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Reformulation of Islamic Religious Education Curriculum for Adaptive and Inclusive Education

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ABSTRACT

Islamic Religious Education (PAI) in Indonesia plays an important role in shaping the character and identity of the younger generation. However, along with the rapid development of globalization, technological advances, and social diversity, the current PAI curriculum is considered unable to answer these challenges effectively. Therefore, an adaptive and inclusive PAI curriculum reformulation is needed to meet the needs of education that is relevant to the times. This study aims to explore and analyze how the reformulation of the PAI curriculum that is responsive to changes in the times and the diversity of students can improve the quality of religious education in Indonesia. Using a qualitative approach and literature study method, this study explores the concepts and principles of curriculum reformulation that focus on the integration of the values of moderation, tolerance, and character in Islamic religious education. The results of the study indicate that the reformulation of the PAI curriculum needs to involve a more inclusive approach, pay attention to different learning styles, and utilize technology to make learning more interactive and interesting. In addition, the PAI curriculum must prioritize character education that not only teaches religious teachings, but also instills positive attitudes and behaviours in everyday life. This reformulation must also involve active participation from various parties, such as educators, parents, and the community, to produce a more comprehensive curriculum that is in accordance with students' needs. Thus, an adaptive and inclusive Islamic Religious Education curriculum is expected to be able to create a young generation that is not only academically intelligent, but also has good morals, has relevant life skills, and is able to face global challenges with a moderate, tolerant attitude, and respects diversity.

ABSTRAK

Pendidikan Agama Islam (PAI) di Indonesia memainkan peran penting dalam membentuk karakter dan identitas generasi muda. Namun, seiring dengan pesatnya perkembangan globalisasi, kemajuan teknologi, dan keberagaman sosial, kurikulum PAI yang ada saat ini dirasa belum mampu menjawab tantangan tersebut secara efektif. Oleh karena itu, reformulasi kurikulum PAI yang adaptif dan inklusif sangat diperlukan untuk memenuhi kebutuhan pendidikan yang relevan dengan zaman. Penelitian ini bertujuan untuk menggali dan menganalisis bagaimana reformulasi kurikulum PAI yang responsif terhadap perubahan zaman dan keberagaman peserta didik dapat meningkatkan kualitas pendidikan agama di Indonesia. Dengan menggunakan pendekatan kualitatif dan metode studi literatur, penelitian ini menggali konsep dan prinsip-prinsip reformulasi kurikulum yang berfokus pada integrasi nilai-nilai moderasi, toleransi, dan karakter dalam pendidikan agama Islam. Hasil penelitian menunjukkan bahwa reformulasi kurikulum PAI perlu melibatkan pendekatan yang lebih inklusif, memperhatikan gaya belajar yang berbeda, serta memanfaatkan teknologi untuk membuat pembelajaran lebih interaktif dan menarik. Selain itu, kurikulum PAI harus mengedepankan pendidikan karakter yang tidak hanya mengajarkan ajaran agama, tetapi juga menanamkan sikap dan perilaku positif dalam kehidupan sehari-hari. Reformulasi ini juga harus melibatkan partisipasi aktif dari berbagai pihak, seperti pendidik, orang tua, dan masyarakat, untuk menghasilkan kurikulum yang lebih komprehensif dan sesuai dengan kebutuhan siswa. Dengan demikian, kurikulum PAI yang adaptif dan inklusif diharapkan mampu menciptakan generasi muda yang tidak hanya cerdas secara akademik, tetapi juga berakhlak baik, memiliki keterampilan hidup yang relevan, dan mampu menghadapi tantangan global dengan sikap moderat, toleran, serta menghargai keberagaman.

PRELIMINARY

Islamic religious education (PAI) in Indonesia has a very important position in the formation of the character and identity of the younger generation. Amidst the increasingly complex challenges of globalization, rapid social change, and rapid technological advances, the existence of a relevant and adaptive PAI curriculum is a must. The current PAI curriculum is often considered not fully able to answer the diverse needs of students. With the rapid development of this era where information and communication technology increasingly dominates life, the current PAI curriculum needs to be reformulated to suit the needs and expectations of society. Therefore, the reformulation of the PAI curriculum for adaptive and inclusive Islamic education is very important to ensure that all students can access and understand Islamic teachings in a way that suits their needs. And the reformulation of the adaptive and inclusive PAI curriculum is also the key to creating education that not only meets academic standards, but is also able to answer the moral and social challenges faced by the younger generation.

In the current era of globalization, students are faced with various external influences that can affect their understanding and practice of Islamic teachings. Therefore, the Islamic Religious Education curriculum must be able to provide a solid foundation for students to understand religious values in depth, while being able to adapt to changes that occur in the surrounding environment. In the context of education in Indonesia, the diversity of cultures, socio-economic backgrounds, and learning abilities of students varies greatly. This is also a challenge for educators in delivering Islamic Religious Education teaching materials. A curriculum that is rigid and unresponsive to the needs and characteristics of students can cause gaps in the understanding and practice of Islamic teachings. This not only limits student participation in the teaching and learning process, but also hinders the achievement of overall educational goals. Therefore, it is important to create an Islamic Religious Education curriculum that is not only informative, but also able to encourage the development of positive attitudes and behaviors among students.

Adaptive reformulation of the Islamic Religious Education curriculum means that the curriculum must be able to change and adapt to the conditions and needs of students. In practice, this involves the use of various innovative teaching methods, such as project-based learning, group discussions, and the use of information technology. With this approach, students can learn actively and creatively, and are empowered to explore their own knowledge. In addition, an adaptive curriculum must be able to accommodate differences in learning styles among students. For example, students who are more visual can be given materials in the form of videos or infographics, while students who are more kinesthetic can be involved in practical activities related to Islamic teachings.

Meanwhile, inclusive education in the context of Islamic Religious Education is an approach that ensures that every student, without exception, can access quality education according to their needs. The diversity in the classroom, whether in terms of culture, ability, or socio-economic background, is an important factor that must be considered in curriculum development. An inclusive curriculum not only provides relevant materials, but also teaching methods that can reach all students, including those with special needs. In this way, Islamic Religious Education does not only belong to a few people, but can be enjoyed by all levels of society.

One important aspect in the reformulation of the Islamic Religious Education curriculum is the shift from a memorization-oriented approach to a more critical and analytical approach. Students need to be taught to think critically, analyze information, and make decisions based on a deep understanding of Islamic teachings. In this case, interactive and collaborative learning methods are essential. Group discussions, collaborative projects (Musa'ad, et.al., 2024), and problem-based learning can be effective methods for developing students' critical thinking skills. In addition, character education is also an important aspect of the reformulation of the Islamic Religious Education curriculum in strengthening character education. In the midst of the moral crisis that often occurs in society, character education is one of the main focuses in the Islamic Religious Education curriculum. A well-formulated curriculum must be able to instill universal Islamic values, such as honesty, peace, tolerance, and mutual respect. Thus, students are not only taught to understand Islamic teachings, but also how to practice them in their daily lives. This is very important in forming a generation that is not only academically intelligent but also has good morals.

Therefore, the reformulation of the adaptive and inclusive PAI curriculum must also involve the active participation of various stakeholders, including educators, parents, and the community. This

collaboration will produce a curriculum that is more comprehensive and in accordance with the needs of students. A collaborative approach in curriculum development will allow for the exchange of ideas and experiences, and create a greater sense of ownership among all parties involved. In addition, periodic evaluation of the PAI curriculum is also very important. This evaluation process must be carried out systematically to assess the effectiveness of the curriculum in achieving educational goals. By conducting an evaluation, we can identify the strengths and weaknesses of the existing curriculum, and make the necessary improvements to improve the quality of PAI education in Indonesia.

Overall, the reformulation of the adaptive and inclusive PAI curriculum is a strategic step in facing the challenges of education in the modern era. By prioritizing the values of diversity, active participation, and character education, the resulting curriculum is expected to provide a significant contribution in creating a generation that not only understands Islamic teachings, but is also able to practice them in a positive way in everyday life. Through this reformulation, it is hoped that Islamic education in Indonesia can run more effectively, relevantly, and fairly for all students, so as to form a more harmonious and civilized society.

METHOD

This research method uses a qualitative approach to gain a deep understanding of the adaptive and inclusive reformulation of the Islamic Religious Education (PAI) curriculum. The qualitative approach was chosen because it allows researchers to explore perceptions, experiences, and complex concepts, and experiences from various parties involved in Islamic education. This qualitative research is descriptive, using literature studies as the main method. Literature studies are conducted by collecting various relevant and reliable references, such as books, journals, articles, and other sources of information obtained from credible websites. Using literature studies, researchers can compile various arguments regarding the adaptive and inclusive reformulation of the PAI curriculum, as well as explore existing theories and practices to strengthen the analysis carried out in this study.

FINDINGS AND DISCUSSION

Islamic Religious Education Curriculum

Before further reviewing the reformulation of the Islamic religious education curriculum in Indonesia, the author needs to first explain the definition of the curriculum. Etymologically, the term "curriculum" is stated as a term derived from Latin, namely *curro* or *currere* and *ula* or *ulums* which is interpreted as "racecourse" (Musa'ad, et.al., 2024), namely a horse racing field, distance for running races, competitions, racing races, and others. This etymological meaning illustrates that the curriculum is a track or path that must be taken to achieve certain goals. In the context of education, this path contains systematic steps that serve as learning guides for students to achieve predetermined goals.

The word curriculum has many meanings among academics and each has a wide and diverse interpretation. In line with this, Mulyasa defines curriculum as a design related to learning objectives, competencies to be achieved, materials taught, and expected learning outcomes as a basis for maximizing the quality of education. This definition emphasizes the importance of curriculum as a tool for designing an effective learning process. In this case, Mulyasa highlights that the success of education is highly dependent on the clarity of objectives and materials designed according to the needs of students. Tanner defines the curriculum as "the curriculum is the planned and guided learning experiences and intended outcomes, developed through systematic reconstruction of knowledge and experience, under the supervision of the school, for the learner's continuous and willful growth in personal-social competence" (Sirozi & Lestari, 2024). Tanner's definition shows that the curriculum does not only contain learning plans, but also directed experiences that aim to develop students' social and personal competences in a sustainable manner. This strengthens the role of schools in managing learning systematically.

Meanwhile, Nasution defines curriculum as an ideal plan by compiling various components to produce a good learning process in educational institutions/institutions carried out by educators, education personnel, and all stakeholders in the educational institution. Furthermore, he divides the curriculum components into two parts, namely formal curriculum and informal curriculum. Formal curriculum has structured, written, and tiered material, while informal curriculum is unstructured and tiered, independent, and direct life experience. So according to Nasution, the curriculum must be designed by involving all stakeholders so that the learning process runs effectively. By dividing the curriculum into

formal and informal, he wants to show that learning does not only occur in the classroom, but also through everyday experiences that shape individuals as a whole.

Over time, the term curriculum has undergone significant changes in its meaning among education practitioners. The curriculum is no longer only considered as a collection of learning materials arranged to be delivered to students, but is also interpreted as everything that is planned and implemented by teachers and students in the learning process. Thus, it can be said that the curriculum is the main component of education that plays a role as an experience or something that really happens in the learning process. This view reflects that the modern curriculum is more dynamic and flexible, because it includes all activities that are planned and implemented in the learning process. In other words, the curriculum is not just a document, but a real experience that influences student development.

In Arabic, the curriculum is termed "manhaj" which means a clear path or bright path taken by humans in various aspects of their lives. In the context of the Islamic education curriculum, the meaning of "manhaj" refers to a series of plans and means used as guidelines by educational institutions to achieve educational goals (Pramayshela, et.al., 2023). The use of the term manhaj illustrates that the curriculum in Islam is not only oriented towards the worldly, but also directs students on the path of truth in accordance with the teachings of Allah. With a systematic design, this curriculum aims to produce a generation that is not only intelligent, but also has noble character.

The Islamic religious education curriculum is a design that includes teaching materials, learning objectives and achievements, methodology and approaches, and forms of evaluation. Through this curriculum, students are prepared to know, understand, internalize, and practice all Islamic teachings in their entirety (kaffah). Each type of curriculum in various scientific disciplines has its own characteristics, including the Islamic religious education curriculum. The Islamic Religious Education (PAI) curriculum has properties or characteristics that distinguish it from the general education curriculum. The PAI curriculum is designed to cover all aspects of students' lives, from religious knowledge to its practice. With a holistic approach, this curriculum ensures that students understand Islam in its entirety, so that they are able to apply it in their daily lives. This is the main difference from other general curricula.

Reformulation of Islamic Religious Education Curriculum

Reformulation of Islamic Religious Education Curriculum refers to the process of re-arranging or changing the Islamic Religious Education (PAI) curriculum to adapt to the development of the times, the needs of students, and the demands of society. This reformulation is carried out by considering philosophical, theoretical, and practical aspects, including a more relevant learning approach, integration of religious moderation values, and strengthening character in learning. According to Muthrofin and Madekhan, the reformulation of the Islamic Religious Education curriculum is needed to respond to the needs and challenges of modern progress, with the aim of preparing a superior Muslim generation with 21st century educational competencies. This opinion shows that the reformulation of the Islamic Religious Education curriculum is not only oriented towards religious teaching alone, but also towards developing skills that are relevant to the 21st century (Apriansah, et.al., 2024). This includes critical thinking skills, creativity, and collaborative skills that are greatly needed in the era of globalization. That way, the resulting Muslim generation is expected to not only be religious, but also have the capacity to contribute positively to various areas of life.

Meanwhile, according to the Ministry of Religion of the Republic of Indonesia (2024) through its article, reformulation is a dynamic and adaptive way of working to continuously adjust, which has implications for a flexible and rapidly changing curriculum. This view emphasizes that curriculum reformulation is not rigid, but rather a dynamic and continuously evolving process. Curriculum flexibility is the main thing so that it can quickly adapt to social, technological, and cultural changes. This allows the PAI curriculum to remain relevant in facing the challenges of the times without losing the essence of Islamic teachings that are its foundation.

From the definition above, it can be concluded that curriculum reformulation is a process of adjusting and updating the curriculum to be more relevant to the development of the times, the needs of society, and technological advances, with the aim of improving the quality of education and the competence of graduates. The main objective of the PAI curriculum reformulation is to create contextual, value-based learning that is responsive to global issues such as diversity, tolerance, and inclusiveness.

Thus, students are expected not only to understand religious teachings textually, but also to be able to implement them in everyday life in accordance with universal human values.

To achieve the goal of this reformulation, there are several approaches that need to be considered in designing more relevant and effective Islamic Religious Education education. First, Islamic Religious Education education must be carried out with an integrative approach, which combines general knowledge with religious knowledge. This means that in the learning process, students do not only study religious teachings separately from the outside world, but they are taught to relate religious teachings to various disciplines, such as natural sciences, social sciences, technology, and others. This integrative approach will help students to better understand the relationship between Islamic values and various contemporary issues facing humanity, such as climate change, human rights, and digital ethics.

In addition, Islamic Religious Education needs to adopt a more critical and contextual approach. The younger generation must be encouraged to think critically about the social and religious problems they face, and be able to see them in a contemporary context. Critical religious education is not just about conveying religious texts, but also inviting students to understand and analyze how religious teachings can be applied in everyday life. This is very important so that students do not get caught up in a dogmatic or rigid understanding of religion, but have the ability to assess social and religious problems rationally and objectively.

Reformulation of the Islamic religious education curriculum is an important step in efforts to improve the quality of education and the relevance of the material taught. The current curriculum is often considered inappropriate to the development of the times and the needs of students, so adjustments need to be made to be more contextual and applicable. One aspect that needs to be considered in this reformulation is the integration of universal values in religious teachings, such as tolerance, justice, and respect for differences. In addition, it is important to adapt more interactive and experience-based teaching methods, so that students do not only learn through theory, but also through real practice. For example, the use of technology in Islamic religious learning can help students understand religious concepts better and more interestingly. By utilizing digital media, teaching materials can be delivered in a more innovative and interesting way for the younger generation.

Furthermore, collaboration between educators, parents, and the community is also very important in the curriculum reformulation process. Educators need to get input from various parties to ensure that the curriculum that is prepared covers the needs and aspirations of the community. In addition, character building is the main focus in Islamic religious education, where students are not only required to understand religious teachings, but also to apply them in their daily lives. Finally, periodic evaluation of the curriculum that has been implemented is very important to ensure that the reformulation that has been carried out remains relevant and effective. Through this evaluation, we can identify the strengths and weaknesses of the existing curriculum, and make necessary improvements. Thus, the reformulation of the Islamic religious education curriculum is expected to produce a generation that is not only intellectually intelligent, but also has good character and is able to contribute positively to society.

Challenges and Opportunities for Reformulating Islamic Religious Education

There are several challenges that must be faced in the reformulation of Islamic Religious Education. One of them is resistance to change. Many teachers, parents, or communities feel comfortable with the existing pattern of religious education and tend to reject change. They may feel that the changes could threaten the traditional values they adhere to. Therefore, to face this challenge, efforts are needed to socialize and better understand the importance of reformulating Islamic Religious Education in facing the development of the times. Another challenge is limited resources. Reformulating Islamic Religious Education requires significant investment, both in terms of curriculum development, teacher training, and provision of supporting facilities and infrastructure, such as technology-based teaching materials. In some areas, especially in remote areas, limited access to technology and quality education is still a major problem. This certainly requires special attention from the government and educational institutions so that this gap can be overcome.

In addition, the rapid influence of globalization and the rise of radicalism are also challenges in the reformulation of Islamic Religious Education. Religious education must be able to provide a moderate understanding and distance the younger generation from a narrow or extreme understanding of religion. Therefore, Islamic Religious Education is a learning that has been given to students from a young age,

with the aim of introducing Islam from an early age. Islamic Religious Education is the responsibility of every Muslim as a human being where every individual is required to learn and educate. As Allah says in Surah Al-Baqarah Verse 151:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

As (We have perfected our favors upon you), We also sent to you a Messenger (Prophet Muhammad) from (among) you who recited to you Our verses, purified you, and taught you the Book (Al-Qur'an) and wisdom. (sunah), as well as teaching you what you don't know. (Q.S Al-Baqarah: 151).

In this verse, Allah explains that the Messenger of Allah was sent to convey the verses of Allah, purify people, teach the Qur'an and wisdom (sunnah), and provide understanding that they did not yet know. This is relevant to the challenge of reformulating the Islamic Religious Education curriculum. The Messenger of Allah is a role model in educating the people, providing comprehensive knowledge, and forming a generation that not only has religious knowledge, but is also able to understand the wisdom behind Islamic teachings. Reformulating the Islamic Religious Education curriculum can take the principle from this verse, namely ensuring that teaching materials are not only textual, but also guide students to understand the context and application of Islamic teachings comprehensively in modern life.

Behind the existing challenges, there are various opportunities that can be utilized in the reformulation of Islamic Religious Education. One of the biggest opportunities is to improve the quality of religious education in Indonesia. With a more interactive and technology-based approach, Islamic Religious Education can be more attractive to the younger generation (Rahman, et.al., 2025). Another opportunity is to encourage a more moderate and inclusive understanding of religion. By prioritizing the values of tolerance, diversity, and harmony in Islamic Religious Education, the younger generation will be better prepared to live in a multicultural and pluralistic society. This is very important in strengthening harmony between religious communities in Indonesia and preventing the spread of radical ideologies that can damage national unity.

In addition, the use of digital technology to spread religious knowledge also opens up great opportunities. With social media, websites, and educational applications, Islamic Religious Education materials can be accessed by more people, including those living in remote areas. Technology enables the wider and faster spread of religious knowledge, and provides access to the younger generation to study Islam in more depth and up-to-date. According to researchers, this is very important because with technology, the gap in access to religious education can be minimized. The younger generation who may have previously had difficulty obtaining religious materials that are in accordance with current developments can now use them easily. This opens up opportunities for them to develop a more comprehensive understanding of Islam, as well as preparing them to become more critical and adaptive individuals to the challenges of the times.

Adaptive Islamic Education

Adaptive Islamic education is an approach that emphasizes the ability of the education system to adapt to changes in the times, technology, and the needs of students. In this context, Islamic education does not only focus on teaching religious material, but also integrates Islamic values into various aspects of modern life. Adaptive education aims to produce a generation that not only adheres to religious values but is also able to face global challenges with relevant skills and knowledge. One important aspect of adaptive Islamic education is the development of a curriculum that is responsive to the development of digital technology. According to Saprullah and Siroz, the Islamic Religious Education (PAI) curriculum needs to utilize digital technology such as interactive multimedia, e-learning platforms, and mobile applications to increase students' interest and motivation to learn. In addition, the development of quality digital teaching materials and training for teachers in integrating digital technology are also key to developing an adaptive curriculum.

According to researchers, Saprullah and Sirozi's views on the importance of utilizing digital technology in the Islamic Religious Education (PAI) curriculum are very relevant to current developments. The use of interactive multimedia, e-learning platforms, and mobile applications can greatly assist in increasing students' interest and motivation to learn (Tabsyir, 2025). Technology enables more interesting, flexible, and easily accessible learning, even for students in remote areas. In addition, the development of quality digital teaching materials will make it easier for students to understand PAI material in a more modern and interactive way. Training for teachers is also very important so that they can integrate technology effectively into the learning process, so that the curriculum implemented can be truly adaptive to the needs and challenges of the times.

The aspects of adaptive Islamic education include: first, the Utilization of Technology in Learning. Along with the rapid development of technology, Islamic education must be able to utilize various existing digital resources to improve the learning process. For example, the use of e-learning platforms or smartphone-based applications that can help students learn anywhere and anytime. In this way, Islamic religious education can be reached by students in remote areas who may not have access to formal schools. Applications that provide learning videos, digital books, or interactive quizzes will help students better understand the material in an interesting and innovative way. In fact, the use of social media can be an effective tool for conveying Islamic values. In this case, teachers can use Instagram, YouTube, or TikTok to share educational and religion-based content, which invites active and enjoyable student participation. In addition, with technology, students can discuss with their friends from various regions, even other countries, thus opening their horizons and enriching their learning experiences.

Second, Integration of Science and Islamic Values. Adaptive Islamic education must also pay attention to the importance of integration between science and religious values. The modern world demands a broad mastery of science, and in this case, Islamic Religious Education needs to provide a curriculum that combines religious teachings with other sciences, including science, mathematics, and technology. This aims to produce a generation that is not only intelligent in religious knowledge, but also has broad knowledge that is relevant to face the challenges of the times. For example, in Islamic Religious Education subjects, it can be taught how concepts in Islam are related to science and technology. Teachings about the creation of the universe and life can be linked to scientific theories, so that students can see the relevance between religion and science. Thus, Islamic education can form individuals who are not only faithful and pious, but also have broad and critical insights.

Third, Curriculum Flexibility. One of the characteristics of adaptive education is the flexibility of the curriculum that can adjust to the needs of students and the development of the times. The Islamic Religious Education curriculum must be flexible in terms of materials, methods, and evaluation. In this context, adjustments to local needs are important. For example, in areas where most of the population is a certain group, the Islamic Religious Education curriculum can be adjusted to suit the culture and traditions that apply in the area, but still prioritize the universal principles of Islamic teachings. This flexibility also includes adjustments to technological developments and existing social trends. For example, integrating learning about ethics and morality in cyberspace into the Islamic Religious Education curriculum. In this digital world, students are often exposed to uncontrolled information that is not always positive. Therefore, it is important to teach them internet ethics, how to maintain their privacy, and how to act in accordance with Islamic teachings in cyberspace.

Fourth, Empowerment of Teachers and Education Personnel. Teachers are the spearhead in the success of adaptive Islamic education. Therefore, adaptive Islamic education cannot be realized without the development of teacher capacity. Professional training for teachers must be carried out continuously, so that they are not only proficient in delivering material, but also skilled in using technology to support the learning process. Teachers need to be equipped with skills in developing technology-based teaching materials, as well as the ability to create a dynamic, inclusive, and student-centered learning atmosphere. It is also important for teachers to understand the characteristics of students with diverse backgrounds and abilities. They must be able to create an environment that supports each student to learn according to their abilities. With a deep understanding of individual differences, teachers can overcome challenges in learning and ensure that each student gets an equal opportunity to develop.

Inclusive Islamic Education

Inclusive Islamic education is an approach to learning that emphasizes the acceptance of diversity and ensures that all individuals, regardless of social, cultural, religious, gender, or disability backgrounds, have equal access to education. Inclusive Islamic education aims to ensure that all individuals, regardless of social, economic, gender, or physical differences, have equal access to education. Inclusive Islamic education prioritizes respect for diversity and rejects all forms of discrimination. Inclusive Islamic educational institutions play a role in creating a friendly learning environment for all students, including those with special needs (Sakinah, et.al., 2025). In addition, this education also fights for gender equality and promotes interfaith and cultural dialogue. Curriculum development should focus on the real experiences of the academic community to create tolerant and moderate students. Integrating inclusive values into the Islamic education curriculum will not only create an inclusive learning environment but also prepare students to face social challenges in society. According to researchers, inclusive Islamic educational institutions are important to create an environment that supports all students, including those with special needs. The curriculum must integrate the values of gender equality, interfaith dialogue, and culture, so that students become tolerant and ready to face social challenges in society.

The concept of inclusivity in Islam can be found in universal values such as justice ('adl) brotherhood (ukhuwah), and respect for differences (ikhtilaf). In the Qur'an, it is stated that humans were created differently so that they can get to know each other (lita'arafu). This value is the basis for inclusive Islamic education, where diversity is not only accepted but also considered a wealth that enriches the learning process. This principle is in accordance with Islamic teachings that emphasize the equality of humans before God, as stated in the Qur'an:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant. (Q.S Al-Hujurat:13)

Reformulation of inclusive Islamic Education includes several important aspects, namely: first, Respect for Diversity. One of the main values in inclusive Islamic education is respect for diversity. This diversity can be in the form of differences in beliefs, cultural backgrounds, languages, or even disabilities. Islamic education must teach students to see differences as a wealth that enriches their social life. By instilling the values of tolerance and multiculturalism in the Islamic Religious Education curriculum, it is hoped that students can learn to live side by side peacefully in a pluralistic society. Respect for diversity can also be translated in various ways, for example by promoting dialogue across religions, cultures, and even genders. Through these activities, students can learn about other religions, understand cultural differences, and respect the human rights of every individual, as Islamic teachings emphasize the principles of 'adl (justice) and ukhuwah (brotherhood).

Second, Accessibility for All Learners. Inclusive Islamic education demands equal accessibility of education for all learners, especially those with special needs. Education for children with disabilities, for example, must include the provision of disability-friendly facilities, such as wheelchair-accessible classrooms, learning aids, and teaching that is tailored to the needs of students (Unknown, 2025). This includes training for teachers to be able to identify and meet the special needs of students, so that each student can learn in a way that suits their abilities. Not only students with disabilities, but also those from underprivileged families, or students with different socio-economic backgrounds, must be given equal opportunities to access quality Islamic religious education. Therefore, schools need to collaborate with the community to aid with students in need, including scholarships or special mentoring programs.

Third, Contextualization of Material for Plural Society. In the context of a pluralistic Indonesian society, the Islamic Religious Education curriculum needs to reflect the reality of this diversity. This includes the development of materials that are not only based on Islamic religious theory alone, but also

focus on social skills that can help students live harmoniously in a pluralistic society. In addition, inclusive Islamic education must teach the importance of cooperation between religious communities and respect the rights of every individual in society. In this way, through inclusive Islamic education, it is hoped that the younger generation can grow into individuals who are not only religious but also play an active role in creating a more peaceful, tolerant, and respectful society.

CONCLUSION

Based on the description above, it can be concluded that the Islamic religious education (PAI) curriculum is a key element in the education system that functions as a guide in shaping the character and competence of students. In the modern context, the PAI curriculum is not only a means of conveying religious teachings textually, but also includes aspects of the integration of science, universal values, and practical application in everyday life. Reformulation of the PAI curriculum is important to answer the challenges of globalization, technological developments, and the needs of a dynamic society.

Reformulation of the Islamic Religious Education curriculum involves adjusting objectives, materials, learning methods, and evaluations, so as to produce a generation that excels spiritually, intellectually, and morally. An integrative and contextual approach is the main foundation, combining religious teachings with modern science and encouraging critical understanding of contemporary issues. In addition, the integration of the values of moderation, tolerance, and inclusivity is the main focus to form students who are able to appreciate diversity and contribute to creating social harmony. However, this reformulation process is not free from challenges, such as resistance to change, limited resources, and the influence of radicalism. However, the opportunities offered by technological advances, more interactive learning approaches, and collaboration between educators, parents, and the community provide great hope for the success of this reformulation. Adaptive and inclusive Islamic education is also a solution to creating an education system that is relevant to the needs of the 21st century. Adaptive education emphasizes the use of technology, curriculum flexibility, and empowerment of educators to face change. Meanwhile, inclusive education ensures that all students have equal access, respect diversity, and integrate the values of multiculturalism.

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