



Capita Selecta: Horizons of Islamic Education, Curriculum Issues, and Classical to Contemporary Learning

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Abstract

This study analyses the development and transformation of Islamic education curricula from the classical era to the contemporary period, focusing on changes in systems, teaching methods, and the challenges encountered. Using a historical-comparative analytical approach, the research examines the evolution of Islamic education curricula, starting from mosque-based learning systems in the classical era, the development of madrasas in the mediaeval period, to the adoption of digital technology and modern teaching methods in the contemporary era. The findings reveal that the Islamic education curriculum has undergone significant transformations to respond to the needs of the times. It evolved from an initial focus on Quranic studies and religious sciences to a system integrating religious and general knowledge, and further to the adoption of technology and innovative teaching methods in the Society 5.0 era. Key challenges identified include balancing fundamental Islamic values with the demands of modernity, integrating technology into learning, and fostering 21st-century competencies. This study recommends developing a holistic curriculum that integrates Islamic values with technological innovations and global needs while emphasizing character development and soft skills to prepare an excellent Muslim generation for the digital age.

Keywords: Capita Selecta-Cakrawala, Islamic Education, Curriculum, Classical Learning, Contemporary.

INTRODUCTION

Islamic education is a system of education deeply rooted in the teachings and values of Islam (Ramayulis, n.d.). It has undergone various transformations from the classical era to contemporary times. Throughout its historical journey, Islamic education has experienced significant development, evolving from classical concepts and curricula to modern learning models. Understanding the history and evolution of Islamic education is crucial for comprehending the foundation, principles, and direction of its development in the present day (Yousef et al., 2024).

Each period has introduced unique issues in curriculum development and teaching methods, often reflecting the social, political, and cultural dynamics of its time. In the classical era, Islamic education focused on studying the Qur'an and Hadith as its primary foundation, with madrasas serving as key institutions. However, over time, challenges emerged, including the need to integrate modern sciences into Islamic education curricula.

During the post-classical and pre-madrasah eras, Islamic education began to diversify in both curriculum and teaching methodologies. Nonetheless, challenges arose in reconciling traditional education with the need to accommodate the changing times. This is evident in efforts to reform Islamic education systems across various regions of the Muslim world to ensure their relevance in addressing the challenges of modernity and globalization (Ramdane & Souad, 2020).

Significant changes occurred as the Islamic world entered the colonial and post-colonial eras. The influence of Western education systems introduced a dualism in Islamic education, dividing it into traditional religious education and secular general education. This dualism often sparked debates regarding the effectiveness of the Islamic curriculum in shaping individuals who are both spiritually and professionally competent (*Rethinking Islamic Education*, n.d.).

In the early development of Islam, the Islamic education curriculum focused on mastering Islamic sciences such as the Qur'an, Hadith, Fiqh, Tafsir, and theology (Al-Naquib al-Attas, 1979). Over time, the curriculum evolved and expanded to include general sciences such as mathematics, astronomy, and natural sciences (Daud, 1998). This reflects Islam's perspective that values and promotes the advancement of knowledge.

One prominent figure in the reform of the Islamic education curriculum was Muhammad Natsir. In his book *Capita Selecta*, Natsir proposed an integrated curriculum concept that combined religious and general education, addressing the dichotomy present in Islamic education curricula at the time (Saputra, 2021). This approach aimed to create a balance between religious and general knowledge, producing graduates who were not only well-versed in religious matters but also proficient in science and technology.

In the context of contemporary Islamic education, several key issues demand attention, including the integration of religious and general sciences, the utilization of technology in learning, the development of competency-based curricula, the improvement of the quality of teachers and education personnel, and the internationalization of Islamic education (Aripin, 2024). Understanding the dynamics of curriculum development and learning approaches in Islamic education is essential for addressing the challenges of the times and preparing a generation of outstanding Muslims (Sahin, 2018a).

Islamic education plays a fundamental role in shaping the moral, ethical, and intellectual foundation of the Muslim community (Al-Naquib al-Attas, 1979; Sahin, 2018b). Since its inception, the primary goal of Islamic education has been to prepare generations of Muslims with a profound understanding of Islamic teachings and values, as well as the ability to implement them in their daily lives (Ramayulis, n.d.). This aligns with the perspective that Islamic education is not merely about transferring knowledge but also about nurturing the character and spirituality of learners (Ashraf, 1985).

Throughout its journey, the Islamic education curriculum has undergone changes and adjustments to address the challenges of the times (Daud, 1998; Rambe et al., 2024). In its early development, the curriculum focused on classical Islamic sciences. However, with advancements in science and technology, it expanded to include general disciplines such as mathematics, astronomy, and natural sciences (Dallal, 2010). This reflects Islam's perspective of valuing and promoting the development of knowledge for the progress of society.

Curriculum changes in Islamic education not only respond to contemporary needs but also embody the moral and ethical values that underpin the character and intellectual development of the Muslim community (Muhaimin, 2011). An integrated curriculum combining religious and general sciences aims to produce Muslim generations who excel academically and possess a balanced spiritual, emotional, and social intelligence, enabling them to contribute positively to societal development and the advancement of Islamic civilization (Frimayanti, 2017).

Overall, this article seeks to examine issues in the development of the Islamic education curriculum from the classical to the contemporary era. It is hoped that this study will provide deeper insights into the evolution and challenges of Islamic education.

RESEARCH METHODS

This study employs a historical-comparative analysis approach to explore the development of Islamic education curricula from the classical to the contemporary era. This approach enables the researcher to examine changes in educational systems, teaching methods, and the challenges encountered in each historical period. Data are collected through a literature review encompassing primary texts on the history of Islamic education, academic journal articles, and related scholarly works. The analysis is conducted using a theoretical framework that emphasizes the integration of religious and general knowledge in developing Islamic education curricula. This framework is utilized to identify social, political, and technological factors influencing curriculum transformation from mosque-based systems to the digital era (Daud, 1998; Sahin, 2018a).

To ensure the accuracy of the analysis, data obtained from various literature sources are verified through a source triangulation method. The analysis is carried out systematically, beginning with data categorization by historical period, identification of significant patterns of change, and evaluation of the relevance and challenges in curriculum implementation in the contemporary context. Thus, this study provides a comprehensive overview of the dynamics of Islamic education curricula while offering strategic recommendations for developing a holistic curriculum in the modern era (Daud, 1998).

RESULTS AND DISCUSSION

Islamic Education in the Classical Era

In the early stages of Islam's development, mosques played a fundamental role as comprehensive centers of education. Mosques were not only places of worship but also served as hubs for profound knowledge transformation. The pedagogical tradition of the classical era was characterized by methods based on memorization (oral tradition), direct interaction between teachers and students in the form of halaqah (study circles), and a primary focus on teaching the Qur'an and Hadith. These methods aimed not only to transfer knowledge but also to involve the internalization of spiritual and intellectual values (Azra, 2019a).

The teaching of the Qur'an was one of the essential aspects carried out in mosques. Students, whether children or adults, were taught to read, understand, and memorize Qur'anic verses (Huda, 2015). Memorization played a crucial role, as the Qur'an had not yet been compiled into a single book, and information was disseminated orally. This ensured that students could preserve and accurately convey the teachings of the Qur'an.

In addition to the Qur'an, mosques also served as centers for the study of Hadith, which are the recorded sayings, actions, and approvals of Prophet Muhammad (peace be upon him). Students were trained to understand and memorize Hadith so they could apply the Prophet's teachings in daily life (Azra, 2019b). Mastery of Hadith was also critical for the development of fiqh (Islamic jurisprudence), which governs religious laws and practices in Islam.

Beyond the Qur'an and Hadith, mosques were venues for studying various other disciplines, such as Arabic language, history, and auxiliary sciences that supported a deeper understanding of Islamic teachings (Steenbrink, 1986). The educational methods of the time emphasized direct interaction between teachers and students, along with mastery of material through memorization and repetition.

During the golden age of classical Islam, several prominent figures significantly contributed to shaping the Islamic education curriculum. Among them was Al-Ghazali, a renowned scholar, philosopher, and theologian of the 11th century CE (Ghazzālī, 1963; Hidayatullah et al., 2024). Al-Ghazali emphasized the importance of integrating religious and worldly sciences within the Islamic education curriculum. He argued that disciplines such as philosophy, logic, and science could be utilized to strengthen the understanding of Islamic teachings (Ghazzālī, 1963).

In addition to Al-Ghazali, another influential figure was Ibn Sina (Avicenna), a prominent scientist and philosopher of the 11th century CE (Nasr, 1976). Ibn Sina developed an Islamic education curriculum that encompassed various fields of knowledge, including mathematics, astronomy, physics, and medicine. He believed that advancing these sciences could enrich the understanding of Muslims regarding the universe and enhance human well-being (Iqbal, 2018).

Another notable figure was Ibn Khaldun, a sociologist, historian, and philosopher who lived in the 14th century CE. Ibn Khaldun emphasized the importance of incorporating social sciences and history into the Islamic education curriculum. He argued that mastering these disciplines would enable Muslims to comprehend the social, political, and economic dynamics of society. The contributions of these three great figures helped shape the classical Islamic education curriculum, which integrated both religious and worldly sciences, such as philosophy, science, and social studies. This demonstrates that classical Islamic education played a significant

role in the global development of knowledge, particularly in fields like mathematics, astronomy, and medicine. (Nasr, 1976)

This highlights that classical Islamic education was not merely a narrowly focused religious education system but a comprehensive, integrative, and globally influential system of knowledge. The classical Islamic scholars understood the importance of developing knowledge holistically, linking spiritual and intellectual dimensions, and encouraging a deep understanding of the universe and human existence. The legacy of classical Islamic education remains relevant in the context of contemporary education (Sahin, 2018b). It underscores the need to revive the integrative and philosophical spirit cultivated by early Muslim thinkers as a solution to the fragmentation of knowledge in the modern era.

Thus, classical Islamic education can be understood as an advanced, progressive, and visionary model of education. It not only focused on teaching religious rituals but also encouraged the development of scientific knowledge, intellectual creativity, and the holistic formation of spiritual character.

Islamic Education in the Medieval Era

With the development of Islam, formal educational institutions began to emerge, bringing systematic organization to the curriculum of Islamic education. One notable example is the madrasah, which was first established in the 11th century CE (Makdisi, 2019). The madrasah was an institution of higher education offering more structured and specialized learning programs compared to the informal teachings in mosques during earlier times.

The curriculum in madrasahs encompassed not only religious sciences, such as the Qur'an, Hadith, and Fiqh, but also integrated worldly sciences, including mathematics, astronomy, and social sciences (Hodgson, 1974). This shift marked a paradigm change in Islamic education, moving beyond the sole transmission of religious knowledge to include the broader development of knowledge and intellectual inquiry. A concrete example of the integration of religious and worldly sciences in the madrasah curriculum is the teaching of astronomy. This science was studied not only to understand natural phenomena but also to determine the precise times for worship, such as prayers and fasting (Nasr, 1976). Additionally, disciplines like mathematics and physics were taught to support the understanding of Islamic teachings, such as inheritance laws and the calculation of zakat (almsgiving).

The emergence of madrasahs and the integration of religious and worldly sciences into their curricula marked a new chapter in the history of Islamic education. These formal educational institutions provided more systematic learning opportunities and paved the way for the broader development of knowledge. Ultimately, they made significant contributions to the advancement of Islamic civilization as a whole. In the development of Islamic education, an intense debate emerged between proponents of Greek philosophy and more conservative traditional views regarding the curriculum content. On one hand, Muslim philosophers such as Al-Kindi, Al-Farabi, and Ibn Sina emphasized the importance of studying rational sciences, such as logic, metaphysics, and physics, as part of the Islamic education curriculum (Nasr, 1976). They believed that these sciences could enrich the understanding of Muslims about the universe and the Creator.

On the other hand, more conservative theologians, such as Al-Ghazali, viewed Greek philosophical sciences as potentially harmful to the religious faith of Muslims (Al-Ghazālī, 1956).

They argued that the Islamic education curriculum should focus on religious sciences, such as the Qur'an, Hadith, and Fiqh, without overly incorporating rational sciences that were considered inconsistent with Islamic teachings. This debate reached its peak during the 11th and 12th centuries CE, when Al-Ghazali delivered sharp criticisms of Greek philosophy, influencing the views of many Muslims at that time (Watt, n.d.). However, Muslim philosophers continued to advocate for the inclusion of rational sciences in the curriculum by striving to integrate religious and worldly sciences (Nasr, 1976).

Over time, this debate was never completely resolved. Nevertheless, the classical Islamic education curriculum generally succeeded in accommodating both perspectives by including both religious sciences and rational sciences, although the emphasis varied among Islamic educational institutions of that era.

Islamic Education in the Modern Era

The advent of Western colonialism in the Islamic world during the 19th and 20th centuries significantly impacted the education system of Muslim communities. One of the key effects was the emergence of dualism in the education system: the traditional system, represented by institutions such as madrasas, and the modern system introduced by colonial governments (Makdisi, 2019). The traditional education system in madrasas maintained a curriculum focused on religious sciences, such as the Qur'an, Hadith, Fiqh, and Theology. Meanwhile, the modern education system introduced by colonial authorities adopted elements of Western curricula, including mathematics, science, and foreign languages (Zaman, 2010). This reflected the colonial view that traditional education was "backward" and inadequate for addressing contemporary needs.

The impact of colonialism sparked debates and tensions among Muslims. Some viewed the modern education system as a threat to Islamic identity and values, while others believed that incorporating Western elements into education could enrich and advance the Muslim community (Hefner & Zaman, 2010). To bridge the gap between traditional and modern education systems, some Islamic educational institutions began integrating elements of Western curricula into their programs. For instance, some madrasas included subjects like science, mathematics, and foreign languages in their curricula (Lukens-Bull, 2005). However, this process of integration was not always smooth and often triggered internal debates within the Muslim community.

The modern education system introduced by colonial governments also began to adopt certain elements from the traditional education system, such as the teaching of Arabic and religious subjects. (Hashim & Langgung, 2008) This reflects an effort to strike a balance between religious sciences and general sciences in the curriculum. The impact of colonialism on the Islamic education system brought significant changes, particularly in terms of the curriculum. Although there has been a process of adaptation and integration between traditional and modern systems, debates and tensions among Muslims regarding identity and Islamic values in education persist to this day.

In the 19th and early 20th centuries, several Muslim reformist figures emerged with ideas to modernize the Islamic education system to better align with contemporary demands. Among these figures were Muhammad Abduh, Jamaluddin al-Afghani, and Rashid Rida (Hourani, 1983).

Muhammad Abduh, a reformist from Egypt, emphasized the need to integrate religious and general sciences into the Islamic education curriculum (Scharbrodt, 2022). He argued that Muslims must understand modern sciences, technology, and social sciences to compete and contribute globally. At the same time, a strong understanding of Islamic teachings remained essential to preserving Islamic identity and values.

Jamaluddin al-Afghani, a Muslim thinker from Afghanistan, also highlighted the importance of reforming Islamic education by incorporating modern sciences into the curriculum (Keddie, 1972). He believed that Muslims must master Western science and technology to compete and advance Islamic civilization amidst the dominance of the West during that era. Rashid Rida, a student and collaborator of Muhammad Abduh, also advocated for the reform of the Islamic education curriculum. (Hourani, 1983) He emphasized the importance of balancing religious and general sciences, as well as incorporating subjects such as mathematics, physics, chemistry, and history into the madrasa curriculum. His goal was to enable Muslims to understand and utilize modern knowledge without abandoning Islamic values.

The reform efforts proposed by these reformists gained support from many Muslims, particularly those concerned about the decline of the Islamic world compared to the progress of the West at the time. However, on the other hand, there were conservative groups who doubted or rejected the integration of religious and general sciences within the Islamic education curriculum (Zaman, 2010). Despite the challenges, the curriculum reforms championed by Muslim reformists brought positive impacts on the development of Islamic education in various countries. This is evident in the emergence of educational institutions that sought to integrate religious and general sciences, as well as efforts to adapt curricula to modern demands while preserving Islamic identity.

Islamic Education in the Contemporary Era

In the face of rapid global developments, Islamic educational institutions today are challenged to integrate modern disciplines, such as science, technology, and entrepreneurship, into their curricula (Muhaimin, 2011; Tolchah & Mu'ammam, 2019). This aims to equip graduates of Islamic education with the ability to compete and contribute effectively in the dynamic modern world.

One key issue is finding a balance between religious sciences and general sciences within the curriculum (Suwendi et al., 2024). Debates frequently arise between conservative groups advocating for the dominance of religious sciences and reformist groups pushing for the adoption of modern disciplines. Striking a middle ground between these perspectives poses a unique challenge for policymakers in Islamic education.

In Indonesia, efforts to harmonize Islamic education curricula with global demands and local needs have been implemented through the Merdeka Belajar (Freedom to Learn) policy. This policy provides flexibility for educational institutions, including madrasas, to develop curricula tailored to their specific contexts and needs. It facilitates the integration of modern disciplines such as science, technology, and entrepreneurship into Islamic education curricula.

However, implementing Merdeka Belajar-based curricula in madrasas is not without challenges. These include limited resources, both financial and human, for developing innovative curricula (Novianto & Abidin, 2023). Additionally, resistance remains among conservative

groups concerned about the potential erosion of Islamic values due to the dominance of general sciences.

Globally, Islamic educational institutions also face the challenge of integrating modern knowledge, such as science, technology, and entrepreneurship, while preserving Islamic identity and values (Sahin, 2018c). This requires creative and innovative efforts from stakeholders, including scholars, academics, and education practitioners, to design curricula that meet contemporary needs while staying true to Islamic principles.

One example of such efforts is the development of a STEM-based (Science, Technology, Engineering, and Mathematics) curriculum integrated with Islamic values (Aksan et al., 2023). This curriculum model seeks to enhance students' abilities in science and technology while instilling a strong understanding and practice of Islamic principles. In the future, the integration of modern sciences into Islamic education curricula will remain a key focus for stakeholders. Success in aligning curricula with global demands and local needs will be crucial for Islamic educational institutions to remain relevant and make significant contributions in this modern era.

In today's digital era, Islamic educational institutions face both opportunities and challenges in adapting technology as part of their curricula. The use of technology, such as e-learning, digital media, and applications based on the Qur'an and Hadith, can provide significant benefits in improving the quality and effectiveness of learning (Djazilan & Hariani, 2022). E-learning, for instance, offers broader access for students to learn beyond the confines of traditional classroom settings. Through e-learning platforms, instructional materials, discussions, and evaluations can be conducted online, enabling more flexible and student-centered learning (Al-Ansi, 2022).

Additionally, the use of digital media, such as videos, animations, and educational games, can help enhance students' understanding and engagement in learning Islamic teachings. Applications based on the Qur'an and Hadith, for example, can facilitate interactive learning about sacred texts, their translations, and interpretations (Sardar, 2017).

However, the adaptation of digital learning into the Islamic education curriculum is not without challenges. One major challenge is ensuring that the use of technology does not replace but rather strengthens traditional learning centered on teacher-student interaction (Hashim & Langgulong, 2008). Additionally, limited access and digital literacy among both students and educators pose significant obstacles that need to be addressed.

There are also concerns among conservative groups that the use of technology may influence Islamic values and identity. Therefore, it is essential to integrate technology carefully so that it supports, rather than replaces, religious learning grounded in the Qur'an and Hadith (Hashim & Langgulong, 2008). Nonetheless, the various potentials and opportunities offered by digital technology cannot be overlooked. Islamic educational institutions need to design comprehensive strategies for adopting technology, such as developing digital competencies for educators, providing adequate infrastructure, and creating guidelines for technology use that align with Islamic values (Pahrudin et al., 2023).

Moving forward, integrating technology into the Islamic education curriculum is an inevitable necessity. By addressing challenges and leveraging available opportunities, Islamic educational institutions can develop learning models that are more innovative, effective, and

aligned with contemporary demands, while preserving the essence of Islamic teachings as their foundation.

In facing 21st-century challenges, Islamic educational institutions must adopt learning models that equip students with the skills required in the modern era. One increasingly adopted model is project-based learning (PBL) (Gary, 2015). Project-based learning allows students to actively engage in solving problems or producing outcomes relevant to real-life situations. In the context of Islamic education, this model can be used to develop competencies such as creativity, collaboration, critical thinking, and communication (Almazroui, 2023).

For example, students might be assigned a project to design a digital application that facilitates the Hajj pilgrimage or develop an integrated zakat information system. Through the planning, implementation, and evaluation of such projects, students not only deepen their understanding of Islamic teachings but also sharpen 21st-century skills that are highly valued in the modern workforce.

Moreover, project-based learning also emphasizes the importance of developing positive character traits, such as honesty, responsibility, and tolerance (Almazroui, 2023). For example, in group projects, students are trained to collaborate effectively, respect differing opinions, and take responsibility for their respective roles. Thus, the Islamic education curriculum targets not only cognitive aspects but also affective and psychomotor domains.

However, implementing project-based learning in Islamic education comes with its own challenges. One of these is the ability of teachers to design, manage, and evaluate projects that align with religious learning objectives. (Musyafak & Subhi, 2023) Additionally, limited resources, both financial and infrastructural, pose significant barriers for some Islamic educational institutions.

The opportunities to adapt project-based learning in Islamic education are extensive. With government support, such as Indonesia's Merdeka Belajar program, Islamic educational institutions have the flexibility to develop innovative curricula tailored to students' needs.

In the future, integrating project-based learning models supported by the strengthening of Islamic character education can become an effective strategy for Islamic educational institutions. This approach prepares the younger generation to excel academically while fostering integrity, leadership, and 21st-century skills essential in the modern era.

The Difference in Curriculum from Time to Time

The curriculum of Islamic education during the classical period (7th-13th century) focused on teaching the Quran, Hadith, and basic religious sciences, held at mosques and kuttab. The education system of this era heavily emphasized memorization methods and oral transmission, with the learning materials centered on the development of religious character and basic understanding of Islamic teachings (Berkey, 2014). During this period, the curriculum also began integrating rational sciences such as logic (mantiq), mathematics, and astronomy, particularly after the translation of Greek works into Arabic (Sappe, 2020).

The framework of this era preserved religious character and fundamental Islamic principles. A detailed socio-historical analysis of this curriculum can be found in the works of Muhammedi on Islamic education during the Classical Period, available in the *As-Salam Journal* (Muhammedi, 2016).

Entering the medieval period (13th-18th century), the curriculum of Islamic education expanded with the introduction of new disciplines such as philosophy, medicine, and science. During this time, madrasahs and Islamic higher education institutions began developing more structured teaching systems with clear levels of learning. A key characteristic of the curriculum in this period was the integration of *naqliyah* (revealed knowledge) and *aqliyah* (acquired knowledge), although there was still a greater emphasis on religious sciences (Berkey, 2014).

The modern era (19th-20th century) brought significant changes to the Islamic education curriculum in response to colonialism and modernization. This period saw a duality in education, with traditional madrasah systems coexisting alongside modern schools that adopted Western curricula. Curriculum reforms began to include general subjects such as foreign languages, social sciences, and modern science while still maintaining the teaching of Islamic knowledge (Suryadi, 2024).

Entering the contemporary era (21st century), the Islamic education curriculum faces the challenges of digitalization and globalization. The integration of information and communication technology has become a mandatory component of modern Islamic education curricula. The development of the curriculum in this era emphasizes the formation of holistic competencies, including cognitive, affective, and psychomotor aspects, while considering the needs of the global market and technological advancements (Muzaini et al., 2024).

The Society 5.0 era brings further transformation to the Islamic education curriculum. Contemporary curricula must equip students with 21st-century skills such as critical thinking, creativity, communication, and collaboration while still preserving Islamic values (Sugiyarti, 2021). The implementation of learning based on artificial intelligence, virtual reality, and augmented reality is beginning to be integrated into the Islamic education curriculum to create more interactive and personalized learning experiences.

Weaknesses and Strengths

The classical Islamic education curriculum has strengths in character formation and in-depth mastery of religious knowledge. The intensive memorization system and oral transmission result in strong memory and a detailed textual understanding of primary Islamic sources. However, some weaknesses of this era include the limited development of critical thinking, lack of integration with practical sciences, and the dominance of one-way learning that tends to be dogmatic.

Entering the medieval period, the curriculum experienced positive developments with the introduction of various disciplines and more diverse teaching methods. The integration between religious sciences and other fields during this period reached its peak, producing Muslim scholars with comprehensive mastery in various areas of knowledge. Nevertheless, significant weaknesses included a tendency to get caught up in overly complicated philosophical debates and a decline in scientific innovation due to excessive focus on repetition and commentary on previous works.

The modern era brought advantages in terms of curriculum systematization and more measurable learning standards. The modernization of the curriculum successfully integrated contemporary teaching methodologies with Islamic values, while also opening up broader access to education for various segments of society. However, a growing dichotomy between religious and general knowledge emerged, along with a weakening of mastery of the Arabic language and

classical Islamic sciences as a result of the Westernization of the curriculum (El-Mubarak & Hassan, 2021).

In the contemporary context, the Islamic education curriculum excels in terms of flexibility and adaptability to technological developments. The integration of digital technology and competency-based learning approaches has enhanced the effectiveness and efficiency of the educational process (Isbah, 2024). However, some weaknesses still need to be addressed, such as challenges in maintaining spiritual values amidst the digitalization trend, the digital divide between educational institutions, and the complexity of integrating local wisdom with global demands.

The Ideal Curriculum for the Future of Islamic Education

The ideal curriculum for the future of Islamic education should prioritize the holistic integration of Islamic values with technological advancements and global needs. The future curriculum must be built on the foundation of AI-driven personalized learning, allowing each student to progress according to their own pace and learning style while still upholding the spiritual and moral values of Islam (Abduljaber, 2024). It is crucial to develop a competency-based curriculum that integrates 21st-century skills with a deep understanding of Islamic principles (Hajri, 2023).

A key aspect of the ideal curriculum development is the implementation of a hybrid learning system that combines traditional methods with the latest technological innovations. Learning that combines face-to-face experiences to reinforce spiritual values and character with digital learning utilizing virtual reality and augmented reality to enhance conceptual understanding. This approach must be supported by a comprehensive assessment system that not only measures academic achievement but also tracks the spiritual, emotional, and social development of students (Agustin, 2024).

The future curriculum should also emphasize the development of environmental awareness and sustainable development goals from an Islamic perspective. Integrating the concept of *Khalifah fil Ardh* (stewardship of the earth) with the principles of sustainable development can shape a generation of Muslims who are not only spiritually devout but also concerned with global environmental issues. (Albar et al., 2024) Experiential learning programs that link theory with real-world practice in social contexts should become an integral part of the curriculum.

Digital transformation in the future curriculum must be balanced with the strengthening of soft skills and emotional intelligence. Skills such as critical thinking, creative problem-solving, digital literacy, and cross-cultural communication are becoming increasingly important in a global context. The ideal curriculum must facilitate the development of these skills through project-based learning and collaborative learning, utilizing artificial intelligence and machine learning technologies, while maintaining a balance between technological progress and the humanitarian values rooted in Islamic teachings.

CONCLUSION

Islamic education has undergone significant transformation from the classical period to the contemporary era, demonstrating the flexibility and adaptability of the Islamic education system in responding to changing times. Beginning with a focus on the study of the Quran and religious sciences at mosques in the classical era, it evolved into a madrasah system integrating both religious and general knowledge in the medieval period and later incorporated technology and modern teaching methods in the contemporary era. This transformation reflects ongoing efforts to balance the preservation of fundamental Islamic values with the need to adapt to societal developments.

Looking ahead, Islamic education faces the challenge of developing a more holistic and integrated curriculum that equips students with 21st-century skills while maintaining Islamic values. This includes the integration of digital technology, project-based learning, and the development of soft skills, all while emphasizing the formation of Islamic character and spirituality. Success in addressing these challenges will determine the relevance and effectiveness of Islamic education in preparing outstanding Muslim generations in the Society 5.0 era, who will be not only competent in academic and technological aspects but also possess a strong spiritual and moral foundation.

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