The Urgency of Developing Islamic Education (PAI) Curriculum to Answer the Global World Challenges: A Study At An Inclusive School

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Abstract. This study investigated Madania senior high school, as an inclusive educational institution, in viewing the urgency of Islamic education (PAI) subject to respond to the present global world challenges. This research is a qualitative study employing field research, observations, and interviews as data collection methods. The primary data sources are the Islamic Education (PAI) learning syllabus, the results of observations, and interviews. Some authoritative literatures related to the study were used as secondary data. The collected data were then processed and analysed descriptively. In responding to the current challenges, the Islamic education curriculum was developed by emphasizing 21st-century skills, applying technology-based learning, 'learning by doing' approach, and teaching humanist and moderate Islamic thought to strengthen the students' spirit of tolerance and inclusivism.

Keywords: Inclusive School, Islamic Education (PAI) Curriculum, The Present Challenges

1 Introduction

Since the 20th century, Islamic education has been considered stagnat due to the strengthening influence of the traditional education system. The education system was dominated by a normative theological style that did not prioritize a contextual approach. Islamic education was frequently late in responding to present changes in society [6]. The subject was still not future-oriented affecting it to hardly compete with other general education [43].

This phenomenon brought some Muslim scholars for being anxious and thinking various ideas about Islamic education concept to answer the current challenges and globalization impacts, one of which was Azyumardi Azra. Azra offered some ideas for modernization and democratization in Islamic education. According to him, one of the classic problems was in the Islamic education curriculum. The present curriculum was considered insufficient to respond to the globalization impact [4].

The globalization era is characterized by the absence of boundaries and growing competition between one country and another. To face this era, qualified and competitive human resources are needed in the international landscape [3]. This era also carries the world for being more open and creates more dependence among the countries. Therefore, every country is influenced by the globalization effects [15]. The globalization era demands every single country to face global competition, including Indonesia. To be an advanced state,

preparing competitive youths as Indonesia's successors through providing qualified education is significant [34]. A nation's progress is determined by the nation's education quality [46].

Islamic Education plays a vital role to maintain the students' enthusiasm in acquiring religious insights through the more meaningful learning process. Students are expected to be ready for responding to global issues to reduce the negative impacts of developing universal problems. Since the global issues influence society's life, competent students are required to solve the problems [14].

To adapt to the current changes, an education system should have a dynamic curriculum that is systematically developed and has sustainable and directed improvement [47]. Besides adjusting to the current educational needs, the curriculum is modified due to several weaknesses found in the implementation of the previous course [24]. The development of the Islamic Education (PAI) curriculum is expected to prepare the students for being skilled individuals. This study investigated Madania senior high school, as an inclusive educational institution, in developing an Islamic education curriculum to answer the present challenges.

Several studies had investigated Islamic education (PAI) curriculum and curriculum development in responding to the present challenges. Some of them were Model Inovasi pengembangan Kurikulum PAI untuk Menghadapi Revolusi Industri 4.0 [1], Guru dan Pengembangan Kurikulum Pendidikan Agama Islam di Era Revolusi Industri 4.0 [48], Kurikulum Pendidikan Islam dan Tantangan Dinamika Peradaban Global (Sebuah Pendekatan Paradigmatik) [32], Pengembangan Model Kurikulum Pendidikan Agama Islam (PAI) Menuju Masyarakat Ekonomi Asean (MEA) [38], Modernisasi Kurikulum Pendidikan Agama Islam di SMP Tazkia International Islamic Boarding School Dau Malang [9], and Pengembangan Kurikulum Pendidikan Agama Islam di SMA IT Abu Bakar Yogyakarta [51].

The previous studies explored the same topic as this research, namely the curriculum development and the challenges of Islamic education in facing the currents issues in the industrial revolution 4.0. Most of the previous research used literature review to obtain the data without delving into practical situation. Zahra (2020) researched the real practice of Islamic education curriculum in an International Islamic school. However, this study was conducted in a different type of school. This research focused on analysing the development of the Islamic education curriculum and learning materials in an inclusive school, namely Madania senior high school.

2 Methodology

This study is qualitative research analysing how Madania senior high school views the urgency of the Islamic Religious Education (PAI) curriculum in responding to the present challanges. The research data were divided into two types, namely primary and secondary data sources [33]. The primary data sources were obtained directly from the main research bases [11], while secondary data (supporting) sources were gained from the previous studies and other relevant documents [42].

This research is a qualitative study implementing field research data collection methods by conducting direct research into the field and employing direct observations and interviews with related parties. The primary data sources used in this research were the Islamic Religious Education Learning Syllabus (PAI) at Madania senior high school, the results of observations, interviews, and other findings during the study. Furthermore, the secondary data sources were the Education Curriculum Syllabus, Islamic education (Madrasah), and Cambridge

International Curriculum Syllabus, as well as other authoritative literature investigating the development of Islamic Religious Education (PAI) curriculum. The data collected were then processed and analysed using descriptive analysis.

3 Result and Finding

3.1 The Urgency for Developing Islamic Education Curriculum in Indonesia

Indonesia is a country with Muslims as the most population. However, Islamic education is not positioned as the main subject in the national education system. Islamic education is seen as the second row or marginal course [31]. The presence of Islamic education in the education system is divided into three forms, namely Islamic education as an institution, Islamic education as a subject, and Islamic education as a value [12]. Islamic education has encountered several issues, especially in the current global era. The problems occurred due to some internal and external factors [8].

One of the internal factors is the incompatibility of the curriculum with the public's necessities. Most of the graduates had low creativity to create new job vacancies [41]. To solve the problem, Islamic education should empower the students for being productive, imaginative, and inventive. This aspiration has to be realized by maximizing the advanced technology as a learning tool to generate numerous graduates that provide real impacts for the society. The Indonesian government should improve the graduates' quality to compete in modern times as professionals [1].

In its history, the development of Islamic education curriculum in Indonesia underwent some paradigm changes, although the previous paradigm was still maintained. The fact could be seen from several phenomena as follows:

a. The previous paradigm that emphasized on memorization, remembering several texts discussing Islamic teachings, and strengthening spiritual mental disciplines influenced by the Middle East Islamic education system had been modified to reinforce the students' understanding of the meaning and motivation of being Muslims and achieving the learning objectives of Islamic education.

b. The previous paradigm that used textual, normative, and absolutist approaches had been improved to think historically, empirically, and contextually in understanding and explaining Islamic teachings and values.

c. The previous paradigm that highlighted the Islamic predecessors' work, product, and result had been changed to emphasize the Islamic process or methodology.

d. The previous paradigm which only relied on several experts in selecting and compiling the Islamic education curriculum contents had been revised to involve more experts, teachers, students, and the community in identifying the Islamic education goals and the way to achieve them [35].

On a macro level, considering several curriculum development foundations, the basic purpose of curriculum development was influenced by the paradigm shift in educational philosophy, social change, and knowledge development such as the improvement of science and technology. The curriculum development aimed to address current social problems.

Four substantial curriculum development goals were formulated, namely 1) reconstructing the previous curriculum; 2) innovating; 3) adapting to social changes (the positive side); and 4) exploring hidden knowledge based on the formulated national education goals. The

curriculum development should be rooted and had towering shoots, twigs, and leafy leaves. Rooted means sticking to the nation's philosophy while towering means following the present changes and developments [7].

In a book entitled "21st Century Standards and Curriculum: Current Research and Practice", a concept commonly known as the 4C or 4 competencies needed in the 21st century was described to be the direction and basis for the development of the 21st-century learning paradigm. These basic competencies or skills were commonly known as the 4C (Communication, Collaborative, Critical Thinking, and Creativity) [2].

The above description should be considered and used as a reference to develop the curriculum in Indonesia. Therefore, the designed curriculum could be a solution and answer for the nation's problems and create a generation that is ready to face global competition for having qualified skills and strong religious and national values. Strong religious education is needed by the younger generation as a fortress. Religious education is included in the 1945 Constitution mandate to be the students' right for receiving religious education according to their respective religions and beliefs.

3.2 Madania Senior High School

Madania senior high school is an educational institution under the Indonesian Madania Education Foundation (YPMI). This foundation was established by Cak Nur, Achmad Fuadi, Komaruddin Hidayat, and Khoirul Roziqin in 1995 [37]. The name "Madania" came from the Arabic "madaniah", the root word of Medina, which could be understood as civilization.

In 1996, YPMI built the Madania Schools. Madania is Indonesian schools that respects different religions and thoughts, and considers students' learning needs and abilities in developing the curriculum. Madania Schools provids learning experiences using an Indonesian wisdom atmosphere respecting spirituality, tradition, virtue, art, culture, and the nation's history. These schools develop an International standard curriculum supported by qualified human resources, learning programs, and facilities [29].

Madania Schools have a vision of "A True Indonesian School for the Leaders". Its mission is "Reviving consciousness of God, actualizing world-class standards, living with the noble character, and respecting Indonesian values" [37]. These schools have several levels ranging from kindergarten, elementary, and high schools. Madania Schools have applied the Cambridge International curriculum at the senior high school level since 2010 at the Cambridge Secondary 2 and Advanced levels [28].

The school environment is very dynamic, supportive, and challenging, supporting the students to grow properly for being outstanding generations. Various programs, such as prohibiting smoking and using harmful drugs, giving sex and puberty education, building teamwork, and personal development activities are being presented in well-planned programs. The moving class system is applied from the seventh grade. Foreign language learnings like Arabic, German, Mandarin, and Japanese are offered since the lower class, and then the students chose their preferred language to deeply study. After graduating from Madania Schools, students are expected to have National and Cambridge International Examination certificates, and a single foreign language recognition document [28].

In Madania, students and teachers learn to comprehend and appreciate the diversity of religion, ethnicity, and culture, as God's designed phenomenon which has become a social reality that could not be eliminated. This inclusive attitude is not only applied in the religious aspect. Each class has also at least two special needs students so that they could be educated to be empathetic and easy to help others [17].

Madania school is located in the Kahuripan Complex, Kemang, Bogor. Its uniqueness brings the West Java Provincial Government to set this school as a reference and mentor for other schools, especially in the aspect of inclusive education which can be seen through accepting special needs students and tolerant edification in addressing different religions [17].

3.3 Islamic Education Curriculum Development at Madania Senior High School in Responding to the Present Challenges

The development of the Islamic education curriculum at Madania senior high school was carried out by the MCDQA (Madania Curriculum Development and Quality Assurance) team. After the syllabus was completely developed, it was reviewed by the subject teacher and the coordinator of the Islamic education subject teacher before being applied in the learning process. After that, the syllabus was validated by the School Director, Principal, Chair of MCDQA, and Coordinator of the Islamic Education subject [25].

In the development process, several sources were used, such as the National Education, Madrasah, and Cambridge Curriculum, as well as several curricula from developed countries, and the Madania Learner profile (MLP). MLP was used as a reference and prominence on each indicator in the syllabus [19]. The curriculum development was aimed to align the planning and implementation of learning with the students' needs in the future. In the planning stage, the curriculum development team collected some resources and analysed the students' necessities through Focus Group Discussion (FGD) with related parties and asked for some inputs from the parents.

Analysing the students' needs was carried out to make the developed syllabus facilitating the students to acquire their essentials related to basic skills and themes required in the future. Several topics were deleted and then replaced with some additional themes that were not previously included in the education curriculum and the Ministry of Religion's curriculum syllabus. The new themes were inclusiveness, social ethics in social media, and anti-corruption education [20].

The 'inclusiveness' topic was significant since it followed Madania's values as an inclusive, tolerant, and humanist educational institution. The social media engagement topic was also vital because the young generation was highly close to social media. Islamic education has a crucial role in providing an understanding of how ethics or morals are used in social media to utilize the platform properly. Moreover, a 'corruption education' theme was also given considering the increasing corruption cases in Indonesia. Corruption is closely related to individuals' honesty. Madania, as an educational institution, has a big role to instil this insight for generating the graduates having enough knowledge, good religious understanding, and high integrity.

To respond to the current challenges, the Islamic Education curriculum in Madania senior high school was developed with the following criteria.

a. Emphasis on 21st Century Skills

The 21st century is signified by the rapid development of technology, communication, and information. This era requires individuals to have various competencies to adapt to the current necessities. Educational institutions are projected to generate a competitive next generation having the required capabilities to answer the recent issues [50].
The development of science and technology influences the learning content used in the classroom. The educational institutions could not only be a place for transferring knowledge

but also teaching several proficiencies developed through applied curriculum development [52].

A successful curriculum is highly dependent on its implementation in the learning process. The educational goals would not be achieved if a well-designed curriculum was not applied properly [45]. Teachers should be positioned as the most significant actor to determine the impact of the planned curriculum. Having a key role in the educational process, teachers should provide comprehensive knowledge, skills, attitudes, and behaviour through appropriate strategies and learning patterns based on 21st-century development (Hosnan, 2014). Therefore, developing a curriculum containing a global perspective is vital for preparing the students to face the global competition [45].

Four skills should be possessed by 21st-century students, commonly known as 4C. The 4C had to be a key point to direct the Islamic education curriculum development as a solution and answer for the recent challenges.

1) Critical thinking and problem solving

Critical thinking skill is characterized by the ability to think innovatively, adapt to the environment regularly, and solve various complex problems creatively [45]. This skill should be the main competency for students to discover the problem sources and offer an innovative solution. The skill could be improved through various disciplines including Islamic education subjects. Teachers occupy a central position in designing and developing learning programs that focuse on growing the students' proficiency.

In the Islamic education learning syllabus of Madania senior high school, critical thinking skill was trained and emphasized in several themes in the 10th grade. For example, in discussing the prophet's da'wah, several indicators mentioned that the students should correlate the substance, strategy, and causes of the Prophet Muhammad's successful da'wah in Mecca by discussing the issue in a group and conveying the conclusions in front of the class.

The 11th and 12th graders were also encouraged to improve their critical thinking skills through various themes. The students were asked to make an interesting and contemporary da'wah video that was different from generally published ones. This material reinforced the students to present an acceptable da'wah strategy for the general public. In another class, the students were asked to hold marriage contracts and receptions directly like those in real life. In practice, this theme was successful in training the students' critical thinking and problem-solving skills.

2) Creativity

According to Egan et al., creativity is seen as a significant proficiency that has to be mastered because of playing a vital role in the students' life [13]. In the education and learning process, creativity is needed since it is directly related to the curriculum development process (Livingston, 2010).

Creativity is an ability to create something new, diverse, and unique. Creativity is often described as a skill that could be trained and nurtured. Creativity is the result of critical thinking skills aiming to discover something new. Furthermore, collaboration and communication skills are a stimulus to improve the students' creativity through exchanging and sharing ideas. Thus, teamwork is required to generate creative works [16].

The students' creative thinking skills could be improved by creating a learning environment that encourages the students to question current issues, open to new ideas

and information, and learning from mistakes and failures. Creative thinking skills generate a creative generation, which later had the potential to become problem solvers in their complex social environment.

Several skills related to creativity that could be developed in the learning process as follow: able to solve problems in daily life, open and curious, able to analyse, evaluate, elaborate and create, and able to use various critical thinking strategies such as visual creativity, mind mapping, word association, SWOT analysis, and lateral thinking to get and express novel ideas [53].

At Madania senior high school, the ability to think creatively is emphasized in the learning syllabus to reinforce the students for being trained and used to think creatively based on their respective professions in the future. This study analysed several indicators that have been arranged to strengthen the students' creativity. For example, in class X, the learners were asked to make a mind map related to "honest behaviour" based on the Qur'an and Hadith and compile a paper containing the formulation of various Islamic laws discussing the topic based on analysing the authoritative literature from numerous books and website. In class XI, the students were instructed to make a mind map regarding the relationship between an attitude of goodness and obedience to Allah's provisions based on the Qur'an. In class XII, the pupils were tasked to explain the correlation between faith in *qada* and *qadar* with an optimistic attitude, endeavour, and trust.

Based on the interview results with two Islamic education teachers at Madania senior high school, the students' creativity was trained through several ways in the learning process, such as giving the students opportunities to explain a theme. The pupils were asked to search on the internet or read some books in the library. After that, they were instructed to compile and present the summary in front of the class. In this process, the students' creativity was honed through creating an attractive presentation [21][22].

3) Communication Skills (the ability to communicate)

Humans are social creatures who always need and interact with other people. Therefore, communication skills highly affect individuals' success or failure in social life. Makin errors in communication or commonly known as miscommunication may cause various problems in the family, community, work environment, and state life and even had potentials to create conflicts among countries [53].

The main purpose of communication is sending understandable information or messages to recipient. In reality, a good communication skill is not mastered by all people. Some people are experts in conveying information orally, but not written and vice versa. Effective communication is necessary to achieve the communication goals [53]. Students are required to have good communication skills since they should collaborate with their friends for various activities in the learning process.

A collaboration skill is improved to develop the students' collective intelligence such as helping, accepting, suggesting, and negotiating to connect with other people using technology [10]. Collaboration is also interpreted as the ability to work with other people flexibly, effectively, and fairly to complete numerous tasks in groups [53].

In this study, collaboration referred to a learning method modifying the teacher-centred conventional learning style. A collaborative school environment challenges students to express and defend their position, and create their ideas based on their self-reflection. The learners could discuss and convey their ideas to their friends, express different points of view, clarify, and participate actively in processing, critically

analysing, organizing, solving problems, and making new and deeper understanding [40]. Collaborative skills covered some aspects as follows :

a) Able to give and receive feedback from friends or team members to do the same job
b) Share roles and good ideas with others
c) Appreciate others' creativity, skills, experience, and contributions
d) Respect others' feelings, opinions, ideas, and concerns
e) Develop the ideas of friends or team members
f) Express personal opinion without offending others
g) Listen to other people's opinions patiently in conflict situations
h) Define a problem wisely
i) Support collective decisions [40].

In practice, the students' collaboration skill is strengthened through several projects completed in groups, for example, a project for developing a modern da'wah strategy for the millennial generation. In the project, several skills were trained, such as making an interesting da'wah strategy creatively, thinking critically to execute the plan, and solving any problems and obstacles. Moreover, the communication skills were also significant in finishing the project to reduce the potential for getting misunderstandings and empower the team for collaborating and creating a good synergy to complete the given task [21][22].

b. Information Technology-Based Learning

Apart from the four mentioned skills, technology and information skills were also crucial for students [49]. This discussion was closely related to an approach used in the curriculum development process, namely the technology approach. This approach was interpreted with two meanings, specifically, a method emphasizing the use of technology in the learning process, and an approach in the curriculum design in which the learning content covered "know-how" items or discussed how to do something [35].

This part described several themes related to technology-based learning applied in Madania senior high school.

1) Da'wah Material (Class XII)

In learning this topic, the students did not only acquire the material through the teachers' explanation about what, how, and the benefits of the da'wah, but they were also tasked to make a video comprising interesting and contemporary da'wah in groups. In one of the videos, the authors found that the students were required to have the critical and creative power to present a meaningful video carried in an appropriate style for the current generation with attractive packaging.

Furthermore, the video-making process could not be separated from the use of qualified technology [21][22]. The video content was also moderate and polite reflecting a good Muslim in conveying da'wah referring to the learning indicator number 12.2.8.1 in the Islamic education syllabus of Madania senior high school.

2) Hajj, Zakat, and Waqf Materials (Class X)

The technological approach as a method was also applied in learning Islamic Education, for example in discussing Hajj, zakat, and waqf in the 10th grade. The learners were assigned to demonstrate the implementation of the Hajj pilgrimage completely with its requirements and pillars [21][22]. This was in line with the learning indicator number

10.4.9.2 for practicing the steps or pillars of the pilgrimage, zakat, and waqf. Furthermore, the students were also asked to directly engage in the community for conducting social activities related to this topic referring to the learning indicator number 10.2.9.1 for participating in social activities at school or the community as a lesson from the orders of Hajj, zakat, and endowments.

3) Organizing the Body Material (Class XI)

In this material, the learners carried out the practice of holding corpses using real humans (not statues), starting from bathing, shrouding, praying to burying. In the interview session, Ahmad Nurhidayat explained that the practice was implemented to empower the students for understanding the materials well and being ready to apply them in social life [22].

4) Marriage Materials (Class XII)

In learning this theme, the students did not only gain insights from teaching materials such as books and websites, but they were also instructed to organize a ceremony procession and wedding reception. Therefore, the students did not only understand the theory and concept but know how to practice it in real life.

c. **Learning by Doing**

Based on the authors' analysis, Islamic education was applied using the 'learning by doing' method for several materials. In an interview session, Ahmad Nur Hidayat (an Islamic Education teacher), exemplified in learning about marriage. The learners were asked to hold a ceremony process and wedding reception. Prior to the processen, they were explained the marriage pillars and appropriate conditions to become a potential husband. After the wedding procession was carried out, the teacher delivered the materials. The teacher confirmed whether the students had carried out the procession correctly or it had to be revised [22].

In learning by doing, the students did not only comprehend the concept but also implement several skills covered in the Madania Learner Profile as well as 21st-century skills such as thinking critically to solve problems, thinking creatively to organize wedding processions, working closely with the team to run the event smoothly and communicating properly to reduce any misunderstandings among team members.

d. **Promoting Humanist and Moderate Islamic Teachings**

In responding to the recent challenges, the learners should not only be equipped with technical skills related to the use of technology. However, they have to be fortified with a good understanding of Islamic ideology to be a humanist and moderate Muslim in a pluralistic society, so that they can collaborate with anyone regardless of different religion, belief, and cultural background.

Through the Ministry of Religious affairs, the government responded to the developing conservative and fundamental Islamic understanding by mainstreaming moderate Islamic teaching. Indonesia is known as a country with the largest Muslim population and popular for being a tolerant country with differences. Indonesia is seen as a model for the development of moderate Islam with Muslims living in harmony with adherents of other religions. This reason might underlie Islam in Indonesia for being a role model for the implementation of democracy in other Muslim countries [54]. However, this image as a tolerant country is beginning to be doubted and questioned after various violent incidents happened in the name of Islam. The

incidents were considered as signs that moderate Islam which had been the Indonesian hallmark and character was facing serious challenges [30].

Even though moderate Indonesian Islam is considered too big to fail [5], an effort to anticipate it is necessary for strengthening the existence of tolerant Islam to face the opposite one. Without real actions, the presence of moderate Islam could be replaced by an Islamic understanding that tended to be exclusive and conservative [30]. When conservative and extreme Islamic teachings were spread, other religious adherents could hardly recognize moderate and tolerant Islam. Therefore, a moderate and tolerant Islamic understanding should be echoed and disseminated. However, a declaration that Islam is a religion that does not like violence and radical actions is not enough. Since Islam has a value for being *rahmatan lil alamin*, and loving peace, Muslims are responsible and play a vital role in practicing, living, and expressing moderate thought in everyday life [44].

Moderation in religion is considered crucial for the nation's life sustainability considering Indonesian pluralism factors. Moderation is also needed because of diverse religions affecting different views that are impossible to eliminate (Kemenag RI, 2019). Moderation in religion is different from syncretism and partiality to liberal attitudes that ignores religious basic norms. Moderation could be interpreted as an attitude and behaviour or perspective to take a middle position and act fairly [26].

Massive, systematic, and institutionally planned struggles should be the basic foundation in mainstreaming moderate Indonesian Islam, including through education. Education is a good place for both developing and declining the spread of certain ideas. The results of several surveys and studies mentioned that educational institutions are a comfortable room for the growth of religious ideas that could threaten the nation's unity and integrity [39].

Several studies found quite worrying results for the spread of extreme Islamic teachings in educational institutions, considering that this sector played a strategic role in determining the present and future of social conditions. Since education has the central position and vital role, mainstreaming tolerant Islamic teaching in the schools could be considered as a great opportunity to develop the students' moderate attitude. Educational institutions should be active to instil moderate Islamic understanding and values to the students, one of which is through the designed curriculum [30].

This study found that the Islamic education in Madania emphasized a moderate Islamic understanding as in the learning indicator number 12.2.8.1 for showing a moderate and polite attitude in preaching and developing Islamic teachings. Furthermore, Madania students were used to living side by side with their friends of different faiths. Ninik Nimatur Rahmaniah, as the coordinator of Islamic education subject teachers, stated that Madania accommodated six religions, namely Islam, Hinduism, Buddhism, Protestantism, Catholicism, and Jehovah. They had been trained not only at the theoretical level but also at the implementation stage [23]. Furthermore, Madania is known as an inclusive school, open and upholder the values of tolerance.

In short, the curriculum content of Madania senior high school, both at the level of religious understanding and skill development, could be used as a model for Islamic education subject to prepare the students for facing the recent challenges with adjustments to each institution's vision and mission. The values of tolerance and inclusivism daily applied in the Madania School were a manifestation of moderate and *rahmatan lil 'alamin* Islamic teachings. The students were taught to respect each other in differences and politely express their opinions even though they had diverse beliefs and backgrounds. Tolerance was the driving force to become a moderate Muslim. Tolerance was also a significant basis for religious

moderation. Every individual should build and maintain good relations with other people, regardless of their religious background.

4 Conclusions

The development of Islamic education curriculum playes a significant role in responding to the present challenges. The curriculum should be settled and adapted to society's requirements and demands before being applied. In Madania senior high school, the curriculum and learning highlighted 21st-century skills and technology-based learning and applied the "learning by doing" approach. This allowed the students to have a pleasant learning experience to accomplish their necessities. Substantively, through Islamic education, the students were educated to become a generation with good morals, humanist, moderate religious insights, and grow to be high integrity individuals. Madania, as an educational institution that carries an inclusive theme, could be used as a model for reformulating the religious education curriculum to adapt to the current developments and challenges. Islamic education is not only a doctrine but also contained several values that guide students to have good social relations in a pluralistic society.

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