The Development of Islamic Education Curriculum from the Quranic Perspective

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Abstract

Research Objective– This study aims to analyze the development of the Islamic education curriculum from the Quranic perspective, focusing on the values of Tawhid as the philosophical foundation, content, methods, and evaluation of the curriculum.

Methodology– This research employs a library research method, using a thematic analysis approach on Quranic verses, classical Islamic literature, and modern academic sources. Data were categorized into theological, cosmological, and anthropo-sociological aspects to formulate a curriculum development framework based on Tawhid values.

Findings– The study findings indicate that Tawhid values play a central role as a holistic foundation for designing a curriculum that emphasizes harmonious relationships between humans and God, humans with one another, and humans with the environment. The curriculum includes the integration of modern science and Islamic values, along with the adaptation to global challenges such as technological advancements, social value shifts, and environmental crises.

Research Implications/Limitations– This study highlights the importance of an Islamic education curriculum that is adaptive to technology and global issues, while maintaining Tawhid principles. However, this study is limited to theoretical analysis and requires further empirical validation for practical application.

Originality/Value– This research provides an original contribution by developing a Tawhid-based Islamic education framework that is relevant to modern challenges. This approach integrates spiritual, intellectual, and social values to create harmony in all aspects of life.

INTRODUCTION

Literally, the term "curriculum" originates from the Latin word *curriculum*, meaning "teaching materials." Some also argue that the term derives from the French word *couriar*, which means "to run.[1]" Terminologically, experts provide various definitions of curriculum. Lewis and Meil define curriculum as a set of teaching materials, formulated learning outcomes, the provision of learning opportunities, and the duties and experiences of students.[2] Meanwhile, Taba views the curriculum as encompassing certain realities regarding specific purposes and objectives, providing guidance on content choices and arrangements, and implying certain learning and teaching patterns, whether driven by objectives or content structure. As a result, the curriculum requires an evaluation program for its outcomes.[3]

Crow and Crow state that a curriculum is a teaching plan consisting of a systematically arranged set of subjects required to complete a specific educational program. On the contrary, Saylor and Alexander argue that the curriculum is not just a collection of subjects but encompasses all school efforts to achieve desired goals, whether conducted within or outside the school environment.[4]

This latter perspective differs from earlier ones. The difference lies in the sources of learning included in the curriculum. Previously, the curriculum (education) was limited to classroom teaching activities. Over time, education has also drawn on various learning resources outside the classroom, such as libraries, museums, exhibitions, magazines, newspapers, television broadcasts, radio, factories, and more. This approach allows students to stay informed about advancements in science, technology, culture, and other developments beyond the classroom.

Nasution notes that the broader scope of the curriculum stems partly from responsibilities initially borne by other institutions being transferred to schools. To meet these demands, curriculum designers have structured the curriculum into four parts: (1) the objectives of the teaching-learning process, (2) the content or subjects, comprising knowledge, information, data, activities, and experiences used to construct the curriculum and later included in syllabi, (3) methods of delivering the subjects, and (4) evaluation methods for assessing and measuring the outcomes of teaching specific subjects. This curriculum structure applies universally to all types of education, including Islamic education.[5]

In this context, *tawhid* (Islamic monotheism) serves simultaneously as the goal, content, method, and evaluation. Islamic education curricula have several fundamental principles to uphold. Al-Syaibani identifies seven principles of Islamic education curricula: (1) Perfect integration with religion, including its teachings and values in objectives, content, teaching methods, and more. (2) Universality in curriculum objectives and content. (3) Relative balance between curriculum goals and content. (4) Relevance to students' talents, interests, abilities,

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[1] Khozin, Khozin, Abdul Haris, and Asrori Asrori. "Pengembangan Integrasi Kurikulum." *Tadarus* 10.1 (2021). https://doi.org/10.30651/td.v10i1.9090

[2] Supandi, *Pengantar Administrasi Pendidikan,* (Jakarta: Universitas Terbuka. 1986). 87

[3] Asrori, Asrori. "The Function of Class Management in The Improving Effectiveness of Learning Aqidah in MTs Al-Hidayah Betoyokauman Gresik." *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam* 3.2 (2019). https://doi.org/10.30651/sr.v3i2.3950

[4] Crow dan Crow, *A Introduction to Education*, (New York: American Book, 1960)

[5] Nasution, S., *Pengembangan Kurikulum*, (Bandung, Citra Adirya Bakti, 1991). 98

and needs. (5) Recognition of individual differences among students in terms of interests and talents. (6) Adaptation to development and change in accordance with the times. (7) Integration between subjects and the experiences and activities contained in the curriculum. All these principles must be considered when designing Islamic education curricula. Related to *tawhid*, these principles align well, though the *tawhid* perspective adds deeper dimensions.[6]

Islamic education, as part of the Islamic institutional structure, aims to embody and actualize *tawhid* values in its educational processes. At the curriculum level, *tawhid* values can become the "soul" in formulating the foundational principles of Islamic education.[7] As will be elaborated below, the *tawhid* concept aligns with the principles of Islamic education curricula, including universality, integration with religious values, and balance among all elements.

Moreover, *tawhid* values play a significant role in formulating the philosophical, sociological, and psychological foundations of the curriculum. Beyond that, *tawhid* inspires the development of the Islamic education curriculum structure. By emphasizing the *tawhid* concept, Islamic education maintains its organic and systemic connection to Islamic teachings while distinguishing itself from other educational systems.

METHOD

This research employs a library research method focusing on analyzing Quranic texts, classical Islamic literature, and modern academic sources. The approach aims to explore, understand, and formulate the development of Islamic education curricula based on tawhid values. Data collection involves identifying Quranic verses relevant to education, curricula, and tawhid values; examining Quranic exegesis (*tafsir*) to understand the context of these verses; and reviewing classical Islamic works. Data analysis uses a thematic approach to categorize the verses and literature into theological, cosmological, and anthropo-sociological aspects, along with several subcategories related to the development of Islamic education curricula. The study concludes by proposing a curriculum development framework that integrates tawhid principles with the needs of contemporary Islamic

RESULTS AND DISCUSSION

The Qur'an is the source of all knowledge and should be regarded as the primary reference in understanding all matters. It is a book free from doubt and serves as the criterion between truth and falsehood. The content of the Qur'an can fundamentally be used to comprehend all affairs, whether related to Allah or human interactions. Essentially, all Qur'anic verses can serve as guiding values in curriculum implementation. However, this paper focuses on discussing specific verses related to the curriculum, particularly those concerning Tawhid as the foundational framework in curriculum design, the strengthening of curriculum principles, and its development.

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[6] Al-Syaibani, Mohammad a-Toumy, *Falsafah Pendidikan Islam*, terjemahan Hasan Langgulung dari Falsafah alTarbiyah al-Islamiyah, (Jakarta: Bulan Bintang, 1995). 81

[7] Setiawan, Andry, and Andewi Suhartini. "The Quran and Restoration of Education". *Journal of Modern Islamic Studies and Civilization* 2, no. 02 (March 27, 2024): 173–181. Accessed November 25, 2024. https://risetpress.com/index.php/jmisc/article/view/750.

Tauhid as the Foundational Framework for Curriculum Design

Although the term *tauhid* (monotheism) is not explicitly mentioned in its root form in the Quran (only terms like *ahad* and *wahid* appear), the concept, initially developed by Islamic theologians (*mutakallimin*), accurately reflects the core message of the Quran: the doctrine of the Oneness of God.[8] The simplest formulation of *tauhid* is the declaration *Lâ ilâha illa Allâh* (There is no deity but Allah), which signifies the most fundamental reality for Muslims—the belief in the one and only God, referred to in Islam as Allah.[9] This declaration, also known as the *kalimat shahâdah* (testimony of faith), goes beyond merely acknowledging God's existence as the Creator of the heavens and the earth. True *tauhid* encompasses a profound understanding of who Allah is, how to relate to Him, and how to act toward all else besides Him.[10]

The Quran indicates that belief in God is intrinsic to human nature (*fitrah*) and an inherent aspect of human creation. This is affirmed in Surah al-Rum (30:30): *"So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.* Additionally, Surah al-A'raf (7:172) recounts the primordial covenant between humans and their Creator, affirming this innate belief: *"And [mention] when your Lord took from the children of Adam from their loins their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?' They said, 'Yes, we have testified.'"* These verses highlight that the potential for belief in God is embedded in every human being. Islam, therefore, does not worry about atheism as much as it opposes polytheism (*shirk*), which contradicts *tauhid*. The primary message of the Quran—and the mission of all prophets—is to liberate humanity from the chains of polytheism and guide them toward pure monotheistic belief through the declaration *Lâ ilâha illa Allâh*.[11]

However, *tauhid* is not limited to acknowledging God's Oneness or engaging in mental reflection; it also demands concrete actions. As Hasan Hanafi suggests, *tauhid* can be interpreted as "unification." When applied to God, it signifies the Oneness of God.[12] But because Islam encompasses worldly, spiritual, and divine dimensions, *tauhid* extends beyond theology. It involves affirming the unity of God (*wahdâniyah*) through belief (*tasdîq bi al-qalb*), verbal affirmation (*taqrîr bi al-lisân*), and tangible actions (*'amal bi al-jawârih*). Roger Garaudy further emphasizes that *tauhid* is not merely a statement or belief in God's existence and Oneness; it is an active principle of life, inspiring all aspects of human existence—economy, politics, culture, morality, science, arts, and civilization.[13]

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[8] Al Mahmud, Md Abdullah. "The Concept of Tawḥīd (Oneness of Allah) as Reflected in the Risale-i Nur." *Katre International Human Studies Journal* 8.2 (2023): 41-59.

[9] Abu Al-Anain, Ali Khalil, *Falsafah al-Tarbiyah al-Islamiyah, fi alQur"an al-Karim*, (Bairut: Daar-al-Fikr al-Arabi, 1980)

[10] Asrori, Asrori, and Miftachul Huda. "Rausyan Fikr: The Ideal Human Model In Ali Shari'ati's Perspective." *Ad-Daqqoq* 1.1 (2024): 56-70.

[11] Chittick, William C, *Imaginal Worlds Ibn Al-'Arabī and the Problem of Religious Diversity,* (New York: State University of New York Press, 1994).

[12] Hasan Hanafi, *Dari Akidah ke Revolusi: Sikap Kita Terhadap Tradisi Lama.* Terj. Asep Usman Ismail, Suadi Putro, dan Abdul Rouf. (Jakarta: Paramadina. 2003).

[13] Garaudy, Roger, *Mencari Agama pada Abad XX*, terjemahan HM. Rasjidi, (Jakarta: Bulan Bintang, 1986). 124

From this perspective, *tauhid* serves as a worldview that integrates various dimensions of existence:

a. Unity of Godhead (*wahdâniyat*).

Wahdâniyat refers to the belief in the oneness of Allah as the sole Creator, Sustainer, and Ruler of the universe. It is the core principle of *tawhid* in Islam, which asserts that there is no deity worthy of worship except Allah. This belief forms the foundation of Islamic theology and shapes the Muslim worldview in every aspect of life, emphasizing the absolute unity and uniqueness of Allah. The unity of Godhead affirms that Allah is One in His essence, attributes, and actions. This means that Allah is unique in every way and cannot be compared to anything or anyone.[14] He has no partners, no equals, and no rivals. All of creation exists because of His will, and He alone is the source of all power and authority in the universe. (QS 112:1-4): *"Say, 'He is Allah, [Who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'"* This surah, known as *Al-Ikhlas*, encapsulates the concept of Allah's Oneness. It emphasizes that Allah is unique in every way, independent, and unparalleled. In the Unity of Godhead, Allah is recognized as the sole Creator (Al-Khaliq) and Sustainer (*Ar-Razzaq*) of the entire universe. Everything in existence—whether living or non-living—depends on Him for its creation and maintenance. There is no other force or being that can rival Allah's role in the existence and sustenance of the world. (QS 2:255): *"Allah! There is no deity except Him, the Ever-Living, the Sustainer of existence. Neither drowsiness overtakes Him nor sleep..."* This verse is a profound declaration of Allah's absolute sovereignty over the universe. It affirms that Allah alone governs all that exists.

The Unity of Godhead asserts that Allah's attributes are unique and perfect. Unlike human beings or any created entities, Allah's qualities are beyond human comprehension. His knowledge, power, mercy, justice, and other attributes are absolute and flawless.[15] No one shares His attributes, and no one can claim any of them as their own. (QS 59:23): *"He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Source of Peace, the Granter of Security..."* This verse highlights some of Allah's unique and perfect attributes, showing that His qualities are singular and unmatched. The Oneness of Allah also means that only He is worthy of worship and obedience. In Islam, no other beings, objects, or forces—whether prophets, angels, saints, or idols—are to be worshiped. Worship in Islam is directed solely to Allah, and this is a central theme in the teachings of the Qur'an.[16] (QS 51:56): *"And I did not create the jinn and mankind except to worship Me."* The purpose of human creation, according to this verse, is to worship Allah alone. It underscores that worship must be directed to Him exclusively.

The belief in *wahdâniyat* is at the heart of the Islamic *Shahada* (the declaration of faith), which states: *"There is no god but Allah, and Muhammad is His messenger."* This declaration affirms the Oneness of Allah and serves as the foundation of the Muslim faith. It is a reminder that all aspects of life must revolve around the belief in the One true God. The concept of *Wahdâniyat* or the Unity of Godhead in Islam is a fundamental principle that shapes the Islamic

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[14] Abd Rasyid, N. (2020, June 18). The Concept of Al-Wihdatul Wujud Ibnu Arabi (A Sufistic Philosophical Study). *Hunafa: Jurnal Studia Islamika*, *17* (1) (2020). https://doi.org/https://doi.org/10.24239/jsi.Vol17.Iss1.582

[15] McGiffert, A. C. "Modern Ideas of God.", The Harvard Theological Review, 1, No. 1, 1980: 10-27. www.jstor.org/stable/1507529

[16] Bashier, Salman H. *Ibnu Arabi's Barzakh The Concept of Limit and the Relationship Between God and the World.* (State Univ. New York, 2004).

worldview.[17] It affirms that Allah is the only true God, unique in His essence, attributes, and actions. This belief influences every aspect of a Muslim's life, from their worship practices to their moral and ethical behavior. It reminds believers to recognize that everything in existence is under the dominion of Allah, and they are to direct their worship, gratitude, and reliance solely on Him.[18]

b.   Unity of Creation (*wahdat al-khalq al-mudabbir*).

Emphasizes that the Qur'an and divine revelation are the ultimate and most authoritative sources of guidance for all aspects of human life. This principle acknowledges that only Allah, through His revelation, can provide a perfect, comprehensive, and relevant guide to lead humanity toward its purpose of creation: worshiping Him. The Qur'an, as the holy book of Islam, serves as the primary source of guidance, offering the correct way of life, including spiritual, moral, and practical dimensions.[19] This guidance covers all aspects of life, such as the relationship between humans and Allah (ibadah), with fellow humans (*muamalah*), and with the environment (*khalifah*). (QS 16:89): "...*And We have sent down to you the Book (the Qur'an) as clarification for all things, and as guidance and mercy and good tidings for the Muslims.*" This verse underscores the Qur'an's role as a comprehensive guide for every aspect of life.

The concept of *Wahdat Masdar al-Hayat* ensures that humanity does not stray in life because it has a clear and steadfast guide. The Qur'an explains explicitly what is right and wrong, directing believers toward the straight path. (QS 6:153): "*And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way...*". This verse highlights the importance of adhering to the straight path outlined by Allah through the Qur'an. The Qur'an not only provides guidance on what is right or wrong but also helps humans understand their purpose in life. By making divine revelation the ultimate source, people can live meaningful lives in harmony with Allah's will. (QS 51:56): "*And I did not create the jinn and mankind except to worship Me.*" This verse connects the role of revelation with the purpose of human life: to worship and draw closer to Allah. As a book of guidance, the Qur'an is timeless in its relevance. Its principles are universal, encompassing rules of life applicable in various situations and eras. Divine revelation not only guides religious rituals but also addresses social, political, economic, and educational aspects. (QS 10:57): "*O mankind! There has come to you instruction from your Lord, and healing for what is in the breasts, and guidance and mercy for the believers.*" This verse emphasizes that the Qur'an is a solution to human life's problems in every era.

By making the Qur'an the sole source of guidance, a Muslim can live a holistic life. There is no separation between spiritual and material aspects, as everything is integrated under the direction of revelation. *Wahdat Masdar al-Hayat* teaches that human life must always be guided by divine revelation as the primary source.[20] The Qur'an, as Allah's word, provides clear, comprehensive, and timeless guidance to help humanity achieve happiness in both this

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[17] Al-Nabulisi, 'Abdu al-Ghani. *Idâh al-Maqsûd min Wahdah al-Wujûd*. (Damaskus: Mat'ba'ah al-Ilm, 1969).

[18] Toshihiko Izutsu, *God and Man in the Koran: Semantics of the Koranic Weltanschauung*. (Tokyo: The Keio Institute of Cultural and Linguistic Studies, 1964)

[19] Toshihiko Izutsu. *Toshihiko Izutsu, Sufism and Taoism: A Comparative Study of Key Philosophical Concepts*. (Berkeley: University of California Press, 1984).

[20] Ibnu Taimiyyah, Taqiyuddin Ahmad. *Al-Furqân bayna Awliyâ' alRahman wa Awliyâ' al-Syayâtin*. Edited by Abdu al-Rahman bin Abdu al-Halim Yahya. (Riyadh: Dar al-Fadilah, 2007).

world and the hereafter. By following this guidance, individuals can maintain good relationships with Allah, other people, and the environment, while fulfilling their purpose of creation. [21]

c. Unity of Humanity (*wahdat al-insâniyah*).

Wahdat al-Insâniyah is a principle rooted in the idea that all humans share a common origin, nature, and purpose. This concept underscores equality, brotherhood, and mutual respect among all people, regardless of race, ethnicity, or social status. In Islam, this unity stems from the belief that all humans were created by Allah from a single soul and share a divine purpose.[22] The Quran emphasizes the shared origin of humanity, asserting that all humans are descendants of a single soul, created by Allah. This serves as a foundation for the idea of equality and shared dignity among all people. (QS 4:1): *"O mankind! Fear your Lord, who created you from a single soul and made from it its mate, and dispersed from both of them many men and women..."* This verse establishes the shared origin of all humans, promoting the idea of unity and mutual respect. Islam teaches that all humans are equal in the eyes of Allah, with differences in race, language, or culture intended as signs of His creation, not as means for superiority. (QS 49:13): *"O mankind! Indeed, We created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you."* This verse emphasizes that distinctions in ethnicity or tribe are meant for recognition and diversity, not for discrimination or arrogance.

The concept of *wahdat al-insâniyah* promotes the idea of universal brotherhood, where all humans, as creations of Allah, are interconnected and interdependent. Islam calls for the eradication of injustice, oppression, and division based on superficial differences. **(**QS 2:213): *"Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners..."* This verse highlights the initial unity of humanity and underscores the role of divine guidance in restoring harmony. The unity of humanity is reflected in Islamic principles of social justice, where the rights of all individuals are safeguarded, and the vulnerable are protected. Islam emphasizes compassion, charity, and the collective responsibility to care for one another. (QS 5:32): *"...whoever saves one [life]—it is as if he had saved mankind entirely."* This verse demonstrates the sanctity of life and the interconnectedness of all humans. Islam acknowledges and celebrates diversity as a sign of Allah's creative power, urging humans to embrace this diversity within the framework of unity and mutual understanding. (QS 30:22): *"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge."* This verse reflects that diversity is intentional and meaningful, meant to inspire reflection and gratitude.

The concept of Unity of Humanity *(Wahdat al-Insâniyah)* in Islam calls for the recognition of shared origins, equality, and universal brotherhood. The Quran consistently affirms this principle through its emphasis on common creation, mutual respect, and the importance of justice and compassion. By adhering to these values, individuals and

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[21] Toshihiko Izutsu, *The Concept of Belief in Islamic Theology: A Semantic Analysis of Iman and Islam.* (Tokyo: The Keio Institute of Cultural and Linguistic Studies, 1965)

[22] 'Afifi, Abu al-'Ala. *Fusûs al-Hikam wa Ta'lîqât 'Alayhi,* Juz: 2. (Beirut: Dar al-Kutub al-'Arabi, 1946).

communities are encouraged to live in harmony, transcending divisions and fostering a collective sense of purpose and responsibility.[23]

d. Unity of Guidance (*wahdat masdar al-hayat*).

The concept of unity of guidance (*wahdat masdar al-hayat*) emphasizes that the ultimate source of direction and guidance for humanity comes solely from Allah through divine revelation, particularly the Quran. This principle asserts that all aspects of life should align with Allah's will and the guidance He has provided, fostering spiritual, moral, and social harmony.[24] The Quran is described as a complete and universal guide, offering principles for all aspects of human life. It serves as a compass for individuals and societies, directing them toward success in both worldly and eternal matters. (QS 6:38): *"We have not neglected in the Book a thing; then unto their Lord they will be gathered."* This verse highlights the comprehensiveness of Allah's guidance in the Quran. (QS 16:89): *"...And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims."* It reaffirms that the Quran provides clarity and direction for every aspect of life. The Quran explains that Allah's guidance has consistently been delivered through prophets who brought divine scriptures, acting as models for righteous living. (QS 2:213): *"Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners..."* This verse underscores that guidance is a recurring divine gift through messengers, emphasizing its unity in purpose.

The Quran encourages believers to base their decisions, actions, and morality on its teachings, which reflect Allah's wisdom and justice. (QS 5:48): *"And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed..."* This emphasizes the Quran's role as the ultimate authority in life's matters. Unity of Guidance means submitting to Allah's will as outlined in His revelations. This unity ensures that all human pursuits, whether individual or collective, align with the divine purpose. (QS 42:13): *"He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus—to establish the religion and not be divided therein..."* This verse connects the guidance given to all prophets, reinforcing its unity.

The Quran warns against following misleading or non-divine sources of guidance, urging believers to rely solely on Allah's words and the teachings of His prophets. (QS 6:116): *"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying."* This verse cautions against straying from divine guidance due to societal pressures or assumptions. The Quran aims to unify humanity by providing a singular framework for life that transcends cultural, ethnic, or national boundaries. (QS 2:2): *"This is the Book about which there is no doubt, a guidance for those conscious of Allah."* The Quran serves as a universal guide for all who seek righteousness.

Unity of guidance (*wahdat masdar al-hayat*) is a principle that places Allah's revelation as the central, unifying source of direction for all humanity. Through the Quran and the teachings of the prophets, believers are called to align their lives with divine will, ensuring

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[23] Hilmi, Mustafa. *Ibnu Taymiyyah wa al-Tasawwuf.* (Iskandariyyah: Dar al-Da'wah, 2007)

[24] Shadr al-Din al-Qunawi, *Miftahul Ghaib Al-Jami wal Wujud.* (Beirut: Dar AlKotob Al-ilmiyah, 2014).

harmony and success. This unity reflects the centrality of Allah's message as a timeless, universal beacon for human progress and spiritual fulfillment.[25]

e.   Unity of Purpose (*wahdat nihayat al-hayat*).

The concept of unity of purpose *wahdat nihayat al-hayat* centers on aligning all aspects of life toward serving Allah and fulfilling the ultimate purpose of human existence: achieving closeness to the Creator. This unity reflects the idea that every action, intention, and goal should converge toward the singular purpose of worshiping Allah and seeking His pleasure. The Quran explicitly states that the primary purpose of human existence is to worship and serve Allah, indicating that every aspect of life should align with this divine objective.[26] (QS 51:56): *"And I did not create the jinn and mankind except to worship Me."* This verse defines the overarching goal of life, uniting all human endeavors under the umbrella of servitude to Allah.

Unity of Purpose transcends specific acts of worship, encompassing every aspect of life—work, family, social interactions, and personal development—when done with the intention of pleasing Allah. (QS 6:162): *"Say, 'Indeed, my prayer, my rites of sacrifice, my living, and my dying are for Allah, Lord of the worlds.'"* This verse emphasizes that all dimensions of life are interconnected in their dedication to Allah. The Quran consistently reminds believers of the Day of Judgment, where all actions will be evaluated. This accountability reinforces the need for a unified purpose: to live in accordance with Allah's guidance to attain success in the Hereafter. (QS 67:2): *"[He] who created death and life to test you [as to] which of you is best in deed—and He is the Exalted in Might, the Forgiving."* Life is framed as a test with the ultimate goal of proving one's devotion to Allah through righteous deeds.

Unity of Purpose also entails that true fulfillment and peace are achieved when human actions are aligned with divine commands. This alignment ensures spiritual growth and societal harmony. **(**QS 13:28): *"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."* This verse suggests that ultimate satisfaction in life comes from living with the awareness of Allah's presence and purpose. Islam encourages integrating faith into every aspect of life, ensuring that even mundane activities, such as earning a living or raising a family, become acts of worship when performed with the right intention. (QS 2:2): *"This is the Book about which there is no doubt, a guidance for those conscious of Allah."* The Quran provides a framework for ensuring that all actions align with the greater purpose of serving Allah.

The Quran presents a vision of life where success is not only measured by worldly achievements but also by one's alignment with the divine purpose. This balance ensures that worldly and spiritual goals are not in conflict but are harmonized. (QS 28:77): *"But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."* This verse illustrates how the pursuit of worldly endeavors can complement spiritual goals when aligned with Allah's guidance.

Unity of Purpose *(wahdat nihayat al-hayat)* encourages believers to direct their lives toward a singular, divine goal: attaining Allah's pleasure through worship, righteous deeds, and

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[25] Abdul Qadir Isa, *Haqa'id at-Tashawwuf.* (Damaskus : Dar At-Taqwa, 2014)

[26] Al-Amili, Sayyid Haydar. *Kitâb Nas Nusûs fî Syarh Fusûs al-Hikam li Muhyi al-Dîn Ibnu 'Arabi.* Edited by Uthman Isma'il Yahya. (Teheran: Department of Iranian Studies, Institute, 1985).

living in harmony with His guidance. The Quran's emphasis on worship, accountability, and the integration of faith into daily life reinforces this principle, guiding humanity toward a balanced and purposeful.[27]

Thus, *tauhid* is not only the cornerstone of Islamic belief but also a comprehensive framework for developing curriculum. It emphasizes integration, balance, and unity in designing educational objectives, content, methods, and evaluations. By embodying *tauhid* in the curriculum, Islamic education seeks to nurture holistic individuals capable of harmonizing their spiritual, intellectual, and social dimensions in alignment with divine principles.[28] This analysis affirms that tauhid (monotheism) represents a worldview of universal unity—a unity between the three separate hypostases: Allah, nature, and humanity—since they share a common origin[29] These three entities possess the same direction, will, spirit, movement, and life. Because Allah is the sole Creator, everything that is created (nature and humanity) exists within the unity of creation. Consider the following verse of the Qur'an: *"If there were in the heavens and the earth other gods besides Allah, there would have been chaos in both"* (QS. Al-Anbiya, 21:22). Commenting on this verse, Muhammad Fakhruddin Al-Razi stated: *"If there were more than one God or ruler in this world, each with differing will, power, and desire, the result would not be a cosmos (order) but chaos."* Logically, the existence of only one God ensures that all creation submits and obeys His commands. This is the concept of the unity of creation (tauhid).[30]

The concept of unity of the whole universe rejects the presence of contradictions and disharmony in the cosmos. Therefore, from the worldview of tauhid, no contradictions exist within existence: no contradiction between nature and humanity, the physical and spiritual, the worldly and the hereafter, or between substance and fact.[31] Tauhid teaches that all phenomena in the universe—such as day and night, sea and land, the sun, the earth, humans, and all creatures—are merely "signs" (*ayat*, indices) of God's power, which point to the *tauhid al-wujud* (unity of existence). The "sign" and the "signified" (Allah) are not two separate or opposing hypostases but remain within unity.[32]

When this understanding is applied to human society, tauhid does not recognize contradictions or any form of discrimination against humanity in any form. Tauhid positions humans in equality, the unity of humanity. Broadly applied, tauhid rejects legal, social, political, racial, economic, or even international contradictions. Contradictions, disharmony, discrimination, pluralism, and diversity only exist within the worldview of polytheism (the opposite of the worldview of tauhid). The worldview of polytheism always forms the foundation of societal discord. Based on the above explanation, tauhid encompasses not only the acknowledgment of God's oneness (the unity of divinity) but also the recognition of the unity of creation (nature) and the unity of humanity. In other words, tauhid can be derived

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[27] Al-Kashani, 'Abdu al-Razaq. *Istilâhât al-Sûfiyyah*. Edited by 'Abdu al- 'Ali Shahin. (Kairo: Dar al-Manad, 1992).

[28] Felsenthal I, Agbaria A. How to Read the Quran in Religious Islamic Education: What Educators Can Learn from the Work of Mohammed Arkoun. *Religions*. 2023 Jan;14(1):129. doi: 10.3390/rel14010129

[29] Syariati, Ali, *Sosiologi Islam*, terjemahan dari On the Sociology of Islam, (Yogyakarta: Ananda, 1982). 102

[30] Al-Razi, Muhammad Fakhruddin, *Tafsir Al-Fakhru Al-Razi*, (Beirut: Dar Al-Fikr, 1981). 187

[31] Miftachul Huda, and Mulyadhi Kartanegara. 'Curriculum Conception in the Perspective of the Book Ta'lim al-Muta'allim'. *International Journal of Education and Research* 3, no. 2 (2015): 221–32.

[32] Hill, Joseph. "Sufism Between Past and Modernity." In Handbook of Contemporary Islam and Muslim Lives, edited by R. Lukens-Bull M. Woodward, 1–26. Switzerland: *Springer Nature Switzerland*, 2019.

into three main aspects: theological (divine), cosmological (natural), and anthropo-sociological (human).[33]

The notion that tauhid should be made the paradigm of Islamic education is not without basis or logical reason. As described above, tauhid, as a worldview (weltanschauung), contains fundamental values that can serve as the foundation for Islamic education. From this perspective, it can be formulated that the function of tauhid is to transform every individual who believes in it into a "person of tauhid" with noble attributes that liberate them from all chains that could degrade their humanity.[34]

Among the attributes of a person of tauhid expected to emerge from the womb of education are:

a. Complete commitment to God: Striving to the best of their ability to fulfill God's commands and messages.

b. Rejection of life guidelines not from Allah: This means emancipation and restoration of their essential freedom from all human-made bonds so that their commitment to Allah becomes complete and firm.

c. A progressive attitude: Constantly evaluating their quality of life, traditions, and worldview. If elements of polytheism (in a broad sense) are found, they are willing to reform and transform them to align with divine messages. A person of tauhid is progressive, embracing positive change.

d. Clear life purpose: Their worship, hard work, life, and death are solely for Allah. This commitment prevents them from being trapped in false values or valueless pursuits, treating worldly attributes—wealth, power, and pleasure—as means to achieve Allah's pleasure, not life's ultimate goals.

e. A clear vision and mission for life: They seek to build a harmonious life among humans and with their Creator, their environment, and themselves. This vision drives them to transform stagnant, polytheistic systems into more humane, advanced, just, and democratic ones.

Based on the above, the formulation of the deepest meaning of an Islamic education curriculum must consider the true nature of humanity and its dependence on theological, cosmological, and anthropo-sociological dimensions. Thus, from the perspective of the tauhid worldview, the Islamic education curriculum must be oriented toward developing divine (theological), natural (cosmological), and human (anthropo-sociological) values. In practice, Islamic education is directed toward two dimensions: vertical submission and horizontal-dialectical engagement.[35]

In other words, Islamic education, within the framework of *tauhid* (monotheism), must simultaneously achieve two strategic imperatives.[36] First, education should be directed towards fostering awareness and developing an understanding of the origins and purpose of human

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[33] Rahman, Fazlur, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: The University of Chicago Press, 1982)

[34] Corbin, Henry, and Philip Sherrard, *History of Islamic Philosophy,* (London and New York: Kegan Paul International, 1962).

[35] A. M. Saefuddin, *Desentralisasi Pemikiran: Landasan Islamisas,* (Bandung: Mizan, 1987). 97

[36] Abd al-Azîz Muhammad 'Âli Abd al-Lathîf, *Muqarrar al-tauhîd: Kitâb Ta'lîmî li al-Nâsyi'ah wa al-Mubtadi'iyyah,* (Riyadl: Dar al-Wathan, 1417 H)

life, as well as maintaining harmony to attain eternal life in relation to Allah (theological aspect).[37] Second, it should develop an understanding of concrete life, which encompasses human existence in relation to the natural environment and social surroundings (cosmological and anthropo-sociological aspects). In this dimension, students are expected to overcome challenges and obstacles in their tangible world through a set of acquired abilities (knowledge, skills, morals, and a solid personality). Such abilities can only be achieved through the process of education.[38]

Strengthening the Aspects of the Islamic Education Curriculum
1. Theological (*hablun min Allâh*).

As a methodological principle, *tauhid* within this perspective encompasses three essential principles that are crucial for development in the framework of Islamic education, particularly in designing the curriculum structure.

First, Islam places great emphasis on true knowledge that aligns with reality, while rejecting any knowledge that deviates from truth or lacks connection to reality. This principle ensures that all aspects of religion remain open to investigation and critique. Any deviation from reality or failure to relate to it is sufficient to invalidate a religious interpretation, whether it pertains to legal rulings (*fiqh*), moral principles (*akhlaq*), or speculative ideas in the study of theology, philosophy, or mysticism (*tasawuf*). The commitment to the principle of *tauhid* does not close the door for Muslims to use their intellectual capabilities and reasoning to engage in *ijtihad*, provided they adhere to criteria of truth, whether scientific, historical, normative, or otherwise. This principle protects every Muslim from falling prey to unfounded claims or opinions—acts of making unverified and unconfirmed statements. Such unconfirmed statements are referred to in the Qur'an as *dzan*, meaning knowledge that is misleading and lacks a strong foundation.[39]

In this regard, the Qur'an states that *shirk* (the antithesis of *tauhid*) is rooted in the mentality of *dzan*, a term that opposes *'ilm* (knowledge established through firm reasoning and accountable arguments). In this context, *dzan* refers to a type of thought that lacks foundation—doubtful, unclear, speculative, unreliable, or merely conjectural knowledge. Thus, the term *dzan* carries a negative connotation, contrary to *'ilm*, which holds positive value. The following verse clearly illustrates that, according to the Qur'anic conception, *dzan* is fundamentally opposed to *'ilm*. Intriguingly, the false deities worshipped by the polytheists are the result of *dzan*-based thinking: *Indeed, those who do not believe in the Hereafter name the angels with female names. They have no knowledge 'ilm of it. They follow nothing but assumption dzan, and indeed, assumption dzan avails nothing against the truth* (QS. al-Najm, 53:27-28). Through *tauhid*, a Muslim is guided to acquire true and positive knowledge (*'ilm*) about the reality of existence (the universe) and the necessary existence (God).

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[37] Abd al-Latîf 'Aklûk ibn Riyâdh ibn 'Abd al-Latîf. *Manhaj alMu'tazilah Fî Tauhîd al-Asmâ Wa al-Shifât : 'Ard Wa Naqd: Athrûhah fî Kulliyah Ushûl al-Dîn Qism al-'Aqîdah wa al-Thawâif al-Mu'âshirah,* (Gaza: al-Jâmi''ah al-Islâmiah, 2011)

[38] Husain, Muhammad, *Al-Asyratu al-Thayyibah ma'a al-Aulâd wa Tarbiyatihim,* (Mesir: Dâr at-Tauzi' wa an-Nasyr al-Islamiyah, 1998).

[39] Izutsu, Toshihiko, *Konsep Kepercayaan dalam Teologi Islam*, terjemahan dari The Concept of Belief in Islamic Theology: a Semantical Analysis of Iman and Islam, (Yogyakarta: Tiara Wacana, 1993)

Second, belief in the oneness of God and truth rejects all forms of contradictions and paradoxes while embracing order and harmony. This principle embodies rationalism. Without it, skepticism arises, as contradictions imply that the truth of either side will remain unknowable. Contradictions often occur in the thoughts and worldviews of those who do not acknowledge the unity of existence (*tawhîd al-wujûd*) of God, such as dualistic, trinitarian, or polytheistic perspectives. Belief in one God liberates humans from contradictions, intellectual chaos, and disharmony within the universe.[40]

Tauhid upholds the concept of unity in truth: truth is singular, as is knowledge, because it originates from one source—Allah. This represents absolute truth. However, the unity of truth and knowledge manifests in the universe through the *sunnatullah* (laws of life) and *taqdîr* (natural order), which are constant. While humans cannot fully comprehend the essence of *sunnatullah* and *taqdîr*, these provide the framework for relative truths. This means humans are free to seek and discover relative truths, with opportunities to explore various paths to understanding. Such relative truths remain aligned with divine order (*sunnatullah*) as long as they are not tainted by desires (*nafs*) or speculative thinking (*dzan*, as mentioned above).[41] This concept demonstrates that God, as the absolute truth, results in the plurality of truths at the human level, which are inherently relative. Such plurality fosters positive attitudes:

a. Openness to new evidence, whether consistent or contradictory. Since everyone has the right to seek and uncover truth, truths may align or diverge.

b. Guarding against literalism, fanaticism, and conservatism, which can lead to stagnation. Instead, Muslims are encouraged to embrace lifelong learning and exploration of truth, even through trial and error.

c. Intellectual humility, recognizing that claims to truth (*truth claims*) are not exclusive. Anyone may discover aspects of truth, depending on their efforts and insights. This attitude compels Muslims to humbly state *Wallahu A'lam* (Allah knows best) when asserting or denying a truth, acknowledging the vastness of absolute truth compared to what they have attained. Only Allah's knowledge encompasses everything. As the Qur'an states: *"My Lord's knowledge encompasses all things. Will you not then take heed?"* (QS. al-An'am, 6:80).

As a confirmation of God's oneness, *tauhid* is the unity of all sources of truth. Allah, as *al-Haqq* (the Absolute Truth), is the source of all other truths accessible to humanity. On the plane of reality (the universe), truth is hierarchical and relative.[42] This means that all truths in the universe discovered by humans are mere "reflections" or manifestations (*tajallî*) of God's absolute truth, not the absolute truth itself. Humans are encouraged to explore the universe and uncover truths and knowledge freely. Allah, as the Creator of the universe, is the ultimate source of all human knowledge. This is the meaning behind the Qur'anic depiction of the world and natural phenomena (*universe*) as *âyat* (signs or indicators) of God.[43]

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[40] Al-Abrasyi, Muhammad Athiyah. *Ruhut Tarbiyah wa Ta'lim,* (Saudi Arabiyah: Dar ul Ahya, tt), 7

[41] A. M. Saefuddin, *Desentralisasi Pemikiran: Landasan Islamisas,* (Bandung: Mizan, 1987). 134

[42] Bakar, Osman, *Tauhid dan Sains*, terjemahan Yuliani Liputo, (Bandung: Pustaka Hidayah, 1994). 76

[43] Zar, Siradjudin, *Konsep Penciptaan Alam dalam Pemikiran Islam, Sains, dan al-Qur'an,* (Jakarta: Grafindo Persada, 1994). 90

To gain knowledge from natural phenomena, Allah has endowed humans with all the necessary faculties and capabilities to understand and acquire whatever knowledge is required. The Qur'an states:*"He who has made everything which He has created excellent; and He began the creation of man from clay ... Then He fashioned him in due proportion and breathed into him His Spirit; and He gave you (the faculties of) hearing, sight, and hearts: little is the thanks you give!"* (QS. al-Sajdah, 32:7, 9). This verse highlights the divine bestowal of human potential and faculties, such as hearing, sight, and intellect, as tools for acquiring knowledge and understanding. However, it also serves as a reminder of the need for gratitude for these gifts, emphasizing that only a few people truly appreciate and acknowledge them.

2. Anthropo-Sociological (*Hablun min alNâs*)

One of the logical continuations of the principle of the oneness of God (Tauhid). The concept of human equality (Unity of Humanity). The anthropological perspective of the Qur'an asserts that humanity originally stems from a single community (QS. 2:213), sharing the same status and cosmic responsibility. However, alongside the idea of human unity, the Qur'an does not diminish the significance of, but rather acknowledges, the existential reality of human diversity and plurality. Humanity is simultaneously one and diverse; unity in diversity, and diversity in unity. Consider this verse: "O mankind, We created you from a male and a female and made you into nations and tribes that you may know one another" (QS. al-Hujurât, 49:13).

This verse highlights meaningful realities that, existentially, humanity exists in differences. However, these differences—be they in skin color, race, gender, ethnicity, language, nationality, or even religion—are not meant to create conflict but to encourage *lita'ârafû* (mutual recognition, understanding of each other's character, personality, rights, and responsibilities) so that each party stands as a complete and autonomous individual. Togetherness, from the perspective of tauhid, is not a means of homogenization but a medium for the growth of values and self-identity. In this communication, individuals gain opportunities and possibilities to enrich and build their character and soul. From this foundational view, human dignity and status are acknowledged as equal.[44] To further strengthen human dignity, Allah commands the establishment of communication and genuine human brotherhood based on humanity, not worldly tendencies or interests. Thus, the Qur'an explicitly forbids hierarchical and vertical relationships among humans, as such relationships yield negative effects.

a. Diminished Souls (Timid Souls). This refers to robotic behaviors that blindly follow orders from superiors, neglecting conscience and critical thinking. Consequently, the divine rights bestowed upon humans as attributes that differentiate them from other beings, to be actualized in humanitarian work, are ultimately oppressed and self-denied.

b. Strengthened Social Pyramids. Hierarchical relationships reinforce human pyramids in forms such as feudalism, capitalism, socialism, or authoritarianism, which stratify humans based on social status. In practice, this results in the widening of "human sacrifice pyramids," manifesting as oppression, abuse, covert impoverishment, sexual harassment, and various forms of human rights violations.

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[44] Tobroni, Tobroni, Isomudin Isomudin, and Asrori Asrori. "Kajian Pendidikan Agama Islam Dalam Perspektif Sosiologi dan Antropologi." *TADARUS* 10.2 (2021).

The concept of tauhid rejects verticalism and human discrimination. Only human relationships and social interactions grounded in tauhid values can foster peace, harmony, mutual love, *ta'âwun* (cooperation), support, compassion, and more.[45] In a tauhid society, there will be no room for discord, chaos, disharmony, slander, mutual suspicion, violence, anxiety, corruption, fraud, or other criminal behaviors. In essence, a tauhid society avoids disintegration and social fragmentation because every individual within it (comprising individuals committed to tauhid) is aware that every evil act will result in catastrophe, not only for the individual but also for the social system as a whole[46]. According to the Qur'an, any wrongdoing committed by a person affects the entirety of humanity (QS. al-Mâidah, 5:32).

Islamic education is responsible for guiding learners, through the educational process, to develop genuine humanitarian awareness. This awareness will lead them to possess a high appreciation for the values of human life. At this point, serious efforts are needed to develop an education that is humanistic in nature. Based on the unique humanitarian perspective of tauhid, as briefly discussed earlier, Islamic education has a more solid foundation for fostering more human-centered education. In the context of the Islamic education curriculum, this humanitarian perspective contains at least three fundamental implications.[47]

First, the implications related to the vision and orientation of education in the future. Based on the concept of fitrah, education in Islam is aimed at optimizing the fundamental potential of humans as a whole.[48] Education is not merely about developing humans biologically and physiologically (in the cognitive and psychomotor domains). It is also not just about enriching the mental-spiritual aspect in pursuit of normative goals (the affective domain) to achieve a good (*shâlih*) person ethically and morally, along with moral sensitivity, but without being balanced by professionalism. Islamic education rejects dualistic-dichotomous models that view humans as separate mono-dualistic entities. From an Islamic perspective, education is a "human engineering" (the design of human personality) that must proceed systematically, simultaneously, and relationally within the framework of human wholeness, in accordance with its fitrah[49].

Educational content that prioritizes only one aspect will result in a fragmented personality (split personality). In this regard, the author believes that the connection and alignment (link and match) should be considered, not in a technological and economic sense, but in a more humanistic, humane spectrum. This means that the orientation of education must be developed in relation to and alignment between the physical (biological) and mental-

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[45] Abduh, Syekh Muhammad., *Risalah At Tauhid*, terj. H. Firdaus A. N., Jakarta: Bulan Bintang, 1992.

[46] Jalal, Abdul Fatah, *Minal Usulat-Tarbawiyah Fil Islam,* (Mesir: Darul Kutub Misriyyah, 1977).

[47] Hambal, Muhammad. "Aqidah Education Main Elements Of Character Building." *International Conference on Islamic and Social Education Interdisciplinary*. Vol. 1. No. 1. 2020.

[48] Asrori, A., & Munawir, M. *Anomali Perilaku Remaja Dialektika Fitrah Manusia dan Pendidikan Islam,* (Malang: Literasi Nusantara Abadi, 2020).

[49] Moahmed Rasak, Mohamed Arkam, and Fatmir Shehu. "Investigating Yūsuf Al-Qaraḍāwī's Approach Towards Inter-Religious Encounters in the Light of His Teachings and Writings". *DIROSAT: Journal of Education, Social Sciences & Humanities* 2, no. 4 (November 18, 2024): 297–309. Accessed November 26, 2024. https://dirosat.com/index.php/i/article/view/117.

spiritual dimensions. Focusing solely on one aspect is tantamount to denying or reducing humanity.[50]

Second, the implications on the ultimate goal of Islamic education. With the above vision and orientation, the goal of Islamic education is directed towards the achievement of balanced human personality development. A balanced personality is achieved when these domains are met in harmony: cognitive, psychomotor, and affective aspects; or biological and mental-spiritual aspects. Neglecting one domain leads to an imbalanced educational model, as seen in the current schooling system.[51]

Third, the implications on educational content and methodology. The content of Islamic education is broadly conceptualized from the general functions of humans as servants of Allah (religious aspect) and His vicegerents (existential function), while also covering the full range of basic human potential (*fitrah*). As for the methodology applied, since it is closely related to the nature of humanity, the goals, and the content of education, it follows that the selection, determination, and use of methods must consider these characteristics. This means that the methods should guide the learners so that they have the opportunity to develop their potential and fulfill their destiny as the servant of Allah and vicegerent of Allah on earth.[52]

Fourth, the implications for evaluation. The measurement and assessment of Islamic education are not solely based on normative criteria such as those in learning evaluations that emphasize memorization. Learning evaluation should encompass all three domains: cognitive, psychomotor, and affective, which are the complete aspects of humanity. Measuring only one aspect is like denying the completeness of humanity, which includes biological, sociological, and spiritual aspects. In this regard, efforts should be made to develop value-based evaluations, which, of course, differ from cognitive evaluations.

3. Cosmological (*hablun min al- 'âlam*)

Understanding the existence of the universe and humans is the starting point in understanding the basic concepts and goals of Islamic education. The philosophy of the universe and humanity, from a monotheistic perspective, is based on a functional theological foundation. In other words, Allah is the only Creator of the universe and humans. From the aspect of creation, the relationship between humans and the universe is essentially a relationship between creations.[53] Islam teaches that the universe was created by Allah for the benefit of humans. It is like a "field" for humans, a place to plant seeds and harvest results. This statement implies several things:

First, the universe does not belong to humans, but to Allah: "To Allah belongs everything that is in the heavens and on the earth" (Quran, 2:284). As a result, everything that humans own on earth is not truly theirs but merely a "loan" entrusted to them by Allah.

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[50] Halstead, J. Mark. 'Values and Values Education: Challenges for Faith Schools'. In International Handbook of Learning, Teaching and Leading in Faith-Based Schools, edited by Judith D. Chapman, Sue McNamara, Michael J. Reiss, and Yusef Waghid, 65–81. *Dordrecht: Springer Netherlands*, 2014. https://doi.org/10.1007/978-94-017-8972-1_3

[51] Heri Gunawan. " Mardhâtillâh as The Final Purpose of Islamic Education." *Jurnal Penelitian Pendidikan Islam*, 10.2 (2022): 111-124. https://doi.org/10.36667/jppi.v10i2.1155

[52] Miftachul Huda, Jibrail Bin Yusuf, Kamarul Azmi Jasmi, and Gamal Nasir Zakaria. 'Al-Zarnūjī's Concept of Knowledge ('Ilm)'.SAGE Open 6, no. 3 (1 July 2016): https://doi.org/10.1177/2158244016666885.

[53] Asrori, Rusman, *Filsafat Pendidikan Islam: Sebuah Pendekatan Filsafat Islam Klasik*. (Malang: CV. Pustaka Learning Center, 2020).

Humans are permitted to reside in it, utilize it, and preserve the contents of the universe (*al-ihtifâd*, conservation) for a specific purpose, with specific rules, and with full responsibility to realize the creation goals of the universe, which direct it toward dynamism, development, and perfection. This task is, in fact, an act of devotion (*ibâdat*) for humans. This is the "trust" which, according to the Quran, was offered by Allah to the heavens and the earth, but they "refused," and it was willingly accepted by humans. This willingness requires a condition that the trust must be carried out responsibly and in accordance with moral rules: "We offered the trust to the heavens, the earth, and the mountains, but they declined to bear it, and they were afraid of it. But man accepted it. Verily, he was unjust and ignorant" (Quran, 33:72).

Although humans are given the opportunity to utilize the universe and carry the trust given by Allah, like a good tenant, humans must care for the property of the landowner. The right to use the universe does not give humans the right to destroy or exploit the universe in such a way that it disrupts and disturbs its ecological balance.[54] The trust of bearing this responsibility must be used to maximize the benefit of the universe for human welfare and make it a source of lessons (*al-i'tibâr*) in glorifying Allah, drawing closer to Him, and building relationships with other creations.

Second, the universe is subordinate to humans. This concept in the Quran is known as the doctrine of *taskhîr*, which means Allah has made (read: subordinated) the universe to be lower than humans. "And He has subjected to you whatever is in the heavens and whatever is on the earth, all from Him" (Quran, 45:13). The logic of this *taskhîr* doctrine contains several important statements:

a. Humans are the "pinnacle of creation" by Allah. Therefore, the entire universe is of a lower rank than humans. Mythologizing and considering the universe to be superior contradicts the natural order of creation and undermines human dignity.

b. This universe has been prepared by Allah to be utilized in the best possible way by humans (al-intifâ').

c. Humans must treat the universe as an object of study, which leads to the development of knowledge.

d. By making the universe subordinate to humans, it becomes an object that is open to all humans. Therefore, the most damaging action against human dignity would be to place the universe or natural phenomena above themselves. Elevating the universe or natural phenomena to a higher status (mythologizing the universe) is an act of polytheism (shirk) which clearly contradicts the understanding of *tawhid*.

As the "pinnacle of creation," there is nothing above humans except for Allah. Humans must look "downwards" (without demeaning or belittling) to other creations. Thus, the relationship between humans and the universe aligns with God's plan and design, where the universe is intended to be used by humans for their benefit in the broadest sense.[55]

Since Allah has granted the concession of subduing the universe to humans, Allah guarantees that anyone (without exception) who has the potential to subdue the universe is

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[54] Berglund, Jenny. 'Continuity and Change: Experiences of Teaching Religious Education in the Light of a Life Trajectory of Hifz and Secular Education'. *Religion & Education* 44, no.1 (2 January 2017): 88–100. https://doi.org/10.1080/15507394.2016.1267544.

[55] Madjid, Nurcholish. *Islam Doktrin dan Peradaban,* (Jakarta: Paramadina, 1992). 294

the one who has the opportunity to implement the concept of *taskhîr*. The Quran refers to the potential of humans in relation to subduing the universe with various terms, such as *ulu quwwah*, *ulu ba'ts*, *ulu alnuhâ*, *ulu al-abshâr*, *ulu al-'ilm*, and *ulu al-bâb*. These six potentials are mentioned in different contexts in the Quran. *Ulu quwwah* and *ulu ba'ts* refer to physical and technological strength. *Ulu alnuhâ* and *ulu al-'ilm* refer to intellectual or rational potential. Meanwhile, *ulu al-abshâr* refers to spiritual potential. The highest potential, *ulu al-albâb*, combines all of these potentials. From the explanation above, the doctrine of *taskhîr* is closely related to the cosmology of *haqqiyah*, which implies that the universe is real, meaningful, and beneficial, and has a teleological (purposeful) existence for humans. Derived from this relationship, the secondary meaning of *taskhîr* is provision, meaning the universe is provided for the needs of human life.

Third, in utilizing and enjoying the universe, humans are commanded to act according to moral rules. This statement explains that it is a very dangerous misconception to think of the universe as something ready to use, a dwelling that has already been prepared for humans and inherited easily to be enjoyed without further effort. The consequence is that the universe must be utilized through progressive knowledge by understanding how it works and by applying knowledge carefully. In other words, the universe is a right of usage for humans, while the function of humans toward the universe is to assist the universe in achieving its creation purpose, which is perfection.[56]

From this ethical framework, exploitative attitudes toward the universe in various forms—such as deception, oppression, theft, coercion, monopoly, accumulation of wealth, violence, egoism, insensitivity to the needs of others, wastefulness, and showiness—are actions forbidden by Allah (Quran, 2:188; 5:18; 59:7; 107:1-7, etc.). On the other hand, humans are commanded to show appreciative attitudes toward their environment. The universe should be treated well and loved, and its sustainability should be preserved after its benefits are taken. For, even though the universe is ranked lower than humans, this only happens in the cosmic hierarchy that transcends space and time. In reality, both the universe and humans are creations of Allah, both are His creatures (Quran, 6:38). This is related to various explanations about the universe and everything in it that constantly glorifies Allah. This is understood from Allah's words: "The seven heavens and the earth glorify Him, and everything in them. There is nothing that does not glorify Him, but you do not understand their glorification" (Quran, 17:44).

Therefore, although humans are the highest creatures and Allah's vicegerents on earth, and although the universe is subordinate (*taskhîr*) to humans, the relationship between humans and the universe must be accompanied by humility, seeing the universe as a source of teachings and lessons to apply a stance of submission to Allah (*Islâm*). In light of the verse above, humans should accompany the universe and its environment in glorifying Allah, by

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[56] Nieuważny, Jagna, Karol Nowakowski, Michal Ptaszyński, Fumito Masui, Rafal Rzepka, and Kenji Araki. 'Does Change in Ethical Education Influence Core Moral Values? Towards History-and Culture-Aware Morality Model with Application in Automatic Moral Reasoning'. *Cognitive Systems Research* 66 (1 March 2021): 89–99.https://doi.org/10.1016/j.cogsys.2020.10.011.

preserving and improving the universe toward what is better (*ishlâh*), instead of causing corruption and destruction on earth (*fasâd fi al-ardh*).[57]

Fourth, Islam requires humans to investigate and understand the mechanisms and patterns of God's work in the universe, not only in the natural sciences (*taqdîr*) but also in the patterns found in the laws of life and human history (*sunnatullah*). This direction is a "command" to research (discovery) and find the knowledge spread in the book of the universe (*ayat kauniyat*). The fact that the universe is God's creation, His plan and design, and the actualization of His will, gives the universe an honorable character. Its ethical value is that the universe should be preserved, utilized, and developed according to God's initial plan. Sensitivity to the universe and an appreciative, loving attitude are actions that are ethically moral and in harmony with Allah's purpose in creating the universe.

Development of Islamic Education Curriculum

1. Adaptability to Technology

The rapid advancement of technology in the modern era presents both challenges and opportunities for Muslims to remain relevant and excel in various fields of life.[58] Islam, as a comprehensive and universal religion, considers adaptability to technology essential as long as it is utilized within the framework of sharia and for beneficial purposes. This article explores the Islamic perspective on technological adaptation, the principles underlying it, and its practical implications for Muslims. The Qur'an encourages the exploration of knowledge and technology: *"And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him. Indeed, in that are signs for a people who give thought."* (QS.Al-Jathiyah:13). This verse highlights that everything in the universe, including technology, is part of Allah's mercy that should be explored for the benefit of humanity. Several key principles guide Muslims in adapting to technology:

a. Technology as a Tool, Not a Goal

In Islam, technology is viewed as a means to improve the quality of life, facilitate the fulfillment of religious duties, and enhance human well-being. However, it is not an ultimate goal or a source of human fulfillment in itself. The use of technology should never overshadow the purpose of life, which is to worship and seek closeness to Allah. The Qur'an makes clear that life's purpose is to worship Allah, and all actions should be oriented towards fulfilling this primary goal. Surah Adh-Dhariyat: 56 states: *"And I did not create the jinn and mankind except to worship Me."* (QS. Adh-Dhariyat: 56).

This verse highlights that everything in life, including technology, must be used in a way that supports this central purpose. Technology should thus be harnessed as a tool to enhance worship, such as by facilitating learning, improving communication, or contributing to societal good, without detracting from the ultimate goal of worship and spiritual growth.

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[57] 'Ibn Utsaimîn., *Al-Qaul al-Mufîd 'Alâ al-Kitâb al-Tauhîd,* (Riyadh: Dar Ibn al-Jauzi, 1424 H)

[58] Mar, Nur Azaliah. "Integration of Technology and Islamic Education in the Digital Era: Challenges, Opportunities and Strategies". *Journal of Scientific Insights*, vol. 1, no. 1, June 2024, pp. 01-08, doi:10.69930/jsi.v1i1.74.

b. Beneficial Use of Technology

One of the primary principles in Islam is that technology should be used for permissible (halal) purposes that bring benefit to individuals and society. The Qur'an emphasizes that all actions must be in harmony with ethical and moral standards, contributing positively to the well-being of humanity and the environment. The importance of this principle is articulated in Surah Al-A'raf: 56: *"And do not cause corruption upon the earth after its reformation."* (QS. Al-A'raf: 56)

This verse underscores the obligation to use technology responsibly, ensuring that its benefits contribute to the public good. Whether it is for education, healthcare, environmental sustainability, or social development, technology should be applied in ways that support ethical practices and promote peace, prosperity, and justice. For instance, technological innovations in clean energy or medical advancements can serve to improve quality of life while protecting the earth and society.

c. Avoiding Misuse of Technology

While technology holds great potential, it also poses risks when misused. Islam teaches that any form of technology that leads to harm or disobedience to Allah is not acceptable. This includes actions such as spreading false information, engaging in harmful behaviors like online gambling, or consuming morally destructive content. The Qur'an consistently stresses the importance of upholding ethical values and avoiding harmful actions. For example, Surah Al-Hujurat: 11-12 warns against behaviors that can damage individuals and society, such as backbiting, gossip, and spreading falsehoods: *"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them." "And do not spy or backbite each other."* _(QS. Al-Hujurat: 11-12)

In the context of technology, these verses are a reminder to use digital platforms and communication tools with integrity, ensuring that they are not misused for slander, deception, or other unethical activities. The rapid spread of information in the digital age requires Muslims to be vigilant and ethical in their online interactions, ensuring that technology is a force for good.

d. Balancing the Worldly and the Hereafter

Islam teaches that Muslims should maintain a balance between their worldly pursuits and their preparations for the afterlife. Engaging with technology should not lead to neglecting religious obligations or the pursuit of spiritual growth. Instead, it should be seen as part of a balanced life, where worldly activities are conducted with the awareness of their impact on the hereafter. The Qur'an provides guidance on maintaining this balance. In Surah Al-Qasas: 77, it states: *"But seek, through that which Allah has given you, the home of the Hereafter; and do not forget your share of the world."* _(QS. Al-Qasas: 77)

This verse reminds Muslims to use their worldly resources, including technology, wisely in ways that contribute to both their material and spiritual well-being. The use of technology should not be a source of distraction from religious practices, such as prayer, remembrance of Allah, and fulfilling family and social responsibilities. Rather, technology should serve as a means to enhance these activities, whether through accessing religious knowledge online or engaging in meaningful social interactions.

In Islam, technology is seen as a tool that should be used in accordance with the ethical and moral teachings of the Qur'an. It is a means to improve life, contribute to the well-being of society, and foster closeness to Allah. However, Muslims are cautioned against allowing technology to overshadow their spiritual duties and must ensure that it is used responsibly and for permissible purposes. By adhering to the guidance in the Qur'an, Muslims can navigate the challenges of the digital age while maintaining a balance between the demands of this world and the afterlife. Technology, when used in line with Islamic principles, can be a powerful tool for positive change and a means to enhance both spiritual and worldly success. In the rapidly evolving digital age, technology offers new opportunities and challenges for Muslims. Adapting to technology in Islam involves not only understanding and mastering it but also ensuring its application aligns with Islamic principles and values.

Here are several significant aspects of how technology can be used in line with Islamic teachings:

a. Utilizing Technology for Da'wah

Digital technology, especially social media, podcasts, and Islamic applications, provides a powerful means to spread Islamic teachings globally. This aligns with the Qur'anic directive in Surah Ali Imran, which encourages Muslims to promote what is good and righteous: "*And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.*" (QS. Ali Imran: 104)

The advancement of technology allows Muslims to reach a broader audience, spread the message of Islam, and counter misinformation. Whether through online lectures, blogs, or social media platforms, Muslims can use digital tools to clarify misconceptions about Islam and foster greater understanding among diverse audiences. This method of da'wah not only aids in spreading knowledge but also ensures that Islamic values are promoted in a modern, accessible way.

b. Employing Technology in Islamic Education

Technology has revolutionized the way education is delivered, and Islamic education is no exception. Online platforms, Qur'an applications, and artificial intelligence (AI)-based tools make religious education more accessible and comprehensive. These innovations allow Muslims from different parts of the world to deepen their knowledge of Islam, regardless of their geographical location or socioeconomic status. The Qur'an encourages the pursuit of knowledge, as seen in the following verse: "*Say, 'Are those who know equal to those who do not know?'*" (QS. Az-Zumar: 9)

Islam emphasizes the importance of knowledge and education, and digital tools help to make this knowledge available to everyone, regardless of their circumstances. Online learning platforms, virtual Qur'an study groups, and mobile apps that teach Islamic principles can reach diverse demographics, ensuring that more people can access religious knowledge conveniently and effectively.

c. Supporting the Islamic Economy

Technology plays a critical role in advancing the Islamic economy, especially in areas like Islamic fintech (financial technology). The Islamic finance sector, which adheres to Sharia principles, has found new opportunities in the digital realm. Platforms offering

Sharia-compliant investments, e-commerce, and digital banking have expanded the reach of the Islamic economy, allowing Muslims to engage in financial transactions that align with their ethical beliefs. The Qur'an highlights the importance of ethical and just economic transactions, as seen in the verse: *"O you who have believed, do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]."* (QS. Al-Baqarah: 188)

This verse underscores the need for fairness, justice, and ethical behavior in financial dealings. Islamic fintech embraces these principles by ensuring that financial products and services do not violate Islamic laws, such as charging or receiving interest (*riba*) or engaging in unethical business practices. By using technology in these sectors, Muslims can engage in economic activities that align with their faith while contributing to the global economy.

d. Advancing Scientific Knowledge

Islam encourages the pursuit of knowledge, particularly when it leads to the betterment of humanity and the preservation of the Earth. Muslims are urged to use their intellect and resources to advance scientific research and innovation, especially in fields like healthcare, environmental sustainability, and renewable energy. The Qur'an praises those who seek knowledge to benefit society and protect the Earth, as seen in the verse: *"And it is He who created for you from the green trees fire, and then you ignite from it."* (QS. Ya-Sin: 80)

This verse reflects the idea that humanity should use the resources Allah has provided wisely and for the benefit of others. Through the application of technology, Muslims can contribute to solving some of the world's most pressing challenges, such as improving healthcare systems, developing renewable energy sources, and advancing sustainability practices. By leveraging technology for research and innovation, Muslims fulfill their duty as stewards of the Earth (khalifah), contributing to the welfare of society while adhering to Islamic values.

Adapting to technology in Islam is about more than just learning how to use new tools; it involves aligning those tools with Islamic principles to promote knowledge, justice, and the well-being of society. From using technology for da'wah to supporting the Islamic economy and advancing scientific knowledge, technology can serve as a powerful force for good when guided by the values set forth in the Qur'an. By harnessing technology in ways that promote righteousness, fairness, and the common good, Muslims can navigate the digital age while staying true to their faith. The Qur'an continually reminds us of the importance of using our knowledge and resources for the benefit of humanity, and technology, when used appropriately, can be a means to fulfill this noble goal.

Islam views adaptability to technology as a practical application of the command to seek knowledge and utilize Allah's blessings. By adhering to *sharia* principles, Muslims can harness technology to serve the common good, advance science, and strengthen *da'wah*.[59] Challenges in adopting technology, such as ethical dilemmas and misuse, must be addressed with

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[59] Muthoin, M., & Isbah, F. (2023). Challenges and strategies of Islamic education in the digital era: A qualitative study. International Journal of Islamic Education, 5(1), 45-58..

thoughtful and strategic approaches. With proper guidance and intention, Muslims can become leaders in responsible and ethical technological use, contributing positively to society and reflecting the values of Islam.[60]

2. Readiness of the Islamic Education Curriculum in Addressing Global Issues

The era of globalization has significantly transformed the landscape of education. Rapid technological advancements, climate change, and shifting social values demand that education systems, including Islamic education, adapt to these changes. In facing these challenges, Islamic education holds a strong foundation in the Qur'an, which teaches Muslims to continuously seek knowledge and innovate without abandoning divine values. This is emphasized in Surah Al-'Alaq: *"Read in the name of your Lord who created."* (QS. Al-'Alaq: 1). This verse highlights the importance of education that is oriented towards God while encouraging Muslims to engage in lifelong learning.

Education in the global era faces various complex challenges. Globalization has brought significant changes in many aspects of life, including the education system. Several global issues affecting education, particularly Islamic education, can be summarized as follows:

a. Technological Advancements

Technological advancements have transformed the ways people learn and interact.[61] Digitalization in education, such as e-learning platforms and artificial intelligence, has become an integral part of the learning process. While these advancements present great opportunities, they also pose challenges, including access disparities, potential misuse, and the need for digital ethics. Education must prepare students to master technology wisely, aligned with moral and spiritual values. Technology offers immense opportunities in education but must be guided by Islamic ethics, as emphasized in the Qur'an: *"Allah will raise those who have believed among you and those who were given knowledge, by degrees."* (QS. Al-Mujadilah: 11).This verse underscores the importance of mastering knowledge to elevate human dignity.

b. Climate Change and Environmental Awareness

Climate change is a global issue affecting all aspects of human life. Education plays a vital role in fostering environmental awareness and shaping a generation responsible for protecting the planet. In the context of Islamic education, teachings about the responsibility as stewards of the earth are highly relevant to reinforce environmental preservation values.[62] Environmental awareness should be an essential component of the curriculum, reflecting the Islamic principle of stewardship of the earth: *"And do not cause corruption upon the earth after its reformation."* (QS. Al-A'raf: 56). Islamic education must instill ecological responsibility as a trust from Allah to humankind.

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[60] Tarihoran, T. (2018). Modernizing Islamic education: The role of technology and innovation. Journal of Modern Islamic Studies, 14(2), 175-188.
[61] Khan Pathan, A. S. "Technological advancements and innovations are often detrimental for concerned technology companies". *International Journal of Computers and Applications* 40, no. 4 (2018): 189–191. https://doi.org/10.1080/1206212X.2018.1515412
[62] Weber S, Wiesmeth H (2018) Environmental awareness: The case of climate change. Russian Journal of Economics 4(4): 328-345. https://doi.org/10.3897/j.ruje.4.33619

c. Social Crises and Shifting Cultural Values

Globalization has influenced social and cultural values, impacting individual and societal identities. A materialistic and individualistic lifestyle often replaces traditional values, including religious principles.[63] Education must serve as a stronghold to preserve cultural and religious identity while equipping students with the skills to adapt to a constantly changing world.[64] Globalization has brought shifts in social values. Islamic education should uphold morality, as reflected in the Qur'an: *"And indeed, you are of a great moral character."* (QS. Al-Qalam: 4). This verse highlights the importance of instilling noble character in every aspect of education.

The readiness of the Islamic education curriculum to face global challenges is essential in shaping a generation capable of adapting to the ever-changing world. This curriculum must not only integrate traditional Islamic teachings but also incorporate modern knowledge and skills that are crucial for success in the contemporary world. Below are key aspects of how the Islamic education curriculum should be structured to address current challenges while maintaining its foundational principles.

a. Integration of Islamic Values with Modern Science

One of the most important aspects of the Islamic education curriculum is the integration of Islamic values with modern science and knowledge. Islam encourages the pursuit of knowledge in all its forms, as stated in the Qur'an, and this includes scientific inquiry. The curriculum must reflect the harmonious relationship between revelation (*wahyu*) and reason (*'aql*), which should not be seen as separate but as complementary. The Qur'an specifically highlights the importance of reflection on the natural world, urging believers to observe the creation of the heavens and earth as signs of divine wisdom[65].

This is exemplified in Surah Ali Imran: 190: *"Indeed, in the creation of the heavens and the earth, and in the alternation of the night and the day, are signs for those of understanding."* (QS. Ali Imran: 190). This verse emphasizes the connection between faith and reason, encouraging Muslims to use their intellect to understand the world around them while staying grounded in the values of Islam. In the curriculum, this can be reflected by integrating subjects like science, technology, and mathematics with Islamic teachings, fostering a holistic education that encourages both spiritual growth and intellectual development. By doing so, students will see that modern knowledge does not conflict with their faith but rather enhances their understanding of the world as a creation of God.

b. Mastery of Technology

In the digital age, technology is an integral part of everyday life, and it has a significant impact on education. The Islamic education curriculum must equip students with the necessary skills to navigate the technological landscape while remaining anchored

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[63] Yeganeh, Hamid. "Conceptualizing the Patterns of Change in Cultural Values: The Paradoxical Effects of Modernization, Demographics, and Globalization" *Social Sciences* 13, no. 9 (2024): 439. https://doi.org/10.3390/socsci13090439

[64] McGrew, Anthony. A Global Society. In *Modernity and Its Futures*. Edited by Stuart Hall, David Held and Tony McGrew. (Cambridge: Polity Press in association with the Open University, Cambridge, 1990).

[65] Hidayat, Moch Charis, et al. Integration Science Technology with Islamic Values: Empowering Education Model. In: *1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)*. Atlantis Press, 2020. p. 966-970.

in Islamic ethics. The use of technology in education—such as e-learning platforms, digital communication tools, and artificial intelligence—has revolutionized how knowledge is accessed and shared.[66] However, it is important that students are not only taught how to use technology but also how to use it responsibly. Islam places great emphasis on ethics and accountability, and this must be reflected in how technology is approached in education.[67] For instance, the Qur'an teaches the importance of using knowledge for good and not for harm. Islamic education should instill in students a sense of responsibility to use technology for the benefit of society, upholding values such as honesty, integrity, and respect for others. As technology continues to evolve, the curriculum must adapt to ensure students are prepared to face challenges such as the digital divide, privacy concerns, and the ethical use of artificial intelligence.[68]

Technology is a double-edged sword: it brings immense benefits but also challenges. Islamic education must prepare students to master technology while adhering to ethical values[69]. The Qur'an teaches the responsible use of knowledge and resources, as seen in the following verse: "*And He it is who has made for you the night and the day, and the sun and the moon, each floating in an orbit.*" (QS. Al-Anbiya: 33). This verse emphasizes the importance of the orderly and responsible use of natural resources, which can be extended to the ethical use of technology. Islamic education encourages not only the acquisition of knowledge but its responsible use for the betterment of society. The curriculum should therefore instill values such as integrity, accountability, and the pursuit of knowledge that benefits others, aligning the mastery of technology with moral and spiritual principles.

c. Multicultural Education and Global Citizenship

Globalization has brought about an interconnected world where people from diverse cultures and backgrounds interact more than ever before.[70] In this context, it is essential that the Islamic education curriculum includes a focus on multiculturalism and global citizenship. Islam teaches that all human beings are equal in the eyes of God, regardless of their race, ethnicity, or background. The Qur'an highlights this message in Surah Al-Hujurat: 13: *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another."* (QS. Al-Hujurat: 13). This verse emphasizes the beauty of diversity and the importance of mutual respect and understanding. The Islamic education curriculum must, therefore, teach students not only to appreciate the diversity of humanity but also to engage with others in a spirit of cooperation and harmony.

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[66] Wahid, Azhar, et al. "Digital technology for indigenous people's knowledge acquisition process: insights from empirical literature analysis." *International Conference on Information and Communication Technology for Competitive Strategies.* Singapore: Springer Nature Singapore, 2023.

[67] Hendawi, Manal, and Saba Qadhi. 2024. "Digital Literacy-Based Learning in Islamic Education". *Ar-Fachruddin: Journal of Islamic Education* 1 (1): 45-58. https://doi.org/10.7401/j19t2q81.

[68] Zakaria, Gamal Abdul Nasir, and Salwa Mahalle. 2024. "The Urgency of Educational Technology in Islamic Education". *Ar-Fachruddin: Journal of Islamic Education* 1 (1): 12-19. https://doi.org/10.7401/s5bc5h23.

[69] Huda, Miftachul, et al. "Opportunities and Challenges of Islamic Education in the Digital Era". *Ar-Fachruddin: Journal of Islamic Education*, vol. 1, no. 1, July 2024, pp. 1-11, https://doi.org/10.7401/43ctqr44.

[70] James Lynch. Multicultural Education in a Global Society. *British Journal of Educational Studies.* 38(3), 1990. 288-289.

In a globalized world, where issues such as immigration, cultural exchange, and international relations are prevalent, it is crucial that students are taught the values of tolerance, empathy, and mutual respect.[71] A curriculum that embraces multicultural education will help students understand and engage with different cultures, fostering a sense of global citizenship and responsibility.[72]

d. Life Skills-Based Education

Islam not only emphasizes intellectual knowledge but also the development of practical skills that benefit both the individual and society. Life skills, such as critical thinking, problem-solving, communication, and collaboration, are essential for success in the modern world.[73] The Qur'an emphasizes the importance of personal development and benefiting others in various verses. For instance: *"And do not forget to do good to one another."* (QS. Al-Baqarah: 263). This verse reminds Muslims to engage in beneficial actions that contribute to the well-being of society.

Life skills are essential tools that enable individuals to navigate both the challenges of the material world and the responsibilities they have towards others. By integrating life skills into the curriculum, Islamic education prepares students to live meaningful lives that align with the ethical teachings of Islam and contribute to the well-being of the community and society.[74]

In addition to academic knowledge, Islamic education should emphasize the development of practical life skills. Islam encourages its followers to be well-rounded individuals who are capable of navigating both the spiritual and material aspects of life. The Qur'an and the Hadith emphasize the importance of practical knowledge that can be applied to everyday life.[75] The curriculum should equip students with skills that are essential for success in the modern world, such as critical thinking, problem-solving, communication, and teamwork. These skills are necessary for personal development and for contributing positively to society. Moreover, life skills education can help students become more adaptable, resilient, and prepared for the challenges they may face in their careers and personal lives.[76] Islam encourages believers to lead productive lives, contributing to the well-being of their families, communities, and the broader society. Therefore, education should not only focus on academic achievements but also on fostering individuals who are capable of living fulfilling and purposeful lives.

The readiness of the Islamic education curriculum to address the challenges of the global era is crucial in preparing students to face an increasingly complex world. By integrating

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[71] Smith, J., Johnson, A., & Brown, K. Global Citizenship Education Frameworks: A Review of Current Approaches. *Journal of Education and Global Citizenship*, 10(2), 2022. 123-145.

[72] Asrori Asrori, "The Concept of Learning Islamic Education Based on Multicultural in Establishing Religious Moderation," in The Annual Conference on Islamic Religious Education (ACIRE), 2022, 819–31, http://acied.pp-paiindonesia.org/index.php/acied/article/view/42/0.

[73] Defitrika, Fajar, and Fitri Nur Mahmudah. "Development of Life Skills Education as Character Building". *International Journal of Educational Management and Innovation* 2 (1), 2021. 116-35. https://doi.org/10.12928/ijemi.v2i1.3195.

[74] Anwar, *Pendidikan Kecakapan Hidup (Life Skills Education)*. (Bandung: Alfabeta, 2004)

[75] Arifin, Syamsul, M. Nurul Humaid, and Asrori Asrori. "Menuju Paradigma Baru: Filsafat Sains Dalam Islam." *TADARUS* 12.1 (2023).

[76] Rusman, Asrori, et al. Education transformation in 5.0 society development era. In: *AIP Conference Proceedings*. AIP Publishing, 2023.

Islamic values with modern science, preparing students for the technological age, promoting multicultural understanding, and emphasizing the development of life skills, the curriculum can equip students with the tools they need to succeed in both this world and the hereafter. This approach ensures that Islamic education remains relevant and impactful, while staying true to its foundational principles.

CONCLUSION

This study concludes that the values of *tawhid* in the Qur'an can serve as a fundamental basis for developing the Islamic education curriculum. *Tawhid* functions not only as a philosophical framework but also provides practical guidance in formulating educational objectives, content, methods, and evaluations. Through a holistic approach, a curriculum based on *tawhid* emphasizes harmonious relationships between humans and God, among humans, and with the environment, reflecting values of balance, integration, and relevance to contemporary challenges. The development of an Islamic education curriculum that is adaptive to technology and prepared to address global issues is one of the key recommendations of this study. This aims to ensure that Islamic education remains relevant to modern needs while remaining true to the principles of *tawhid*, which guide every aspect of life towards spiritual, intellectual, and social harmony.

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