a standard and easily implemented integration model, limited references and teaching materials that integrate religious and general sciences, and resistance from those who believe that integration will reduce the portion of religious learning. The integration in question is not simply a combination or addition of material, but an effort to demonstrate that there is no dichotomy in Islam. All knowledge is fundamentally sourced from Allah SWT and can be studied from an Islamic perspective. Eleventh, Educator Competence and Professionalism. The fourth challenge is improving educator competence. The quality of educators is a key factor in curriculum implementation. There are still many educators who need to improve their competencies: Pedagogical Competence: The ability to manage effective and innovative learning, Professional Competence: In-depth and up-to-date mastery of learning materials, Social Competence: The ability to communicate and interact with students and the community, Personality Competence: Noble morals and being a role model for students(Ulya & Syafei, 2022).

Many Islamic educators still use conventional methods and have not yet mastered modern learning technologies. Continuous training and professional development programs for educators, improvements in welfare, and reward systems that encourage quality improvement are needed.(Zainal, 2017). The Prophet Muhammad (peace be upon him) said, which means: "If a trust has been wasted, then wait for destruction." It was asked: "How is it wasted?" He replied: "If the matter is handed over to those who are not experts, then wait for destruction." (Narrated by Bukhari). Twelfth, Radicalization and Extreme Understanding of Religion. The fifth challenge is preventing radicalization and narrow understanding of religion. The Islamic education curriculum needs to be designed in such a way as to foster a moderate, tolerant, and rahmatan lil alamin understanding of Islam, preventing students from extreme and radical understandings. Several Islamic

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educational institutions have experienced infiltration of radical ideologies that teach intolerance, hatred, and violence in the name of religion. What is needed: A curriculum that teaches moderate Islam, Material on diversity and tolerance, Contextual understanding of frequently misunderstood verses, Educators who have a comprehensive and moderate understanding of Islam, Monitoring and evaluation of learning content. Allah SWT says in QS. Al-Baqarah verse 143 which means: "And thus (also) We have made you (Muslims), a just and chosen nation that you may be witnesses over (the deeds of) mankind." The word "ummatan wasathan" in this verse shows that Islam teaches moderation, balance, and avoids extremism. Thirteenth, Standardization and Accreditation. The sixth challenge is the standardization and accreditation of Islamic educational institutions. Clear standards and a credible accreditation system are needed to ensure the quality of Islamic education. However, on the other hand, standardization that is too rigid can eliminate the uniqueness and distinctiveness of each Islamic educational institution.(Alghiffar, 2022)A flexible standardization system needs to be developed while still ensuring minimum quality standards that all institutions must meet. Accreditation should also be an instrument for continuous quality improvement, not simply an administrative formality.

Conclusion

The Islamic education curriculum in Indonesia has a unique character that blends Islamic values with the local context. Based on the Qur'an and Hadith, this curriculum aims to shape a perfect human being who is spiritually, intellectually, morally, and socially balanced. Its core content covers aqidah (belief), sharia (Islamic law), and morals, integrated with general knowledge, to produce graduates who are both religious and proficient in science and technology. Learning methods vary, from traditional methods such as sorogan (teaching) and bandongan (teaching), to modern methods such as e-learning and blended learning. Indonesia has significant opportunities to develop this curriculum, supported by its large Muslim population, government support, and technological advancements.

However, challenges such as disparities in education quality, integration of knowledge, and radicalization need to be addressed. This requires synergy between stakeholders, curriculum innovation, teacher quality improvement, technology utilization, and comprehensive evaluation. With a shared commitment, Islamic education can become a pillar of national progress and a role model for the Muslim world.

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