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ORIGINAL RESEARCH ARTICLE

## Model of Islamic Religious Education Curriculum Reconstruction with a Global Perspective Based on an Integrative-Transformative Approach

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### ABSTRACT

This study is grounded in the challenges posed by globalization and the rapid acceleration of digital transformation, which necessitate the reconstruction of the Islamic Religious Education curriculum to become more adaptive, contextual, and globally competitive. The existing Islamic Religious Education curriculum, which remains predominantly normative in orientation, has not yet fully succeeded in integrating 21st-century competencies with Islamic values in a comprehensive manner. Accordingly, this study aims to formulate a model for reconstructing a globally oriented Islamic Religious Education curriculum based on an integrative-transformative approach. This research employs a qualitative approach with a library research design, conducted through a critical review of relevant and up-to-date scholarly literature. Data were analyzed using content analysis and thematic analysis techniques to identify key concepts, patterns, and directions for curriculum development. The findings indicate that the reconstruction of the Islamic Religious Education curriculum should be carried out through the integration of Islamic values with global competencies, including critical thinking, creativity, communication, collaboration, and digital literacy. The proposed model comprises four main dimensions: value, global competence, pedagogical, and evaluative dimensions, all of which are implemented through an integrative-transformative approach. Therefore, the reconstructed Islamic Religious Education curriculum is expected to produce graduates who are not only religiously grounded but also adaptive and globally competitive.



## ABSTRAK

Penelitian ini dilatarbelakangi oleh dinamika globalisasi dan percepatan transformasi digital yang menuntut adanya pembaruan kurikulum Pendidikan Agama Islam (PAI) agar lebih adaptif, kontekstual, dan memiliki daya saing global. Selama ini, kurikulum PAI masih cenderung berorientasi pada aspek normatif dan kurang responsif terhadap perkembangan kompetensi abad ke-21. Oleh karena itu, penelitian ini bertujuan untuk merumuskan model rekonstruksi kurikulum PAI berwawasan global yang mampu mengintegrasikan nilai-nilai keislaman dengan kompetensi global peserta didik. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kepustakaan (*library research*), yang dilakukan melalui penelaahan terhadap berbagai literatur ilmiah mutakhir yang relevan. Analisis data dilakukan dengan teknik analisis isi dan analisis tematik guna mengidentifikasi konsep, pola, serta arah pengembangan kurikulum. Hasil penelitian menunjukkan bahwa rekonstruksi kurikulum PAI perlu diarahkan pada integrasi nilai-nilai dasar Islam dengan kompetensi abad ke-21, meliputi kemampuan berpikir kritis, kreativitas, kolaborasi, komunikasi, literasi digital, dan kesadaran global. Model yang dihasilkan adalah model integratif-transformatif yang menekankan pendekatan kontekstual, penguatan karakter moderasi beragama, serta optimalisasi pemanfaatan teknologi dalam pembelajaran. Temuan ini mengindikasikan bahwa kurikulum PAI berwawasan global berpotensi menjadi strategi efektif dalam membentuk peserta didik yang religius, adaptif, dan kompetitif di tingkat global.

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## 1. INTRODUCTION

The increasingly intensive development of globalization, coupled with the rapid acceleration of digital transformation, has brought significant changes across various aspects of human life, including the field of education. Globalization not only accelerates the flow of information and cultural exchange but also drives a paradigm shift in education from conventional models toward more open, flexible, and globally competence-based systems. In this context, education is expected to produce human resources who possess not only knowledge but also higher-order thinking skills, adaptability, and readiness to navigate increasingly complex global challenges.

Islamic Religious Education, as one of the primary pillars in shaping students' character and spiritual values, plays a strategic role in fostering a balance between intellectual and moral development. However, amid the growing influence of globalization and digitalization, Islamic Religious Education faces new challenges that require curriculum transformation to become more contextual, relevant, and responsive to global dynamics. The Islamic Religious Education curriculum can no longer function merely as a medium for transmitting normative values; rather, it must serve as a learning instrument that promotes the critical and practical internalization of values in real-life contexts.

In practice, the Islamic Religious Education curriculum still tends to be oriented toward a normative-doctrinal approach that emphasizes cognitive aspects, such as memorization and textual understanding of Islamic teachings (Azra, 2021; Huda, 2020). This approach often provides limited space for the development of 21st-century competencies, including critical thinking, creativity, collaboration, communication, and digital literacy. As a result, students are not yet fully prepared to address global challenges comprehensively and often experience difficulties in integrating Islamic values into the continuously evolving realities of life. Ultimately, this condition contributes to the limited adaptability of students in navigating the complexities of the globalized world without losing their Islamic identity.

Curriculum development within the context of global education cannot be separated from the demands of 21st-century competencies, which emphasize critical thinking, creativity, communication, and collaboration as essential skills that learners must possess (OECD, 2018; Voogt & Roblin, 2012). In addition, the advancement of digital technology has driven educational transformation toward more adaptive, flexible, and technology-based learning systems, including in Islamic education (Anshari & Almunawar, 2018). This indicates that the integration of technology in learning is no longer optional, but rather an inevitable necessity within modern education systems.

Fundamentally, Islamic education is grounded in an integrative paradigm that connects religious knowledge and general knowledge as a unified and inseparable whole (Muhaimin, 2015; Nata, 2018). This perspective provides a philosophical foundation suggesting that the development of the Islamic Religious Education curriculum should not adopt a dualistic approach, but rather an integrative one, enabling it to bridge Islamic values with the advancement of science and technology. Within this framework, the reconstruction of the Islamic Religious Education curriculum must take into account global dimensions without neglecting Islamic values as the primary foundation for character development.

Moreover, education, as an integral part of the social system, cannot be detached from the dynamic changes occurring within global society (Tilaar, 2017). Therefore, the development of the Islamic Religious Education curriculum should be directed not only toward strengthening religious values but also toward fostering global awareness oriented to universal human values, such as tolerance, justice, and sustainability (UNESCO, 2015). Accordingly, the Islamic Religious Education curriculum is expected to function as a transformative medium that shapes individuals who are not only religiously grounded but also capable of making meaningful contributions to a pluralistic and dynamic global society.

Previous studies have demonstrated various efforts to develop the Islamic Religious Education curriculum to be more adaptive to contemporary changes. A number of studies emphasize the importance of integrating Islamic values with contextual learning approaches, alongside strengthening character as the primary foundation of Islamic education (Azra, 2021; Alam, 2020). This approach is considered effective in bridging normative teachings with the increasingly complex realities of students' lives. In addition, several studies have examined the integration of technology in Islamic Religious Education learning as a response to the advancement of the digital era, indicating that the utilization of technology can expand access to learning while enhancing the

effectiveness of internalizing Islamic values (Huda, 2020; Rahman, 2022). Furthermore, some research highlights the importance of developing global competencies in Islamic education to produce graduates capable of competing at the international level. These competencies include critical thinking, intercultural communication, and readiness to engage with the continuously evolving global landscape (Suyadi, 2019; Abdullah, 2021). This underscores that Islamic education functions not only as a medium for fostering religiosity but also as a strategic instrument for developing students' global capacities.

Despite these significant contributions, most existing studies remain partial and have not yet been integrated into a comprehensive conceptual framework. They tend to focus on specific aspects in isolation such as value integration, technological utilization, or the development of global competencies without offering a curriculum reconstruction model that systematically and comprehensively accommodates these dimensions. This condition reflects a limitation in the current development of the Islamic Religious Education curriculum, which has not yet fully addressed the demands of globalization and digital transformation.

Based on this review, a clear research gap can be identified in the development of the Islamic Religious Education curriculum, namely the absence of a curriculum reconstruction model that explicitly integrates integrative and transformative approaches within a global perspective. The integrative approach is necessary to connect Islamic values with various academic disciplines and the increasingly complex and multidimensional realities of contemporary life. Meanwhile, the transformative approach plays a crucial role in shifting the learning paradigm from a predominantly textual and normative orientation toward one that is contextual, reflective, and applicable in real-world settings.

The absence of a model capable of simultaneously integrating both integrative and transformative approaches has resulted in the suboptimal development of the Islamic Religious Education curriculum in fostering students who are not only religiously grounded but also equipped with adequate global competencies. Therefore, a conceptual model is needed to bridge the normative dimensions of Islamic teachings with the demands of 21st-century global competencies in an integrative and transformative manner. Such a model is expected to serve as a foundation for designing an Islamic Religious Education curriculum that is more adaptive, contextual, and oriented toward the development of students' character as well as their global competitiveness.

The main problems addressed in this study can be formulated as follows: (1) What are the characteristics of an Islamic Religious Education curriculum that is relevant to current global demands? (2) How can Islamic values be integrated with global competencies in the development of the Islamic Religious Education curriculum? and (3) How can a model for reconstructing a globally oriented Islamic Religious Education curriculum based on an integrative-transformative approach be formulated? These questions are crucial, considering the urgency of developing a curriculum that is not only oriented toward knowledge transmission but also toward the formation of competencies and character that enable students to adapt to global changes.

This study employs a qualitative approach using a library research design, conducted through a critical review of relevant and up-to-date scholarly literature. This approach is chosen to explore concepts, theories, and findings from previous studies related to Islamic Religious Education

curriculum reconstruction, global competencies, and integrative-transformative approaches. Data were analyzed using content analysis and thematic analysis techniques to identify patterns, key concepts, and directions for the development of the proposed curriculum model.

The objective of this study is to formulate a model for reconstructing a globally oriented Islamic Religious Education curriculum based on an integrative-transformative approach, which integrates Islamic values with 21st-century competencies. This model is expected to contribute theoretically to the development of Islamic Religious Education curriculum studies and, at the same time, provide practical implications for policymakers, curriculum developers, and educational practitioners in designing Islamic Religious Education learning that is more adaptive, contextual, and responsive to global challenges

## **2. RESEARCH METHODS**

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### **2.1 Research Design**

This study adopts a qualitative approach using a library research design, which emphasizes an in-depth examination of scholarly literature. This design is employed because the study does not aim to statistically test hypotheses; instead, it seeks to explore, interpret, and construct a conceptual model for reconstructing a globally oriented Islamic Religious Education curriculum based on an integrative-transformative approach. Through this design, the study focuses on developing a comprehensive theoretical understanding of the phenomenon under investigation.

### **2.2 Data Collection**

Data were collected through document analysis techniques, involving the systematic exploration, identification, and classification of relevant literature. The data sources in this study consist of: Primary data, derived from reputable national and international scientific journal articles related to Islamic Religious Education curriculum, global competencies, 21st-century education, and integrative-transformative educational approaches. Secondary data, obtained from academic books, educational policy documents, and previous research findings that support the study.

The data selection process was conducted purposively by considering relevance, credibility, and recency, particularly focusing on literature published within the last ten years. Various academic databases, such as Google Scholar, DOAJ, and other indexed journals, were utilized to ensure the credibility and quality of the sources.

### **2.3 Data Analysis**

The data were analyzed using a combination of content analysis and thematic analysis techniques. Content analysis was employed to systematically examine the textual data in order to identify meanings, concepts, and patterns embedded within the literature. Thematic analysis was applied to categorize and interpret key themes emerging from the data. The integration of these analytical techniques enabled the development of a comprehensive conceptual synthesis, which served as the

foundation for formulating a contextual and integrative model for reconstructing the Islamic Religious Education curriculum.

## **2.4 Research Instruments**

The primary instrument of this study is the researcher as a human instrument, who plays a central role in selecting, interpreting, and analyzing the data. To support the research process, several auxiliary instruments were utilized, including: Document analysis guidelines, Literature classification matrices, Analytical notes for identifying themes and patterns. These instruments ensure a systematic and consistent approach to data processing and interpretation

## **2.5 Validity and Reliability**

The validity of the data was ensured through source triangulation, which involved comparing multiple references from different sources to verify the consistency and credibility of the information. In addition, a critical evaluation of each source was conducted by considering: Author credibility, Publication quality and Relevance to the research focus. These procedures were implemented to minimize bias and enhance the overall credibility and dependability of the research findings.

## **2.6 Research Subject and Location**

The object of this study consists of concepts, theories, and models of Islamic Religious Education curriculum development that are aligned with the demands of globalization and educational transformation. This study is not confined to a specific physical location; rather, it focuses on the domain of scholarly literature, encompassing various indexed academic publications. The research subjects, therefore, are scientific documents, which are critically analyzed to identify patterns, trends, and gaps in the development of the Islamic Religious Education curriculum.

## **3. RESULTS AND FINDINGS**

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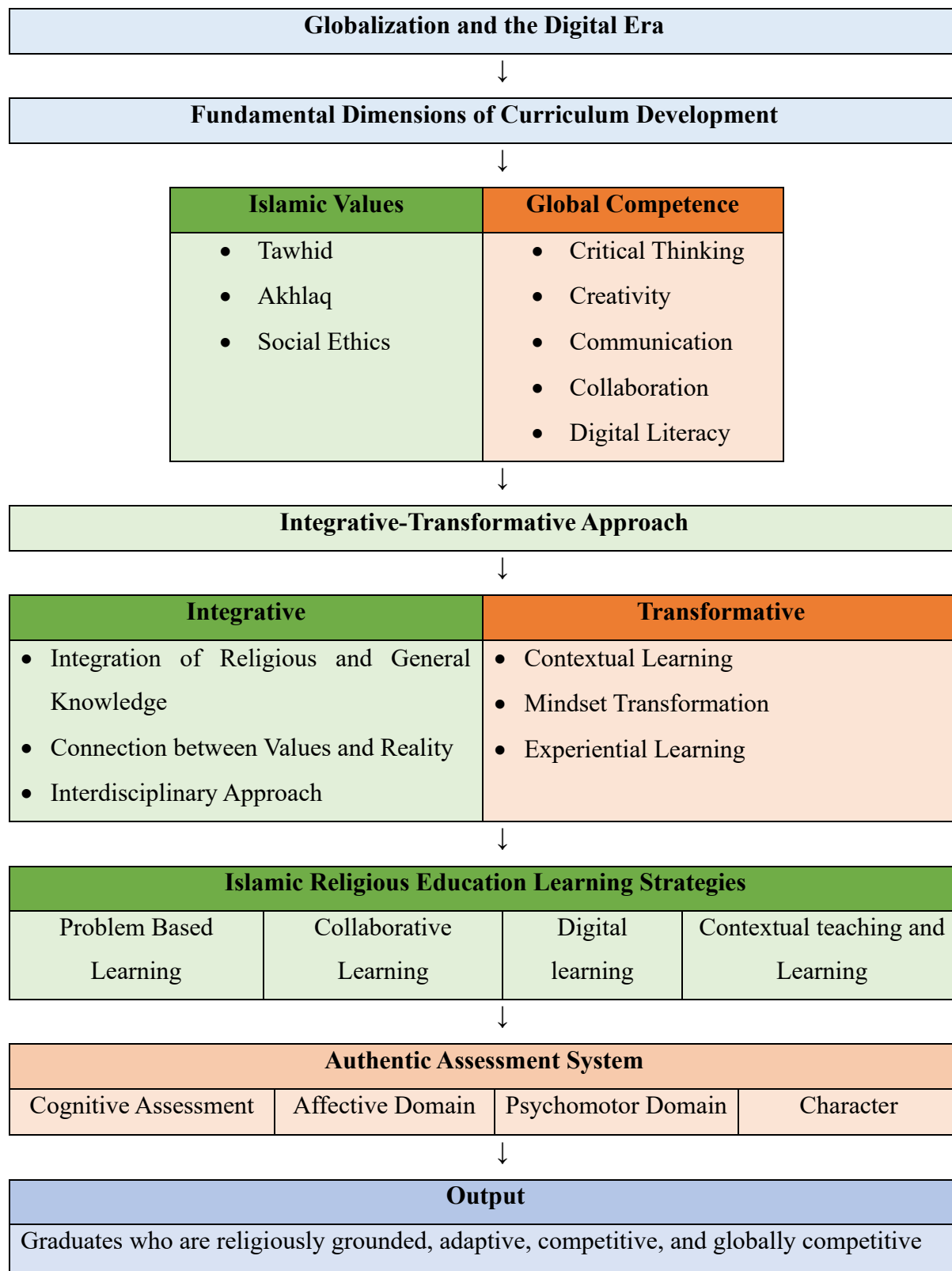
The findings further identify three major issues within the current Islamic Religious Education curriculum. First, there is a dominance of a textual approach that emphasizes memorization over contextual understanding. Second, there is a weak integration between Islamic values and the advancement of modern science and technology. Third, the development of global competencies—such as critical thinking, intercultural communication, and digital literacy—has not been optimally incorporated into the Islamic Religious Education learning process. These issues are consistent with findings from previous studies, which indicate that religious education often remains confined within conservative approaches that are insufficiently adaptive to contemporary changes.

**Table 1.** Synthesis of Previous Studies on the Development of the Islamic Religious Education Curriculum

No	Author & Year	Research Focus	Key Findings	Limitations	Position of This Study
1	Azra (2021)	Global Islamic Education	Emphasizes the importance of global adaptation in Islamic education	Lacks a structured curriculum model	Develops a systematic curriculum model
2	Alam (2020)	Globalization and Islamic Education	Highlights the challenges of globalization in Islamic education	Remains broadly conceptual	Elaborates into an operational model
3	Huda (2020)	Technology in Islamic Religious Education	Demonstrates the importance of digital integration in learning	Focuses solely on technological aspects	Integrates values and technology
4	Rahman (2022)	Innovation in Islamic Religious Education Learning	Shows that innovative learning approaches are effective	Does not address curriculum-level development	Extends to the curriculum level
5	(Abdullah, 2017)	Integration of Knowledge in Islam	Proposes the concept of knowledge integration	Lacks practical application	Develops into a curriculum model
6	Suyadi (2019)	21st-Century Education	Highlights the importance of global competencies	Not specific to Islamic Religious Education	Specifies application within the Islamic Religious Education curriculum

Based on the conceptual synthesis conducted, this study proposes a model for reconstructing a globally oriented Islamic Religious Education curriculum grounded in an integrative-transformative approach. The model comprises four interrelated components that are systematically connected.

First, the value dimension, which positions Islamic teachings as the primary foundation in curriculum development, encompassing the values of *tauhid* (monotheism), moral conduct (*akhlaq*), and social ethics. Second, the global competence dimension, which includes critical thinking, creativity, collaboration, communication, and digital literacy as essential components of 21st-century education (Trilling & Fadel, 2009). Third, the pedagogical dimension, which emphasizes the use of innovative learning approaches, such as problem-based learning, collaborative learning, and the integration of digital technology in the learning process. Fourth, the evaluation dimension, which focuses on the use of authentic assessment that measures not only cognitive aspects but also students' affective and psychomotor domains. These four dimensions collectively form a comprehensive conceptual framework for reconstructing the Islamic religious education curriculum to make it more relevant to global demands.



**Figure 1.** A Model for Reconstructing a Globally Oriented Islamic Religious Education Curriculum

The conceptual model for reconstructing a globally oriented Islamic Religious Education curriculum based on an integrative-transformative approach is illustrated in Figure 1. The model emphasizes that the development of the Islamic Religious Education curriculum should begin with a response to globalization and the digital era, which is then integrated through two primary dimensions: Islamic values and global competencies. This integration is operationalized through an integrative-transformative approach, implemented in innovative Islamic Religious Education learning strategies, and reinforced by an authentic assessment system to produce graduates who are religiously grounded, adaptable, and globally competitive.

The findings also indicate that the integration of technology into the Islamic Religious Education curriculum constitutes an inseparable component of modern educational transformation, as highlighted in various studies on educational digitalization (Anshari & Almunawar, 2018; Yusuf, 2020). Furthermore, the results reveal that the successful implementation of this model is significantly influenced by several supporting factors, namely teachers' readiness to adopt innovative learning approaches, adaptive educational policies, and the availability of adequate technological infrastructure. Without synergy among these three factors, the proposed curriculum reconstruction model may not be optimally implemented in practice.

## 4. RESULTS AND DISCUSSION

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### 4.1 Pedagogical Transformation through Prophetic Scaffolding in the Economics Curriculum

The findings of this study reinforce that the reconstruction of the Islamic Religious Education curriculum constitutes a strategic necessity in responding to the increasingly complex challenges of globalization and the digital era. The ongoing changes are not merely technological in nature but also extend to epistemological and pedagogical dimensions within the education system. Therefore, a paradigm shift from a normative approach toward an integrative-transformative approach becomes inevitable in the development of the Islamic Religious Education curriculum. This shift reflects a systematic effort to bridge normative Islamic values with the dynamic and multidimensional realities of modern life. This perspective aligns with the view that Islamic education must be able to adapt to social change without losing its identity and foundational values (Alam, 2020).

The integrative approach developed in this study is closely related to the concept of knowledge integration, which has long been a significant discourse in Islamic education. This concept emphasizes the importance of eliminating the dichotomy between religious and general knowledge, viewing both as a unified and complementary whole (Abdullah, 2021). In this context, integration is not merely understood as the combination of instructional content, but rather as an effort to construct a holistic framework of thinking that connects Islamic values with various social, cultural, and technological phenomena emerging in society.

This study does not merely remain at the conceptual level of integration; rather, it advances the discourse by linking such integration with the strengthening of global competencies. Accordingly, integration is not limited to the level of content or instructional materials but extends to strategic dimensions within the learning process and evaluation system. At the pedagogical level, this integration is manifested through the implementation of learning strategies that promote active student engagement, such as problem-based learning, collaborative learning, and the integration of digital technology into the learning process. Meanwhile, at the evaluative level, integration is achieved through the development of an authentic assessment system that measures not only cognitive aspects but also affective and psychomotor domains, as well as the internalization of values and character.

The integrative-transformative approach proposed in this study demonstrates that the reconstruction of the Islamic Religious Education curriculum is not solely oriented toward structural changes in the curriculum, but also toward a comprehensive transformation of the learning paradigm. This transformation involves a shift in perspective that positions students as active subjects in the learning process, as well as a redefinition of the teacher's role from a mere transmitter of knowledge to a facilitator who fosters reflective and contextual learning. Within this perspective, the Islamic Religious Education curriculum is expected to function not only as a means of cultivating students' religiosity but also as a medium for developing their adaptive and competitive capacities in addressing global challenges.

The transformative approach advanced in this study also shows strong alignment with contemporary learning theories that emphasize changes in students' mindsets and behaviors as outcomes of the learning process. Within this paradigm, learning is no longer perceived as a linear process focused on the transfer of knowledge from teacher to student; instead, it is understood as a constructive process in which students actively build knowledge through meaningful learning experiences. This transformation requires a shift from text-based and memorization-oriented learning toward contextual, reflective, and application-oriented learning in real-life contexts.

This approach is consistent with constructivist learning theory, which posits that knowledge is not static but actively constructed by learners through interaction with their social and cultural environments (Creswell, 2014). In the context of Islamic Religious Education, this approach is particularly relevant, as it enables students not only to understand Islamic teachings conceptually but also to internalize these values in their daily behavior. Consequently, IRE learning does not remain confined to the cognitive domain but also engages affective and psychomotor dimensions in a balanced manner.

When compared with previous studies, the model developed in this research demonstrates significant advantages in terms of comprehensiveness and integration. Most prior studies tend to focus on a single aspect, such as the integration of Islamic values or the use of technology in Islamic Religious Education learning (Rahman, 2022), without systematically linking these aspects to the development of global competencies. Such a partial approach results in limitations in addressing the complexity of educational challenges in the global era. In contrast, this study proposes a model that integrates multiple essential dimensions of Islamic Religious Education curriculum development into a unified conceptual framework through an integrative-

transformative approach. This model not only connects Islamic values with global competencies but also aligns them with learning strategies and evaluation systems that are relevant to the needs of students in the digital era. Accordingly, the proposed model is not merely conceptual but also operational and applicable in educational practice.

The findings of this study offer a novel contribution to the development of Islamic Religious Education curriculum theory, particularly in responding to the demands of globalization and digital transformation. This contribution lies in strengthening the integrative-transformative framework as an approach capable of bridging the normative dimensions of Islamic values with the demands of 21st-century global competencies. Within this perspective, the IRE curriculum is positioned not only as a medium for transmitting values but also as a transformative instrument capable of shaping students who are religiously grounded, critical, adaptive, and globally competitive.

From a theoretical perspective, the integration of Islamic values and global competencies within the Islamic Religious Education curriculum demonstrates strong alignment with the concept of multicultural and global education, which emphasizes the importance of recognizing diversity, fostering openness, and developing the ability to interact across cultural contexts (Banks, 2016). Within this framework, education functions not only as a means of knowledge transmission but also as a medium for cultivating global awareness grounded in universal human values. This integration is essential, as it enables students to understand Islamic teachings in an inclusive manner while also equipping them to adapt effectively within a pluralistic and dynamic global society.

The integrative-transformative approach developed in this study is also aligned with the global education framework, which emphasizes a balance between the mastery of competencies and the internalization of human values, such as justice, tolerance, and sustainability (UNESCO, 2015). Within this context, the curriculum is not merely positioned as an academic instrument but also as a means of character formation that integrates cognitive, affective, and social dimensions of learners in a holistic manner. Accordingly, the model proposed in this study is not only relevant within the local context of Islamic education but also possesses broader applicability within the framework of global education.

Conceptually, the integrative-transformative model offered in this study enriches the body of knowledge in the field of Islamic Religious Education by presenting a more systematic, adaptive, and contextual framework for curriculum development. This model contributes theoretically by shifting the paradigm of the Islamic Religious Education curriculum from a predominantly normative-doctrinal approach toward a more integrative and transformative one. This shift impacts not only the structure of the curriculum but also the way learning is perceived—as a space for the transformation of values and meaningful learning experiences.

Substantively, the model also affirms that Islamic values are neither exclusive nor contradictory to global competencies; rather, they possess strong potential to complement and reinforce one another. Values such as justice, honesty, responsibility, and social concern serve as essential foundations for developing global competencies oriented toward sustainability and collective well-being. Therefore, the integration of Islamic values and global competencies within the Islamic

Religious Education curriculum is not only compatible but also strategically significant in shaping learners who are both religiously grounded and globally competitive.

Practically, the findings of this study have significant relevance for various stakeholders in the field of education, particularly in the development and implementation of the Islamic Religious Education curriculum. For policymakers, the results of this study can serve as a foundation for formulating curriculum policies that are more responsive to the dynamics of globalization and digital transformation. The resulting policies are expected not only to strengthen religious aspects but also to systematically and sustainably accommodate the development of global competencies, thereby producing a curriculum that is more adaptive to contemporary demands.

For curriculum developers, the integrative-transformative model proposed in this study can function as both a conceptual and operational reference in designing a curriculum structure that effectively integrates Islamic values with global competencies in a balanced manner. Curriculum development should not be limited to the preparation of instructional materials but should also encompass the design of learning outcomes, instructional strategies, and evaluation systems aligned with integrative and transformative principles. Consequently, the curriculum developed is not merely normative but also contextual and applicable in addressing the needs of learners in the global era.

For educators, this model provides a clear direction for developing more innovative, participatory, and experience-based learning practices. Teachers are encouraged not only to act as transmitters of knowledge but also as facilitators who create learning environments that promote active student engagement. The implementation of instructional strategies such as problem-based learning, collaborative learning, and the integration of digital technology becomes essential in realizing learning that is relevant to students' real-life contexts. In addition, teachers are expected to develop more authentic assessment systems that measure not only cognitive aspects but also encompass affective dimensions and character development.

The practical implications of this study are not limited to the conceptual level but also provide clear implementative directions for curriculum development and instructional practices in Islamic Religious Education. The integrative-transformative model proposed in this study is expected to serve as a reference for improving the quality of Islamic education in a manner that is more adaptive, contextual, and oriented toward the development of students' character and global competencies. The findings also affirm that the reconstruction of a globally oriented Islamic Religious Education curriculum is not solely focused on enhancing academic quality but also on fostering students' character by cultivating global awareness without compromising their Islamic identity. Accordingly, the Islamic Religious Education curriculum is expected to produce a generation that is not only individually pious but also capable of making meaningful contributions to the global community.

## 5. CONCLUSION AND SUGGESTIONS

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### 5.1. Conclusions

Based on the findings of this study, it can be concluded that the reconstruction of a globally oriented Islamic Religious Education curriculum constitutes a strategic necessity in responding to the dynamics of globalization and the digital era. The Islamic Religious Education curriculum can no longer be maintained solely within a normative framework; rather, it must be developed contextually through the integration of Islamic values with 21st-century global competencies. This integration encompasses critical thinking, creativity, communication, collaboration, and digital literacy, aligned with the values of *tawhid*, moral conduct (*akhlak*), and social ethics. This study proposes a model for reconstructing the Islamic Religious Education curriculum based on an integrative-transformative approach, consisting of four main dimensions: value, global competence, pedagogical, and evaluative dimensions. The model demonstrates that curriculum development should not only focus on learning content but also on the transformation of instructional strategies and the implementation of more authentic and contextual evaluation systems.

Theoretically, this study contributes to the development of Islamic Religious Education curriculum studies by introducing an integrative-transformative model as a conceptual framework capable of bridging Islamic values with global demands. Practically, this model can serve as a reference for policymakers, curriculum developers, and educational practitioners in designing Islamic Religious Education learning that is more adaptive, relevant, and future-oriented. Accordingly, the reconstruction of a globally oriented Islamic Religious Education curriculum is expected to produce graduates who are not only religiously grounded but also possess adequate global competencies, enabling them to adapt and contribute positively within the global society.

### 5.2. Suggestions

The findings of this study suggest that educational institutions should move beyond value-neutral economics by adopting integrative modules that resonate with students' spiritual identities to foster long-term ethical integrity.

Based on the findings and conclusions of this study, several recommendations are proposed to strengthen the reconstruction and implementation of a globally oriented Islamic Religious Education curriculum:

1. For Policymakers : It is recommended that policymakers develop and support educational policies that facilitate the integration of Islamic values with global competencies within the Islamic Religious Education curriculum. This includes providing regulatory frameworks, curriculum guidelines, and institutional support that encourage innovation, digital transformation, and contextual learning aligned with global educational trends.
2. For Curriculum Developers : Curriculum developers are encouraged to design Islamic Religious Education curricula that adopt an integrative-transformative approach by systematically incorporating the four key dimensions identified in this study: value, global

competence, pedagogical, and evaluative dimensions. The curriculum should emphasize the alignment between Islamic teachings and 21st-century skills to ensure both spiritual and intellectual development.

3. For Educational Practitioners (Teachers and Lecturers) : Teachers and lecturers are advised to implement innovative and student-centered pedagogical strategies that foster critical thinking, creativity, collaboration, and communication. The integration of digital technologies in the learning process should also be optimized to enhance students' engagement and prepare them for the demands of the digital era.
4. For Educational Institutions : Educational institutions should provide continuous professional development programs for educators, particularly in integrating technology and applying transformative learning approaches. Institutions are also encouraged to establish supportive learning environments that promote the internalization of Islamic values alongside global competencies.
5. For Future Researchers : Further research is recommended to empirically test and validate the proposed integrative-transformative model in various educational contexts. Future studies may also explore the effectiveness of this model in improving students' learning outcomes, character development, and global competence through quantitative or mixed-method approaches

#### Ethical & Author Statements

**CRedit Statement:** Syarip, Fajri Ismail, Indah Wigati, Yuniar: Conceptualization, Methodology, Writing – Original Draft, Data Curation, and Supervision. Feri Riski Dinata: Formal Analysis, Investigation, and Writing – Review & Editing.

**Data Policy:** Supporting data regarding the integration of Qur'anic and Hadith principles in Madrasah economics modules are available from the corresponding author ([syaripalmansuri@gmail.com](mailto:syaripalmansuri@gmail.com)) upon reasonable request.

**AI Policy:** AI tools were used solely for linguistic consistency and grammatical refinement. The final analysis, interpretation of Islamic financial literacy, and the reconstruction of economic pedagogy are

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