Comparison of Undergraduate Religious Education Curriculum in Indonesia and Malaysia

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Abstract

This study aims to analyze the differences in the undergraduate curriculum of Islamic teacher education in Indonesia and Malaysia. This study is a qualitative type where data were collected through interviews, observations, and document analysis. The study, which took place at UIN Walisongo Semarang, Indonesia, and the University of Technology Malaysia, showed that there are differences in the structure and management of the curriculum of Islamic religious education study programs, namely; 1) In Indonesia, a bachelor's degree in Islamic religious teacher education can only be obtained by attending university immediately after students complete high school. In contrast, in Malaysia, high school graduates are required to follow one of the matriculation, foundation, or diploma programs for two years before continuing their undergraduate education at the university or the Institute of Teacher Education (IPG). 2) To complete a bachelor's degree in Islamic education, Indonesian students must complete 144 credits in a minimum of 3.5 years and a maximum of 7 years, while in Malaysia only 128 credits are required to be completed in a minimum of 4 years and a maximum of 6 years. 3) Although both are supervised by the dean, the curriculum of the Islamic education study program in Indonesia is completely under the control of the chairperson of the study program, while in Malaysia, 40% is designed by the School of Education department (pedagogy area) and 60% is managed by the Tamaddun Academy (professional and social-personality ability area). 4) The presentation of Islamic religious teacher education courses in Indonesia emphasizes 29% on strengthening pedagogy, 56% on professional skills, and 15% on the social-personality domain. Whereas in Malaysia, the Islamic religious teacher education curriculum has a unique proportion, 21% on strengthening pedagogy, 49% on professional skills, and 30% on the social-personality domain. The results of this study are important to compare the strengths and weaknesses of the education system in the two countries as material for improvement in the future.
Keywords: Curriculum, Islamic religion education, Indonesia, Malaysia, Undergraduate

Abstrak

Penelitian ini bertujuan untuk menganalisis perbedaan kurikulum sarjana pendidikan guru Islam di Indonesia dan Malaysia. Penelitian ini merupakan jenis penelitian kualitatif dimana data dikumpulkan melalui wawancara, observasi, dan analisis dokumen. Penelitian yang berlangsung di UIN Walisongo Semarang, Indonesia dan Universitas Teknologi Malaysia, menunjukkan adanya perbedaan struktur dan manajemen kurikulum program studi pendidikan agama Islam, yaitu; 1) Di Indonesia, gelar sarjana pendidikan guru agama Islam hanya dapat diperoleh dengan masuk universitas segera setelah siswa menyelesaikan sekolah menengah atas. Sebaliknya di Malaysia, lulusan SMA diwajibkan mengikuti salah satu program matrikulasi, foundation, atau diploma selama dua tahun sebelum melanjutkan pendidikan sarjana di universitas atau Institut Pendidikan Guru (IPG). 2) Untuk menyelesaikan gelar sarjana

pendidikan Islam, mahasiswa Indonesia harus menyelesaikan 144 SKS dalam waktu minimal 3,5 tahun dan maksimal 7 tahun, sedangkan di Malaysia hanya diwajibkan menyelesaikan 128 SKS dalam waktu minimal 4 tahun dan maksimal dari 6 tahun. 3) Walaupun sama-sama diawasi oleh dekan, namun kurikulum program studi pendidikan Islam di Indonesia sepenuhnya berada di bawah kendali ketua program studi, sedangkan di Malaysia 40% dirancang oleh departemen School of Education (bidang pedagogi).) dan 60% dikelola oleh Akademi Tamaddun (bidang kemampuan profesional dan sosial-kepribadian). 4) Penyajian mata kuliah pendidikan guru agama Islam di Indonesia menekankan 29% pada penguatan pedagogi, 56% pada keterampilan profesional, dan 15% pada ranah sosial-kepribadian. Sedangkan di Malaysia, kurikulum pendidikan guru agama Islam memiliki proporsi yang unik, yaitu 21% pada penguatan pedagogi, 49% pada keterampilan profesional, dan 30% pada domain sosial-kepribadian. Hasil penelitian ini penting untuk membandingkan kelebihan dan kekurangan sistem pendidikan di kedua negara sebagai bahan perbaikan di masa depan.

Kata Kunci: *Kurikulum, Pendidikan Agama Islam, Indonesia, Malaysia, Sarjana.*

INTRODUCTION

As the largest Muslim countries in ASEAN, Indonesia and Malaysia have unique religious education curricula. In Indonesia, the education curriculum is more decentralized, with each province able to develop the curriculum according to local needs. The religious education curriculum emphasizes more on the character education aspect, with value-added religious and moral subjects.[1] This is in contrast to Malaysia, which has a centralized curriculum approach to strengthening the bilingual system, Malay and English.[2] Another uniqueness is the emphasis on building technical and vocational skills that support the government's vision to become an industrialized nation.[3] This uniqueness is a valuable reason why they are a destination for many international students to study in Indonesia and Malaysia. It is recorded that until the end of 2022, 176,000 international students are studying in Indonesia and Malaysia.[4] This shows that both countries have a curriculum that can attract the world community to study in Indonesia and Malaysia. Although unique, many studies say the religious education curriculum in Indonesia and Malaysia has shortcomings. For example, Andri Lundertho explains that Indonesia's decentralized curriculum can cause variations between provinces, which makes it difficult for the government to control differences consistently.[5] A similar analysis was conducted by Mohammad Yusuf (2018) who explained that a strong approach to character education can lead to limitations in the

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[1] Anwar, Saepul. "Tolerance education through Islamic religious education in Indonesia." *1st UPI international conference on sociology education*. Atlantis Press, 2016. https://doi.org/10.2991/icse-15.2016.95

[2] Hamzah, Hamzah, et al. "Overcoming self-confidence of Islamic religious education students: The influence of personal learning model." Journal of Education and Learning (EduLearn) 14.4 (2020): 582-589. https://doi.org/10.11591/edulearn.v14i4.16759

[3] Karman et al., "The Design for Emancipatory Quran Interpretation Learning to Deradicalize Students' Quran Understanding," *Jurnal Pendidikan Islam* 7, no. 2 (December 2021): 165–80, https://doi.org/10.15575/jpi.v7i2.12720; Moch Sya'roni Hasan, Mar'atul Azizah, and Abd Rozaq, "Service Learning in Building an Attitude of Religious Moderation in Pesantren," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (October 12, 2023): 559–76, https://doi.org/10.31538/tijie.v4i4.714; Muhammad Rizqi Kader, Muhammad Husnur Rofiq, and Muhammad Anas Ma`arif, "Religious Moderation Education Strategy at the Mualaf Assembly," *At-Tadzkir: Islamic Education Journal* 3, no. 1 (March 1, 2024): 35–46, https://doi.org/10.59373/attadzkir.v3i1.46.

[4] Atherton, Graeme, et al. "International student mobility in ASEAN: An overview and way forward." *Higher Education Challenges in South-East Asia* (2021): 18-34. https://doi.org/10.4018/978-1-7998-4489-1.ch002

[5] Lundeto, Adri. "Islamic Religious Education Literacy as a Source of Multiculturalism." Italienisch 11.2 (2021): 288-296.

development of technical and scientific skills that are important in the modern world. Likewise, the weakness of the Malaysian education curriculum, a centralized curriculum can inhibit creativity and responsiveness to local needs. Moreover, bilingual programs can create communication and language skills gaps among students.[6] These findings have been successful in inspiring the improvement of educational policies in the two countries, but studies that specifically pay attention to the comparison of religious education curricula in Indonesia and Malaysia are still rare, more so in the area of mixed research that describes how course offerings affect the preparation of prospective professional religious teachers.[7]

This study will investigate the impact of the religious education curricula in Indonesia and Malaysia on improving the ability of prospective religious teachers to carry out their professional duties. The research focuses on two key aspects. First, how the Islamic religious teacher education curriculum is designed as a subject that supports the development of pedagogical, professional, and personality aspects of the curriculum. Second, how the curriculum is adapted to the educational needs of the modern era, supporting them to become professional teachers. This is based on an assumption that the curriculum has great potential to influence teacher professionalism, especially in the aspects of religious cognitive understanding, teaching skills, and ethical ethics. This study is important to provide valuable insights into improving the quality of education and supporting the development of a more effective curriculum.[8] Through analyzing curriculum differences, policymakers, educators, and researchers can map the strengths and weaknesses of each system and identify opportunities for knowledge exchange and best practices between the two countries.[9] In addition, this research can also help improve the competitiveness and relevance of the curriculum in facing global challenges.[10]

THEORETICAL FRAMEWORK

The Islamic teacher education curriculum covers various important aspects to equip prospective teachers with the knowledge and skills needed to educate. One of the most important parts of this curriculum is the courses given to students in teacher training colleges.[11] The courses have a significant impact on shaping the understanding, insight, and competence of Islamic religion teachers. They not only learn religious teachings, but also effective teaching methods, ethics, history, and a deep understanding of Islamic values.[12] Therefore, course offerings in higher education are the main

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[6] Tamuri, A. H., Othman, M. Y., Dakir, J., Ismail, A. M., & Stapa, Z. (2013). Religious education and ethical attitude of Muslim adolescents in Malaysia. Multicultural Education & Technology Journal, 7(4), 257-274 https://doi.org/10.1108/METJ-03-2013-0008

[7] Neo, Jaclyn L. "Religious freedom and the ASEAN Human Rights Declaration: Prospects and challenges." The Review of Faith & International Affairs 14.4 (2016): 1-15. https://doi.org/10.1080/15570274.2016.1248505

[8] Arifin, Imron, and Agustinus Hermino. "The importance of multicultural education in schools in the era of ASEAN economic community." *Asian Social Science* 13.4 (2017): 78. https://doi.org/10.5539/ass.v13n4p78

[9] Tiffon, Bernat-N., and Jorge González Fernández. "Psychopathological Profile of A Case of Continued Sexual Offence of Minors Perpetrated By a Teacher of Religious Education." ASEAN Journal of Psychiatry 22.9 (2021). https://doi.org/10.54615/2231-7805.47226

[10] Stroupe, Richmond, and Kelly Kimura. "Opportunities and challenges across ASEAN: Looking ahead to the ASEAN Economic Community." *ASEAN integration and the role of English language teaching* (2015): 1-12. https://doi.org/10.5746/LEiA/ASEAN_Integ_ELT

[11] Tugun, Vasfi, et al. "The opinions of technology supported education of university students." *International Journal of Emerging Technologies in Learning (iJET)* 15.23 (2020): 4-14. . https://doi.org/10.3991/ijet.v15i23.18779

[12] Khaidir, Eniwati, and Fitriah M. Suud. "Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau." *International Journal of Islamic Educational Psychology* 1.1 (2020): 50-63. .

foundation that enables prospective Islamic religion teachers to become competent facilitators who can inspire students in the development of spirituality and strong character following Islamic values.[13] In developing the curriculum for teacher education courses, it is necessary to include strengthening the pedagogical, professional, and social aspects of personality to ensure that prospective teachers have a solid foundation in educational theory and practice.[14] From an educational theory perspective, this concept refers to the theory of teacher development that has been introduced by various experts such as Lev Vygotsky, Jean Piaget, and Jerome Bruner, who emphasize the importance of a deep understanding of teaching methods, developing professionalism in managing the classroom, and instilling social and moral values to shape the personality of professional teachers.[15]

From Daniel L. Duke's perspective, professional teacher indicators include cognitive aspects, teaching skills, and ethical ethics. This is in line with theories put forward by educational thinkers such as John Dewey and Lawrence Stenhouse.[16] Cognitive aspects refer to the teacher's deep understanding of the subject matter and his or her ability to integrate that knowledge in the context of learning. Teaching skills involve teachers' ability to plan and deliver subject matter effectively, create a supportive learning environment, and manage the classroom well.[17] Meanwhile, ethical behavior refers to teachers' integrity and morality in interactions with students and in pedagogical decision-making. The combination of these three aspects is a key indicator in measuring a teacher's professionalism in education, which aligns with Dewey and Stenhouse's philosophical views on student-centered education and deep learning processes.[18]

The importance of Islamic religious cognitive ability, teaching skills, and ethical ethics in supporting effective religious learning cannot be overlooked. Islamic religious cognitive ability ensures that teachers have a deep understanding of Islamic teachings and principles so that they can convey them accurately to students. Teaching skills are key in communicating religious information in a way that is interesting, easy to understand, and relevant to students.[19] In addition, ethical conduct in religious learning is the foundation that ensures learning is conducted with integrity, respect, and

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https://doi.org/10.18196/ijiep.1105

[13] Ike Nur Jannah, Rodliyah Rodliyah, and Lailatul Usriyah, "Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values in Islamic Boarding Schools," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (July 5, 2023): 306–19, https://doi.org/10.31538/nzh.v6i2.3404; Amalia Rabiatul Adwiah, Aulia Faraz Tantia, and Intan Asyikin Rantikasari, "ImpleFmentation of Storytelling Method with Folktales in Instilling Character Values in Children: A Study at ABA Warungboto Kindergarten," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 8, no. 1 (March 31, 2023): 47–57, https://doi.org/10.14421/jga.2023.81-05; Azizah Hanum Ok, Mohammad Al-Farabi, and Feri Firmansyah, "Internalization of Multicultural Islamic Education Values In High School Students," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 3 (2022): 221–28, https://doi.org/10.31538/munaddhomah.v3i3.265.

[14] Müller, Jochem Wilfried. "Education and inspirational intuition-Drivers of innovation." *Heliyon* 7.9 (2021). https://doi.org/10.1016/j.heliyon.2021.e07923

[15] Megawati, Megawati. "The Implementation of Piaget, Vygotsky, and Brunner Theories in Teaching English for Young Learners." (2020).

[16] Duke, Daniel L. "Judgment and the preparation of educational leaders." *Journal of Research on Leadership Education* 14.3 (2019): 191-211. https://doi.org/10.1177/1942775117752455

[17] Winstead, Lisa, Hanem Shehab, and Michelle Brye. "Enhancing Teacher Awareness and Professionalism through Prolonged Critical Reflection: Influences of Socializing Forces on Educational Beliefs and Practice." *Global Education Review* 9.4 (2022): 30-46.

[18] Jiang, Xiaoying. "Book Review: Teacher Education in Lifelong Learning: Developing Professionalism as a Democratic Endeavour, by Iredale, A." (2021): NP5-NP6. https://doi.org/10.1177/0741713620931799

[19] Kim, Sharon, Mahjabeen Raza, and Edward Seidman. "Improving 21st-century teaching skills: The key to effective 21st-century learners." *Research in Comparative and International Education* 14.1 (2019): 99-117. https://doi.org/10.1177/1745499919829214

care for moral values, creating a positive learning environment and helping students internalize religious values correctly.[20] Overall, the combination of these three elements is key to shaping effective and sustainable religious education.

METHOD

This research utilized a qualitative approach with a case study method to understand the different systems in shaping prospective religious education teachers in Indonesia and Malaysia. The process included in-depth observations, structured interviews, and document analysis.[21] The initial step of the research involved identifying Islamic education institutions that conduct undergraduate programs in Islamic religious education in both countries. The results of this identification determined that the research would be conducted at Walisongo State Islamic University (UIN) Semarang, Indonesia, and University Teknologi Malaysia (UTM). The choice of location was based on their status as leading universities in ASEAN that offer undergraduate Islamic education programs with the highest accreditation in their respective countries.[22] The next step involved collecting relevant primary and secondary data for the research needs. The research subjects involved faculty and study program leaders at UIN Walisongo Semarang, Indonesia, and UTM Malaysia. Participants were selected based on criteria including educational history, experience in education, and active participation in Islamic education curriculum development.[23] Data were collected through structured interviews, participatory observation, and document analysis. Interview questions covered aspects of curriculum development, efforts to improve teaching skills, and their views on the program's ability to train professional teachers. Participatory observation was conducted to understand the interaction between lecturers and learning practices in the lecture room.[24]

Table 1: List of Innformants

Informants from Malaysia			Informants from Indonesia		
Initial	**Position**	**Sex**	**Initial**	**Position**	**Sex**
M1	Senior Lecturer	Male	I1	Senior Lecturer	Female
M2	Senior Lecturer	Male	I2	Senior Lecturer	Male
M3	Senior Lecturer	Male	I3	Senior Lecturer	Male
M4	Senior Lecturer	Female	I4	Senior Lecturer	Male
M5	Senior Lecturer	Female	I5	Senior Lecturer	Male

The documents analyzed included the Islamic religious teacher education curriculum,

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[20] Winarto, Winarto, Ahmad Syahid, and Fatimah Saguni. "Effectiveness the use of audio visual media in teaching islamic religious education." *International Journal of Contemporary Islamic Education* 2.1 (2020): 81-107..

[21] Roller, Margaret R. "A quality approach to qualitative content analysis: Similarities and differences compared to other qualitative methods." *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*. Vol. 20. No. 3. 2019.

[22] Suyatno, Suyatno, et al. "The Great Teacher: The Indonesian Adolescent Student Voice." *Frontiers in Education*. Vol. 6. Frontiers, 2022. https://doi.org/10.3389/feduc.2021.764179

[23] Leko, Melinda M., Bryan G. Cook, and Lysandra Cook. "Qualitative methods in special education research." *Learning Disabilities Research & Practice* 36.4 (2021): 278-286. https://doi.org/10.1111/ldrp.12268

[24] Löhr, Katharina, Michael Weinhardt, and Stefan Sieber. "The "World Café" as a participatory method for collecting qualitative data." *International journal of qualitative methods* 19 (2020): 1609406920916976.

the course materials provided, and the adaptation of the curriculum to the needs of education in the modern world. Data analysis was conducted through thematic coding to identify patterns and themes emerging from the data.[25] This process involved classifying the data, summarizing the findings, and interpreting the meaning in terms of the differences in strengthening the competencies of prospective religious teachers. This approach allowed the researcher to dive deeply into how the undergraduate Islamic religious education study program influenced the practice and professional development of prospective teachers. The research instruments used involved questionnaires, interview guidelines and observation sheets.[26] The questionnaire was designed to evaluate student teachers' perceptions regarding the relevance and effectiveness of the course to the needs of the workforce. The interview guideline included open-ended questions to allow informants to share their experiences in detail. Observation sheets were used to record interactions and development activities within the study program. To validate the instrument, an initial pilot test was conducted with a group of lecturers in Islamic education study programs in both countries to ensure clarity and relevance of the questions.[27] Feedback from the pilot test was used to refine the instrument before it was applied in the full-scale study. Additional validation was conducted through consultation with experts in the field of religious teacher education to ensure the accuracy and appropriateness of the instrument in the specific context of this study.

RESULTS AND DISCUSSION
Comparison of Course Mapping and Length of Study For Prospective Islamic Religion Teachers In Indonesia and Malaysia

The results of this study show that Islamic teacher education study programs in Indonesia and Malaysia have significant differences. Students in Indonesian universities must complete 146 credits (Semester Credit System) to complete their bachelor's degree. Meanwhile, teacher education students in Malaysia only need to complete 128 credits to get a baccalaureate degree. Uniquely, although the number of credits for Indonesian students is more, they can complete their undergraduate studies in 3.5 years or seven semesters, while in Malaysia the fastest is completed in 4 years (eight semesters). This time difference is due to various factors, including differences in the number of academic holidays, research project requirements, or the difficulty level of certain courses. In addition, universities in Indonesia allow students to take a maximum of 24 credits in one semester, while the maximum number of credits allowed in Malaysia is 18 credits in one semester. The informant of the study program coordinator stated as follows.

> "Students of the Islamic education study program at UIN Walisongo face the task of completing 146 credits in a limited time, namely 3.5 years or seven semesters. They take courses, and manage the credit load, because in one semester, they are only allowed to take

[25] Timmermans, S., & Tavory, I. (2022). Data analysis in qualitative research: Theorizing with abductive analysis. University of Chicago Press. https://doi.org/10.7208/chicago/9780226817729.001.0001

[26] Yoon, Bogum, and Christine Uliassi. "" Researcher-As-Instrument" in Qualitative Research: The Complexities of the Educational Researcher's Identities." *Qualitative Report* 27.4 (2022). https://doi.org/10.46743/2160-3715/2022.5074

[27] Wa-Mbaleka, Safary. "The researcher as an instrument." *Computer Supported Qualitative Research: New Trends on Qualitative Research (WCQR2019) 4*. Springer International Publishing, 2020.

a maximum of 24 credits." (I1/01-10-2023)

"To get a baccalaureate degree, they need to complete 128 "credit scores" (SKS). So, on the way to gathering knowledge, they face various challenges. In Malaysia, teacher education students can complete their studies in a minimum period of 4 years. However, in each universe, they can only take a maximum of 18 credits. But don't worry, Calit Teachers have magical powers in completing assignments and exams, while facing "The Guardian of Time" who tries to prevent them. Despite the many challenges, they still encourage themselves with the motto, "We are future teachers, teaching with a smile!" (M1 /08-10-2023)

In the context of education to form Islamic religion teachers in Indonesia, the study program prepares courses that are arranged based on proportions in the Minister of Religion Regulation Number 15 of 2018 concerning Educational Institutions for Educational Personnel, and in its implementation, it is adjusted to the paradigm of Merdeka Belajar based on Permendikbud No. 3 of 2020 concerning National Higher Education Standards. The study load for students of the Islamic Religious Education Undergraduate Study Program is divided into various types of courses and categories. First, there is a category of National / University Courses which accounts for around 11% of the total study load. While 89% of it is the scientific courses of study programs and faculties.

Figure 1: Structure of Islamic Education courses and their distribution in Indonesia

Approximately 70% of the total study load consists of scholarly courses that fall into two important subcategories. The first subcategory is professional courses, which account for 57% of the total study load. These courses are closely related to specific fields of study or expertise, such as Quran Hadith, Aqidah Akhlaq, Fiqh Ushul Fiqh, and SKI. The second subcategory is pedagogic courses, which account for 13% of the total study load, emphasizing the importance of understanding education. In addition, there is a Regular Elective category that accounts for about 4% of the total study load. Students need to take 6 credits in the form of regular elective courses. Of particular interest is the Merdeka Belajar Elective category, being the largest component of the study load with around 41%. This reflects the spirit of giving students more control over their education by allowing them to choose courses according to their interests and needs.[28]

Unlike in Indonesia, undergraduate education to form prospective Islamic teachers in Malaysia is designed based on courses whose proportions are regulated by the Malaysian Ministry of Higher Education. The student learning load is divided into various types of courses and categories. First, there is the National/University Course category which contributes about 13% of the total study load. In this category, there are 9 credits which include compulsory or core courses that must be taken by all students at the national or university level.[29] This reflects a commitment to equitable education across institutions, indicating that Islamic education in Malaysia is given high priority with an equal knowledge base in the core aspects of the Islamic religion. Informant M2 explained,

"In the Islamic teaching program in Malaysia, our study program forms subjects according to the regulations of the Ministry of Higher Education Malaysia. Ijazah Sarjana Muda Islamic Education students need to complete 128 credits which are divided into various types of subjects and categories. The study load is divided into main categories that reflect various academic aspects. First, there is the University Subjects category which accounts for about 13% of the total course load. In this category, there are 9 credits which may include compulsory or core subjects that must be taken by all students at the national or university level. This shows the commitment to Islamic religious education in Malaysia and ensures all students have the same basic knowledge in important aspects of Islam." (M2/06-10-2003)

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[28] Choiron Firmansyah, Ubaidillah Ubaidillah, and Busriyanti Busriyanti, "Design of The 'Merdeka Belajar' Program for Students of High School Education," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (February 4, 2023): 38–48, https://doi.org/10.31538/munaddhomah.v4i1.328; Sarifah Hanum Gea et al., "PAI Teachers' Self Reflections on Differentiation Learning in the Independent Learning Curriculum," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (December 28, 2022): 212–20, https://doi.org/10.31538/munaddhomah.v3i2.263; Dewi Agung Margaretha et al., "Independent Learning-Independent Campus Policy Innovation at State Aliyah Madrasas," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 8, no. 1 (February 25, 2023): 1–13, https://doi.org/10.31538/ndh.v8i1.2942.

[29] Rachmie Sari Baso and Muhammad Adenuddin Alwy, "Higher Education Leadership Transformation in East Kalimantan: Challenges and Opportunities," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 8, no. 3 (December 16, 2023): 504–16, https://doi.org/10.31538/ndh.v8i3.4326; Fitria Damayanti et al., "The Excellence of Lecturer HR in Increasing Competition In Research-Based Higher Education Services," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (January 27, 2023): 37–57, https://doi.org/10.31538/tijie.v4i1.292; Ahmad Matinul Haq and Erny Roesminingsih, "Situational Leadership Skills of Foundation Heads in Human Resource Development for Early Childhood Education," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 26–40, https://doi.org/10.31538/munaddhomah.v5i1.545.

YEAR 1

Semester 1

SHPP1042	Educational Technology	2
SHPP1002	Educational Philosophy	2
SHPP1022	Teacher Professionalism	2
SHCI1022	Aqidah I	2
SHCI1032	Qawaid al-Lughah al-Arabiyah I	2
SHCI1052	Fiqh Ibadah	2
SHCI1062	Usul Fiqh I	2
SHCI 1012	Al-Quran wa Hifzuh	2
ULRS1182	Appreciation of Ethics and Civilization	2
TOTAL		**18**

Semester 2

SHPP1032	Telecommunication and Computer Network	2
SHPP1012	Educational Psychology	2
SHCI1152	Fiqh Jinayat	2
SHCI2212	Ulum Al-Quran	2
SHCI2102	Qawaid al-Lughah al-Arabiyah II	2
SHCI XXXX	Islamic Studies Elective 1	2
SHCI 1242	Method of Dakwah and Management	2
ULRS1012	Value and Identity	2
UHLB1112 (MUET 1-3)	English Communication Skills	2 (HL)
TOTAL		**18**

YEAR 2

Semester 1

SHPP 2002	Fundamental of Pedagogy	2
SHPP 1072	Multimedia Design and Human Computer Interaction	2
SHPP 2102	Programming Language	2
SHCI 3192	Usul Fiqh II	2
ULRS1022	Philosophy and Current Issues	2
SHCI 3072	Aqidah II	2
SHCIXXX	Islamic Studies Elective 2	2
SHCIXXX	Islamic Studies Elective 3	2
UHLB2122	Academic Communication Skills	2
TOTAL		**18**

Semester 2

SHPP2032	Measurement and Evaluation in Education	2
SHPP2333	Development of Digital Learning Object and Mobile Application	3
SHPP 2882	Co-Curriculum Management, Sport and Games	2
SHCI 2182	Qawaid al-Lughah al-Arabiyah III	2
SHCI 2242	Method of Teaching in Islamic Education	2
1XX3	Free Elective	3
SHCI XXXX	Islamic Studies Elective 4	2
ULRF 2XX2	Co-Curriculum Service Learning Elective (CCSL)	2
TOTAL		**18**

YEAR 3

Semester 1

SHPP2343	Information Management System and Database Development	3
SHPA2001	Microteaching	1
SHPP3042	Research Methods in Education	2
SHCI2122	Method of Teaching Arabic Language	2
SHCI2222	Ulum al-Hadith	2
SHCI3112	Al-Balaghah	2
UHLB3132	Professional Communication Skills 2	2
ULRS3032	Entrepreneurship and Innovation	2
UHLX1112	Foreign Language Electives	2
TOTAL		18

Semester 2

SHPA3008	Teaching Practice	8
TOTAL		8

YEAR 4

Semester 1

SHPP3303	Creative Multimedia Technology	3
SHPP4062	Educational Sociology	2
SHPU4902	Undergraduate Project I	2
SHCI4232	Sirah Nabawiyyah	2
SHCI3162	Islamic Economy	2
SHCI4082	Akhlaq and Tasawuf	2
SHCIXXXX	Islamic Studies Elective 5	2
SHCIXXXX	Islamic Studies Elective 6	2
TOTAL		17

Semester 2

SHPP4043	Teacher Development (BIG)	3
SHPU4904	Undergraduate Project II	4
SHPP4502	Guidance and Counselling	2
SHPP4712	Teaching Methods in Computer Science	2
SHCIXXXX	Islamic Studies Elective 7	2
SHCIXXXX	Islamic Studies Elective 8	2
TOTAL		15

Figure 2: Structure of Islamic Education courses and their distribution at Universiti Teknologi Malaysia

Furthermore, almost 87% of the total study load consists of science-focused courses. This group is further divided into two significant parts. The first part is the professional courses, which contribute around 60% of the overall study load. These courses are closely related to a

specific field of study or expertise, such as Al-Quran wa Hifdzun, Rules of Arabic, Fiqh Ushul Fiqh, and Mantiq. The second part is the pedagogical courses, which contribute around 40% of the total study load, emphasizing the importance of understanding teaching techniques. Students are also required to take 16 credits in the form of regular elective courses, allowing them to explore additional academic interests outside of the core curriculum. Interestingly, almost 20% of the courses are devoted to enhancing students' technological capabilities, reflecting a commitment to providing them with an in-depth understanding of technology. Informant M3 Explains,

> "Almost 87% of our study assignments consist of science subjects. It is divided into two important parts. First, there are the professional subjects which account for about 60% of the total number of learning assignments. These subjects are closely related to a specific field of study or expertise. Second, there are pedagogical subjects that account for about 40% of the total learning assignments, emphasizing the importance of understanding teaching techniques. In addition, students need to take 16 credits in regular elective subjects, allowing them to explore additional academic interests beyond the basic curriculum. We set 20% of the courses toward improving students' technological skills." (M3/09-10-2023).

The shortcomings of the religious teacher education curriculum in Indonesia and Malaysia can be observed from two main aspects: the duration of study and the number of credits required. Indonesia requires 146 credits to complete an undergraduate study, while Malaysia only requires 128 credits. This creates a significant difference in the duration of study, with Indonesia able to complete in 3.5 years, while Malaysia requires a minimum of 4 years. This difference raises questions about the efficiency of the curriculum and whether all the material taught is truly relevant in the formation of a qualified religious teacher. In addition, the limit of credits allowed in a semester also reflects the difference in learning intensity. With a limit of 24 credits in Indonesia and 18 credits in Malaysia, students in Indonesia may experience greater pressure to complete more courses at one time, which may compromise the quality of their understanding of the material taught.[30]

In addition, differences in the duration of study may also affect the readiness of prospective religious teachers to face the challenges of the world of education. Less study time in Malaysia may result in graduates who are better prepared to enter the field earlier, while in Indonesia, graduates may feel the need to pursue higher levels of education or additional training after completing undergraduate studies to compete effectively in the workforce.[31] Therefore, both countries need to evaluate their religious teacher education curriculum to produce

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[30] Siti Muawanatul Hasanah et al., "Forging Qur'anic Character: A School Principal Leadership Model-Insights," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 9, no. 1 (February 17, 2024): 28–42, https://doi.org/10.31538/ndh.v9i1.4380; Siti Rahma Ismiatun, Neliwati Neliwati, and Khairuddin Khairuddin, "Manajemen Kepala Sekolah Dalam Meningkatkan Kerja Sama Dengan Dunia Industri," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 61–72, https://doi.org/10.31538/munaddhomah.v5i1.766; Mudhiah et al., "Revolution of Islamic Education Thought in the Era of Society 5.0: Correction and Review of Field Studies," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (April 24, 2024): 315–30, https://doi.org/10.31538/tijie.v5i2.1015.

[31] Hanapi, Zaliza, and Mohd Safarin Nordin. "Unemployment among Malaysia graduates: Graduates' attributes, lecturers' competency and quality of education." *Procedia-social and behavioral sciences* 112 (2014): 1056-1063. https://doi.org/10.1016/j.sbspro.2014.01.1269

graduates who are competent and prepared for the demands of the profession.[32]

Indonesia's education curriculum stands out with its strong commitment to equitable education across institutions. With 11% of the total study load consisting of national/university courses that all students are required to take, Indonesia emphasizes the importance of a solid educational foundation.[33] In addition, around 70% of the study load focuses on scholarly courses, including 57% that are closely related to Islamic studies and 13% that focus on education. Flexibility is also one of the hallmarks, with the Independent Study Option category giving students greater control over their education. All of this reflects the spirit to produce Islamic religious teachers who have a strong foundation in religious studies and a good understanding of education.[34]

On the other hand, the education curriculum in Malaysia stands out with its science-focused approach. With more than 87% of the study load consisting of scientific courses, Malaysia places a strong emphasis on mastering Islamic study materials and teaching techniques. What stands out is the allocation of about 20% of the study load to enhance students' technological capabilities, reflecting a commitment to preparing Islamic teachers who are also capable of integrating technology in learning.[35] While there are similarities with Indonesia in terms of national/university courses and regular electives, Malaysia's approach places a stronger emphasis on mastering science and technology. Thus, these two countries have unique approaches in shaping qualified Islamic religious teachers.[36]

To address the shortcomings in the religious teacher education curricula in Indonesia and Malaysia, steps that should be taken now involve a thorough evaluation of the duration of the study, the number of credits required, and the limit of credits per semester. Both countries need to re-evaluate the materials taught in these curricula, to ensure their relevance and quality. In addition, it is necessary to consider adjustments in the duration of the study to make it more efficient and in line with the needs of the world of work. In addition, it is necessary to consider the readiness of graduates for a career as a religious teacher and to face changes in the world of education. By conducting a thorough evaluation and making appropriate adjustments, both countries can ensure that their graduates are well-qualified and ready to make a meaningful contribution to religious education in society.[37]

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[32] Prakhov, Ilya. "Indicators of higher education quality and salaries of university graduates in Russia." *International Journal of Educational Development* 99 (2023): 102771. https://doi.org/10.1016/j.ijedudev.2023.102771

[33] Kawuryan, Sekar Purbarini, Suminto A. Sayuti, and Siti Irene Astuti Dwiningrum. "Teachers Quality and Educational Equality Achievements in Indonesia." *International Journal of Instruction* 14.2 (2021): 811-830. https://doi.org/10.29333/iji.2021.14245a

[34] Pramana, Cipta, et al. "Strategies to Improved Education Quality in Indonesia: A Review." *Turkish Online Journal of Qualitative Inquiry* 12.3 (2021).

[35] Pramana, Cipta, et al. "Strategies to Improved Education Quality in Indonesia: A Review." *Turkish Online Journal of Qualitative Inquiry* 12.3 (2021).

[36] Welch, Wayne W., and Herbert J. Walberg. "A national experiment in curriculum evaluation." *American Educational Research Journal* 9.3 (1972): 373-383. https://doi.org/10.3102/00028312009003373

[37] Hopmann, Stefan Thomas. "On the evaluation of curriculum reforms." Journal of curriculum studies 35.4 (2003): 459-478. https://doi.org/10.1080/00220270305520

Comparison of the proportion of potentials based on the presentation of Islamic teacher education courses in Indonesia and Malaysia
Proportion of Potentials in the Islamic teacher education curriculum

To form professional teachers in Indonesia and Malaysia, the courses provided should be designed in such a way that they support the improvement of professional, pedagogical, and social aspects of personality. This is important because professional teachers not only know academics but also have strong pedagogical skills in teaching students effectively.[38] Courses that integrate theory and practice regarding teaching and learning are important to build their pedagogical qualifications.[39] In addition, social and personality aspects should also be emphasized in the curriculum so that teachers can develop the interpersonal competencies needed to interact well with students, parents, and peers.[40] Thus, the formation of professional teachers in these two countries will reflect the highest standards in education, ensure better teaching quality, and create a learning environment that supports students' holistic growth.

At Universiti Teknologi Malaysia, several types of courses can be grouped into three main categories: university, faculty, and general. University general courses include a total of 23 credits and cover a diverse range of topics, such as philosophy and contemporary issues, English language and communication skills, and scientific and technological thinking. These provide students with a broad knowledge base that is relevant to various fields of study. Meanwhile, the Program Core Courses with a total of 44 credits are specific courses related to the Islamic studies program, including lessons in Arabic, aqidah, fiqh, and Islamic-related topics. Faculty Core Courses totaling 23 credits are courses related to teacher education and professional development, including educational psychology, educational technology, pedagogy, and educational research. Finally, professional training totaling 16 credits includes teaching practice, which is an integral part of prospective teacher preparation. Finally, students have the flexibility of choosing from 16-credit Program Elective Courses and 17-credit Open Elective Courses to tailor their program of study to their interests and needs. This allows students to pursue studies in a wide range of disciplines, from Islamic sciences to information technology. M4 explains,

> "There are several types of courses that can be grouped into three main categories: universities, faculties, and universities. The University General Course covers a total of 23 credits and covers a wide range of topics, such as philosophy and contemporary issues, English language and communication skills, and scientific and technological thinking. It provides students with a broad base of knowledge that is relevant in various fields of study. While the 44-credit Program Core Courses are typical " (M4/09-10-2023).

The types of professional, pedagogical, and social personality courses can be compared based on the semester course offerings. General university courses, totaling 23 credits, such as "Philosophy and Current Issues" and "Introduction to Entrepreneurship," focus on general

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[38] Jacob, John, and D. M. Gwany. "Teachers' pedagogical content knowledge and students' academic achievement: A theoretical overview." *Journal of Global Research in Education and Social Science* 14.2 (2020): 14-44.

[39] Krull, Edgar, Kaja Oras, and Sirje Sisask. "Differences in teachers' comments on classroom events as indicators of their professional development." *Teaching and teacher education* 23.7 (2007): 1038-1050. https://doi.org/10.1016/j.tate.2006.02.001

[40] Aldoshina, Marina, and Svetlana Artamonova. "Additional professional education in a region as an indicator of its quality." *SHS Web of Conferences*. Vol. 98. EDP Sciences, 2021. https://doi.org/10.1051/shsconf/20219803009

knowledge and understanding relevant to the development of students' personalities. The program's core courses, with a total of 44 credits, such as "Al-Quran wa Hifzuh" and "Fiqh Ibadah," focus on professional aspects and an in-depth understanding in the field of Islamic studies. Meanwhile, the faculty core courses, with a total of 23 credits, such as "Philosophy of Education" and "Teacher Professionalism," focus on education and the pedagogical development and professionalism of teachers. Professional exercises, totaling 16 credits, such as "Micro Teaching" and "Teaching Practice," prepare students for professional duties in education. Finally, program elective and free elective courses, with a total of 16 and 17 credits respectively, provide flexibility in choosing courses according to interests and needs, from "Islamic Thought" to "Artificial Intelligence in Education." With the combination of these courses, students can develop a balanced professional, pedagogical, and socio-personality outlook.

The above condition provides one interpretation that the types of courses that are professional, pedagogical, and social personality in Malaysia have different percentage ratios. Professional courses account for approximately 14% of the total credits, involving courses such as "Micro Teaching" and "Teaching Practice." Pedagogical courses, which account for approximately 21% of the total credits, include courses such as "Teacher Professionalism" and "Educational Measurement and Evaluation." Meanwhile, social-personality courses dominate with approximately 37% of the total credits, with courses such as "Philosophy of Education" and "Guidance and Counseling" being an important part of the program. The university's general courses and elective programs account for about 28% of the total credits, providing diversity to the knowledge students acquire in various aspects of education and personality.

Table 2: Proportion of professional competencies in Islamic education courses at UTM Malaysia

Social-Personality	Pedagogy	Professional
Total: 18	Total: 13	Total: 30
1. Introduction to Entrepreneurship	1. Method of Teaching Arabic Language	1. Al-Quran wa Hifzuh
2. Apreciation of Ethics and Civilisations	2. Method of Teaching in Islamic Educatic	2. Qawaid al-Lughah al-Arabiyah I
3. Professional Communication Skills	3. Methodology of Jawi and Khat	3. Usul Fiqh I
4. Telecommunication and Computer Network		4. Fiqh Ibadah
5. Multimedia Design and Human-Computer Interaction	4. Teaching Methods in Computer Scien	5. Fiqh Jinayat
6. Method of Dakwah and Management	5. Extracurricular Experiential Learning (EXCEL)	6. Qawaid al-Lughah al-Arabiyah II
7. Success Graduate Attribute		7. Qawaid al-Lughah al-Arabiyah III
8. Educational Psychology		8. Ulum al-Quran
9. Teacher Professionalism		9. Ulum Hadis
10. Academic Communication skills	6. Method of Teaching in Islamic Educatic	10. Aqidah II
		11. Al-Balaghah
		12. Usul Fiqh II
		13. Akhlak and Tasawuf
		14. Sirah Nabawiyah
		15. Islamic Economy

11. Programming Language	7. Educational Psychology	16. Fundamentals of Pedagogy
12. Authoring Language and Mobile Apps Development	8. Teacher Development (BIG)	17. Educational Measurement and Education
13. Information Management System and Database Development	9. Micro Teaching	18. Research Methods in Education
14. Creative Multimedia Technology	10. Teaching Practic	19. Islamic Management
15. Entrepreneurship	11. Co-curriculum Elective Service Learning (CCSL	20. Educational sociology
16. Artificial Intelligence in Education	12. Co-curriculum Management, Sport and Game	21. Guidance and Counseling
17. Foreign Language	13. Educational Technology	22. Fiqh Munakahat
18. English communication skills		23. Tarikh Tasyrik
		24. Philosophy and Current Issues
		25. Fiqh Muamalat
		26. Methodology of Tafsir
		27. Islamic Thought
		28. Comparative Religion
		29. Ayat wa Hadith Ahkam
		30. Fiqh al-Mirath

The Islamic Education study program at Universiti Teknologi Malaysia (UTM) offers a wide range of courses that cover three important aspects: pedagogical, social personality, and professional. There are a total of 18 courses that focus on the pedagogical aspect, 10 courses that enrich the socio-personality aspect, and 33 subjects that aim for professional development. Courses such as "Introduction to Entrepreneurship" and "Appreciation of Ethics and Civilizations" work on the socio-personality aspect, while "Educational Psychology" and "Teacher Professionalism" contribute to the pedagogical aspect. Courses such as "Research Methods in Education" and "Islamic Management" help students build their professionalism in this field. The program creates a strong balance between these three aspects to support students in becoming comprehensive and qualified Islamic educators.

In contrast, the Islamic Religious Education (PAI) study program at UIN Walisongo Semarang, Indonesia, covers various in-depth aspects of the Islamic religion, religious education curriculum, and teaching and learning techniques. Core courses such as Ilmu al-Qur'an dan Tahfidh, Tafsir Tematik, Ilmu Hadith, and Hadith Tematik help students understand religious sources. In addition, courses such as Fiqh Muamalah, Fiqh Nikah and Waris, and Fiqh Politik and Pidana deepen their understanding of Islamic law. While education-related courses such as Islamic Education Learning Methodology, Islamic Education Learning Evaluation, and Micro-Learning Practice provide a strong foundation in teaching methods. In addition, there are regular electives such as Tahfidh al-Quran and applied courses such as Applied Islamic Theology and Sociology of Islamic Education. These courses ensure that students gain a comprehensive understanding of Islam and competencies in Islamic education that are distinct from the Islamic education program at UTM Malaysia.

Islamic Education study program courses at UIN Walisongo Semarang can be classified into three types based on the allocation of credits. First, there are university courses with an allocation of 16 credits, which include subjects such as Pancasila, Indonesian Language, Islam, and Philosophy of Unity of Science. Second, there are study program courses with an allocation

of 124 credits, which focus on specific knowledge in the field of Islamic Education, such as al-Qur'an Science, Tafsir, Hadith Science, Islamic History, and Psychology of Islamic Education. Third, there are regular elective courses with an allocation of 42 credits, which cover a variety of topics such as Tahfidh al-Quran, Applied Islamic Theology, Sociology of Islamic Education, and Entrepreneurship in Education. With this grouping, the types of courses can be distinguished based on their role and focus in the study program curriculum. Informant I4 explained,

> "Our courses are classified into three types based on the allocation of credits. First, university courses with an allocation of 16 credits, covering general subjects. Second, study program courses with an allocation of 124 credits, focusing on Islamic Religious Education." (I4/29-09-2023)

Courses at the University fall into two main categories. First, there are 16 credits consisting of national courses and UIN courses. Of these 16 credits, 25% are dedicated to national courses (4 courses), while the rest, about 75%, consist of UIN courses (12 courses). Furthermore, the 124 credits of study program scientific courses consist of several components. Study program (Prodi) courses include 42 courses, which dominate around 33.87%. In addition, there are several other courses such as FITK, non-program courses (Recognition), as well as several special packages such as Package 1 (Professional), Package 2 (Research Assistant), Package 3 (Teaching Material Developer), Package 4 (Educational Counselor), and Package 5 (Edupreneur), each with different contributions. Finally, there are also regular elective courses totaling 42 credits, which consist of 16 courses and account for about 38.10% of the total credits that can be taken.

Table 3: Proportion of professional competence of Islamic Education Course (PAI) offerings at UIN Walisongo Semarang, Indonesia

Pedagogy	Professional	Social Personality
1. PAI Learning Technology	1. Fiqh Science	1. Personality Psychology
2. PAI Learning Methodology	2. Tauhid and Akhlaq Tasawwuf	2. Mental Health
3. PAI Learning Evaluation	3. Arabic Language	3. Guidance and Counseling
4. Micro-Learning Practice	4. English	4. Entrepreneurship Education
5. Introduction to Education Field I	5. Scientific Writing	5. Pancasila and Citizenship Education
6. Introduction to Education Field II	6. Qur'anic Science and Tahfidh	6. Indonesian Language
7. PAI Curriculum Development	7. Thematic Interpretation	7. Real Work Study
8. Teacher Professional Ethics	8. Hadith Science	8. Psychology of Learning PAI Business in Education
	9. Thematic Hadith	
	10. Kalam Science	
	11. Education Statistics	
	12. Research Methodology	
	13. Comparative Religion	
	14. Development of Islamic Thought	
	15. Ushul al-Fiqh	
	16. Fiqh Muamalah	

9. PAI Curriculum Review	17. Fiqh Nikah and Inheritance	9. Marketing of Educational Services
10. Learning Planning	18. Political and Criminal Fiqh	
11. PAI Learning Technology	19. Contemporary Fiqh	
12. Philosophy of Islamic Education	20. History of the Prophets	
13. PAI Learning Methodology	21. History of the Islamic World	
14. PAI Learning Resources Development	22. History of Indonesian Islamic Civilization	
15. Technology of PAI Learning Resources Preparation Practicum	23. Arabic Textual Studies	
	24. English Textual Studies	
	25. Tafsir Hadith Tarbawi	
	26. History & Figures of Islamic Education	
	27. Contemporary Issues in Education	
16. PAI Learning Resources Development	28. Islamic Education Science	
	29. Tahfidh al-Quran 30 Juz	
	30. Tahfidh al-Quran 20 Juz	
	31. Tahfidh al-Quran 10 Juz	
	32. Qur'an and Science and Technology	
	33. Applied Islamic Theology	
	34. Contemporary Sufism	
	35. Sociology of Islamic Education	
Total: 18	Total: 35	Total: 9

The Islamic Education Study Program at UIN Walisongo Semarang has a variety of courses that reflect their commitment to providing holistic education. In their curriculum structure, the proportion of courses is equally divided between pedagogical, professional, and social-personality aspects. In the pedagogical aspect, various courses equip students with teaching skills, learning methods, and PAI education technology. The professional section offers an in-depth understanding of teacher ethics, PAI curriculum, and learning resource development. Meanwhile, in the socio-personality aspect, students are given broad insights into religious science, Islamic history, and the Arabic language. With this balanced proportion of courses, the PAI program at UIN Walisongo Semarang aims to produce graduates who are academically and professionally competent and have a strong understanding of Islamic religion and culture.

Even in the Islamic Religious Education (PAI) study program at UIN Walisongo Semarang, there is a diverse proportion of courses in three different areas, namely pedagogy, professional, and social personality. A total of 18 courses (about 26%) focus on pedagogy, which includes topics such as learning technology, learning methodology, learning evaluation, and PAI curriculum development. Meanwhile, 35 courses (about 50%) are included in the professional field, such as fiqh science, Arabic language, Qur'anic science, and research methods. The social-

personality field includes 8 courses (about 11%), which involve personality psychology, mental health, guidance and counseling, and civic education. Thus, the Islamic Education Study Program of UIN Walisongo Semarang gives balanced attention to these three important aspects in the preparation of prospective Islamic teachers in schools.

Based on a content comparison of the proportion of courses between Indonesia and Malaysia, there is a significant difference in the focus of education. In Malaysia, professional courses account for about 14% of the total credits, while pedagogical courses are about 21%, and social personality courses dominate with about 37% of the total credits. This is in contrast to the Islamic teacher education curriculum in Indonesia, where courses are divided into two main categories, namely national courses and study program courses. Of the total credits available, only about 25% is dedicated to national courses, while the rest, about 75%, consists of study program courses. This shows that education in Malaysia emphasizes more on the professional, pedagogical, and social aspects of personality in their curriculum, while in Indonesia, more focus is given to course subjects and regular elective courses.

The significant difference in the comparative content of course proportions between Indonesia and Malaysia can be explained by the different approaches in the educational focus of the two countries. In Malaysia, the education curriculum emphasizes equipping students with professional, pedagogical, and social personality courses, reflecting the effort to produce professionally and socially prepared graduates.[41] In contrast, Indonesia tends to divide attention more between national courses that cover the same basic curriculum for all students and study program courses that give students greater freedom to pursue their interests.[42] This reflects a more diverse and flexible approach to higher education in Indonesia, which makes room for wider specialization and customization of the curriculum according to individual preferences.

In addressing this, it is important to promote dialog and knowledge exchange between the two countries to learn from each other's strengths. Malaysia could consider Indonesia's more diverse and flexible approach to make room for wider specialization.[43] Conversely, Indonesia could explore the concept of equipping students with professional, pedagogical, and social-personality courses that Malaysia emphasizes. Thus, both countries can improve the quality of their higher education and prepare graduates who are more comprehensive professionally and socially. Through this exchange of educational ideas and practices, Malaysia and Indonesia can achieve a mutually beneficial synergy.[44] In addition, further collaboration in the areas of research and curriculum development can help create educational programs that are more relevant to the needs of the global job market.[45] Both countries can also facilitate

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[41] Amzat, Ismail Hussein. "Key performance indicators for excellent teachers in Malaysia: A measurement model for excellent teaching practices." *International Journal of Productivity and Performance Management* 66.3 (2017): 298-319. https://doi.org/10.1108/IJPPM-06-2015-0094

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[44] Ariffin, Zamri, and M. Al-Muslim. "The quality of Arabic language teachers in Malaysia: Facing the fundamental issues." *Mediterranean Journal of Social Sciences* 6.1 (2015): 544-544. . https://doi.org/10.5901/mjss.2015.v6n1p544

[45] Tai, Mei Kin, and Abdull Kareem Omar. "Identifying factors contributing to the development and sustainability of professional learning communities in Malaysian secondary schools." *International Journal of*

the mobility of students and lecturers between the two countries to enrich their educational experiences, expand their professional networks, and encourage a deeper understanding of each other's cultures and values.[46] With these joint efforts, Malaysia and Indonesia can achieve breakthroughs in higher education that will not only benefit both countries but also the Southeast Asian region as a whole.

CONCLUSION

Overall, the results of this study reveal significant differences in the structure and management of the curriculum of Islamic religious education study programs between Indonesia and Malaysia. First, there are differences in the entry pathways to obtain a bachelor's degree in Islamic teacher education. Indonesia allows students to continue to university after graduating from high school, while in Malaysia students are required to take matriculation, foundation, or diploma programs for two years before continuing to the undergraduate level. This affects the duration of study, Indonesian students need the fastest 3.5 years and the longest 7 years to complete 144 credits, while in Malaysia it only requires 128 credits in a span of 4 to 6 years. The difference in study period affects the difference in curriculum management. The religious teacher education curriculum in Indonesia is fully controlled by the head of the study program, while in Malaysia 40% of the curriculum is designed by the School of Education and 60% is managed by the Tamaddun Academy. Finally, the focus of Islamic teacher education courses also differs, with Indonesia emphasizing the strengthening of pedagogy, professional skills, and social-personality domains in certain proportions, while Malaysia has a unique proportion in its emphasis. These differences reflect the variation in approaches and strategies between the two countries in developing the Islamic teacher education curriculum, which can provide valuable insights for the improvement and development of future study programs.

Although the study was successful in identifying differences in the curriculum that influence the formation of religious teachers, it has the disadvantage of being conducted in only two universities that provide teacher education, namely Walisongo State Islamic University Semarang, Indonesia, and University Teknologi Malaysia. This limited geographical coverage potentially limits the generalizability of the findings and a more holistic understanding of the dynamics of the religious teacher education curriculum. Therefore, future research should expand its geographical framework to consider regional and cultural variations in religious education curriculum development. This will increase the validity and relevance of the research results, as well as provide a more comprehensive view of the challenges and opportunities in shaping religious teachers.

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[46] Assegaf, Abd Rachman, Abd Razak Zakaria, and Abdul Muhsein Sulaiman. "The closer bridge towards Islamic studies in higher education in Malaysia and Indonesia." *Creative Education* 3 (2012): 986-992. https://doi.org/10.4236/ce.2012.326149

recommendations expressed in the material are those of the authors and do not necessarily reflect both universities.

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