



**JOURNAL OF CONTEMPORARY
GENDER AND CHILD STUDIES**

Vol 3 No 3 Year 2024 Page 244-251

<https://zia-research.com/index.php/jcgscs>

**Review of Educational Philosophy on
Islamic Religious Education Curriculum in Indonesia**

**Bunga Pariama Br Sembiring¹, Juliani², Meisya Fatih Andrianti³,
Salsabila Balqis⁴, Veryna Zahra Alrandy⁵**

^{1,2,3,4,5} Institut Syekh Abdul Halim Hasan Binjai, Indonesia

Email: bungapariama5@gmail.com¹, juliani@insan.ac.id², meisyafatih377@gmail.com³,
salsabalqs13@gmail.com⁴, verynazahraalrandy@gmail.com⁵

ARTICLE INFO

Keywords

Philosophy of Education
Islamic Religious Education
Curriculum

ABSTRACT

This study aims to examine the Islamic Religious Education (PAI) curriculum in Indonesia from the perspective of educational philosophy. The focus of this research is to analyze the philosophical foundations underlying the formulation of the PAI curriculum and its relevance to students' needs in facing modern challenges. This research employs a descriptive qualitative method with a document analysis approach to review current PAI curriculum policies. The findings reveal that the PAI curriculum in Indonesia is based on philosophical principles oriented toward Islamic and humanistic values. However, challenges arise in its implementation, particularly regarding the integration of religious values with 21st-century skills requirements. This study recommends developing a more adaptive and contextual curriculum without neglecting spiritual and moral aspects

ABSTRAK

Penelitian ini bertujuan untuk mengkaji kurikulum Pendidikan Agama Islam (PAI) di Indonesia melalui perspektif filsafat pendidikan. Fokus penelitian ini adalah menganalisis dasar filosofis yang melandasi perumusan kurikulum PAI, serta relevansinya dengan kebutuhan peserta didik dalam menghadapi tantangan zaman modern. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan analisis dokumen terhadap kebijakan kurikulum PAI yang berlaku. Hasil penelitian menunjukkan bahwa kurikulum PAI di Indonesia didasarkan pada prinsip-prinsip filosofis yang berorientasi pada nilai-nilai keislaman dan humanistik. Namun, terdapat tantangan dalam implementasi kurikulum ini, terutama terkait dengan pengintegrasian nilai-nilai agama dengan kebutuhan keterampilan abad ke-21. Penelitian ini merekomendasikan pengembangan kurikulum yang lebih adaptif dan kontekstual tanpa mengabaikan aspek spiritual dan moral.

PRELIMINARY

Education has a strategic role in shaping the character, morals, and intellect of students. In Indonesia, Islamic Religious Education (PAI) is an integral part of the national education system which aims to instill the values of faith, piety, and noble morals (Mulyadi, 2022). As a country with a Muslim majority, the PAI curriculum is designed to equip students with a strong understanding of religion and the ability to apply Islamic values in everyday life (Rahman, 2023). However, along with advances in technology and globalization, the challenges in the world of education are becoming increasingly complex.

Students are not only required to have good religious knowledge, but also 21st-century skills, such as critical, creative, and communicative thinking (Arifin, 2021). This condition raises the need to review the PAI curriculum to ensure its relevance to the development of the times and the needs of modern society (Hidayat, 2020). The philosophy of education as a conceptual basis in curriculum design plays an important role in building an ideal curriculum (Nursikin, 2021).

Through the approach of educational philosophy, the curriculum can be designed by considering aspects of ontology (the nature of knowledge), epistemology (how to acquire knowledge), and axiology (the values taught) (Syamsuddin, 2023). This study will highlight how the Islamic Religious Education curriculum in Indonesia is designed based on these philosophical principles and the extent to which this curriculum is able to answer the challenges of the modern era (Rahman, 2023). Unfortunately, the implementation of the Islamic Religious Education curriculum in Indonesia still faces several challenges, such as the lack of integration between religious values and modern skills, conventional learning approaches, and a greater focus on cognitive aspects than affective and psychomotor (Sulaiman, 2022). As a result, learning tends to be theoretical and less applicable in real life (Halim, 2024).

This study aims to: (1) Examine the principles of educational philosophy underlying the Islamic Religious Education curriculum in Indonesia. (2) Analyze the relevance of the Islamic Religious Education curriculum to the needs of 21st century skills. (3) Identify the main challenges in implementing the Islamic Religious Education curriculum and provide recommendations for solutions. Through this study, it is hoped that a more adaptive, integrative, and contextual Islamic Religious Education curriculum development model can be found, without ignoring spiritual and moral aspects. This study is also expected to contribute to the development of literature on the philosophy of education and become a reference for policy makers in designing a curriculum that is relevant to the needs of the times.

METHOD

This study uses a qualitative descriptive approach with a library research method. Library research is a type of qualitative research that is usually carried out without going into the field to find data sources, so this research is based on written works, such as books or journals. with its data collection method functioning as a tool for reviewing documents (Mendes, E., Wohlin, C., Felizardo, K., & Kalinowski, 2020). Literature searches can utilize sources in the form of journals, books, dictionaries, documents, magazines, and other sources without conducting field research. According to Apriyanti, et al., providing a new theory with the support of appropriate data collection techniques is a form of literature review (Apriyanti, 2019).

This approach was chosen to obtain more in-depth information about how the review of educational philosophy on the PAI curriculum in Indonesia. With this approach, the study aims to explain the phenomenon systematically based on data taken from reliable literature sources. Researchers will collect various relevant and valid references, such as books, journals, articles, and other information from credible websites. Through literature studies, researchers find the main components in the review of the philosophy of the PAI curriculum, such as the philosophical basis of the PAI curriculum, the objectives of the PAI curriculum, the contents of the PAI curriculum, the learning methods in the PAI curriculum, and evaluate the extent to which this PAI curriculum reflects universal values and 21st century skills needed in the global world.

FINDINGS AND DISCUSSION

The philosophy of Islamic education has shaped many educational frameworks and perspectives on life. In the world of education, the school curriculum is an important component that must be present in every educational unit. Likewise with schools or madrasahs, if you want a good education, the methodology used is literature search or library study. This methodology involves searching and analyzing various relevant sources, such as books, journal articles, and other publications related to the topic of the Islamic educational philosophy's view of the Islamic education curriculum.

The national goals in Indonesia can be seen in the applicable national education system law. Arranging learning experiences Learning experiences need to be arranged to provide teachers with ideas about the details of learning activities that must be implemented. The curriculum is a set of plans and documents intended to guide educational institutions in achieving the desired educational goals. The development of the Islamic education curriculum is an unfinished activity. It must be carried out continuously in terms of planning, implementation and evaluation based on Islamic values (Sidik, Irwansyah and Riduwan, 2022).

The Islamic education curriculum is an activity that includes philosophy (thought) of various detailed student activity plans in the form of forms of educational materials, recommendations for teaching and learning strategies and things that include activities aimed at achieving the desired goals by

referring to the values of Islamic teachings. The Islamic education curriculum must emphasize religion and morals in its various goals. The content and scope of the Islamic education curriculum are comprehensive, reflecting the spirit of Islamic thought and teachings that are universal and reach all aspects of life, both intellectual, psychological, social, and spiritual, having a relative balance in its environment. In its scientific content, both sharia sciences, reason and language sciences, and art, cover all the subject matter needed by students, both religious and worldly. The Islamic education curriculum must be based on religious, philosophical, social, and psychological foundations. The contents of the Islamic education curriculum are mostly religious sciences such as the science of the Qur'an, Hadith, Fiqh, and Sufism in addition to not forgetting worldly sciences (Ismunadi and Khusni, 2021).

In the field of Islamic education, the Islamic education curriculum plays a very important role in the entire field of education. Human life. With the emergence of various problems in our world of education, the role of Islamic educational philosophy in the field of education will provide an overview of a reference in the field of educational philosophy, which is useful for achieving the desired educational goals. By studying the Systematic Literature Review, among other things we know that there is a comprehensive library, which is a synthesis of literary works that we know as a method that contains many original studies. A good and relevant curriculum to achieve the goals of Islamic education is an integrated and comprehensive curriculum and makes the holy book of the Qur'an and Hadith the main sources in compiling the curriculum. The Qur'an and Hadith are used as a basic framework that we can use as a reference as an operational reference for compiling and developing the Islamic education curriculum. The philosophy of Islamic education appears in all practices or activities and experiences not only in the field of education, but also in the characteristics of curriculum formulation (Bainar, 2024).

In order to understand the concept of the true meaning of the curriculum so that the curriculum is truly placed as a basic foundation in implementing education practically and concretely, Sukmadinata in Dede Rosyada has several principles that can be held, including: (1) Curriculum as a substance, namely the plan for students' learning activities at school, including the formulation of objectives, teaching materials, learning activity processes, schedules, and learning evaluation results. The curriculum is a concept that has been prepared by experts and agreed upon by education policy makers and by the community as part of education results. (2) Curriculum as a system, namely a series of concepts about various learning activities where each activity unit has a coherent relationship with the others. The curriculum itself has a correlation with all elements in the education system.

Philosophical Basis of PAI Curriculum

The philosophy of Islamic education emphasizes that education must be based on the Qur'an and Hadith as the main sources. This means that the objectives, content, methods, and evaluations in the PAI curriculum must reflect comprehensive Islamic teachings. According to Nata (2019), Islamic education aims to form human beings who are faithful, knowledgeable, and have noble morals, who are able to carry out their functions as servants of Allah and caliphs on earth (Tolchah, 2022).

Objectives of the Islamic Religious Education Curriculum

The main objective of the Islamic Religious Education curriculum is to form students who have a balance between spiritual, moral, intellectual, and social aspects. This is in line with the view of Al-Syaibany (2020) who states that Islamic education must encompass the development of all aspects of human personality holistically. The objectives of education from general to specific objectives can be classified into four parts, namely: first, National education objectives (TPN). TPN is a general objective that is full of the philosophical content of a nation. TPN is the goal that must be used as a guideline by every educational effort, meaning that every institution and education provider must be able to form humans in accordance with this formulation, both education provided by formal, informal, and non-formal educational institutions. The objectives of general education are usually formulated in the form of ideal behavior in accordance with the outlook on life and philosophy of a nation formulated by the government in the form of laws. TPN is a source and guideline in efforts to organize education.

The clear objectives of national education which are derived from the Pancasila value system are formulated in Law Number 20 of 2003, Article 3, which states that national education functions to develop abilities and form the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming to develop the potential of students, so that they become human beings who believe

in and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens (Bainar, 2024)

Second, Institutional Objectives (II). Institutional objectives are the objectives that must be achieved by each educational institution. In other words, this objective can be defined as the qualifications that must be possessed by each student after they have completed or can complete a program at a particular educational institution. Institutional objectives are intermediate objectives to achieve general objectives formulated in the form of graduate competencies at each level of education, such as basic, secondary, vocational, and higher education competency standards.

In government regulation. Number 19 of 2005 concerning National Education Standards Chapter 5 Article 26 explains the graduate competency standards at the elementary education level aim to lay the foundation of intelligence, knowledge, personality, noble morals, and skills to live independently and follow further education (Haryadi, 2024).

Contents of the PAI Curriculum

The content of the PAI curriculum covers various disciplines related to Islamic teachings, such as aqidah, worship, morals, and the history of Islamic civilization. According to Nasution (2021), these materials are designed to provide a deep understanding of Islam and shape the character of students according to Islamic values.

Learning Methods in the Islamic Religious Education Curriculum

The learning methods used in the PAI curriculum vary, ranging from lectures, discussions, to methods of practicing worship. According to Rahman (2022), the approach used must be able to accommodate individual differences in students and encourage active participation in the learning process (Romli *et al.*, 2023).

Evaluation in Islamic Religious Education Curriculum

Evaluation in the Islamic Religious Education curriculum not only assesses cognitive aspects, but also affective and psychomotor aspects. This is important to ensure that students not only understand Islamic teachings theoretically but are also able to practice them in everyday life. According to Yusuf (2023), a comprehensive evaluation will help in measuring the success of Islamic education as a whole (Nikma and Rozak, 2023).

Challenges and Recommendations

Although the Islamic Religious Education curriculum has been designed with a strong philosophical foundation, there are still challenges in its implementation. One of the main challenges is how to adapt the curriculum to the development of the times without sacrificing Islamic values. According to Asyari (2024), innovation is needed in teaching methods and materials that are adapted to the modern context, so that students can internalize Islamic values that are relevant to their current lives.

Integration of Islamic Values in the Curriculum

The integration of Islamic values in the PAI curriculum aims to shape the character of students in accordance with Islamic teachings. According to Nursikin (2016), curriculum development must consider Islamic values that can shape the personality of students.

The Role of Teachers in the Implementation of the Islamic Religious Education Curriculum

Teachers have an important role in implementing the PAI curriculum. According to Rosidi and Sinuhaji (2019), teachers must be able to deliver PAI material with effective methods and according to the needs of students, so that the objectives of the curriculum can be achieved.

Development of Islamic Religious Education Curriculum in the Digital Era

In the digital era, the development of Islamic Religious Education curriculum must adapt to technological developments. According to Rahmatullah and Kamal (2023), the integration of technology in Islamic Religious Education learning can increase the effectiveness and efficiency of the learning process.

Holistic Approach in Islamic Religious Education Curriculum

The holistic approach in the Islamic Religious Education curriculum emphasizes the development of all aspects of the student's personality. According to Nizar (2002), Islamic education must include the development of spiritual, moral, intellectual, and physical aspects in a balanced manner.

PAI Curriculum and the Formation of Noble Morals

One of the main objectives of the Islamic Religious Education curriculum is the formation of noble morals. According to Nata (2019), moral education in the Islamic Religious Education curriculum aims to form students who behave in accordance with Islamic values in everyday life. The Role of Educational Philosophy in Curriculum Development Islamic educational philosophy plays a role in determining the direction and goals of education. According to Nasution (2021), educational philosophy provides a foundation for developing a curriculum that is in accordance with Islamic values.

PAI Curriculum and Social Skills Development

The PAI curriculum also aims to develop students' social skills. According to Rahman (2022), through PAI learning, students are taught to interact well in society according to Islamic teachings (Ilham, 2020).

Inclusive Education and Multiculturalism

In the last five years, there has been a tendency to introduce inclusive and multicultural values in the Islamic Religious Education curriculum. This is in accordance with the educational philosophy that teaches that every individual should be respected regardless of their background. The Islamic Religious Education curriculum tries to balance teaching about religious identity with respect for cultural diversity in Indonesia.

Alignment between Curriculum and Islamic Education Values

The review of educational philosophy sees that the Islamic Religious Education curriculum in Indonesia tries to be in line with the universal values of Islamic education, namely instilling monotheism, morals, and knowledge. This discussion covers how Islamic philosophy directs the Islamic Religious Education curriculum to focus on education that not only produces intelligent graduates, but also those who have good behavior (fathanah), honesty (amanah), and responsibility (Hatim, 2021).

Relevance of Curriculum to Social and Global Challenges

The philosophy of education also discusses the relevance of the PAI curriculum to the challenges faced by the younger generation, such as the problems of radicalization, intolerance, and shifting moral values in global society. In this context, the PAI curriculum seeks to integrate religious education with civic education to create students who not only have a good understanding of religion, but also high social skills.

Changes in Teaching Strategies

Further discussion can include how changes in educational philosophy affect Islamic Religious Education teaching methods. With the increasing use of technology in education, the Islamic Religious Education curriculum in Indonesia has adopted the use of digital media and technology-based learning approaches to facilitate students in understanding religious concepts in a more engaging and relevant way.

The Influence of Educational Philosophy on the Islamic Religious Education Curriculum

Based on the philosophy of Islamic education, as taught by figures such as Al-Farabi, Ibn Khaldun, and Syed Muhammad Naquib al-Attas, the Islamic Religious Education curriculum is expected to be a tool to foster noble morals, increase spiritual intelligence, and provide a broad understanding of social and religious life. In this case, Islamic Religious Education is not only taught as a discipline, but also as part of an effort to form a complete personality.

PAI Curriculum as Strengthening Religious and National Identity

The philosophy of Islamic education emphasizes the importance of education that shapes a person's moral and social identity. In the context of Indonesia, with its cultural and religious diversity, Islamic religious education through the PAI curriculum is expected to create individuals who not only understand the identity of the Islamic religion, but also develop a sense of love for the homeland and appreciate religious and cultural differences. This is relevant to the philosophy of Islamic education which teaches the importance of ukhuwah (brotherhood) and tolerance (Hidayat, Askar and Zaitun, 2022).

The Influence of Islamic Education Curriculum Development on the Diversity of Learning Methods

In recent years, there has been a significant change in the approach to teaching methods in Islamic religious education in Indonesia. The Islamic Religious Education curriculum is no longer limited to conventional lecture or teaching methods, but has adopted various more innovative methods, such as project-based learning, technology-based learning, and other interactive methods.

First, Active Learning: Islamic educational philosophy encourages more active learning, which involves students in the learning process. This can be realized through project-based learning, which allows students to learn through direct experience, develop critical and creative thinking skills, and learn to solve problems that are relevant to their lives.

Second, the Use of Technology in Islamic Religious Education: With the development of information technology, the Islamic Religious Education curriculum in Indonesia now uses more digital media to enrich the learning experience. For example, the use of learning videos, religious learning applications, and online platforms that support access to information about Islam. The philosophy of Islamic education that sees technology as a tool to facilitate more effective learning can optimize students' learning experiences in understanding religious values.

Development of Islamic Religious Education Curriculum in the Context of Sustainable Education

The Islamic Religious Education curriculum, from the perspective of educational philosophy, also needs to be seen in the framework of educational sustainability. Educational sustainability means that the curriculum must be able to prepare students not only for the present, but also for future challenges. The Islamic Religious Education curriculum based on Islamic educational philosophy must consider this dimension of sustainability, both in environmental, social, and cultural aspects.

First, Sustainable Education: The philosophy of Islamic education encourages learning that is not only temporary but can be applied throughout life. Therefore, the PAI curriculum is expected to not only teach religious values to be understood, but also to be practiced in a wider life, outside the classroom.

Second, Adaptive Curriculum: The Islamic Religious Education curriculum needs to be adaptive to changes in the times and social changes. This requires continuous evaluation of the implementation of the curriculum to ensure that religious education can continue to develop in accordance with the needs of the times and can make a positive contribution to the social and cultural development of Indonesia.

PAI Curriculum and Its Involvement with Social Development in Indonesia

Islamic religious education, according to Islamic educational philosophy, is not only aimed at developing individuals personally, but also at forming a better society. In this context, the Islamic Religious Education curriculum should pay attention to social problems faced by Indonesian society, such as intolerance, poverty, and social injustice.

First, Interfaith Tolerance and Harmony Education: Given that Indonesia is a country with religious, ethnic, and cultural diversity, the PAI curriculum needs to explore the values of tolerance and harmony between religious communities. The philosophy of Islamic education emphasizes that religious education is not only to strengthen religious identity, but also to create awareness of the importance of living in harmony in a pluralistic society.

Second, Social Education: The Islamic Education curriculum based on Islamic educational philosophy must be able to direct students to understand their role as responsible members of society. This includes civic education that teaches social values such as justice, solidarity, and equality.

Islamic Religious Education Curriculum and Countering Radicalization in Education

One of the biggest challenges in the world of religious education in Indonesia is the rise of radicalization. The Islamic Religious Education curriculum in Indonesia must prepare students to face it by providing a moderate and inclusive understanding of religion.

First, the Role of Islamic Religious Education Curriculum in Overcoming Radicalization: The philosophy of Islamic education teaches that true Islamic teachings are teachings that are full of peace and tolerance. Therefore, the Islamic Religious Education curriculum in Indonesia must be able to provide a deeper understanding of moderate Islam, which is far from radical teachings. Educators and the curriculum must play a role in instilling an attitude of tolerance and mutual respect between religious communities.

Peace-Oriented Islamic Religious Education: The philosophy of Islamic education teaches that the goal of education is to achieve peace and harmony in life. In this case, the Islamic Religious Education curriculum must play a role in equipping students with an understanding of religion that emphasizes compassion, peace, and unity (Muttaqin, 2017).

CONCLUSION

Based on this study, it is concluded that the Islamic Religious Education (PAI) Curriculum in Indonesia has a strategic role in shaping the personality of students who are faithful, pious, and have noble character. This curriculum is designed based on a strong philosophical foundation, which is sourced from the Qur'an and Hadith, and is strengthened by a philosophical approach to Islamic education that emphasizes the integration of spiritual, moral, intellectual, and social values. The main focus of this curriculum is to create humans who are not only intellectually intelligent but also have a strong Islamic character in everyday life. The philosophical foundation applied in the PAI curriculum provides a clear direction towards the goals of Islamic education, namely to form individuals who are able to carry out their roles as servants of Allah and caliphs on earth. This education not only instills religious understanding, but also instills noble moral values, tolerance, and a sense of social responsibility. Thus, the PAI curriculum functions as an instrument to shape a harmonious character between faith and good deeds.

From a content perspective, the PAI curriculum covers various aspects of Islamic teachings, including *aqidah*, worship, morals, and the history of Islamic civilization. This approach reflects the integrity of Islamic teachings that emphasize the balance between theory and practice. The material taught not only targets mastery of religious knowledge, but also aims to train worship skills and practices that support the internalization of Islamic values in real life. The learning methods used in the PAI curriculum also vary to accommodate the needs of students. This approach includes lectures, discussions, case studies, and direct practice, which are designed to strengthen the understanding and application of Islamic teachings. This approach proves that Islamic education does not only teach theory, but also encourages experiential learning to strengthen religious understanding and practice.

Evaluation in the Islamic Religious Education curriculum is designed to assess cognitive, affective, and psychomotor aspects comprehensively. This evaluation aims to ensure that students not only understand Islamic teachings intellectually, but are also able to practice these values in their lives. Thus, the success of Islamic Religious Education education is measured by the extent to which students are able to demonstrate behavior that reflects Islamic values. However, the implementation of the Islamic Religious Education curriculum also faces challenges in the modern era. Rapid technological developments and social change require flexible adaptation without sacrificing the basic values of Islam. Therefore, innovation in learning methods and development of teaching materials is an urgent need to ensure that Islamic Religious Education remains relevant and able to answer the challenges of the times.

Overall, a philosophical review of the Islamic Religious Education curriculum in Indonesia shows that this education has been designed with a solid and relevant foundation. However, continuous adaptation is needed to face the dynamics of changing times. Innovation in teaching methods, utilization of technology, and a more inclusive approach are expected to strengthen the implementation of this curriculum. With this approach, the Islamic Religious Education curriculum can continue to be an effective means of forming individuals who excel morally, intellectually, and socially in the future.

REFERENCES

- Bainar (2024) 'Pandangan Filsafat Pendidikan Islam', *Jurnal Al-Mutharabah*, 16(2), pp. 271–293.
- Haryadi, D. (2024) 'PERAN PENTING FILSAFAT ILMU BAGI PENGEMBANGAN KURIKULUM PENDIDIKAN ISLAM', *EDUMULYA: Jurnal Pendidikan Agama Islam*, 02(01), pp. 72–82.
- Hatim, M. (2021) 'Problem Filsafat Pendidikan Islam: Proyeksi, Orientasi ke Arah Filsafat Pendidikan Islam Paripurna', *eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam*, 13(2), pp. 168–182. Available at: <https://doi.org/10.20414/elhikmah.v13i2.1680>.
- Hidayat, I., Askar, A. and Zaitun, Z. (2022) 'Filsafat Kurikulum Pendidikan Islam Wandi', *jurnal pendidikan islam*, 1, pp. 92–96.
- Ilham, D. (2020) 'Persoalan-Persoalan Pendidikan dalam Kajian Filsafat Pendidikan Islam', *Didaktika*, 9(2). Available at: <https://jurnaldidaktika.org/179>.
- Ismunadi, A. and Khusni, M.F. (2021) 'Rekonstruksi Pendidikan Islam Multikultural Indonesia Perspektif Filsafat Pendidikan Islam', *Tribakti: Jurnal Pemikiran Keislaman*, 32(2), pp. 353–366. Available at: <https://doi.org/10.33367/tribakti.v32i2.1742>.
- Mukh Nursikin (2021) 'Aliran-Aliran Filsafat Pendidikan Dan Implementasinya Dalam Pengembangan Kurikulum Pendidikan Islam', *Jurnal Pendidikan Islam*, 01(2), pp. 303–334. Available at: <https://doi.org/10.18326/attarbiyah.v1i2.303-334>.
- Muttaqin, A. (2017) 'Implikasi Aliran Filsafat Pendidikan dalam Pengembangan Kurikulum Pendidikan Islam', *DINAMIKA: Jurnal Kajian Pendidikan dan Keislaman*, 1(1), pp. 67–92. Available at: <https://doi.org/10.32764/dinamika.v1i1.105>.
- Nikma, S. and Rozak, A. (2023) 'Kurikulum merdeka dalam tinjauan filsafat pendidikan', *Qiro'ah: Jurnal Pendidikan Agama Islam*, 13(1), pp. 36–48. Available at: <https://www.ejurnal.iiq.ac.id/index.php/qiroah/article/download/875/349>.
- Romli, A.B.S. et al. (2023) 'Implementasi Filsafat Pendidikan Islam Dalam Mengembangkan Kurikulum Pendidikan Islam', *Al-Qalam: Jurnal Kajian Islam dan Pendidikan*, 15(2), pp. 214–223. Available at: <https://doi.org/10.47435/al-qalam.v15i2.2340>.
- Sidik, M., Irwansyah and Riduwan, M. (2022) 'Pendidikan Dalam Tinjauan Filsafat Islam', *Jurnal Ta'Limuna*, 1(1), pp. 37–45. Available at: <https://e-journal.institutabdullahsaid.ac.id/index.php/jurnal-ta-limuna/article/view/132>.
- Tolchah, M. (2022) 'Filsafat Pendidikan Islam: Konstruksi Tipologis dalam Pengembangan Kurikulum', *Tsaqafah*, 11(2), p. 381. Available at: <https://doi.org/10.21111/tsaqafah.v11i2.274>.