

The Islamic Religious Education Curriculum Towards Globalization of Education: A Study on the Dynamics and Implications of Curriculum Changes

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Abstract

The quality of education is closely related to the curriculum that is implemented. Due to the consequences of changes in political, social, cultural, economic and technological systems, the curriculum also undergoes changes. Since Indonesia's independence in 1945, the country has developed and been implementing its own school curriculum starting in 1947, 1952, 1964, 1968, 1975, 1984, 1994, 1999, 2004, 2006, and 2013. This study aims to analyze the dynamics and implications of curriculum changes in Islamic education and to examine its existence in the globalization of education. The research method used a library research approach with data analysis techniques including data reduction, data presentation and conclusion drawing. The results show that Islamic education has been implemented since the independence era, albeit influenced by the Dutch at that time. After the era of independence and reformation, the changes in curriculum resulted in the government giving special attention to Islamic Religious Education (called as PAI), which was demonstrated by the establishment of Islamic institutions called "madrasa" and Islamic universities. Indonesia's experience in various curriculum models is a strength in exploring the potential of Islamic education to adapt to the discourse of global education. Moreover, Islamic education in Indonesia has the opportunity to become a world leader. To achieve this, efforts are needed to strengthen the Islamic education system and its curriculum, expand access to information and communication technology, improve the quality of teachers and researchers through increasing academic qualifications, and build international cooperation with other countries in the form of curriculum development and scholarships for foreign students who want to study PAI.

Keywords: *education, curriculum, Islamic education, globalization.*

Introduction

The long history of the transformation of the Indonesian national education curriculum has resulted in the development of up to eleven different types of school curricula. Indeed, the curriculum is dynamic, experiencing development rather than being static (Setiawan, 2018). All changes and developments in the curriculum are caused by efforts to adapt to social, economic, political and ecosystem conditions in society (Hidayati, 2014). This has given rise to a familiar term, in Indonesian language as “ganti menteri, ganti kurikulum” (Change the minister, change the curriculum) (Rustam Abong, 2015). Nevertheless, curriculum changes are always claimed by education bureaucrats to be a path towards improving the quality of education. However, in reality, changes in the curriculum over a relatively short period are considered to have negative aspects where teachers cannot grasp the latest curriculum well. Thus, implementation is always uneven and poses a challenge for teachers (Hasanah, 2022). The curriculum that is expected to transform the face of education in Indonesia towards a more progressive direction has not yet had a significant impact (Alimni, 2018). Curriculum changes must truly guarantee the implementation of education towards a more advanced direction.

In a study on the development of the curriculum it was revealed by Sudarsono (2018) that the struggle carried out by the Ministry of Religious Affairs (Kemenag or Depag), especially by Islamic intellectual figures, succeeded in reducing the discredit against Islamic Religious Education (hereafter called as PAI) in the Old Order and New Order regime. The evidence is that the Joint Decree of Three Ministers up to the Education Law No. 20 of 2003 was successfully launched. In addition, research on the development of the curriculum in the Old Order era was published (Baidlawie, 2018). This study examines the comprehensive changes of PAI curriculum from time to time. Nevertheless, relevant studies that examine the entire development of the curriculum covering the pre-independence era, the Old Order, and the New Order have been conducted (Wahyuni, 2015; Dhaifi, 2018; Ananda & Hudaidah, 2021). To

update it, this research is expanded by reaching a new discourse, namely the Merdeka Belajar curriculum. This research also examines the existence of PAI in the discourse of global education by studying the history of curriculum changes that have occurred in Indonesian education system.

The above problem description became a reason for the authors to conduct an in-depth analysis on the existence of the Islamic Religious Education Curriculum. The analysis of the curriculum's existence begins by examining the historical changes of the PAI curriculum over time. From the historical changes of the curriculum, the authors investigated the significance of the PAI curriculum in global education.

Method

The authors present the results of this research through a literature review or what is more commonly known as library research. The main references used in the article are articles that relate to the topic of curriculum change. The articles were accessed through national reputable journals with the SINTA index from GARUDA database and the international with the Scopus scientific database. The review of literature is focused on textual data in the form of published articles in national and international scientific journals. Articles related to the study of curriculum development become the main reference in conducting in-depth research. In addition, books on the theme of curriculum development in Islamic education also serve as supporting data in completing this research.

Data analysis was conducted through a data reduction process, namely by classifying, directing, discarding unnecessary data, and organizing it. Then, data presentation is a set of arranged information that gives the possibility of drawing conclusions and taking action. Based on the data that has been reduced and presented, researchers make conclusions that are supported by strong evidence at the data collection stages (Miles & Huberman, 2014; Creswell, 2014).

Results and Discussion

The Essence of Islamic Religious Education Curriculum

Islamic religious education is an educational process that is Islamic in nature, and in its development it is based on the fundamental teachings of Islam such as the holy book of the Qu'ran and the Sunnah (Putri, et al., 2022). The orientation of Islamic religious education also regulates the relationship between humans and the natural environment. Formally, the curriculum of Islamic education has been established and exists within the national education system. Islamic religious education curriculum is designed to provide a comprehensive and holistic understanding of Islam, encompassing its core beliefs, practices and values, and the application of these teachings. The curriculum analysis in this paper explains in general the curriculum changes that have occurred in schools and also touches on the changes that have occurred in madrasas but in some curricula only.

Religious education in schools already had a legal basis after independence, established through a joint regulation and later reinforced by law. In practice, however, it had a low status because it was only a facultative subject, with parents deciding whether or not their children would take religious lessons. The Provisional People's Consultative Assembly (MPRS) Decree No. II/MPRS/ 1960, specifically in Chapter II Article 2 paragraph (3), states: "Religious education becomes a subject in schools from elementary school to state university, with the understanding that students have the right not to participate if their guardians/adult students express their objection" (Kosim, et, al, 2023).

Understanding of the curriculum is often interpreted as a series of planning and arrangements that contain goals, teaching materials and content. These components of the curriculum are accompanied by steps for their use as guidelines in achieving the goals of education (Nurhaedi, 2020). In line with Sukmadinata's description, the curriculum is a guide for carrying out learning activities that contains previously prepared plans (Azis, 2018). Therefore, the position of the curriculum in education is central and important in achieving the desired educational goals. This

applies not only to general education but also to Islamic education (Marliana, 2013). It can be understood that the difference between the PAI curriculum and the curriculum in general education institutions lies only in the source of the subjects offered (Didiyanto, 2017). Therefore, it is known that the curriculum is a fundamental force that must be strengthened because it will influence all aspects and processes of learning (Hasan, 2017).

Essentially, the curriculum is studied as a micro component that covers only definition, dimensions, scope and structure. Over time, the curriculum has developed more broadly towards the macro level. Experts suggest that the curriculum is also considered a field of study characterized by its goals of developing knowledge related to the curriculum, both in terms of its subsystems and substance. In its examination, it is always adapted to the progress of time and needs (Hapsari, 2014).

The position of curriculum is central in the perspective of education. That is why the curriculum is designed to express teaching guidelines that cover the sequence of content, learning processes, types and all aspects related to education. This is what makes the curriculum regarded as a basic and fundamental need in educational institutions (Sukiman, 2013). The connection between education and curriculum is supported by the opinions of experts who state that development accompanied by education is a function that must exist in schools. Development is carried out not only on physical potential but also looks deeper into the psychological, moral and intelligence aspects of students (Mundiri & Hasanah, 2018).

Globalization of Education

The rapid pace of technology has led to potential paradigm shifts in education. This is characterized by the many challenges faced during the education process, including adapting to new patterns of the times. Therefore, the intention of the curriculum is proposed to be able to help accelerate the adaptation process of students in positioning and adjusting themselves in various aspects, including social and academic

environments. Hence, it can be known that one of the functions of the curriculum is to integrate (Makhshun, 2018).

Globalization is closely related to the rapid flow of information. The diverse information will have an impact on the process of deepening knowledge, including Islamic education. Especially in the education process, students become actors who are potentially engulfed in the friction and hegemony of globalization. Simple examples can be seen from the development of dress patterns, eating patterns and lifestyles that are increasingly visible in young people. Habits influenced by globalization will have implications for social, economic, and even religious dimensions. There are many young people who consider religion as something outdated and gradually abandon the moral values that should be a guide for humans (Khobir, 2009).

The above problems make the position of Islamic religious education urgent to be actualized to become a solution to uncontrolled conditions. In line with this, Islamic religious education in the national education system only seems to be a subsystem that complements national education, making it appear separate from other sciences. Throughout the historical development, religious education did not receive deep attention. This can be seen from its position as a demand of circumstances, resulting in a lack of significant innovation (Khobir, 2009).

Development of Islamic Education Curriculum

The central position of the curriculum in education leads to various policy changes. Indonesia has changed its curriculum several times (Handayani et al., 2018). Curriculum development is done in line with the development of society (Yusuf, 2018). Theories and practices of education, as well as changes in the curriculum, are influenced by spirit of the times (Sukmadinata, 2015). In addition, the era also becomes a factor in determining the direction of curriculum change. These changes are efforts to improve and refine the next curriculum, accompanied by adaptation to the developments of the times (Hapsari, 2014).

Curriculum changes indicate that education is part of a dynamic system. The desire to move towards a more progressive direction indicates Indonesia's effort to avoid stagnation. It is worth emphasizing that change is not something to be feared but a necessity that must be collectively guarded, even though it has been concretized for good purposes (Hapsari, 2014). The historical development of the curriculum, characterized by changes, also provides innovations to the Islamic Education curriculum itself. The curriculum implemented varies depending on the conditions of Indonesia, which are influenced by political, social, economic and even biological disasters such as COVID-19. The following is an explanation of curriculum changes from the past to the post-COVID-19 era.

1. Pre-Independence Era

The pre-independence era marked the beginning of the growth of the seed of educational curriculum. However, at that time, educational policies were still controlled by colonialism. The curriculum at that time can be seen from the fact that the length of learning for indigenous children was only three years. The practiced curriculum consisted of learning to write, read and count. Meanwhile, children from the Dutch East Indies government received a learning process for four years, then it became five to seven years (Setiawati, 2022).

Nevertheless, the education system carried out by the indigenous community already existed. At that time, it began with the teaching of Islam, the Qur'an, and the study of books. Interestingly, the implementation was carried out at home, *surau*, *pesantren* (Islamic boarding schools) and mosque. This later became the forerunner of the birth of Islamic Education curriculum and institutions. Even the methods and structures have also changed. These institutions are still known as *madrastas* today (Wahyuni, 2015).

2. Old Order (Orde Lama)

a. Rentjana Pelajaran 1947

During the early years of Indonesian independence, the nation began to develop its own curriculum for the first time. Prior to independence, the education system in Indonesia was heavily influenced by the Dutch colonial education system. After Indonesia gained independence, the government quickly implemented policies to reform the education system. The 1947 Curriculum Plan was a product of this effort and placed great emphasis on the development of an independent Indonesian character.

A proposal for the development of Islamic education institutions had been submitted before the establishment of the Ministry of Religion on January 3, 1946. At the time, the BP KNIP proposed the development of pesantren and madrasa institutions, which was later submitted to the Ministry of Education and Culture. The proposal aimed to advance the madrasa and modernize pesantren teaching through financial assistance.

This effort was also influenced by the spirit of struggle for independence. The existence of Islamic education was included in the joint decree of two ministers (the Minister of Education and Culture and the Minister of Religion) in 1946 (Setiawan, 2018; Zazkia & Hamami, 2021). It should be noted that the formal implementation of the 1947 curriculum began in 1950 (Dhaifi, 2018) because the country situation at war with previous colonial government until 1949.

b. Elaborated Curriculum and Primary School Education Curriculum 1952-1964 (Rentjana Pelajaran Terurai 1952 hingga Rentjana Pendidikan Sekolah Dasar 1964)

The Basic Law on Education and Teaching (called as UUPPP) is a law concerning the implementation of learning in

this curriculum. Its specific implementation is outlined in UUPPP No. 4 of 1950. Then, in 1951, two ministers issued a joint decree marking the compulsory provision of religious education in schools, with a total of two hours per week (Sutrisno & Barobis, 2012).

In parallel with this, the Ministry of Religious Affairs established a special team to develop religious curricula for both *pesantren* and schools. KH Imam Zarkasyi from Pondok Gontor led the team, successfully developing a religious curriculum. The curriculum was officially approved by the Minister of Religion in 1952, resulting in religious education being allocated 25 percent of the total weekly lesson time (Mawardi, 2016; Kiptiyah et al., 2021). Islamic education has been around for a long time (Malik, 1998). However, in reality, Islamic education has been marginalized from national education. This situation persisted until the issuance of a joint decree by three ministers (Wahyuni, 2015).

3. New Order Era (Orde Baru)

a. Curriculum of 1968

The uniqueness of the 1968 curriculum lies in the idea of nurturing the Pancasila spirit, supported by specific skills and basic knowledge. During this time, Islamic junior and senior high schools began to become state institutions, where the Islamic Senior High Schools (MA) and Junior High Schools (MTs) were developed in terms of their names and structures. This development continued until 1970 (Setiawan, 2018).

The New Order era was followed by the Islamic education policy, where Islamic education was applied in higher education, madrasa institutions, primary schools and even *pesantren*. Madrasa institutions, such as *pesantren*, were recognized for their existence at that time. Facilities were provided to Islamic educational institutions. This refreshing

wind did not go as smoothly as expected, as there were many struggles and hard work from various stakeholders to convince the government that Islamic education should not only be recognized but also acknowledged as a national education system (Jailani & Muhammad, 2019).

The 1968 curriculum noted significant differences from the previous curriculum. The learning system emphasized evaluation through tests conducted at the end of each unit of a particular learning process. Along with that, teachers were required to outline in detail the objectives to be achieved during the learning process (Ritonga, 2018). This was also motivated by a grading system that was not at the end of the year or semester, but at the end of each unit of learning.

b. Curriculum of 1975

Significant changes were recorded in the historical curriculum of 1975. This curriculum was based on the joint (called as SKB) 3 ministers consisting of the Minister of Home Affairs, the Minister of Religion, and the Minister of Education and Culture. The development of this curriculum was followed by the arrangement of the madrasa curriculum in 1975. The portion obtained by religious education was 30 percent, which was different from general education which amounted to 70 percent. Other good news was that the diploma from a madrasa, which was equivalent to general schools, was recognized. This made it easier for madrasa students to transfer or move schools (Kiptiyah et al., 2021). In the madrasa system, the curriculum has its own version called the 1976 curriculum.

c. Curriculum of 1984

Almost similar to the previous curriculum, the 1984 curriculum departed from the improvement of the 1975 curriculum (Fatmawati, 2022). The identity of this curriculum appeared in the emergence of the term of CBSA (Active Student Learning Method). In accordance with the abbreviation of CBSA, this approach requires students to take bigger roles in their learning (i.e. student-centred). In addition, the learning material is also adjusted based on the level of the educational stage. If the level is higher, then the learning material is broader (Ritonga, 2018).

Thus, it can be assumed that the role of the teacher is only as a facilitator. This led to the absence of the lecturing method in teaching in this curriculum. Along with that, the existence of religious education was strengthened through SKB 2 ministers which covered the Minister of Home Affairs and the Minister of Education and Culture. The content of the SKB emphasizes that madrasa graduates also have the right to continue their education in general schools of their choice. This indicates that there are no limitations or polarization that could lead to discrimination against madrasa graduates.

d. Curriculum of 1994 to Curriculum of 1999

The emergence of the 1994 curriculum was based on a combination of previous curricula, especially the 1975 and 1984 curricula. Islamic education in this period integrated the curriculum content of Islamic education in schools, madrasas and pesantren to be in line with Islamic values as stated in the SISDIKNAS NO. 2 Year 1989 Law. Furthermore, the development of Islamic education during this period was increasingly felt because Islamic education had been integrated with the national education system (Mawardi, 2016), which had not been achieved in the previous period. In

1999, the Islamic religious curriculum in Indonesia underwent significant changes, particularly in the context of madrasa education. The madrasa curriculum was dominated by general lessons, and there were efforts to mainstream Islamic education in primary and secondary schools (Kosim et, al., 2023).

The lesson learned during the 1994 to 1999 curriculum period showed that the struggle to gain recognition of the existence of Islamic education was increasingly felt, especially with the integration of Islamic education into the national education system. This was a breath of fresh air for the future of Islamic education.

4. The Reform Era (Era Reformasi)

a. Competency-Based Curriculum (Kurikulum Berbasis Kompetensi (KBK) 2004)

Madrasa began to adopt competencies as its basis, where the competency standards of the Islamic education subject consisted of beliefs and understanding the rights and obligations of fellow human beings in accordance with the religion they embrace (Zazkia & Hamami, 2021). KBK 2004 has four basic framework components; namely, Classroom-Based Assessment (PBK), Curriculum and Learning Outcomes (KHB), Learning Activities (KBM), and School-Based Curriculum Management (PKBS) (Syaefudin & Budisantoso, 2007).

During this period, the government replaced the 1989 Law No. 2 curriculum with Law No. 20 of 2003 which states: *“usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan*

yang diperlukan dirinya, masyarakat, bangsa dan Negara."

The policy means "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and State."

b. Curriculum of Unit Level Education (Kurikulum Tingkat Satuan Pendidikan [KTSP] 2006)

The KTSP 2006 curriculum was developed and implemented by each educational unit. KTSP 2006 was the development of the KBK. KTSP 2006 is an operational curriculum based on the Content Standards (SI) and Graduation Competency Standards (SKL). KTSP 2006 is intended for elementary and secondary education, as stated in the Minister of National Education Regulation No. 22 of 2006 and No. 23 of 2006. The National Education Standards Agency (BSNP) at that time also issued guidelines for the development of KTSP, making it easier for each educational unit to implement this operational curriculum (Puspitasari et al., 2019).

The scope of competencies targeted in KTSP 2006 includes integrated attitudes, knowledge and skills (Sulaiman et al., 2018). Considering the policy on the adoption of KTSP 2006 in education implementation, it is deemed appropriate because each school has the authority to formulate and implement this curriculum. The school, as an important instrument in implementing KTSP, is appropriate because the school will better understand the conditions and quality of students and various components of the school itself.

According to E Mulyasa (2006), the implementation of Islamic education is carried out in madrasa/schools. Islamic education is described in detail in the religious curriculum

supported by the Ministry of Religious Affairs. This was a breath of fresh air for Islamic education because, in addition to being detailed, the Ministry of Religious Affairs had approved Ministerial Regulation No. 2 of 2008, which discusses the competency standards of graduates and how to standardize the content of Islamic education.

However, the implementation of KTSP 2006 did not last long, ending when the newest curriculum, Curriculum 2013 (K13), was introduced (Selamet et al., 2022). K13 replaced the position of KTSP 2006 in the education journey in Indonesia, which also caused controversy.

c. Curriculum of 2013

Curriculum 2013 was developed from the previous curriculum, namely the School-Based Curriculum (KTSP) 2006. However, the emphasis in Curriculum 2013 is more on balancing hard skills and soft skills. This emphasis is pursued through maximizing the attitudes, knowledge and skills of students inserted into each learning material (Huda, 2015; Yasir et al., 2021). The existence of Islamic Religious Education (PAI) curriculum in K 13 is identified from the inclusion of PAI as a compulsory subject. In addition, there was a change in the name to Islamic Religious Education and Character Building (Hidayat, 2020).

If analyzed from the Curriculum 2013 policy, Islamic Religious Education did not undergo significant changes. The changes that occurred were only in the terms, where previously Standard Competencies became Core Competencies. Each subject of SKI, Qur'an Hadith, Fiqh, and *Akidah Akhlak* became part of the core competencies. The aspects are elaborated with four competencies which include KI 1, Religious Attitudes, KI 2 about Social Attitudes, KI 3 in the knowledge domain, and the implementation of knowledge as

KI 4 (Hidayati, 2014). In terms of time allocation, PAI in K1 3 also increased.

5. COVID-19 Pandemic and Merdeka Belajar

Curriculum transition is a necessity to follow changes and developments. Merdeka curriculum is expected to fill the gap and provide solutions caused by COVID-19 (Wikan, 2022). Thus, the Ministry of Education and Culture (Kemendikbud) initiated independent learning to adjust to the changing times.

The Ministry of Education and Culture of Indonesia introduced a new program known as “Merdeka Belajar” supported/formulated by the Indonesia Maju Cabinet (Ulum & Septayuda, 2022). The Merdeka Belajar program is designed to improve education in Indonesia. The Merdeka Belajar program is motivated by the desire to advance education in Indonesia so that everyone can have a better life. The Ministry of Education and Culture Regulation disseminates the implementation of the independent curriculum by allowing students to learn by supporting freedom. One of these is the student research program which is a must for students in developing their abilities. Through this program, students are provided with a wide opportunity to develop and enhance their knowledge and skills in the real world based on their interests and talents (Kemendikbud, 2020).

Based on the description above, it can be understood that the pre-independence era was characterized by the Islamic Education curriculum which was formed by the Indonesian people themselves, but the general education curriculum was still influenced by colonialism. Meanwhile, the Old Order era, from the Terurai Lesson Plan 1952 to the Primary School Education Plan 1964, to the Lesson Plan 1947, can be described as a period of struggle for Islamic education to be included in the national education system. However, until the end of the Old Order, Islamic education was still marginalized from national education.

Similarly, in the New Order era, changes began with the 1968 Curriculum, 1975 Curriculum, 1984 Curriculum, 1994 Curriculum, and the 1999 Curriculum. The existence of Islamic education at that time was aimed at integrating Islamic education with national education, so the portion of Islamic religious education in subjects also increased. The same thing happened during the reform era, marked by the Competency-Based Curriculum (KBK) 2004, the School-Based Curriculum (KTSP) 2006, and the 2013 Curriculum. At that time, Islamic education increasingly gained a position, as evidenced by Islamic religious education as a compulsory subject. In addition, there was a change in the name to Islamic Religious Education and Character Education, as well as an increased allocation of time. Lastly, in the COVID-19 era and the emergence of the independent learning curriculum, Islamic education also adapted to the development of online and offline learning. This led to updates in learning plan design and simplification of the learning portion.

Globalization of Islamic Education: World Leader in Islamic Education?

Several studies have shown that the Islamic Education curriculum can be designed and implemented according to the current needs of society (Zakariyah et al., 2022). In line with this, the era of Society 5.0 provides a way out of society's anxiety about the decline of human roles in this life, as in the era of Industry 4.0, many new innovations can completely replace human roles (Khoirin et al., 2021). So, what can be done in responding to this globalization of education?

Amidst the hegemony of globalization, the discourse on the mission of globalizing Islamic education is seen as an idea that has the potential to advance the field of Islamic education. According to Edison A Jamli, globalization is a process where ideas emerge and are then offered to other nations to follow (Salim & Sari, 2014). This means that the globalization of Islamic education is the process of spreading and influencing Islam through the education system. This can happen

through various means, such as formal education in schools and universities. The globalization of Islamic education has the potential to make Indonesia one of the lighthouses of Islamic education in the world.

The PAI curriculum in Indonesia has undergone several changes since it was first implemented in 1947, intended to adapt to societal developments and changes in student needs. The PAI curriculum in Indonesia also aims to integrate scientific knowledge with religious teachings. Thus, students who follow the PAI curriculum not only gain knowledge about religion but also acquire general knowledge useful in daily life. Indonesia's potential as a world leader in education can be identified from various aspects, including its rich and diverse Islamic education system (Putri, et al., 2022). As noted by Indonesian Muslim scholar Azyumardi Azra, the differences in Indonesia's Islamic education system compared to other countries can be seen in the Islamic education institutions such as *rangkring*, *surau*, RA, madrasa, and Islamic universities (Azra, 2020). This indicates that the Islamic Education curriculum is given attention by making specifications from one level to another, both at the most basic level and at higher levels. Indonesia has the opportunity to become a world leader in Islamic education (Hefner, 2022) as every aspect of the Islamic education system in Indonesia has the potential to support the globalization of education. In this regard, the government has a central role in paying close attention to the development of Islamic education.

Regarding this discourse, curriculum changes are not always seen as something negative and detrimental to education. Although it cannot be denied that the curriculum is always changing relatively quickly, curriculum changes are expected to enable the generation to understand its national identity completely, so that it can compete internationally (Santika et al., 2022). Although such changes cause turbulence in the education process, previous discussions on curriculum changes have shown that Islamic education has also developed as the curriculum progresses.

Indonesia has the world's largest Muslim population. Along with that, Indonesia is also home to an Islamic education system (Hefner

2016) with an international reputation in the Muslim world (Suyatno et al., 2020). The implication of this reality is reflected in the high level of public attention to Islamic education. Public attention can take the form of support, such as choosing Islamic educational institutions as a means of gaining knowledge and religion, which can have an influence on strengthening the existence and reputation of Islamic education. This means that Islamic educational institutions in Indonesia already have a foundation to strengthen the existence of Islamic education itself. This can support the globalization of Islamic Religious Education (PAI).

As part of the efforts of higher education globalization in Indonesia, internationalization and multiculturalism are two globalization behaviors that must be promoted throughout all universities (Sibawaihi & Fernandes, 2022). The same goes for curriculum changes. In its position, the curriculum is a foundation that will influence the quality of education in Indonesia. Therefore, in the context of globalizing Islamic education, the curriculum implemented must be oriented towards the international system.

Based on the discussion above, it can be concluded that Indonesia has potential for the success of globalizing Islamic education, especially in making Indonesia a world leader in Islamic education. These potentials can be seen from the Islamic Education curriculum that is constantly evolving and being part of the national education system. Furthermore, the Islamic Education curriculum in Indonesia is open to the development of the times while still holding firmly to the principles of Islam. The Islamic Education curriculum in Indonesia focuses on developing students' good character, improving the quality of graduates, integrating science with religious teachings, and encouraging students to become future leaders who understand and appreciate Islamic teachings.

To realize the globalization of Islamic education and become a world leader in Islamic education, efforts are needed to strengthen the Islamic education system and its curriculum, to expand access to information and communication technology, to improve the quality of teachers and researchers, and to build international cooperation with

other countries. In addition, a commitment from the government and society is also required to prioritize Islamic education as an important part of national development.

However, the Islamic Education curriculum in Indonesia also has some weaknesses that need to be addressed, such as the limited number of competent human resources in the field of Islamic education and differences in views among stakeholders regarding the implementation of the Islamic Education curriculum. Therefore, Indonesia's realization as the qibla of the world's Islamic education system can be formulated and used as a reference for other nations to develop a relevant and appropriate Islamic education system that is in line with the development of the times. However, the strengths and weaknesses of the system need to be carefully considered for continuous improvement.

Conclusion

From the above analysis, it can be concluded that changes in the curriculum over time have had an impact on the development of Islamic education in Indonesia. There have been at least five periods of curriculum changes. Firstly, the pre-independence period was marked by the establishment of an Indonesian Islamic Education curriculum, while the general education curriculum was still influenced by the colonial powers. Secondly, the Old Order period, from the Structured Lesson Plan of 1952, to the Primary School Education Plan of 1964, to the Lesson Plan of 1947 can be summarized as a struggle for Islamic education to be included in the national education system. However, Islamic education remained marginalized from national education until the end of the Old Order. Thirdly, during the New Order period, the curriculum changed from the 1968 Curriculum to the 1999 Curriculum. The existence of Islamic education at that time resulted in the integration of Islamic education into national education, thus increasing the proportion of Islamic education in the curriculum.

The reform era was marked by the Competency-Based Curriculum (KBK) of 2004, the School-Based Curriculum (KTSP) of 2006, and the 2013 Curriculum. During this period, Islamic education gained a stronger

position, as evidenced by the mandatory status of Islamic education as a subject. In addition, there was a change in the name to Islamic Education and Character Building and an increase in allocated time. Lastly, in the COVID-19 era and the emergence of the independent learning curriculum, Islamic education has also adapted to the development of both online and offline learning. This has resulted in updated learning plans and a simplification of the learning portion. The realization of Indonesia as a yardstick for the Islamic education system globally can be established and used as a reference for other nations to develop an appropriate and relevant Islamic education system that is in line with the current development. However, careful consideration of its strengths and weaknesses is necessary for continuous improvement.

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