



Islamic Education Curriculum: Integrating the Values of Faith, Knowledge, and Charity in the Digital Era

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ABSTRACT

This study is motivated by the limited research on the development of Islamic education curriculum capable of integrating Islamic values with global challenges and technological advancements, even though this phenomenon has a significant impact on the effectiveness of character formation and student competence in Islamic educational institutions. The purpose of this study is to analyze the nature, foundations, objectives, principles, and components of the Islamic education curriculum comprehensively, in order to develop a curriculum concept relevant to contemporary needs without neglecting spiritual values. The method used is a qualitative descriptive literature study, by reviewing academic sources and primary references such as the Qur'an, Hadith, and recent scholarly journal findings. The data were analyzed using thematic analysis to identify the relationship between religious, philosophical, sociological, and juridical aspects in the development of Islamic education curriculum. The results show that the Islamic education curriculum functions as the heart of the educational process, emphasizing the integration of faith, knowledge, and practice. It is based on four main foundations religious, philosophical, sociological, and juridical and adheres to key principles such as monotheism (tauhid), the integration of religion and general sciences, relevance to human nature, and adaptability to modern developments. These findings strengthen the theory of Islamic knowledge integration and reaffirm the role of the curriculum as a means of shaping insan kamil (the complete human being). The study concludes that an Islamic education curriculum must be holistic, adaptive, and transformative in preparing knowledgeable, ethical, and globally competitive generations. The implications include theoretical contributions to Islamic education curriculum studies and practical recommendations for policymakers, educators, and institutions to enhance innovation and curriculum implementation based on Islamic values in the digital era.

Keywords: *Islamic Values, Character Formation, Global Challenges*

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INTRODUCTION

The curriculum is the heart of the education system because it determines the direction, content, and objectives of education in shaping a knowledgeable and character-

driven generation. In the context of Islamic education, the curriculum is not only oriented towards cognitive aspects but also encompasses the development of morals, spiritual values, and the personality of students in accordance with the teachings of the Quran and Hadith (Tilaar, 2021). However, to date, there has been limited research that comprehensively examines how the Islamic education curriculum can adapt to the challenges of globalization, the development of digital technology, and rapid socio-cultural change (Fauzi, 2024). This phenomenon has a significant impact on the effectiveness of Islamic education in developing students who are morally competent and ready to face the dynamics of the 21st century.

According to Muhaimin (2020), the relevance of the Islamic education curriculum is tested by its ability to integrate Islamic values with science and technology. This means the curriculum must be responsive to current developments without sacrificing the principles of monotheism and transcendental values. Researchers believe that the Islamic education curriculum needs to be reviewed and conceptually strengthened to meet the needs of the modern generation living in the era of Society 5.0. This aligns with the ideas of Hidayat and Syafe'i (2022), who highlighted the dualism between religious knowledge and general knowledge, which leads to fragmented knowledge among students. Therefore, an in-depth study of the Islamic education curriculum is crucial to find an integrative, relevant, and contextual model.

Several previous studies have addressed specific aspects of the Islamic education curriculum. For example, Assegaf (2021) examined strategies for implementing the Islamic curriculum within a socio-cultural context, while Arifin (2023) highlighted student-centered learning approaches and religious values. Conversely, Suhendi (2024) emphasized the need for curriculum transformation in the face of the digital society 5.0 era. However, most of these studies are limited to implementation aspects and have not comprehensively discussed the philosophical, religious, sociological, and legal dimensions that underlie the development of the Islamic curriculum. This gap highlights the need for research that examines the relationship between these four foundations in forming a comprehensive Islamic curriculum framework.

The novelty of this research lies in its analytical approach, which combines four main dimensions: religious, philosophical, sociological, and juridical, as a conceptual foundation for developing an Islamic education curriculum. This study utilizes the theory of the integration of faith, knowledge, and good deeds (Jaelani, 2024) and the concept of the perfect human being (*insan kāmīl*) as a model of the ideal human being in Islamic education. By using an integrative approach, this research seeks to reaffirm the position of the Islamic curriculum as a system that not only transfers knowledge but also shapes the character and spirituality of students. This also enriches modern curriculum theory with universal Islamic values (Mutmainnah, 2023).

Based on the description above, this research focuses on a conceptual analysis of the nature, foundation, principles, and components of the Islamic education curriculum in facing global challenges and technological developments. Specifically, this research aims to:

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1. Analyzing the basic concepts and objectives of Islamic education curriculum in a modern context.
 2. Identifying the philosophical, religious, sociological, and juridical foundations that form the structure of the Islamic education curriculum.
 3. Finding Islamic curriculum principles that are relevant to the needs of 21st century learning.

Through this study, it is hoped that a comprehensive understanding will be formed regarding how the Islamic education curriculum can function as a strategic instrument to build a generation of Muslims who are knowledgeable, have noble morals, and are globally competitive.

RESEARCH METHODOLOGY

This study employed a qualitative approach with a library research method, which aims to examine and analyze various literature sources relevant to the topic of the Islamic education curriculum (Arzusin, 2021). This approach was chosen because the focus of the research lies not in field data collection but rather in conceptual and theoretical exploration of various scientific references discussing the nature, foundations, principles, and components of the Islamic education curriculum.

This research design is descriptive-analytical, systematically describing the concepts and phenomena under study and analyzing the interrelationships between components within the Islamic education curriculum (Tsaqofah, 2019). The research procedure begins with identifying key issues and theories, collecting primary and secondary sources, grouping data based on themes (foundations, objectives, principles, and components), and analyzing content to identify patterns of conceptual relationships relevant to the context of modern Islamic education.

Because this research is library-based, the research participants are replaced by scientific data sources that are the object of the study. These sources include:

1. Primary literature such as the Koran and hadith are the normative basis.
2. Academic books and national and international scientific journals published between 2020–2025 regarding Islamic education curriculum.
3. Source selection was carried out using purposive sampling, namely selecting literature that is considered most relevant to the research focus, has academic credibility, and is recognized by the scientific community (Aldyas, 2022).

The primary research instrument was a literature review sheet, which served to identify, classify, and record important information from each source, such as author, year of publication, research objectives, methodology, and key findings. Data were collected through searches of scientific journals, books, and official documents using databases such as Google Scholar, DOAJ, and Sinta. Each relevant piece of literature was analyzed for content validity and relevance to the Islamic education curriculum topic. Data validity was strengthened through source triangulation, which involves comparing results from several references discussing similar concepts.

The data were analyzed using thematic analysis with the following steps: (1) reading and understanding the entire source text; (2) identifying main themes such as the foundations, objectives, principles, and components of the curriculum; (3) grouping data according to thematic categories; (4) interpreting the meaning of the findings based on Islamic educational theory; and (5) drawing descriptive-interpretive conclusions (Yasin & Ahkam, 2023). This analysis aims to find the interrelationships between principles in the Islamic education curriculum and their relevance to the needs of the 21st century.

RESULT AND DISCUSSION

Based on the results of literature analysis of 20 scientific sources (2020–2025), five main categories were found that describe the characteristics of the Islamic education curriculum.

Curriculum as the Heart of Islamic Education

Most sources emphasize that the curriculum is the center or core of the entire Islamic education process. Data shows that 15 of 20 sources (75%) place the curriculum as a determining factor in educational success. This context demonstrates that the curriculum's function is not merely administrative but also ideological, namely directing education to align with Islamic values.

1. The Foundation of a Comprehensive Islamic Education Curriculum
2. The data shows four main foundations that consistently emerge in the analysis, namely religious, philosophical, sociological, and juridical.
3. The religious basis is reflected in the dominant use of verses from the Qur'an and hadith (80% of sources).
4. The philosophical basis is centered on the concept of monotheism and perfect human being.
5. The sociological basis emphasizes the relevance of education to the socio-cultural conditions of society.
6. The legal basis refers to Law Number 20 of 2003 and Government Regulation Number 57 of 2021.
7. Curriculum Objective: Formation of Kāmil People

Of all sources, 18 (90%) stated that the primary goal of the Islamic education curriculum is to produce individuals who are faithful, knowledgeable, and have noble morals. The data consistently demonstrates that the spiritual, intellectual, and social dimensions are the three main pillars of the Islamic education curriculum.

Principles of Islamic Curriculum Development

Literature analysis found six main principles that serve as guidelines for compiling the Islamic education curriculum:

1. The principle of monotheism
 2. Integration of religious and general knowledge
 3. Conformity with human nature
 4. Relevance to the needs of the times
 5. Continuity of learning, and
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6. universality (syumūliyyah)

Fourteen of the 20 sources emphasized the importance of the principle of science integration, while the other 12 sources emphasized adaptability to technological developments and the digitalization of education.

Components of the Islamic Education Curriculum

From the results of library data collection, seven main components were found that always appeared:

1. Educational goals
2. Content or material
3. Learning process
4. Educator (teacher)
5. Learners
6. Learning methods
7. Educational evaluation

Most sources emphasize that teachers are the most strategic component in the successful implementation of the curriculum. Of the 20 sources, 16 (80%) emphasized the importance of teacher role models.

DISCUSSION

The research results show that the Islamic education curriculum holds a central position as the heart of the education system, as it determines the direction, content, and objectives of the learning process, grounded in the values of the Qur'an and Hadith. This aligns with the research objective of examining the nature, foundation, principles, and main components of the Islamic education curriculum. Based on data analysis, it was found that the four main foundations—religious, philosophical, sociological, and legal—are interrelated in forming a comprehensive curriculum that is relevant to the current context.

These results indicate that the Islamic education curriculum is not solely oriented towards academic achievement, but rather emphasizes the integration of faith, knowledge, and good deeds as the primary foundation for the formation of a perfect human being. The data also demonstrates that teachers play a strategic role in bringing the curriculum's values to life in the learning environment, making role models an integral part of the curriculum's successful implementation. Thus, this research addresses the primary research question: the Islamic curriculum must be holistic, encompassing spiritual, intellectual, and social dimensions, and adaptable to modern technological developments.

The findings of this study are consistent with various previous studies. Tilaar (2021) stated that the curriculum is the heart of education because it determines the vision and direction of education, which in an Islamic context leads to the formation of noble character. This opinion aligns with Muhaimin (2020), who emphasized the need to integrate Islamic values with science and technology in response to the challenges of globalization.

However, this study expands on previous findings by highlighting the close relationship between the religious and legal dimensions of Indonesia's national education system. While Assegaf's (2021) study focused more on socio-cultural aspects, this study also incorporates the philosophical and normative dimensions of the Quran and Hadith to strengthen the conceptual framework of the Islamic curriculum. Furthermore, this study supports Jaelani's (2024) view that the concept of monotheism should be the foundation of Islamic educational philosophy, uniting faith, knowledge, and good deeds.

A comparison with Suhendi's (2024) research also reveals similarities in the urgency of curriculum transformation for the digital society 5.0 era. However, this research emphasizes the principle of universality (*syumūliyyah*), which has not been widely explored in previous studies. This emphasizes the research's novelty in providing a comprehensive view that the Islamic curriculum is both adaptive and universal, applicable across contexts without losing its spiritual values.

From a theoretical perspective, this research contributes to the development of an integrative curriculum concept in Islamic education that combines the teachings of revelation, scientific rationality, and modern social demands. This study strengthens the epistemological foundation of Islamic education by emphasizing that all educational activities must be oriented toward monotheism as the central value.

Practically, the results of this study have implications for:

1. Curriculum developers should develop curricula that are relevant to the needs of the 21st century but remain rooted in Islamic values.
2. Educators and teachers, to implement the principle of integrating knowledge and faith through contextual, digital, and moral-based learning methods.
3. Educational institutions, to improve teacher training and digital literacy so that the Islamic curriculum can be implemented effectively in the global era.
4. Policymakers, to strengthen regulations that encourage harmonization between national policies and the vision of Islamic education.
5. This implication shows that the Islamic education curriculum not only has a normative function, but also a strategic one in forming the character of a nation that is devout and highly competitive.

The researchers acknowledge that this study has several limitations. First, this study is library research, thus not including empirical field data that could strengthen the validity of the application of the Islamic curriculum concept in real-life educational practices. Second, the literature analyzed is limited to the period 2020–2025, so there may still be important sources from previous years that have not been accommodated. Third, this study does not directly assess the effectiveness of curriculum implementation in Islamic educational institutions, so the results are more conceptual-theoretical in nature.

This limitation opens up opportunities for further research to conduct field research to test the effectiveness of the integrative Islamic curriculum model in the context of madrasas, Islamic boarding schools, and Islamic universities. Thus, this discussion confirms that the Islamic education curriculum is a complex and dynamic system, which

integrates revelation and knowledge, spiritual values and rationality, as well as normative and pragmatic aspects in forming moral and knowledgeable human beings.

CONCLUSION

This study confirms that the Islamic education curriculum is the core (heart) of the Islamic education system, functioning to integrate the values of faith, knowledge, and morality in all aspects of the learning process. The analysis results show that the Islamic education curriculum is built on four main foundations: religious, philosophical, sociological, and juridical, which are interconnected in realizing a holistic education. These findings answer the research objective that the Islamic curriculum must be integrative, adaptive, and transformative to be able to face the challenges of globalization, digitalization, and the moral degradation of students.

Furthermore, important principles such as monotheism, the integration of religious and general knowledge, relevance to human nature, continuity of learning, and universality (*syumūliyyah*) have been proven to be the main foundations in designing an effective Islamic curriculum. Literature also shows that teachers play a key role as agents of curriculum value implementation through role models, contextual learning, and an ethics-based approach. Thus, the results of this study emphasize the importance of developing an Islamic education curriculum that focuses not only on mastery of knowledge but also on the formation of students' character and spiritual morals.

This research makes three main contributions to the development of Islamic education science:

1. Conceptual-theoretical contribution: This study develops a conceptual model of the Islamic curriculum that integrates four foundational dimensions (religious, philosophical, sociological, and juridical) into a coherent framework. This model strengthens the theory of the integration of faith, knowledge, and practice (Jaelani, 2024) and expands its application in contemporary educational contexts.
2. Methodological contribution: this study strengthens the thematic analysis approach in library research on Islamic education, showing that literature review can produce in-depth and systematic scientific synthesis.
3. Practical contribution: this research enriches the understanding for educators, curriculum developers, and Islamic educational institutions in designing a curriculum based on spiritual values, digital literacy, and global readiness of students in the era of society 5.0.
4. Thus, this research fills the theoretical gap in the study of Islamic education curriculum, which previously discussed many implementation aspects, but had not yet examined the relationship between the philosophical, normative, and social dimensions in an integrated manner.

Based on the results and limitations of the research, several recommendations that can be put forward are:

1. Empirical exploration through field research in madrasas, Islamic boarding schools, and Islamic universities to test the extent to which an integrative curriculum can be implemented effectively in real contexts.
2. Development of longitudinal studies to see the impact of implementing the Islamic curriculum on the formation of character and competency of students in the long term.
3. Expanding the research context to non-formal Islamic educational areas and institutions to obtain a more comprehensive picture and increase the generalizability of the findings.
4. Testing a digital learning model based on Islamic values, which can be a new innovation in responding to educational challenges in the era of technology and globalization.
5. Thus, this study confirms that the Islamic education curriculum is not only an academic tool, but is a value system that guides the entire educational process towards the formation of a perfect human being, a knowledgeable, faithful, and noble human being who is able to contribute positively to modern global life.

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