Future Development of Indonesian Education: A Review of the Urgency of Reconstructing Instruction Designs for Islamic Religious Education

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Abstrak

This study discusses the urgency of reconstructing Islamic religious education in Indonesia. It constitutes a meticulous literature review. Despite its literature review nature, the research is grounded in a clearly formulated problem statement, ensuring that the gathered scholarly literature is highly relevant to the research objectives. What is the urgency of reconstructing the design of Islamic religious education learning to shape the future of education in Indonesia? All data was obtained through online searches using Google Scholar, ensuring the accuracy and credibility of the sources. The applied analysis is content analysis. This study demonstrates that the urgency of reconstructing the design of Islamic Religious Education learning in shaping the future of education in Indonesia can be thematically mapped as follows: 1) Rapid Technological Growth and Globalisation; 2) Dynamics of Social and Cultural Changes; 3) Capturing Students' Interest and Involvement; 4) Enhancement of Religious Conceptual Understanding; 5) Development of Character and Morality; 6) Preparation for Future Challenges; 7) Inclusive Learning and Tolerance. This study contributes to strengthening the significant rationale for the necessity of reconstructing the design of Islamic religious education.

Key words: *urgency, reconstruction, education, religion, Islam, Indonesia*

Abstrak

Kajian ini membahas tentang urgensi rekonstruksi pendidikan agama Islam di Indonesia. Ini merupakan tinjauan literatur yang cermat. Meskipun bersifat tinjauan pustaka, penelitian ini didasarkan pada rumusan masalah yang jelas, memastikan bahwa literatur ilmiah yang dikumpulkan sangat relevan dengan tujuan penelitian. Apa urgensinya merekonstruksi desain pembelajaran pendidikan agama Islam untuk membentuk masa depan pendidikan di Indonesia? Semua data diperoleh melalui pencarian online menggunakan Google Scholar, memastikan keakuratan dan kredibilitas sumber. Analisis yang diterapkan adalah analisis isi. Kajian ini menunjukkan bahwa urgensi rekonstruksi desain pembelajaran Pendidikan Agama Islam dalam membentuk masa depan pendidikan di Indonesia dapat dipetakan secara tematis sebagai berikut: 1) Pertumbuhan Teknologi yang Pesat dan Globalisasi; 2) Dinamika Perubahan Sosial Budaya; 3) Menjaring Minat dan Keterlibatan Siswa; 4) Peningkatan Pemahaman Konsep Keagamaan; 5) Pengembangan Karakter dan Moralitas;

6) Persiapan Menghadapi Tantangan Masa Depan; 7) Pembelajaran Inklusif dan Toleransi. Kajian ini turut memperkuat alasan signifikan perlunya merekonstruksi desain pendidikan agama Islam.

Kata kunci: urgensi, rekonstruksi, pendidikan, agama, Islam, Indonesia

Introduction

As a nation with the largest Muslim population globally, Indonesia cannot be divorced from the pivotal role of Islamic religious education. Islamic education has emerged concurrently with the introduction of Islam to Indonesia centuries ago, around the 14th century CE (Fajri & Ilmi, 2024). According to the Gujarat theory, Islam reached Indonesia in the 13th century CE through traders from Gujarat, India, who also engaged in preaching in the western part of the archipelago. This led to the establishment of the "Samudera Pasai kingdom," the first Islamic kingdom in Indonesia. Additionally, other theories such as the Mecca (Arab) theory, Persia (Iran) theory, and China theory also posit the entry of Islam into Indonesia in different centuries, all indicating the development of Islam in Indonesia since those early periods (Azis et al., 2021; Fajri & Ilmi, 2024; Nurbaiti, 2019; Nurwahyuni & Hudaidah, 2021)

Islamic educational institutions in Indonesia have existed since the pre-colonial era and have continued to evolve to the present day. Islamic educational institutions such as Pondok Pesantren in Java, Surau in Sumatra (Minangkabau), Meunasah in Aceh, and Madrasah have been present and played a significant role in religious education in Indonesia. Although the exact dates of the establishment of these institutions vary and depend on the region and local historical conditions, many of these Islamic educational institutions have been in existence for centuries, predating the arrival of European colonialism (Fajri & Ilmi, 2024; Mukhlis, 2017). This is in contrast to Madrasah, considered the most recently established Islamic educational institution. Madrasah began to proliferate in Indonesia in the early 20th century, developing concurrently with the emergence of Islamic mass organisations such as Muhammadiyah and Nahdlatul Ulama (Drajat, 2018)

Islamic education has firmly rooted itself in various educational institutions, ranging from pesantren (Islamic boarding schools) and madrasahs to universities. Indeed, pesantren stands as one of the oldest Islamic educational institutions in Indonesia, dating back to the pre-colonial era, and has contributed significantly to the dissemination and understanding of Islam within the community. Furthermore, pesantren is renowned for its unique educational system known as the *"pemondokan"* system, where students, known as *santri*, reside together and study under the guidance of kyai (respected spiritual and intellectual teachers) who hold authority in religious knowledge and social life (Nurwahyuni & Hudaidah, 2021).

However, in the era of globalisation and rapid technological advancements, Islamic religious education in Indonesia faces significant challenges. Digital technology, for instance, has altered social interaction patterns, including among students in pesantren. Unrestricted internet access enables interactions without face-to-face communication, potentially influencing ethics and morals. Additionally, digital technology can be addictive, and dependence on devices such as mobile phones can lead to issues like anxiety when separated from the device and sleep disturbances due to excessive nighttime usage. Furthermore, easy internet access opens opportunities for children and adolescents to be exposed to negative content such as pornography, online gambling, and copyright violations (M. Munir et al., 2021).

Moreover, the author perceives that the development of information technology presents both new challenges and opportunities for Islamic religious education in Indonesia. Therefore, in this context, there is an urgent need to reconstruct the design of learning in Islamic

religious education to be more relevant to the needs of the times. This involves not only changes in curriculum and teaching methodologies but also the integration of educational technology and innovative approaches in evaluation and assessment.

Islamic religious education in Indonesia serves not only as a means of instruction about beliefs and religious practices but also as a tool for fostering critical thinking skills. Islamic education aims to train learners in critical thinking, particularly regarding God and the universe (Nadhiroh & Anshori, 2023).. In the Islamic context, the ability to think critically is considered crucial for facing contemporary challenges and everyday issues. Individuals accustomed to critical thinking find it difficult to be deceived, manipulated, or led astray (Fikri & Munfarida, 2023). Therefore, contemporary Islamic education incorporates the concept of critical education in learning, including the use of Bloom's taxonomy and Higher Order Thinking Skills (HOTS)-based learning (Fikri & Munfarida, 2023).

Moreover, Islamic religious education also seeks to enhance multicultural comprehension. The objectives of Islamic education are congruent with the aims of multicultural education, as both seek to foster a harmonious coexistence within a heterogeneous society. Islamic education aims to cultivate pupils who possess exemplary moral character and have a deep appreciation for cultural variety. This aligns with the ideas of multicultural education (Ibrahim, 2013) and universal values that promote the advancement of global society. Multicultural education can be viewed as a component of the integration of Islamic education within a heterogeneous community, where education plays a role in cultivating an all-encompassing and accepting civilization (Permana & Ahyani, 2020). Hence, it is imperative to undertake a reconstruction of the learning framework in Islamic religious education to guarantee the continued relevance, efficacy, and adaptability of Islamic education to the demands of present and forthcoming generations.

This study is guided by a single research question: What is the urgency of reconstructing the design of Islamic religious education learning to shape the future of education in Indonesia? This study contributes to strengthening the significant rationale for the necessity of reconstructing the design of Islamic religious education.

Research Methods

This study represents a thorough and detailed examination of existing material. Although it is a literature review, the research is supported by a well-defined research question, guaranteeing that the gathered scholarly literature is highly pertinent to the research aims. The literature was acquired by doing online searches using Google Scholar, so confirming the reliability and authenticity of the sources. The gathered data consist of a blend of primary and secondary sources. Primary literature refers to journal articles that have been accredited by Sinta, a recognised authority. On the other hand, secondary literature includes scholarly publications that, while not accredited by Sinta, are nonetheless indexed by Google Scholar. The utilisation of both primary and secondary literature endeavours to provide a thorough and all-encompassing body of information.

Data analysis was conducted through the skimming and scanning method, allowing researchers to identify words, sentences, and paragraphs relevant to the research question. Subsequently, this information was categorised into themes and subthemes, facilitating the summarization of findings and accurate answering of the research question. With this approach, it is expected that the study's results will provide valuable contributions to the understanding of the researched issues, ensuring that the included literature maintains high quality and accuracy, thus yielding unbiased and reliable answers.

Results and Discussion

A. The Urgency of Reconstructing Islamic Religious Education Learning Design

The vitality of modifying the design of Islamic Religious Education learning to influence the future of education is particularly remarkable considering the numerous difficulties and transformations in the educational and societal milieu. After doing a thorough analysis of the literature, it becomes evident that there are various pressing reasons to reconstruct the current design of Islamic Religious Education learning. These urgencies are as follows.

B. First: rapid growth of technology and globalisation

Islamic religious education needs to reflect the advancements in technology and the increasingly complex challenges of globalisation, as this is an integral part of adapting and responding to the dynamics of the times. By integrating information and communication technology, Islamic education can produce Muslim scholars who not only master science and technology but also create knowledge based on Islamic values oriented towards the well-being of both the worldly and the hereafter (Munir, 2018; Pewangi, 2016). Moreover, Islamic education is also confronted with the challenges of the globalisation of science and technology, necessitating the creation of strategies in its development to address these challenges (Dacholfany, 2015; Munir, 2018). Therefore, the reconstruction of the design of Islamic religious education is genuinely necessary at present to remain relevant to technological and global developments.

Factors such as regression in religion, morality, science, technology, economy, social aspects, health, politics, management, and education globally within the Islamic world demand that Muslims maximize their capabilities or competitiveness in the global arena. A globally oriented reform of Islamic education is needed to foster sustainable thinking and confront the competition and advancements in science and technology (Dacholfany, 2015). One form of sustainable thinking is the reconstruction of the design of Islamic Religious Education learning. Without it, Islamic education will lag behind the progress of science and technology, which is a crucial aspect of global competition. Therefore, Islamic education must be designed to follow the rhythm of change without violating religious norms and eroding faith.

The growth of technology and globalisation increasingly underscores the urgency of reconstructing Islamic religious education. Islamic religious education requires integration with technology and globalization. The integration of technology into the design of Islamic religious education involves the use of various digital tools and platforms to enhance the teaching and learning process. Computer technology, the internet, and multimedia have become widely used by educators to integrate Islamic education with modern education (Hartati et al., 2022).

The integration of information technology and computers in Islamic educational institutions can facilitate and enhance the quality of education, promoting the acceleration of digital literacy in society. Additionally, technology in education can be interpreted as a successful learning outcome as it provides optimal support for greater benefits (Salsabila et al., 2023). Therefore, the integration of technology in Islamic Religious Education not only supports the teaching and learning process but also prepares learners to participate effectively in an increasingly digitized society.

C. Second, dynamics of social and cultural change

Society undergoes significant cultural and social changes due to various factors, including shifts in geographical conditions, material culture, population composition, ideologies, as well as the diffusion and discovery of new elements within society. These changes often progress consistently and are tied to time and place; however, due to their interconnected nature, they appear to be continuous. In this context, Islamic religious education plays a crucial role in responding to the social and cultural changes that unfold (Huda, 2015). Therefore, the design of Islamic religious education learning should be flexible and adaptive to the changes in nature and time to ensure that individuals can effectively sustain their existence.

The design of Islamic religious education learning should be able to respond to these changes not only by imparting religious knowledge and training worship skills but also by shaping the personality of children in accordance with religious teachings. The cultivation of attitudes, mentality, and morality is deemed far more crucial than merely memorizing religious principles and laws (Wardi, 2012). Islamic religious education should focus on instilling Islamic values that encompass social ethics or social morality, with the aim of achieving success in life in this world and goodness in the hereafter. Therefore, the design of Islamic religious education learning should be responsive to the ever-changing social and cultural dynamics, while also addressing the needs of adolescents in facing new challenges arising from these changes (Huda, 2015; Wardi, 2012).

The sustainability framework of education, including Islamic religious education, must be situated within a broader framework of extensive change. Islamic religious education needs to adapt to social changes by incorporating values that are relevant to contemporary needs, without compromising the essence of the religious teachings themselves. This encompasses the development of a curriculum that is responsive to social and cultural changes, as well as the use of innovative teaching methods that can engage students' interest and meet their needs in the modern era (Huda, 2015). Consequently, the design of Islamic religious education learning should consider the social and cultural changes occurring and adjust its educational approach to ensure that students can confront the challenges of the present and future with robust and pertinent religious values.

The reconstruction of Islamic religious education learning within the context of the dynamics of social and cultural change is highly crucial. This is driven by several reasons: firstly, the socio-cultural changes resulting from advancements in communication technology and information media impact nearly every aspect of societal life; secondly, social change is inevitable, but it is essential for Islamic religious education to anticipate changes in values and adequately prepare its followers, thus directing these changes consciously and under control, avoiding social disasters; thirdly, Islam as a source of values and teachings must be capable of encompassing the entire aspirations and rules of life for its followers, including within the context of continually evolving social relationships; and fourthly, a religion that fails to adapt to the changing times may lead its adherents to adopt dogmatic and fanatic attitudes, ultimately rejecting change and renewal (Yoga, 2018). Therefore, Islamic religious education must be capable of adapting to the changing times, being acceptable and applicable in everyday life, and ensuring that Muslims can think in an open and adaptive manner.

D. Third, attracting student interest and involvement

The reconstruction of the design of Islamic religious education learning is indeed

considered urgent, particularly concerning student interest and engagement. This is because a stagnant learning environment can reduce the level of brain stimulation for students, which, in turn, can influence their interest and engagement in the learning process (Akbar & Suyadi, 2021). Research indicates that Islamic education currently has not maximized innovative learning methods, including the use of teaching models that involve neuroscientific aspects such as music (Akbar & Suyadi, 2021). Therefore, the reconstruction of the learning design, taking these factors into account, can be key to enhancing student interest and engagement in Islamic religious education learning.

Moreover, to capture the interest and engagement of students, Hartati (2023) recommends constructing a learning design by adopting an interactive and participatory approach through game-based methods. This approach can be considered as an effective strategy to meet the needs and interests of contemporary students while preparing them for life beyond secondary school. The applied teaching methods should reflect an active approach, involving learners in the learning process, capable not only of facing global changes but also fostering a profound understanding of Islamic values (Iffah et al., 2023).

Outdated learning designs may no longer appeal to the current generation of students. Old-fashioned learning models and methods are methods that will sooner or later be abandoned, because they are considered no longer relevant to the times (Akbar & Suyadi, 2021). In ancient methods, teachers usually have a dominant role, where they deliver all the material and students are only tasked with listening and taking notes, without much opportunity to interact or be actively involved in learning (Hartati, 2023). In addition, teacher-centered and authoritarian learning methods do not always suit the needs and interests of today's students, who require a more interactive and participatory approach

to understand the material in depth (Hartati, 2023). Therefore, a more modern and innovative learning approach is needed to increase student learning motivation and create a more dynamic and challenging learning environment.

E. Fourth, increasing understanding of religious concepts

Islamic religious education not only focuses on the formal understanding of religion but also places a significant emphasis on the practical application of religious values in everyday life. This is reflected in the curriculum approach of Islamic religious education known as "rahmatan lil alamin," aiming to internalize universal Islamic values and integrate them as social capital that encourages positive social actions. Furthermore, the reconstruction of this curriculum also aims to develop learners' abilities to construct knowledge and apply that knowledge in their personal and community contexts (Zainab, 2020). Thus, Islamic religious education strives to create individuals who not only grasp religious teachings theoretically but are also capable of applying these values in their daily lives.

Reconstruction can help build a deeper and contextual understanding of Islamic religious teachings. The reconstruction of the design of Islamic Religious Education learning is a crucial step in addressing existing educational challenges and ensuring that Islamic religious education can provide optimal benefits to students (Muhammad et al., 2023). Innovations in the development of the PAI curriculum are deliberate and planned efforts to equip students with knowledge, understanding, belief, piety, and good moral character in accordance with the teachings of Islam derived from the Quran and Hadith (Muhammad et al., 2023). The applied curriculum no longer focuses solely on subject matter; rather, it emphasizes a student-centric approach and social context developed within an integrated framework that combines religious knowledge with general

knowledge, science, and technology (Muhammad et al., 2023). Thus, the reconstruction of the PAI curriculum and the use of innovations in learning are essential steps in building a deeper and contextual understanding of Islamic religious teachings.

F. Fifth, character development and morality

The reconstruction of the instructional design of Islamic Education concerning the aspect of moral development is deemed imperative. This urgency arises from the pivotal role that Islamic education plays in shaping individuals who are not only intellectually proficient but also possess a high moral integrity. In the era of globalization, characterized by rapid social challenges and changes, there is a pressing need for individuals equipped with a robust moral foundation to navigate the increasingly complex ethical and moral dilemmas (Hidayat, 2018; Iffah et al., 2023). Islamic education should be capable of endowing students with problem-solving skills relevant to societal issues, including ethical and moral concerns, preparing them to make positive contributions in an ever-evolving environment (Iffah et al., 2023). Consequently, the reconstruction of the instructional design of Islamic Education, particularly focusing on moral development, becomes highly significant. This is essential for cultivating a generation capable of embodying Islamic values in daily life and contributing to the construction of a progressive and superior civilization.

The instructional design needs to fortify the formation of character and morality in students in accordance with the teachings of Islam. Islamic education not only aims to impart religious knowledge and train worship skills but also strives to shape the personality of the child in line with the values of religious teachings. This includes fostering attitudes, mental faculties, and morals, which are deemed more crucial than mere memorization of religious doctrines and laws

without internalizing them into daily life (Hidayat, 2018). Moreover, moral and character education can be pursued through various models and methods such as admonition *(tadhkirah),* exemplification, guidance, motivation, purification of the soul *(tazkiyah),* as well as continuous and sustained cultivation (Hidayat, 2018; Iffah et al., 2023).

Islamic Religious Education must function as a moral foundation for students to navigate ethical and moral dilemmas within society. The primary goal of Islamic Religious Education is to shape the character and morality of students in alignment with the values inherent in Islamic teachings (Hidayat, 2018; Iffah et al., 2023). This is crucial to ensure that students not only possess religious knowledge but also exhibit positive attitudes, mental fortitude, and moral conduct, all of which are deemed more significant than mere rote memorization of religious doctrines and laws without their meaningful integration into daily life (Hidayat, 2018). Furthermore, Islamic Religious Education serves the purpose of developing students' ability to distinguish between good and bad behavior. It encourages them to cultivate an affection for virtuous deeds and noble character traits (Hidayat, 2018).

G. Sixth, preparation for future challenges

The urgency of reconstructing the instructional design of Islamic Education in the perspective of preparing students for the future lies in several crucial aspects. Firstly, relevant and meaningful education should be capable of accommodating a profound understanding of religious teachings, not solely focused on rote memorization but also on the application of religious values in everyday life (Hasmawati & Muktamar, 2023; Sitika et al., 2023). Secondly, the educational process should encourage students to continuously learn and develop their understanding of their faith (Hasmawati & Muktamar, 2023). Thirdly, by integrating

values such as tolerance, dialogue, moral and ethical development, as well as fair leadership, Islamic education can assist students in cultivating virtuous characters and becoming responsible members of society (Hasmawati & Muktamar, 2023). Fourthly, emphasizing the reduction of heavy learning burdens and providing flexibility in the learning process allows students to grasp fundamental concepts rather than merely memorizing facts (Hasmawati & Muktamar, 2023).

Meanwhile, based on Bafadhol's study (2017), the author concludes that the urgency of reconstructing the instructional design of Islamic Education from the perspective of preparing students for the future is grounded in several crucial aspects. These include: Firstly, Islamic Education aims to educate Muslims who can implement religious Sharia to contribute to the filling, nurturing, and development of civilization from an Islamic perspective. The reconstruction of the instructional design is necessary to ensure that graduates can practically meet these needs. Secondly, activities and interactions within Islamic educational institutions influence the development of the personalities of their members. If the Islamic educational environment is preserved, the personalities of its members tend to reflect Islamic values as well.

The reconstructed instructional design should support the creation of such an Islamic atmosphere. Thirdly, the importance of having a formal curriculum relevant to the future needs of students, covering planning, methods, media, and learning evaluation. The reconstruction of instructional design should consider these aspects to ensure the relevance of education to future challenges. Fourthly, Islamic educational institutions must be capable of producing scholars well-versed in religious sciences and educating students to possess basic skills relevant to the formation of a religious society. The reconstruction of instructional design must ensure that the education provided is sustainable and prepares students for their roles in the future (Bafadhol, 2017).

H. Seventh, Inclusive and Tolerant Learning

The urgency of reconstructing the instructional design of Islamic education in the context of inclusive and tolerant learning lies in the need to establish an epistemological transformation paradigm in national education that fosters tolerant, inclusive, humanistic, and multicultural-minded attitudes. This is crucial because an inclusive-multicultural vision of Islamic education not only respects the humanity and fundamental rights of others but also demonstrates concern for others and contributes to the establishment of a peaceful order on a global scale (Muqoyyidin & Widiyaningsih, 2021; Salim, 2018).

This reconstruction involves a dialogical-persuasive approach that prioritizes cross-group communication, a contextual approach in interpreting texts, and a substantive approach that emphasizes the essence of truth in religious matters. Additionally, this reconstruction also necessitates a spirit of social reconstruction marked by high social concern and solidarity in contributing to the well-being of humanity (Muqoyyidin & Widiyaningsih, 2021). Therefore, the reconstruction of the instructional design of Islamic education becomes the foremost priority that must be scheduled to realize education that is relevant and contextual with the needs and dynamics of Indonesia's diverse society.

Islamic Religious Education plays a crucial role in shaping positive attitudes towards diversity and fostering social harmony. Through inclusive education that is oriented towards values of moderation, tolerance, and balance, students can be taught to appreciate diversity and interact with others in a spirit of mutual respect and appreciation for the truths found in other religions (Salim, 2018). Islamic Religious Education designed to enhance spiritual

potential and cultivate noble morals is also expected to develop students' characters that are inclusive and pluralistic. This way, they become individuals who are devout, pious, and exhibit a humanistic attitude (Muqoyyidin & Widiyaningsih, 2021; Salim, 2018). Thus, this education can be an effective tool for preventing radicalism and promoting peace and harmonious coexistence among diverse societies.

Conclusion

This study concludes that the urgency of reconstructing Islamic Religious Education instruction designs in building the future of Indonesian education can be mapped thematically as follows: 1) Rapid Technology Growth and Globalization; 2) Dynamics of social and cultural change; 3) Attracting student interest and involvement; 4) Increased understanding of religious concepts; 5) Development of character and morality; 6) Preparation for future challenges; 7) Inclusive learning and tolerance. Theoretically, the study recommends integrating constructivist principles in learning design to improve understanding of religious concepts. Provide space for students to actively participate in the construction of their own religious knowledge through interaction with learning materials and personal experiences. Practically, this study recommends adopting an Islamic religious education learning approach that is more active, innovative, inclusive, and answers future challenges so that it can increase understanding of religious concepts and reflect its values in everyday life.

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