Integrating Naqli and Aqli Science in Islamic Education: Toward a Comprehensive Learning Model

[1]Wawan Saepul Bahri, [2]Muhammad Zuhdi, [3]Suparto
[1,2,3]Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia
[1]wawan_saepulbahri23@mhs.uinjkt.ac.id, [2]zuhdi@uinjkt.ac.id, [3]suparto@uinjkt.ac.id

Abstract. *In the context of globalization, Islamic education faces great challenges, especially related to secularization and separation between religious and general sciences. Therefore, it is very important to develop an educational system capable of combining spiritual and scientific aspects. Through this approach, Islamic education aims to form students' balanced character in intellectual, moral, and spiritual aspects, as well as prepare them to face the challenges of the times. For this reason, effective learning methods, such as mind mapping and blended learning, along with curriculum integration, need to be implemented to increase student engagement. Curriculum integration means combining general science and religion in one harmonized system. World knowledge is taught along with Islamic values, so that each subject helps to strengthen these values. For example, science is taught by paying attention to Islamic principles, so that there is no separation between world science and religion. However, the lack of facilities, qualified educators, and adequate funding for operations and development are the main challenges. In addition, the separation between religious science and general science, which separates the spiritual aspect from the worldly aspect, also contributes to the delay in Islamic education in keeping up with the development of science and technology. Therefore, an approach that unites religious and general science is important so that Islamic education remains relevant to the times and is able to face the challenges of globalization.*
Keywords. *Holistic Approach; Islamic Education; Learning methods; Teacher Role; Student character.*

Abstrak. Dalam konteks globalisasi, pendidikan Islam menghadapi tantangan besar, terutama terkait dengan sekularisasi dan pemisahan antara ilmu agama dan ilmu umum. Oleh karena itu, sangat penting untuk mengembangkan sistem pendidikan yang mampu menggabungkan aspek spiritual dengan ilmiah. Melalui pendekatan ini, pendidikan Islam bertujuan untuk membentuk karakter siswa yang seimbang dalam aspek intelektual, moral, dan spiritual, serta mempersiapkan mereka menghadapi tantangan zaman. Untuk itu, metode pembelajaran yang efektif, seperti mind mapping dan blended learning, bersama dengan integrasi kurikulum, perlu diterapkan untuk meningkatkan keterlibatan siswa. Integrasi kurikulum berarti menggabungkan ilmu umum dan agama dalam satu sistem yang selaras. Pengetahuan dunia diajarkan bersama nilai-nilai Islam, sehingga setiap mata pelajaran membantu menguatkan nilai-nilai tersebut. Misalnya, sains diajarkan dengan memperhatikan prinsip Islam, sehingga tidak ada pemisahan antara ilmu dunia dan agama. Akan tetapi, kurangnya fasilitas, tenaga pendidik yang berkualitas, serta pendanaan yang memadai untuk operasional dan pengembangan menjadi tantangan utama. Selain itu, adanya pemisahan antara ilmu agama dan ilmu umum, yang memisahkan aspek spiritual dari aspek duniawi, turut berkontribusi pada keterlambatan pendidikan Islam dalam mengikuti perkembangan ilmu pengetahuan dan teknologi. Karena itu, pendekatan yang menyatukan ilmu agama dan ilmu umum menjadi penting agar pendidikan Islam tetap relevan dengan perkembangan zaman dan mampu menghadapi

tantangan globalisasi.

Kata Kunci. Pendekatan Holistik; Karakter Siswa; Metode Pembelajaran; Peran Guru.

A. INTRODUCTION

According to Mulyadhi, the development of Western science underwent secularization since the emergence of the Renaissance era in the 14th century. This secularization led to a division of knowledge into two categories: scientific knowledge (comprising exact sciences and social sciences) and non-scientific knowledge (such as religion), commonly known as the dichotomy between general knowledge and religious knowledge. Knowledge derived from religion is often considered to lack scientific validity due to its subjective nature and inability to be verified through empirical methods. This thought is reinforced by the rational and secular ideological views that dominated the era, where metaphysical or spiritual matters were not recognized as part of science. This perspective encouraged the emergence of science that focused more on rational and materialistic aspects, sidelining religious elements in the scientific approach (Kartanegara, 2002).

Modern Western science is built on the foundations of humanism and anthropocentrism, emphasizing systematic knowledge about nature and the physical world perceived by human senses. This view places humans at the center of all knowledge pursuits. Consequently, as Nasr expressed, science becomes a kind of "king" or primary benchmark for humanity's values and truths. Thus, truths and other values in society are often measured and justified based on scientific standards, placing science as the highest authority in determining what is true and valuable in human life (Nasr, 1976).

Tensions between science and religion often arise in public debates in countries such as the US and the UK, where a tradition of suspicion, even conflict, between religious views and scientific perspectives has been long-standing. For more than a century, the relationship between the two was often considered problematic, especially since the theory of evolution challenged the concept of creation in the Abrahamic tradition. However, some philosophers and theologians have sought not only to highlight the differences, but also to find common ground between scientific and religious perspectives. One of the key figures in this effort is Ian Barbour, a scholar of religious studies, whose work Issues in the Study of Science and Religion examines how science and religion can both contradict and intersect. In further research, he developed a typology of the relationship between the two that includes four stages: conflict, independence, dialogue, and integration (Traphagan, 2020).

In Islamic view, religion and knowledge are inseparable elements, both integral and complementary. Therefore, knowledge in Islam is expected to be holistic, encompassing all aspects of life, both empirical (perceptible) and metaphysical (beyond sensory reach), including eschatological aspects or life after death. In this perspective, the term ulama emerges as a title for individuals with extensive, profound, systematic, logical, and comprehensive knowledge. Scholars are recognized as figures capable of examining various aspects of knowledge thoroughly, with an approach that includes reason and revelation. The foundation of Islamic education itself is rooted in the Qur'an, Hadith, and ijtihad (in-depth reasoning) of the scholars. These three sources serve as primary representations in the holistic approach, providing comprehensive guidance for understanding reality from a broader and deeper perspective (Fatah & Lestari, 2020).

Moreover, Islamic education in the era of globalization faces various challenges, including cultural, ethical, and moral challenges arising from rapid technological and informational advancements. A lifestyle of materialism, consumerism, and hedonism poses serious challenges for students in applying religious values in daily life. Additionally, limited social and structural capital, such as minimal education budgets and the perception that Islamic schools provide second-class education, further complicates the situation. This challenge is exacerbated by a lack of professional educators and administrative staff, affecting the quality of

graduates. Therefore, educational strategies oriented towards character development and the integration of religious values with other sciences are necessary for graduates to compete in the global job market (Tolchah & Mu'amar, 2019).

To address these challenges, Islamic education must be designed with a participatory approach involving the community and supported by the government's role as a facilitator. Utilizing information technology and collaborating with external institutions are strategic steps to improve educational quality. Furthermore, the internalization of spiritual values through direct practice and real examples is crucial for shaping resilient and morally upright student character. Despite the rapid development of the digital era, traditional learning systems emphasizing moral and spiritual values remain relevant and irreplaceable by modern methods. With a combination of innovative approaches and the preservation of traditional values, Islamic education can play a vital role in shaping a character-driven generation ready to face global challenges and significantly contribute to societal progress (Tolchah & Mu'amar, 2019).

The challenges and issues facing Islamic education today and the future include the dichotomy between religious and general knowledge, which separates the ukhrawi (spiritual) dimension from the worldly dimension. This separation results in the lag of Islamic education in responding to the developments in science and technology. Therefore, an integral approach that combines religious knowledge and general knowledge is essential for Islamic education to remain relevant to the needs of the times and overcome globalization challenges. Furthermore, proposed strategies to address these challenges include establishing a comprehensive Islamic educational paradigm, implementing affective education, and enhancing the quality of educators. Affective education, which emphasizes the formation of attitudes and religious awareness, is considered important for building the character of students with noble morals. Additionally, enhancing the quality of educators through training and professional development is necessary so that Islamic education can produce graduates who are not only knowledgeable but also possess excellent character and competencies (Hisbullah, 2020). According to Mulyadhi, the development of Western science underwent secularization since the emergence of the Renaissance era in the 14th century. This secularization led to a division of knowledge into two categories: scientific knowledge (comprising exact sciences and social sciences) and non-scientific knowledge (such as religion), commonly known as the dichotomy between general knowledge and religious knowledge. Knowledge derived from religion is often considered to lack scientific validity due to its subjective nature and inability to be verified through empirical methods. This thought is reinforced by the rational and secular ideological views that dominated the era, where metaphysical or spiritual matters were not recognized as part of science. This perspective encouraged the emergence of science that focused more on rational and materialistic aspects, sidelining religious elements in the scientific approach (Kartanegara, 2002).

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B. RESEARCH METHODS

This research uses a qualitative approach with library research methods. This approach is chosen because it is relevant to the research goals focusing on exploring the concepts, principles,

and practices of integrating naqli (revelation-based) and aqli (reason-based) knowledge in Islamic education. The primary data sources come from literature, including books, journal articles, and other academic documents relevant to the study topic. The data collection process is conducted through systematic document review, selecting works considered credible and profound in explaining the theme of Islamic education integration.

Next, data analysis is performed in a descriptive-analytical manner. This technique aims to describe the phenomena being studied and analyze them within a conceptual framework developed from the relevant literature. The researcher combines theoretical perspectives with observations of modern Islamic education phenomena to produce a holistic understanding. This analysis includes studying the relationship between religious values and scientific knowledge, holistic learning methods, and the role of teachers as facilitators in developing students' balanced intellectual, moral, and spiritual characters. With this approach, the research aims to contribute theoretically to the development of an integrative and contextual Islamic education system.

C. RESULTS AND DISCUSSION
1. Basic Concepts of Islamic Education

Islamic education aims to shape a balanced personality, encompassing intellectual, spiritual, and moral aspects. This education does not merely focus on the accumulation of knowledge but also on character formation and behavior in line with Islamic values. Furthermore, Islamic education includes the processes of tarbiyyah (nurturing), ta'lim (teaching), and ta'dib (discipline building), all of which contribute to personal and social development. Islamic education also emphasizes the importance of integrating religious and general knowledge. The Islamic education curriculum is designed to bring students closer to God by fostering spiritual awareness and moral responsibility. Additionally, Islamic education stresses the importance of adab (ethics) in daily life, which is a fundamental element in achieving worldly success and happiness in the hereafter. This education aims to produce individuals with noble character, aware of their duties as servants and caliphs on earth, and capable of contributing to societal welfare (Hisbullah, 2020).

Islamic education with a holistic paradigm is built on the goal of forming the ideal human according to Islamic teachings. The ideal human is one who has achieved a deep understanding known as syuhudul kasyrah bil wahdah (awareness of diversity in unity) and syuhudul wahdah bil kasyrah (awareness of unity in diversity). This understanding emphasizes the importance of viewing life as an integrated whole, where every aspect is interconnected. Therefore, Islamic education must view students philosophically, holistically, and integratively. This concept aligns with holistic theory in psychology, which states that humans are whole organisms, and human behavior cannot be explained merely by looking at the activities of its parts separately. Holistic Islamic education focuses not only on intellectual aspects but also on spiritual, emotional, and social aspects, guiding students to grow as whole individuals in various life aspects (Murray et al., 1993).

Furthermore, the specific goals of Islamic education according to Ali Ashraf are (1) to deepen spiritual awareness and strengthen rational understanding of Islam in the context of modern life. This goal directs students to have a deeper and more rational view of Islamic values relevant to current challenges and developments; (2) to equip youth with extensive and beneficial knowledge, including practical knowledge that supports personal and social welfare, contributes to national strength, and considers social environment and national development; (3) to develop students' abilities to appreciate and justify the comparative excellence of Islamic culture and civilization over others. This aims for students to understand the superior values of Islamic civilization and apply them in everyday life; (4) to enhance emotional drives through imaginative experiences so that creative abilities can develop and function well, guiding students to know and adhere to Islamic norms that differentiate between right and wrong; (5) to help growing

children learn to think logically. This process involves guidance so that they can build thoughts based on hypotheses and relevant knowledge concepts, aiming for students to possess critical and analytical thinking skills in understanding necessary knowledge; (6) to develop awareness of social and environmental relationships according to Islamic values through the habituation of good practices. This aims for students to have awareness and responsibility towards their social and natural environments, in line with Islamic teachings; (7) to hone, refine, and deepen communication skills both verbally and in writing. This goal includes training students to communicate effectively, using good and correct language according to context and Islamic values (Ashraf, 1991).

2. Application of Integration of Religious and General Knowledge in Islamic Education

Islamic religious knowledge is a branch of knowledge derived from revelation, the Hadith of the Prophet, and the ijtihad of scholars. Examples include fiqh, tauhid, tasawuf, tafsir, hadith, the history of Islamic civilization, and so on. On the other hand, general science is knowledge developed based on human reasoning relying on empirical data obtained through research. Some examples include mathematics, astronomy, biology, chemistry, medicine, anthropology, economics, sociology, psychology, and others. Although both have different scopes in terms of objects, research methods, criteria for truth, and roles played, they still function within their fields (Wanida & Anwar, 2024).

The dichotomy between these two sciences will imply sharp differences of opinion among Muslims towards these two groups of knowledge. Religious knowledge is viewed as the knowledge of God (revelation) that is sacred and must be studied, while general sciences, both natural sciences and social sciences, are considered human thought results that are profane and not obligatory to study. As a result, there is a narrowing of understanding of religious knowledge, while general knowledge becomes superficial. This condition causes religious knowledge to become less appealing because it is detached from real life (deductive), developing without the touch of ethics and religious spirituality, thus losing meaning and potentially becoming destructive. The implementation of the curriculum in the integration paradigm offers an abductive approach (a combination of deductive and inductive) to develop education with a Qur'anic perspective, which is holistic (integrated), encompassing all aspects mentioned by Allah in the Qur'an (*hadarat an-nas*), also profound in scientific studies (*hadarat al-'ilm*), and attentive to real-life practices and ethics (*hadarat al-falsafah*) (Rofiq, 2017).

On this basis, through the integration of religion and science (general knowledge), a system of education called Interdisciplinary Sciences in Islam is highly needed for Islamic education today. This integrative paradigm must be developed in this modern century as a prototype for the revival of a new civilization. With this new education system, the curriculum is a comprehensive blend of revelation values and scientific knowledge. Thus, it is hoped that graduates of Islamic educational institutions can articulate the methods of knowledge and religion in an integrated and holistic manner in society, creating a better societal order in the future (Mahmudi et al., 2022).

In its development, the integration of these two sciences has already been implemented by several Islamic education schools, such as Madrasah Aliyah Citra Cendekia (MACC). The subjects in this madrasah include religious sciences such as the Qur'an and Hadith, akidah akhlak, fiqh, the history of Islamic culture, ushul fiqh, tafsir of the Qur'an, and tahfidz of the Qur'an. Meanwhile, the general subjects include Pancasila and citizenship education, Indonesian language, Arabic language, mathematics, Indonesian history, English, arts and culture, craft, entrepreneurship, physical education and health, physics, chemistry, biology, history, economics, sociology, geography, and others. Additionally, this school is also equipped with 21st Century Learning, where the curriculum reflects Learning and Innovation "4C" (Critical Thinking & Problem Solving, Creativity & Innovation, Communication, Collaboration) (Firdaus, 2020).

At MAN 4 Model Jakarta, in biology learning, religious values are often integrated by

including Qur'anic verses in the syllabus, assessments, and Lesson Plans (RPP). This step is an effort to internalize science subjects, which are among the various approaches applied in the process of Islamizing science (Ruslan, 2010). Also, science learning at Madrasah Aliyah Mu'allimin Nahdlatul Wathan Pancor, East Lombok, NTB, particularly in subjects like Biology, Mathematics, Physics, and Chemistry, internalizes Islamic values, such as tauhid, sharia, and ethics, into the students themselves. This influences their attitudes and enthusiasm in applying knowledge (axiology of knowledge). In this perspective, science not only strengthens belief in God as the creator of the universe but also supports religion in providing benefits in human life. Therefore, science and religious materials complement each other without negating each other's identities. The integration model used is the apologetic integration model, which assumes that science is a universal product free from specific values, making it applicable in various contexts and situations (Taher, 2018).

3. Holistic Learning Approaches in Islamic Education

Islamic education with a holistic paradigm, viewed from an ontological aspect, offers broad space for educational studies encompassing all aspects of nature and humanity. The natural world is understood not only in physical dimensions but also includes metaphysical and even eschatological dimensions, encompassing the concept of life after death. Similarly, humans are seen as whole entities, with deep connections to nature, social life, culture, physicality, spirituality, and ethics. From an axiological aspect, this holistic paradigm aims to produce the ideal human in Islam, namely a person who is perfect both physically and spiritually, balanced in worldly and hereafter affairs. This ideal human is expected to be an independent, creative individual with a broad vision and capable of living in harmony within a diverse society. Moreover, they carry the vision and mission of Islam as a mercy to the worlds, spreading values of compassion, peace, and tolerance (Fattah, 2020). Holistic education aims to develop all individual potentials, whether physical, intellectual, emotional, or spiritual, in an integrated manner. This means that every aspect of learning should encompass more than just academic achievement; education should support harmonious personal growth aligned with social values and humanity. Through this approach, students are expected to lead meaningful lives, understand their roles in society, and cultivate empathy and a love for peace in every interaction (Sudrajat, 2008).

There are several holistic learning approaches in Islamic education, including:

a. Active Approach

One active approach is mind mapping, defined as a learning method used to enhance students' understanding and creativity in organizing information visually. Mind mapping is a technique where students create a thought map that includes main concepts or ideas, connecting them with sub-concepts in a branching structure. This method leverages the brain's natural associative and visual processing capabilities, making the material easier to remember and understand. The use of mind mapping in Islamic education aims to increase student engagement actively in the learning process. Students are encouraged not only to receive information passively but also to process and present it in the form of a mind map. This process includes several steps, including group discussions, presentations, and summarizing the material learned. Utilizing mind mapping helps in simplifying and structuring complex information, making it easier for students to comprehend the moral and Islamic values taught (Febriani et al., 2022).

The use of this method aims to enhance student engagement and assist them in understanding and remembering the material better. Mind mapping allows students to organize ideas and concepts visually, making the learning process more creative and engaging. By using this technique, students can arrange information in a branching structure that reflects the natural way the brain works. This makes it easier for students to remember and understand the studied material. Moreover, the mind mapping method not only helps students organize ideas but also encourages active involvement during learning. Teachers play a role in providing media and

learning resources, delivering the material, dividing students into groups, and conducting evaluations. On the other hand, students are encouraged to discuss, create mind maps, present discussion results, and summarize the material learned. With this approach, moral education no longer appears monotonous and one-directional but becomes more participatory and interactive. (Febriani et al., 2022).

With interactive and contextual approaches, Islamic education can produce graduates with intellectual, emotional, and spiritual competencies. The modernization of Islamic education is crucial in applying new methods and approaches in Islamic education learning in the globalization era. Islamic education faces modernization challenges that require responsiveness to the times and modern societal needs. Therefore, a reformulation of the education system is needed that can integrate knowledge and technology with Islamic spiritual values to produce graduates who are intellectually and morally competent. One strategic step taken is to adopt modern learning approaches such as experiential learning, habituation, emotional, rational, and functional methods. In addition to changing approaches, the importance of specific teaching methods for each subject in the Islamic education curriculum, such as specialized methods in teaching akidah, ibadah, akhlak, the history of Islamic culture, and the Qur'an, is also emphasized. The use of varied methods, such as demonstrations, discussions, question-and-answer sessions, and practical exercises, is expected to enhance student motivation and engagement in the learning process. In this way, Islamic education learning is not only cognitive but also capable of shaping character and students' spiritual competencies to face modernity challenges (Arifin & Nurdiansyah, 2022).

b. Holistic Approach

In this holistic approach, through the integration of education, several main approaches are designed to combine worldly and spiritual aspects within the education system. One main method is the application of Integrated Islamic Education, where the curriculum is designed to unite revealed knowledge (wahyu) and acquired knowledge (ilmu aqliyah) through a comprehensive approach. Here are some key methods in Islamic Education:

1) Curriculum Integration: All subjects, whether related to general knowledge or religious knowledge, are integrated within a coherent system. Worldly knowledge is taught alongside Islamic values, ensuring that each subject serves as a tool to assimilate Islamic values. For example, science is taught considering Islamic principles, so there is no separation between worldly knowledge and religion.

2) Integrated Teacher Education: A crucial step in implementing integrated education is comprehensive teacher training. Teachers must not only have academic knowledge but also understand and implement Islamic values in their teaching. The teacher education curriculum includes the philosophy of Islamic education, the history of Islamic education, and practical training that enables them to apply Islamic principles in the learning process.

3) Heart-Mind Concept Approach: This concept combines creativity, reflectivity, reciprocity, and responsibility in teaching. By using a creative and reflective approach, teachers are encouraged to create more engaging and effective learning methods that connect spiritual aspects with students' intellectual abilities. Teachers should actively educate students not only academically but also morally and spiritually, aiming to shape holistic individuals (Lubis, 2015).

These methods are designed to create a holistic education system that equips students with worldly knowledge while also preparing them for a strong spiritual and moral life.

A key point in the integration of Islamic education is the effort to merge religious values with general knowledge, producing students who are intellectually, morally, and spiritually balanced. This integration is achieved by applying Islamic values in every aspect of education, including teaching non-religious subjects such as English. This aims for students to acquire academic skills while understanding and applying Islamic values in daily life. This process also emphasizes the importance of educators' roles, who not only teach the material but also

exemplify the application of Islamic values in daily behavior. Furthermore, the integration of Islamic education also includes the development of a curriculum that is not only based on rational knowledge but also framed by religious principles. This is evident from the application of teaching methods that incorporate Islamic values into learning materials, such as linking Qur'anic verses with taught topics, using the names of Islamic figures in example questions, and encouraging students to reflect on Islamic moral values in every learning activity. Thus, students are not only equipped with academic abilities but also with the capability to face the challenges of the times while adhering to religious teachings (Ekowijayanto, 2020).

The integration of knowledge in Islamic education plays a crucial role in addressing the challenges posed by the development of science and technology. Islamic education in Indonesia has begun to adopt an integration paradigm that connects religious knowledge with general knowledge to achieve a balance between spirituality and scientific knowledge. One of the approaches taken is through the implementation of integrated curricula in various Islamic schools and universities, such as the Knowledge Integration-based curriculum (KKNI) and integrated Islamic schools. However, significant challenges arise in the implementation of this integration, particularly due to the limited understanding and skills of educators in both disciplines. Furthermore, the tendency to use the confirmation method -linking scientific discoveries with verses from the Qur'an- often faces criticism for being considered reductive and defensively scientific. The efforts to integrate knowledge and religion aim not only to affirm the relevance of Islamic teachings in modern science but also to restore the golden age of Islamic civilization, which balanced theological and scientific aspects. This integration concept is applied within epistemological frameworks such as Hadharat al-Nash, Hadharat al-'Ilm, and Hadharat al-Falsafah, emphasizing the harmony between religious values and scientific benefits in social life. Several Islamic universities, such as UIN Syarif Hidayatullah, UIN Maulana Malik Ibrahim, and UIN Sunan Kalijaga, have formulated this integration paradigm using analogies like "the tree of knowledge" and "the spider web," demonstrating that religious knowledge and general knowledge are not separate entities but rather a unified whole that strengthens each other (Puspitasari, 2020).

c. Use of Technology

Islamic education also employs approaches aimed at developing critical and collaborative thinking skills among students. This approach emphasizes the importance of effective communication, creativity, and cooperation in the teaching-learning process. One strategy applied is blended learning, which combines conventional learning with the use of digital technology to enhance the quality of education. This is expected to foster a generation that is not only intellectually smart but also possesses good character in accordance with Islamic teachings. The use of digital technology in Islamic education discussed in this article includes utilizing technology to improve the learning process and the quality of education. One of the main approaches is blended learning, which integrates conventional learning methods with digital technology to create a more effective and interactive learning experience. This blended learning allows students to learn not only in the classroom but also online, providing greater flexibility in terms of time and place for learning. Additionally, the use of digital tools like PowerPoint and Canva in Islamic studies is highly emphasized. With PowerPoint, teachers can create interactive presentations using text, images, sounds, and videos to engage students. Canva, as a digital design tool, enables teachers and students to create creative and visual presentation materials, such as posters and infographics. The use of this technology is expected to enhance student motivation, deepen their understanding of the material, and increase their creativity in presenting learning materials (Bakar et al., 2023).

4. Effective Learning Methods

According to educational literature, Abuddin Nata identifies at least three forms of learning methods: teacher-centered methods, student-centered methods, and teacher-and-student-

centered methods. The first model positions the educator as the main source of information, guidance, and direction in educational activities. The consequence of this approach is that the educator focuses solely on mastering the material without delving into the values contained within the material to be conveyed to students. The second model emphasizes the students, focusing on providing stimuli, guidance, direction, and motivation for the learning process to occur. The third model combines both approaches, creating interaction between educators and students, where both play active roles in the learning process (Nata, 2001).

Teaching methods can be understood as a process of learning assimilation that encourages students to actively seek, discover, and engage in independent learning activities. With this approach, the formed concept emphasizes learning rather than merely teaching. According to Abdurrahman Shalih Abdullah, if the learning concept is properly applied, educators need to use various methods in the teaching-learning process to achieve Islamic educational goals. Ultimately, the success of Islamic education depends on the use of appropriate and effective methods (Abdullah, 1990).

In other words, methods and approaches in Islamic education play a vital role in achieving effective learning objectives. The main approaches in Islamic education are inductive and deductive. The inductive approach focuses on collecting, interpreting, and generalizing data to form new knowledge, while the deductive approach involves applying general principles to specific situations. Both approaches assist teachers in designing learning that considers students' previous experiences and knowledge to create a conducive and action-oriented learning environment. Additionally, teaching strategies and methods in Islamic education include the use of discussions, demonstrations, and question-and-answer techniques. There is also a need to diversify teaching methods by utilizing information and communication technology (ICT) and e-learning to make the taught material more comprehensible and relevant to contemporary needs (Lubis et al., 2011).

Furthermore, several methods such as exemplary behavior, habituation, lectures, discussions, demonstrations, and question-and-answer sessions are applied to develop students' knowledge, attitudes, and skills. These methods aim not only to transfer knowledge but also to shape the character and personality of students based on Islamic values. The implementation of these methods must be adjusted to students' conditions and classroom situations to make the learning process more effective and relevant to their needs. The choice of appropriate methods significantly influences the achievement of Islamic education objectives. Moreover, the success of applying learning methods in Islamic education greatly depends on the creativity of teachers. Teachers are expected not only to deliver material formally but also to motivate students to actively participate and practice Islamic teachings in their daily lives. One of the challenges faced is the limitation of teaching media and facilities, which requires teachers to be more innovative in utilizing available resources. Thus, a supportive learning environment and varied methods can encourage students to achieve spiritual and intellectual competencies in a balanced manner (Amma, 2018).

Thus, there are several learning methods in Islamic education that have been identified and implemented to face the challenges of modernization. The learning methods in question include; first, the method of teaching faith, namely the lecture, question and answer, discussion and storytelling methods. The aim is to strengthen students' understanding of faith with a rational and emotional approach. Second, the worship teaching method uses demonstration, imitation, training and direct practice methods. This aims to ensure that students not only understand but also get used to carrying out worship in everyday life. Third, the moral teaching method focuses on changing behavior through lecture, question and answer, social drama, simulation and practice methods. This method is used to build students' character and positive attitudes. Fourth, the teaching method for Islamic Cultural History is to use lectures supported by media such as films, embossed maps and social dramas. This method helps students understand history and its relevance to their lives. Fifth, the method of teaching the Koran, namely teaching reading,

writing and memorizing the Koran using demonstration, practice and question and answer methods. In addition, for interpretation and understanding, lectures, discussions and group work are used (Amma, 2018).

These methods aim to form better student personalities and enhance their understanding of Islamic values. The selection of methods must be aligned with students' needs and characteristics to make the learning process effective and efficient. Additionally, variations in methods can increase student engagement and motivation in learning. Commonly practiced methods include lectures, discussions, demonstrations, and inquiry. By employing these various methods, teachers can create a dynamic learning atmosphere that supports students' cognitive and spiritual development. Undoubtedly, the success of Islamic education is not only determined by the curriculum but also by teachers' ability to apply the correct methods (Achruh et al., 2021).

Moreover, the management of facilities and infrastructure is equally important in improving the quality of Islamic education. The management of these facilities includes aspects of planning, procurement, maintenance, and evaluation, aimed at creating a conducive learning environment that meets students' needs. In the context of Islamic education, good management of facilities ensures that the learning process can proceed effectively and efficiently. This effort focuses not only on providing physical infrastructure but also on utilizing resources appropriately to support achieving the desired educational objectives. Furthermore, efficient management of facilities plays a critical role in ensuring the success of Islamic education in various educational institutions. With adequate facilities, educational institutions can provide better services to students and educators. Factors like careful planning and regular maintenance are key to ensuring the continued use of facilities. Proper management also allows for a comfortable and productive learning process for all parties involved, including students, educators, and educational management (Fajarani et al., 2021).

5. The Role of the Teacher in the Learning Process

A teacher acts as a guide, motivator, facilitator, and servant for their students. Teachers need to listen to students' opinions, remain objective and open-minded, and support students' development according to their individual capabilities and paces. This is because, essentially, humans possess natural qualities of goodness, freedom, and bravery. Each individual also has a conscience that reflects honesty, truth, and sincerity (Fatah & Lestari, 2020).

The learning process in Islamic education emphasizes the importance of comprehensive change and development of students. Islamic education aims to form a complete Muslim personality, develop physical and spiritual potentials, and foster harmonious relationships between humans, God, fellow humans, and the universe. This learning does not focus solely on cognitive aspects but also encompasses spiritual, emotional, and social dimensions. In this context, teachers play a role as guides who help students recognize their positions and roles in the order of life. Learning in Islamic education involves a gradual and ongoing process, managing components such as objectives, methods, materials, and evaluation of learning. The use of both conventional and critical creative methods is adjusted to the needs and characteristics of the students. Conventional methods often center around the teacher with a lecture approach, while critical creative methods emphasize active student engagement and two-way dialogue. Both methods have their advantages, and Islamic education emphasizes the importance of integrating both to achieve holistic learning objectives relevant to contemporary development (Fahrudin & Ichsan, 2021).

The learning process includes steps and techniques that integrate Islamic values into learning. These steps encompass several important stages, such as determining learning objectives, designing relevant materials, and selecting and empowering appropriate learning resources. Additionally, this process involves systematic learning actions that include explanations or examples, active guidance for students, and ongoing evaluation to ensure the effectiveness of learning. The techniques used aim to build comprehensive and integrative

learning that addresses the physical, intellectual, and spiritual aspects of students. Teaching techniques in Islamic education focus on practical methodologies such as experiential learning and active approaches that encourage students to engage independently in the learning process. For instance, teachers are encouraged to teach students how to connect theoretical knowledge with real-life applications and guide them in constructing new meanings and knowledge. With this approach, students not only acquire cognitive knowledge but also develop reflective skills and a sense of responsibility (Hidayat et al., 2023).

Teachers must also conduct evaluations in the learning process, as evaluation plays a crucial role in ensuring the success of education. This evaluation involves a systematic process of gathering information regarding students' achievements, the effectiveness of teaching methods, and the relevance of the materials used. With a comprehensive approach, this evaluation not only measures students' cognitive abilities but also assesses affective and psychomotor aspects, including changes in attitudes, skills, and spiritual development. The primary goal of this evaluation is to ensure that the educational process aligns with Islamic educational objectives and to provide feedback for continuous improvement. Additionally, evaluation in Islamic education adheres to several key principles such as validity, continuity, and objectivity. Evaluations should be conducted consistently and transparently so that the information generated can be understood and utilized by various stakeholders. As the primary evaluators, teachers need to develop skills in constructing accurate and relevant evaluation instruments. Evaluations must also be fair and free from bias, focusing on competencies to assess students' achievements comprehensively. Thus, evaluations serve as a strategic tool for improving the quality of Islamic education and building an educational system responsive to the changing times and the needs of students (Harahap et al., 2018).

According to Abudin Nata, the objectives of evaluation encompass several aspects: (1) To assess whether learning objectives have been achieved. (2) To provide feedback for teachers in managing the learning process. (3) To determine students' learning progress. (4) To identify students experiencing learning difficulties. (5) To place students in learning situations suitable for their needs. (6) For educators, evaluation helps manage the learning process; for students, it allows them to assess their capabilities; and for society, evaluation demonstrates the success of educational program implementation (Nata, 2005).

6. Curriculum of Islamic Education

According to Muhammad Ali, the curriculum should not merely be viewed as a lesson plan, as educational activities and processes encompass a broad spectrum. The curriculum needs to be understood as a design for learning experiences, educational goals to be achieved, and planned learning opportunities. With this broader understanding, the curriculum is often considered separate from teaching. Both play distinct roles; the curriculum relates to comprehensive learning planning, while teaching focuses on implementing the curriculum in learning activities (Ali, 1992).

The curriculum of education continues to evolve in accordance with the dynamics of society. There is no term "always up to date" in the curriculum, as it continually changes and develops in response to societal changes. However, changes and developments in the curriculum do not always imply a total transformation, but rather a revision. In the process of revising or developing the curriculum, there are four important principles that must be considered: the philosophical basis related to philosophy and educational goals, the psychological basis related to learning psychology and child psychology, the sociological basis considering social changes, and the organizational basis referring to the structure and arrangement of the curriculum (Nasution, 1982).

Furthermore, al-Syaibany identifies five distinctive features that differentiate the curriculum of Islamic education from other curricula:

a. **Value-Based Objectives**: The Islamic curriculum emphasizes objectives that align with

Islamic values, particularly in character formation. This also includes methods, tools, and techniques of learning that uphold Islamic principles.

b. **Comprehensive Scope**: This curriculum is designed to reflect the overall spirit of Islamic teachings, encompassing the development of all aspects of students' personalities, including intellectual, psychological, social, and spiritual dimensions.

c. **Principle of Balance**: The Islamic education curriculum maintains a balance between knowledge and the arts, as well as between learning experiences and various teaching activities.

d. **Comprehensive and Balanced Concept:** The content of the curriculum includes theoretical knowledge, both logical (*aql*) and revealed (*naql*), as well as aspects of art, physical activities, spirituality, and skills.

e. **Suitability to Individuals and Environment**: This curriculum is tailored to align with the interests, talents, abilities, and needs of learners, and is adapted to the social and cultural environment in which it is implemented (al-Syaibany, 1979).

The characteristics of the curriculum in Islamic education programs do not merely view students as objects of education but also as active subjects developing towards maturity based on Islamic concepts. Therefore, the curriculum will be meaningless without its implementation in an environment that allows for reciprocal educational interactions between educators and students. In other words, the application of the curriculum must also consider its suitability to the surrounding environment (A. Yunus & Kosmajadi, 2015).

Essentially, the curriculum of Islamic education emphasizes religious education, character, and spiritual aspects first, followed by cultural and social materials. According to Al-Abrasyi, the main difference between Islamic education and general education today lies in their primary goals; Islamic education focuses on spiritual, moral, and ethical aspects, while general education tends to orient towards worldly and material concerns. This difference is rooted in the purpose and motivation behind the pursuit of knowledge. In Islam, seeking knowledge is not for pride, status, rank, or wealth, but for the knowledge itself and to attain Allah's pleasure. On the other hand, the pursuit of knowledge in general education is often associated with seeking positions, jobs, or careers, thus potentially neglecting the purity of knowledge. While Islamic education prioritizes sacred aspects, it does not ignore worldly matters. Fields such as culture, skills, and practical training still receive attention in Islamic education (al-Abrasyi, 1993).

The integrated curriculum brings together a variety of disciplines, skills, and values in one coherent system, allowing students to understand the relationships between subjects as well as their application in real life. This approach not only provides a deeper and more comprehensive understanding, but also helps students see the relevance and practical benefits of their learning, thereby increasing learning motivation. In addition, the curriculum plays a role in developing critical thinking, creativity, and problem-solving skills that are crucial in the modern era. S. E. Shaker emphasizes that projects in the integrated curriculum not only train students in problem-solving, but also familiarize them with connecting different fields of science. This approach is more in line with the cognitive workings of humans who are actively looking for information connections. Wiggins also argues that an integrated curriculum prepares students for complex life challenges, which often require the integration of different aspects of science. Thus, the implementation of a problem-solving-based curriculum not only supports the achievement of educational goals, but also improves the effectiveness of overall learning (Shidqiyah et al., 2024).

In addition, the Islamic education curriculum must include contemporary issues such as digital ethics, human rights from an Islamic perspective, and social responsibility in the digital era in order to remain relevant and able to answer the challenges of the times. Subjects such as science, technology, and economics need to be integrated with Islamic values to create a balance between religious and general sciences. In addition, curriculum innovation must be supported by improving teachers' digital competencies through

training in the use of digital devices and platforms as well as strategies for integrating them in learning. The curriculum must also include digital literacy so that students can use technology ethically and effectively in their daily lives. To realize this innovation, Islamic schools need to have adequate technological infrastructure, such as fast internet access, appropriate hardware and software, and reliable technical support. Cooperation with technology companies can help Islamic educational institutions in accessing and implementing appropriate technology solutions (Mukarom et al., 2024).

D. CONCLUSION

Islamic education faces significant challenges in aligning traditional methods with the skills needed for the 21st century. To remain relevant, curriculum reform is necessary, not only to uphold spiritual values but also to integrate critical skills such as technological literacy, analytical thinking, and soft skills. With this approach, it not only enriches students' understanding in depth and thoroughly, but also allows them to recognize the relevance and practical application of the material studied, which ultimately increases learning motivation. In addition, this curriculum contributes to the formation of critical thinking skills, creativity, and problem-solving skills that are crucial in the modern era.

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