Islamic Religious Education Curriculum Innovation: Fethullah Gülen's Perspective

Muhamad Restu Fauzi[1✉]**, Tasman Hamami**[2], **Hyung-Jun Kim**[3]
[1,2]Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia
[3]Kangwon National University, Chuncheon, Republic of Korea

ABSTRACT

Purpose – This study aims to (1) Formulate what is the ideal orientation of Islamic religious education according to Fethullah Gülen and (2) Formulate Islamic religious education curriculum innovations from the Gülen perspective in the realm of objectives, materials, media, methods, and evaluations.

Design/methods/approach – This study was a literature research. The source of data in this study was the works of Gülen. The data collection method used the documentation method. The data analysis method used the content analysis method through several stages of reading the entire data, encoding, code sorting, finding relationships between categories, and formulating the meaning.

Findings – The findings were (1) The ideal Islamic religious education, according to Gülen, should include educating and shaping individual character, and (2) The purpose of the Islamic religious education curriculum, according to Gülen, is to create Islamic religious education that is relevant to the times, high in quality, and strengthening the identity of Muslims; Learning materials comprise content expansion that integrates classical religious texts with contemporary science; Learning media must make Islamic religious education more interesting and challenging for students so that they are more interested in learning Islam; The learning method involves students actively and collaboratively in the learning process; and Curriculum evaluation includes aspects of the quality of learning materials, learning methods, and learning outcomes.

Research implications/limitations – The research has implications for developing Islamic religious education curricula that focus on a more inclusive, moderate, and relevant approach to the needs of the times. It can affect the way schools educate, encourage intercultural dialogue, and promote universal values such as tolerance and peace.

Originality/value – This study has explored Gülen's perspective on the innovation of the Islamic religious education curriculum. By examining its perspective, this research provides new insights and presents a unique perspective on curriculum development.

CONTACT: ✉22304011007@student.uin-suka.ac.id

Introduction

There is a gap between expectations and reality in achieving the goals of the Islamic religious education curriculum. Some of the factors that have caused this gap are inconsistent implementation (Muzharifah et al., 2023), limited curriculum (Akram et al., 2023), contextual challenges (Ghosn-Chelala, 2020), paradigm shift (Isnawati et al., 2022), lack of control from policymakers (Kartono et al., 2022), implementation that is more inclined to cognitive aspects than attitudes and skills aspects (Sukiman et al., 2021), and non-responsiveness to student needs (Ilyas et al., 2022).

From the aspect of implementing the PAI curriculum, learning continuity in educational institutions in contemporary Islamic countries shows that there are still many Muslims who believe that knowledge must be obtained rather than discovered and developed (Azra, 2013) (Yusuf Mamud, 2023). Therefore, in many Muslim countries, the thinking attitude tends to be passive and receptive rather than creative and curious (Firdausy & Shobirin, 2022) (Akhtar, 2019). Moreover, all knowledge is considered something immutable, and books tend to be memorized or respected (Fauzi & Hamami, 2022). In addition to the tendency to memorize books, Islamic learning often uses the lecture method, making the students easily get bored and underestimate it (Fairuz, 2020). Accordingly, a variety of learning methods are needed to increase students' interest and motivation in learning Islam. The use of learning media, such as videos, presentations, and interactive media, can also help maintain students' interest and involvement in the Islamic learning process.

The same case occurred in the implementation of PAI learning in schools in Indonesia, which is still more directed at teaching Islam rather than educating students about Islam (Karimah et al., 2023). Learning Islam is not solely limited to understanding religious concepts but must also include the practice and implementation of these teachings in daily life. Therefore, Islamic religious education should include the development of student's character and morals, allowing students to apply Islamic teachings in their daily lives (Khermarinah & Hidayani, 2024).

One effective method to achieve this goal is to use habituation methods. In the habituation method, students are trained to get used to behaving well anywhere, anytime, and with anyone. The expected teaching and learning process in Islamic education is more about educating rather than teaching. Educating means that the learning process is more about advice and guidance, which means directing students to learn values as role models in real life. So, it is not just about transferring knowledge. Educating attentively means always paying attention or caring and following the student's development in daily behavior. Also, teachers can use it as a basis for evaluation of their learning success. It is because the most important thing in the learning process of Islamic religious education is a good change of behavior in daily life as a form of applying the obtained knowledge (Aziza, 2022).

In the context of evaluating the Islamic religious education curriculum, there are several gaps between expectations and reality. Some of the factors that cause this gap include focusing only on cognitive aspects (Marini et al., 2021), lack of formative evaluation

(Supriyanto & Amrin, 2022), lack of infrastructure support (Muhtifah & Muskania, 2018), lack of resource support (Sunarto et al., 2023) , and numerous obstacles the teachers face related to the creation of assessment instruments (Eva et al., 2022).

By looking at the above reality, there is indeed a need for innovation in the Islamic religious education curriculum that can overcome those problems. Curriculum innovation is considered essential in education because it can improve learning quality (Nurcendani & Ratnasari, 2020) and prepare students to face future challenges. Moreover, curriculum innovation is required in order to adapt to the times, enhance learning quality, improve educational gaps, and build 21st-century skills.

Fethullah Gülen, in his lectures, tried to change the Islamic religious education system. One of its missions is to improve the Islamic religious education system in a creative and innovative way (Baum, 2014). Gülen has tried to change the traditional approach that is conservative and dogmatic (Ezikoğlu, 2021) to a more open, inclusive, and humanistic approach. Gülen proposed that Islamic religious education should include holistic and integrated learning, which involves all aspects of life, such as academic, moral, social, and spiritual (Çelik, 2008). Gülen also emphasized the importance of educating a generation that has modern skills and understanding and is able to adapt to changing times (Webb, 1998). Gülen also encouraged the use of technology (Gülen, 2005) and produced new improvements (Gülen, 2016h) to improve the quality of Islamic religious education. Gülen fought for Islamic religious education that needs to be research-based, results-oriented, and directed at community service (Gülen, 2009b).

Based on the above background of problems, the author tried to formulate what ideal Islamic religious education is according to Fethullah Gülen and formulate the innovation of the Islamic religious education curriculum from the perspective of Gülen in the realm of objectives, media, methods, and evaluation.

Methodology

This study was literature research that focused on the innovation of Islamic education curricula in public schools based on the thoughts of Fethullah Gülen. The primary data sources in this study were books by Fethullah Gülen, such as *The Essentials of the Islamic Faith* (2005), *Questions and Answers about Islam* (2006), *M Fethullah Gülen: Essays-Perspectives-Opinions* (2009a), *Emerald Hills of the Heart* (2011), *Çağ ve Nesil* (2016a), *Ölçü veya Yoldaki Işıklar* (2016f) dan *Ruhumuzun Heykelini Dikerken* (2016g). Secondary data sources in this study were scholarly articles and various other literature that have discussed the thoughts and contributions of Fethullah Gülen.

The data collection in this study used the documentation method in which the author read, analyzed, and interpreted documents by Fethullah Gülen in order to support the success of the research. Data was collected by identifying and analyzing the content, ideas, and views expressed in books by Fethullah Gülen. At the data collection stage, the books by Fethullah Gülen were read thoroughly to understand the main thoughts, arguments, and perspectives promoted by Fethullah Gülen regarding the innovation of the Islamic religious education curriculum in schools. Next, the data from Fethullah Gülen's

books were analyzed by mapping the main ideas, identifying key concepts, and understanding how to implement the Islamic religious education curriculum innovation proposed by Fethullah Gülen. Document analysis also involved critically evaluating the arguments presented in the articles, as well as synthesizing information relevant to the research topic. This method of data collection allowed the researcher to gain a more in-depth understanding of Islamic religious education curriculum innovation from the perspective of Fethullah Gülen based on the information contained in the books.

The collected data was then analyzed using the content analysis method. The first stage in content analysis is reading the entire data repeatedly. The second stage is coding, where the writer makes notes or titles that contain impressions, ideas, or conclusions that arise in the minds of the researchers as a result of the initial analysis. The third stage is sorting the codes found into a number of categories based on the similarity of the content or meaning of each code. The fourth stage is identifying or finding relationships between categories at a higher level and formulating them into themes. The last stage in content analysis is interpreting or formulating the meaning of the overall findings obtained.

Result and Discussion

1. Islamic Religious Education According to Fethullah Gülen

According to Fethullah Gülen (2016e), Islamic religious education is a means of building the moral, spiritual, and intellectual character of individuals and should involve a comprehensive education about the teachings of the religion, including the Qur'an, Hadith, Akidah, Fiqh, Islamic History and Traditions. Gülen believes that Islamic religious education should emphasize the development of values like compassion, justice, honesty, and a sense of social responsibility. Moreover, this education should also prepare individuals to contribute positively to society, both through their work and their actions in daily life.

Islamic religious education is a version of the formal approach of Islamic education that has been integrated into the education system in Indonesia in the form of subjects taught at various levels of education, such as primary, secondary, and higher education. Islamic Religious Education is a compulsory subject in the formal education curriculum in Indonesia (Faaza & Rofik, 2022). Islamic religious education refers to Islamic religious learning as a subject in the formal education curriculum. The aim is to build a good religious attitude, provide an understanding of the teachings of Islam, and encourage learners to familiarize the practice of worship, ethics, and values related to Islam (Amaly et al., 2023). Islamic religious education aims to build a strong religious awareness in students in the context of formal education. Therefore, Islamic religious education can be seen as one component of Islamic education that focuses on the development, understanding, and habituation of Islamic religious teachings in the form of subjects at school (Rifai & Nurhaliza, 2024) (Sijamhodžić-Nadarević & Čolić, 2023).

Fethullah Gülen (2009b) rgues that the purpose of Islamic religious education is to build human beings who are noble and able to contribute positively to society and the world at large. According to Gülen, the purpose of Islamic religious education is to nurture noble-minded and open-minded individuals who have broad and deep knowledge of the

Islamic religion, as well as modern science and technology (Canbolat, 2017). Gülen believes that Islamic religious education should prepare individuals for life in this world and the hereafter by providing a holistic education that includes spiritual, moral, social, and intellectual aspects (Gülen, 2009b). Gülen also emphasizes the importance of critical thinking, creativity, and innovation in Islamic religious education.

Fethullah Gülen states that education should strengthen students' critical and independent thinking abilities rather than simply imparting knowledge without providing opportunities to evaluate or think further. Gülen rejects passive-receptive thinking in education and views it as a form of ignorance and regression. Gülen considers that education that only imparts knowledge without developing critical and creative thinking abilities will only produce passive and receptive individuals who cannot adapt to the changing and advancing times. Therefore, Gülen emphasizes the need for education that centers on developing critical, creative, and independent thinking abilities, as well as teaching students to take responsibility for their own learning process. Gülen also highlights the importance of education that integrates religious knowledge with modern science and technology, allowing students to develop an open and inclusive attitude toward a complex and diverse world (Gülen, 2016g).

Fethullah Gülen is critical of education that focuses solely on memorization without understanding the concepts or ideas provided. According to Gülen, education that only memorizes will only produce individuals who lack quality, tend to be passive, and are unable to adapt to rapidly changing situations. Gülen assumes that education should encourage students to understand in-depth concepts and ideas and to think critically, enabling them to make wise decisions and solve problems effectively. Gülen also emphasizes the importance of an integrated education, where students can integrate religious knowledge with modern science and technology.

Fethullah Gülen strongly supports the use of modern technology in education (Gülen, 2006). Numerous findings have indicated that advances in science and technology show many potential uses and applications for science and technology when integrated into formal schooling, including in curriculum and learning practices (Xu et al., 2023). Modern technology can be an effective tool for improving education quality and facilitating more effective and interactive learning. According to Gülen, using modern technology in education can help students develop technological skills and prepare them to work in an increasingly technology-driven environment (Gülen, 2016f). Gülen also believes that technology can help expand the accessibility of education and enable students to learn independently and flexibly. However, Gülen also warns that technology should be used wisely and should be applied with a holistic approach to the learning process. Gülen emphasizes the importance of a balance between technology use and human interaction and stresses that education should develop students' ability to interact humanely and socialize.

Fethullah Gülen asserts that good Islamic religious education should be more than just teaching or conveying information but should also include educating and shaping the character of better individuals. A study revealed that education in the modern context

plays an increasingly strategic and essential role in producing graduates with comprehensive knowledge, skills, and personality or attitudes (Kistoro et al., 2022). Gülen emphasizes the importance of educating students about Islamic values and how to apply them in daily life. Gülen also criticizes Islamic religious education that tends to teach dogma without providing a clear understanding of the meaning behind it (Gülen, 2009a). According to him, effective Islamic religious education should emphasize a deep understanding of the meaning and values of Islam rather than simply memorizing teachings without understanding their meaning. Overall, Fethullah Gülen views Islamic religious education that tends to only teach without educating as inadequate and stresses the importance of a holistic education that includes both academic and spiritual aspects in shaping a better individual character.

Fethullah Gülen (2020) rgues that education should prepare students to face global challenges by understanding and applying Islamic principles in their daily lives. Gülen (2016b) believes that there is no doubt that we need science and technology from the West. However, Ismail Raji' al-Faruqi (1997) is concerned that this may lead to secularization or the loss of a strong Islamic identity. Therefore, a proper and balanced approach to integrating science with Islamic values remains an important focus. Meanwhile, al-Faruqi contributed to developing the concept of Islamization of knowledge, which aims to integrate Islamic principles with contemporary scientific disciplines. Al-Faruqi believed modern science should be based on Islamic values to avoid secularization and moral disintegration. Al-Faruqi emphasized the importance of Islamic principles in education, politics, and ethics. However, Gülen (2016a) argues that science and technology serve humanity and there is no serious reason to fear them. The danger is not in science and building a world based on science; the danger lies in ignorance, unawareness, and evasion of responsibility.

2. The Innovation of Islamic Religious Education Curriculum from the Perspective of Fethullah Gülen

Fethullah Gülen memandang bahwa inovasi kurikulum pendidikan agama Islam perlu dilakukan untuk menghadapi tantangan zaman yang semakin kompleks dan dinamis. Pendidikan agama Islam harus diarahkan untuk memperkuat pemahaman keislaman yang komprehensif, inklusif dan moderat, serta memperluas wawasan keislaman dalam rangka memperkuat jati diri umat Islam dalam lingkungan global yang semakin terbuka dan terintegrasi (Gurbanveliyev, 2016).

Islamic Religious Education (PAI) curriculum innovation is an effort to update and improve the quality of religious education by adjusting objectives, materials, media, methods, and evaluation to make them more relevant and effective following the times (Bukhari, 2021). Aspects that are the object of innovation include educational objectives that emphasize the integration of science and moral values, the use of modern learning media such as digital technology, interactive and participatory teaching methods, and more comprehensive evaluations to measure students' understanding and character.

The purpose of Islamic religious education curriculum innovation in Fethullah Gülen's perspective is to create Islamic religious education that is relevant to the times, high in quality and strengthens the identity of Muslims in an increasingly open and integrated global environment. Some specific goals of the Islamic religious education curriculum innovation in the perspective of Fethullah Gülen include Enhancing a comprehensive, inclusive, and moderate understanding of Islam, allowing students to understand and practice the teachings of Islam as a whole and not be trapped in radicalism or extremism (Gülen, 2009b); Improving the quality of Islamic religious education teachers and instructors, enabling them to provide quality and adequate instruction for students (Gülen, 2016a); Enhancing students' understanding of the relationship between Islamic teachings and daily life, making them not only retain religious knowledge in their minds but can also apply Islamic values in their lives (Gülen, 2011); Developing students' skills in various fields, including science, math, art, and history, entitling them to compete globally and contribute positively to society and the world(Esposito & Yılmaz, 2014); Nurturing highly moral and ethical human beings, so that students can become good, productive, and beneficial leaders for society.

The materials in the Islamic religious education curriculum innovation, according to Gülen, include an expansion of content that includes not only classical religious texts but also integrates them with modern and contemporary science (Gülen, 2016d). It aims to provide learners with a more holistic understanding, making them understand not only the religious aspects but also how religion interacts with the various disciplines and developments of the modern world. Gülen emphasizes the importance of integrating materials that teach universal values such as justice, compassion, and tolerance. Moreover, the materials should also include the study of various other cultures and religions to strengthen cross-cultural understanding and pluralism, not to mention covering the history of Islam in a global context to provide a broader and deeper perspective. Teaching morals based on Fethullah Gülen's argument can be pursued by integrating universal values such as justice, compassion, and tolerance into religious teaching materials. It can be carried out by connecting moral principles in religious texts with concrete examples from everyday life, not to mention case studies that illustrate the application of these values in different social situations. For example, teachers can teach about morals through stories of the Prophet Muhammad and his companions that emphasize justice and compassion while relating them to relevant contemporary issues such as human rights and conflict resolution. In this way, students not only understand the theory of morals but also how to implement it in their social interactions.

Media in Islamic religious education curriculum innovation, in the perspective of Fethullah Gülen, is essential. Gülen states that modern facilities can help modernize life (Gülen, 2016c). He further emphasizes the importance of media and modern facilities in various aspects of life, including education. Media can be used as a means to develop innovative and effective Islamic religious education. Gülen believes that the media can play a crucial role in changing the paradigm of Islamic religious education from a traditional one to one that is more innovative and relevant to the times. Media can be used to make Islamic

religious education more interesting and challenging for students, making them more interested and inspired to study Islam more seriously. However, Gülen also emphasizes that the media should be used carefully and with full awareness of its positive and negative potential. Gülen underscores the importance of balancing media use with hands-on learning and interaction between teachers and students. Overall, Fethullah Gülen believes that the media can play a pivotal role in the innovation of the Islamic religious education curriculum. However, it must be used wisely and in balance with direct teaching by the teacher (Gülen, 2016a).

Innovative learning methods in the Islamic religious education curriculum are one focus of Gülen's thinking. Gülen emphasizes that our education should be a cradle of discovery and new knowledge (Gülen, 1996). To be a cradle of new discoveries and knowledge, education itself must be innovative. Gülen criticizes old methods in education, such as memorization and recall (Gülen, 2016a). The methods used in education should be clear and easily understood so that the students won't be porters of knowledge where they struggle to carry knowledge without understanding it (Gülen, 2016b). Gülen believes that learning methods in Islamic religious education curriculum innovation should involve students actively and collaboratively in the learning process. Gülen encourages the use of a student-centered approach, which allows students to be actively involved in learning, and the teacher serves as a facilitator and guide. Gülen believes that a good learning method considers differences between students in terms of abilities, interests, and learning styles. Furthermore, Gülen believes that using modern technology and media can help increase learning effectiveness. Gülen encourages media like video, audio, and computers as effective and engaging learning tools. In this regard, Gülen emphasizes the importance of technology use in learning, which can help students access the information and resources necessary to better understand Islamic teachings.

One example of innovation in applicable learning methods based on the perspective of Fethullah Gülen is using the flip classroom model. The flip classroom method is a learning method in which students access subject matter at home in advance through video learning media (YouTube), search for references on Google, ask questions via ChatGPT or other learning materials, and then spend time in class for discussion, questions, and answers, and other related activities. The flipped classroom has a strong academic foundation. However, it is undeniable that the flipped classroom is not widely popular, and many teachers and schools are still trying to explore it(Jiao, 2021).

How to make student learning more active and effective has always been the longstanding focus of teachers' thoughts. During the same teaching time, some students can master the learning content, some others cannot. The birth of the flipped classroom is a good compensation for students' different characteristics. It shortens the time required for learning the key points of knowledge and allows students to complete learning the key points before they lose concentration (Chen, 2021).

In the flip classroom, learners need to have higher self-learning ability since by having that ability students can effectively use learning resources to learn and discover

problems at their own pace. Through further active and collaborative learning in the classroom, the internalization of knowledge will be more easily completed (Wang, 2021).

Some advantages of the flipped classroom include more personalized learning for students where they can use space and time flexibly. Another benefit is that a flipped classroom emphasizes that the student is the subject, and the teacher is the object. In traditional teaching, the teacher lectures, and students passively receive. Through the flipped classroom, learners learn independently first through online teaching materials assigned by the teacher, such as videos, PPTs, homework, problem discussions, and others. Learners can analyze key and difficult points of knowledge through learning, complete in-depth knowledge learning through assignments, and followed by in-class discussions (Xiao, 2020).

In the realm of curriculum evaluation, the evaluation of the Islamic religious education curriculum should cover several aspects, including the quality of teaching materials, teaching methods, and student learning outcomes. Gülen believes that good evaluation should involve Islamic education experts and the community to ensure that the taught curriculum can help students understand Islamic values and apply them in daily life. Assessment of learning should cover various aspects of student development, including physical, intellectual, emotional, social, and spiritual aspects. Evaluation should not be limited to academic knowledge, but also involve social skills, creativity, positive attitudes, and social responsibility.

According to Gülen, education should aim to develop a strong character and good morality in each individual. Learning assessment should not solely focus on academic achievement but also on personal development, inclusion of ethical values, and responsible behavior. Gülen believes that each student is a unique individual with different needs and potential. Therefore, learning assessment should reflect an individualized approach that considers students' needs, progress, and overall success. Gülen also emphasizes the importance of considering social, cultural, and political changes in evaluating the Islamic religious education curriculum. According to him, the Islamic religious education curriculum should be constantly updated and adapted to these changes to ensure that students receive a comprehensive and integrated religious education.

Within the scope of the school, assessment of learning outcomes by educators is carried out continuously to monitor the process, progress, and improvement of results in the form of daily assessments, mid-semester assessments, end-of-semester assessments, and grade promotion exams (Prihatin et al., 2022). Gülen believes that curriculum evaluation should include educational continuity. He further emphasizes that curriculum evaluation should also pay attention to long-term sustainability, i.e., whether the curriculum can prepare students to become lifelong learners who have the desire or willingness to continue learning and developing themselves.

Of course, criticisms exist of the innovation of the Islamic religious education curriculum based on Fethullah Gülen's perspective. Attempts to adapt Islamic religious education to modern times can lead to a reduction of important traditional aspects of

Islamic teachings. Innovations that focus too much on the relevance of the times may neglect basic religious values and principles. Fazlur Rahman (Rahman, 1982) emphasized the importance of a balance between tradition and modernity. He argues that the application of innovation must be conducted carefully so as not to undermine existing traditional values. This approach is reflected in his work, *Islam and Modernity: Transformation of an Intellectual Tradition,* in which he advocates the synthesis of traditional Islamic teachings with modern knowledge and the needs of society. Rahman believes that the curriculum should accommodate the changing times without compromising the fundamental aspects of religion, ensuring that Islamic education remains relevant and effective in contemporary society.

Fethullah Gülen responds to Fazlur Rahman by emphasizing that innovations in Islamic religious education must remain grounded in the basic principles of Islam while remaining relevant to the context of the times. Gülen believes that Islamic education should be able to face the challenges of modernity without losing its traditional essence. He further emphasizes that an in-depth understanding of Islamic teachings should be the foundation, while adaptation and innovation in methods and curricula are the means to reach the younger generation living in the age of globalization. For Gülen, the ultimate goal is to form individuals who not only understand religious teachings well but are also able to contribute positively to a global society. Accordingly, Islamic education must be dynamic and able to balance tradition and modernity, as Fazlur Rahman also emphasized.

Syed Muhammad Naquib al-Attas expressed concern about the undesirable cultural assimilation and the potential for the weakening of Muslim identity (Wanto & Hidayat, 2023). Al-Attas emphasized the importance of Islamic values in education to counter the secularization of science and the separation of epistemology from theology, which has led to the erosion of the Islamic scientific tradition (Himsyah & Hasib, 2023). Al-Attas advocated the de-westernization of Islamic education to address problems such as unclear curricula, low-quality educators, and the dominance of Western culture in the learning environment (Hanif & Fian, 2023).

Fethullah Gülen responded to al-Attas' concerns by asserting that the use of technology and modernization in education does not need to come at the expense of Islamic values. According to Gülen, technology and science can strengthen Islamic education if used correctly. Also, Gülen believes that Muslims can participate in the modern world without losing their identity, emphasizing education that combines scientific knowledge with moral and spiritual values. Gülen supports intercultural dialogue and sees it as a way to overcome Western cultural dominance, while still maintaining and strengthening the Islamic scientific tradition.

Conclusion

According to Gülen, Islamic religious education is an education that builds human beings with noble character and the ability to contribute positively to society and the world at large. The goal of Islamic religious education must be able to nurture individuals with noble characters and open-mindedness, those with extensive and in-depth knowledge of

Islam and modern science and technology as well. In addition, Islamic religious education must also be practiced in life, not only knowledge stored in the mind.

The innovation of the Islamic religious education curriculum from the perspective of Fethullah Gülen in schools is carried out by innovating objectives, materials, methods, media, and curriculum evaluation. The purpose is to expand the scope of Islamic religious education goals, including character development, inclusivity, and an inclusive understanding of Islamic values. Material innovation encompasses content expansion that not only includes classical religious texts but also integrates them with modern and contemporary science. Learning method innovation is expected to use active, collaborative, and student-centered learning methods to encourage in-depth understanding, critical thinking, and creativity, as well as integrate technology into the learning process to facilitate access to resources and enable interactive learning experiences. Innovation in learning media uses media relevant to student's needs and is able to attract their interest, thereby increasing motivation and involvement in learning. Some learning media that can be used include multimedia, images, videos, websites, and other digital resources to enrich the student learning experience. Fethullah Gülen put forward several relevant evaluation criteria and standards in learning assessment, namely Improving student character, comprehensive and holistic, individual approach, paying attention to the learning environment, and encouraging creativity and innovation.

Declaration

Authors Contribution Statement

Muhamad Restu Fauzi, as the first author, contributed to conducting in-depth research and gathering relevant information on the topic of the article. In addition, the first writer played a role in designing the structure of the article and setting the storyline. The first writer ensures that the information is presented in a structured and easy-to-understand way for the reader to understand. Tasman Hamami, as the second author, contributed to guiding, editing, and revising to improve the quality of the article. The second writer also checked for grammatical, spelling, and sentence structure errors, as well as eliminated unnecessary word overload or information.

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Statement of Interest

The authors state that they have no financial interests or personal relationships that could influence the writing of this article.

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