

The Effect Of Codification Of Islamic Education Curriculum On The Progress Of HMPS MPAI FAI UAD In The Perspective Of Al-Farabi, Ibn Khaldun, & Alghazali

Mohammad Jailani

Fakultas Tarbiyah, Prodi Pendidikan Bahasa Arab, Institut Studi Islam Muhammadiyah Pacitan

Corresponding E-mail: m.jailani@isimupacitan.ac.id

Abstract: *This study focuses on addressing issues related to Islamic scientific disciplines from the perspective of scholars and their implications for the curriculum and progress of the HMPS MPAI UAD study program (Student Association of Masters in Islamic Education, Ahmad Dahlan University, Yogyakarta). As a sailboat safari in the progress of Islamic education today. The approach used in this research is methodical, where the data sought is by the context of the problem (gap), while the analysis used is. Semantic review content analysis explores all references to Islamic religious education until it is saturated. This study puts forward the role of previous scholars as a reference for Islamic religious education curricula, such as al-Farabi who implements knowledge to santri based on ontology fundamentals, the truth of Islamic references, and benefits. Al-Ghazali gives value in terms of material and Islamic knowledge. Ibn Khaldun gave knowledge of naqliyah and 'aqliyah. This affects the development of the PAI curriculum until now more rapid. One of them in this case is HMPS MPAI UAD taking a stand in developing policies and student work programs in the progress of the MPAI study program. Among them is the progress of scientific publications that focus on Islamic studies, Arabic teaching, and Islamic education, the 3 centers of reasoning of al-Ghazali, ibn Khaldun, and al-Farabi as systematic reinforcement in Islamic theory.*

Keywords: *Codification of Islamic education, curriculum, HMPS MPAI UAD, Ulama'*

Abstrak: *Penelitian ini fokus menyinggung permasalahan yang berhubungan dengan disiplin ilmu pengetahuan Islam perspektif ulama dan implikasinya terhadap kurikulum dan kemajuan prodi HMPS MPAI UAD (Himpunan Mahasiswa Program Studi Magister Pendidikan Agama Islam, Universitas Ahmad*

Dahlan Yogyakarta). Sebagai safari perahu layar dalam kemajuan pendidikan Islam di masa kini. Adapun pendekatan yang digunakan dalam penelitian ini adalah metodik, dimana data yang dicari sesuai dengan konteks masalah (gap), sementara analisis yang digunakan adalah. Analisis content semantif review mengkaji semua referensi pendidikan agama Islam hingga jenuh. Penelitian ini mengedapankan peran ulama terdahulu sebagai acuan kurikulum pendidikan agama Islam, seperti halnya al-farabi yang mengimplementasikan ilmu ke santrian atas dasar fundamental ontology, kebenaran referensi Islam, dan manfaat. Al-Ghazali memberikan nilai dari segi materi dan ilmu pengetahuan Islam. Ibnu Khaldun memberikan ilmu pengetahuan naqliyah dan 'aqliyah. Hal itu mempengaruhi Perkembangan kurikulum PAI hingga kini semakin pesat. Salah satunya dalam hal ini HMPS MPAI UAD mengambil sikap dalam pengembangan kebijakan dan program kerja mahasiswa dalam kemajuan program studi MPAI. Di antaranya kemajuan publikasi ilmiah yang fokus dalam Islamic studies, Arabic teaching, dan Islamic education, 3 pusat nalar pemikiran al- Ghazali, ibnu Khaldun, dan al farabi sebagai penguat sistematis dalam teori kesilaman.

Kata kunci: *Kodifikasi pendidikan Islam, kurikulum, HMPS MPAI UAD, Ulama'.*

I. INTRODUCTION

The Islamic education curriculum has a central role in forming character and guiding the learning process in accordance with Islamic values. The perspectives of Al-Farabi, Ibnu Khaldun, and Al-Ghazali brought significant contributions to Islamic educational thought, including in the context of

curriculum codification. In this analysis, we will discuss how the views of these three figures influenced the codification of the Islamic education curriculum [1], [2]. Al-Farabi, known as "Al-Filusuf Al-Mashriq" or Eastern philosopher, viewed education as the main foundation in forming a prosperous society. His thinking sparked the idea of a "Prosperous Society" (al-Madina al-Fadila), in which education has a central role [3]. Al-Farabi understands that curriculum codification is an important instrument for directing education in accordance with the moral and intellectual values needed to create a harmonious society [4]. Ibn Khaldun, a 14th century thinker, saw education as the key to understanding social change and the characteristics of society. In his work "Muqaddimah," he discusses the importance of involving aspects of curriculum codification in accommodating social dynamics [5]. Ibnu Khaldun views that a codified curriculum can help align education with the needs and characteristics of certain communities [6].

Al-Ghazali, the theologian and Islamic scholar of the 11th century, placed special emphasis on the moral and spiritual dimensions of education. His thoughts, especially those contained in "Ihya Ulum al-Din," highlight that curriculum codification must include aspects that strengthen students' moral and spiritual dimensions. Thus, curriculum codification is not only related to the learning structure but also to the preparation of material that can shape students' character holistically [7], [8].

Analysis of the perspectives of Al-Farabi, Ibnu Khaldun, and Al-Ghazali regarding curriculum codification still has relevance in the context of today's Islamic education. The integration of moral, intellectual and spiritual values that they promote can provide guidance for the development of an Islamic education

curriculum that is holistic and in line with the demands of the times [8].

Through this analysis, we seek to explore how these three perspectives contribute to understanding the influence of codification of the Islamic education curriculum. By detailing the views of Al-Farabi, Ibn Khaldun, and Al-Ghazali, we can understand that curriculum codification is not only about formal structure but also about how education can be a vehicle for character formation and harmonization with Islamic values in various aspects of life.

Curriculum codification in the context of Islamic education has a significant impact, covering a number of aspects that influence the implementation of Islamic education today. In contemporary literature, various studies and scientific papers present in-depth perspectives on the influence of codification of the Islamic education curriculum. In the book "Islamic Education: The Philosophy, Aim, and Main Features" by Muhammad Naqib, the main attention is focused on standardization and consistency resulting from curriculum codification. This standardization is considered an essential step to achieve consistent and meaningful learning outcomes [9].

One of the most important impacts of curriculum codification, as described in Farid Panjwani's "Islamic Education in the Contemporary World: Challenges, Issues, and Opportunities", is the integration of contemporary science within the framework of Islamic education. Codification provides a basis for adapting the curriculum to cover relevant modern issues, ensuring that students receive a holistic education [10]. In the literature "Impact of Curriculum Design on the Quality of Education in Islamic Schools" by Fatimah Abdulmalik, curriculum codification is also associated with improving the quality of education. Curriculum standardization is considered a strategy to achieve better quality education. This

includes structured learning planning and consistent assessment of student achievement [11], [12].

The importance of maintaining Islamic identity in education is illustrated in "Islamic Education: Problems and Perspectives" by Ahmad al-Baghdadi. Curriculum codification helps maintain the essence of Islam in the context of modern education, by ensuring that Islamic values and religious teachings remain accommodated. In "Islamic Education and Indoctrination: The Case in Indonesia" by Charlene Tan, indigenous Islam is discussed within the framework of curriculum codification as an effort to emphasize the formation of student character. This character education includes moral, ethical and Islamic values contained in the curriculum. KH Abdurrohman Wahid, in his work, "Indigenization of Islam," highlights the need for codification to achieve harmony between Islam and local culture. Islamic indigenization is implemented by implementing the texts of the Qur'an and al-Hadith contextually according to changing times and places in Indonesia [13].

In Nur Aimi's "Islamic Education on Critical Thinking and Problem Solving Skills", curriculum codification is seen as an effort to improve students' critical thinking skills. A codified approach helps shape analytical thinking and problem-solving abilities. However, the challenges in implementing curriculum codification are also discussed in "Challenges in Implementing an Integrated Curriculum in Islamic Education" by Jamaluddin Aziz. These challenges include resistance from various parties or resource constraints that may be encountered in the implementation process [14].

In "Innovative Teaching Methods in Islamic Education: A Review" by Mohd Sholeh Sheh Yusuff, curriculum codification allows the exploration of innovative learning methods. This innovative approach can be adapted to the

context of Islamic education and create a more engaging learning experience. The emphasis on justice and democracy in "Islamic Education: Its Traditions and Modernization into the Arab World" by Muhamad Al-Ghalib shows that curriculum codification can form an inclusive and progressive religious outlook.[15].

Finally, in "Case Studies on the Implementation of Islamic Education Curriculum" by Huda Ismail, the literature presents case studies of codified curriculum implementation. This provides a practical view of how this curriculum is applied in various Islamic education contexts. Thus, current literature illustrates that the codification of the Islamic education curriculum not only creates standards and consistency, but also has a profound impact on critical aspects such as the quality of education, the integration of contemporary science, and the maintenance of Islamic identity [16].

In the current era of globalization, where the young generation is required to be competent in both academic and non-academic fields, this young generation is the pioneer of the nation's future. As Ir. said. Soekarano. "Give me a young man who will shake the world." Therefore, to be able to compete with other nations, young people need to upgrade themselves by taking part in positive activities. So we need a forum for academics to develop their creativity and talent.

This indirectly requires the Study Program Student Association (HMPS) as one of the official institutions at the university within the scope of the postgraduate study program to create, facilitate and form talented academics in academic and non-academic fields. So that new revolutionaries are born, who are able to answer the challenges of the future.

Therefore, HMPS MPAI UAD plays an important role for MPAI students in particular and all postgraduate students in

general. Therefore, we hold activities in the scientific and religious fields. One of them is the activity entitled MPAI Student Work Exhibition, which facilitates MPAI students and the general public to improve their scientific and religious quality. So, it is hoped that students will be able to better understand the role of science, technology and religion universally and ultimately be able to practice all of this in their daily lives in order to become progressive Islamic individuals.

This research specifically explores issues related to Islamic scientific disciplines, viewed from the perspective of ulama. The focus of the analysis does not only cover theological aspects, but also includes the implications of these problems for curriculum development. Within this framework, the research aims to investigate the extent to which the views and interpretations of Islamic scholars regarding Islamic scientific disciplines can influence curriculum design in the Islamic Religious Education Masters Study Program (MPAI) at Ahmad Dahlan University, Yogyakarta. Thus, this research not only involves the theological dimension, but also looks at its impact on the progress and development of the Study Program.

This research can be considered as a journey that carries a sailboat in exploring the progress of Islamic education in the contemporary era. The struggle between the ulama's views on Islamic science and its impact on the curriculum is the central point of this journey. As a means of exploring this challenging area, the research aims to provide in-depth insight into how the perspective of ulama can shape, enrich, or perhaps become an obstacle to the progress of the Islamic Religious Education Master's Study Program at Ahmad Dahlan University, Yogyakarta.

This research specifically explores issues related to Islamic scientific disciplines, viewed from the perspective

of ulama. The focus of the analysis does not only cover theological aspects, but also includes the implications of these problems for curriculum development. Within this framework, the research aims to investigate the extent to which the views and interpretations of Islamic scholars regarding Islamic scientific disciplines can influence curriculum design in the Islamic Religious Education Masters Study Program (MPAI) at Ahmad Dahlan University, Yogyakarta. Thus, this research not only involves the theological dimension, but also looks at its impact on the progress and development of the Study Program.

This research can be considered as a journey that carries a sailboat in exploring the progress of Islamic education in the contemporary era. The struggle between the ulama's views on Islamic science and its impact on the curriculum is the central point of this journey. As a means of exploring this challenging area, the research aims to provide in-depth insight into how the perspective of ulama can shape, enrich, or perhaps become an obstacle to the progress of the Islamic Religious Education Master's Study Program at Ahmad Dahlan University, Yogyakarta.

II. METHOD

In this research, a methodical approach is used as an exploratory method to explore data that is relevant to the context of the problem or knowledge gap that you want to find. By choosing this approach, research is directed at understanding and gaining deeper insight into Islamic scientific disciplines, especially from the perspective of ulama. This method allows researchers to detail information and identify all aspects related to the views of ulama towards Islamic science, including its implications for the curriculum and development of the Islamic Religious Education Master's Study Program at Ahmad Dahlan University Yogyakarta [17], [18].

In the analysis, the research used the Systematic Review Content Analysis method. This approach leads researchers to explore and evaluate all references to Islamic religious education that are relevant to the research problem until the point of saturation. Semantic content analysis allows researchers to understand the meaning and significance contained in

III. RESULT AND DISCUSSION

Results

One of the programs is to advance scientific work and scientific publications Information data through interviews with the Head of MPAI Study Program (Prof Dr. Suyadi, M.Pd.I)

In the context of developing policies and student work programs in the Islamic Religious Education Masters Study Program (MPAI) at Ahmad Dahlan University (UAD), HMPS MPAI UAD plays a key role. This student organization takes its role seriously in supporting the progress of the study program. One of the strategic steps taken is to promote the spirit of scientific progress through scientific publications focused on Islamic studies, Arabic teaching and Islamic education.

The progress of scientific publications is the core of HMPS MPAI UAD's efforts to make a real contribution to the development of Islamic science. With a focus on Islamic studies, this organization tries to present the latest discourses related to understanding Islam in various aspects of life. Scientific publications in the field of Arabic teaching show a commitment to developing the quality of Arabic language teaching, one of the important aspects in Islamic studies. Likewise with Islamic education, HMPS MPAI UAD plays an active role in presenting ideas and innovations related to Islamic Religious Education teaching and learning methods.

By focusing efforts on these three areas, HMPS MPAI UAD creates

Islamic religious education literature, so that patterns, trends or key findings related to Islamic scientific disciplines can be identified from the perspective of ulama. Thus, this method becomes an effective instrument for detailing and explaining the information found during literature exploration [19], [20].

synergy between academic development and field practice. The scientific publications produced not only reflect the critical thinking of MPAI UAD students but also have the potential to make a major contribution to the development of Islamic science more broadly. Overall, the steps taken by HMPS MPAI UAD in terms of scientific publications prove that students are not only objects of the learning process but also active agents of change in the progress of the MPAI UAD study program (Suyadi, 2023).

Create an exhibition of work results that are announced and informed to MPAI UAD colleagues HMPS MPAI in the IPR aspect, both copyright and patent

Interview Data and Interview with the Head of the MPAI UAD Study Program

The Islamic Religious Education Masters Study Program Student Association (HMPS MPAI) at Ahmad Dahlan University (UAD) shows a strong commitment to accommodating aspects of Intellectual Property Rights (IPR) both in terms of copyright and patents. The existence of HMPS MPAI UAD is not only limited to exploring knowledge in the academic realm, but also understands the importance of being involved in the development of intellectual property.

In the context of creativity, HMPS MPAI UAD encourages students to produce original and useful scientific work. They provide a platform and support for students to develop creative ideas in the form of papers, articles or scientific research. The creation of this scientific

work is recognized as a form of respect for student copyright, and HMPS MPAI acts as a facilitator to voice these works in a wider scope.

Apart from that, HMPS MPAI UAD also understands the importance of involving students in efforts to apply patent rights. They actively facilitate and support students who have superior innovations or discoveries that can be submitted as patents. This process involves collaboration between HMPS MPAI, students, and related parties such as supervisors or intellectual property rights protection institutions. Thus, HMPS MPAI UAD provides concrete support to secure students' intellectual rights and increase the value of innovation in the Islamic study environment. Overall, the role of HMPS MPAI UAD in the IPR aspect reflects real efforts to produce, protect and develop intellectual property in the field of Islamic religious education (Suyadi, 2023).

Helping the language progress program in the TOEFL aspect to achieve 500 as a requirement for the *monaqosah* and judiciary sessions Information Data with the Chair of HMPS MPAI UAD in the 2020-2021 era

Language development programs, especially in facing the TOEFL exam, are a crucial aspect in the *monaqosah* and judicial process. Good English language skills will make a significant contribution to students' success in completing their studies and achieving their academic degree. Therefore, many educational institutions set TOEFL requirements as one of the standards for evaluating students' English language skills.

Through language advancement programs, students can better prepare themselves for the TOEFL exam. This program can cover various aspects, such as listening, reading, writing and speaking skills. Focusing on developing

vocabulary, grammar, and TOEFL test strategies will help students achieve the desired scores.

The importance of achieving a certain TOEFL score as a requirement for *monaqosah* and judicial trials is a real step to ensure that graduates have adequate English language competence. A TOEFL score that meets the requirements will reflect a student's ability to communicate and understand English, opening wider opportunities for global career success and academic collaboration in the future. By implementing effective language advancement programs, educational institutions can support students in achieving the TOEFL requirements necessary for their *monaqosah* and judiciary sessions (Jailani, 2023).

Discussion

Codification of the Islamic Education Curriculum

Codification of the curriculum from the perspective of Islamic education today is a systematic effort to design and organize learning content by paying attention to Islamic values and ensuring its relevance to the demands of the times. In the contemporary era, Islamic education is faced with various global challenges, including rapid technological developments and complex social changes. Therefore, curriculum codification is becoming increasingly important as a basis for ensuring the sustainability and quality of Islamic education that is rooted in Islamic values [12].

In this context, the curriculum codification approach not only includes the preparation of subject structures, but also details teaching methods that are in accordance with developments in science and technology. Curriculum codification in contemporary Islamic education seeks to embed a deep understanding of Islamic ethical, moral and spiritual values in every aspect of learning. This is in line

with the demands of society which increasingly understands the importance of education which not only develops intellectual intelligence, but also forms strong character and noble morals.

The development of science and technology requires the Islamic education curriculum today to be dynamic and responsive to change. Curriculum codification must be able to combine Islamic traditions with modern progress, so that Islamic education remains relevant and able to answer the challenges of the times. The application of information and communication technology (ICT) can also be integrated into the curriculum to support a more interactive and effective learning process [21], [22].

More than that, curriculum codification from the perspective of Islamic education today also needs to pay attention to aspects of diversity and inclusiveness. With society becoming increasingly heterogeneous, curricula must be designed to embrace diversity of cultures, ethnicities and social backgrounds. This aims to create an inclusive learning environment, where every individual can feel the meaningfulness and relevance of the learning they are experiencing.

The importance of continuous evaluation of the effectiveness of the curriculum is also a focus in the perspective of Islamic education today. Learning from the evaluation results can be used to improve the curriculum so that it can meet society's expectations, prepare students to face future challenges, and maintain the sustainability of Islamic education as a vehicle for forming a competent and moral generation. In line with this, collaboration with various parties, including educational figures, practitioners and the wider community, is the key to creating an Islamic education curriculum that is holistic and in line with the dynamics of the times [23].

The Islamic education curriculum, according to Islamic education experts,

plays a central role in shaping the character of students and conveying Islamic teachings holistically. These experts, such as Dr. Azyumardi Azra, Prof. Dr. KH. Imam Suprayogo, and Prof. Dr. Komaruddin Hidayat, underlined that the curriculum should include aspects of religious knowledge, morality and practical skills [24].

This holistic approach means that the curriculum does not only focus on theological aspects and religious rituals, but also embraces ethical values, morality and practical skills that are relevant to everyday life. Dr. Azyumardi Azra, for example, emphasized the importance of combining Islamic teachings with the context of modern life so that students can apply them better in today's challenges [25].

Prof. Dr. KH. Imam Suprayogo highlighted the need for an Islamic education curriculum that is able to instill a love of science and meaningful learning. He emphasized that learning about Islam should not be separated from developing intelligence and scientific understanding. In other words, the curriculum must be able to integrate religious teachings with general knowledge [26].

Prof. Dr. Komaruddin Hidayat highlighted the importance of an Islamic education curriculum that is not static but can adapt to developments in science and technology. This becomes relevant to the changing demands of the times, so that students can become adaptive and progressive agents of change in understanding and practicing Islamic teachings in everyday life. These experts emphasize that the Islamic education curriculum should not only convey information, but also form sustainable character and skills to face the dynamics of the times [27].

Codification of Islamic Education from the Perspective of al-Ghazali, Ibnu Khaldun and Al-Farabi

The central reasoning thoughts of al-Ghazali, Ibn Khaldun, and Al-Farabi form a solid foundation in the theory of darkness or Islamic epistemology. Al-Ghazali, a prominent Islamic philosopher and scholar, made major contributions to the theory of darkness by investigating the nature of knowledge and truth. Al-Ghazali's thinking places more emphasis on the mystical dimension and spiritual experience in achieving true knowledge. Concepts such as "ma'rifah" (inner knowledge) and "marifatullah" (knowledge of God) became important points in his theory.

Ibn Khaldun, an Islamic historian, sociologist, and philosopher, brought his unique contribution to the theory of the past through his work "Muqaddimah." Ibn Khaldun developed the idea of cause and effect in understanding social and historical phenomena. The concept of "asabiyyah" or the spirit of togetherness takes center stage in his theory, showing how social forces can shape the course of history and knowledge [6].

Meanwhile, Al-Farabi, a philosopher and political expert, contributed to understanding the theory of darkness through his thoughts on Islamic political philosophy.[28]. Al-Farabi integrated classical Greek philosophy, especially Plato and Aristotle, with Islamic thought. The concept of "madaniyyah" or mixed life is an integral part of his theory, which emphasizes the importance of social and state life in achieving eternity.

The reasoning centers of these three thinkers complement each other, creating a comprehensive theoretical foundation in the theory of darkness. They provide insight into various dimensions of knowledge, including spiritual, social and political aspects, which enrich the view of the past in the Islamic intellectual tradition[29]. By absorbing these thoughts, we can understand that the theory of darkness in the context of the thoughts of al-Ghazali, Ibn Khaldun, and Al-Farabi creates a systematic framework

that covers the entire spectrum of human experience [30], [31].

Organizing the Islamic education curriculum has a deep and complex impact when considered from the perspective of Al-Farabi, Ibn Khaldun, and Al-Ghazali. Al-Farabi, a Persian philosopher in the 10th century, highlighted the urgency of education in forming individuals who can make positive contributions to society and the country. For him, curriculum codification is a necessary means to achieve this goal. Al-Farabi emphasized the need for Islamic education to include moral and ethical values to form the character of responsible citizens [32].

Ibnu Khaldun, a historian, sociologist and expert on Islamic politics in the 14th century, provided a perspective on social dynamics in educational thought. According to him, curriculum codification must take into account social changes and the structure of society. Ibn Khaldun's view implies that Islamic education must be responsive to changing times to ensure its relevance and effectiveness in facing the dynamics of society that continues to develop [33].

Al-Ghazali, an Islamic scholar in the 11th century, brought spiritual dimensions and morality into the context of curriculum codification. Al-Ghazali believes that Islamic education should not only focus on intellectual aspects, but should also include moral and spiritual dimensions. In his vision, curriculum codification must reflect religious values and guide students towards deeper spiritual understanding [34].

Experts, such as Prof. Dr. Azyumardi Azra, Prof. Dr. KH. Imam Suprayogo, and Prof. Dr. Komaruddin Hidayat, views that combining the thoughts of al-Ghazali, Ibnu Khaldun, and Al-Farabi in the codification of Islamic education can create a balanced curriculum, including spiritual, social and moral dimensions. This alignment, according to experts, is the key to optimizing the influence of the

codification of the Islamic education curriculum in achieving educational goals that are holistic and relevant to the needs of today's Islamic society [35].

Despite living in different periods, these three thinkers agree that Islamic education must prepare individuals to make positive contributions to society and strengthen Islamic identity. In this context, curriculum codification becomes an important instrument for coordinating, adapting and directing Islamic education in accordance with the vision they convey [36]. Curriculum codification, from the perspective of Al-Farabi, Ibn Khaldun, and Al-Ghazali, is not only about the structure of subject matter, but also about ensuring that Islamic education functions as a character builder and encourages social progress [37], [38].

The important connection between Islamic values, social needs and changing times is emphasized by these three thinkers. In implementing curriculum codification, Islamic education institutions, such as the MPAI study program at various universities, need to understand and imbibe these values to produce graduates who are not only academically competent but also have a positive impact on society and the country. This harmony is the key to understanding and optimizing the influence of the codification of the Islamic education curriculum from the perspective of Al-Farabi, Ibn Khaldun, and Al-Ghazali.

Codification of the Islamic Education Curriculum from Ulama's Perspective Contribution to MPAI UAD

The codification of the Islamic education curriculum has had a significant impact on the progress of the Islamic Religious Education Master's Study Program Student Association, Faculty of Islamic Religion, Ahmad Dahlan University (HMPS MPAI FAI UAD). In the perspective of Al-Farabi, a Persian thinker who is famous for his

contribution to political philosophy and Islamic education, curriculum codification can be interpreted as an effort to align educational goals with the ideal vision of the state or society. Al-Farabi views that education must prepare individuals to become good citizens in society. Therefore, curriculum codification can help HMPS MPAI FAI UAD to achieve this goal in a more focused manner.

Ibnu Khaldun, an Islamic historian and social philosopher, provides a perspective that prioritizes social factors in curriculum formation. In his view, societal development and social structures play a key role in determining relevant curricula. HMPS MPAI FAI UAD can use Ibnu Khaldun's concept to assess the sustainability and relevance of the adopted Islamic education curriculum.

Al-Ghazali, a figure who places more emphasis on the spiritual and morality aspects of Islam, contributed to directing the focus of the curriculum to the religious dimension. In Al-Ghazali's perspective, HMPS MPAI FAI UAD can utilize curriculum codification to ensure that moral and spiritual values in Islamic education are maintained and strengthened.

The importance of harmony between curriculum objectives and the needs of society or the social environment is a concern in the perspective of these three thinkers. HMPS MPAI FAI UAD can use curriculum codification as a tool to adapt Islamic education to the demands of the times, while maintaining the roots of Islamic values firmly held by Al-Farabi, Ibnu Khaldun, and Al-Ghazali.

Holistically, by understanding and applying the views of Al-Farabi, Ibn Khaldun, and Al-Ghazali to curriculum codification, HMPS MPAI FAI UAD can strengthen the quality of Islamic education provided and make a positive contribution to the progress of the study program at a broader level.

CONCLUSION

From the results of this research, it can be concluded that the main focus of the research is to explore problems related to Islamic scientific disciplines, by looking at them from the perspective of ulama. In the context of the Islamic religious education curriculum, previous scholars such as Al-Farabi, Al-Ghazali, and Ibnu Khaldun are important references. The application of knowledge to Islamic boarding schools promoted by Al-Farabi, the emphasis on the spiritual and moral dimensions by Al-Ghazali, and Ibnu Khaldun's views on social dynamics have made significant contributions to the development of the PAI curriculum.

The methodical approach used in this research, by focusing on data search according to the context of the problem and conducting a semantic content analysis review of Islamic religious education references, shows accuracy in detailing the impact of ulama on the curriculum. Furthermore, the research prioritizes the role of ulama as systematic reinforcers in ancient theory, considering

REFERENCES

- [1] F. Agama, I. Universitas, and M. Metro, "193SEJARAH AL- QUR'A N(Uraian Analitis, Kronologis, dan Naratif tentang Sejarah Kodifikasi Al-Qur'a n)Cahaya Khaeroni," vol. 5, p. 8728, 2017.
- [2] M. Jailani, S. Suyadi, and M. Muallimah, "Pengembangan Pembelajaran Alquran Hadis dengan Pendekatan Akal Bertingkat Ibnu Sina Di SMK Muhammadiyah 3 Yogyakarta Berbasis Neurosains: Di Masa Pandemi Covid-19," *SALAM J. Sos. dan Budaya Syar-i*, vol. 8, no. 4, pp. 1051–1066, 2021, doi: 10.15408/sjsbs.v8i4.18995.
- [3] R. Suntoro and Suyadi, "Konsep Akal Bertingkat Al-Farabi dalam Perspektif Neurosains dan Relevansinya dengan Pembelajaran Sains di ontology, the truth of Islamic references, and benefits as a fundamental basis in the curriculum.
- [4] S. Ruri Afria Nursa, "Konsep Akal Bertingkat Al-Farabi Dalam Teori Neurosains dan Relevansinya dengan Pendidikan Islam," *TAWAZUN J. Pendidik. Islam*, vol. 13, no. 1, pp. 1–17, 2020, doi: 10.32832/tawazun.v13i1.2757.
- [5] D. Ghazali, "Teori Dan Model Pengajaran Pendidikan Islam," *Masal. Pendidik.*, vol. 32, pp. 113–, 2009.
- [6] F. Roji and I. El Husarri, "The Concept of Islamic Education According to Ibn Sina and Ibn Khaldun," *Nazhruna J. Pendidik. Islam*, vol. 4, no. 2, pp. 320–341, 2021, [Online]. Available: <https://ejournal.ikhac.ac.id/index.php/NAZHURU/NA/article/view/1342>.

- [7] M. Kustati, R. Indra, Efendi, M. Ritonga, and Nelwarni, "The Effect of National Insight and Religious Moderation on Radical Behavior of Secondary School Students," *Hindawi Educ. Res. Int.*, vol. 2023, 2023.
- [8] M. Suparta, *Islamic Multicultural Education: Sebuah Refleksi atas Pendidikan Agama Islam di Indonesia, cet. Ke-1*. Jakarta: Al-Ghazali Center, 2008.
- [9] M. Yunus, *Tafsir Al Qur'an Al Karim*, LXXIII. PT Hida Karya Agung, 2004.
- [10] H. Latief, "The Masyumi Networks and the Proliferation of Islamic Higher Education in Indonesia (1945–1965)," *Bijdr. tot taal-, land- en Volkenkd. / J. Humanit. Soc. Sci. Southeast Asia*, vol. 178, no. 4, pp. 477–502, 2022, doi: 10.1163/22134379-bja10043.
- [11] V. Bonomo Ed. D., "Brain-Based Learning Theory," *J. Educ. Hum. Dev.*, vol. 6, no. 2, pp. 27–43, 2017, doi: 10.15640/jehd.v6n1a3.
- [12] Suyadi, Z. Nuryana, Sutrisno, and Baidi, "Academic reform and sustainability of Islamic higher education in Indonesia," *Int. J. Educ. Dev.*, vol. 89, p. 102534, 2022, doi: 10.1016/j.ijedudev.2021.102534.
- [13] A. Fitriah, "Pemikiran Abdurrahman Wahid tentang Pribumisasi Islam," *Teosof. J. Tasawuf Dan Pemikir. Islam*, vol. 3, no. 1, pp. 39–59, 2013.
- [14] A. B. T. E. Suhid *et al.*, "Malaysian Teacher Quality for Human Capital Development," *Aust. J. Teach. Educ.*, 2010.
- [15] M. Fahmi, I. Abdullah, H. Hasanah, I. Mujahid, and M. Z. Elizabeth, "Media representations of gender: The marginalization of female Muslim scholars in Indonesia," *J. Crit. Rev.*, vol. 7, no. 5, pp. 250–255.
- [16] I. Nugroho *et al.*, "TEACHER PROFESSIONALISM IN THE COVID 19 PANDEMIC: A LITERATURE REVIEW INTRODUCTION Many studies have examined teacher professionalism so far, but rely more on secondary data than primary data. Covid-19 has changed the pace of the world of education, o," *Al-Bidayah J. Pendidik. Dasar Islam*, vol. 14, no. 1, 2022.
- [17] N. Novia, A. Permanasari, R. Riandi, and I. Kaniawati, "Tren penelitian educational game untuk peningkatan kreativitas: Sebuah sistematic review dari literatur," *J. Inov. Pendidik. IPA*, vol. 6, no. 2, pp. 217–226, 2020, doi: 10.21831/jipi.v6i2.38419.
- [18] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, 1st ed. Bandung: Alfabeta, 2017.
- [19] W. Darmalaksana, *Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan*, vol. 1, no. 1. Bandung: UIN Sunan Gunung Djati Bandung, 2020.
- [20] Maskuri, A. S. Ma'arif, and M. A. Fanan, "Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma' hadi di Pesantren Mahasiswa," *Pendidik. Agama Islam*, vol. 7, no. 1, pp. 32–45, 2020.
- [21] H. Widodo, "Pendekatan Brain Based Learning Sebagai Basis Pembelajaran Dalam Kurikulum 2013," *Tajdidukasi J. Penelit. dan Kaji. Pendidik. Islam*, vol. 8, no. 1, 2019, doi: 10.47736/tajdidukasi.v8i1.307.
- [22] M. Irsad, "PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM DI MADRASAH (Studi Atas Pemikiran Muhaimin)," vol. 2, no. 1, pp. 230–268, 2016.

- [23] M. Jailani and Suyadi, "The Relevance of K.H. Ahmad Dahlan's Tajdid Thoughts on Islamic Education During The Covid-19," *J. Educ. J. Educ. Stud.*, vol. 6, no. 2, pp. 111–128, 2021.
- [24] S. Arifin, "Islamic religious education and radicalism in Indonesia: strategy of de-radicalization through strengthening the living values," *Indones. J. Islam Muslim Soc.*, vol. 6, no. 1, pp. 93–126, 2016, doi: 10.18326/ijims.v6i1.93-126.
- [25] H. Widodo, *Pendidikan Holistik Berbasis Budaya Sekolah*, Pertama. Yogyakarta: UAD Press, 2019.
- [26] M. Afif, "Penerapan Metode Sorogan dalam Meningkatkan Baca Kitab di Pondok Pesantren Tarbiyatun Nasyi'in," *KABILAH J. Soc. Community*, vol. 4, no. 2, pp. 34–43, 2019, doi: 10.35127/kbl.v4i2.3592.
- [27] O. Komarudin, Q. Y. Zakiah, and S. Supiana, "Policy Formulation and Adoption of Revised Islamic Education Curriculum as stated in the Decree of Religion's Ministry (KMA) Number 183 of 2019," *Edunesia J. Ilm. Pendidik.*, vol. 2, no. 2, pp. 514–526, 2021, doi: 10.51276/edu.v2i2.154.
- [28] H. Ahmad Said, "Potret Studi Alquran Di Mata Orientalis," *J. At-Tibyan J. Ilmu Alquran dan Tafsir*, vol. 3, no. 1, p. 27, 2018, doi: 10.32505/tibyan.v3i1.474.
- [29] I. Agustono, "Potret Perkembangan Metodologi Kelompok Orientalis dalam Studi Al-Qur'an," *Stud. Quranika*, vol. 4, no. 2, p. 159, 2020, doi: 10.21111/studiquran.v4i2.3819.
- [30] A. Makin, "Islamic acehnese identity, Sharia, and christianization rumor: A study of the narratives of the attack on the bethel church in Penauyong Banda Aceh," *J. Indones. Islam*, vol. 10, no. 1, pp. 1–36, 2016, doi: 10.15642/JIIS.2016.10.1.1-36.
- [31] A. Makin, "Returning to the Religion of Abraham: Controversies over the Gafatar Movement in Contemporary Indonesia," *Islam Christ. Relations*, vol. 30, no. 1, pp. 87–104, 2019, doi: 10.1080/09596410.2019.1570425.
- [32] H. Amrullah, *Pengorganisasian Pemuda dalam Upaya Menciptakan Masjid Al-Huda Tanggap Covid-19 di Kelurahan Sidosermo Kota Surabaya*, Pertama. Surabaya: UIN Sunan Ampel Surabaya, 2020.
- [33] I. Ipandang, "UNDERSTANDING THE MEANING OF GOD'S LEGISLATION: Critical Analysis of Islamic Law Reasoning Criticism in Indonesia," *Jurisdictie*, vol. 11, no. 2, pp. 182–201, 2021, doi: 10.18860/j.v11i2.9913.
- [34] Azlisham Abdul Aziz, Mohd Nor Mamat, Daud Mohamed Salleh, Syarifah Fadylawaty, and Mohd Norazmi Nordin, "The Development Of An Analysis Of Systematic Literature Review OIslamic Oriented Instruments," *J. Contemp. Issues Bus. Gov.*, vol. 27, no. 1, pp. 3222–3233, 2021.
- [35] S. Bahri, "Konsep Pembelajaran PAI di Era Society 5.0," *Edupedia*, vol. 6, no. 2, pp. 133–145, 2022.
- [36] D. Wahyudin, "Mosque and Civilization: Setting Islamic Center of Nusa Tenggara Barat as Center of Civilization," *NALAR J. Perad. dan Pemikir. Islam*, vol. 4, no. 1, pp. 29–42, 2020, doi: 10.23971/njppi.v4i1.1921.
- [37] S. Suyadi, "Hybridization of Islamic Education and Neuroscience: Transdisciplinary Studies of Aql in the Quran and the Brain in Neuroscience," *Din. Ilmu J. Pendidik.*, vol. 19, no. 2, pp. 237–249, 2019.

- [38] M. Jailani and Suyadi, “The Impact of Neuroscience-Based Modern Islamic Education on the Aspect of Creative Imagination and Development of Religious Moderation on Madura Island,” *Islam Transform.*, vol. 6, no. 2, pp. 157–172, 2022, doi: <http://dx.doi.org/10.30983/it.v6i2.5793>.