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## **Reconstruction of Islamic Education Curriculum in Facing Global Challenges**

*Rekonstruksi Kurikulum Pendidikan Islam dalam Menghadapi Tantangan Global*

<b>Author Name</b>	<b>Author Affiliation</b>
Kartini	Universitas Negeri Makassar
<b>Corresponding Author:</b> <a href="mailto:kartini080993@unm.ac.id">kartini080993@unm.ac.id</a>	

### **Abtstract**

rapid transformation of the global era, marked by the advancement of information and communication technology, cultural globalization, and shifting societal values, presents significant challenges to Islamic education. This study examines the urgency of reconstructing the Islamic education curriculum to remain relevant and responsive to global challenges while maintaining its spiritual and ethical foundations. Using a qualitative approach with a library research method, this study analyzes various theoretical frameworks and empirical studies related to curriculum development in Islamic educational institutions. The findings indicate that curriculum reconstruction must be carried out through an integrative approach that synthesizes Islamic values with contemporary scientific knowledge, life skills, and intercultural competencies. The reconstruction model proposed emphasizes three main pillars: strengthening aqidah as a moral anchor, integration of digital literacy and critical thinking, and the development of multicultural-based learning. This study concludes that the reconstruction of Islamic education curriculum is not merely an academic necessity but a strategic imperative to prepare Muslim graduates who are globally competitive yet rooted in strong Islamic identity..

**Keywords:** Islamic education curriculum, curriculum reconstruction, global challenges, integrative education, digital literacy

Artikel ini telah dipresentasikan pada [Seminar Nasional Pendidikan Berbasis Riset dan Inovasi dengan tema "Rekonstruksi Pendidikan Abad 21: Integrasi Teknologi, Humanisme, dan Kearifan Lokal"](#) diselenggarakan oleh Lembaga Pemerhati Pendidikan Masyarakat Indonesia (LPPMI) bekerja sama dengan Universitas Islam As'adiyah Sengkang, pada 16 Mei 2026.

**Abstrak**

*Transformasi era global yang ditandai dengan kemajuan teknologi informasi dan komunikasi, globalisasi budaya, serta pergeseran nilai-nilai masyarakat menghadirkan tantangan besar bagi pendidikan Islam. Penelitian ini mengkaji urgensi rekonstruksi kurikulum pendidikan Islam agar tetap relevan dan responsif terhadap tantangan global tanpa mengorbankan fondasi spiritual dan etikanya. Dengan menggunakan pendekatan kualitatif melalui metode library research, penelitian ini menganalisis berbagai kerangka teoritis dan kajian empiris terkait pengembangan kurikulum di lembaga pendidikan Islam. Temuan penelitian menunjukkan bahwa rekonstruksi kurikulum harus dilakukan melalui pendekatan integratif yang memadukan nilai-nilai Islam dengan pengetahuan ilmiah kontemporer, kecakapan hidup, dan kompetensi antarbudaya. Model rekonstruksi yang diusulkan menekankan tiga pilar utama: penguatan akidah sebagai jangkar moral, integrasi literasi digital dan berpikir kritis, serta pengembangan pembelajaran berbasis multikultural. Penelitian ini menyimpulkan bahwa rekonstruksi kurikulum pendidikan Islam bukan sekadar kebutuhan akademik, melainkan sebuah imperatif strategis untuk menyiapkan lulusan Muslim yang berdaya saing global namun tetap berakar pada identitas Islam yang kuat.*

**Kata-kata Kunci:** kurikulum pendidikan Islam, rekonstruksi kurikulum, tantangan global, pendidikan integratif, literasi digital

**Introduction**

Islamic education in the 21st century faces unprecedented challenges arising from globalization, digitalization, and rapid sociocultural transformation. These dynamics have fundamentally altered the landscape of knowledge production, dissemination, and consumption, creating a pressing need for Islamic educational institutions to reassess their curricula and pedagogical approaches. While traditional Islamic education has long served as a cornerstone of Muslim identity and moral formation, critics argue that conventional curricula often remain disconnected from the practical demands and intellectual challenges of the contemporary world (Nasr, 2010).

The concept of curriculum reconstruction in Islamic education is not a novel proposition; it has been debated among Muslim scholars and educators for decades (Muhsyanur, 2024; Kartini et al 2025). However, the urgency has intensified in the context of the Fourth Industrial Revolution, which demands new competencies such as digital literacy, critical thinking, creativity, and collaborative problem-

solving. Religious institutions, including universities such as Universitas Islam Negeri (UIN), are increasingly called upon to produce graduates who can navigate the complexities of a globalized world while remaining anchored in Islamic values and principles (Azra, 2012).

Previous studies have highlighted various dimensions of this challenge. Rahman (2015) argues that the dichotomy between religious and secular knowledge remains a persistent obstacle in Islamic education reform. Lukens-Bull (2001) demonstrates through ethnographic research in Indonesia that pesantren and Islamic schools are already engaging in creative negotiations between traditional religious learning and modern knowledge. More recently, Nata (2019) has emphasized the need for a paradigm shift that moves beyond mere content additions to a fundamental reconceptualization of the educational philosophy underlying Islamic curricula.

This paper is presented at a national education seminar organized at Universitas Islam Negeri Alauddin Makassar, an institution at the forefront of Islamic higher education reform in Eastern Indonesia. The study aims to: (1) analyze the global challenges confronting Islamic education curricula; (2) identify the theoretical foundations for curriculum reconstruction in Islamic education; and (3) propose a model for reconstructing the Islamic education curriculum that integrates global competencies with Islamic values. The novelty of this study lies in its synthesis of integrative education theory with the specific contextual needs of Indonesian Islamic education in the digital era.

## **Research Method**

This study employs a qualitative research approach using the library research method (penelitian kepustakaan). This methodological choice is appropriate given the conceptual and theoretical nature of the inquiry, which seeks to analyze, synthesize, and evaluate existing scholarly literature to construct a theoretical framework for curriculum reconstruction. Data were collected from primary and secondary sources including peer-reviewed journal articles, academic

books, official curriculum documents, and policy papers related to Islamic education, curriculum theory, and globalization.

The analytical framework applied in this study draws upon three theoretical lenses: (1) the integrative curriculum theory of Beane (1997), which advocates for curriculum design that connects knowledge with meaningful human concerns; (2) the Islamic educational philosophy of Al-Attas (1993), particularly his concept of Islamization of knowledge; and (3) the transformative learning theory of Mezirow (2000), which emphasizes critical reflection and perspective transformation as central to meaningful education. Data analysis proceeded through three stages: systematic literature review, thematic content analysis, and theoretical synthesis to develop the proposed reconstruction model.

## **Results and Discussion**

The analysis reveals that Islamic education curricula in Indonesia currently face three major categories of global challenges. First, there is the challenge of epistemological fragmentation, whereby religious and scientific knowledge are treated as separate and often incompatible domains. This dichotomy, inherited from colonial educational policies, continues to produce graduates who are proficient in religious sciences but lack engagement with contemporary scholarly discourse, or conversely, who excel in secular disciplines but are ill-equipped to integrate Islamic perspectives into their professional and intellectual lives (Wan Daud, 2013).

Second, the digital revolution has created what Prensky (2001) describes as a generation of “digital natives” whose learning styles, information processing habits, and communication patterns differ fundamentally from previous generations. Islamic educational institutions have been slow to adapt to these shifts, and curricula that do not incorporate digital literacy risk producing graduates who are ill-prepared for participation in knowledge-intensive economies and digital civic life. Research by Yusuf and Yusuf (2018) confirms that Indonesian Islamic school students demonstrate significant gaps in digital competency compared to their counterparts in secular public schools.

Third, globalization has intensified cross-cultural contact and the encounter with religious pluralism, creating demands for competencies in intercultural dialogue and peaceful coexistence. Islamic education curricula must equip students not only to understand Islam deeply but also to engage constructively with people of different faiths, worldviews, and cultural backgrounds. This aligns with the Quranic injunction in Surah Al-Hujurat verse 13, which emphasizes that human diversity is intended as a basis for mutual knowledge and understanding, not conflict (Qardawi, 2009).

In response to these challenges, this study proposes a three-pillar model of Islamic education curriculum reconstruction. The first pillar is the Strengthening of Aqidah as a Moral Anchor. Rather than positioning Islamic theology as a static body of doctrines to be memorized, the reconstructed curriculum should present aqidah as a dynamic, living framework that provides ethical guidance for navigating contemporary complexities. This approach draws on the tradition of maqasid al-shariah (objectives of Islamic law), which prioritizes the preservation of faith, life, intellect, lineage, and property, offering a flexible yet principled basis for ethical reasoning in new contexts.

The second pillar involves the Integration of Digital Literacy and Critical Thinking. The curriculum must explicitly incorporate competencies in digital information literacy, computational thinking, media criticism, and ethical use of technology. These competencies should not be grafted onto existing content as separate subjects but should be woven throughout the curriculum as cross-cutting themes. For instance, the study of Hadith sciences can be enriched by teaching students to critically evaluate online religious content using the same methodological principles applied to classical source criticism (isnad evaluation), thereby demonstrating the contemporary relevance of Islamic scholarly methods.

The third pillar concerns the Development of Multicultural and Intercultural Competencies. The curriculum should cultivate students' capacity for respectful engagement across cultural and religious differences, equipping them with the historical knowledge, communicative skills, and ethical sensibilities needed for

constructive participation in a pluralistic global society. This is consistent with the principle of rahmatan lil-alamin (mercy to all worlds), a foundational Islamic value that Indonesian Muslim educators have long championed as the basis for Indonesia's distinctive tradition of moderate, pluralistic Islam (Wahid, 2007).

The implementation of this three-pillar model requires systemic changes at multiple levels of the educational system. At the institutional level, universities and schools must revise their curriculum frameworks, teacher training programs, and assessment systems to align with the reconstructed curriculum's goals. At the policy level, the Ministry of Religious Affairs (Kemenag) and the Ministry of Education must develop supportive regulatory frameworks and incentive structures that encourage Islamic educational institutions to undertake curriculum reform. At the classroom level, teachers must be supported in developing pedagogical competencies that enable integrative, student-centered, and reflective approaches to teaching and learning.

## **Conclusion**

This study has argued that the reconstruction of Islamic education curricula is both an urgent necessity and a promising opportunity in the context of global challenges. The three-pillar model proposed—comprising the strengthening of aqidah as a moral anchor, the integration of digital literacy and critical thinking, and the development of multicultural competencies—provides a conceptually coherent and practically actionable framework for curriculum reform. By drawing on the rich intellectual resources of the Islamic tradition while engaging seriously with contemporary educational theory and global realities, this model seeks to overcome the persistent dichotomy between religious and secular knowledge that has long constrained Islamic education.

The primary contribution of this study lies in its synthesis of Islamic educational philosophy, integrative curriculum theory, and the specific challenges of the digital era, producing a model that is both theoretically grounded and contextually relevant to Indonesian Islamic education. Future research should test this model's applicability through empirical studies conducted in diverse Islamic

educational settings, including pesantren, madrasah, and Islamic universities. Collaboration between scholars, educators, policymakers, and community leaders will be essential to translate the theoretical framework proposed here into meaningful curriculum reform that serves the long-term flourishing of Muslim communities in Indonesia and beyond.

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