



## Reconstructing the Islamic Education Paradigm in Indonesia

Muhammad Fakhruddin Al-Razi<sup>1✉</sup>, Abdul Madjid<sup>2</sup>, Ahmad Hadziq Madani Ilham Khalil<sup>3</sup>

<sup>1,2</sup> Muhammadiyah University of Yogyakarta (UMY), Indonesia

<sup>3</sup> Yarmouk University, Irbid, Yordania

### ABSTRACT

Islamic education in Indonesia holds a unique position alongside general education institution. According to BPS data, the number of Islamic educational institutions and students is about 50% less than that of general education institutions. This research aims to formulate a more inclusive and visionary orientation for Islamic education. Utilizing a literature study method, this research examines several books, journals, hadith, and related verses, supported by explanations from various tafsir books. The study highlights the importance of addressing the worldly goals of humans within Islamic education, emphasizing the need to accommodate the basic needs of human life in the future. It proposes that inclusive and visionary Islamic education should focus on two key aspects: the competence and existence of students. To achieve this, it is essential to eliminate dichotomous barriers or dualism in its organization and policies. The study's implications call for policies that ensure equal emphasis on both general and religious subjects in Islamic educational institutions, moving away from a two-path policy.

### ABSTRAK

*Pendidikan Islam di Indonesia dapat dianggap berada pada posisi sekunder dibandingkan dengan institusi pendidikan umum. Menurut data BPS, jumlah institusi dan siswa pendidikan Islam 50% lebih sedikit dibandingkan dengan institusi pendidikan umum. Kebijakannya cenderung dualistik dan dikotomis, menghambat kemajuannya. Oleh karena itu, penelitian ini bertujuan untuk merumuskan orientasi pendidikan Islam yang lebih inklusif dan visioner. Artikel ini ditulis secara kualitatif melalui metode studi literatur dari beberapa buku, jurnal, hadits, dan ayat-ayat terkait yang didukung oleh penjelasan dari beberapa kitab tafsir. Hasil studi artikel ini menekankan bahwa pendidikan Islam perlu memperhatikan tujuan duniawi manusia. Dalam pendidikan, sangat penting untuk mengakomodasi kebutuhan dasar kehidupan manusia di masa depan. Studi ini secara tegas mengusulkan bahwa pendidikan Islam yang inklusif dan visioner menekankan inklusivitas dan visi dalam dua hal: kemampuan atau kompetensi dan eksistensi siswa. Untuk itu, sifat inklusif dan visioner pendidikan Islam harus diperluas dengan menghilangkan hambatan dikotomis atau dualisme dalam organisasi dan kebijakannya. Implikasi dari studi ini memerlukan kebijakan dan porsi yang setara antara mata pelajaran umum dan agama di institusi pendidikan Islam, sehingga tidak ada lagi kebijakan dua jalur.*

 OPEN ACCESS

### ARTICLE HISTORY

Received: 23-06-2024

Accepted: 30-08-2024

### KEYWORDS

educational reform;  
inclusive Islamic  
education; Islamic  
education paradigm;  
Islamic studies; policy  
implementation;  
visionary Islamic  
education

### KATA KUNCI:

reformasi pendidikan;  
pendidikan Islam  
inklusif; paradigma  
pendidikan Islam; studi  
Islam; implementasi  
kebijakan; pendidikan  
Islam visioner.

Corresponding Email: <sup>1✉</sup> m.fakhruddin.psc23@mail.umy.ac.id

## Introduction

Indonesia, with its large Muslim majority, is home to numerous Islamic educational institutions. According to data from the Central Statistics Agency (BPS) in 2023, there were 19,451 Madrasah Tsanawiyah (MTs), both state and private, serving 3,283,748 students at the junior high school level. In comparison, there were 42,548 junior high schools (SMP) with 9,959,956 students. This difference in numbers exceeds 50 percent. A similar disparity is observed at the primary level (SD and MI). At the senior high school level (SMA and MA), the difference between Islamic and general institutions is less than 50 percent, but the total number of students still shows a difference of over 50 percent. This trend continues at the university level. Considering that 87.2 percent of Indonesians are Muslim, this data highlights the need for greater attention to religious educational institutions, including Islamic ones, to ensure they are well-supported and can thrive alongside general education institutions.

Islamic religious education, which is based on the Qur'an and Hadith, has room for growth in both quantity and quality. A 2020 World Bank survey on the quality of educational institutions under the Ministry of Religious Affairs (Kemenag) highlighted areas for improvement. The survey found that students in religious-based institutions, including Islamic ones, were on average 1.5 years behind the expected level of learning. Additionally, only 15.6 percent of madrasah teachers achieved a minimum of 80 percent mastery in Math and Bahasa Indonesia. Infrastructure also presents a challenge, with more than 40 percent of schools lacking adequate learning facilities and 47.4 percent of students without textbooks for the subjects observed (Yarrow et al., 2020). These findings underscore the potential for enhancing the quality of Islamic education to better support the development of individual creativity and overall educational outcomes.

Religious education is often compared to general education in terms of learning orientation (Saadallah, 2018). The learning system of Islamic education is sometimes viewed as more traditional and dogmatic, which can be seen as limiting human potential and less responsive to the challenges of the times that require intellectual abilities and creativity (Brooks et al., 2020; Saada & Magadlah, 2021). Many believe that general education focuses on intellectual development, while religious education emphasizes spiritual development. Although distinct, this differentiation can create a dichotomy between religious and general education, potentially marginalizing religious education in terms of intellectual ability and professionalism (Adnan, 2022).

The development dynamics of religious education also reflect this marginalization. Historically, education in the Islamic world began as a non-formal learning movement developed by private parties without state involvement. Over time, as the education system incorporated more non-religious subjects such as science and mathematics, religious education increasingly reacted to ensure that religious values were not overshadowed by secular lessons (Daun & Arjmand, 2018). This reaction often manifested as a defensive stance or formalism in learning, maintaining the essence of religious teachings while adapting to new subjects. Religion is thus seen more as an ethic of obedience rather than a set of values that encourage individual creativity.

In its policy, religious education, especially Islam in Indonesia, is accommodated and focused on the National Education System Law No. 20 of 2003. Although many regulations emerged in the following years, the core of the government's legitimacy and recognition of the existence of many Islamic education institutions, both formal and non-formal, still refers to this law (Kosim et al., 2023). In subsequent developments, however, various issues arose from the law. One of the many problems is the dualism of policies between religious education institutions and general education institutions, each covered by two different ministries and policies. The dualism of the policy also brought a dichotomy

between religious and general sciences, which then spread to a wide range of problems such as jealousy, inequality, and disparities that occurred in religious educational institutions, including Islam, both in terms of operations and orientation (Aziz, 2017; Nurudin, 2017).

To this day, religious education, especially Islam, faces many problems ranging from conceptual theoretical problems to operational problems (Albana et al., 2023; Suyadi et al., 2022). Islamic education is considered to have lagged behind other educational institution systems in quality and quantity. Islamic education also seems to be a "second-class" education. Many people make religious education a secondary or side education. Many generations of Muslims prefer non-Islamic institutions to pursue their educational journey due to low public expectations of Islamic education (Akrim, 2022; Ulfat, 2020). Islamic education is still trapped in a circle of problems of stigmatization of society over negative labels such as backwardness, degradation, and irrelevance to the needs of the times (Kosim et al., 2023).

The main problem that can be raised is due to the narrow understanding of the orientation of religious education, which only touches the domain of the *ukhrawi*. When viewed from the philosophy of the revelation of Islam, Islam is a religion of *rahmatan lil 'alamin*, which means that it can be interpreted as a religion that can prepare individuals to be able to live prosperously both in the world and the hereafter (Sahin, 2018). One solution to unravel the problems mentioned above is to rebuild the paradigm of religious education orientation that has been running to be more oriented towards developing intellectual capacity and individual abilities to face the development of a very dynamic era. The need for reorientation and reconstruction of the paradigm of religious education, especially in Indonesia, finds its urgency when faced with the need for the challenges of an increasingly rapid era.

Many scientific research has been trying to unravel the problem of inequality in Islamic education and reorient it, which tends to target partial and less fundamental aspects of the problem of Islamic education practice, like what was done by Akrim (2022), who tried to discuss the direction of the orientation of the Islamic education curriculum to face the challenges of the times. Another effort was made by Syarnubi et al. (2023) in formulating the direction of the reorientation of the paradigm of Islamic education. However, what he fails to realize is that there is a dichotomy in Islamic education that has been realized so far. Hasan (2023) also tried to formulate the position of Islamic education in the era of technological progress, but he emphasized the issue of morality rather than existence and competence.

Although there have been several studies related to efforts to reconstruct Islamic education in Indonesia, the failure of researchers to emphasize the occurrence of dichotomy and the lack of emphasis on inclusiveness and visionary orientation are some of the points that will be highlighted in this study. On the other hand, there are differences in orientation related to the direction of Islamic education in traditionalist and modernist societies, where traditionalists prioritize spirituality and strength of attitude in religion. In contrast, modernists emphasize the importance of integration between spiritual and intellectual education (Saadallah, 2018). For this reason, it is important to address the direction of education that should be implemented in Indonesia by emphasizing its needs for the times.

The direction of reorientation needs to target the most essential thing in Islamic education, namely the paradigm that underlies its implementation. Berger (2021) explained that the educational paradigm is a fundamental aspect that underlies the implementation of education. In an institution, the paradigm will determine how a curriculum will be applied to the learning process. When religious education, especially Islam, still adopts traditional models that are more likely to be dogmatic and tactical as

well as exclusive and only oriented to the hereafter, then slowly Islam will be overthrown by the changing times, which require a lot of adjustments and renewals (Nurudin, 2017). Therefore, in order for religion and religious people to develop together in the context of contemporary changes, a new paradigm that is more inclusive and contextual in the practice of religious education is needed. On this basis, this article aims to discuss how and where the paradigm of Islamic education in Indonesia should be oriented to become an inclusive and visionary education that can face future challenges. The paradigm context that will be focused on in this study is the paradigm that underlies the implementation policy of Islamic education institutions in Indonesia.

### **Theoretical Perspectives**

Sahin (2018) criticizes the educational backwardness in Muslim communities in developing countries, including Indonesia, attributing it to the incomplete formulation of religious revival. In contrast, the secularization and westernization agendas have fostered the development of a progressive civilization. Sahin (2018) argues for the importance of dialoguing the framework of Western progress with the contemporary Islamic world. With the shift towards neo-liberalization, educational institutions have increasingly operated as industries catering to community needs and demands. In the modern era, education is tasked with preparing society to face life's challenges, particularly in competitive job markets (Sahin, 2013). The effectiveness of an education system can be measured by its ability to prepare individuals for youth, alleviate unemployment, and navigate economic downturns.

Given the essential role of education in advancing civilization, adopting positive values and principles from the West, especially those emphasizing scientific and technological capabilities, is natural. Islamic thought also supports this view, recognizing that education should encompass not only religious piety but also skills and expertise in various fields to support individual development. Azra (2017) argues that Islamic education historically includes scientific aspects alongside religious materials. The Qur'an and Hadith, as the scientific foundations of Islam, provide ample space for developing general sciences and technology (Azra, 2017). Therefore, the ideal Islamic education paradigm should be inclusive and open to scientific concepts beyond religious studies (Sumarni, 2019).

Suyatno et al. (2022) emphasize the importance of inclusiveness in the Islamic education paradigm, advocating for an educational approach that integrates general and religious sciences without dichotomy. Similarly, Kuntowijoyo (2008) envisions incorporating scientific and philosophical elements from other disciplines into Islamic education to align it with modern life. Drawing on these perspectives, this article proposes an inclusive and visionary educational paradigm for Islamic education policy in Indonesia. Visionary education in the 21st century, as described by González-Pérez & Ramírez-Montoya (2022), prepares individuals to face contemporary challenges. Inclusiveness involves not only accepting diversity but also embracing various abilities and skills needed to support social needs now and in the future (Troll et al., 2019).

Inclusive and visionary paradigms in Islamic education have been shown to accelerate learner development (Ter Avest & Rietveld-van Wingerden, 2017). In this context, the success of Islamic education will depend on its ability to prepare students for contemporary challenges through relevant and comprehensive learning. This paradigm provides a foundation for reorienting and reconstructing Islamic education, impacting curriculum, systems, and learning processes in Indonesian Islamic educational institutions.

To formulate an inclusive and visionary Islamic education, this research will develop a conceptual framework through a qualitative literature study, comprehensively reviewing and analyzing relevant literature. The discussion will focus on critiquing the dichotomous nature of Islamic education in Indonesia and exploring how the Islamic paradigm should be understood from the Qur'an and Hadith.

## **Method**

This study employs a qualitative literature review approach with a descriptive method. This approach was chosen because the research aims to analyze the paradigm of Islamic education in Indonesia, focusing on the government policies that regulate its implementation. The qualitative method enables researchers to conduct an in-depth exploration of concepts and ideas found in the literature, as well as to interpret the meanings contained in the texts being studied.

A literature review was selected as the primary method because this research seeks to identify and formulate an inclusive and visionary paradigm of Islamic education based on authoritative references. Primary literature sources such as Qur'anic verses and hadiths are utilized to establish a strong normative foundation, while secondary literature sources such as scholarly articles, books, and tafsir (exegesis) texts provide a theoretical framework and critical analysis.

### **Data Collection**

Data was collected through documentation techniques, which involved reading, examining, and reviewing literature relevant to the research topic. This method was chosen because it allows the researcher to access a wide range of comprehensive and diverse information sources, encompassing not only theoretical perspectives but also empirical findings from previous studies. The literature search was conducted manually through search engines like Google and Google Scholar to ensure that the sources used are authoritative and relevant to the research context.

### **Data Analysis**

The collected data was analyzed using content analysis techniques. This technique was chosen for its ability to understand and interpret the meanings of the texts reviewed in the literature, particularly in relation to Islamic education policies in Indonesia and the ideality of education paradigms based on Islamic teachings. The analysis was carried out systematically, following the flow of the discussion, which is divided into several sections: (1) a description of the position of Islamic education policies in Indonesia, (2) an examination of the ideality of the education paradigm based on Islamic teachings, (3) a critique of the scientific dichotomy and its implications for the Islamic education paradigm, and (4) the formulation of the direction of a futuristic Islamic education paradigm.

### **Limitations of the Study**

As a qualitative literature review, the findings of this study are highly dependent on the literature selected, which may introduce potential bias. Nonetheless, this method was chosen to provide a deep understanding of the topic through critical analysis. Every effort has been made to select credible and relevant sources for the topic discussed.

## **Result**

### **Islamic Education Policy in Indonesia**

Based on the framework of understanding stated in the National Education System Law No. 20 of 2003, Islamic education refers to four kinds of understanding (Suharto,

2018). First, Islamic education is the meaning of subject matter or what is also known as Islamic religious education content. The second definition is Islamic education in the sense of institutions such as *pesantren* and *madrasah diniyah*. In the third sense, Islamic education is understood as a culture or Islamic values realized in the context of Islamic education. Fourth is Islamic education in the sense of Islamic education. The definition that will be focused on in this research is Islamic education in the second notion, namely Islamic education as an institution.

From the results of the relevant literature, the author finds that Islamic education policy in Indonesia has developed from time to time. However, the shift in the context of the implementation paradigm has not yet experienced a significant change. Changes in policies related to Islamic education institutions in Indonesia, as revealed by H. Azra (2018), are more in formalism and state recognition of the forms of Islamic educational institutions that have mushroomed since the colonial era.

A paradigm shift that was quite pronounced occurred when the National Education System Law No. 20 of 2003 was passed, which required general lessons also to be given in Islamic educational institutions (Kosim et al., 2023). The regulation was further strengthened in 2013 with the enactment of Curriculum 13, in which the Ministry of Education, Culture, Research, and Technology (KEMENDIKBUDRISTEK) regulates the national education curriculum containing some general subjects, such as math, science, social studies, and Bahasa Indonesia, in all institutions, including Islamic education institutions (Suyatno et al., 2022).

However, in the author's analysis, the existence of these two policies confuses the paradigm it carries. On the one hand, Islamic education policy must follow the rules of KEMENAG, and on the other hand, it also needs to follow the policies of KEMENDIKBUDRISTEK. In addition, there is an imbalance between religious and general lessons in Islamic and public schools under the auspices of the KEMENDIKBUDRISTEK. These two policies also led to the dualism of paradigms that occurred in Indonesia.

Different positioning paradigms in the implementation of education can be seen from two directions: expansionism and reductionism (Nurbaity & Dewi, 2021). Expansionism views all objects as inseparable and a whole. Conversely, reductionism is the opposite, which sees objects as separate and fragmented (Schuelka & Engsig, 2022). In education, expansionism led to a model of education that unites or integrates religious and general education while reductionism separates them. The rise of reductionism in religious education appears due to efforts to reduce the role of religion in social life (Lewin, 2020).

In the context of Islamic education in Indonesia, these two paradigms are not explicitly reflected in its policies. It cannot be said to be expansionism because there are still gaps in religious and general studies. It cannot be said to be reductionism because there are still efforts to integrate religious and general lessons. Thus, the paradigm that is more appropriate to be embedded is dualism because the integration between religious and general lessons is not carried out wholly, or it is still a "half-hearted integration". Ultimately, the "half-hearted integration" that comes from the dualism paradigm impacts the dichotomy between religious and general lessons in implementing learning.

As emphasized by Syarnubi et al. (2023), Islamic education idealizes the output of education that can free themselves from the shackles of negative traits both from within themselves, such as lust, malice, and so on, as well as from things that come from outside themselves such as social problems like poverty, oppression, and discrimination. In achieving this ideal, the paradigm in the implementation of education will determine how the direction of education will build the competence of educated outputs. The "half-hearted" positioning paradigm, in the author's opinion, results in disorientation in formulating the future of students.

The contextualization of the educational paradigm certainly cannot be separated from how a paradigm views humans as subjects and objects in education (Akrim, 2022; Ulfat, 2020). In this article, the Islamic paradigm in viewing humans will be emphasized as a basis for formulating the direction of the orientation of the Islamic education paradigm. There will be two sides to orientation paradigms that prioritize the worldly (*duniawi*) or eternal (*ukhrawi*) aspects of human life in the context of education (Suharto, 2018). Indeed, Islam has a dualistic view between worldly and eternal aspects in viewing humans. But that does not mean that dualism can be used as a basis for building an educational paradigm that tends to be ambiguous and unfair in determining the direction of Islamic education orientation. In the next discussion, this article will emphasize the importance of paying attention to the worldly aspect as a goal in implementing Islamic education before arriving at formulating an inclusive and visionary educational paradigm.

### **Qur'anic Foundation for Reorienting and Reconstructing Islamic Education**

It is undeniable that the purpose of education should not only be oriented toward the afterlife but also worldly-oriented. Before reaching the afterlife, humans must go through their journey in the world. For this reason, the goals of education should be able to accommodate the abilities and skills of individuals so that they can work and survive properly (Lafrarchi, 2020). Even in a hadith, the prophet has also hinted that knowledge should function as the key to prosperity in both worlds (Lahmar, 2020).

The direction of Islamic education at this time needs to be changed and adjusted to the changing times, seeing that, increasingly in the future, technological developments require some technical skills and certain abilities. If religious education is seen as a sub-system of the social system of society, then in terms of operations, including its orientation, it needs to refer to and respond to the needs and developments that occur (Alhashmi & Moussa-Inaty, 2021; Aziz, 2017). It is supposed not to create a gap between education and social development conditions.

As a vital teaching and a breath of life in society, religion needs to answer these challenges. But what can religion, especially Islam, offer to meet these challenges? The answer is religious values about ethics and professionalism in work. Verses that mention this need to be increasingly prioritized in formulating the paradigm of Islamic education goals before other verses that are *ukhrawi* in order to catch up with the world of Islamic education. The *ukhrawi* goal is not necessarily ruled out, but because humans need to improve their lives first, worldly goals must be obtained before *ukhrawi* goals. Worldly goals do not necessarily conflict with *ukhrawi* goals and can be a means or steps to achieve them.

As a philosophical foundation of the worldly work ethic that can be taken from the Qur'anic verse is what is stated in Surah Al-Qashas verse 77:

*Rather, seek the 'reward' of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good 'to others' as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.*

Through the verse, it is clear that although the Qur'an commands humans to prepare themselves for a good afterlife, it does not exclude the affairs of the world. God, through the message of the verse, has already understood that humans are still tied to the world's life, so inevitably, they must seek sustenance by working to support themselves. Humans should not sacrifice worldly affairs to achieve a good afterlife. Neither should people

neglect their afterlife for the sake of their worldly affairs. The affairs of this world and the hereafter are both important. One cannot be sacrificed for the other.

Al-Baghdadi explains that among the worldly matters that should not be neglected are health, strength and wealth. He even quotes a popular hadith about taking care of five things before five other things come. Rich before poor, healthy before sick, young before old, spacious before narrow, and life before death (Al-Baghdadi, 2004). This means that worldly matters cannot be underestimated because it is the real life humans live during their lifetime.

Interestingly, the verse also gives a note regarding how humans should conduct the affairs of the world. Not all work is good to do. Apart from being halal and following religious teachings, the verse also highlights the importance of working well and not causing negative things such as damage to the earth. In other words, the Qur'an also urges humans to work professionally and not carelessly (Kalemci & Kalemci Tuzun, 2019).

Professionalism and rigor require qualified abilities and skills, so it certainly must be obtained through the learning process. In relation to religious education, borrowing Muhammad Iqbal's idea, religion is more than just an ethical teaching that makes people morally restrained. Instead, religion needs to be able to integrate a person's personal strengths into the opportunities for movement and creativity that are potential in human beings (Adnan, 2022). As an ethical and moral foundation, it is appropriate that the direction of religious education needs to touch the practical aspects as mentioned above. It is not only about how to become a human being with good morals but also to become a professional person who has a positive influence on the environment.

Although the formulation of the paradigm orientation of the goals of Islamic education, as mentioned, has the impression of reducing the role of religion as a noble human teaching that leads him to be closer to God, the goal is still part of what has been suggested by the Qur'an. However, the formulation of the orientation of Islamic education should not be separated from the text of the Qur'an and Hadith as primary and authentic sources that must be a guide in every aspect of life (Saada & Magadlah, 2021). Nevertheless, the interpretation of the Quran is constantly evolving along with the changing times, so it will be possible to interpret the Quran more practically to reorient a more contextual Islamic education paradigm.

Islam is not a religion that sees humans only from one side. Islam's view of human beings is comprehensive, ranging from material to spiritual aspects. Islam does not position humans as angels who have no desires and only worship. However, Islam also realizes humans still have needs and desires (Saeed, 2017). Therefore, education, especially religious education, should be able to accommodate the aspects of humanity in living their lives.

Another verse that can be used as a paradigm basis for the practical orientation of Islamic education is in Surah Al-Kahf verse 110:

*O Muhammad, tell them: "I am but a human being like you; the revelation is sent to me to declare that your God is One God; therefore, whoever hopes to meet his Rabb, let him do good deeds and join no other deity in the worship of his Rabb."*

In line with the verse, Islam is a working or practical religion whose core teaching is to get closer to God through good work or profession (Kalemci & Kalemci Tuzun, 2019). It can be found that the purpose of Islamic teachings from the verse can be seen from two patterns: ideal goals and practical goals. The ideal goal of Islam is reflected in the *lafaz*, which means "hoping for the meeting of Allah". As a religion, the teachings of Islam will undoubtedly have the characteristics of divinity as the core of religion. But before the ideal goal is realized, Islam also provides practical goals that are no less important for



human life, namely worldly goals. The practical goal is reflected in the *lafaz* which means "doing good deeds".

Regarding the meaning of good deeds in the verse above, Wahbah Zuhaili emphasized that the verse is *'am* which means general meaning. In other words, the work or deeds referred to in the verse mean all the work and deeds done by humans. Included in this case is also a profession as a job. Furthermore, Zuhaili explained that the purpose of charity or work is the sincerity contained in it. Sincerity in meaning is to realize that there is no ability and the results obtained in a job are only from Allah and to get closer to Him (Zuhaili, 2009). This means that a good profession is one of the conditions humans can take to get closer to God and receive His blessings.

Recognized or not, education must have a practical orientation to cultivate specific skills in individuals. Regarding the process, education can be seen in two types: formal education and non-formal education (Souto - Otero, 2021). Both also aim to equip individuals to live a bright future. A bright future means a future with sufficient conditions for all life needs, including economic needs. To realize this, individuals need to have a clear job or career orientation as a ladder to achieve economic security in the future.

As proven by a sign of completion of learning in the form of a diploma, which will later be used to apply for a job, professionalism, and competence are important points that must be obtained in the learning process. When religious education in Islam is only oriented towards obedience and the depth of religious knowledge, then Islamic education will be far behind by the progress of the times, which now requires not only a diploma but also practical skills to be able to tread the world of work after graduating from school or college.

Another orientation of Islamic education that can be traced from the verses of the Qur'an is an effort to encourage individuals to carry out their role in the world optimally. Theoretically, the paradigm of educational orientation needs to be developed based on a solid and clear philosophical framework about the nature of human existence (Sahin, 2018). This is because education is a fundamental and crucial aspect of human development. There are two central roles that humans carry out in the world, namely as servants (*'Abd*) and as *khalifahs* (Nurudin, 2017). Man's role as a servant is illustrated in surah Ad-Dzariyat verse 56:

*I did not create jinn and humans except to worship Me.*

In line with the message of the verse, the creation of human beings is basically to worship God. What needs to be noted in this regard is that worship does not always take the form of scheduled and regulated rituals. All things intended for God's sake, including work or profession, can also be considered worship (Saada & Magadlah, 2021). This means the worship mentioned in the verse is wide-ranging and not limited to ritual worship only. Thus, education should not only include tactical learning about ritual worship but also need to be expanded to become a religious ethos behind the practice of other human occupations. In a hadith, it is also stated that worldly deeds can potentially become worship or afterlife deeds when well-intentioned.

Another important point that can be highlighted in this context is that inequality in viewing human nature in the world of education can have fatal consequences on the orientation of education carried out. Apart from being a servant, humans in the Qur'an also have other roles that are very important so that it does not become proportional when only seeing humans as servants of Allah (Rothman & Coyle, 2018). Another role of man is as *khalifah* or God's agent on the earth, as described in surah Al-Baqarah verse 30:

*And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.*

Humans are given the ability to think in the form of reason for them to use in efforts to manage the earth. With their minds and abilities, humans are also appointed as God's agents on earth. To optimize the ability of reason, humans need education. This means that education is the main step to preparing human personalities to manage the earth properly and correctly.

Related to the meaning of the verse, Nawawi Al-Banteni highlighted reason as the main feature that can help humans carry out their role on earth. With the ability of reason, humans can be professional and not be driven by their interests in managing the earth. The uncontrollability of human interests and personal desires in carrying out an affair will make humans lose their responsibility, destroying the affairs entrusted to them (Al-Banteni, 1997).

Moreover, the narrative of professionalism is contained in the messages of the Qur'an to be applied to the world of education, especially Islamic education. In other words, when humans do not have professionalism in managing the earth, they will only produce damage, which means they fail to carry out the mandate as *khalifah* or God's agent on earth.

Considering that humans have the responsibility to manage the earth as God's agents, Islamic education also has the duty to be able to prepare competent and professional humans to manage the earth. The existence of this responsibility should certainly be used as a paradigm orientation in its implementation. Teaching religious sciences is not enough to build human competence, as mentioned. Expertise in general sciences is needed to become a human being as a perfect agent of God. This means that the scientific dichotomy in this case will make the ideals of Islam in shaping humans far from being achieved. In other words, the pursuit of worldly competence in the output of education is the goal of Islam itself, which should also be contained in the paradigm of implementing Islamic education.

## Discussion

### Critique on the Scientific Dichotomy

The scientific dichotomy can be traced back to the medieval era, when the terms *fardu 'ain* science and *fardu kifayah* science emerged, which resulted in a different impression in the community between religious and general sciences (Suyatno et al., 2022). The dichotomy touches on the legal domain of learning science, where religious science is a science that is obligatory for every individual. In contrast, non-religious science is only a collective obligation.

The dichotomy continues until today, where the terms *madrasah* and ordinary schools are known in formal education, each of which has a different portion of religious and general scientific learning. The difference in the form of formal institutions has become a separate nomenclature or term in the community, where *madrasas* are for religious learning institutions. At the same time, schools are institutions for learning general knowledge. The meaning of both is the same: *madrasah* and school mean a place to learn something (Sahin, 2018). In other words, there is some ambiguity behind the dichotomy between religious and non-religious disciplines.

Dichotomy will not be a problem when the term is used to distinguish the focus and scope of a scientific study. Because each scientific field certainly has its scope of study

with different excavation methodologies and cannot be matched with others. However, it becomes a problem when the dichotomy leads to the subordination of a discipline, which results in the prioritization of one discipline over another (Zamroni, 2017).

In Islamic education, this dichotomy, which even touches the realm of law, can lead to a series of problems. When people prioritize Islamic knowledge because Sharia knowledge can bring salvation in the hereafter, then other non-religious sciences will be neglected. Meanwhile, the needs of time development not only require a person to be obedient in religion but also must have the ability to be able to adapt competitively in the midst of very intense job competition. The consequences of this dichotomy can also extend to the non-development of general scientific discourse in the Muslim community, which ultimately impacts the backwardness of Muslim society in the rapid development of civilization.

Theoretically, the orientation and dichotomy of religious or Islamic education with non-religious general education can be seen from the ideological style adopted in a social system. As a religion, Islam cannot just be considered as a single essence that is not connected to anything. However, Islam will intersect with the culture and social system of the place where it is practiced. Four major ideologies in this context also relate to how they see religious education as one part of the social system. These four ideologies are secularism, traditionalism, modernism, and fundamentalism.

Secularism views religion as a private matter, so education for them must be modern and secular (separate from religion). In traditionalism, religion is regarded as a public matter that must be taken care of and managed properly by authorized parties such as scholars. As such, religious education for traditionalists aims to form ulamas. Slightly different from traditionalists, modernists also see religion as a public affair, but for them, religious education needs to be integrated with the modern education curriculum system. Fundamentalists have a slightly paradoxical view where they see religion as a public matter but their orientation of religious education is a hybrid between modern education and religion (Saadallah, 2018).

It can be seen from the four, that religious education for secularists and traditionalists is considered as an individual obedience even though they differ in the placement between the private and public spheres. For modernists and fundamentalists, religion is seen as two models in addition to being a religion as well as a way of life, between the *ukhrawi* and worldly aspects. However, fundamentalists have a different view, that Islam is not only a religion and a way of life, but also a political ideology (Saadallah, 2018). In this case, the author agrees more with modernists who view Islam as a religion and way of life and do not make it a political ideology.

The separation of the role of religion in social dynamics as practiced in secularist societies is more inclined towards a paradigm of reductionism in the context of education. In traditionalist societies, although religion is considered a public matter, the orientation of education still seems to separate religious education from other general education. The limitation of the role of religion in the public sphere will result in a reductionist paradigm model of education (Lewin, 2020). When the education model is done like that, then religious education will only be an education model that aims to build individual private obedience without being characterized by scientific and futuristic goals.

In the Indonesian context, religious education policy has its own legitimacy that underlies its implementation. However, none of the four ideological patterns seem to be fully reflected in implementing Islamic education. The implementation of Indonesian religious education cannot be said to be secularist because it still accommodates policies related to learning. But it is also not said to be traditionalist because its orientation is not merely to produce ulama. Nor can it be said to be fundamentalist because it does not make it an ideology. To classify it as modernist, the existing policies in Indonesia are still

considered dichotomous and not balanced enough in combining religious learning and general science.

The existence of two umbrellas that control the style of education between KEMENAG for religious education institutions and KEMENDIKBUDRISTEK for general education institutions seems to cross each other (Kosim et al., 2023; Lubis, 2017). It can be seen from the portion of learning provided at both the early and late secondary school levels is still confusing to make it a primary or secondary subject (Brooks et al., 2020). Although there have been some general lessons given in Islamic educational institutions or religious lessons in general educational institutions as an effort to integrate learning, it seems to strengthen the dichotomy between religious learning and other sciences (Zamroni, 2017).

Given that the division of education into religious and general education will give birth to a reduced role of religion, it is appropriate that religion needs to be seen not only as a dogmatic teaching but also as a way of life or outlook on life so that reductions no longer arise either in the role of religion or the concept of education. In the context of education, Islam as a way of life is not only castrated as a teaching that leads to happiness in the afterlife but also worldly prosperity (Sahin, 2018). The Qur'an, as a guide to life, does not only contain the affairs of the hereafter but also contains directions to live a good world life. When borrowing Abdullah Saeed's idea, the non-dogmatic aspects of the Qur'an are neglected because the Qur'an is only seen as a holy book. Hence, the legibility of scientific and practical points in the Qur'an becomes less massive (Saeed, 2017). That way, the Qur'an needs to be seen as a guide to life, not only containing laws or procedures for worship as a servant but also as a guide that brings the functioning of human potential as a prosperous and prosperous individual in the world, and it also needs to be implemented rigorously in the context of education.

### **The Direction of an Inclusive-Visionary Islamic Education Paradigm**

Along with the development of the times, there has been globalization in the education system where Western model education is applied in many countries, including Muslim countries. The neoliberal globalization process has made society more competitive in technological and economic mastery (Daun & Arjmand, 2018). When viewed from the flow of economic logic, more market demand in education is a learning model that accommodates cognitive abilities and skills to surf in the world of work and economic competition (Sahin, 2018). In this case, the Western model of education that emphasizes individuals' cognitive and technical abilities is seen as more effective in facing the challenges of the times when the social conditions of society are increasingly competitive.

Although Islamic education in Indonesia has been formalized into the national education system, the predicate of backwardness and stagnation is still a problem that haunts Islamic educational institutions. Therefore, the demand to immediately intensify the modernization movement of Islamic education needs to be driven so that it can become an education that is not only of quality but also relevant and able to respond to changing times (Suyadi et al., 2022; Ulfat, 2020). The strategy that needs to be done must also start from the most basic and urgent aspects, such as the orientation and direction of Islamic education that is visionary, practical, and relevant to the development of science and technology.

The orientation of religious education is limited to mastering religious material to become obedient servants, which will only produce graduate profiles that are less compatible with the demands of a very competitive era. Many Islamic reformers, such as Muhammad Iqbal, Muhammad Abduh, and Abdullah Saeed, have criticized this conservative orientation. For them, along with the emergence of educational

modernization, the traditional dogmatic model of religious education will be faced with the stigma of graduates who are outdated, exclusive, conservative, and unprepared for the complexities of the modern era (Nurudin, 2017; Saeed, 2017). Dwelling on traditional and dogmatic traits will only widen the gap between what Islamic education provides and society needs. Borrowing the notion of Sahin (2013), religion as a noble teaching is not only tasked with alleviating humans from the ignorance of faith but also the deterioration of their fate in the world. To support this mission, it is necessary to interpret and reformulate the paradigms of religious education that underlie a learning process and policy.

To formulate a practical orientation in the paradigm of Islamic education, especially in Indonesia, the four pillars of education initiated by UNESCO will be very relevant to be developed in the world of Islamic education in Indonesia. The four pillars are learning to know, learning to do, learning to be, and learning to live together (Jagielska-Burduk et al., 2021; Schuelka & Engsig, 2022). These four pillars can shape individuals holistically with critical and reasonable argumentation skills. Through *learning to know*, individuals can understand the world and its developments with openness to new knowledge principles. By *learning to do* so, individuals will be directed towards applying the knowledge gained (Biesta, 2022). *Learning to be* will lead individuals to an awareness of their role and potential. Equally important is that *learning to live together* will lead individuals to adapt to the social conditions or teams where they work and contribute (Glavič, 2020; Hasan, 2023).

By formulating the orientation of Islamic education into these four pillars, the education practiced needs to prioritize rationality, a critical attitude in solving problems, developing creative and imaginative power, tolerance, and being able to compete in global challenges professionally (Suyadi et al., 2022). The orientation of the material taught must inevitably be open to other sciences utilizing scientific integration. Not being open to general sciences will only make Islamic education exclusive and further widen the gap between the Islamic world and the times. By formulating the four orientations, the inclusiveness and visionary of Islamic education can be widened again both in terms of inclusiveness and visionary of competence or existence of education. This formulation, as shown in Table 1, has directly become the concept of inclusive and visionary Islamic education as addressed as an objective in this study.

**Table 1:** UNESCO's Four Pillars of Education and their Points of Inclusiveness and Visionarity in Islamic Education.

<b>Pillars of Education</b>	<b>Descriptions</b>	<b>Inclusiveness and Visionary Points</b>
Learning to Know	Understand the world and its developments with the principle of openness to new knowledge.	Inclusiveness of Competence
Learning to Do	Application of acquired knowledge.	Visionary Competence
Learning to Be	Awareness of one's role and potential.	Visionary Existence
Learning to Live Together	Adaptability to the social or team conditions in which he/she works and contributes.	Inclusiveness of Existence

After human civilization has long entered the era of globalization, the need to formulate the direction of education orientation is very necessary, considering the competencies needed are increasingly complex and global in nature. Because the complexity of individual competency needs is increasing along with the times, it is no

longer relevant if it still realizes the exclusive reductionist paradigm that separates religious knowledge from general knowledge. In addition, the perpetuation of the concept of reductionist orientation, as mentioned, will only lead to unresolved problems of identity struggles from time to time.

The development of civilization in the era of globalization requires flexibility and mastery of science and technology as the driving force of civilization. Islamic education certainly needs to be alert in responding to the profane-materialistic nature of globalization and moving toward the secularization of religious values. Shifting the paradigm of Islamic education to be more inclusive is a solution to participate in driving a civilization filled with scientific and technological advances. Although Islam has not been able to become the leading actor driving civilization at this time, Islam can at least color these advances by preparing its generations through modern-futuristic-oriented educational pathways.

Rejuvenating the ideals of inclusive Islamic education, not separating and dichotomizing it with general education, seems quite urgent these days, especially in Indonesia. With such an inclusive and expansionist paradigm, worldly orientation can not be marginalized in Islamic education. What is produced in this research in the form of inclusive and visionary Islamic education aligns with what scholars and thinkers in Indonesia have revealed, as did by A. Azra (2017), who realized that Islamic education historically contains scientific aspects, not only religious matters. The scientific foundations in Islam based on the Qur'an and hadith provide the most expansive possible space for efforts to develop general sciences and technology (A. Azra, 2017). Thus, the ideal character of the Islamic education paradigm should be inclusive and open to other scientific concepts besides religious science (Sumarni, 2019).

This research is also in line with what was revealed by Suyatno et al. (2022), who also emphasized inclusiveness in the paradigm of Islamic education. Explicitly, he underlines that the renewal of the Islamic education paradigm should be developed in education without a dichotomy between general science and religious science. Like him, Kuntowijoyo (2008) also envisioned scientific and philosophical elements from other disciplines being applied in Islamic education so that the direction of Islamic education development could be in tune with the context of modern life.

Although a number of conceptual formulations in this study support some ideas from previous studies, contextualizing the conditions of Islamic education policy in Indonesia is an important point of difference that is considered an academic contribution to developing the ideals of advancing Islamic education in Indonesia.

In connection with the purpose of Islamic education to produce humans who can play a significant role on earth as *khalifah*, the paradigm that sees Islam only as an *ukhrawi* teaching needs to be shifted to a way of life or worldview. The logical implication is that Islamic education teaches not only Islamic materials but also things beyond that which can enable the optimal role of humans in addition to being servants and humans who can empower themselves and the environment for material sufficiency. This does not mean eliminating the role of religion as a controller of ethics and moral values. Moral values can still be embedded in every lesson, not having to wait for religious lessons (Taufik, 2020). In other words, the orientation of general scientific learning does not necessarily mean excluding moral values.

Departing from some explanations above, the main step in implementing an inclusive and visionary paradigm in Islamic education is first to change the policy umbrella to become one roof under the auspices of KEMENDIKBUDRISTEK. However, later in its implementation, KEMENAG can provide direction or intervention related to the process, curriculum, and learning methods. In addition, the policy of dividing the portion of subjects between general and religious subjects needs to be changed to integrate both

general and religious-based schools. How the pattern and mechanism of integration will occur and be formulated into a learning curriculum policy, requires a long enough discussion so that what is proposed in this article needs to be refined in future studies.

## CONCLUSION

This study proposes that inclusive and visionary Islamic education emphasizes inclusiveness and vision in two ways: the competence and existence of students. This study strongly supports the ideas of Azra (2017), Kuntowijoyo (2008), Sumarni (2019), and Suyatno et al. (2022), asserting that the holistic and inclusive nature ideally characterizes the Islamic education paradigm. This ideal is illustrated in various dimensions, ranging from the nature of humans in Islam, both as actors and objects of education, to the nature of knowledge in the Qur'an and Hadith, which encompasses both worldly and ukhrawi aspects. Additionally, the need to address contemporary challenges necessitates a non-dichotomous pattern in Islamic education. In other words, the reorientation of the Islamic education paradigm aims to restore its holistic and inclusive nature, eliminating dichotomies in its implementation.

Islam is a religion that comprehensively views the nature of human beings. It considers humans not only as servants but also as beings with potential and creativity that must be developed. This spirit of comprehensiveness should be the foundational value underlying the implementation of Islamic education. To overcome and eliminate the negative stigma attached to Islamic education in Indonesia, the orientation of education needs to be reformulated based on openness and acceptance of other sciences to meet contemporary needs. The imbalances in orientation that emphasize the hereafter should be adjusted to also fulfill human needs in the world, thereby bridging the role of Islamic education in sustaining human duties as khalifah on earth.

Ultimately, the educational process is dynamic. Its implementation requires alignment with contemporary times so that what is taught can be applied in the future. Given that the Qur'an and Hadith, as sources of Islamic teachings, have undergone many interpretative updates, the process of Islamic education derived from them also needs continuous reinterpretation and reorientation to keep pace with the times. This reinterpretation and reorientation should not only concern religious laws or rules but also embrace modern scientific knowledge that can support the development of Muslim society through the learning process in Islamic education.

Given that the method used in this study is a basic method in the literature review, the opportunity to develop inclusive and visionary Islamic education in Indonesia still requires support from future studies, particularly in designing curriculum formulations and implementation strategies. Nevertheless, the inclusive and visionary Islamic education paradigm proposed in this study makes a significant contribution to the progress of Islamic education in Indonesia. It also broadens public understanding that Islamic education is not solely about producing obedient servants but also about nurturing individuals who are successful and contribute positively to the world.

## References

- Adnan, M. (2022). Islamic education and character building in the 4.0 Industrial Revolution. *Nazhruna: Jurnal Pendidikan Islam*, 5(1), 11–21. <https://doi.org/10.31538/nzh.v5i1.1771>
- Akrim. (2022). A new direction of Islamic education in Indonesia: Opportunities and challenges in the Industrial Revolution Era 4.0. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01), 35. <https://doi.org/10.30868/ei.v11i01.1799>
- Al-Baghdadi, 'Ala'u al-Din Ali. (2004). *Tafsir Al-Khazin*. Beirut: Dar Al-Kutub Al-Ilmiyah.
- Albana, H., Nurul Qolbi Izazy, Nursalamah Siagian, & Hayadin. (2023). Peta global isu riset pendidikan agama: Studi bibliometrics pada database Scopus tahun 2000-2021. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(2), 158–177. <https://doi.org/10.32729/edukasi.v21i2.1471>

- Al-Banteni, M. N. (1997). *Marah Labid li Kasyfi Ma'na al-Qur'an al-Majid*. Beirut: Dar Al-Kutub Al-Ilmiyah.
- Alhashmi, M., & Moussa-Inaty, J. (2021). Professional learning for Islamic education teachers in the UAE. *British Journal of Religious Education*, 43(3), 278–287. <https://doi.org/10.1080/01416200.2020.1853046>
- Aziz, A. (2017). Kesetaraan status dan masalah mutu lulusan madrasah. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 3(1). <https://doi.org/10.32729/edukasi.v3i1.205>
- Azra, A. (2017). Pendidikan Islam di era globalisasi: Peluang dan tantangan. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*. <https://doi.org/10.32729/edukasi.v6i4.269>
- Azra, H. (2018). Islamic education in Indonesia. In H. Daun & R. Arjmand (Eds.), *International Handbooks of Religion and Education* (pp. 763–780). Springer International Publishing. [https://doi.org/10.1007/978-3-319-64683-1\\_32](https://doi.org/10.1007/978-3-319-64683-1_32)
- Berger, M. S. (2021). Shifting paradigms in Islamic higher education in Europe: The case study of Leiden University. *Religions*, 12(1), 63. <https://doi.org/10.3390/rel12010063>
- Biesta, G. (2022). Reclaiming a future that has not yet been: The Faure report, UNESCO's humanism and the need for the emancipation of education. *International Review of Education*, 68(5), 655–672. <https://doi.org/10.1007/s11159-021-09921-x>
- Brooks, M. C., Brooks, J. S., Mutohar, A., & Taufiq, I. (2020). Principals as socio-religious curators: Progressive and conservative approaches in Islamic schools. *Journal of Educational Administration*, 58(6), 677–695. <https://doi.org/10.1108/JEA-01-2020-0004>
- Daun, H., & Arjmand, R. (2018). Islam, globalizations, and education. In *Handbook of Islamic Education* (pp. 333–355). Springer. [https://doi.org/10.1007/978-3-319-64683-1\\_23](https://doi.org/10.1007/978-3-319-64683-1_23)
- Glavič, P. (2020). Identifying key issues of education for sustainable development. *Sustainability*, 12(16), 6500. <https://doi.org/10.3390/su12166500>
- González-Pérez, L. I., & Ramírez-Montoya, M. S. (2022). Components of education 4.0 in 21st century skills frameworks: Systematic review. *Sustainability*, 14(3), 1493. <https://doi.org/10.3390/su14031493>
- Hasan, K. (2023). The four pillars of education by UNESCO and the metaverse: Repositioning Islamic education. *Bidayah: Studi Ilmu-Ilmu Keislaman*, 14(1), 85–105. <https://doi.org/10.47498/bidayah.v14i1.1928>
- Jagielska-Burduk, A., Pszczyński, M., & Stec, P. (2021). Cultural heritage education in UNESCO cultural conventions. *Sustainability*, 13(6), 3548. <https://doi.org/10.3390/su13063548>
- Kalemci, R. A., & Kalemci Tuzun, I. (2019). Understanding Protestant and Islamic work ethic studies: A content analysis of articles. *Journal of Business Ethics*, 158(4), 999–1008. <https://doi.org/10.1007/s10551-017-3716-y>
- Kosim, M., Muqoddam, F., Mubarak, F., & Laila, N. Q. (2023). The dynamics of Islamic education policies in Indonesia. *Cogent Education*, 10(1). <https://doi.org/10.1080/2331186X.2023.2172930>
- Kuntowijoyo. (2008). *Paradigma Islam: Interpretasi untuk Aksi*. Bandung: Mizan Pustaka.
- Lafrarchi, N. (2020). Assessing Islamic religious education curriculum in Flemish public secondary schools. *Religions*, 11(3), 110. <https://doi.org/10.3390/rel11030110>
- Lahmar, F. (2020). Islamic education: An Islamic “wisdom-based cultural environment” in a Western context. *Religions*, 11(8), 409. <https://doi.org/10.3390/rel11080409>
- Lewin, D. (2020). Religion, reductionism and pedagogical reduction. In *Religion and Education* (pp. 48–65). BRILL. [https://doi.org/10.1163/9789004446397\\_005](https://doi.org/10.1163/9789004446397_005)
- Lubis, S. A. (2017). Islamic education in Indonesia and Malaysia: The existence and implementation until 20<sup>th</sup> century. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*. <https://doi.org/10.32729/edukasi.v1i1.448>
- Nurbaity, A. L., & Dewi, D. A. (2021). Paradigma baru bagi pendidikan masa depan Indonesia. *IJoIS: Indonesian Journal of Islamic Studies*, 2(1), 15–24. <https://doi.org/10.59525/ijois.v2i1.18>
- Nurudin. (2017). Fazlurrahman dan konsepsi pendidikan Islam ideal. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 6(2). <https://doi.org/10.32729/edukasi.v6i2.192>
- Rothman, A., & Coyle, A. (2018). Toward a framework for Islamic psychology and psychotherapy: An Islamic model of the soul. *Journal of Religion and Health*, 57(5), 1731–1744. <https://doi.org/10.1007/s10943-018-0651-x>
- Saada, N., & Magadlah, H. (2021). The meanings and possible implications of critical Islamic religious education. *British Journal of Religious Education*, 43(2), 206–217. <https://doi.org/10.1080/01416200.2020.1785844>
- Saadallah, S. (2018). Muslim orientations and views on education. In H. Daun & R. Arjmand (Eds.), *Handbook of Islamic Education* (pp. 189–208). Springer. [https://doi.org/10.1007/978-3-319-64683-1\\_17](https://doi.org/10.1007/978-3-319-64683-1_17)
- Saeed, A. (2017). *Freedom of Religion, Apostasy and Islam*. Routledge. <https://doi.org/10.4324/9781315255002>
- Sahin, A. (2018). *New Directions in Islamic Education*. Leicestershire: Kube Publishing.



- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>
- Schuelka, M. J., & Engsig, T. T. (2022). On the question of educational purpose: complex educational systems analysis for inclusion. *International Journal of Inclusive Education*, 26(5), 448–465. <https://doi.org/10.1080/13603116.2019.1698062>
- Souto-Otero, M. (2021). Validation of non-formal and informal learning in formal education: Covert and overt. *European Journal of Education*, 56(3), 365–379. <https://doi.org/10.1111/ejed.12464>
- Suharto, T. (2018). Transnational Islamic education in Indonesia: An ideological perspective. *Contemporary Islam*, 12(2), 101–122. <https://doi.org/10.1007/s11562-017-0409-3>
- Sumarni. (2019). Pengelolaan pendidikan inklusif di madrasah. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 17(2). <https://doi.org/10.32729/edukasi.v17i2.631>
- Suyadi, Nuryana, Z., Sutrisno, & Baidi. (2022). Academic reform and sustainability of Islamic higher education in Indonesia. *International Journal of Educational Development*, 89, 102534. <https://doi.org/10.1016/j.ijedudev.2021.102534>
- Suyatno, S., Wantini, W., Sukiman, S., & Rachmawati, Y. (2022). Progressive Islamic education: Bridging the gap of Islam, Indonesianness, and modernity. *The Qualitative Report*. <https://doi.org/10.46743/2160-3715/2022.4782>
- Syarnubi, S., Syarifuddin, A., & Sukirman, S. (2023). Curriculum design for the Islamic Religious education study program in the era of the Industrial Revolution 4.0. *AL-ISHLAH: Jurnal Pendidikan*, 15(4). <https://doi.org/10.35445/alishlah.v15i4.3421>
- Taufik, M. (2020). Strategic role of Islamic religious education in strengthening character education in the era of Industrial Revolution 4.0. *Jurnal Ilmiah Islam Futura*, 20(1), 86. <https://doi.org/10.22373/jiif.v20i1.5797>
- Ter Avest, K. H. & Rietveld-van M. (2017). Half a century of Islamic education in Dutch schools. *British Journal of Religious Education*, 39(3), 293–302. <https://doi.org/10.1080/01416200.2015.1128391>
- Troll, B., Besser, M., Abels, S., Ahlers, M., Greve, S., Leiss, D., & Süßenbach, J. (2019). Preparing pre-service teachers for inclusive education: Analyzing the status quo and comparing the effect of different types of subject-specific learning opportunities. In *Inclusive Mathematics Education* (pp. 537–559). Springer International Publishing. [https://doi.org/10.1007/978-3-030-11518-0\\_31](https://doi.org/10.1007/978-3-030-11518-0_31)
- Ulfat, F. (2020). Empirical research: Challenges and impulses for Islamic religious education. *British Journal of Religious Education*, 42(4), 415–423. <https://doi.org/10.1080/01416200.2020.1711513>
- Yarrow, N. B., Afkar, R., Masood, E., & Gauthier, B. P. (2020). *Measuring the Quality of MoRA's Education Services* (English). <http://documents.worldbank.org/curated/en/249751605564818092/Measuring-the-Quality-of-MoRAs-Education-Services>
- Zamroni, M. I. (2017). Pendidikan Islam, globalisasi dan kemiskinan. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 5(2). <https://doi.org/10.32729/edukasi.v5i2.181>
- Zuhaili, W. (2009). *At-Tafsir Al-Munir*. Beirut: Dar Al-Fikr.