The Challenges of Developing Islamic Education Curriculum and Strategies for Its Development in Facing Future Competency Demands

Zainuddin[1], Abdul Malik Karim Amrullah[2] Indah Aminatuz Zuhriyah[3]

[1] Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; zainuddintutik@gmail.com
[2] Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; zainababdulmalik@pai.uin-malang.ac.id
[3] Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; zuhriyah@pgmi.uin-malang.ac.id

Abstract

The development of the Islamic education curriculum encounters various complex challenges stemming from both internal and external factors. Key challenges include the dynamics of globalization, socio-cultural changes, technological advancements, and the need to balance religious values with 21st-century competencies. This study examines these challenges, focusing on issues such as rapid technological progress, the integration of global and local values, and strategies for developing a curriculum that is relevant, flexible, and aligned with modern educational goals. Employing a qualitative approach, the research utilizes literature reviews and expert interviews to analyze the dynamics of curriculum development in Islamic education. The findings reveal that the challenges faced by Islamic education significantly impact both its internal and external dimensions. Internal challenges include achieving the eight national education standards, addressing the demographic bonus resulting from Indonesia's population growth, and tackling character development issues. To remain competitive in the era of globalization and produce graduates who meet contemporary demands, Islamic education must focus on developing human resources capable of adapting to current and future needs. On the other hand, external challenges are more forward-looking, requiring Islamic education to prepare for future demands related to social issues, advancements in technology and information, the growth of creative and cultural industries, and the internationalization of education, including the pursuit of world-class university standards.

Abstrak

Pengembangan kurikulum pendidikan Islam menghadapi berbagai tantangan kompleks yang berasal dari faktor internal dan eksternal. Tantangan utama meliputi dinamika globalisasi, perubahan sosial budaya, kemajuan teknologi, dan kebutuhan untuk menyeimbangkan nilai-nilai keagamaan dengan kompetensi abad ke-21. Penelitian ini mengeksplorasi tantangan-tantangan tersebut, dengan fokus pada isu seperti kemajuan teknologi yang pesat, integrasi nilai-nilai global dan lokal, serta strategi untuk mengembangkan kurikulum yang relevan, fleksibel, dan selaras dengan tujuan pendidikan modern. Dengan menggunakan pendekatan kualitatif, penelitian ini memanfaatkan tinjauan literatur dan wawancara dengan para ahli untuk menganalisis dinamika pengembangan kurikulum dalam pendidikan Islam. Temuan penelitian menunjukkan bahwa tantangan yang dihadapi pendidikan Islam berdampak signifikan pada aspek internal dan eksternal. Tantangan internal mencakup pencapaian delapan standar pendidikan nasional, menyikapi bonus demografi akibat pertumbuhan penduduk Indonesia, dan isu pembangunan karakter. Untuk tetap kompetitif di era globalisasi dan menghasilkan lulusan yang memenuhi tuntutan zaman, pendidikan Islam harus berfokus pada pengembangan sumber daya manusia yang mampu beradaptasi dengan kebutuhan saat ini dan masa depan.
Di sisi lain, tantangan eksternal bersifat lebih visioner, menuntut pendidikan Islam untuk mempersiapkan kebutuhan masa depan yang terkait dengan isu sosial, kemajuan teknologi dan informasi, pertumbuhan sektor kreatif dan budaya, serta internasionalisasi pendidikan, termasuk pencapaian standar universitas kelas dunia.

The Challenges of Developing Islamic Education Curriculum and Strategies for Its Development in Facing Future Competency Demands

Corresponding Author:
Zainuddin
Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; zainuddintutik@gmail.com

INTRODUCTION

Islamic education is known as the relationship between one component and others to achieve goals (Putra, 2019). Nowadays, the development of Islamic education curricula faces various complex challenges, both from internal and external aspects. The main challenges include the dynamics of globalization, socio-cultural changes, technological developments, and the need to balance religious values with 21st-century skills. In addition, the lack of integration between Islamic values and modern pedagogical approaches often hinders the relevance and effectiveness of the curriculum (Abdullah, 2017; Idris & Mokodenseho, 2021). Other factors such as limited human resources, lack of philosophical understanding of Islamic education, and administrative obstacles also worsen the situation (Baharun et al., 2017). Islamic education must maintain religious values as the core of learning. However, this education is required to integrate critical, creative, communication, and collaboration skills, which are the essence of the modern world (Ni'mah & Rifa'i, 2017). The lack of competent human resources, weak integration of Islamic values with modern pedagogical approaches, and administrative and policy barriers add to the complexity of developing Islamic education curriculum (Fajri, 2019; A. Wahid & Hamami, 2021).

The previous studies relevant to the research: (1) Critical Pedagogy in Islamic Education addressed the challenge of reconciling traditional pedagogical methods with modern educational frameworks that emphasize student-centered learning (Sahin, 2018). (2) "The Role of Islamic Education in Addressing Ethical Challenges of the Digital Age" emphasized the importance of teacher training in adapting to modern educational challenges while maintaining Islamic ethics (Syafi'i & Yusuf, 2021). (3) "Adaptation Into Islamic Education 4.0: An Approach To Redesigning A Sustainable Islamic Education In The Post Pandemic Era" This paper seeks to examine the urgency and the readiness of Indonesia's Islamic Education to transform into education 4.0 and its crucial challenges in facing this demand. These studies highlight the complexity of developing Islamic education curricula and provide valuable insights into addressing contemporary challenges through innovative strategies (As' ad, 2021).

Different with previous study, this research builds on these works by focusing on the specific strategies needed to align Islamic education with future competency demands both internal and external context in Indonesia with the primary objectives of the study are as follows: 1. To analyze the key challenges faced in developing Islamic education curricula, particularly in balancing traditional Islamic teachings with modern educational requirements and future competency demands. 2. To explore effective strategies for curriculum development that integrate Islamic values with 21st-century skills, such as critical thinking, creativity, collaboration, and technological literacy. 3. To offer practical recommendations for policymakers, educators, and stakeholders to improve the quality and adaptability of Islamic education curricula in diverse socio-cultural contexts.

Zainuddin, Abdul Malik Karim Amrullah, Indah Aminatuz Zuhriyah

This study aims to explore the challenges faced in developing an Islamic education curriculum and formulate effective strategies that can be applied to address these challenges. The focus of the research includes identifying internal and external obstacles, as well as developing a holistic approach that is able to create an Islamic education curriculum that is relevant, adaptive, and future-oriented. Thus, this research is expected to provide a significant contribution to the development of Islamic education that is able to produce students who excel intellectually and spiritually in the modern era. Besides, this research is hoped to provide such information as a consideration or as a basis for seeking conclusions and strategies from the challenges and demands faced by Islamic education. Therefore, the orientation of the discussion in this article is to analyze the challenges and demands faced by Islamic Education in the current contemporary era and what strategies Islamic Education itself has in responding to these challenges

RESEARCH METHOD

This study employs a qualitative research method with a descriptive-analytical approach to explore the challenges and strategies involved in developing an Islamic education curriculum that aligns with future competency demands (Abdussamad & Sik, 2021). The research process is outlined as follows:

Research Approach. The research uses a combination of literature review (L. A. Wahid & Hamami, 2021) and case study (Creswell & others, 1998) methods to investigate the theoretical and practical aspects of Islamic education curriculum development. This approach allows for a comprehensive understanding of the challenges and strategies in context. **Data Collection Methods.** Primary Data: Semi-structured interviews with experts in Islamic education, policymakers, curriculum developers, and educators to gather insights and experiences. Secondary Data: Analysis of relevant documents, including government education policies, Islamic education curriculum frameworks, academic journals, and reports addressing future competency demands (Rijali, 2019). **Instruments.** The study employs: Interview guides to structure discussions with stakeholders. Document analysis checklists to identify critical themes and patterns in the reviewed materials.

Data Analysis. The collected data is analyzed using thematic analysis to identify key challenges, trends, and strategies for curriculum development. The findings are categorized into themes that reflect the issues and potential solutions to align Islamic education with future competency demands (Miles et al., 2014). **Validation and Reliability.** To ensure the reliability and validity of the findings, the research employs triangulation techniques: Source Triangulation: Comparing information from various interviewees and documents. Method Triangulation: Cross-verifying data from interviews and document analysis (Guba & Lincoln, 1982).

This methodology aims to provide actionable insights for stakeholders in Islamic education to design and implement curricula that are adaptive, relevant, and capable of preparing students for future global challenges.

RESULTS AND DISCUSSION
Results
Challenges in Developing the Islamic Education Curriculum

The continuous changes over time, culminating in the current era of globalization, present unique challenges to education in general and Islamic education in particular. Education faces demands to adapt and respond to the needs and requirements of the times, especially in the era of Society 5.0, which emphasizes technology-based employment opportunities. Education is required to produce graduates who can compete in the job market and contribute to building a civil society. These developments in two dimensions, workforce and society, must be considered as an initial step in preparing for the existence and significant role of education in these areas. As stated by Aziz Wahab, Chairman of East Java Islamic Religious Colleges:

> *"The challenges that Islamic education will face in the future will become increasingly significant and complex due to the development of the times, particularly in internal aspects. First, it is related to the achievement and success of the eight national education standards. Second, the growth of Indonesia's population. Third, issues related to character education. Fourth, the misaligned paradigm in understanding the curriculum."*

From the statement above, it can be concluded that the challenges faced by Islamic education today stem from several internal aspects of Islamic education itself, including the following: First, the achievement and fulfillment of the eight national education standards represent one of the internal problems caused by the scope of education itself. Second, Indonesia's population growth. The abundance of human resources poses a unique challenge for Islamic education in preparing individuals who can contribute positively to the nation's development. If this productive human potential is properly utilized, it will yield positive outcomes, serving as a resource and manifestation of successful nation-building. However, if this potential is not properly harnessed, it may hinder national progress. The challenge for Islamic education in this regard is to prepare and empower human resources to become individuals with the necessary competencies, qualifications, and professionalism to meet the demands of scientific development and societal needs.

Third, the issue of character education. This issue remains unresolved, particularly as the world faces rapid technological and cultural revolutions that erode the moral and ethical values of the younger generation. The moral degradation affecting students is difficult to control due to the influence of a technology-driven worldview, which impacts their mindset and character. Therefore, the existence of Islamic education is crucial in promoting character education to equip the nation's youth with strong moral foundations.

Fourth, the misaligned paradigm in understanding the curriculum. In Islamic education, there is often an overemphasis on mastering and understanding the curriculum without sufficient focus on its application. This means that the management of Islamic education tends to prioritize cognitive aspects while neglecting value-based or practical dimensions. Islamic education has often been perceived as limited to knowledge transfer rather than value transfer. While Islamic education does operate within this domain, simplifying it to knowledge transfer alone is a narrow perspective that needs to be addressed by education practitioners. This approach has led to a lack of wise and quality individuals in the nation.

In terms of external challenges, Islamic education faces issues that are more future-oriented. As stated by Ahmad Zamroni, the principal of MAN 2 Probolinggo and a curriculum developer:

> "*The external challenges of Islamic education include, first, future needs and demands; second, public perception; and third, advancements in science and technology, as well as the development of international education, such as world-class universities, which have significant impacts and automatically require new formulations and strategies from the education sector. These three aspects represent future-oriented challenges for Islamic education.*"

From this statement, external challenges can be categorized into three aspects: 1. Future needs and demands. 2. Public perception. 3. Advancements in science and technology, including revolutions in every era, environmental challenges, technological and informational progress, the rapid growth of the creative and cultural industries, and the development of international education, such as world-class universities. These factors significantly impact Islamic education and demand new strategies and formulations to address them.

Thus, reorienting Islamic education to meet human needs is essential, focusing on preparing human resources with capabilities and competencies as the main factor within the scope of Islamic education. The changing times demand an adaptive Islamic education system. Islamic education must be dynamic and flexible in responding to developments and must avoid stagnation or remaining static in the face of change. Educational institutions and their components, especially educators, play a crucial role in shaping the quality of human resources.

Therefore, addressing both internal and external challenges in Islamic education requires cooperative efforts from authorities to produce an integrative curriculum capable of meeting these challenges. This initiative aims to prepare students who can thrive in an era of continuous reform in all aspects of life, which inevitably impacts the curriculum of Islamic education.

Efforts to Develop the Curriculum for Islamic Education in the Contemporary Era

Education of high quality is seen as one that produces outcomes relevant to the needs and demands of modern times. Therefore, efforts to develop education should not be limited to merely adding to what already exists, transforming existing practices, or increasing the quantity of educational opportunities. More importantly, curriculum development must aim to produce outcomes that go beyond the ordinary, aligning closely with the demands of contemporary progress. As Aziz Wahab, Chairman of East Java Islamic Religious Colleges, stated:

> "*Efforts to develop Islamic education in the contemporary era focus on integrating traditional Islamic teachings with modern advancements and addressing global challenges. Key strategies include integrating Islamic and modern curricula, strengthening Islamic values, utilizing digital technology, enhancing teacher competence, promoting global collaboration, fostering research and innovation, modernizing Islamic boarding schools (pesantren), and emphasizing character building and moderation. Furthermore, supportive government policies, infrastructure development, and funding play crucial roles in ensuring that Islamic education remains relevant and progressive while preserving its core values.*"

This statement highlights the urgency of curriculum development as an action that solves problems and meets society's needs through the required competencies. It involves more than implementing ideas; it must reflect actions that address societal needs comprehensively. To align education with societal requirements, governments must reorganize the education system in vocational and general institutions. This involves systematic mechanisms in aspects such as curriculum resynchronization across various institutions and adhering to Indonesia's National Qualifications Framework (KKNI) to produce educated workers ready for the global economy.

As technological advancements rapidly transform society, education becomes pivotal in preparing learners for the demands of the Society 5.0 era. Following the Industrial Revolution 4.0, Japan introduced a new revolution, Society 5.0. In this context, the Indonesian government revised the 2013 curriculum, emphasizing learning characteristics such as: 1. Strengthening Character Education (PPK), 2. Literacy, 3. 21st-century skills such as Creativity, Critical Thinking, Communication, and Collaboration (4C), and 4. Higher-Order Thinking Skills (HOTS). These abilities are essential for addressing contemporary challenges and future developments. Curriculum design that integrates these competencies aims to contribute to problem-solving, accurate conclusions, and societal well-being.

To meet these demands, the Ministry of Education and Culture has developed a 21st-century learning paradigm, focusing on students' abilities to gather information from diverse sources, articulate problems, think analytically, communicate, and solve problems. According to BSNP (2010), the framework for 21st-century learning includes: Problem-Solving and Critical Thinking Skills: Encouraging critical, lateral, and systemic thinking for problem-solving. Communication and Collaboration Skills: Building the capacity to interact and collaborate effectively with diverse individuals. Creativity and Innovation Skills: Developing ideas that lead to breakthroughs. Information and Media Literacy: Using various media to communicate ideas and collaborate. Technology Literacy: Utilizing technology to enhance performance and daily activities. Contextual Learning Skills: Engaging in contextual self-learning for personal development.

Educators must design lesson plans that encourage critical thinking, teamwork, and communication. Assessments should focus on developing students' capacities and preparing them for real-world challenges in a global, complex future. Higher education students (and graduates) should demonstrate competencies in: 1. Mastery of Islamic scholarly paradigms, 2. Expertise in specific Islamic disciplines, 3. Knowledge of supporting sciences, 4. Research skills, and 5. The ability to apply theoretical knowledge in academic works. Through these efforts, Islamic education can address contemporary challenges and contribute to societal advancement.

Factors Influencing Curriculum Development

As a reality, the Unitary State of the Republic of Indonesia represents a comprehensive multicultural society, consisting of diverse cultures, religions, beliefs, political systems, and economic capabilities. This diversity positions Indonesia as a peripheral subject in implementing national curriculum development. However, curriculum developers often overlook this reality. The curriculum's existence as a subject in its implementation is rarely used as a foundation by teachers when developing it. This significantly impacts curriculum development activities in schools. The Coordinator of Private Islamic Religious Higher Education Institutions IV East Java and Rector of the State Islamic University of Surabaya, Ahmad Muzakki, stated: "*Indonesia is a*

multicultural society. Hence, factors influencing curriculum development in Indonesian education, including Islamic education, must consider this diversity."

Based on this statement, the multicultural nature of the nation can impact curriculum development. The diversity within society often becomes a challenge for curriculum developers. Therefore, an in-depth analysis of the factors influencing curriculum development is necessary to establish a strategic, effective, and efficient curriculum. Muhammad Sugianto, Principal of MIN 1 Probolinggo and a curriculum developer, stated: "*Several factors influence curriculum development, including higher education institutions, societal layers, and prevailing value systems."*

The statement highlights that higher education institutions' advancement of knowledge and technology significantly influence curriculum development programs. These two aspects shape the policies and content of curriculum development. The types of knowledge developed at universities directly impact the subjects and materials included in the curriculum. Furthermore, technological developments contribute not only to curriculum content but also to the learning process.

Technology serves as an integral part of the curriculum and supports the development of educational tools and media. Similarly, advancements in educational sciences, teacher training, and the preparation of educators at institutions such as FKIP, STKIP, and IKIP significantly influence curriculum development. These institutions contribute to curriculum design by producing teachers equipped with expertise in education and pedagogy.

The second factor is Societal Layers. Schools, as integral parts of society, play a vital role in preparing students to live honorable and dignified lives. Schools are considered agents of society and are deeply influenced by local community conditions. Ideally, curriculum content should reflect and address societal needs. Society generally consists of heterogeneous and homogeneous groups, and schools must collect data from these communities to serve as a basis for curriculum development. Additionally, educational institutions are obligated to consider and accommodate the aspirations, ideas, and needs of the community they serve.

One significant societal factor influencing curriculum development is the development of the business world. The curriculum must prepare students not only to become graduates but also to live productive lives, work, and engage in commerce. Curriculum developers must consider future livelihoods and business opportunities for students and incorporate them into the curriculum.

The third factor is prevailing Value Systems. As an integral part of society, schools are influenced by various social settings, including value systems. Curriculum developers must consider societal value systems when designing and developing curricula.

Schools serve as communal institutions capable of preserving and transmitting values. These values, such as customs, morals, religion, culture, and politics, must be incorporated into the curriculum. However, the complexity of value systems within society often creates dilemmas for curriculum developers. Society consists of diverse cultural groups with intellectual, social, and spiritual dimensions, each with its own set of values. Additionally, there are social, economic, political, and physical dimensions, including aesthetics, ethics, and religion. These often present conflicting values that require careful consideration during curriculum development.

As conclusion, These factors must be carefully examined and considered by curriculum development authorities to create a more efficient and effective curriculum development program in Islamic educational institutions. Curriculum development

reflects the broader educational process, which remains trusted as an effective means of creating and shaping human resources. Developing a curriculum is an essential alternative for improving education and producing superior human resources capable of adapting to societal and temporal demands.

Discussion
Challenges in Developing Islamic Education Curriculum

The ever-changing times, especially in the era of globalization, pose significant challenges for education in general and Islamic education in particular. Education is expected to adapt and respond to the needs and demands of the times, especially in the current era of Society 5.0, which emphasizes technology-based employment opportunities. Education is required to produce graduates who are competitive in the workforce and contribute to building a civil society. The developments in two dimensions, workforce and society must be considered as an initial step in preparing education's significant existence and role in these areas (Muslih, 2018).

The challenges faced by Islamic education will become increasingly complex as a consequence of these changes (Suarni, 2019). Reflecting on the current state of Islamic education, these challenges originate from both internal and external aspects of education.

Internal Challenges

Internal challenges pertain to the components and systems of Islamic education itself. Some internal challenges include: The First challenge is the Achievement of National Education Standards. One of the internal issues arises from the scope of education itself. The eight national standards of education—content standards, process standards, graduate competencies, educator and staff standards, infrastructure standards, management standards, funding standards, and assessment standards—are among the critical challenges for Islamic education (Machali, 2014).

The second challenge is Population Growth in Indonesia. Indonesia is predicted to benefit from a demographic bonus by 2035, with a high proportion of the productive-age population (15-64 years) compared to non-productive ages. From 2020-2030, the working-age population will constitute 70%, while 30% will be children (0-14 years) and the elderly (65 years and older) (Purwana & Wibowo, 2017). This abundant human resource presents a challenge for Islamic education to prepare individuals who contribute positively to national development. If this potential is utilized effectively, it will foster progress; otherwise, it could hinder national advancement. Islamic education faces the challenge of preparing and empowering these resources to become competent and professional individuals required by the evolving sciences and societal needs.

The Third challenge is Human Resource Quality. Azyumardi Azra highlights the inadequacy of qualified human resources, from teachers and lecturers to administrative staff, as a pressing issue in Islamic education. The lack of proactive performance among lecturers and staff stems from insufficient competencies and creativity in making breakthroughs. Islamic education must strengthen its human resources to be competitive in this era of rapid transformation.

The fourth challenge is Character Education. Character issues persist amid rapid societal changes driven by technological revolutions (Rahdiyanta et al., 2017). Moral degradation among students, influenced by shifting worldviews and cultural changes, affects their thinking patterns and character (Hanief & Hidayatullah, 2021). Islamic

education must consistently promote character education to instill moral values in future generations.

The Fifth challenge is Misunderstanding the Curriculum. In Islamic education, the curriculum is often viewed as something to be mastered without sufficient emphasis on application. This narrow focus on cognitive dimensions neglects value and practical dimensions. Viewing Islamic education merely as knowledge transfer, rather than value transfer, is a misconception that needs correction (Prasetia, 2020). Such a paradigm creates individuals who lack wisdom and quality, necessitating changes in systems and approaches (Putra, 2019).

External Challenges

External challenges focus on future-oriented issues, including: 1. Future Needs and Demands. 2. Public Perception. 3. Advancements in Science and Technology. The rapid revolutions of each era, along with environmental, technological, and information progress, the growth of creative industries and cultural developments, and the establishment of international education standards (e.g., world-class universities), significantly impact education. Islamic education must respond to these challenges with new strategies and curriculum formulations (Ajjawi et al., 2020; Baso & Alwy, 2023; Bulturbayevich, 2021; Hilmy, 2016).

For example, the challenges posed by Society 5.0, led by the Industrial Revolution 4.0, demand educational reforms. Islamic education must cultivate students with higher-order thinking skills (HOTS), problem-solving abilities, critical thinking, and creativity to prepare them for reality. These skills must be rooted in moral values (Khoirin et al., 2021).

Proposed Solutions

Addressing these challenges requires reorienting Islamic education towards human needs, emphasizing capability and competency as the core focus. Islamic education must adapt dynamically to changes and avoid stagnation. Educational institutions and educators play a vital role in shaping human resource quality. Educators should master several competencies: 1. Pedagogical Competence. Comprehensive mastery of learning. 2. Personal Competence or Exemplary character, wisdom, and dignity. 3. Professional Competence – In-depth mastery of subject matter. 4. Social Competence – Effective interaction with stakeholders, including students, parents, and the community, while adapting to social changes and integrating relevant curriculums (Zainiyati, 2014).

In conclusion, addressing both internal and external challenges in Islamic education requires collaborative efforts from stakeholders to create an integrative curriculum. This ensures that students can adapt and thrive in an ever-evolving world, aligning Islamic education with the demands of contemporary and future eras.

Efforts to Develop Islamic Education Curriculum in the Contemporary Era

Education is considered high-quality when it produces outcomes relevant to the needs and demands of the times. Therefore, developing education should not merely involve adding to existing systems or transforming prior efforts, nor should it be limited to increasing educational output quantitatively. Instead, it requires creating outcomes that surpass the ordinary and align more closely with the demands of the era. The technological revolution and dominance in today's era necessitate reconstructing and reorienting educational systems to match current advancements (L. Hakim, 2021).

Curriculum development is an urgent necessity, reflecting actions that solve problems to achieve its goals (Hidayatulah et al., 2021). It must address societal needs in alignment with required competencies. To align education with societal needs, governments must restructure vocational education systems comprehensively and systematically, including curriculum synchronization across institutions. This effort aims to adhere to Indonesia's National Qualification Framework (KKNI) and produce an educated workforce prepared for the global economy (Asy'ari & Hamami, 2020).

With technological advancements reshaping societal norms, education plays a critical role in preparing students for the Society 5.0 era. Indonesia has revised the 2013 curriculum to emphasize characteristics such as Character Education Strengthening (PPK), Literacy, Creativity, Critical Thinking, Communication, Collaboration (4Cs), and Higher-Order Thinking Skills (HOTS). These skills are essential for navigating the complexities of the 21st century. The integration of these capabilities into curriculum design aims to solve problems, draw precise conclusions, and promote societal welfare (Utami, 2020). UNESCO has outlined four essential visions of 21st-century education: 1. Learning to Think: Focused on logical and rational knowledge acquisition and lifelong learning. 2. Learning to Do: Adaptation to rapid societal changes through academic and practical skills. 3. Learning to Be: Character-building for self-identity and resilience in the 21st century. 4. Learning to Live Together: Fostering tolerance, collaboration, and cooperative learning (Aryati & Suradi, 2022; Sumantri, 2019).

In response, Indonesia's Ministry of Education and Culture has developed a 21st-century learning paradigm emphasizing analytical thinking, problem articulation, communication, and collaboration. Key frameworks include: Problem-solving and critical thinking skills: Emphasizing critical and systematic thinking. Communication and collaboration: Building interactive and cooperative capabilities. Creativity and innovation skills: Encouraging breakthrough ideas. ICT literacy: Utilizing technology for improved daily performance. Media literacy: Understanding and leveraging media for communication and collaboration. Contextual learning skills: Promoting independent learning for personal growth (Wijaya et al., 2016).

To equip learners with these 21st-century skills, Wagner et al. (2006) suggest a curriculum development framework based on the "3 New Rs" (Rigor, Relevance, and Respect). Flexibility, real-world relevance, and constructive teacher-student interactions are central to this approach (Syaputra & Sariyatun, 2019). Educational changes include shifts in information access, problem-solving focus, analytical thinking, and teamwork. Characteristics of 21st-century learning encompass collaboration, contextual learning, student-centered approaches, and integration with society. Inquiry and scientific methods in the K-13 curriculum support these objectives. Teachers must design lesson plans fostering critical thinking, teamwork, and real-world problem-solving. Assessment should not only evaluate learning outcomes but also enhance learning processes to prepare students for complex global challenges. This requires educators to master both academic and pedagogical expertise (Dewi, 2019).

The 2013 curriculum incorporates key 21st-century competencies: 1. Globalization challenges: Including WTO, ASEAN Community, and technological advancements. 2. Innovator DNA: Emphasizing creativity and innovative skills. 3. Character education: Integrating values such as honesty, tolerance, discipline, and social responsibility. 4. Demographic bonus: Harnessing Indonesia's productive-age population to drive national progress (Purwadhi, 2019).

In higher education, especially in Islamic institutions, challenges include meeting social demands and academic aspirations. Universities aim to produce experts in Islamic sciences who contribute to education, research, and societal development. Graduates must demonstrate mastery in: 1. Islamic scientific paradigms. 2. Specialized Islamic disciplines. 3. Supporting sciences. 4. Research skills. 5. Practical application of academic theories (Azzahra & Arif, 2021). These efforts highlight the need for comprehensive curriculum development to equip learners with skills for the contemporary era and beyond.

Factors Influencing Curriculum Development

As a reality, the Unitary State of the Republic of Indonesia is a comprehensive multicultural society. Indonesia encompasses a wide variety of cultures, religions, beliefs, politics, and economic capabilities. This reality positions itself as a peripheral object in implementing national curriculum development. Curriculum developers often tend to overlook this diversity. However, the existence of the curriculum as a subject in its implementation is not always considered as a basis when teachers develop the curriculum. This object significantly influences curriculum development activities in schools.

Based on this, the challenges arising from the multicultural nature of the nation impact curriculum development implementation. A pluralistic society is one of the factors that can hinder curriculum development. Therefore, curriculum developers must conduct in-depth analyses of the factors influencing curriculum development as a foundation for finding precise solutions to establish strategic, effective, and efficient curricula. Sukmadinata, as cited in Sukiman, identifies several factors influencing curriculum development as follows (AL-Momani, 2024; Huda et al., 2024): The first factor is Higher Education Institutions. The development of science and technology at universities significantly influences curriculum development programs. These two aspects are considered highly influential in shaping curriculum development policies. The types of knowledge developed in universities generally impact the content or subject matter to be included in curriculum development (Agus et al., 2023; Astra et al., 2024). Science and technology contribute not only to curriculum content development but also to the learning process. Technological advancements affect not only curriculum content but also the tools and media supporting education (Adeoye et al., 2025; M. N. Hakim & Abidin, 2024). Additionally, the influence extends to the development of teacher education and training institutions, such as FKIP, STKIP, and IKIP. The curriculum in teacher education institutions influences curriculum development, particularly through the expertise and teaching capabilities of the teachers produced.

The second factor is Community Layers. Schools, as part of society, are integral institutions preparing students to fulfill societal expectations, enabling them to live dignified and respectable lives. Schools are seen as agents of society, influenced by the conditions of their surrounding environment. Ideally, the curriculum content should reflect and fulfill societal needs (Aqodiah et al., 2023; Fidayani & Ammar, 2023). Communities are generally either homogeneous or heterogeneous. Schools have the obligation and authority to gather data from society as a basis for curriculum development (Apologia et al., 2024; Murharyana et al., 2023). They must also pay attention to societal aspirations, ideas, and needs. Among the forces within society is the development of the business world. The curriculum in educational institutions is significantly influenced by the demands of industries. Schools must prepare students not only to graduate but also to live decently, work, and engage in entrepreneurship

(Badrudin et al., 2021; Naimah et al., 2020). Preparing students for future professional opportunities should be a key consideration in curriculum development.

The third factor is Existing Value Systems. Schools, as integral parts of society, are influenced by societal values in various ways, including curriculum development activities. Developers must consider the social setting and value systems within society. Schools have the responsibility to uphold and pass down values as communal institutions. Value systems such as customs, morals, religion, social norms, culture, and politics must be integrated into the curriculum (Arthur, 2008; Manan et al., 2024). The complexity of societal value systems poses a dilemma for curriculum developers due to the diversity of intellectual, social, spiritual, and cultural values. Social, economic, political, physical, aesthetic, ethical, and religious dimensions often hold different value orientations.

The fourth factor is Teachers as Key Contributors. Teachers significantly influence Islamic education curriculum development. Teachers are integral to Islamic education and play a critical role. They act as essential factors in curriculum development. Teachers must stay updated with technological changes to sustain effective educational interactions that directly impact learning activities in Islamic educational institutions (Atstsaury et al., 2024). Proper curriculum development in Islamic Religious Education (PAI) will produce quality outcomes and enhance Islamic educational institutions, supported by teachers who adapt to technological and informational advancements (Syam & others, 2019). However, meeting teachers' needs is essential for motivating and guiding them to improve their quality to achieve set objectives. Zakiah Derajat suggests that fostering a work ethic in teachers, rooted in their dedication to their profession, is vital for achieving educational goals (Khobir, 2009).

Curriculum developers must carefully consider these factors to form the foundational basis for efficient and effective curriculum development programs in Islamic educational institutions. Curriculum development reflects the state of education, which is still regarded as an effective institution for producing and shaping human resources. Formulating and developing curricula offer opportunities for education to produce superior human resources prepared to meet the demands of societal and temporal changes.

CONCLUSION

The research on "The Challenges of Developing Islamic Education Curriculum and Strategies for Its Development in Facing Future Competency Demands" identifies key obstacles and strategic solutions. Challenges in curriculum development include balancing traditional Islamic values with modern educational requirements, addressing societal multiculturalism, and keeping pace with technological advancements. Other challenges involve insufficient teacher preparedness and managing diverse societal expectations. These issues necessitate collaborative efforts to create a curriculum that is integrative, adaptive, and responsive to contemporary and future demands.

To address these challenges, several strategies are proposed, such as integrating technology to enhance learning, investing in continuous teacher training, and designing contextualized curricula that reflect multicultural realities while upholding Islamic values. Collaboration among stakeholders and a focus on competency-based education are crucial to preparing students with critical thinking, problem-solving, and adaptability skills. Harmonizing traditional values with modern demands can produce learners who are spiritually rooted and globally competitive, positioning Islamic education as a key contributor to future societal advancement.

Zainuddin, Abdul Malik Karim Amrullah, Indah Aminatuz Zuhriyah

REFERENCES

Abdullah, M. A. (2017). Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community. *Al-Jami'ah: Journal of Islamic Studies*, *55*(2), 391–426.

Abdussamad, H. Z., & Sik, M. S. (2021). *Metode penelitian kualitatif*. CV. Syakir Media Press.

Adeoye, M. A., Baharun, H., & Munawwaroh, I. (2025). Transformational Leadership in Education: Harmonising Accountability, Innovation and Global Citizenship. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, *4*(1), Article 1. https://doi.org/10.59373/kharisma.v4i1.68

Agus, A., Juliadharma, M., & Djamaluddin, M. (2023). Application of the CIPP Model in Evaluation of The Inclusive Education Curriculum in Madrasah Aliyah. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, *8*(1), Article 1. https://doi.org/10.31538/ndh.v8i1.2705

Ajjawi, R., Tai, J., Huu Nghia, T. L., Boud, D., Johnson, L., & Patrick, C.-J. (2020). Aligning assessment with the needs of work-integrated learning: The challenges of authentic assessment in a complex context. *Assessment & Evaluation in Higher Education*, *45*(2), 304–316. https://doi.org/10.1080/02602938.2019.1639613

AL-Momani, M. O. (2024). The Degree of Parents' Practice of The Good Role Model Style Included in Islamic Educational Thought from The Point of View of University Students. *At-Tadzkir: Islamic Education Journal*, *3*(2), Article 2. https://doi.org/10.59373/attadzkir.v3i2.68

Apologia, M. A., Mas'od, M. M., Masykuri, A., Hidayati, A., & Putra, V. E. P. (2024). Child-Friendly School Management: A Study of Ukhuwah Wathoniyah at Ma'arif Nahdlatul Ulama. *Dirasah International Journal of Islamic Studies*, *2*(2), Article 2. https://doi.org/10.59373/drs.v2i2.28

Aqodiah, A., Hasanah, N., & Humaira. (2023). The Role of Scout Extracurriculars in Shaping The Character of Social Care. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, *15*(2), Article 2. https://doi.org/10.18326/mudarrisa.v15i2.404

Arthur, J. (2008). Traditional Approaches to Character Education in Britain and America. In *Handbook of Moral and Character Education*. Routledge.

Aryati, A., & Suradi, A. (2022). The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities. *Jurnal Ilmiah Peuradeun*, *10*(2), Article 2. https://doi.org/10.26811/peuradeun.v10i2.646

As' ad, M. (2021). Adaptation Into Islamic Education 4.0: An Approach To Redesigning A Sustainable Islamic Education In The Post Pandemic Era. *AKADEMIKA: Jurnal Pemikiran Islam*, *26*(1), 19–42.

Astra, N. P. B., Hafid, E., & Suban, A. (2024). Scout Extracurricular Curriculum Management in Improving Student Discipline in Madrasah. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *5*(2), Article 2. https://doi.org/10.31538/munaddhomah.v5i2.810

Asy'ari, A., & Hamami, T. (2020). Strategi Pengembangan Kurikulum Menghadapi Tuntutan Kompetensi Abad 21. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, *3*(01), 19–34.

Atstsaury, S., Hadiyanto, H., & Supian, S. (2024). Principal's Strategy to Improve Teachers Professional Competence. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *5*(1), Article 1. https://doi.org/10.31538/munaddhomah.v5i1.775

Azzahra, I. M., & Arif, M. (2021). Tuntutan dan Pengembangan Studi Islam di Perguruan Tinggi. *At Turots: Jurnal Pendidikan Islam*, 9–20.

Badrudin, B., Satori, D., Komariah, A., & Kurniady, D. A. (2021). The Implementation of Pesantren Financing Based on Agribusiness Social Entrepreneurs. *Jurnal Ilmiah Peuradeun*, *9*(1), Article 1. https://doi.org/10.26811/peuradeun.v9i1.504

Baharun, H., Munawaroh, F., Abdullah, Munawaroh, F., & dkk. (2017). Pengembangan kurikulum: Teori dan praktik. In *Yogyakarta: Pustaka Nurja*.

Baso, R. S., & Alwy, M. A. (2023). Higher Education Leadership Transformation in East Kalimantan: Challenges and Opportunities. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, *8*(3), Article 3. https://doi.org/10.31538/ndh.v8i3.4326

Bulturbayevich, M. B. (2021). Challenges of Digital Educational Environment. *Academic Journal of Digital Economics and Stability*, 4, 54–60.

Creswell, J. W., & others. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. thousand oaks, ca: Sage London.

Dewi, D. R. (2019). Pengembangan kurikulum di Indonesia dalam menghadapi tuntutan abad ke-21. *As-Salam: Jurnal Studi Hukum Islam \& Pendidikan*, *8*(1), 1–22.

Fajri, K. N. (2019). Proses pengembangan kurikulum. *Islamika*, *1*(2), 35–48.

Fidayani, E. F., & Ammar, F. M. (2023). The Use of Azhari Curriculum in Arabic Language Learning at Islamic Boarding School. *Nazhruna: Jurnal Pendidikan Islam*, *6*(1), Article 1. https://doi.org/10.31538/nzh.v6i1.2866

Guba, E. G., & Lincoln, Y. S. (1982). Epistemological and methodological bases of naturalistic inquiry. *Ectj*, *30*(4), 233–252.

Hakim, L. (2021). Transformasi Pendidikan Agama Islam: Strategi Dan Adaptasi Pada Era Revolusi Industri 4. 0. *Jurnal Education and Development*, *9*(4), 760–766.

Hakim, M. N., & Abidin, A. A. (2024). Platform Merdeka Mengajar: Integrasi Teknologi dalam Pendidikan Vokasi dan Pengembangan Guru. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, *3*(1), Article 1. https://doi.org/10.59373/kharisma.v3i1.47

Hanief, M., & Hidayatullah, M. F. (2021). Internalization Of Character Values Based On Spiritual Intelligence at SD Islam Bani Hasyim Malang Regency. *Conciencia*, *21*(1), 37–48. https://doi.org/10.19109/CONCIENCIA.V21I1.8576

Hidayatulah, M. F., Firdausi, M. A., & Hanief, M. (2021). Curriculum Design For Special Conditions Based On Islamic Values: Study at Senior High School Al-Hikmah Boarding School Batu. *Ulul Albab*, *22*(2). https://doi.org/10.18860/ua.v22i2.14054

Hilmy, M. (2016). Pendidikan Islam dan Tradisi Ilmiah. *Malang: Madani*.

Huda, M., Arif, M., Rahim, M. M. A., & Anshari, M. (2024). Islamic Religious Education Learning Media in the Technology Era: A Systematic Literature Review. *At-Tadzkir: Islamic Education Journal*, *3*(2), Article 2. https://doi.org/10.59373/attadzkir.v3i2.62

Idris, M., & Mokodenseho, S. (2021). Model Pendidikan Islam Progresif. *J-PAI: Jurnal Pendidikan Agama Islam*, *7*(2), 72–86. https://doi.org/10.18860/jpai.v7i2.11682

Khobir, A. (2009). Pendidikan Agama Islam Di Era Globalisasi. *Forum Tarbiyah*, *7*(1).

Khoirin, D., Hamami, T., & others. (2021). Pengembangan Kurikulum Pendidikan Agama Islam 2013 Integratif Dalam Menghadapi Era Society 5.0. *TADRIS: Jurnal Pendidikan Islam*, *16*(1), 83–94.

Machali, I. (2014). Kebijakan perubahan kurikulum 2013 dalam menyongsong Indonesia emas tahun 2045. *Jurnal Pendidikan Islam*, *3*(1), 71–94.

Manan, A., Rasyad, R., Saputra, I. R., Sa'i, S., Daud, A., Tuffahati, Z., & Champion, I. (2024). Morality and Immorality in Politics in Aceh Post 2005 MoU Helsinki (A Case Study on the Relevance of Actions Compared with Peace Promises). *Jurnal Ilmiah Peuradeun*, *12*(3), Article 3. https://doi.org/10.26811/peuradeun.v12i3.1295

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook, Edition 3. USA: Sage Publications. Terjemahan Tjetjep Rohindi Rohidi*. UI-Press.

Murharyana, M., Ayyubi, I. I. A., Rohmatulloh, R., & Suryana, I. (2023). Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar. *Dirasah International Journal of Islamic Studies*, *1*(2), Article 2. https://doi.org/10.59373/drs.v1i2.17

Muslih. (2018). Upaya Pengembangan Kurikulum Prodi S.2 Manajemen Pendidikan Islam (MPI) UIN Walisongo Semarang. *Nadwa: Jurnal Pendidikan Islam*, *12*(1), 155–180. https://doi.org/10.21580/NW.2018.12.1.2466

Naimah, Rahman, A., Ismail, Z., Sulaiman, H. B., & Kalupae, A. (2020). Entrepreneurship Empowerment Strategy in Islamic Boarding Schools: Lesson from Indonesia. *Jurnal Pendidikan Islam*, *9*(2), Article 2. https://doi.org/10.14421/jpi.2020.92.235-262

Ni'mah, Z. A., & Rifa'i, A. (2017). Genealogi pembaruan pendidikan Islam di Indonesia: Konvergensi pemikiran kependidikan KH. Ahmad Dahlan dan KH. M. Hasyim Asy'ari. *(No Title)*.

Prasetia, M. F. S. A. (2020). Reorientasi, Peran dan Tantangan Pendidikan Islam di Tengah Pandemi Senata. *Jurnal Tarbawi Stai Al Fithrah*, *9*(1), 21–37.

Purwadhi, P. (2019). Pengembangan kurikulum dalam pembelajaran abad XXI. *Mimbar Pendidikan*, *4*(2), 103–112.

Purwana, D., & Wibowo, A. (2017). Pendidikan Kewirausahaan di Perguruan Tinggi. *Yogyakarta: Pustaka Pelajar*.

Putra, P. H. (2019). Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman. *Tantangan Pendidikan Islam Dalam Menghadapi Society 5.0*, *19*(02), 107–109.

Rahdiyanta, D., Hargiyarto, P., & Asnawi, A. (2017). Characters-Based Collaborative Learning Model: Its Impacts on Students' Attitude and Achievement. *Jurnal Pendidikan Teknologi Dan Kejuruan*, *23*(3), 227–234. https://doi.org/10.21831/JPTK.V23I3.13416

Rijali, A. (2019). Analisis Data Kualitatif. *Alhadharah: Jurnal Ilmu Dakwah*, *17*(33), 81. https://doi.org/10.18592/alhadharah.v17i33.2374

Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, *9*(11), 335.

Suarni. (2019). *Pendidikan Islam Menjawab Tantangan*. *6*(2), 80–85.

Sumantri, B. A. (2019). Pengembangan kurikulum di Indonesia menghadapi tuntutan kompetensi abad 21. *At-Ta'lim: Media Informasi Pendidikan Islam*, *18*(1), 27–50.

Syafi'i, I., & Yusuf, S. (2021). the Role and Challenges of Islamic Education in Indonesia in the Disruptive Era: The Analysis of the System of Islamic Education Character in Indonesia. *Akademika: Jurnal Pemikiran Islam*, *26*(1), 107–120.

Syam, A. R., & others. (2019). Guru dan pengembangan kurikulum pendidikan Agama Islam di era revolusi industri 4.0. *TADRIS: Jurnal Pendidikan Islam*, *14*(1), 1–18.

Syaputra, E., & Sariyatun, S. (2019). Pembelajaran Sejarah di Abad 21 (Telaah Teoritis terhadap Model dan Materi). *Yupa: Historical Studies Journal*, *3*(1), 18–27.

Utami, R. (2020). Integrasi kurikulum di indonesia dalam menghadapi era society 5.0. *Proceeding IAIN Batusangkar*, *1*(3), 213–218.

Wahid, A., & Hamami, T. (2021). *Tantangan Pengembangan Kurikulum Pendidikan Islam dan Strategi Pengembangannya dalam Menghadapi Tuntutan Kompetensi Masa Depan*. *8*(1), 23–36.

Wahid, L. A., & Hamami, T. (2021). Tantangan Pengembangan Kurikulum Pendidikan Islam dan Strategi Pengembangannya dalam Menghadapi Tuntutan Kompetensi Masa Depan. *J-PAI: Jurnal Pendidikan Agama Islam*, *8*(1), 23–36. https://doi.org/10.18860/jpai.v8i1.15222

Wijaya, E. Y., Sudjimat, D. A., & Nyoto, A. (2016). Transformasi pendidikan abad 21 sebagai tuntutan pengembangan sumber daya manusia di era global. *Prosiding Seminar Nasional Pendidikan Matematika*, *1*(26), 263–278.

Zainiyati, H. S. (2014). Desain pengembangan kurikulum integratif. *Nadwa: Jurnal Pendidikan Islam*, *8*(2), 295–312.