

The Innovation of Moderate Islamic Curriculum in Islamic and Western Education Debate

Marjuni^{1*}, Adly Rosyad Fudhulul Ulwani², Ahmadi³

¹ Universitas Islam Negeri (UIN) Maulana Malik Ibrahim, Malang, Indonesia, marjuniwsngabar@gmail.com

² Universitas Airlangga, Surabaya, Indonesia, adly19222@gmail.com

³ Institut Agama Islam Negeri (IAIN) Ponorogo, Indonesia, ahmadi@iainponorogo.ac.id

Abstract: This paper aims to find a moderate Islamic education curriculum (MIEC) framework; especially about: *First*, the conceptual framework and goals of moderate Islamic education in the frame of mainstreaming STEM to face Industry 4.0 and Society 5.0; *Second*, the noble values of the moderate Islamic education curriculum; *Third*, Scope and Map of MIEC as well as the proportion and Curriculum Strategy. Research with a qualitative approach-Library Study on trusted scientific sources in the form of books, research reports, scientific articles, education authority policies, and other relevant documents is applied. This study found that the *first*, science, intellectualism, economics, politics, and technology are the root problems of Islamic education today. MIEC must go beyond the right-left difference. There are solid educational development efforts in Islamic countries in the world to mainstream STEM; *second*, MIEC can include: the integration and internalization of knowledge; strengthening the Islamic spirit that carries a mission of compassion for the world; deradicalization of religion through strengthening local wisdom; building an anti-radicalism curriculum; assessment of intercultural learning; and Comprehensive Muslim Self - development Assistance Based on Pancasila Student Profiles; *third*, MIEC Scope and Map and MIEC implementation strategies encourage teacher and student awareness in supporting the quality of teaching resources, learning methodologies, and student knowledge levels.

Keywords: Curriculum; Islamic Education; Moderate; Innovation; Western Philosophy

INTRODUCTION

It is challenging to incorporate Islamic teachings into a 21st-century school system. The Islamic education reform movement includes critical principles, central conceptual issues, and diversified academic and research methodologies. Muslims and other minorities discuss Islam and education as at least two main concerns. First, believe in how scholars define Islamic studies in terms of culture, intellect, politics, religion, spirituality, and history. There is a lack of innovative thinking in Islamic education. Muslim education, formal and informal, takes a different approach based on the belief that power relations are the primary factor in shaping social norms and values. Among today's Muslims, the most insular, combative, and "closed" mode of thinking seeks to mimic or differentiate between Islamic education and Western secular cultural education(Zein & El-Wakil, 2020).

In the 4.0 age, Islamic schools must adapt to meet the needs of students. Islamic schools are constantly adapting to meet their students' needs, which is why it needs a breakthrough. Several philosophers of Islamic education have used *ijtihad* to create an outstanding education. More than ever before, science education is key to shaping the future of our society by producing engaged and knowledgeable individuals who can help their communities consider alternative approaches to meeting their needs and creating a more sustainable future. Islamic education must take several strategies to maintain its existence: designing innovative Islamic education, reforming and renewing Islamic education, increasing technological and literacy capabilities, and the concept of integration and interconnection of Islamic teaching (Puspitasari et al., 2021).

Educational changes include vision, mission, goals, orientation, curriculum, mindsets, and educational environment. The industrial revolution 4.0 displays the shift in educational theory in Education 4.0 and the emergence of new educational technology to meet the need for self-directed learning and lifelong learning (Lase, 2019). Children need to be aware of their surroundings. Independence allows children to improve their abilities, know what is right and wrong, and decide.

Society and Educational institutions have to adapt to a changing world. Digital literacy, globalization, literacy for sustainable development, and computational thinking are essential to respond to by society and educational institutions. Stakeholders, parents, teachers, school leaders, and the government can respond quickly to curriculum changes. Future curricula do not have room to add new content. Students need to study more closely. The curriculum expansion and overload needs must be balanced (Reimers, 2020).

The theory of peace education in the article "*Towards an Integral Theory of Peace Education*" suggests that there are at least four requirements for effective peace education, name: a worldview based on unity, a culture of healing from historical wounds, the past, a culture of peace and a curriculum that focuses on vacation. Moderate education keeps social co-existence. The need for curriculum innovation is related to the need for individual freedom in relationships with others. A peace education model based on contextual Islamic *washatiah* is increasingly pressing. The proposal for a moderate Islamic education curriculum has become a hot debate among Islamic education experts (Sahin, 2018).

The problem that often arises in designing Islamic education curricula is the demand for integrating Science, Technology, Engineering, and Mathematics into the framework of Islamic education. Incorporating science, technology, engineering, and mathematics into learning with Al-Qur'an-Based Islamic Education can encourage the achievement of a framework. The framework says that reason supports the truth of Islam. It serves to improve Islamiah to defend the truth of Islam. He will form a personality that applies to the standards of the Islamic truth.

METHODS

This study examines the innovative curriculum framework for moderate Islamic education (Futaqi, 2018), which is currently a mainstream topic in the Islamic education curriculum in Indonesia. The need for Islamic Education curriculum innovation with a moderate paradigm must be designed based on the parameters set by the National Education Standards (Raharjo et al., 2018) and abstracted from the struggles of the modern Western and Islamic paradigms with reasons for developing them. The concepts and ideas of moderate Islamic education are going towards high relevance and are urgent to become part of the development axis. Furthermore, by discovering trends in

Muslim and non-Muslim scholars worldwide, the debate about the structure of the Islamic education curriculum encourages progress in studying Islamic and Western educational philosophy(Zuhdi, 2018).

The focus of this research is to uncover, through a comparison of the paradigmatic-philosophical framework of the Islamic and Western education curricula to find the framework of the moderate Islamic education curriculum; or, in other terms referred to as the paradigm of inclusive Islamic thought(Ulya & Fathoni, 2021) dan (Kurniallah & Suharti, 2016) especially regarding: *First*, the Philosophical Foundation, the goals of moderate Islamic education and general standards of education based on superior competence (superior competence) with high academic performance over mastery of science, technology, engineering and math (STEM), *Second*, Values, skills, and concepts in moderate Islamic Education curriculum documents, *Third*, Scope and Map The order of documents, the level of proportion, and strategies for teaching the intermediate Islamic Education curriculum, as well as thinking Direction of development of Islamic Education curriculum Era 4.0 and 5.0.

The research in this study makes extensive use of library resources. The study authors examine the differences and similarities between Islamic and Western approaches to teaching in great detail. This library study collects facts and figures from various sources, including encyclopedias, dictionaries, comparisons to prior research, essays, and many publications on the topic. In addition, data collection is studying relevant information from sources, including books, theories, notes, and papers, to better understand the issues at hand(Allen, 2017). Therefore, we have developed ways to collect, organize, and analyze data to find solutions.

RESULTS AND DISCUSSION

Education can solve most of the problems that people face today. However, there must be something wrong with the education system if science and ideas do not change. The spread of materialism, secularism, and liberalism is worsening the problem of Islamic education. The essential part of Islam in Indonesia is moderate Islam, and the best way to support that is through Islamic education. Students in an Indonesia-specific Islamic education program will learn about moderate Islam there.

The fourth industrial revolution can speed up the development of technology use in education. In the Industrial Age 4.0, people must change how they live and see the world around them. Increasing students' ability to perform well in a competitive world and strengthening national values and identity are all answers. In the 4.0 era, madrasas and Islamic boarding schools can be more competitive and do more if they follow these standards(Salsabila et al., 2022). The demand for educational technology in the face of the industrial era 4.0 has changed education. It has almost replaced the teacher position, continuously articulated throughout the literature.

Educational technologists have a favourable view of the future of educational technology to respond to the future. Educators and schools who want to provide their kids with the greatest possible education are increasingly turning to technological tools. The many upsides of integrating technology into classroom instruction include: 1) A wider variety of resources are made available to students; 2) students' communication skills and academic and professional performance are enhanced; 3) students are provided with a stimulating and enjoyable learning environment; 4). students can access the internet from any location; 5). students can gain new skills and knowledge; 6). students can better themselves on a mental and physical level; 7). students can keep up with the latest technological developments(Darling-Hammond et al., 2020).

From ancient Greece to modern times, Western science's history has produced paradigms that have influenced the conceived Western countries. Likewise, western philosophical paradigms profoundly influence Eastern and Western cultures, including rationality, empiricism, critique, and positivism. In addition, western countries use the paradigm of falsification (a view of something based on error) and doubt (*scepticism*) (Munir, 2007) and (Wiranata, 2020), which continue to do so. However, the Western education system is not without flaws.

Revelation is seen as a resource and method of learning in Islamic educational paradigms; a focus on revelation will inevitably result in a theocentric worldview. According to Islamic belief, interstellar events affect Earth. Islam, after all, does not permit the existence of dichotomies. Educating Hadhari (Anshori et al., 2022) seeks to raise the spirit of integrating Islamic sciences without contradiction to education by internalizing the principles of revelation and Islamic ethics. The three entities, hadharah al-nash, hadharah al-falsafah, and hadharah al-'ilm, do not stand alone. Hadharah al-nash cannot exist without Hadharah al-'ilm and Hadharah al-falsafah, and vice versa. The significance of hadhari education for today's problems of Islamic education is that Islamic education must integrate the roots of the ideals of the Qur'an and hadith by considering contemporary concerns as the basis for the completion of Islamic education.

Al-Ghazali considers conservative Islamic education (*al-muhafidz al-diny*) according to the teachings of Muhammad Jawwad Ridla, one of the cornerstones of Islamic education. The fundamental purpose of Islamic education is to instil values following Islamic teachings, especially those based on the Qur'an and Sunnah, and to incorporate *ijtihad* (*severe sincerity*) into its implementation. Al-Ghazali argues that proper education is used to get closer to Allah's SWT and can bring happiness to the world because the Islamic education system has a religious component. As a result, Al-Ghazali's epistemological reasoning centres on the sources of knowledge and how to acquire it, as well as deciding whether the curriculum and teaching methods are appropriate for students and the current state of society (Alfiah, 2020).

Islam recognizes the '*Amaly*' Science as a science that starts the paradigm of '*amaliah*' in Islam (Anshori et al., 2022). The '*amaly paradigm*' is a point of view that focuses on the practical dimension of human life. Meanwhile, Nurcholish Madjid argues that Islamic education's future starts with holiness, humanity, and justice. Islamic teachings raised two conflicting views. Both have different educational institutions' resources, learning processes, and locations. Both types of Islamic education have a traditionalist structure that emphasizes creating doctrinal normative features that develop into an exclusive-apologetic niche. The second style of Islamic education is the modernist paradigm, whose progress is eroding its core spirit. The formation of these two educational models that lead to an ambivalent orientation in Islamic education will subsequently have a detrimental impact on the dualism-dichotomy paradigm in the Indonesian education system, especially in the Islamic education system.

Michael S Merry (2006) discusses the ideal Islamic educational philosophy and epistemology. This chapter aims to draw attention to the difficulties Muslim educators in the West face in balancing an idealized version of Islamic pedagogy with the real-world requirements of students raised in non-Islamic cultures (Mukhibat & Effendi, 2020). The first problem is the disconnect between the goals of Islamic education (as articulated by Muslim educational theorists), the expectations of school managers, and the reality of how Islamic schools function (Mardiana et al., 2020). Concerning the second point, we argue that despite their assertions, Islamic schools should struggle to explain what Islamic education means as distinct from Islamic schools (Ramadan, 2005). Last, we say

that Islamic educators should promote open dialogue on matters with room for different views (Sahin, 2018). By highlighting the perspective of Muslim minorities, we hope to spark additional discussion on this critical topic.

A. Philosophical Foundation, Moderate Islamic Education Goals, And Islamic Education Standards

The best philosophers of all time were also brilliant teachers, and their ideologies were reflected in their educational systems, demonstrating the connection between philosophy and education. Furthering dependence is appreciated by examining the implications of philosophical concepts in education. Every one of us conducts our life guided by a distinct philosophy, consciously and subconsciously. We must define "philosophy" and "education" before we can go into the educational ramifications of universal philosophy.

Each philosophy represents a different perspective on what is excellent and significant. In some ways, philosophy is a set of beliefs. The Greek terms "Philos" (love) and "Sophia" (wisdom) signify that philosophy is the "love of knowledge" (wisdom) (Sulton, 2016). It is the continuous pursuit of understanding fundamental realities — the physical world, life, mind, society, knowledge, and value systems. Education is more than just going to school. Learning means learning how to lead. The Latin term "Educare," from which our English word "educate" is derived, implies "directly" or "to deliver." (Bass & Good, 2004) In a broad sense, education refers to actions or experiences that influence the formation of students' character or individual physical talents. In this sense, not limited; we learn from our life experiences (Darling-Hammond et al., 2020).

The revelation of the Qur'an is related to education (*reading commands*). Educating Muslims is an ongoing process that uses the Qur'an and Al-Sunnah as a foundation for teaching the faith and instilling in students a sense of duty to better themselves, their communities, and the world at large (Basir et al., 2022). Islamic education is the basis for the development and growth of an extraordinary balance of life between worldly, physical, and spiritual life (Fatah Yasin & Jani, 2013). Material and spiritual thinking is based on Islamic education because it has unity, harmony, equality, lifelong learning, and virtue—furthermore, the nation to achieve well in this world and eternal prosperity. Because a vision of the future is the seed from which all education grows. A society's educational system will betray its youth if its collective vision of the future is wildly incorrect (Venn, 1976).

An understanding of Islamic education must refer to human nature. At least there are four typologies of Islamic philosophical thought: Ibn Sina's Rationalism, the Ikhwan al-Religious Shafa's Rationalism, Suhrawardi's Enlightenment Spiritualism, and Ibn Khaldun and Ibn Khaldun's Substantive Spiritualism (Mulla Sadra) (Santoso & Khoirudin, 2018). Topics of study in the area of educational philosophy within ancient Islamic philosophy include Ibn Sina's Peripatetic Philosophy, the Ikhwan al-Hermeneutic-Pythagorean Shafa's Philosophy, Suhrawardi's Enlightenment Philosophy, and Mulla Sadra's Theosophical-Transcendental Philosophy.

The ontological framework, which is the intellectual construction of the theocentric typology of social reconstruction in the philosophy of Islamic education, can be derived from the description above. There are various ethnic groups, religions, and cultural traditions in Indonesia. As a result, they are vulnerable to social tensions and conflicts. There are different points of view even within the Islamic community (*internal diversity*). However, Indonesians insist on calling themselves Bhineka Tunggal Ika.

Ethnic and racial differences can be reconciled with mutually exclusive agreements if there is openness, tolerance, and a democratic mindset that allows mutually exclusive deals between ethnicities, races, and religions(Sidi, 2020).

Furthermore, the Indonesian state built on Pancasila must respond to the development of Science and Technology(Shofiana, 2014), the rise of globalization, and the pace of social change. Therefore, this country must build an intellectually and morally superior workforce. Epistemologically, the process of *ta'lim*, *tarbiyah*, *ta'dib*, *tadrîs*, and *taqarrub*, which begins with the creation of monotheism, is needed to expand and develop the human mind continuously during the educational process(Ridwan, 2018). The hope is that humans will become more objective-empirical, independent, accessible, and professional. They uphold the values of individual and social (community) trust and responsibility. The nature and attitude of solidarity with others and other creatures, including solidarity with the natural surroundings, can reason critically.

It is axiologically crucial to consider cultural and ethnic differences when evaluating beliefs and practices. The "sacred" and "profane" distinction plays out in national and international life and all areas of culture. Where differences are apparent, there should be a unified government agreement. First, we must show them that Islamic education is committed to providing them with helpful information. It does not affect Muslims' ability to coexist peacefully with non-Muslim nations at home or abroad. We can build a unified government accord by instituting a standard code of religious practice and requiring all Muslims to adhere to it.

Western and Islamic educational philosophies guide practical application in education. Academic philosophy is essential for building human resources and improving people's ability to cope with the complex challenges of everyday life. Islam has its version of educational philosophy apart from the Western one. There are differences between Islamic and Western educational philosophies. The typology of Western educational philosophy emphasizes only the cognitive aspect; Islamic educational theory places a premium on mind, heart, and hand, according to the typology of educational thought. As a result, the typology of Islamic education philosophy is more valuable than the Western typology.

Islam has placed greater emphasis on acquiring and disseminating knowledge ('ilm) than any other human activity. It is obligatory (*fardhu*) for its adherents, regardless of gender, to learn and spread knowledge. Quranic and Prophetic commands require every Muslim to seek knowledge. Muslim scholars define Islamic education from three perspectives reflected in the concepts introduced. First, the goal of *tarbiyah* is to help each person reach his or her full potential in terms of health and education. Second, the goal of *ta'dib* is to help each person develop a set of moral principles that are respected in Islam so that he or she can act and establish oneself in society with integrity. Third, the goal of *ta'lim* is to help each person learn and teach others.

Education in Islam must take into account all of the factors mentioned above. The crucial is not the idea but the practice, the technique, and the objective; thus, academics should not use their preference for one of the above notions as an excuse for argument and intellectual dispute. Learning is highly valued in Islamic culture(Kardi, 2019). The first revelation revealed to Prophet Muhammad (SAW) in surah al-'Alaq (verses 1-4) was about God's command to "read in the name of Allah." Thus emphasizing the monotheistic philosophy that education is not merely a worldly pursuit but an integral part of faith. The purpose of education in Islam is to produce good human beings (*al-insān al-ṣāliḥ*) who can carry out their duties as servants of Allah (*‘abdullāh*) and His

caliph on Earth. Since the colonial era and the fall of the Ottoman Empire, which thwarted Muslims' attempts to build the nation from an Islamic perspective, secularism has influenced Islamic education.

Whereas in Western education, knowledge is not born within the framework of life in their religion. Some consider religion as another aspect outside of science. Relationships between humans and God are the only ones regarding religious and divine values. Some believe that not all knowledge must originate from a religious upbringing (Mun'im, 2019). The reason is that there is still much work to be done on the Western religion and science problem (Harrison, 2006).

Greek philosophy influenced Western and Islamic philosophy. Its evolution has different waves that can give character to teach the landscape. PIE is the main difference between the two. The Philosophy of Islamic Education (PIE) teaches people the value of worship, but Western educational philosophy is all about people first, and worship has no value. Despite these differences, Islamic and Western education lead students to the same destination in school. Although they were not copies of it, Islamic philosophy has interacted with Greek philosophy, especially the Peripatetic school and its Neo-Platonic aesthetics. In the history of Islamic thought and civilization, Philosophy in Islam grew out of a specific Islamic culture, allowing some original ideas to emerge. During the Abbasid Dynasty of the Islamic empire, Greek literature was translated into Arabic and disseminated throughout the Arabian Peninsula, allowing Islamic philosophers to integrate Aristotelianism with Neo-Platonism. Islamic philosophy has succeeded in reconciling Aristotle and Plato, as it has reconciled argument and revelation. Islamic philosophy is relatively dynamic and always up-to-date in developing philosophical ideas that can offer solutions for this era rather than static (Abror, 2020).

Western philosophy, which is often considered value-free, always gives the truth of the reason above revelation. However, Islamic philosophy constantly discusses the reality of reason and the truth of revelation. There are five factors of excellence of reason in all aspects of human life: contrasting perspectives on what constitutes reality and truth, elements of a secular worldview, applications of humanism, and reality as a defining feature of human nature and existence (Zainuddin, 2016). It serves as the basis for Western culture and civilization. These five elements significantly impacted Western scientists' mindsets and helped shape the Western educational model. The philosophy of Islamic education as an Islamic way of thinking is a comprehension of the philosophy of education that begins with it or is based on Islamic teachings and human nature to become a Muslim. Islamic teachings cover who he is. The PIE is a critical concept that guides and supports the Islamic education system according to its objectives. So, the philosophy of Islamic education explains the planning level and the process's breadth and depth. The philosophy of Islamic education is still responsible for criticizing the methods used in Islamic education and explaining the best way to use these methods to achieve good results.

To raise the standard of human resources, we support the change in the epistemology of Islam. Islamic educational epistemology refers to education study in light of the Qur'an and the Sunnah. Western education has influenced Islamic education because it only develops physically and not intellectually. Learning outcomes can only be measured by how much knowledge students have; they cannot be measured by how self-conscious students apply their knowledge. The Islamic education system must use the Qur'an and As-Sunnah as a roadmap for the educational process. Islamic education should foster original, sincere, and actual student ideas, not just rote memorization or repetition. Ulama and decision-makers in Islamic education must present a

comprehensive picture of the methods or procedures used in implementing Islamic education to build the epistemology of the subject(Hadisi, 2017).

Islam and Western education use different approaches to knowledge. Islamic education is intended to shape a person's body and soul according to Islamic values, making them a societal leader. In contrast, Western education considers the insights of philosophers who build knowledge to help people succeed in life. Islamic doctrines are grounded on the Qur'an, Al-Hadith, and ijihad (consensus), while Western values place more emphasis on limits and critical thought. Western civilization's negative impact is detrimental to Indonesia's state, resulting in negative consequences for education and its system, including inequality and ability, problems with education equity, issues with the quality and breadth of teachers, and problems with education finance.

Ontologically, the Islamic paradigm and the Western paradigm are distinct. According to the Western scientific paradigm, ontology aims to be a multiverse unconstrained by anything but universal phenomena. Science aims to discover what can be seen, heard, touched, smelled, and tasted. The Qur'an and hadith can help with this problem because they use the five senses and provide detailed explanations of visible things. On the other hand, the ontological paradigm of Islamic Science occurs in the thoughts of Muslim philosophers. The West has made great strides in various scientific and technological fields(Tenri Awaru et al., 2021). However, people in the West are unhappy with what they have done. They feel they get nothing (tasteless) because they never bring peace(Joshanloo & Weijers, 2014).

Islamic research theory is said to have guided the advancement of knowledge and science in the Muslim world for centuries, according to intellectuals and scientists who identify as Muslim. Nevertheless, does an Islamic research philosophy offer an alternative to Western philosophy? Is the ontological framework of western philosophy strong enough to explain the social complexities that researchers observe? Can a theory for applied research be developed with an alternative Islamic perspective in the modern era? (Ahmad, 2013)

Because it incorporates more ideas than the secular one, the Islamic worldview is preferred. The Islamic paradigm offers a complete framework, with God as its cornerstone, human reason as a complement, reason as an epistemological tool, and empirical methodology as a crucial tool. The secular paradigm, in comparison, has fallen short because of its limited, picky, and incomplete perspective. These approaches do not contradict one another because they all have different objectives. The Islamic worldview, which gave birth to the concept of Istikhlaf's obligation to humanity on Earth, is defined as a blend of secular and sacred.

Humans are God's representatives on Earth. For humans to fulfil their responsibilities (as caliphs), Allah gave them the ability to be creative and think. Therefore, one must utilize the allowed to prescribe knowledge in Islam(Wijaya, 2018). So, natural, social, pure knowledge and helpful scientific understanding create an Islamic system. This holistic and organic approach can use everything that has been achieved, even in a secular paradigm, and help develop and utilize the human potential for the benefit of humanity and a more just and fair global order.

Islamic perspective on knowledge is more than just epistemology. Its components include knowledge, understanding, and social action. Understanding the different knowledge and guiding principles of the theory of knowledge will continue to form the foundation of Islamic philosophy. To build an Islamic System, we need to know about all of science, not just natural sciences but also pure science and social sciences. With the

help of the ideas we have discussed so far, which form the basis of the concept of Islamic knowledge, we can understand these sciences(Huda et al., 2016).

Indonesia, a multicultural nation with a Muslim majority, must establish a rigorous and uniform Islamic education system rooted in monotheism. Social cohesion and well-being are in danger as Indonesia realizes the Pancasila student profile in its independent (independent) curriculum (Nurhayati et al., 2022). However, there is an assertion that the, I.E. system is a mixture of Western education(Thobani, 2007). On the other hand, Islamic education must recognize the phenomenon of an extremist interpretation of Islam, which does not represent the majority of Muslims in Indonesia, since the Unitary State of the Republic of Indonesia's 1945 Constitution and Pancasila are even superior. In Indonesia, secularism and fundamentalism harm societal harmony(Syam & Yusuf, 2020).

It takes more than secularism or radicalism to actualize the ideals that should be the basis for creating Islamic education in Indonesia. Islamic education in Indonesia, according to Islamists, is irrelevant if Islam is considered sinful. Whether Muslims obey it, the reference to the Prophet's message to humanity is a revelation that was fully revealed by Allah and contained in the Qur'an (Surat al-Maidah, verse 3). If this is the case, Muslim leaders worldwide must build their education systems around Islamic ideals. Let us pretend everyone agrees on the integrity of Islam. Then, its importance directly results from Muslims' commitment to Islam as a worldview and way of life(Hassan et al., 2020).

1. Values, Skills, Competencies, and Expertise in Moderate Islamic Education Curriculum Documents

A curriculum is a plan that outlines educational goals, content, and outcomes(Hock, 1964). Even though not part of the national curriculum and is not a law requiring, religious education curricula are used in some Western countries to decide what to teach and how to teach it. For example, Islamic education is an essential part of the national curriculum in Indonesia, and the law governs how delivered(Basir et al., 2022). Education is the basis of Islamic teachings in Indonesia. The modernization of Islamic education has gained new momentum over the last 30 years(Azra, 2018).

The text of the Qur'an, faith (belief), mosques/Islamic boarding schools/madrasas/other Islamic educational institutions, and Islamic life comprise the religious curriculum. These elements are mutually dependent and must be present in a contextually integrated manner. Changing the Islamic Religious Education (PAI) curriculum is one way to combat radicalism. They would entail removing jihad and caliphate-related content, switching subjects, and moving Khilafat-related content to the Cultural History topic of da'wah and Islam. Jihad literature is more interested in carrying out beneficial actions for the ummah. We can see the outline of the PAI curriculum from the policy for modifying the PAI curriculum in Minister of Religion Decree 183/2019. The Islamic and Arabic Education Curriculum has been judged by the Minister of Religious of the Indonesian government to be the most effective technique for directing the lives of the country and state and maintaining national security and stability(Marjuni, 2021).

2. Moderation Values in Islamic Education Curriculum

Islam emphasizes the development of both intellectual (through reason and logic) and spiritual understanding (derived from divine revelation and spiritual experience). These are the practical principles that underlie Islamic education. Accordingly, Islamic

education must develop seven domains of religion, worship, ethics, and the four pillars of spiritual knowledge (*al-ruh, al-qalb, al-nafs, al-aql*).

When Islam puts forward the principle of equality, the teachings created in Islamic education are moderate, tolerant, and full of beneficial ecological nuances. To realize world peace, the logic of "*A Common Word*," which contains the teachings of moderate Islam (Rahmatan li al-'Alamin), can be applied. Apply "*A Common Word*" lessons have consequences for achieving world peace. According to the logic of "*A Common Word*," which includes the foundation of moderate Islamic education, equality (*kalimatun sawa*) can be developed through good interaction with others, instilling a sense of love and eliminating hatred. Reasoning "*A Common Word*," the creation of moderate Islamic education has significant consequences for international peace. Tolerance is an average Islamic value that needs ever to create *tajdid, tajrīd, al tawassuth, al muwājahah, al tawāzun, al i'tidāl, musyārahah, harmony, togetherness, honesty, and discipline, al muhāfadzotu 'ala qodīm al sholeh wa al-akhdzu bil jadīd al-ashlah.*

The concept of moderation within Islam is not explicit in Islamic Religious Education texts. Nonetheless, the purpose of this material is to exhibit core Islamic ideals like moderation, naming-based tolerance, democracy, simplicity, justice, and harmony. Furthermore, concerns regarding the growth of extreme, intolerant, and radical terrorist activities in many schools make it crucial to include teachings of Islamic moderation in the Indonesian curriculum (Yahya, 2018).

Moderation is a mindset to find a middle ground or mentality of diversity, which until now has developed into a different vocabulary in the religious discourse on a local and global scale. When religious strife flared up, moderation was considered an ideal attitude toward diversity. Some guidelines for religious moderation related to *wasathiyah* in Islam, there are 1). *Tawassuth* (taking the middle way); 2). *Tawāzun* (equanimity); 3). *I'tidāl* (straight and firm); 4). *Tasamuh* (tolerance); 5). *Musawa* (Egalitarian); and 6). *Shura* (consultation).

The first challenge in improving the quality of Islamic education in Indonesia from the aspect of the education curriculum is to integrate digital technology-based skills, themes, concepts, and topics amid shifting cultural and ethical values and inequality in access to education. The second challenge is the lack of qualified teachers and lecturers due to the traditional religious paradigm, limited funds, and low learning motivation; Islamic educational institutions can internalize some to achieve quality education within the framework of achieving academic goals.

Inadequate teacher performance in education is still a significant education issue in Indonesia. Preliminary career development initiatives cause this inability, often not supported by relevant elements such as assessment, training, advancement, knowledge, reproductive skills, and leadership attitudes. The government should prioritize increasing teacher knowledge. In addition, teachers are personally responsible for their quality. So they need to expand their knowledge and skills. Understanding can help educational institutions develop teacher professionalism and design training models for teacher competency development.

The first is independent thinking (independent) or inferential reasoning; the second is the teleology-ortho practice as a conscious awareness that the method of Islamic education has as its goal following the vision of Muslims' devotion to Islam as a manner of life. The third is memorization and spoken words as the most prominent technique among the numerous existing methods. This skill is closely related to the ability to think critically (critical thinking). Seeking potential causes in a situation is known as abductive reasoning (hypotheses). Quranic verses and their underlying

rationales teach this way of thinking. The scientific method, which uses observation, experimentation, and theory to understand the world better, is a mental framework that the Qur'an encourages (Abdel-Maguid & Abdel-Halim, 2015).

It is difficult to define what is right and wrong concerning the historical. The first problem is that the dialectics of Islamic religious education have not yet entered the realm of dialectics. Where stakeholders and educational thinkers construct classifications and normalizations in the institutional, and educational space, as shown by the affirmation of Arabic as an objective scientific communication tool used in the sciences and theology, that is to support one party's claim and refute the opposing party's claim (affirmation and negation). Second, the epistemology of the curriculum has visible consequences from negative dialectics in the current reality of Islamic education, such as the emergence of religious fanaticism, discrimination, namely the wrong perspective on other religious phenomena as blaming each other, a priori, discrimination, double standards, or suspicious, and finally, conflicts between religions and between groups within religions. So, the epistemology of the Islamic education system still requires shock therapy which is not simple.

Industrial Age 4.0 calls for a new educational approach focusing on meaningful learning that prepares individuals with the skills needed to enter the workforce. Digital competence is considered necessary for mastering the skills of 21st-century teachers and includes educator access to and using digital instructional materials. Therefore, academics and scholars demand involvement in creating new strategies to enhance digital competence in educational settings. For example, teaching Competence (T.C.), Proficiency in Technological Commercial Exploitation (TCE) or expertise in corporate entrepreneurship, Competencies Globally (C.G.), Capacity In Worldwide, and Counseling Mastery are all tenets of the Fourth Industrial Revolution. In addition, creativity, critical thinking, cooperation, communication, innovation, problem-solving, ICT skills, and attitudes are ways a teacher may grow and improve their teaching (Muafiah et al., 2022).

It is a struggle for teachers to be technology literate and equipped with the ability to operate it. Society 5.0 must know its impact on education because the effect will be significant in the future. Facilities, human resources, curricula, and educational infrastructure are three essential components of the teaching and learning process. Digitization provides academic institutions with new opportunities and can be a primary catalyst for transformation in the education sector. The United Nations Sustainable Development Goals share specific goals with this new perspective.

Creating new collaboration models and branding institutions with human-centred innovation will also help achieve sustainable goals—the critical implications for the transformation of educational institutions (Zhuang & Liu, 2022).

B. Scope and Map Document order, level of proportion, and strategies for teaching the curriculum of Moderate Islamic Education

1. Moderate Islamic Education Curriculum Coverage

The connection between faith and science is inseparable. Harmony of the fulfilment of spiritual (spiritual-ukhrowi) and physical (material-worldly) needs. The disclosure and reason (critical and rational thinking) in Islamic education faces various challenges, including the ability to reconcile the holy verses with the Kauniyah verses and thus preserve the Islamization of knowledge (Faruqi, 2007).

Meditate on a book that reflects moderate Islamic principles like peace, democratization, sincerity, fairness, and harmony. However, Islamic religious education materials in schools do not expressly discuss the notion of Islamic moderation. Nevertheless, amid rising worries about the growth of extreme, intolerant, and radicalism-terrorism activities at several Indonesian universities, moderate Islamic ideals must be included in the country's core curriculum(Siswanto, 2019).

Through initiating Islamic religious education policies in pesantren: First, the pesantren-based curriculum used by madrasas to teach local spiritual teachings requires the use of the Yellow Book (Kitab Kuning), the work of classical academics, as a teaching tool. Second, socialization and sharing views on religious moderation among teachers is the first step in internalizing the values of religious moderation taught by local content subjects.

Five processes to improve the Islamic Religious Education curriculum: planning, development, assessment, validation, and evaluation. The curriculum for IRE is humanist and tolerant. The religious content is in line with the teachings of moderate Islam, which upholds a tolerant and inclusive attitude following the vision and mission of national education. Through pesantren, universities play an essential role in fostering the principles of religious moderation. Pesantren are interested in spreading the doctrines of moderate Islam through their curricula and various religious activities. Religious moderation has consequences for Islamic universities. According to research, the pesantren-based IHES curriculum has diversity, but both emphasize the ideals of moderation, including patriotism, tolerance, non-violence, and respect for regional culture. (local culture). Indonesian Islamic boarding schools follow a model emphasizing moderation in three contexts: theoretical, practical, and ideological(Holis, 2019).

The younger generation is born into a Muslim with a positive outlook and morals. Therefore, Islamic education leads to positive goals, namely the development of defensive moral norms and the integration of Islamization (Islamic ideology) into the modernization of the current curriculum to strengthen moral values. The religious education curriculum at the Indonesian Islamic Education Institute has led to a modern view by adapting digital technology and filling the void with spiritual values in various scientific discussions. Therefore, the Indonesian Islamic Education Institute has adopted modernization changes. The expected consequence is the development and reform of the Islamic religious education curriculum in Islamic educational institutions in the digital era, not only in digital-based educational methods.

Moderate Islamic Education Curriculum Coverage: *First*, the incorporation and internalization of science; *second*, the fortification of Rahmatan Lil-'Alamin; *third*, the radicalization of religion through the fortification of local wisdom of the archipelago; *fourth*, the construction of an anti-radicalism curriculum; *fifth*, the evaluation of multicultural-oriented education; and *sixth*, the assistance with the development of an integral Muslim personality based on the Pancasila student profile are all examples of moderate forms of Indonesian Islamic Education; *seventh*, continuous and measurable supervision of implementing the religious moderation curriculum in educational institutions; *eighth*, multicultural learning methods based on Project Based Learning (PjBL) and Student-Centered Learning (SCL); *ninth*, an assessment system that prioritizes aspects of authentic assessment (authentic assessment).

2. Map of Sequence of Moderate Islamic Education Curriculum Documents

The Ministry of Religion issued the Decree of the Director General of Islamic Education, number 7272 of 2019, to provide instructions for implementing religious

moderation in Islamic education. Pocket Book of Religious Moderation for Teachers; Moderation Insight Strengthening Training Module for Teachers; Guidelines for Integrating Moderation in Religious Subjects; and Student Handbook; are the four guidelines published by the Ministry of Religion of the Republic of Indonesia for implementing religious moderation.

Exciting new research on Islamic religious instruction in public school pesantren will supplement studies on character education, religious moderation, and the fight against religious terror and extremism. In this context, several primary issues and the contents of the Islamic Religious Education curriculum emerged. Pesantren currently emphasizes general education over mastery of religious sciences. Therefore, it impacts curriculum modification implementation and scope. According to this study, a model for delivering moderate religious instruction that exposes students to moderate Islamic activities that foster social harmony, religious dialogue, tolerance between various student groups within and outside of Islam, global awareness, and increased efforts to combat false information (cheating) inside and outside of schools, has been developed (Suprpto, 2020).

Religious moderation is also crucial in Islamic education in Indonesia, especially in terms of teaching techniques and material content, which includes material from the Koran, Hadith, Fiqh of worship, Aqidah Akhlaq, Sharia (Islamic law), and Islamic history (Islamic history). The more generations of the majority who support the principle of equality and mutual respect for the direction of difference, the more generations are born into Indonesia that appreciate religious variety. The more stable the nation will be, the better it will be able to cope with its recurring challenges.

Al-Quran is the holy book of Muslims whose contents are critical in all times and places (*mashalih li kulli Zaman wa Makanin*). In the Al-Quran, religious moderation is one of the fascinating ideas. Equations are a good, fair, and sane philosophy when applied to religion. The core idea is to be moderate in Aqidah, worship, muamalah/morals, and middle in Tasyri' (*Sharia Enforcement*).

Compiling an Islamic education curriculum from a moderate perspective begins with identifying the needs of students to develop their character, attitudes, and knowledge to understand, live, and practice Islam in their personal and community lives; moderate Islamic education resources may be found in the fields of Actuation Ihsan, Qur'an and Sunnah, Islamic jurisprudence, and Islamic Heritage Histories, with content selection and curriculum development based on the area and sequence of learning resources. It is possible to spread the learning experience as a subject or learning activity inside or outside the classroom.

3. Moderate Islamic Education Curriculum Proportion Level

Indonesia's educational system is heavily reliant on Islamic schools. This society preceded Indonesia's 1945 independence by a significant margin. This institution instills a sense of patriotism among young Indonesian Muslims by teaching them about their religion and culture. Due to their education at Islamic institutions, we thought Indonesian Muslims were moderate. In Muslim-majority schools, we instructed a discussion component between moderate and conservative Muslims. Nonetheless, Islamic extremism has recently emerged in Indonesia, posing a threat to the once-moderate Islam of the country.

Typically, Islamic religious education curricula to rebuilt using a design-based strategy, a widely used method for providing regional models. We hope that graduates of madrasas and pesantren can absorb the aspects of moderation in Islamic education

and continue to develop into students with moderate views who are humanist, tolerant, and inclusive, keeping with the face of Indonesian Islam.

Religious moderation in schools is now backed by law according to Regulation No. 7272 of 2019 by the Vice Chairman of Islamic Education, prescribing guidelines for accomplishing this in Islamic schools. Following this policy, the Minister of Religion issued Decree No. 93 of 2022, laying out guidelines for civil servants within the ministry to strengthen religious moderation. The Ministry of Religion's 2020-2024 RPJMN also incorporates pastoral moderation initiatives into the national development plan.

It is crucial for religious moderation to 1) raise awareness of the inherent goodness of human beings and the importance of co-existence across cultural, religious, and national boundaries in the face of diversity. 2). In line with universal values, theology, and ethics, a reasoned viewpoint fosters behaviours of compassion and empathy. 3). Religious people are aware of their status as citizens and their emergence as citizens of the world, and they respect the truth of others. 4). To avoid radicalism and preserve peace in Indonesia, where the Pancasila values are highly ingrained, religious moderation is the most effective strategy. The key to successfully managing diversity is maintaining a peaceful, equitable, and equal mental attitude. 5). Able to handle a pluralistic and heterogeneous society amid Indonesia's information technology boom with religious moderation. 6). Religious moderation is essential not only for fostering positive relationships between religions but also for fostering peace within one religion among its many.

C. Strategies for teaching the values of moderation in the Moderate Islamic Education Curriculum

The educational outcomes improve when religious moderation is used as a tactic. Teachers, kids, and parents all need to work together on this technique to succeed. Their collaboration is a key factor in advancing education standards. Teachers use an additive approach and establish indicators of achievement of the curriculum and basic syllabus skills to implement the principles of religious moderation in Islamic religious topics and character education.

KMA 183 and 184 in 2019 will accommodate the moderation of religion in the PAI curriculum and Arabic to promote national and governmental cohesion. Islamic moderation is related to cognition, affection, and psychomotor, so it can give birth to inclusive religious attitudes and behaviours and suppress religious exclusivity, which leads to radicalism. Moderate religious perspectives hold fast to religious ideals without falling into liberalism or fanaticism. Taking a middle position in Islam does not signify uncertainty or lack of religious fervour (ghiroh).

The concept of religious moderation is employed to combat religious conservatism or extreme right-wing ideology. Moderation is a balanced science of religion that does not tilt to the right or the left, so inappropriate to use it primarily to moderate radical religious views. So, the understanding of religious moderation exclusively directed at the extremist movement is not entirely. The concept of religious moderation in Indonesia can mean: First, moderation is the best understanding and attitude toward human life. Second, moderation refers to a fair, balanced, and fair perspective and way of thinking. Third, it is a middle attitude that avoids extremism, and the mainstream is reasonable and proportionate in carrying out and practising religious teachings for its adherents and avoids extreme attitudes.

Planning, implementing, controlling, and evaluating actions are part of the internalization of the ideals of religious moderation in PAI learning. At KMA 183 and 184

of 2019, learning to plan activities was directed at the PAI curriculum subject. Adaptive learning with religious moderation ideals, including student-centred learning methodologies, problem-based learning, contextual learning, and cooperative learning, are among the implementation activities. In addition, evaluating the cognitive, psychomotor, and emotional aspects of learning might have been conducted. Consequently, PAI teachers must continue to innovate and create knowledge by integrating character education values into the learning process.

Teachers must be more creative in using technology as a teaching tool, including meeting zoom applications, WhatsApp, Telegram, and E-learning. The effectiveness of learning media through creative media (Cahyaningtias & Ridwan, 2021) should significantly impact student attitudes and increase attendance, as well as the magnitude of student participation in online and offline learning (Sriwiyati, 2021). Platforms provided by Google (Google Classroom, Google Forms, Google Meet), King master, Filmora, Font Art, Camtasia, Quizizz, and Microsoft 365 create innovative learning modules. In addition, diverse subjects can incorporate materials with the value of religious moderation (Sutrisno, 2019), including issues of Islamic Religious Education (Gunawan et al., 2021) and the Qur'an (Alfaini, 2021), sociology, Biology, IPA Physics (Djudin, 2013) and Pancasila lessons and civic education.

Teachers need to use better techniques and learn new skills because of the widespread use of technology and students' decreased attention spans (1). Matching each lesson's goals with its activities ensures that all students participate and that learning goals are met (Lam & Tsui, 2013). (2). assessment and evaluation techniques: In this constantly changing world, repetition-based learning is no longer effective. Teachers should use strategies to evaluate students' progress consistently while considering their various learning preferences. (3). Reflective teaching: Teachers must reflect on their learning outcomes and analyze the data to determine what is effective and ineffective for a particular student.

Recent research in educational technology and instructional design has found that instead of concentrating on problem areas and seeking solutions, students spend much time exploring and understanding how systems function. This study's findings suggest that teachers willing to experiment with novel techniques and systems can better help their students acquire design strategies for applying what they have learned as they learn design thinking. The new method boosts students' ability to think strategically and creatively throughout their studies.

Implementing the Islamic Education curriculum requires teacher understanding, support for teaching resources, instructional strategies, and the level of student knowledge. Policymakers and educators work together to improve the quality of PAI education in HOTS-focused institutions like schools and madrasas. In order to improve student outcomes, policymakers should stress the need for teachers to become experts in all aspects of the HOTS framework, including planning, implementation, and assessment. In addition, teachers need help from various sources to maximize PAI instruction that focuses on HOTS.

In general, the implementation of religious moderation carries us to 3 (three) strategies as follows: *First*, inserting moderation content in each relevant material; *Second*, optimizing learning approaches that can give birth to critical thinking, respect for differences, respect for other people's opinions, tolerance, democracy, courage to convey ideas, fair play, and responsibility; *Third*, organizing specific programs, education, training, and debriefing with a unique theme on religious moderation

Offers Innovative Thought toward developing the curriculum of Moderate Islamic Education Era 4.0 and Society 5.0. Philosophically, there are similarities between the educational orientation of the 4.0 era and the concept of "*cradle-to-grave learning*" in Islamic education, which emphasizes the creation of lifelong learners and the role of teachers to be positive and productive in "contemporary work" in an innovative society in general.

D. Aspects of Moderate Islamic Education Regulation

One of the numerous efforts made in 2018 was the preparation of regulations. The Directorate General of Islamic Education at the Ministry of Religion has established a Religious Moderation Task Force (TeamWork). In 2018, the task force carried out several programs, including making regulations as a Minister of Religion Regulation (PMA) on mainstreaming religious moderation in Islamic education.

Apart from PMA, the Ministry of Religion also investigated the moderation of Islamic boarding schools, IHE schools, madrasahs, and PAI. Teamwork also helps evaluate educational institutions' curricula under the Ministry of Religion to moderate curriculum content. In addition, the Ministry of Religion carried out several initiatives in 2019 to encourage the dissemination of religious moderation through various media, including social media. The millennial generation will be the initiative's focus, comprising Madrasahs, Islamic Boarding Schools, Islamic Higher Education (IHE) students, and PAI students in schools. They will also be the largest group under the Directorate General of Islamic Education.

The Ministry of Religion views research findings showing that 19.4% of State Apparatus (S.A.) expose extremism and intolerance as a wake-up call for ministries/agencies to be more stringent in their guidance provision. The Directorate General of Islamic Education has received a letter from the Ministry of Religion encouraging it to use social media healthily and responsibly to support moderate, peaceful, and tolerant religious narratives.

The Islamic Higher Education directorate strengthened religious moderation programs and events in 2018 to develop student ambassadors for moderation. As a result, Islamic Higher Education students now better understand social media with content. In addition, revitalizing IASC (*Introduction to Academic and Student Culture*) offers religious moderation. They are educating and training leaders, promoting moderation activities with the assistance of student organizations with religious moderation, and various statements by IHE students against radicalism are all ongoing programs for IHE students to strengthen religious moderation.

The media, other policymakers, and all S.A. of the Directorate General of Islamic Education work closely with this task force to ensure an effective moderation atmosphere for Islamic education. The Decree of the Director General of Islamic Education Number 7272 of 2019 concerning Guidelines for implementing Religious Moderation in Islamic Education has become the legal umbrella for implementing religious moderation in education. Minister of Religion Decree No. 93 of 2022 Concerning Guidelines for implementing Strengthening Religious Moderation for Civil Servants of the Ministry of Religion also adhered to this policy. The National Medium-Term Development Plan (RPJMN) 2020-2024 mainstreams religious moderation policies.

The Ministry of Religion has seven priority policies framed in three principal foundations: religious moderation, digital transformation, and good governance. The seven priority policies are: *First*, strengthening religious moderation; *Second*, digital

transformation; *Third*, revitalization of KUA (Religious Affairs Office); *Fourth*, Cyber Islamic University (CIU); *Fifth*, the independence of pesantren; *Sixth*, the Year of Tolerance 2022; and *Seventh*, Religiosity Index (R.I.).

E. Management Aspects of Moderate Islamic Education Management

1). Professionalism and Supervisory Management

There is still a significant problem with Islamic education in madrasas due to the lack of professional madrasa administrators. Some individuals have not yet fulfilled their primary responsibilities or maximized their abilities. Therefore, the role of the supervisor is impractical at best. Furthermore, common to find madrasa supervisors who are no more qualified than madrasa teachers.

Any supervision model cannot guarantee the perfect solution to the problem, especially the supervision model, which requires a school supervisor. So far, school supervisors function as external parties to control the quality of education in schools as educational units. Education Units must reflect the quality of education, despite being frequently overlooked. Even when academic failure is apparent, administrators must still be held accountable. Why this occurs is a fundamental question. Revising school supervisors' role in raising educational standards in this context is crucial. Suppose those in charge of schools have the qualifications to monitor classroom performance and administrative operations (quality control audits).

2). Principal Management Professionalism

Indonesia needs to develop the capacity of principals, organize needs-based school monitoring rather than pre-planned visits, and ensure consistent implementation and enforcement. In addition, supervisors must be highly skilled and recognized as independent educational leaders.

Principals/madrasahs should adopt a decision support system as a collection of tools developed by humans with the help of sophisticated systems (perhaps with the help of computers) that act as collectors, processors, and responders and offer recommendations for decisions based on needs and goals. Deciding must use static and dynamic models, as static models cannot address the growing challenges. Prioritize consensus-building throughout the decision-making process to avoid unnecessary conflicts of interest. Integration model, to ensure the validity of the curriculum construct and the legitimacy of assessment, a comprehensive model is used to address the complex challenges that arise. This model culminates in the decision's formalization to develop the Transdisciplinary Independent Integrative Curriculum or the Transdisciplinary Islamic Integration Curriculum (TIIC)(Marjuni, 2021).

The principal's plan to improve teacher professionalism includes the following actions: (1) making a school development plan; (2) improvement of teacher work discipline in terms of teaching, management, and behaviour; (3) conducting regular academic supervision; and (4) collaborating with committees, parents and government organizations(Gonzales et al., 2022).

The ten ethical requirements for principals are must: (1). have an adequate education vision; (2). uphold moral principles and foster an open environment in their institutions; (3). condemn discriminatory actions; (4). view successful teaching as a task and act in the interests of students and society; (5). create a school community; (6). ensures that the rights of the various groups in the school community are balanced; (7).

Everyone's decision choices are not necessarily the best; (8). The school community members' foundation for doing the right thing is laid by the decisions made at the top; (9). The responsibility of a school principal includes having moral courage; (10). be role models of morals, ethics, and honesty for students and teachers(Arar & Saiti, 2022).

Professionalism may be an unexpectedly effective tool to improve school leadership competence. Although the professionalism associated with the work of school leaders differs, a better understanding of them can help us know how to motivate and keep them. Leaders' expected consistent success and activity can put much stress on them. Moreover, they are higher than ever in today's uncertain, turbulent, and constantly shifting world. Because certain judgments have exciting implications on the local, national, and international levels, principals need the authority to behave professionally and have sway over specific issues.

3). Aspects of Teacher Professionalism and Self-Development

The pedagogical and administrative demands for the growth of the future teacher professional value system in schools/madrasahs include: Describe the functional relationships between the various components of professional training using a systematic method(Eenshuistra et al., 2019). In addition, we assist prospective teachers in understanding the value orientation of the professional environment(Yu et al., 2016). Finally, utilize algorithms to collaborate with future teachers' professional values while developing a specialist's general cultural and professional competencies(Blundell, 2022). Finally, acquire the skills necessary to develop a professional personality based on a personally and professionally significant value orientation(Sutin et al., 2009). Stimulate the development of emotions and senses and a positive attitude towards prospective teachers' choice of value orientation(Gomez, 1993). It used technical strategies that enabled changes in future teachers' potential and value systems(Toker Gökçe, 2021). Build integrated cognitive, emotional, and activity subsystems(Yoo et al., 2022). An in-depth exploration of the meaning of value orientation helps develop a professional value framework and axiological principles of personality(Hulias, 2020).

4). Aspects of Effectiveness of Professional Culture

School leaders influence school climate and culture. Their interactions with all stakeholders affect the school climate. When creating a positive school climate, principals must consider numerous elements. The success of schools depends on the ability of administrators to avoid the harmful effects of cronyism. These adverse impacts can be reduced through adequate training and involving key stakeholders in developing a shared vision, mission, and goals. The Head of the Education Unit's ability to effectively communicate the need for change and its purposes can build collaborative and trusting relationships between teachers. Active listening and empathy contribute to making the relationship between leaders and subordinates.

Effective school cultures result from the principal's leadership, which positively influences employees. Furthermore, strong leadership and a welcoming school atmosphere boost the public's opinion of educational institutions. As a result, we are enacting policies to foster a positive school culture that may boost morale and lead to happier teachers (Morris et al., 2020).

The principal must be able to form a positive school culture. Bad school leaders destroy respect, trust, optimism, and school goals. They do this by setting the rhythm of behaviour for educational activities and their maximum involvement in school

education. They do this by creating a rhythm of behaviour for educational activities and by their full participation in school education. Among the professional competencies a school must have, principals include the ability to plan, reliability, consider weak points, proportionately delegate tasks and powers, the intention of leadership, and the spirit to change positively and to dare. Sacrifice for innovation

Innovative decision-support policy analysis in schools is rising, particularly with a prescriptive approach. Because compared to computer-assisted decision-making, DSS decisions encourage more significant moderation and greater collaboration among stakeholders. Using this technology will inevitably impact how humans and computers will share decision-making responsibilities in the future.

CONCLUSION

This study found that science, intellectualism, economics, politics, and technology are the root problems of Islamic education today. Therefore, MIEC must go beyond the right-left difference. *First*, the solid educational development efforts in Islamic countries in the world to mainstream STEM; *second*, MIEC can include: the integration and internalization of knowledge; strengthening the Islamic spirit that carries a mission of compassion for the world; deradicalization of religion through strengthening local wisdom; building an anti-radicalism curriculum; evaluation of multicultural-oriented learning; and Integral Muslim Personality Development Assistance Based on Pancasila Student Profiles; *third*, MIEC Scope and Map and MIEC implementation strategies encourage teacher and student awareness in supporting the quality of teaching resources, learning methodologies, and student knowledge levels.

SUGGESTION

This paper proposes a conceptual framework for an integrated model of the existing competency doctrine from a West-Islamic perspective. The organizations adopting these standards will use them as a foundation to build their policies and procedures. This paper will serve as a blueprint for Indonesia's new, more tolerant approach to Islamic teaching.

REFERENCES

- Abdel-Maguid, T. E., & Abdel-Halim, R. E. (2015). The Qur'ān and the development of rational thinking. *Urology Annals*, 7(2), 135–140. <https://doi.org/10.4103/0974-7796.152926>
- Abror, R. H. (2020). The History and Contribution of Philosophy in Islamic Thought. *Buletin Al-Turas*, 26(2), Article 2.
- Ahmad, K. (2013). Western Philosophies of Research and Fundamentals of Islamic Paradigm. *Policy Perspectives*, 10(1), 45–62.
- Alfaini, S. (2021). Perspektif Al-Qur'an Tentang Nilai Moderasi Beragama Untuk Menciptakan Persatuan Indonesia. *Eduprof: Islamic Education Journal*, 3(2), Article 2. <https://doi.org/10.47453/eduprof.v3i2.84>
- Alfiah, S. (2020). Konsep Pendidikan Islam Anak Usia Dini Perspektif Al-Ghazali Dan Abdullah Nashih Ulwan (Studi Komparasi Pemikiran). *WISDOM: Jurnal Pendidikan Anak Usia Dini*, 1(1), Article 1. <https://doi.org/10.21154/wisdom.v1i1.2136>

- Allen, M. (2017). *The SAGE Encyclopedia of Communication Research Methods*. SAGE Publications, Inc. <https://doi.org/10.4135/9781483381411>
- Anshori, A., Solikhah, N. A., Aqli, D. R., Musyafa', M. A., & Apriyanto, S. (2022). Dynamics and New Paradigm of Islamic Education in Indonesia. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(2), Article 2. <https://doi.org/10.37680/scaffolding.v4i2.1573>
- Arar, K., & Saiti, A. (2022). Ethical leadership, ethical dilemmas and decision making among school administrators. *Equity in Education & Society*, 1(1), 126–141. <https://doi.org/10.1177/27526461211070828>
- Azra, H. (2018). Islamic Education in Indonesia. In H. Daun & R. Arjmand (Eds.), *Handbook of Islamic Education* (pp. 763–780). Springer International Publishing. https://doi.org/10.1007/978-3-319-64683-1_32
- Basir, A., Yahya, M. D., Mubarak, H., Akhyar, S., & An, A. N. (2022). The relevance of the message of the Qur'an to the goals of national education: An overview of ummah's educational literacy. *Linguistics and Culture Review*, 6, 92–105. <https://doi.org/10.21744/lingcure.v6nS5.2059>
- Bass, R. V., & Good, J. W. (2004). Educare and Educere: Is a Balance Possible in the Educational System? *Educational Forum, The*, 68(2), 161–168.
- Blundell, C. N. (2022). A scoping review of design thinking in school-based teacher professional learning and development. *Professional Development in Education*, 0(0), 1–16. <https://doi.org/10.1080/19415257.2022.2132269>
- Cahyaningtias, V. P., & Ridwan, M. (2021). Efektivitas Penerapan Media Pembelajaran Interaktif terhadap Motivasi. *Riyadhoh : Jurnal Pendidikan Olahraga*, 4(2), Article 2. <https://doi.org/10.31602/rjpo.v4i2.5727>
- Darling-Hammond, L., Flook, L., Cook-Harvey, C., Barron, B., & Osher, D. (2020). Implications for educational practice of the science of learning and development. *Applied Developmental Science*, 24(2), 97–140. <https://doi.org/10.1080/10888691.2018.1537791>
- Djudin, T. (2013). MEMPELAJARI SAINS, MENGIMANI SANG PENCIPTA: Menyisipkan Nilai-Nilai Religius dalam Pembelajaran Sains. *Jurnal Pendidikan Matematika Dan IPA*, 3(1), Article 1. <https://doi.org/10.26418/jpmipa.v3i1.2203>
- Eenshuistra, A., Harder, A. T., & Knorth, E. J. (2019). One size does not fit all: A systematic review of training outcomes on residential youth care professionals' skills. *Children and Youth Services Review*, 103, 135–147. <https://doi.org/10.1016/j.childyouth.2019.05.010>
- Faruqi, Y. M. (2007). Islamic View of Nature and Values: Could These Be the Answer to Building Bridges between Modern Science and Islamic Science. *International Education Journal*, 8(2), 461–469.
- Fatah Yasin, R. F., & Jani, M. S. (2013). Islamic education: The philosophy, aim, and primary features. *International Journal of Education and Research*, 1(10), Article 10.
- Futaqi, S. (2018). Konstruksi Moderasi Islam (Wasathiyah) dalam Kurikulum Pendidikan Islam. *Proceedings of Annual Conference for Muslim Scholars, Series 1*, Article Series 1. <https://doi.org/10.36835/ancoms.v0iSeries>
- Gomez, M. L. (1993). Prospective Teachers' Perspectives on Teaching Diverse Children: A Review with Implications for Teacher Education and Practice. *The Journal of Negro Education*, 62(4), 459–474. <https://doi.org/10.2307/2295517>
- Gonzales, M. M., Bickmore, D. L., & Roberts, M. B. (2022). Implementing School Improvement Plans: Perceptions and Implications of Aspiring Principals for

- Educational Leadership Programs. *Journal of Research on Leadership Education*, 17(2), 160–180. <https://doi.org/10.1177/1942775120964821>
- Gunawan, H., Ihsan, M. N., & Jaya, E. S. (2021). Internalisasi Nilai-nilai Moderasi Beragama dalam Pembelajaran PAI di SMA Al-Biruni Cerdas Mulia Kota Bandung. *Atthulab: Islamic Religion Teaching and Learning Journal*, 6(1), Article 1. <https://doi.org/10.15575/ath.v6i1.11702>
- Hadisi, L. (2017). Nurcholis Madjid's Concept of Islamic Education: Towards Inclusive-Pluralist Transformation of Islamic Education Implementation of Local Content on Al-Quran Learning in Public Schools. *Didaktika Religia*, 5(2), Article 2. <https://doi.org/10.30762/didaktika.v5i2.866>
- Harrison, P. (2006). "Science" and "Religion": Constructing the Boundaries. *The Journal of Religion*, 86(1), 81–106. <https://doi.org/10.1086/497085>
- Hassan, H., Said, Z., & Ibrahim, N. (2020). Validity And Reliability Of Muslim Religiosity Personality Inventory (Mrpi) Using The Rasch Measurement Model. *Solid State Technology*, 63(6), Article 6.
- Hock, L. E. (1964). The Nature of the Curriculum: An Exploration in Meaning. *The High School Journal*, 48(1), 3–6.
- Holis, N. (2019, August 27). Moderasi Islam dalam Bingkai Pendidikan Pesantren. *Opini*. <http://iqra.idia.ac.id/2019/08/27/moderasi-islam-dalam-bingkai-pendidikan-pesantren/>
- Huda, M., Yusuf, J. B., Jasmi, K. A., & Zakaria, G. N. (2016). Al-Zarnūjī's Concept of Knowledge ('Ilm). *SAGE Open*. <https://doi.org/10.1177/2158244016666885>
- Hulias, I. (2020). The concept of axiological design of personality's life achievements. *Psychology & Society (Psihologiâ i Suspil'stvo)*, 0(4), Article 4. <https://doi.org/10.35774/pis2020.04.070>
- Joshanloo, M., & Weijers, D. (2014). Aversion to Happiness Across Cultures: A Review of Where and Why People are Averse to Happiness. *Journal of Happiness Studies*, 15(3), 717–735. <https://doi.org/10.1007/s10902-013-9489-9>
- Kardi, K. (2019). Integrasi interkoneksi sains dan studi agama dalam implementasi open access repository di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN). *Al-Kuttab: Jurnal Kajian Perpustakaan, Informasi dan Kearsipan*, 1(2), Article 2. <https://doi.org/10.24952/ktb.v1i2.2053>
- Kurniallah, N., & Suharti, S. (2016). Pendidikan Islam Berbasis Inklusifisme dalam Kehidupan Multikultur. *JURNAL PENELITIAN*, 10(1), Article 1. <https://doi.org/10.21043/jupe.v10i1.1337>
- Lam, B.-H., & Tsui, K.-T. (2013). Examining the Alignment of Subject Learning Outcomes and Course Curricula Through Curriculum Mapping. *Australian Journal of Teacher Education*, 38(12), 97–119. <https://doi.org/10.14221/ajte.2013v38n12.8>
- Lase, D. (2019). EDUCATION AND INDUSTRIAL REVOLUTION 4.0. *JURNAL HANDAYANI PGSD FIP UNIMED*, 10(1), Article 1. <https://doi.org/10.24114/jh.v10i1.14138>
- Mardiana, D., Razaq, A. R., & Umiarso, U. (2020). Development of Islamic Education: The Multidisciplinary, Interdisciplinary and Transdisciplinary Approaches. *Al-Hayat: Journal of Islamic Education*, 4(1), Article 1. <https://doi.org/10.35723/ajie.v4i1.97>
- Marjuni. (2021). The Model of Decision Making for The Formulation of Integrative Islamic Boarding School Curriculum (Study of Response to KMA 183 and KMA 184 2019). *Nusantara Science and Technology Proceedings, International Conference of Social Research with Multidisiplinary Approach (ICSRMA) 2021*, 48–59.

- Morris, J. E., Lummis, G. W., Lock, G., Ferguson, C., Hill, S., & Nykiel, A. (2020). The role of leadership in establishing a positive staff culture in a secondary school. *Educational Management Administration & Leadership*, 48(5), 802–820. <https://doi.org/10.1177/1741143219864937>
- Muafiah, E., Mujib, A., & Arif, S. (2022). Development of Islamic Education Curriculum Instruments for Early Childhood through Semester Learning Plans (RPS) for Gender Responsive Islamic Courses. *TADRIS: Jurnal Pendidikan Islam*, 17(1), Article 1. <https://doi.org/10.19105/tjpi.v17i1.6126>
- Mukhibat, M., & Effendi, M. (2020). Strengthening of National Identity Through Personality Development Based on Ethno-Pedagogy at Higher Education. *International Journal of Psychosocial Rehabilitation*, 24(04), Article 04.
- Mun'im, A. (2019). A Philosophical Note on the Conflict between Irrational and Rational Tendencies in Legal Thought: Western and Islam Experiences. *Pertanika*, 27(2), Article 2.
- Munir, M. (2007). Skeptisme dalam Filsafat Barat Sejak Yunani Kuno sampai Abad Modern. *Jurnal Filsafat*, 1(1), Article 1.
- Nurhayati, Jamaris, & Marsidin, S. (2022). Strengthening Pancasila Student Profiles In Independent Learning Curriculum In Elementary School. *International Journal Of Humanities Education and Social Sciences (IJHESS)*, 1(6). <https://doi.org/10.55227/ijhess.v1i6.183>
- Puspitasari, D., Yuliani, B., & Huda, M. (2021, February 3). *The Transformation of Islamic Education in a Disruptive Era: Is it A Necessity?* Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia. <https://eudl.eu/doi/10.4108/eai.27-10-2020.2304162>
- Raharjo, S. B., Yuliana, L., & Yudha, Y. H. (2018). CAPAIAN STANDAR NASIONAL PENDIDIKAN SEBAGAI PREDIKTOR MUTU SEKOLAH. *Jurnal Pendidikan dan Kebudayaan*, 3(2), Article 2. <https://doi.org/10.24832/jpnk.v3i2.750>
- Ramadan, T. (2005). Toward a Reform of Islamic Education. In T. Ramadan (Ed.), *Western Muslims and the Future of Islam* (p. 0). Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195183566.003.0007>
- Reimers, F. M. (2020). Thinking Multidimensionally About Ambitious Educational Change. In F. M. Reimers (Ed.), *Audacious Education Purposes: How Governments Transform the Goals of Education Systems* (pp. 1–46). Springer International Publishing. https://doi.org/10.1007/978-3-030-41882-3_1
- Ridwan, M. (2018). Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an. *Nazhruna: Jurnal Pendidikan Islam*, 1(1), Article 1. <https://doi.org/10.31538/nzh.v1i1.41>
- Sahin, A. (2018). Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education. *Religions*, 9(11), Article 11. <https://doi.org/10.3390/rel9110335>
- Salsabila, U. H., Nuri, N. S., Fiddini, P. F., Sholikhah, D. A., & Ar, N. K. R. (2022). The Development Of Educational Technology In The Realm Of Islamic Boarding School Learning. *MA'ALIM: Jurnal Pendidikan Islam*, 3(01), Article 01. <https://doi.org/10.21154/maalim.v3i1.3413>
- Santoso, M. A. F., & Khoirudin, A. (2018). Tipologi Filsafat Pendidikan Islam: Kajian Konsep Manusia dan Tujuan Pendidikan Berbasis Filsafat Islam Klasik. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 14(1), Article 1. <https://doi.org/10.18196/AIJIS.2018.0081.75-100>
- Shofiana, G. F. (2014). PHILOSOPHY, PANCASILA, AND MODERN TECHNOLOGY. *Yuridika*, 29(2), Article 2. <https://doi.org/10.20473/ydk.v29i2.363>

- Sidi, B. A. (2020). *Unity and diversity: National identity and multiculturalism in Indonesia* [Thesis, University of Otago]. <https://ourarchive.otago.ac.nz/handle/10523/10106>
- Siswanto. (2019). The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis. *Jurnal Pendidikan Islam*, 8(1), 121–152. <https://doi.org/10.14421/jpi.2019.81.121-152>
- Sriwiyati, S. (2021). Pengajaran Daring untuk Meningkatkan Partisipasi Siswa dan Ketuntasan Belajar pada Mata Pelajaran Biologi di SMA dengan Platform Google Classroom. *Edumaspul: Jurnal Pendidikan*, 5(1), Article 1. <https://doi.org/10.33487/edumaspul.v5i1.1090>
- Sulton, A. (2016). Filsafah Nusantara sebagai Jalan Ketiga Antara Falsafah Barat dan Falsafah Timur. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 17(1), Article 1. <https://doi.org/10.14421/esensia.v17i1.1275>
- Suprpto, S. (2020). Integrasi Moderasi Beragama dalam Pengembangan Kurikulum Pendidikan Agama Islam. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(3), Article 3. <https://doi.org/10.32729/edukasi.v18i3.750>
- Sutin, A. R., Costa, P. T., Miech, R., & Eaton, W. W. (2009). Personality and Career Success: Concurrent and Longitudinal Relations. *European Journal of Personality*, 23(2), 71–84. <https://doi.org/10.1002/per.704>
- Sutrisno, E. (2019). Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*, 12(2), Article 2. <https://doi.org/10.37302/jbi.v12i2.113>
- Syam, N., & Yusuf, S. M. (2020). ISLAM DAN PANCASILA DALAM PERTARUNGAN IDEOLOGI DUNIA: Perspektif Sosiologis. *Dialogia*, 18(1), Article 1. <https://doi.org/10.21154/dialogia.v18i1.1879>
- Tenri Awaru, A. O., Salam, R., Torro, S., & Suhaeb, F. W. (2021). The Islamization of the Social Sciences: A Review. *Gnosi: An Interdisciplinary Journal of Human Theory and Praxis*, 4(3), Article 3.
- Thobani, S. (2007). The Dilemma of Islam as School Knowledge in Muslim Education. *Asia Pacific Journal of Education*, 27(1), 11–25. <https://doi.org/10.1080/02188790601145382>
- Toker Gökçe, A. (2021). Core Values in Education From the Perspective of Future Educators. *SAGE Open*, 11(2), 21582440211014484. <https://doi.org/10.1177/21582440211014485>
- Ulya, H. N., & Fathoni, K. (2021). USUL AL-FIQH DAN MASA DEPAN SYARIAT ISLAM DI INDONESIA. *AICOMS: Annual Interdisciplinary Conference on Muslim Societies*, 1, 6–19.
- Venn, G. (1976). *Man Education and Society, 2000: A Report of the 1974 Institute for Chief State School Officers* (Digital Edition 2 Nov 2006). U.S. Office of Education.
- Wijaya, A. (2018). *Dari Membela Tuhan ke Membela Manusia: Kritik Atas Nalar Agamaisasi Kekerasan*. Mizan. <http://repository.iainponorogo.ac.id/527/>
- Wiranata, R. R. S. (2020). Jalan Tengah: Kritik Paradigma Pendidikan di Barat (Sebuah Kajian Filosofis Historis). *Al-Misbah (Jurnal Islamic Studies)*, 8(2), Article 2. <https://doi.org/10.26555/almisbah.v8i2.1980>
- Yahya, F. A. (2018). Meneguhkan Visi Moderasi dalam Bingkai Etika Islam: Relevansi dan Implikasi Edukatifnya. *Proceedings of Annual Conference for Muslim Scholars, Series 1*, Article Series 1. <https://doi.org/10.36835/ancoms.v0iSeries>
- Yoo, K., Rosenberg, M. D., Kwon, Y. H., Scheinost, D., Constable, R. T., & Chun, M. M. (2022). A cognitive state transformation model for task-general and task-specific

- subsystems of the brain connectome. *NeuroImage*, 257, 119279. <https://doi.org/10.1016/j.neuroimage.2022.119279>
- Yu, P.-L., Fang, S.-C., & Wang, Y.-L. (2016). Improving I.T. professionals job skills development: The use of management styles and individual cultural value orientation. *Asia Pacific Management Review*, 21(2), 63–73. <https://doi.org/10.1016/j.apmrv.2015.07.002>
- Zainuddin, M. (2016). *Islam Moderat: Konsepsi, Interpretasi, dan Aksi*. UIN Maliki Press. <https://lib.ui.ac.id>
- Zein, I., & El-Wakil, A. (2020). REMEMBERING THE COVENANTS OF THE PROPHET MUḤAMMAD: SHARED HISTORICAL MEMORY OF GOOD GOVERNANCE AND PEACEFUL CO-EXISTENCE. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 25(2), Article 2.
- Zhuang, T., & Liu, B. (2022). Sustaining Higher Education Quality by Building an Educational Innovation Ecosystem in China—Policies, Implementations, and Effects. *Sustainability*, 14(13), Article 13. <https://doi.org/10.3390/su14137568>
- Zuhdi, M. (2018). Challenging Moderate Muslims: Indonesia's Muslim Schools in Religious Conservatism. *Religions*, 9(10), Article 10. <https://doi.org/10.3390/rel9100310>