The Concept of Islamic Education Curriculum Based on Muhaimin's Perspective and Its Relevance in the Context of Contemporary Islamic Education

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Abstract

In today's dynamic era, Islamic education (PAI) in Indonesia faces serious challenges such as increasing corruption, violence, and deviant behavior among students. Society needs educational solutions that not only educate academically but also form strong religious and moral characters so that relationships between people can be more harmonious. In this context, the concept of education that is integrative and responsive to Islamic values is very important to build a young generation with noble character. This study aims to explore and analyze the concept of the PAI curriculum based on Muhaimin's perspective and its relevance in contemporary education. Using a descriptive qualitative approach, this study analyzes various literature sources to gain in-depth insights. The results of the study indicate that PAI education must adapt to modern learning methods such as problem-based learning and contextual teaching and learning to encourage the development of students' soft skills. This study makes a significant contribution to the development of a relevant PAI curriculum and answers the challenges of Islamic education in Indonesia.

Keywords: *Education Curriculum, Islamic Education, Islamic Education Curriculum, Muhaimin, Contemporary Islamic Education*

Abstrak

Pada era dinamis saat ini, pendidikan Agama Islam (PAI) di Indonesia menghadapi tantangan serius seperti meningkatnya korupsi, kekerasan, dan perilaku menyimpang di kalangan pelajar. Masyarakat memerlukan solusi pendidikan yang tidak hanya mendidik secara akademis, tetapi juga membentuk karakter religius dan moral yang kuat, sehingga hubungan antarsesama dapat lebih harmonis. Dalam konteks ini, konsep pendidikan yang integratif dan responsif terhadap nilai-nilai Islam sangat penting untuk membangun generasi muda yang berakhlak mulia. Penelitian ini bertujuan untuk mengeksplorasi dan menganalisis konsep kurikulum PAI berdasarkan perspektif Muhaimin serta relevansinya dalam pendidikan kontemporer. Menggunakan pendekatan kualitatif deskriptif, penelitian ini menganalisis berbagai sumber literatur untuk mendapatkan wawasan yang mendalam. Hasil penelitian menunjukkan bahwa pendidikan PAI harus beradaptasi dengan metode pembelajaran modern seperti Problem Based Learning dan Contextual Teaching and Learning untuk mendorong pengembangan soft skills peserta didik. Penelitian ini memberikan kontribusi signifikan terhadap pengembangan kurikulum PAI yang relevan dan menjawab tantangan pendidikan Islam di Indonesia.

Kata Kunci: *Kurikulum Pendidikan, Pendidikan Islam, Kurikulum Pendidikan Islam, Muhaimin,*

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Pendidikan Islam Kontemporer

INTRODUCTION

This dynamic era makes education not only sufficient to play its traditional role as previously explained but also must have the ability to change values practically and effectively, in accordance with the Basic Values as a Foundation in Facing the Demands of Change.[1] Therefore, Islamic education must be able to produce a generation of tough, critical, innovative, and creative children of the nation without abandoning religiosity as the identity and character of God's creatures. This is where Islamic education plays a crucial role.[2]

However, until now, Indonesia still faces serious and recurring challenges. Our country continues to rank high on the list of the most corrupt countries in the world. From high-ranking to low-ranking government officials, discipline is deteriorating, and acts of oppression against the weak are intensifying, which is reflected in chaotic behavior and people colliding in traffic. Acts of crime, violence, and brutality; clashes between students; alcohol consumption; and drug abuse are increasing among students. In addition, corruption, collusion, and nepotism are widespread in various institutions and other fields.

Islamic education, as one of the subjects that contains Islamic teachings and the order of Islamic life values, needs to be pursued through a successful religious education development model so that it can influence the choices, decisions, and development of students' lives.[3] Therefore, the education process carried out by educators is directed to equip students with knowledge, understanding, and appreciation of the practice of Islamic teachings. In this case, PAI learning must place Islamic teachings as an object of study that sees Islam as a system of values and moral systems that are not only known and understood but also felt and used as an action in the lives of students.[4]

Therefore, an alternative solution to face the above challenges is education, which is a fundamental, essential need for every individual throughout the world and also plays an important role in developing human potential in a better direction or in accordance with their ideals. Education has also proven effective to strengthen the natural nature of humanity. In the view of Islam, the knowledge gained by humans will increase their status before Allah. The promise of Allah SWT in the Qur'an is not only for life in this world but also for the afterlife.

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[1] Hasbullah Hasbullah, "Pemikiran Kritis John Dewey Tentang Pendidikan," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 10, no. 1 (March 2, 2020), https://doi.org/10.18592/jtipai.v10i1.3770.

[2] Neng Yayah Juariah, "Peran Kepemimpinan Islami Dalam Mendorong Budaya Mutu Di Lembaga Pendidikan Islam," *UNISAN JURNAL* 3, no. 2 (February 28, 2024): 801–13.

[3] Muhammad Nasir, Yatin Mulyono, and Luvia Ranggi Nastiti, "Reconstructing Distinction Pattern of Science Education Curriculum in Indonesian Islamic Universities: An Integrated Paradigm for Science and Religion," *Journal of Turkish Science Education* 17, no. 1 (March 2020): 11–21, https://doi.org/10.36681/tused.2020.10.

[4] Amir Maliki Abitolkha and Ali Mas'ud, "Integration of Sufism Values into the Curriculum of Islamic education Subject in Junior High School," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 9, no. 1 (July 31, 2021): 1–16, https://doi.org/10.15642/jpai.2021.9.1.1-16.

Thus, Islamic education cannot avoid the responsibility to participate in facing and resolving these challenges. Islamic education needs to work together with elements of national education and synergize with social, political, and economic forces comprehensively. Internal evaluation is an important initial step to carry out reactualization and repositioning, with the aim of aligning itself with national education policies to free the nation from the various problems faced above.[5]

Several previous studies related to Islamic education and curriculum development have provided a foundation for understanding this challenge. Yusuf and Nata's research demonstrates a connection between religious knowledge and behavior in Islamic education evaluation.[6] Sabrifha et al.,[7] who emphasized that in order for Islamic education to have a real and positive impact, the application of management principles is needed. The policy for developing the Islamic education curriculum was explored by Selamet et al.[8] Romli et al. emphasized the need for continuous curriculum development based on Islamic values.[9] Aslahudin et al. discuss the development of Islamic education curriculum in Islamic educational institutions in the digital era.[10] Aripin discusses the difficulties in creating Islamic education curriculum and its strategies for development.[11] Khumaini et al. conducted research on the development of Islamic education curriculum policies, which relied on both curriculum and humanistic approaches.[12]

Different from previous studies, this study specifically focuses on the concept of Islamic education curriculum based on Muhaimin's perspective, which emphasizes the integration of modern educational practices while maintaining the core values of Islam. Unlike previous works that mainly discuss specific aspects of Islamic education, this study aims to provide a comprehensive framework that not only addresses current pedagogical challenges but also emphasizes alignment with the contemporary educational context. Thus, this study fills a gap in the literature by providing new insights into how

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[5] Muhaimin, *Rekonstruksi pendidikan Islam: dari paradigma pengembangan, manajemen kelembagaan, kurikulum hingga strategi pembelajaran* (Raja Grafindo Persada, 2009).

[6] Erick Yusuf and Abuddin Nata, "Evaluasi Dan Pengembangan Kurikulum Pendidikan Islam," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (February 27, 2023), https://doi.org/10.30868/ei.v12i01.2868.

[7] Eli Sabrifha, M. Fahli Zatrahadi, and Istiqomah Istiqomah, "Penerapan Prinsip Manajemen Pendidikan Islam Dalam Pengembangan Kurikulum Sekolah Islam: Menggunakan Tinjauan Scientific Literature Review," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 9, no. 1 (June 12, 2023): 170–80, https://doi.org/10.29210/1202322932.

[8] Selamet, Supiana, and Qiqi Yuliati Zaqiah, "Kebijakan Pengembangan Kurikulum Pendidikan Islam," *AL-MUNADZOMAH* 1, no. 2 (May 20, 2022): 97–111, https://doi.org/10.51192/almunadzomah.v1i2.320.

[9] Ahmad Bagus Syifaur Romli et al., "Implementasi Filsafat Pendidikan Islam Dalam Mengembangkan Kurikulum Pendidikan Islam," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 15, no. 2 (December 19, 2023): 214–23, https://doi.org/10.47435/al-qalam.v15i2.2340.

[10] Aslahudin Aslahudin et al., "Pengembangan Kurikulum Pendidikan Agama Islam Pada Lembaga Pendidikan Islam Dalam Era Digital," *Jurnal Tahsinia* 4, no. 2 (October 29, 2023): 195–208, https://doi.org/10.57171/jt.v4i2.514.

[11] Azwar Aripin, "Tantangan Pengembangan Kurikulum Pendidikan Islam Dan Strategi Pengembangannya Dalam Menghadapi Tuntutan Kompetensi Masa Depan," *Jurnal Al-Mufidz : Jurnal Pendidikan Agama Islam* 1, no. 2 (September 13, 2024): 121–42.

[12] Fahmi Khumaini et al., "Kebijakan Pengembangan Kurikulum Pendidikan Islam: Kurikulum dan Pendekatan Humanistik di Era Digital," *Risalah, Jurnal Pendidikan dan Studi Islam* 8, no. 2 (August 3, 2022): 680–92, https://doi.org/10.31943/jurnalrisalah.v8i2.291.

Islamic education can adapt to modern demands while maintaining its core values.

RESEARCH METHOD

This study takes a qualitative approach with descriptive research to deeply explore and understand the Islamic education curriculum from Muhaimin's viewpoint and how it applies to modern Islamic education. The data collection method is carried out through literature study, which includes the collection and analysis of various related literature sources, such as books, articles, journals, and official documents related to the curriculum and development of Islamic education.[13] By reviewing previous studies and other academic works, researchers can gain a comprehensive understanding of existing theories and practices. The data obtained from the literature study are then analyzed to identify themes and patterns related to the implementation of the Islamic education curriculum in the contemporary era. Through this technique, it is hoped that research can make a significant contribution to the development of Islamic education in Indonesia by offering a deeper and more relevant perspective.

RESULTS AND DISCUSSION
The Concept of Islamic Education According to Muhaimin

Islamic Education is an educational system established with the primary objective of implementing Islamic teachings and values. In Indonesia, Islamic education can be grouped into five different types: (1) *Pesantrens*, or *Madrasah Diniyah*, which are regulated as formal religious education according to Law No. 20 of 2003 concerning the national education system. (2) *Madrasahs* and higher education institutions, such as state Islamic institute, state college of Islam, or state Islamic universities, operate under the auspices of the Ministry of Religion. (3) Early childhood education, kindergartens, schools, and universities managed by Islamic foundations and organizations. (4) Islamic religious learning in schools, madrasahs, and universities is offered as a subject or study program. (5) Islamic education carried out in the family environment, places of worship, Islamic study forums such as *Majelis Taklim*, and other institutions such as *pengajian* and *arisan*, which are currently increasingly popular in society, or Islamic education through non-formal and informal education channels.[14]

1. The Objectives of Islamic Education

In Muhaimin's thinking, the goals of Islamic education can be summarized into two: first, educating students to become leaders for people who obey Allah, and second, forming students into scholars who have an attitude of tolerance.

Firstly, we need an imam to guide the pious. Basically, the Qur'an explains that humans and jinn were created to worship Allah SWT. This worship covers all aspects of human life, including actions, thoughts, and feelings, which must always

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[13] John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2022).
[14] Asri Yulianti, "Penanaman Agama Islam Dalam Pendidikan Informal," *ALMURTAJA: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 2 (December 29, 2022): 55–60.

be directed to Him. Therefore, God's purpose in creating humans is then used as the ultimate goal of Islamic education activities.[15] To understand how an imam or leader is for pious individuals, it is important to understand the concept of piety itself, according to Muhaimin. Piety has two main aspects according to him: first, following the teachings of Allah contained in the Qur'an (*itba' syari'atillah*) and the Sunnah of the Messenger of Allah (*itba' sunnatillah*), and second, following the rules of Allah that apply throughout the universe.[16]

Thus, for a pious individual, an imam or leader not only follows the teachings of Allah and follows His rules that apply in the universe but also has the ability to lead, inspire, encourage, create innovation, and be a role model for those who have the same piety.

Secondly, one should be a tolerant religious person. A tolerant religious person understands that religion, which comes from God and contains fundamental teachings and values as a guide for human life, is inseparable from various interpretations. These various views arise because of the desire to strengthen the belief in developing human potential in the *nafsiyah* aspect with the aim of achieving religious truth, which includes all aspects of unique human qualities, both in the *nafsiyah* aspect (such as reason, heart, and soul) and the spiritual aspect (such as spiritual potential that comes from the soul and human nature).[17]

The diversity of views is natural, considering the difficulty of humans in understanding God's intentions as revealed in religious texts. We cannot interact directly with Him to ensure that our understanding is in accordance with His will. God is immaterial and omniscient, while humans are limited to material and empirical experience. This is what causes various approaches in understanding and interpreting religious texts. However, the reader's culture, language, and mental context greatly influence the interpretation of religious texts. For this reason, it is not surprising that various views and dynamic interpretations emerge regarding the concept of God implied in His word.[18]

So, Islamic Education in schools or outside schools must aim to prevent the growth of blind fanaticism, reduce intolerance among students and Indonesian society, and strengthen religious harmony and national unity.[19] On the other hand, the approach in developing Islamic education must prioritize the creation of broad Islamic brotherhood, which includes deep Islamic brotherhood, not just brotherhood among Muslims as is commonly understood. This goal also includes the formation of solid personal and social piety.

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[15] Wartoyo Wartoyo, "Transformasi Nilai-Nilai Filosofis Ibadah Dalam Ekonomis Syariah," *Nizham Journal of Islamic Studies* 6, no. 02 (2018): 111–28.

[16] Muhaimin, *Pemikiran Dan Aktualisasi Pengembangan Pendidikan Islam* (Jakarta: Rajawali Press, 2011).

[17] Muhaimin, *Wacana pengembangan pendidikan Islam* (Pustaka Pelajar bekerjasama dengan PSAPM, Pusat Studi Agama, Politik, dan Masyarakat, Surabaya, 2003).

[18] Muhaimin Muhaimin, *Wawasan Pendidikan Islam* (Bandung: Marja, 2024).

[19] Nur Latifah, "Peran Pendidikan Agama Islam Dalam Memerangi Intoleransi Dan Ekstremisme Di Indonesia," *MODELING: Jurnal Program Studi PGMI* 11, no. 4 (December 14, 2024): 154–62, https://doi.org/10.69896/modeling.v11i4.2641.

2. Teacher in Islamic Education

An educator can be known as *ustadz, mu'allim, murabbiy, mursyid, mudarris,* or *mua'addib*. He emphasized that a teacher must have a commitment to professionalism in carrying out his duties. Professionalism is shown by a strong work ethic, a commitment to quality in both the process and results of work, and a desire to keep improving and changing work methods. All of this is based on the awareness that the task of educating is preparation for future generations who will live in the future. In Prof. Muhaimin's work, it is explained that an educator has characteristics that include several things. First, they show a commitment to professionalism with high dedication to their duties, focus on the quality of the process and results of work, and the spirit to continue to improve themselves. Second, they have the ability to master knowledge and develop it, explain its theoretical and practical dimensions, and transfer knowledge and implement it. Third, they are responsible for educating students to be creative in a positive way, managing the results of their creativity well so as not to have a negative impact on themselves, society, and the environment. Fourth, they set an example or serve as role models for students, offering guidance and serving as advisors. Fifth, they are always open to intellectual development and information, continue to update their knowledge and expertise, and strive to improve students' knowledge, eliminate ignorance, and develop skills according to their potential abilities.[20]

3. Islamic Education Material

According to Muhaimin, in the context of the substance of Islamic Education material and its relevance to daily life, there are five main subjects that form the characteristics of this education: the Qur'an-Hadith, *akidah* (faith), morals, sharia (jurisprudence: worship and *muamalah*), and Tarikh (history of Islamic culture). Each of these subjects is interrelated and complementary. The Qur'an-Hadith is considered the main source of Islamic teachings, which include *akidah* (faith), morals, and sharia/jurisprudence (worship and *muamalah*), with studies that penetrate each aspect. *Akidah*, or faith, is seen as the core of religion, while sharia/jurisprudence (worship and *muamalah*) and morals come from *akidah*, as an expression and result of faith and life beliefs. Sharia/jurisprudence is a system of rules that regulates human interaction with Allah, fellow humans, and other creatures. Morals include human attitudes and personalities, including how the system of rules regulates worship of Allah and social interactions in various aspects of life such as politics, economy, social culture, defense, security, environment, flora, and fauna. All of this is based on strong faith. The history of Islamic culture reflects the evolution of the lives of Muslims from generation to generation in the practice of worship, social transactions,

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[20] Muhaimin, *Model pengembangan kurikulum dan pembelajaran dalam pendidikan islam kontemporer di sekolah/madrasah dan perguruan tinggi* (Malang: UIN Malang Press, 2016).

the development of morals, and the development of a life system rooted in the belief of faith.[21]

4. Islamic Education Methods

There are two educational approaches applied in Islamic Education, namely Problem-Based Learning (PBL) and Contextual Teaching and Learning (CTL).

a. Problem-Based Learning Method

In implementing this method, Islamic Education teachers must design tasks that lead to the achievement of certain competencies, as well as provide instructions for students to find solutions to problems that they choose themselves or those set by the teacher. Students are active in the learning process by conducting investigations and using the information they find to solve concrete problems that have been designed by Islamic Education teachers.

An Islamic Education teacher designs a lesson on the theme, "Tolerance between Religious Communities in Islam." They begin by introducing a relevant real problem, such as a situation where there is tension between religious communities in society or a controversy regarding the rights of religious minorities in the context of Islamic law. The students are then divided into small groups and given tasks or responsibilities to explore the problem. They are asked to identify the root of the problem, the factors that contribute to the tension, and relevant Islamic values such as tolerance, justice, and peace.

In the PBL process, students are directed to search for information from various sources, including the Qur'an, hadith, Islamic history, and the views of leading scholars on the issue. They are also encouraged to actively discuss in groups to discuss various perspectives, find applicable solutions, and formulate recommendations that are in accordance with Islamic values.

The teacher acts as a facilitator who guides students in formulating relevant questions, managing discussions to maintain focus on learning objectives, and providing constructive feedback on students' thinking and analysis. After the inquiry and group discussion process, students then present their findings to the class and hold a joint reflection session to evaluate their understanding and identify lessons that can be learned from this experience.[22]

Through the application of PBL in Islamic Education learning, students not only gain a more profound understanding of Islamic principles related to tolerance and justice but also develop critical thinking skills, team collaboration, and the application of religious values in their daily lives. This method allows them to be actively involved in a challenging and meaningful learning process

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[21] Siti Aimah, "Model Pengembangan Kurikulum pada Perguruan Tinggi Berbasis Pesantren," *Tarbiyatuna: Jurnal Pendidikan Islam* 14, no. 2 (August 15, 2021): 253–80, https://doi.org/10.36835/tarbiyatuna.v14i2.1130.

[22] Gezim Bara and Nazmi Xhomara, "The Effect of Student-Centered Teaching and Problem-Based Learning on Academic Achievement in Science," *Journal of Turkish Science Education* 17, no. 2 (June 2020): 180–99.

while preparing them to face and solve complex problems in a multicultural and multiconfessional society.[23]

b. Contextual Teaching and Learning Method

Islamic Education teachers apply this method by explaining theories or concepts and relating them to everyday life situations, then arranging field activities for students to learn the practical applications of the theories. Students are given assignments to study concepts in real-life contexts and conduct field research to understand the relevance between theory and practice.[24]

An Islamic Education teacher can design learning with the theme, "The Importance of Ethics in Social Interaction According to Islam." They start by identifying real contexts where students can relate Islamic religious concepts to their daily lives. For instance, scenarios highlight the significance of upholding ethics in communication, behavior, and social interactions.

Teachers begin learning by introducing key concepts such as manners, morals, and Islamic laws related to social interaction. They then connect these ideas to real-life situations, like school, family, or community. Group discussions or role-playing simulations invite students to actively apply these concepts in real-life contexts. They can mediate friends' disputes or create scenarios about how to act ethically with parents or neighbors.

Throughout the learning process, teachers act as facilitators who guide students in designing solutions based on Islamic values to the challenges they face. They encourage students to reflect on their experiences, facilitate discussions that broaden their understanding of religious concepts, and provide constructive feedback.

At the end of the lesson, students are asked to reflect on their learning, both individually and in groups, and identify how the concepts learned can be applied in their daily lives. This aims to ensure that students not only understand Islamic religious theories but are also able to internalize these values in their actions and make them an integral part of their identity and behavior.

By using the CTL approach in Islamic Education, teachers encourage students to learn more deeply and meaningfully by linking the subject matter to the real context of their lives. This not only improves their understanding of Islamic teachings but also helps them develop critical thinking skills, problem-solving, and the ability to apply religious values in various daily life situations.

These two learning methods have outstanding potential to develop students' soft skills. These soft skills include critical thinking skills, high learning motivation, effective communication skills, creativity, problem-solving skills, teamwork, independence, logical argumentation skills, leadership, and the ability

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[23] Sofie M.M. Loyens et al., "Problem-Based Learning as a Facilitator of Conceptual Change," *Learning and Instruction* 38 (August 2015): 34–42, https://doi.org/10.1016/j.learninstruc.2015.03.002.

[24] Muhaimin, *Model pengembangan kurikulum dan pembelajaran dalam pendidikan islam kontemporer di sekolah/madrasah dan perguruan tinggi*.

to continue to develop themselves. Therefore, teachers must implement PBL and CTL, as success is not solely dependent on knowledge and technical skills (hard skills), but also on the ability to manage oneself and interact with others (soft skills). This soft skills education aims to form a mentality that allows students to adapt and succeed in real life.[25]

5. Islamic Education Curriculum

The curriculum summarizes all activities designed by educational institutions to be delivered to students in order to achieve educational goals, both from an institutional, curricular, and teaching perspective. This definition includes all activities in schools that have the potential to influence the development of students, not only limited to the teaching and learning process. Historically, the development of the Islamic education curriculum has undergone a paradigm evolution, although some aspects of the previous paradigm persist today. This change is reflected in the following phenomena: 1) A shift in focus from an emphasis on memorizing and remembering Islamic teaching texts and spiritual mental discipline, influenced by the Middle East, to an understanding of the goals, meanings, and motivations of Islam to achieve Islamic Education learning goals. 2) a change from a textual, normative, and absolutist approach to a more historical, empirical, and contextual approach in interpreting and explaining Islamic religious values. 3) a shift from an emphasis on the results of Islamic religious thought from previous figures to an emphasis on the process or methodology that produces such thought. 4) The PAI curriculum development model has shifted from one that relies on experts to one that involves teachers, students, and the community in setting and achieving PAI goals.[26] Therefore, school or madrasah principals need to have a deep understanding and ability to critically evaluate relevant components in curriculum development. This includes the need to continuously ask fundamental questions and seek alternative answers to every aspect involved in the process.

6. Evaluation of Islamic Education

According to Muhaimin, evaluation is a systematic process that involves collecting, analyzing, and interpreting information to assess the achievement of objectives set by the madrasah curriculum.[27] We carry out this evaluation by comparing the obtained results with previously established criteria or indicators of success. If the evaluation results meet the established criteria, the curriculum is effective. Conversely, if not, this indicates that the madrasah curriculum has not achieved the expected level of success.[28]

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[25] Aimah, "Model Pengembangan Kurikulum pada Perguruan Tinggi Berbasis Pesantren."

[26] Achmad Junaedi Sitika et al., "Pengembangan Kurikulum Pendidikan Agama Islam Sebagai Upaya Memperkuat Nilai-Nilai Keagamaan" 6, no. 1 (June 30, 2023): 5899–5909, https://doi.org/10.31004/joe.v6i1.3792.

[27] Muhammad Ghozil Aulia, Mohamad Agung Rokhimawan, and Jauharotun Nafiisah, "Desain Pengembangan Kurikulum dan Implementasinya untuk Program Pendidikan Agama Islam," *Journal of Education and Teaching (JET)* 3, no. 2 (August 2, 2022): 224–46, https://doi.org/10.51454/jet.v3i2.184.

[28] Muhaimin, *Wacana pengembangan pendidikan Islam.*

Regarding the purpose of evaluation in Muhaimin's book entitled "Wacana Pengembangan Pendidikan Islam," it explains that the purpose of evaluation is to assess various educational programs, with the aim of determining which programs are feasible and adequate to continue and which programs need to be improved or even stopped. This evaluation is divided into two types, namely "summative evaluation," which assesses the overall results of the program that has been implemented, and "formative evaluation," which provides feedback to program developers for the improvement of ongoing programs.[29]

From this concept, three important elements can be identified in evaluation, namely: (1) a comprehensive picture or description of the educational program being evaluated, (2) criteria that have been previously determined and can be accounted for, both in their formulation and their application during the evaluation process, and (3) the process of determining an assessment of good or bad, adequate or inadequate, worthy or unworthy, which is often referred to as judgment.

Relevance of the Concept of Islamic Education from Muhaimin's Perspective to Contemporary Islamic Education

1. The Objectives of Islamic Education

The goals of contemporary Islamic education are: (a) The ideal and considered noble goal is to achieve the pleasure of Allah, or in Arabic, *mardhatillah*. This shows that the main goal of every effort and action is to follow Allah SWT's will. (b) The final goal is to achieve eternal happiness in the afterlife and avoid the torment of hellfire. This emphasizes that the true goal of life is to obtain blessings and rewards in this world and the hereafter and to avoid sanctions and suffering in hell. (c) Temporary goals include several main aspects: First, to become a perfect Muslim in faith and piety, building oneself with noble morals, intelligence, skills, and responsibility, family, society, nation, and state. Secondly, one should strive to establish a harmonious family that is filled with love. Third, playing a role in forming a society full of goodness and justice and contributing to building a prosperous and blessed country. Fourth, aiming to achieve perfection as a human being. Therefore, the relevance of the objectives of contemporary Islamic education is as follows: The first objective is to prepare students to become leaders who set an example for individuals who live their lives based on piety. Secondly, the goal is to shape students into religious leaders who embody tolerance, in line with their inherent human nature.

2. Educators in Islamic Education

An educator must meet five essential requirements in the context of modern education. Firstly, an educator must possess a profound comprehension of the concepts and theories of science. Secondly, he must demonstrate mastery in a specific field that is relevant to his profession. Third, adequate educational qualifications in accordance with the requirements of the teaching profession. Fourth, being aware of

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[29] Muhaimin.

the social impact of his work. Additionally, he possesses the ability to adjust to shifts in life's dynamics.

So it can be concluded that the criteria required by an educator are very relevant and important in the context of modern Islamic Education; the criteria for an educator describe their characteristics as follows: First, commitment to professionalism, with an attitude that is fully dedicated to the quality of the process and results of work, and the spirit to continue to improve themselves. Second, expertise in mastering knowledge and the ability to develop it and explain its relevance in practical and theoretical life, with the ability to transfer knowledge, internalize it, and implement it. Third, focus on creative education that teaches students to manage the results of their creativity responsibly towards themselves, society, and the environment. Fourth, be a good example and a center of inspiration and consultation for their students. Fifth, have intellectual sensitivity, be up-to-date with the latest information, and be committed to continuously improving their own knowledge and skills and those of their students, with the aim of eliminating ignorance and developing skills that are in accordance with the potential, interests, and capacities possessed by the individual.[30]

3. Islamic Education Material

Educational materials are a collection of materials used in the learning process. Its formulation is based on the basic concepts and objectives of education. The objective of contemporary Islamic education is to shape a personality in accordance with Qur'anic values. Current Islamic educational materials consist of two main parts: first, Islamic sciences, which include knowledge about the Islamic religion; second, intellectual sciences, which include citizenship, national and foreign languages such as Arabic and English, mathematics, statistics, natural sciences (physics, chemistry, biology), social sciences (geography, anthropology, sociology, philosophy, political science, economics), and special skills such as multimedia, applied technology, carpentry, industry, agriculture, and other supporting sciences. Therefore, the relevance of Islamic Education, according to Muhaimin, was found by combining or integrating materials on Islamic sciences and intellectual sciences, as previously explained.

5. Islamic Education Methods

6. The basics of using methods in contemporary Islamic Education must consider the basic religious, biological, and psychological aspects comprehensively as follows: (a) Learning objectives that must be achieved include cognitive (knowledge), affective (values and attitudes), and psychomotor (skills) aspects, with the aim of achieving well-being and happiness, both in this world and in the hereafter. (b) Understanding that students are individuals who have potential and

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[30] Siswanto Siswanto, Ahmad Fawaid, and Saiful Hadi, "Learning Islamic Moderation In Pesantren: The Construction of Kiai's Thought about Islamic Moderation and Its Implication on The Students' Behavior," *Islamuna: Jurnal Studi Islam* 11, no. 2 (December 31, 2024): 121–38, https://doi.org/10.19105/islamuna.v11i2.14986.

weaknesses, both individually and in groups, which are influenced by their physical, psychological, and age conditions. It is important to treat students' interests and talents humanistically and wisely. (c) Paying attention to the conditions and situations of the learning environment, including physical-material, social, and psychological-emotional aspects. (d) Utilizing available learning media and facilities by paying attention to their quality. (e) Developing educator competence in professional, pedagogical, social, and personality aspects. In this way, we can see how relevant the Islamic education method is according to Muhaimin to the context of modern Islamic education in the application of the problem-based learning (PBL) method, where teachers direct students to solve certain problems by designing relevant tasks. In addition, the contextual teaching and learning (CTL) method emphasizes the relationship between theoretical material by connecting learning material directly with everyday life situations through giving assignments that encourage students to conduct field studies.

7. Islamic Education Curriculum

In a modern perspective, curriculum does not merely refer to lesson plans or academic materials taught in schools. We view curriculum as everything that actually transpires during the educational process at school. This view emphasizes the importance of practical learning experiences experienced by students, such as gardening, sports, scouting activities, and social interactions, in addition to academic lessons. All of these activities are considered valuable learning experiences, and the modern view emphasizes that they all form a curriculum that has a major influence on children's development.[31]

From Darajat's perspective, the curriculum aims to achieve two types of objectives: (a) The overall objectives of the school are a description of the expected results of all educational programs organized by the school. These objectives include the knowledge, skills, and attitudes that students are expected to have after completing all stages of education at the school. (b) The objectives in each field of study describe the expected results of learning in a particular field of study. These objectives include the knowledge, skills, and attitudes that students are expected to have after studying the field of study.[32]

Thus, curriculum in the context of Islamic Education is interpreted as all activities designed by educational institutions to achieve educational goals, whether institutional, curricular, or instructional. This includes various school activities that have the potential to influence student development, not just limited to the teaching and learning process.

[31] Mohammad Muchlis Solichin, *Psikologi Belajar: Aplikasi Teori-Teori Belajar Dalam Proses Pembelajaran* (Yogyakarta: SUKA Press UIN Sunan Kalijaga, 2012), https://scholar.google.com/scholar?cluster=10262851928663227121&hl=en&oi=scholarr.

[32] Ramdanil Mubarok, "Peran Dan Fungsi Kurikulum Dalam Pembelajaran Pendidikan Agama Islam Multikultural," *CBJIS: Cross-Border Journal of Islamic Studies* 3, no. 2 (2021): 75–85, https://doi.org/10.37567/cbjis.v3i2.984.

CONCLUSION

Islamic Education (PAI) plays a crucial role in shaping the character of Indonesia's younger generation to be resilient, critical, and innovative while maintaining religious values as part of their identity. In facing social, economic, and cultural challenges, PAI must adapt to a modern approach that integrates Islamic values with contemporary educational practices. Effective educational models, such as Problem-Based Learning (PBL) and Contextual Teaching and Learning (CTL), can improve students' soft skills and prepare them to face the complexities of life in a multicultural society. In addition, the importance of a relevant curriculum and systematic evaluation will help in achieving better educational goals that are in line with the times. By utilizing previous research and the views of experts such as Muhaimin, PAI can transform to be more responsive to the needs of modern education, ensuring that lessons are not only theoretical knowledge but also have a real impact on the quality of life of students and society. This shows that all parts of education must work together to create a generation that is both smart and ethical.

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