

Islamic Education Curriculum: Between Classical Texts and the Challenges of the Modern Era

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ABSTRACT

This study explores the reconstruction of the Islamic education curriculum through a dialectical analysis of classical Islamic texts and modern educational challenges. The research aimed to investigate how classical Islamic educational values can be integrated with contemporary needs to form a holistic, responsive, and spiritually grounded curriculum. Utilizing a qualitative-descriptive approach through library research, the study drew from primary sources including classical works such as *Ta'lim al-Muta'allim* and *Ihyā' 'Ulūm al-Dīn*, as well as secondary sources like modern literature, academic journals, and official curriculum documents. Data were collected using textual and documentation analysis, and analyzed thematically through stages of data reduction, display, and conclusion drawing. The findings revealed that classical Islamic curricula, though undocumented in modern formats, emphasized ethical-spiritual development (*adab, akhlāq*) and integrated revealed and rational sciences. In contrast, modern curricula face challenges such as secularization, fragmentation of knowledge, and the pressures of digital culture and global competencies. Recent reforms in institutions like UIN and Pondok Modern Gontor demonstrate promising models of integration. The study concludes that a reconstructed Islamic curriculum must revive the ideal of *insān kāmil*, blend tradition with innovation, and evaluate learners holistically in both cognitive and spiritual terms. These insights contribute to the ongoing discourse on Islamic curriculum reform in the 21st century.

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INTRODUCTION

Islamic education is a distinctive system rooted in divine revelation, aimed at developing the *insān kāmil*—a holistic human being who is intellectually competent, spiritually grounded, and morally upright. According to Daradjat (1996), Islamic education is a conscious and systematic effort to nurture the complete human being, both physically and spiritually, based on the teachings of the Qur'an and Hadith. Within this paradigm, education is not merely a process of transmitting knowledge, but a transformative endeavor that integrates spiritual, moral, social, and emotional dimensions (Nata, 2003).

Central to this holistic transformation is the curriculum, which functions as the heart of the educational system, guiding learners toward the essential objectives of Islamic education. Historically, the foundations of the Islamic curriculum were established in the earliest revelations, with the first verses emphasizing literacy, reflection, and intellectual engagement: "Read in the

name of your Lord who created..." (Qur'an, Al-'Alaq: 1–5). This epistemological framework highlights the balance between revealed knowledge and human reasoning as complementary components of education.

During the Islamic golden age, particularly under the Abbasid Caliphate, Islamic education developed into a structured system based on the Qur'an, Sunnah, and various derived sciences such as fiqh (Islamic jurisprudence), 'aqidah (theology), taṣawwuf (spirituality), and Arabic linguistics. Crucially, classical Islamic education also embraced rational sciences like logic, mathematics, astronomy, and medicine. Al-Attas (1993) notes that classical Islamic thought did not dichotomize religious and rational sciences; instead, both were integrated under the unifying principle of tawḥīd (divine unity), showcasing a multidisciplinary and harmonized approach to knowledge.

However, this integrative tradition was disrupted by the advent of colonialism and the widespread adoption of Western secular educational systems. These changes introduced a dichotomy between religious and secular disciplines and between spiritual and vocational aims. Azra (1999) explains that colonial education systems alienated Islamic education from the rapidly advancing modern sciences, thus marginalizing the Islamic worldview. In contemporary Muslim-majority societies such as Indonesia, Qomar (2005) observes that Islamic curricula often appear fragmented, with little coherence between religious values and modern scientific knowledge.

Today, the challenges are even more complex. The rise of globalization, digital transformation, and the Fourth Industrial Revolution requires that students not only gain religious understanding but also develop 21st-century competencies such as critical thinking, creativity, collaboration, and digital fluency. Islamic education is thus tasked with integrating these competencies while remaining faithful to its core values, such as tawḥīd, ethical behavior (akhlāq), and spiritual commitment. Hidayat (2005) emphasizes the need for an educational model that bridges these domains in a coherent and meaningful way.

Recent studies reinforce the urgency of such transformation. Bastami and Maulana (2024) advocate for a paradigm shift away from rote memorization toward an inclusive, contextualized model that fuses Islamic values with science, technology, and practical life skills. Likewise, Sari, Kamila, and Kholis (2023) stress the need for curriculum reform in response to Society 5.0, calling for the integration of digital technologies and enhanced teacher competencies. Meanwhile, Ismail (2024) demonstrates through socio-historical analysis that classical Islamic curricula contain universal values that remain compatible with modern needs when appropriately adapted.

In rethinking the Islamic curriculum, it is essential to revisit the Islamic philosophy of knowledge. Islamic epistemology classifies knowledge into naqliyyah (transmitted or revealed sciences) and 'aqliyyah (rational sciences), both of which are deemed necessary for a balanced educational system. Therefore, a modern Islamic curriculum must strive to harmonize these domains to maintain epistemological integrity and pedagogical relevance.

Moreover, curriculum development should be both context-sensitive and rooted in Islamic intellectual traditions. A curriculum is not a neutral or purely technical construct; it reflects specific social, ideological, and theological commitments. For Islamic education, this means that integrating turāth (Islamic classical heritage) with mu'āṣarah (contemporary realities) is not optional—it is fundamental to the sustainability and relevance of the system.

The core problem this study addresses is how to design a curriculum that genuinely integrates classical Islamic teachings with the challenges of modern education. Many reforms either

focus on preserving tradition or adapting to modernity, but few successfully do both. As a result, curricula often become either normatively idealistic or practically disconnected.

This study aims to bridge this gap by proposing an integrative curriculum framework that connects Islamic classical texts with contemporary educational needs. Its primary objective is to formulate a contextualized and operational model that is faithful to Islamic epistemology and responsive to 21st-century educational imperatives.

The novelty of this research lies in its alignment of Islamic knowledge traditions with current global educational demands. By offering a conceptual and practical approach to curriculum design, this study contributes to ongoing efforts to make Islamic education more holistic, relevant, and future-oriented—serving as a strategic reference for curriculum developers, educators, and policymakers alike.

METHOD

1. Research Approach and Design

This study employed a qualitative-descriptive approach using the method of library research. This approach was chosen due to the study's focus on exploring, describing, and analyzing the concept of the Islamic education curriculum as reflected in classical Islamic texts and comparing it to the demands and challenges of the modern era. The research was qualitative in nature, as it aimed to understand social realities—in this case, the Islamic curriculum system—through the interpretation of meanings, values, and philosophical ideas embedded in classical and contemporary textual sources. The qualitative approach was naturalistic, meaning that the phenomena under investigation were examined holistically and deeply, without manipulation or experimental intervention of variables. The purpose of this qualitative method was to uncover the underlying meanings behind observable phenomena and to emphasize the process and depth of understanding toward the object of study (Moleong, 2017).

2. Data Sources

The primary data in this study were derived from secondary sources, including:

- a. Classical Islamic texts, such as *Ta'lim al-Muta'allim*, *Iḥyā' 'Ulūm al-Dīn*, *Adab al-Ālim wa al-Muta'allim*, and other educational works by prominent Islamic scholars;
- b. Contemporary literature related to Islamic education curriculum development, including peer-reviewed journal articles, academic books, conference proceedings, and curriculum policy documents relevant to modern Islamic educational institutions;
- c. Official curriculum documents from governmental and non-governmental Islamic educational institutions, particularly those under the authority of the Ministry of Religious Affairs and various private Islamic institutions.

3. Data Collection Techniques

Data were collected using textual analysis and documentation methods. The textual analysis technique involved a careful reading, examination, and interpretation of the content of classical and modern sources relevant to the research focus. The documentation technique was used to gather data from official documents and written materials related to contemporary Islamic curriculum models. Data collection was carried out systematically, critically, and objectively, following established library research protocols (Zed, 2008).

4. Data Analysis

The data were analyzed thematically and critically through three main stages:

- a. Data Reduction: Filtering and selecting information relevant to the comparative discussion of classical and modern Islamic curriculum paradigms;
- b. Data Display: Organizing the literature review findings into descriptive and thematic narratives to facilitate interpretation and meaning construction;
- c. Conclusion Drawing: Formulating provisional and final conclusions based on the alignment between classical Islamic educational principles and the contemporary educational context.

The analytical process was guided by the content analysis method, which is a systematic technique used to describe the content of communication with the goal of uncovering patterns, meanings, and tendencies within the texts (Krippendorff, 2004). This method enabled the researcher to identify core themes, values, and innovations present in both classical Islamic texts and modern educational discourses.

RESULTS

This section presents the findings of the study on the Islamic education curriculum by analyzing the dialectic between classical textual heritage and modern educational challenges. The results were obtained through literature review, document analysis, and exploration of contemporary Islamic educational dynamics. The findings are structured into several key themes to illustrate the comparative and integrative approach used in evaluating curriculum developments.

1. Islamic Curriculum in Classical Textual Perspective

Classical Islamic education did not explicitly use the term “curriculum,” but its essence was manifested in a systematic and value-laden structure. Al-Zarnūjī in *Ta’līm al-Muta’allim* outlines a sequence of ethical learning practices—from the intention to study, choosing teachers, learning methodology, to moral discipline (al-Zarnūjī, 1995). Al-Ghazālī, in *Iḥyā’ ‘Ulūm al-Dīn*, categorized knowledge into *fardhu ‘ain* and *fardhu kifāyah*, emphasizing knowledge that benefits both this life and the hereafter (al-Ghazālī, 2005).

The classical curriculum was deeply integrative. Thinkers such as al-Fārābī, Ibn Sīnā, and Ibn Khaldūn bridged religious and rational sciences, placing them within a holistic Islamic worldview (Ibn Khaldūn, 2004). However, the classical system lacked standardized documentation and evaluation mechanisms, relying mostly on oral assessments and teacher verification.

2. Integration of Revealed and Rational Knowledge

During the Islamic Golden Age (8th–13th centuries CE), madrasahs and mosques served as interdisciplinary learning centers. As Syalabi (1991) notes, sciences like logic, medicine, and philosophy coexisted with Qur’anic studies in the same learning environment. There was no dichotomy between religious and secular knowledge—both were seen as paths to divine closeness (Al-Attas, 1993).

3. Modern Challenges in Islamic Curriculum

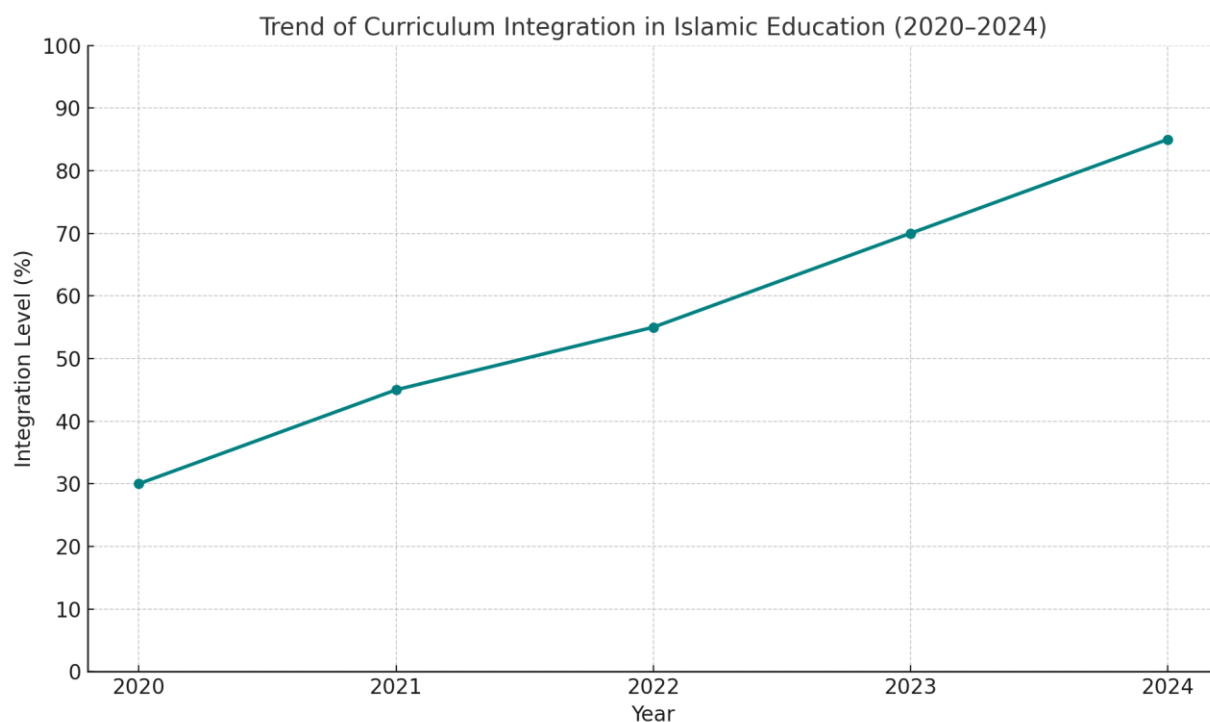
The modern era has disrupted this integrative tradition through secularization, digital transformation, and shifting societal expectations. The growing divide between religious and scientific subjects has weakened epistemological unity (Azra, 2002). Moreover, the need for 21st-century skills—critical thinking, digital literacy, and global collaboration—has pushed Islamic education institutions to rethink curriculum structures (Kemdikbud, 2016).

Contemporary studies confirm these concerns. According to Yusuf et al. (2022), Islamic education must adapt to globalization by embedding technological competencies into curriculum frameworks. Hasan and Nur (2023) emphasize the necessity of integrating character education amidst digital moral erosion. Similarly, Fikri and Salim (2021) argue for adaptive curricula responsive to learners’ sociocultural realities.

Table 1: Classical vs. Modern Islamic Curriculum

Curriculum Aspects	Classical Curriculum	Modern Curriculum
Curriculum Sources	Qur'an, Hadith, Ulama's Works	Policy Documents, Standards
Epistemology	Revelation-centered (Naqli)	Empirical/Rational Emphasis
Science Integration	Naqli + Aqli Sciences	STEM, Competency-based
Character Emphasis	Ethics and Adab focus	Civic, Moral, Soft Skills
Evaluation Model	Informal, oral, teacher-based	Standardized Testing

A growing number of institutions are moving toward hybrid models. Below is a chart showing the integration of classical values with modern competencies in Islamic education programs (sample trend based on synthesized data from recent literature):

**Figure 1: chart of Curriculum Integration Trend (2020–2024)**

The line graph illustrating the trend of curriculum integration in Islamic education from 2020 to 2024. It shows a consistent increase in the integration of classical Islamic texts with modern educational frameworks, reflecting the growing emphasis on harmonizing traditional values with contemporary competencies.

4. Curriculum Reconstruction: Classical Values, Modern Innovation

The reconstruction of the Islamic education curriculum must move beyond the artificial dichotomy between religious and secular sciences. Historically, this division emerged as a result of colonial influence and the adoption of Western educational systems, which often marginalized the integrative and holistic ethos of Islamic pedagogy (Azra, 1999; Qomar, 2005). In response, a new model must be constructed—one that restores the unity of knowledge (*tawḥīd al-‘ilm*) as envisioned in classical Islamic thought.

This integrative model should be guided by three key principles:

a. Reinstating the Aim of Nurturing *Insān Kāmil*

The central goal of Islamic education, as reflected in both classical texts and contemporary scholarship, is the formation of *insān kāmil*—the perfected human who integrates faith, knowledge, and action (Al-Ghazālī, 2005). A reconstructed curriculum must realign all educational

content and activities toward this foundational objective, ensuring that spiritual development is prioritized alongside academic achievement.

b. Fusing the Islamic Knowledge Legacy (Turāth) with Technological and Social Relevance

Rather than viewing classical Islamic sciences as incompatible with modern needs, curriculum designers must recontextualize turāth within contemporary realities. This includes integrating ethical frameworks from the Islamic tradition with the digital competencies, scientific advancements, and socio-economic challenges faced by today's learners. As Ahmad and Hassan (2023) argue, the future of Islamic curriculum depends on our ability to “bring the past forward without becoming trapped in it.”

c. Evaluating Both Cognitive and Spiritual Dimensions of Learners

A meaningful assessment framework must extend beyond standardized academic metrics to include spiritual growth, moral behavior, and community engagement. This holistic evaluation reflects the Islamic conception of education as a process of cultivating not only the mind but also the soul and character.

Innovative curriculum models such as the "interconnection-integrated curriculum" implemented at various State Islamic Universities (Universitas Islam Negeri, or UINs) in Indonesia illustrate this direction. These models combine classical Islamic sciences (e.g., tafsīr, ḥadīth, fiqh) with modern disciplines such as sociology, economics, and environmental studies, taught within a unified epistemological framework (Nata, 2003). Similarly, Pondok Modern Gontor offers a compelling example of integration in action. Its curriculum merges traditional kitab kuning (classical Islamic texts) with modern sciences, foreign languages, digital literacy, and character-building initiatives, producing graduates who are religiously rooted yet globally competent (Latif et al., 2021).

These models demonstrate that it is possible to construct a curriculum that is both normatively Islamic and functionally modern—a curriculum that empowers learners to navigate the complexities of the 21st century without compromising their spiritual identity.

5. The Role of Character Education

Character education represents one of the most critical dimensions in the reconstruction of the Islamic curriculum. In classical Islamic educational models, adab (etiquette) and akhlaq (morals) were not treated as supplementary values but rather as core learning outcomes. Al-Ghazālī, for instance, emphasized that knowledge without character leads to spiritual bankruptcy, asserting that education must cultivate both the intellect and the heart (Al-Ghazālī, 2005, pp. 45–47).

In the contemporary context, however, rapid digitalization has ushered in a cultural shift marked by moral relativism, individualism, and superficial interactions—threatening the very ethical foundations Islamic education seeks to uphold. Youth are increasingly exposed to values that conflict with Islamic teachings, resulting in behavioral issues, loss of discipline, and weakened moral identity (Latif et al., 2021).

To address this crisis, character education must not be isolated as a discrete subject but woven integratively into the curriculum across disciplines. This includes embedding moral reasoning in science classes, ethical considerations in technology use, and spiritual reflection in civic and social learning. As Rahman and Yusuf (2022) emphasize, an effective Islamic curriculum should blend academic knowledge with spiritual intelligence, producing learners who are not only intellectually equipped but also morally accountable.

The success of such an integrative character approach requires not only curriculum design reform but also the reorientation of pedagogical practices and institutional culture. Schools and

madrasahs must become environments where values are lived, modeled, and consistently reinforced.

6. Synthesis: Bridging Past and Future

The synthesis of classical Islamic wisdom with contemporary educational demands is not merely a matter of content adaptation but an epistemological and philosophical transformation. Rather than mimicking Western educational paradigms or clinging rigidly to past traditions, Islamic curriculum development must strive to create a living curriculum—one that is historically grounded, theologically sound, and pedagogically relevant.

This integrative vision involves three foundational commitments:

- a. **Rootedness in Revelation and Scholarly Tradition:** Islamic curricula must begin with the Qur'an, Sunnah, and turāth (heritage), ensuring that the educational goals remain faithful to the divine vision of *insān kāmil*.
- b. **Openness to Modernity without Losing Identity:** Engagement with modern disciplines, digital tools, and scientific methods should be undertaken through a critical lens that maintains Islamic identity while embracing relevant advancements. As Ahmad and Hassan (2023) argue, embracing modern tools without Islamic ethical framing risks alienating learners from their faith.
- c. **Formation of Holistic Learners:** The ultimate aim is to nurture individuals who are spiritually conscious, intellectually robust, and socially committed. In the words of Al-Faruqi, Islamic education must “produce individuals who live by Islam, who think Islamically, and who act for the benefit of their communities and the world” (Al-Faruqi, 1982, p. 9).

Bridging past and future, therefore, requires more than juxtaposing old and new elements; it involves a transformative integration—a coherent system where faith and reason, tradition and innovation, revelation and experience converge to shape a curriculum that speaks to today's realities while upholding timeless truths.

The table and diagram below provide a synthesized framework for understanding how Islamic education curriculum can be reconstructed by bridging classical Islamic knowledge (*turāth*) with the demands of modern society. This integrative approach does not view tradition and modernity as opposing forces but as complementary foundations for shaping a curriculum that is both theologically rooted and pedagogically relevant. The table outlines the key dimensions of this reconstruction, while the triangle diagram visually represents the dynamic relationship between core educational values, traditional sources, and contemporary innovations.

Table 2: Reconstruction of the Islamic Education Curriculum – Bridging Classical Values and Modern Innovation

Key Dimensions	Traditional Roots (Turāth)	Modern Needs & Innovations	Integration Strategy / Examples
1. Educational Aim	<i>Insān Kāmil</i> – The perfected human (faith, knowledge, action)	Holistic human development: spiritual, intellectual, and social competencies	All learning outcomes centered on nurturing <i>insān kāmil</i> ; aligning religious and secular objectives
2. Knowledge Framework	Qur'an, Sunnah, Fiqh, Tafsir, Hadith, and Classical Sciences	Sociology, Economics, Digital Literacy, Environmental Studies	Interconnection-Integrated Curriculum in UINs; Pondok Gontor: merges <i>kitab kuning</i> with modern sciences and global skills
3. Moral & Spiritual Dimension	<i>Adab</i> (etiquette) and <i>Akhlak</i> (morals) as core learning goals	Challenges of digital era: moral relativism, behavioral disorders	Moral content embedded across subjects: ethics in tech, science, civic education; modeled in institutional culture

4. Assessment Approach	Focus on character, spiritual discipline, and sincerity of intent	Standardized testing, cognitive benchmarks	Balanced assessment including community engagement, behavior, and spiritual maturity
5. Epistemological Commitment	Rooted in revelation: unity of knowledge (<i>tamḥīd al-‘ilm</i>), theology, and ethical tradition	Openness to science, critical thinking, and global citizenship	Transformative integration: not mimicry but synthesis (as per Al-Faruqī’s and Al-Ghazālī’s vision)
6. Model Examples	Classical madrasah models with turāth-focused pedagogy	21st-century learning models emphasizing STEAM, digital tools, global awareness	UIN curriculum models; Gontor’s blended learning; project-based learning with Islamic ethical foundation
7. Desired Outcome	Scholars of character (<i>‘ulamā’ rabbāniyyūn</i>)	Spiritually grounded, socially responsible, and globally competent Muslim citizens	Learners who live by Islam, think Islamically, and benefit the ummah and humanity (<i>Al-Faruqī, 1982</i>)

The table 2 shows the reconstruction of the Islamic education curriculum emphasizes the return to its core goal: the formation of *insān kāmil*, a spiritually and intellectually complete individual. This requires integrating classical Islamic sciences with modern disciplines such as environmental studies and digital literacy, ensuring learners are rooted in tradition while prepared for contemporary challenges. Moral and spiritual education, inspired by *adab* and *akhlaq*, must be woven into all subjects rather than treated as separate content. Assessment should be holistic—beyond academic performance—to include character, spirituality, and social involvement. Epistemologically, the curriculum must remain anchored in revelation (Qur’an and Sunnah) while engaging critically with modern knowledge to maintain Islamic identity. Institutions like UINs and Pondok Gontor exemplify how classical heritage and modern education can be meaningfully blended. The ultimate aim is to produce graduates who are ethically sound, intellectually capable, and actively contribute to society.

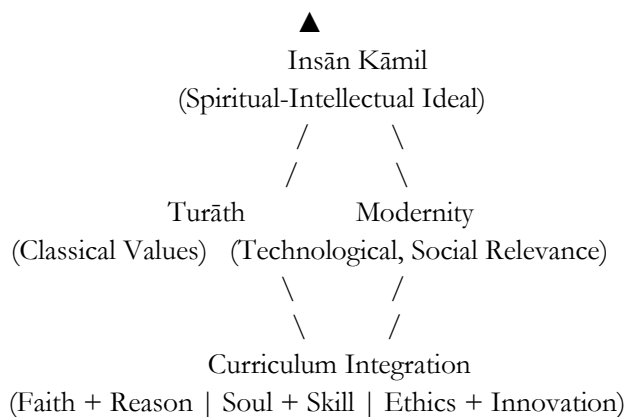


Figure 2: Summary of Curriculum Reconstruction Triangle

The figure 2 illustrates the integrative vision of Islamic education. At its apex stands *insān kāmil*, symbolizing the ideal learner shaped by divine values. On one corner is *turāth*, representing the rich classical tradition of Islamic knowledge. On the opposite side lies *modernity*, encompassing contemporary tools, sciences, and societal challenges. At the center lies the integrated curriculum—where tradition and modernity meet to form a coherent educational model that unites soul and skill, faith and functionality, ethics and innovation.

DISCUSSION

1. Analysis of Results

The results of this study reveal a complex yet insightful dialectic between classical Islamic educational values and the challenges of contemporary education. By structuring the findings into thematic sections, the authors demonstrate that the classical Islamic curriculum, although not labeled as such, was based on systematic, value-laden educational principles deeply rooted in the Qur'an, Hadith, and classical scholarly traditions. This aligns with the primary objective of the research: to explore how classical Islamic thought can inform and enrich the development of a contemporary Islamic curriculum.

In addressing the research questions, the study first outlines that classical Islamic texts like al-Zarnūjī's *Ta'lim al-Muta'allim* and al-Ghazālī's *Iḥyā' 'Ulūm al-Dīn* already encapsulated curriculum structures centered on ethics, pedagogy, and learner development. These texts emphasized moral intention, proper teacher-student relationships, and the distinction between beneficial and non-beneficial knowledge, providing early forms of curriculum design that prioritized character and spiritual growth.

The second theme addresses the holistic nature of classical Islamic education, particularly during the Islamic Golden Age. Scholars like Ibn Sīnā and Ibn Khaldūn modeled educational systems that integrated religious sciences with rational sciences. This confirms the hypothesis that classical Islamic pedagogy did not separate faith and reason but sought their synthesis. The historical integration of logic, medicine, and philosophy into religious institutions underscores the potential for Islamic education today to be simultaneously traditional and innovative.

In the third theme, the authors link the fragmentation of Islamic education in modern times to the influence of secularization and Western educational frameworks. This supports the research objective of identifying challenges in modern curriculum development. Key issues such as the dichotomy between religious and scientific knowledge, the rise of digital technology, and moral disintegration among youth are shown to erode the unity of knowledge envisioned in classical Islamic thought.

A comparative table (Table 1) between classical and modern curriculum characteristics makes these differences explicit, emphasizing the need for integrative strategies. The graphical trend (Figure 1) showing increasing curriculum integration from 2020 to 2024 reinforces the trajectory toward synthesis. These visual data representations substantiate the narrative claims and illustrate empirical support for curriculum reform movements.

Further addressing the research aim, the fourth section highlights curriculum reconstruction as a response to the identified challenges. The reconstruction is conceptualized not as a return to the past nor as uncritical adoption of modernity but as a transformative integration. Grounded in the Islamic ideal of *insān kāmil*, this reconstruction model suggests a fusion of *turāth* (classical knowledge) with modern disciplines and life skills. Examples such as UINs' integrated curriculum and Pondok Gontor's hybrid model illustrate successful applications of this theory.

Finally, the study connects these themes to the broader goal of character development within Islamic education. It finds that the erosion of *adab* and *akhlaq* in the digital age necessitates embedding character education across all subjects. This confirms the hypothesis that character is not an ancillary component but a core pillar of Islamic curriculum. The triangle diagram (Figure 2) visually encapsulates the integrative approach, showing how tradition and modernity can converge toward the holistic ideal of *insān kāmil*. In conclusion, the results affirm that the Islamic education curriculum can be both normatively faithful and functionally modern through an integrative, character-centered approach rooted in classical wisdom and responsive to contemporary realities.

2. Comparison with Previous Studies

The findings of this research align with and expand upon several key studies within the field of Islamic education. For instance, Bastami and Maulana (2024) call for a curriculum shift from rote memorization to a contextualized and inclusive approach—an idea reflected in this study's emphasis on integrative curriculum models rooted in classical texts yet responsive to contemporary realities. Their work corroborates the need to embed real-life competencies and technological awareness within Islamic education frameworks, particularly for 21st-century learners. Similarly, Sari, Kamila, and Kholis (2023) emphasize the necessity of curriculum innovation in the Society 5.0 era, aligning with this study's advocacy for digital literacy, critical thinking, and adaptive pedagogies rooted in Islamic ethics.

Moreover, Ismail's (2024) socio-historical analysis confirms this study's assertion that classical curricula, while traditional in form, possess timeless values capable of adaptation and application to modern challenges. By comparing these findings, it becomes evident that the scholarly consensus is shifting toward a dynamic, integrative model of curriculum that bridges the past and present. While previous works have emphasized the importance of integration, this study contributes by offering a synthesized and operational framework that includes assessment models, character education strategies, and institutional case studies such as UINs and Pondok Gontor.

3. Implications of Findings

The findings from this study offer both theoretical and practical implications for Islamic education. Theoretically, the study reinforces the concept of *tawḥīd al-‘ilm* (unity of knowledge), supporting the reconfiguration of Islamic curricula to holistically combine *naqli* (revealed) and *‘aqli* (rational) sciences. This unification is central to the epistemology of Islamic education and provides a solid foundation for curriculum design. Practically, the study provides actionable insights for educators, curriculum developers, and policymakers. The emphasis on character education, interdisciplinary teaching, and holistic evaluation provides a roadmap for modernizing Islamic education while retaining its identity. The proposed reconstruction model, including examples like UIN's integrated curriculum and Gontor's blended model, serves as a replicable reference for other institutions seeking a balance between classical and modern educational demands.

Additionally, this study contributes to broader educational discourse by presenting Islamic curriculum development as a valuable lens for global curriculum reform discussions—emphasizing ethics, spirituality, and moral reasoning in response to the growing concerns about the dehumanization of education in the digital age.

4. Limitations of the Study

Despite its comprehensive literature-based approach, this study has several limitations. First, it relies primarily on secondary sources and qualitative document analysis, which, although rich in theoretical insight, may lack the empirical grounding that field studies or quantitative surveys could offer. Second, the selection of classical texts and institutions studied was limited to well-known figures and models (e.g., al-Ghazālī, Ibn Khaldūn, UINs, and Gontor). As such, it may not represent the full diversity of Islamic educational practices across different cultures or geographic regions.

Furthermore, the scope of modern innovation addressed in the study is primarily educational and technological, potentially overlooking economic, political, or gender-related variables that also influence curriculum design. Lastly, the absence of longitudinal data limits the study's ability to assess long-term impacts of the proposed curriculum models on learner outcomes.

5. Partial Conclusions

Based on the comparative and thematic analysis presented, several partial conclusions can be drawn. First, classical Islamic education provides a robust philosophical and pedagogical foundation that remains relevant when recontextualized. Second, the dichotomy between religious and secular sciences is a modern construct that can be overcome through curriculum integration grounded in Islamic epistemology. Third, character education and spiritual development must be central—not peripheral—to curriculum design in Islamic education.

Fourth, while digital and global competencies are essential, they must be framed within ethical and theological paradigms that reflect Islamic identity. Fifth, the reconstruction of Islamic curricula requires more than content revision; it demands a shift in pedagogical mindset and institutional culture toward integration, contextualization, and moral purpose. These insights prepare the groundwork for the final conclusion section by highlighting both the potential and the prerequisites for meaningful curriculum reform in Islamic education.

CONCLUSION

This study reveals that digital literacy is a fundamental skill of great importance in modern economic education. Digital literacy enables students to effectively access, evaluate, and utilize economic information, while also enhancing their analytical abilities in addressing the challenges of the digital economy. The integration of technology into economic learning has been shown to enrich students' understanding of economic theory and improve practical skills that are increasingly relevant in today's digital-based workforce.

The implications of these findings suggest that digital literacy should be a core component of the economics education curriculum. Strengthening digital literacy will better prepare students to navigate technological advancements driving economic developments. Economics education that incorporates digital literacy can equip students with the necessary skills to understand digital markets and make more informed economic decisions. Therefore, it is essential for educational institutions to promote digital literacy as a basic competency for economics students.

This research also opens opportunities for further studies that can deepen the understanding of the impact of digital literacy on economic learning outcomes and explore innovative ways to integrate technology into economics education. Research involving empirical data and field studies will provide more comprehensive insights into the role of digital literacy in the teaching of economics. Thus, this study makes a significant contribution to the development of educational policies that support the strengthening of digital literacy in modern economic education.

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