

# *Development of The Indonesian Islamic Education Curriculum In The Era of Globalization Challenges: Study of The Thoughts of Indonesian Islamic Education Figures*

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*Abstract: The challenges of modern progress in the era of globalization require various changes, especially in the field of Islamic education. Islamic education as the main forum for producing the nation's generation is expected to be able to adapt to changing times in the era of globalization. Including in terms of curriculum development, which is the main basis for the success of Islamic education, it must be able to continue to innovate in facing the challenges of the times as well as maintaining its identity as part of instilling Islamic values in the era of globalization. This is the focus of research in this study in revealing the thoughts of contemporary Islamic education figures in the context of developing the Islamic education curriculum in the era of globalization. This research uses a qualitative approach to literature study in several scientific journals and books related to research. The results of this research explain that contemporary Islamic education figures such as Abdurrahman Wahid, Azyumardi Azra, Hasan Langgung, and Amin Abdullah have attempted to express their thoughts in developing an Islamic education curriculum in Indonesia in facing the challenges of globalization, using a cultural, skills and human nature approach. It is hoped that it can become a basis for developing the Indonesian Islamic education curriculum in facing the challenges of globalization.*

**Keywords:** *Islamic Curriculum; Figures; Globalization; Challenges.*

**Abstrak:** *Tantangan kemajuan zaman di era globalisasi menuntut berbagai perubahan, terutama dalam bidang pendidikan Islam. Pendidikan Islam sebagai wadah utama mencetak generasi bangsa diharapkan mampu beradaptasi dengan perubahan zaman di era globalisasi. Termasuk dalam hal pengembangan kurikulumnya, yang merupakan basis utama*

*dalam keberhasilan pendidikan Islam, harus mampu terus berinovasi dalam menghadapi tantangan zaman di samping mempertahankan identitasnya sebagai bagian dari penanaman nilai keislaman di era globalisasi. Hal ini menjadi fokus penelitian dalam penelitian ini dalam mengungkap pemikiran para tokoh pendidikan Islam kontemporer dalam rangka pengembangan kurikulum pendidikan Islam di era globalisasi. Penelitian ini menggunakan pendekatan kualitatif studi pustaka pada beberapa jurnal dan buku-buku ilmiah terkait penelitian. Hasil penelitian ini menjelaskan tokoh-tokoh pendidikan Islam kontemporer seperti Abdurrahman Wahid, Azyumardi Azra, Hasan Langgung, dan Amin Abdullah telah berupaya mencurahkan pemikirannya dalam rangka pengembangan kurikulum pendidikan Islam di Indonesia dalam menghadapi tantangan globalisasi, dengan menggunakan pendekatan budaya, keterampilan, serta fitrah manusia diharapkan dapat menjadi landasan dalam pengembangan kurikulum pendidikan Islam Indonesia dalam menghadapi tantangan globalisasi.*

**Kata kunci:** *Kurikulum Pendidikan Islam; Tokoh; Globalisasi; Tantangan.*

## I. INTRODUCTION

Education always experiences dynamics in line with developments occurring in society. Currently, Indonesia is transitioning from an agrarian society to an industrial society, to an information-based world society. These changes require education to always be relevant to the changing needs of society. Therefore, educational design must be adjusted to

remain in line with the demands of the times.[1]

Islamic education is currently faced with various developments that necessitate changes and improvements so that it is able to adapt to these changes. The development of science and technology (science and technology) is a challenge for Islamic education, especially in facing the era of globalization which has been able to systematize distance and time between various countries in the exchange of information and knowledge, especially in the field of Islamic education.[2] The development of science and technology has given birth to various media that can be used to develop Islamic education. If in the classical era, Islamic education could only reach local community targets with relatively low quality, with the existence of multi-media, especially the internet, Islamic education can take place with unlimited reach, in a very short time, and of higher quality. Islamic education experts are required to use and develop the latest educational media so that Islamic education can be side by side with general education which has recently experienced a significant and very encouraging leap. This will happen if leaders and educators in various Islamic educational institutions start to improve the quality of education and their performance. If not, then the dream of improving the quality of Islamic education is just a dream.

Globalization creates a flow that is so fast that it cannot be stopped and a flow of information that is so varied. This flow of information not only influences knowledge, but also the values of Islamic education. An increasingly globalized lifestyle, such as standardization of clothing styles, eating habits and recreational activities, especially among young people, has an impact on social, economic and religious aspects. Religious values are sometimes increasingly rejected because they are seen as ancient

and backward, while trendsetters are seen as progressive and modern, even though religious and moral values are starting to be abandoned in their lives. Globalization also requires preparation to face the competition of global life. This competition has consequences that the nation's generations must face, including intelligence, tenacity and innovation. It takes a lot of effort not to fall into a deeper abyss and be ready to face global competition. This effort is important for experts and practitioners of Islamic education to consider to save the country's children as supporters of the struggle and development of a moral country.[3]

In Nur Asiyah's (2021) research on Abdurrahman Wahid's concept of progressive Islamic education, Abdurrahman Wahid stated that the concept of Islamic education in the era of globalization is based on the concept of neomodernism, where he extracts information from classical knowledge and modern Western critical thinking with the aim of understanding the message in al- The Qur'an holistically and positions itself in modern society. The next basis is liberation in the sense that the task of religion is to support and develop goodness as a religion that is rahmatan lil alamin, not as a limitation, marginalization and other forms of discrimination so that Islamic education becomes a means of self-improvement, developing a sense of humanity and equal distribution of education according to one's abilities. The next basis is multiculturalism where Islamic education is implemented in policy with a willingness to accept other groups as one unit regardless of cultural, ethnic, gender and religious differences.[4] Therefore, the challenge of Islamic education in the midst of globalization is increasingly difficult because it is required to continue to evolve without ignoring the inevitable modernity and remain focused on achieving the goals of Islamic education

in making them happy and safe humans in this world and the hereafter.[5]

Mulyawan S. Nugraha wrote a scientific article entitled *Islam and the Challenges of Globalization*. The differences in Islamic paradigms in facing globalization conclude that Islamic society, especially in contemporary Indonesia, has actually developed two irreconcilable paradigms in facing different challenges of globalization. The first paradigm is usually very conservative while the second paradigm is usually liberal. Therefore, the author proposes the need for an alternative orientation, namely an orientation that tries to unite the two orientations mentioned above, which the author calls the moderate paradigm. However, implementing this alternative paradigm is not easy and requires a lot of effort to implement the idea. As a paradigm that emphasizes the greatness of flexibility, politeness and Islamic civilization. The paradigm, therefore, aims to make Islamic teachings about compassion, love and charity (*rahmatan li al-'alamien*) worthy of becoming general teachings and a paradigm that is rooted in society. This is important to minimize religious views which always have a dark and harsh face and are used systematically by some Islamic groups. The similarity between previous research and current research is that they both discuss Islamic education in the era of globalization, while the difference that can be seen is that previous research explored the paradigm of Islamic education in the era of globalization, while the current research explains the concept and application of contemporary Indonesian Islamic education curriculum ideas in facing challenges amidst globalization.

In 2021, Hidayat Nur wrote a scientific work entitled *Islamic Religious Education in the Era of Globalization*, in which he stated that by explaining Islamic solutions to the challenges of education in the era of globalization, it was an

extraordinary model that was considered too romantic by some groups. Although this does not mean it is impossible, we will see several recent phenomena in various Islamic worlds, especially Indonesia, including: the dismantling of dichotomies, the increase in the number of science and technology professionals with santri backgrounds, the easing of tensions between various Islamic organizations due to their more radical views on Islam in the beginning of the millennium, and a major change in the Indonesian political order from an artificial democracy to a relatively democratic democracy. The similarity between previous research and current research is that they both discuss the content and challenges of Islamic education in the era of globalization, while the difference that can be seen is that previous research focused more on examining the challenges of Islamic education. Education in the era of globalization is the focus. Meanwhile, this study is an overview of the Islamic education curriculum in the era of globalization from the perspective of contemporary Indonesian Islamic education thoughts.[6]

Ahdar Musyarrif wrote about "Challenges of Islamic Education in Indonesia in the Era of Globalization" and concluded that along with Islamic education and general education, Muslim education professionals must also utilize and develop updated educational resources, which have been very encouraging lately, making leaps and bounds. significant progress. This idea began to take effect when leaders and educators of various Islamic educational institutions began to improve the quality and performance of teaching on their own initiative. Apart from that, the similarity between previous research and current research is that they both examine aspects of Islamic education in the era of globalization, while the difference is that previous research examines multimedia

aspects of improving Islamic education in the era of globalization. Meanwhile, this theoretical study discusses thoughts on the contemporary Indonesian Islamic education curriculum amidst the challenges of globalization.[7]

## II. METHOD

This research article is a literature-based qualitative theoretical study. Data sources are information about sources used in research.[8] Researchers obtained data from several scientific works that were relevant to the study the researchers carried out. Among them are "The Concept of Islamic Education in the Era of Globalization: A Study of the Thoughts of KH. Abdurrahman Wahid" by Arif Hidayat, "Modernization of the Islamic Education System in Indonesia: From the Beginning of the 20th Century to the Contemporary Period" by Dadan Adi Kurniawan, "Concepts of Contemporary Islamic Education Thought in Indonesia" by Rusli Malli, "Contemporary Islamic Education from Hasan Langgulung's Perspective And Zakiah Darajat" by Muhammad Basryul Muvid, et al., along with data sources from other scientific papers that support the validity of the data in this research in the form of books and scientific journal articles that have a reputation and are relevant to the theme raised.

The data collection techniques implemented in this research are: first, the author searches for and collects data sources in accordance with the research theme. Second, the author collects data that has a level of relevance and connection with contemporary Indonesian Islamic education thoughts amidst the challenges of globalization. After all the data has been collected, data analysis is carried out. In carrying out data analysis, researchers carry out the following steps, namely data collection, data display, data condensation and conclusion drawing and verification (conclusion drawing or verification).

## III. RESULT AND DISCUSSION

### *Challenges of the Islamic Education Curriculum in the Midst of Globalization*

Changing times, which continue to change to the current era of globalization, provide challenges for education in general and Islamic education in particular. The world of education is receiving demands that education must be able to adapt and respond to the needs and demands of the times, especially in the current era of society 5.0 which demands technology-based employment opportunities. Education is required to produce graduates who are able to compete in the world of work and contribute to building civil society. developments that occur in these two dimensions (world of work and society) must be considered as a first step in preparing for the existence and significant role of education in these two areas.[9]

The challenges that Islamic education will face in the future will be even greater and more complex as a consequence of developments over time. Reviewing the current condition of Islamic education, the challenges it faces come from internal and external areas of education. Internal challenges are challenges that are in the component areas and the Islamic education system itself. Several things that are challenges in the internal area of Islamic education include first, related to the achievement and success of the eight national education standards, which is one of the internal problems caused by the scope of education itself. Content standards, process standards, graduate competencies, standards for educators and education personnel, facilities and infrastructure standards, management standards, funding standards and assessment standards are the eight national standards.

Second, the growth of Indonesia's population itself. Indonesia is predicted to benefit from the demographic bonus in

2035, according to the population profile. The demographic bonus refers to the proportion of human resources in the productive age population (aged 15-64 years) which is much higher compared to the young and elderly population. In 2020-2030, the overall workforce (15-64 years) will reach 70%, with the remaining 30% being unproductive citizens (children aged 0-14 years and parents aged 65 years and over). This abundant growth of human resources is a challenge in itself for Islamic education to prepare resources that provide positive values and contribute to the country's development. If the potential of these productive resources is truly exploited, they will have positive value which will produce capital and good manifestations of state development. However, if these human resources are not properly empowered, it will actually become an obstacle to the country's progress. The challenge of Islamic education in this region is how Islamic education is able to prepare and empower the potential of human resources to become human beings who have the competence, qualifications and professionalism required by scientific developments and the development of community needs.

Specifically, Azyumardi Azra emphasized that the unavailability of adequate human resources from teachers, lecturers to administrative staff is a problem that needs to be paid attention to by Islamic education, especially the lack of pro-active performance from lecturers and employees. This is nothing other than the result of human resources who are still weak and do not have the competence and creativity to create new breakthroughs. Therefore, Islamic education must be able to face the challenges of this era by strengthening human resources who are able to be competitive in the current revolution.

Third, the issue of character education. The issue of character is a problem that continues to this day, especially when the

world is faced with a rapid revolution whose developments are undermining the morals and character of the nation's children. The moral degradation that befell students is difficult to stop with cultural changes that are all technological, changing the world view of students so that it has an impact on patterns of thinking and character. This is the importance of the existence of Islamic education to continue to promote character education in order to equip the nation's children with morals.

Fourth, the paradigm is inappropriate in understanding the curriculum. In Islamic education, there is still a curriculum perspective that is applied which is sufficient to be mastered and understood without any emphasis on the realm of application. This means that the governance of Islamic education still overemphasizes the cognitive dimension and ignores the value dimension or application dimension. The view towards Islamic education has so far been seen only in the scope of transfer of knowledge, not as a transfer of value. Indeed, basically Islamic education struggles in this area, but implying that Islamic education is limited to the realm of transfer of knowledge is an inaccurate view. This needs to be underlined by educational practitioners. Because it turns out that this nation's people do not have wise and quality personalities. This paradigm needs to be changed both through the systems that will be implemented in education.[10]

For the external challenges faced by Islamic education, it is more oriented towards future challenges. Among these external challenges are first, future needs and demands. Second, public perception. Third, advances in science and technology. revolutions from each era and various difficulties related to environmental issues, the progressive development of technology and information, rapid growth in the area of creative and cultural industries, as well as

the development of international education such as Word Class University provide a significant impact which automatically requires formulation and strategies. new designed by the world of education. Some of these things are challenges for future-oriented Islamic education.

Like the challenges created by the era of society 5.0 which was fronted by the industrial revolution 4.0, it was bigger than the previous era. To answer these challenges, education must adhere to the concept of relevance and dynamics of a curriculum. The demands posed by the current revolutionary era demand that Islamic education, in particular, be able to develop students who have high order thinking skills (HOTS), problem solving abilities, critical thinking skills and creative skills, to prepare them to face reality. Life in the 5.0 era and the future that is formed in students' personalities has a foundation of *akhlakul karimah*.

So in this case, as an offer, there is a need for reorientation in viewing Islamic education in the area of human needs, namely preparing human resource capabilities and competencies to become the main factor in the scope of Islamic education. The changing times that occur require an Islamic education system that is adaptive. Islamic education must be dynamic and flexible in seeing developments over time and must not become stagnant or stagnate in following the flow. Educational institutions and their components, especially educators, play a major role in shaping the quality of human resources. If we conclude, educators must have some mastery in preparing a good generation of human resources. First, mastery of pedagogical competence requires comprehensive mastery of learning. Second, mastery of personality competence, which requires educators to be role models for students who have a strong personality, have commendable morals, are wise, dignified and dignified. Third, mastery of

professional competence, namely mastery of learning material in depth. And the fourth social competency is how educators are able to connect with stakeholders and interact effectively and efficiently with students, parents or guardians, society and social changes that occur, being able to develop an integrative curriculum that is relevant to the needs of science and technology development and the development of an increasingly competitive society. .

Based on the information above, regarding the challenges of Islamic education from both internal and external areas, a kind of cooperative effort is needed from the authorities in producing an integrative curriculum, in order to answer these challenges, as well as seeking more in-depth thoughts on the Indonesian Islamic education curriculum. contemporary in order to answer the problems and challenges of the times amidst the ravages of globalization. This is attempted in order to form students who survive in an era that continues to experience reform in all walks of life which of course has implications for the Islamic Education curriculum.

### ***Abdurrahman Wahid's Concept of Contemporary Islamic Education Curriculum Thought***

Building a new paradigm for Islamic education is very important to do in the current era of globalization. This is urgently done, in relation to what kind of Islamic education system is appropriate to the conditions of the times. Of course, without forgetting the essential values in the teachings of the Islamic religion itself. It is hoped that the development of a new paradigm in Islamic education can be a mediation to prepare a generation of people who have high intellectuality and established morality. In this way, it is hoped that the worldly and spiritual aspects can work in harmony. In this context, researchers will photograph KH's thoughts. Abdurrahman Wahid

relates to the aim of Islamic education which is a new paradigm in accordance with the context of globalization that is being experienced by humans today. In the perspective of KH. Abdurrahman Wahid has several concepts of the objectives of Islamic education, as follows:

KH. Abdurrahman Wahid also has an opinion regarding the Islamic education curriculum, which is as follows:

First, educational orientation must emphasize affective and psychomotor aspects. This means that education focuses more on building students' character and providing them with skills, so that after graduating they do not experience difficulties in finding work rather than just relying on cognitive aspects (knowledge). Second, in the teaching and learning process teachers must develop a student-oriented pattern, so that the character of independence, responsibility, creativity and innovation is formed in students.

Third, teachers must really understand the meaning of education in its true sense. Do not reduce it to mere teaching. This means that the student's learning process aims to shape personality and mature students, not just transfer of knowledge, but learning must include the transfer of values and skills, as well as character building. Fourth, there is a need for guidance and training on increasing learning motivation for students so that children will have a high interest in learning.

Fifth, a process-oriented educational pattern must be instilled, where the process is more important than the results. Education must run on the rails of substantive knowledge. Therefore, the culture in the world of education that is results-oriented (formality), such as pursuing degrees or titles among educational practitioners and educators, should be abandoned. What must be prioritized in our learning now is mastery

of knowledge, intellectual level, and scientific competence and expertise.

Sixth, the learning system at vocational schools could possibly be applied to general schools. Namely by balancing theory with practice in its implementation. So that students do not experience the point of boredom in thinking, and are ready when required to apply their knowledge in society and the world of work. Therefore, the Islamic education curriculum from Gus Dur's perspective must be in accordance with the conditions of the times, that the approach must be democratic and dialogical between students and teachers. So, it cannot be denied that active, creative and objective learning will lead students to be able to think critically and always ask questions throughout their lives so that the curriculum can be harmonized with the context of the times around them.

Furthermore, absorbing the essence of Gus Dur's perspective curriculum can be detailed as follows.

### ***Educational Curriculum as Shaping Islamic Personality.***

In general, the vision and mission needs to be built while still referring to interpretations of the Al-Quran as an inspirational source. With a curriculum based on the ability to interpret the holy book Al-Quran, it is hoped that it will be able to produce Koranic people. Intellectually, emotionally and spiritually, the Koranic man was able to balance and synergize his human qualities to become a complete human being. The Koran is increasingly being interpreted and if it is read once by generations of Muslims, it will get one meaning; if read twice, it will have two meanings; and if you read it three times, you will get three meanings. This is how the Koran continues to evolve and is always in accordance with the demands of current developments in the current era of globalization. Significant developments

through the results of human thought are one of the pillars that must be internalized in the lives of the nation's young generation, in order to realize a system that has ideal values.[11]

The Islamic education curriculum is a development of a system that was built in an effort to create an established and comprehensive system in order to carry out systematic, rational, scientific improvements and be able to produce a quality generation and become a support for a larger community.[12] Gus Dur's educational concept is an educational concept that is based on religious beliefs and aims to guide or deliver students to become complete, independent humans and free from the shackles of oppression. Or, in popular words, it is the concept of education that liberates humans.

Gus Dur, as a figure who grew up in Islamic boarding school education, explained how the Islamic boarding school curriculum flexibly shapes the character of its students in a complete or holistic manner, so that they can become provisions for life assimilated in society in the future. Gus Dur's argument regarding Islamic boarding schools can be seen as an affirmation or strengthening that Gus Dur indeed agrees with the existing curriculum model in Islamic boarding schools. Apart from that, it can also be said that the concept in Islamic boarding schools is included in Gus Dur's concept. In this case, the Islamic boarding school curriculum has indeed succeeded in forming a comprehensive Islamic personality, according to educational needs in the era of globalization.

### ***Islamic Education Curriculum as the Formation of Islamic Culture***

Culture is the result of human thought which becomes a habit that becomes a habit so that it becomes a mindset and continues to be used to give birth to routines in everyday life. Meanwhile, according to Gus Dur's view, regarding the Islamic education curriculum as

forming the personality of the people and nation, he wants changes to the Islamic education curriculum. According to him, the Islamic education curriculum, apart from having to be contextual to the needs of the times, must also be able to stimulate students' intellectual-critical powers. Related to the latter, for example, expanding the discussion of fiqh between schools of thought. However, as he said previously, the form of the curriculum must still be based on principles that are beneficial to society and also not eliminate the identity of Islamic education as a religious educational institution. In other words, Islamic education should not only teach skills or vice versa, namely teaching only religion, but both must be in equal portions.[13]

Then, related to learning, Gus Dur stated that the learning approach in Islamic educational institutions must be able to stimulate critical thinking skills, creative attitudes, and also stimulate students to ask questions throughout their lives. He strongly rejects doctrinaire and banking learning systems which will ultimately only kill students' exploration abilities. In this case, Gus Dur explained how the Islamic educational institution, namely the Tebu Ireng Jombang Islamic Boarding School, existed and formed an Islamic culture in its students and society.

A similar pattern, although in different scenes, sizes and places, is also found in the growth of other Islamic boarding school educational institutions. Most Islamic boarding schools were founded as a form of reaction to certain patterns of life that were considered vulnerable, and thus the establishment of the Islamic boarding school itself was also part of a cultural transformation that took place over a very long period of time. Because of the nature of Islamic boarding schools as the starting point for the transformation process, Islamic boarding schools are naturally forced by circumstances to become an alternative to existing patterns of life.



This role as an ideal choice is very much in line with the cultural manifestation of the Islamic religion that reaches the Indonesian archipelago. As can be concluded from the history of the spread of Islam in this region, the cultural manifestation of Islam is a combination of formal Islamic doctrines and the cult of the saints (culminating in the wali songo cult), as a residual influence of the worship of saints (hermits) in Hinduism.

Therefore, the concept of the Islamic education curriculum should not only be interpreted as mere routine, but more than that, the implied meaning is a collection of human practices that unite the mind, heart, hands, and all activities of the soul and body to be healthy.

### ***Islamic Education Curriculum as a Life Science (Development of Science and Technology, Expertise and Skills)***

The ability to develop science and technology, as well as skills, is integral to becoming a human being who is ready to face all the possibilities that will occur in the future. Therefore, mental-spiritual development must also be promoted in the Islamic education curriculum system. This is a process of development of human thought that is influenced by the situation and conditions of the times that surround it.

The training process is something that becomes a reference for the existence of an Islamic education curriculum in developing, directing and fostering complete personal unity in the growth of students. The character of cosmopolitanism and universalism reflected in this reality was used by Gus Dur to develop the theology of ahl al-sunnah wal jama'ah (Aswaja) in facing various changes and challenges in society. If so far the understanding of Aswaja, especially within NU, is only related to issues of theology, fiqh and Sufism, for Gus Dur, the introduction of Aswaja must be expanded in scope, namely covering the general basics of

social life. Without carrying out this development, Aswaja will simply become doctrinal content that has no social relevance.

The general foundations of social life that Gus Dur refers to are (1) human views and their position in life; (2) views on science and technology; (3) an economic view of the organization of social life; (4) view of the relationship between individuals and society; (5) views on tradition and its dynamics through legal, educational, political and cultural institutions; (6) views on ways to develop society; (7) views on the principles of internalization and socialization that can be developed in the context of currently accepted formal doctrine.

Thus, the idea of the Islamic education curriculum as a process of scientific and technological development, as well as skills, is not only in a small scope, but goes further into the process of development and change in the context of the interests of society amidst the rapid pace of modernization and globalization.

### ***Azyumardi Azra's Contemporary Islamic Education Curriculum Thoughts***

In detail, Azyumardi Azra stated that the curriculum is the achievement of more detailed goals complete with materials, methods and evaluation systems through stages of student mastery of various aspects; cognitive, affective and psychomotor.<sup>42</sup> From the definition above, it can be concluded that the curriculum is a number of subjects that students must take to obtain a degree or diploma. If applied in the Islamic education curriculum, the curriculum functions as a planning guide used by educators to guide their students towards the highest goal of Islamic education, namely referring to the conceptualization of the perfect human (insan kamil).

Furthermore, as stated by Azyumardi Azra above, the Islamic education

curriculum is based on Islamic concepts, one of the Islamic concepts in question is that it is beneficial for humans because he is the khalifatullah. on earth, therefore Islamic education covers all fields of knowledge; both religious knowledge and general knowledge. This is based on the source of knowledge being one, namely Allah SWT. His statement is proof that he agrees with the absence of a dichotomy in education in terms of content, and that the institution can be a madrasa or a public school. In Islamic education there is no name, it could be a common name but the content teaches Islam and the practices of the Islamic religion.

According to Azyumardi Azra, the aim of Islamic education is to form a primary personality based on Islamic values and standards. However, like other general education, of course Islamic education cannot be separated from more operational goals so that the stages of the Islamic education process can be formulated to achieve further goals. The aim of Islamic education in question is: the first goal to be achieved in the Islamic education process. This goal is an "intermediate goal" in achieving a further "final goal". These intermediate goals concern the desired changes in the Islamic education process, both in the form of individual students, society and the community environment.

Furthermore, Azyumardi Azra narrowed the goals of education into two parts, namely general goals and specific goals. According to Azra, the aim of Islamic education cannot be separated from the aim of human life in Islam, namely to create individual servants of Allah who always fear Him, and can achieve a happy life in this world and in the afterlife. In the context of social-society, nation and state, a pious individual becomes rahmatan lil 'alamin, both on a small and large scale. This goal of human life in Islam can also be called the general/ultimate goal of Islamic education.

As for the specific goals, according to Azra, they are more practical in nature, so that the concept of Islamic education is not just idealistic about Islamic teachings in the field of education. So that expectations can be formulated to be achieved in the stages of cognitive, affective and psychomotor mastery, as well as the results that have been achieved can also be assessed. From these stages more detailed goals can then be achieved. Thus, it can be concluded that the aim of education is essentially to create students who understand Islamic sciences and apply them in everyday life. In other words, the realization of human beings, namely humans who return to their nature and the purpose of their life as they vowed to be as humans who come from Allah and return to Allah.

The sources of Islamic education in Azyumardi Azra's view consist of six; First, the Al-Qur'an, as the word of Allah revealed to the Prophet Muhammad, is the first and main source of Islamic education. Second, the Sunnah of the Prophet Muhammad; everything that was quoted from the Prophet SAW, whether in the form of words, deeds or in the form of taqrir, teachings, characteristics, behavior in life's journey; whether this was before the Prophet SAW was appointed as an Apostle, or after. Because the sunnah reflects principles, manifestations of revelation in all the actions, words and taqiriri of the prophet, he is a role model that must be followed. Third, the words of the Companions of the Prophet Saw. The Prophet's companions socialized with him and knew a lot about the Prophet's Sunnah, which was the second source of Islamic education. Fourth, Community Benefit. Maslahat means bringing benefits and keeping harm away. Man's uprightness in religion, life in this world and the afterlife is through the implementation of goodness and avoidance of evil. The benefit of humanity has no limits to which one must serve. It develops and changes

with changing times and varies according to location.

Fifth, Traditional Values and Social Customs. These customs and habits are certainly positive. This is in accordance with the view that education is an effort to maintain, develop and inherit the positive cultural values of society. Sixth, Results of Thoughts in Islam. The thoughts in question are the thoughts of philosophers, thought leaders and Muslim intellectuals, especially in the field of education, which can be used as a reference (source) for the development of Islamic education. From the sources of Islamic education, an Islamic education system was developed which has its own characteristics that are different from other education systems.

The first characteristic of Islamic education is the emphasis on the search for knowledge, mastery and development based on worship of Allah SWT, which is a continuous process and lasts a lifetime. This is what has become known as long life education. Apart from the characters mentioned above, in the search, mastery and development of knowledge in Islamic education there is great emphasis on moral values. Meanwhile, the next characteristic is recognition of a person's potential and ability to develop. Every seeker of knowledge is seen as a creature of God who needs to be respected and cared for so that his potential can be actualized as well as possible. The practice of science on the basis of responsibility to God and society is the next characteristic of Islamic education. Here knowledge is not only to be known and developed, but also practiced in real life.

In his view, Islamic education material is very broad, covering all sciences. Knowledge in Islam is all that exists in nature (the world) based on its benefits, needs and for the Indonesian people. His views on Islamic educational material are like those of previous philosophers, such as al-Farabi, Ibn-Khaldun, Ibn Sina and

also al-Ghazali, namely Science in Islam there are two sources, first the kauniyah verse; knowledge taken or derived from the universe, including physics, biology, mathematics, medicine, humanities and so on, both qauliyah verses; knowledge taken from the Koran and the Hadith of the Prophet, such as Tafsir, Fiqh, Ushul Fiqh and so on.

Furthermore, Azyumardi Azra reported that educational planning for Muslim students in both Muslim-majority and minority countries requires a radical overhaul in the curriculum regarding structure and subject matter. Therefore, Islamic education planning must be based on two main and permanent values, namely; the fundamental unity of the Islamic community without being limited by time and space, and the unity of the international community based on shared technological and cultural interests over human values. In other words, every material given to students must meet two main challenges: first, mastery of science and technology; second, cultivating an understanding of the experience of religious teachings.

In this case, curriculum development must provide direction and guidance to meet students' needs that are tailored to their talents, interests and abilities. Apart from that, the curriculum orientation is also directed at contributing to social development, so that the output is able to answer and embody the problems faced by society. Likewise, Islamic education must be oriented towards science which contains a number of subjects from various scientific disciplines, including technology.

Azyumardi Azra emphasized that the Islamic education curriculum is clear, apart from being oriented towards fostering and developing religious values in students, it must now also place special emphasis on mastery of science and technology. Only in this way, Islamic education can be functional in preparing and developing human resources as a

whole, who master science and technology and have faith in practicing religion. Only in this way can we systematically and programmatically eradicate poverty gradually but surely.[14]

Therefore, it is time to be more serious in dealing with the Islamic education system. By trying to achieve the goals of Islamic education based on the Islamic education curriculum, which ideally functions to develop and prepare students who are knowledgeable, technological, highly skilled, and at the same time have faith and do good deeds.

Furthermore, specifically in response to the growth in Islamic education at PTAI, Azyumarii Azra explained the need to review the education system and curriculum currently implemented at PTAI. Azra gave several recommendations that could be proposed for PTAI's development regarding systems and curriculum, as follows:

#### 1. Reformulation of PTAI's objectives

Azyumardi Azra believes that to date most of the PTAI continues to function as a forum for training "future workers and teachers" rather than a forum for Islamic thinkers and intellectuals. In this context, PTAI functions more as a training center than as a center for learning and research or as a center for Islamic thought. Azyumardi Azra hopes that, apart from training center activities, PTAI must take more consistent and concrete actions to function better as a research and development center for the renewal of Islamic thought.

#### 2. As a Center for Islamic Science and Research

PTAI majors must be related to religious disciplines. In addition to greater interest in the field of Islamic studies, they should also offer the opportunity to master the principles and theoretical framework of the general sciences.

#### 3. Simplification of Tuition Loads

Azyumardi Azra said that there was an overload of subjects in courses, so that due to the penetration of subjects that were not very relevant to Islamic studies, the lecture load became very heavy. The course load per semester ranges from 8-10 courses. Azyumardi Azra emphasized that the study load per semester should ideally be a maximum of five courses. Only with this level of load can more intensive study of the subjects studied be carried out.

#### 4. Decentralization

For thorough and comprehensive mastery of Islamic knowledge, there should be no separation of faculties and departments, at least the first two years of undergraduate studies, so that at this level all students take the same courses and receive general courses which are useful for getting closer to Islam as an object of study. . Therefore, new faculties and departments are introduced in the third or fourth year of study (semesters 5 to 8). During this time, students with special interests can move into specialist areas.

#### 5. Liberalization of the SKS system

Even though IAIN has long implemented the SKS system, it is more common to apply the SKS system for each package. Students are not free to determine their own programs and choose lecturers according to their individual inclinations.[15]

### ***Amin Abdullah's Contemporary Islamic Education Curriculum Thoughts***

M. Amin Abdullah's views on Islamic education in the integration-interconnection approach explain the basis of M. Amin Abdullah's integration-interconnection approach in the concept of Islamic education. Having very clear roots in the world of science, the position of Islamic education includes hadlrah al-nash, hadlrah al-'ilm, and hadlrah al-falsafah, which is an effort to reunite Islamic sciences with general sciences (modern science). ). The importance of uniting or communicating knowledge

within the scope of scientific dialogue. The integration-interconnection curriculum at UIN Sunan Kalijaga reflects a parallel, linear and circular curriculum. So that M. Amin Abdullah's integration-interconnection paradigm in its implementation gave birth to a scientific integration-interconnection style curriculum.

Amin Abdullah expressed ideas about integration-interconnection in the world of education. Through the UIN Sunan Kalijaga institution, M. Amin Abdullah introduced different knowledge or what was called a paradigm shift in thinking which he later named integration-interconnection which he then implemented in the Indonesian Islamic education curriculum, along with a description in table form.[16]

*Table 1. Description*

Term	Meaning
Integrated Curriculum	An Islamic education curriculum model that can integrate skills, themes, concepts and topics inter- and inter-disciplinary or a combination of both. A curriculum model that offers a number of possibilities regarding the unity and connection between daily activities and educational practice. The integration curriculum has a broader and more open pattern.
Interdisciplinary Curriculum	Refers to a pattern of integration between and between fields of study, whether two or more fields of study.
Unite Curriculum	The unit curriculum shows the relationship between children's activities at school, one lesson cannot be separated from the others and constitutes a single unit or whole.

Broad Curriculum	Field	A type of curriculum that states several adjacent or related subjects into one field of study by eliminating the boundaries of each, for example history, geography and economics become science
Correlated Curriculum		It is a subject curriculum, but there are efforts to connect it with other subjects or fields of study while maintaining existing boundaries.

### ***Hasan Langgulang's Contemporary Islamic Education Curriculum Thoughts***

Contemporary Islamic education is interpreted as an educational model that is capable of initiating and formatting Islamic education as the originator, driver, change and formation of superior humans in various aspects, including moral, social, intellectual and spiritual aspects. Integrity; The integration of these various aspects was also initiated by Hasan Langgulang.[17]

Hasan Langgulang has a background in education and psychology. It is proven that many achievements have been made in this field. From his works, it can be seen that Hasan Langgulang is a person who is competent in the fields of education and psychology. According to Hasan Langroll, education can be seen from two points of view, namely the individual and society's point of view. From an individual's point of view, education is a process of exploring the potential treasures that an individual has. Meanwhile, from a societal perspective, education is the process of transmitting cultural values from the older generation to the younger generation. So, the role of psychology is as a tool in the process of education, especially Islamic education.

The integration of education and psychology is a contemporary model of thought which synergizes intellectual and

mental aspects, which will later lead to moral and social guidance with religious guidance. remembering that psychology is a science that helps educators in dealing with the various personalities of students. By understanding the science of psychology, it will be easier for educators to use students, remembering that what they are dealing with is none other than humans. So, psychology in Islamic education is very necessary and this is proven when someone majors in teaching, especially Islamic religious teachers (PAI), then he will definitely get psychology courses. Starting from developmental psychology, psychology, learning psychology and educational psychology.[18]

We can examine Hasan Langgung's thoughts on contemporary Islamic education from three aspects, including: First, the development of individual potential. The existence of a learning process which is a symptom of education, in Hasan Langgung's view, is the process of cultivating as much individual potential as possible. Within himself, humans store a wealth of potential that needs to be realized or actualized in social life. Hasan Langgung mapped three categories of human potential, namely cognitive, psychological and physical aspects. These three aspects in the development process experience three stages, namely assimilation, accommodation and balance.

Hasan Langgung, in this case, responded to the Islamization of knowledge, trying to integrate psychological concepts, which were famously popularized by Western thinkers, with Islamic education. That psychology, which is essentially the study of psychology ('aql, nafs, ruh, and qalb), has implications for the educational process. Islamic education within a psychological framework, as a process of developing potential that already exists. So, in Islamic education there needs to be an epistemological concept in integrating

Islamic values and modern science. In the mind map of Hasan Langgung, an expert in the world of Islamic education in the 20th century with a tendency to specialize in the field of educational psychology, education should have a strong foundation. Like a house, it must at least have a foundation, walls, roof, pillars, etc. Likewise with education, there needs to be a wise curriculum, counseling, good administration, teaching and assessment. According to Langgung, there are at least 6 elements that can be used as foundations or principles in education, namely the basic foundations of philosophy, history, politics, social, economics and psychology.

Second, learning according to Hasan Langgung is a symptom of the educational process. The aim of learning is in line with the aim of education, where individuals can actualize all their potential in everyday life. Behaviorist learning theory, Hasan Langgung named it "association theory". This theory involves a stimulus in influencing, where a response appears from the individual and a connection between the stimulus and the response, or often called an S-R link. Meanwhile, Hasan Langgung calls cognitive theory "field theory". This theory explains the totality of elements, such as the number of stimuli, the patterns that combine in stimuli, the reactions of living creatures, and the living creatures themselves. These elements will form an individual's cognitive structure, where there is a change in observing objects and situations in a new way. In Hasan Langgung's learning process theory, a way of learning is offered by paying attention to environmental conditions, both at the micro level, namely society and at the macro level, namely between civilizations. Hasan Langgung's idea of the learning process theory is only a previous reinforcement of the learning theory of Western psychologists. However, Hasan Langgung added the

spirit of Islamic values to it. As for these Islamic values, as Hasan Langroll quotes Abdullah Darraz's opinion, they are classified into five categories, including, individual moral values (al-akhlaq al-fardhiyyah), family moral values (akhlaq al-usariyah), social moral values (akhlaq al-ijtimaiyah), state moral values (akhlaq al-daulah), and religious moral values (akhlaq al-diniyah). Of these five morals, Hasan Langgulung summarizes them with the term "taqwa" or in other words taqwa is a set of values that exist in Islam, and as an implication for Islamic education, a believer (meaning: individuals, students and educators) must live these values.

Third, mental health in Islamic education. Islamic education is an educational concept based on the sources of the Qur'an and Sunnah. Of course, in Islamic education there is a desired goal, namely forming a main personality. In forming the main personality, there are very important factors, one of which is having a healthy soul, which in psychological studies is often called mental health, so a branch of the discipline of psychology was born, namely personality psychology or syakhsyah psychology. The role of education in developing human potential, learning problems, and fostering a healthy mentality, are all benchmarks for achieving the goals of Islamic education. According to Hasan Langroll, the true aim of Islamic education, as in previous discussions, is the value of actualizing human potential so that they can be free while being supervised by Islamic values. In Islam, as mandated by QS adz-Dzariyat: 56. Humans have the responsibility to worship. This worship is proof of recognition of creation as well as a condition for self-actualization. Hasan Langroll's emphasis is on integrating and integrating moral, social, mental, intellectual and spiritual aspects, so that learning and education are not only cognitively oriented, but also affective

and psychomotor which are supported by strong mental and spiritual intelligence. Therefore, his thoughts are very significant regarding the style of modern Islamic education in an increasingly dynamic era. For this reason, Hasan Langroll's contemporary thought model can be said to be in line with the concept of holistic education and integrative education. This is the basis that the Islamic education format initiated by Hasan Langgulung is contemporary in accordance with the current era of globalization.[19]

#### CONCLUSION

From a theoretical study of thoughts on the Indonesian Islamic education curriculum in the midst of globalization, it can be concluded that the importance of transformation of the Islamic education curriculum is in order to prepare an Islamic generation that is able to face the various challenges of changing times in the era of globalization. Various thoughts on the transformation of the Indonesian Islamic education curriculum have been mentioned above both in terms of educational methods, aims and essence of Islamic education, institutional structure, to philosophy and scientific integration of Islamic education as an effective step in formulating an Indonesian Islamic education curriculum that is able to adapt in the midst of globalization. .

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