Effectiveness and Reformulation of Islamic Religious Education in Schools in the Modern Era

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ABSTRACT

Purpose – This study aims to gain an in-depth understanding of the effectiveness and reformulation of Islamic Religious Education (IRE) in the modern era.

Design/methods/approach – The research method used is a literature study with a descriptive qualitative approach. The data sources and data collection techniques used were obtained from books, journals, or scientific articles, and the analysis technique used was content analysis.

Findings – The results of the study show that, first, changes to Islamic Religious Education in the modern era are very complex, because the elements of modernity continue to undergo changes in terms of teaching, material, methods, and approaches. The effectiveness of Islamic Religious Education (IRE) in the modern era requires a reformulation of learning that is contextual and adaptive. Therefore, the differences that arise due to the development of science and technology need to be seen as a gift that enriches comprehensive and holistic understanding; second, learning is directed at solving the problems of modernity faced by Muslims through scientific, social, and religious approaches; third, the delivery of Islamic knowledge is not dogmatic, but emphasizes historical analysis so that students are able to understand the dynamics of the development of Islamic teachings; fourth, text-based learning methods must be balanced with critical analysis of social realities to make them more applicable; fifth, strengthening the spiritual dimension through Sufism is a fundamental requirement in shaping religious character; sixth, the effectiveness of Islamic Education is not only measured by individual piety, but also by its contribution to building social piety.

Research implications/limitations – Data sources are limited to online and offline scientific literature based on literature reviews as the primary source. Future researchers can use more in-depth techniques and methods such as research and development or case studies.

Originality/value – The results of this study provide knowledge and implications for IRE teaching models and their reformulation to contribute to the challenges and progress of the times, so that synergy between various transformations can be achieved.

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Introduction

Globalisation brings major changes in various areas of life, ranging from technology, information, economy, and culture. This dynamic also has an impact on education, both at the national and international levels, because education always moves in line with the developments of an ever-changing society (Baharuddin, 1998; Khotimah & Laisa, 2024; Nurmaliyah et al., 2023). In this context, education cannot stand alone, but must adapt to an increasingly open and competitive global reality. This is also stated in the book Globalisation: Social Theory and Global Culture, which mentions that globalisation is the compression of the world into one space and the intensification of global awareness as a whole (Aharoni, 2024; Fadilah, 2024; Robbi, 2003).

These changes pose serious challenges for religious education, particularly Islamic Religious Education (IRE). Modern culture, which tends to be rational, materialistic, and individualistic, often clashes with Islam's spiritual and moral values (Jumal, 2018; Milad et al., 2024; Muhaimin et al., 2012). Several studies have found that IRE still faces limitations in terms of effectiveness, mainly because its approach is often normative-doctrinal, does not sufficiently relate the material to the social context, and has not been maximised in encouraging social piety (Apriliani et al., 2024; Mulyasa, 2003; Rahmat, 1986; Saputra et al., 2021). Therefore, in addition to these challenges, globalisation also requires preparation for global life. This competition has consequences that must be met by Indonesia's younger generation, including intelligence, tenacity, resilience, innovation, fitness (healthy, energetic, and spirited), and so on.

Various studies emphasise the importance of reformulating Islamic Education learning to address these issues. For example, the multicultural learning model has been proven to foster tolerance and improve moral understanding among students (Hafidz, 2023). The Multiple Intelligences approach has also been proven effective in increasing learning participation because it adapts methods to the diversity of students' potential (Educatio Journal, 2024). In addition, cognitive renewal by adopting the revised Bloom's taxonomy has shown positive results in training students to think reflectively and connect Islamic teachings with contemporary realities. The new dawn that society is currently facing inevitably forces the world of education to make changes for the better to develop a society capable of meeting the needs of the community. (Barmawi et al., 2024; Dariyadi et al., 2022; Fadjar, 1999).

Based on these findings, the effectiveness of IRE can be improved through reformulation that focuses on: (1) integrating scientific, social, and religious approaches; (2) shifting methods from merely textual-dogmatic to historical and reflective analysis; (3) strengthening spiritual values through Sufism learning as character building; and (4) balancing individual piety development with social piety development. With these steps, IRE is expected to be relevant, transformative, and contributive in facing global challenges (Nurdiansyah & Hudriyah, 2021).

Islamic Religious Education in schools can be trusted and used as a foundation for character building and life skills to contribute to global competition. Through Islamic Religious Education that is implemented well in schools, it is hoped that students will be

able to avoid undesirable traits. The role of Islamic Religious Education is expected to be able to overcome the negative impacts of the modern era by using various strategic models that can respond to these challenges. As stated by Azra (2022), Islamic education, in terms of its function, has an important role in improving the quality of human resources. With its characteristics as religious education, ideally, Islamic Religious Education functions in preparing quality human resources, both in terms of mastery of science and technology and in terms of character, moral attitude, appreciation, and practice of religious teachings. In short, Islamic education should ideally serve to nurture and prepare students who are knowledgeable, technologically skilled, highly competent, and at the same time, possess faith and perform good deeds (Azra, 2010).

In addition, other issues that can provide insight into the effectiveness of Islamic Religious Education and its management are: first, an irrelevant curriculum; second, a lack of training and attention for teachers by institutions; third, limited resources; fourth, a continuing gap between secular and religious values; fifth, unstructured learning management, including ineffective evaluation, resulting in neglect of follow-up on various existing problems (Fauzi, 2023; Firtia et al., 2023). Furthermore, it is emphasised that Islamic Religious Education, known as a subject on religion and morals in schools, has minimally contributed to guiding and inspiring the nation's generation in the face of modern challenges (Milad et al., 2024).

According to Muhaimin (2006), this reality shows that religious education implemented in schools has failed to fortify the morals and character of the younger generation and has been unsuccessful in fostering religious attitudes and behaviour among students and building the moral ethics of the nation. Every individual can sense that Islamic Religious Education (IRE) has not been running optimally. However, social problems that are widely reported in the media, such as violence, robbery, corruption, collusion and nepotism (KKN), oppression, human rights violations, and other moral deviations, cannot be used as a basis for concluding that IRE has failed, as indicated by the problems mentioned above. Rather, IRE has not been effective and needs to be reformulated in its implementation (Mastuhu, 2003). In addition, according to Firmansyah, this has led to sharp criticism from the public, who view religious education in schools as unsuccessful in shaping students' religious attitudes and behaviour that reflect IMTAQ (faith and piety) (Firmansyah, 2022).

Thus, considering the various issues above, the process of Islamic religious education needs to be aligned with aspects of daily life. Therefore, this new research shows that Islamic religious education must have fundamental elements in the learning process to provide understanding and awareness of a civilised and dignified life, one of which is based on the first aspect, identity; second, method; and third, results.

From these three aspects, the ultimate goal is rooted in Akhlak al-Karimah. This is realised through communication, synergy, and strong integrity based on integrated management as a form of educational reform in Indonesia. Therefore, this study critically examines the effectiveness and reformulation of Islamic religious education in schools in the modern era.

Method

Library research is one of the studies that used qualitative methods. The orientation of this research is closely related to theoretical studies and various references that are inseparable from scientific literature (Sugiyono, 2013). In addition, as a basis for strengthening the literature in this study, the data sources and data collection techniques used were obtained from books, journals, or scientific articles, including theses and dissertations related to relevant topics, which became reference data for understanding and discovering new issues or topics (Rosyada, 2020). through the following literature stages: first, preparing equipment (researchers prepare main devices such as laptops/computers, internet access, and reference management applications such as Mendeley/Zotero); second, compiling a working bibliography (this compilation serves as a starting point in mapping views that support or criticize the effectiveness of IRE); third, managing time (this arrangement maintains the focus of the research on the core issue of the effectiveness and reformulation of IRE learning in schools); fourth, reading and taking research notes (the literature obtained is read in depth by marking relevant concepts, theories, and research findings. All information is analysed using a content analysis approach. The researcher compares various views, finds gaps between theory and practice, and formulates the need for reformulating IRE learning. From this stage, an argument framework is obtained that the effectiveness of IRE still faces problems, and reformulation based on historical, socio-religious, and contextual approaches is needed. (Zed, 2017).

The data analysis technique applied in this study uses content analysis to maintain and support the process of deepening this research and to prevent and anticipate misinformation. Content analysis is a research tool that focuses on media content and internal features to reveal insights into research findings and objectives (Williamson et al., 2013). On the other hand, this technique allows researchers to examine human behaviour indirectly by examining the forms of communication they produce, such as writings in books, scientific articles, essays, newspapers, magazines, novels, and other media (Gaur & Kumar, 2018). Furthermore, the research report was compiled using the principles of simplicity and convenience to provide readers with alternatives in understanding the essence of this research related to the Effectiveness and Reformulation of Islamic Religious Education Learning in Schools in the Modern Era.

Results and Discussion

1. Critical Study of the Effectiveness of Islamic Religious Education

Islamic religious education, as is commonly known, plays a significant role in developing students' faith, sharia, and morals, especially in schools. Therefore, Azyumardi Azra states that religious education has been legally and constitutionally accommodated in the National Education System Law Number 20 of 2003 (Azra, 2010). However, according to M. Agus Nuryanto, Islamic religious education still seems normative and lofty (Nuryanto, 2011). According to Nurcholis Majid and Asyafah, there is still a severe gap between the religious teachings obtained and the reality in the field (Asyafah, 2014; Majid, 2008).

According to Rahim and Femmy, many people still question the success of religious education in schools. This was stated in the Follow-up Coordination Meeting on HIV/AIDS Risky Sexual Behaviour Prevention Program Policy, which noted that the rate of drug use among junior high and high school students in Jakarta reached 50-70%, with 31% of teenagers preferring to meet at malls to drink and take illegal pills. Premarital sexual behaviour is around 2% of female adolescents and 8% of male adolescents aged 15-24 have had sexual relations before marriage, with 11% of them experiencing unwanted pregnancies. The majority, namely 59% of females and 74% of males, reported that their first experience occurred at 15–19 years (Femmy, 2021; H. Rahiem & Mochtar, 2001). In addition, other problems are also caused by several factors, namely: First, the fact that students, after studying for 12 years (elementary school, junior high school, and high school), generally cannot read the Qur'an correctly, do not pray regularly, do not fast during Ramadan, and lack morals; Second, there are still frequent fights between school students that often result in fatalities, as well as many moral violations and a high percentage of drug and alcohol users among school children (Daulay & Pasa, 2012; Rahim et al., 2024). Based on these issues, the effectiveness of Islamic religious education needs to be examined specifically in relation to the various problems described below:

1.1 Students

Basically, students in schools come from families with varying levels of religious understanding, experience, and appreciation. In this case, there are certainly students who come from families with a high level of religious understanding, experience, and appreciation. Still, some come from moderate and low groups. Ideally, these groups should be separated so that they receive different treatment, so that each group gets attention (Nurdiansyah et al., 2022).

Students should be treated openly and fairly, regardless of their backgrounds. In addition, the implementation carried out by educational institutions must have a variety of options in the learning process, such as: first, implementing problem-based learning or PBL, which focuses on learning that occurs in an actual and factual manner and will have an impact on students to think critically, be actively involved in learning by developing problem-solving skills; second, implementing project-based learning (PBL) by creating real works through art performances, drama, public speaking, which at least implies that the learning is connected and integrated (Rokhimawan et al., 2022).

Using the two schemes above, students can be trained and develop curiosity and responsibility for learning based on problems in the field, as well as project-based learning. The character values obtained will be more meaningful because teachers act as facilitators who direct, guide, and nurture students, and this has active learning value for students.

1.2 Cognitive and Partial Approaches
1.2.1 Cognitive Approach

Education has at least three target aspects: transfer of knowledge, transfer of values, and transfer of activities (Nata, 2022). In the first aspect, emphasis is placed on

students' cognitive abilities, ranging from memorisation to analysis. Meanwhile, the value aspect emphasises the formation of positive attitudes and the internalisation of good values. The last aspect emphasises the formation of real skills through actions oriented towards constructive behaviour. However, as Stumbrienė asserts, schools still predominantly use a cognitive approach, which is considered easier to implement than affective and psychomotor approaches (Stumbrienė et al., 2024). This indicates a gap between the ideal of holistic education and the reality in the field (Nata, 2020; Stumbrienė et al., 2024).

This gap also influences the choice of the learning approach model. There are two approach models, namely the teacher-centred expository model and the student-centred inquiry model (Aswirna et al., 2020). The expository approach tends to be autocratic because students are only positioned as recipients of knowledge. This view is in line with the criticism of Nata, Samsudin, and Sidi, who analogise expository learning as a saving activity, where teachers act as savers and students are only passive "piggy banks" (Nata, 2022; Samsudin, 2021; Sidi, 2001). In other words, these views both emphasise the limitations of expository teaching, which makes students uncreative and unaccustomed to critical thinking.

Conversely, the inquiry model is considered more democratic and in line with the demands of modern education. It should also be noted that religious education, in particular, cannot be delivered solely through a cognitive approach, but must also touch on the affective and psychomotor aspects so that education truly touches on the spirituality, morality, and sociality of students (Yuniarti et al., 2022). Thus, these literatures complement each other: first, they emphasise holistic educational goals (Nata, 2020; Reksiana et al., 2024); second, they show the reality of cognitive dominance (Stumbrienė et al., 2024). While Aswirna and Nata criticise expository weaknesses (Aswirna et al., 2020; Nata, 2020), Yuniarti offers affective-psychomotor integration as a more contextual solution in the modern era (Yuniarti et al., 2022).

1.2.2 Partial Approach

There is a perception in various public and private schools that religious education is solely the responsibility of religious teachers. Conversely, teachers of other subjects feel they have nothing to do with religious education. To make religious education effective, teachers in various subject areas must also become religious teachers who instil spiritual values into their subjects. Teachers can utilise the religious values contained in their subjects (Lathifah et al., 2022).

All Islamic teachings are believed to contain noble, honourable, and sublime spiritual messages that remain relevant in guiding Muslims to be the best people and set an example for others in various aspects of life. However, there is still a gap between the ideals of Muslims and the reality on the ground. For example, Islamic teachings emphasise cleanliness, but many followers still live in unclean conditions and do not care about cleanliness (Fairuz et al., 2024; Nata, 2003).

The above is related to the most debated aspect of modernity, according to Joris van Eijnatten, namely its secular characteristics and strong relationship with Western science (Eijnatten et al., 2013). Therefore, with the above approach to Islamic religious education, it is hoped that students can be trained to solve problems by utilising multidisciplinary and interdisciplinary knowledge so that students understand a situation more comprehensively through education. Likewise, transforming the potential and quality of human resources can achieve optimal and comprehensive value (Aripin & Nurdiansyah, 2022; Azra, 2022).

1.3 Facilities and Infrastructure

Religious education, like other disciplines, requires adequate facilities and infrastructure. If schools provide science, biology, or language laboratories, then it is only natural to suggest the need for a "spiritual laboratory" to complement mosques or places of worship. This laboratory is not limited to a physical space, but also a learning vehicle designed to strengthen students' religious experience. It can contain various religious learning media, such as Islamic videos, spiritual music and songs, literary works in the form of religious poetry or verses, religious teaching aids, and collections of photos or images containing spiritual messages. The existence of such facilities will stimulate the development of students' emotional religiosity, because they not only learn religion cognitively, but also experience the appreciation of values sensually and affectively. Furthermore, the religious laboratory can also be equipped with a worship practice simulation room, a religious literacy corner with a collection of classical and contemporary Islamic books and literature, and interactive digital devices that connect religious teachings with the context of modern life. Thus, the religious laboratory functions as an integrative tool that supports holistic learning, making religious education more lively, relevant, and touching the personal dimensions of students (Reksiana et al., 2024).

This can be likened to technological developments as described by Sheena Lewis in Digitalising Crime Prevention Theories: How Technology Affects Victim and Offender Behaviour, that the use of technology, especially social media, has expanded social behaviour and had a significant impact on the shift in moral values in American society over the past five years. This fact can be seen from the increase in internet usage, which reached 60% in 2010 (Lewis & Lewis, 2011).

In the context of education, the availability of facilities and infrastructure is an important aspect that cannot be ignored, including technology, hardware, and software that support teaching and learning activities. Integrating technology in learning allows students to have a more interactive, creative, and relevant learning experience in line with the times, for example, through the use of e-learning based on the Learning Management System (LMS), digital Al-Qur'an applications that make it easier for students to understand interpretations, hadith, and tajwid, as well as artificial intelligence (AI)-based learning platforms that are able to tailor material to individual needs (Lathifah et al., 2022; Nurdiansyah et al., 2021). In addition, social media can also be used as a means of educational da'wah that teaches Islamic values in a more interesting way that is closer to

students' lives. Thus, technology and its impact are an integral component of the infrastructure needs of modern educational institutions and a strategic means of instilling moral, spiritual, and social values relevant to the challenges of the digital age.

2. Evaluation

Learning assessment in Islamic Religious Education (IRE) has tended to focus on cognitive aspects. This is evident in various assessment practices that emphasise mastery of material, memorisation of verses, hadiths, and religious concepts, while assessment of affective and psychomotor aspects receives relatively little attention. Several studies reinforce this, for example, research conducted by Sauri and Muhaimin, which states that the orientation of IRE evaluation is still dominant in knowledge (Muhaimin, 2012; Sauri, 2010). Assessment models that focus too much on cognition result in religious learning ending in the transfer of knowledge, but failing to touch on the realm of internalisation of values and practice (Dinh et al., 2021; Zuhairini, 2015). Thus, there is a tendency for religious education to foster "knowing" rather than 'being' and "doing."

Syibran Mulasi's research in Madrasah Tsanawiyah in the southwestern region of Aceh, including Aceh Jaya, Aceh Barat, Nagan Raya, Aceh Barat Daya, and Aceh Selatan, shows a similar trend. The results of this study conclude that students have extensive religious knowledge but are not yet able to implement it consistently in their daily lives (Syibran Mulasi, 2019). These findings confirm the gap between mastery of material and the practice of religious values. However, it should be noted that the study was conducted in madrasahs, which have a stronger religious curriculum than public schools. Thus, the argument about cognitive dominance in IRE evaluation in public schools is even stronger, because if madrasahs, which have more religious lessons, still show problems with effectiveness, then in public schools, which have relatively limited religious lessons, this problem is more complex. This means there is a discrepancy if the research results in madrasahs are directly generalised to public schools, so more specific comparative research is needed (Syamsurizal, 2020).

Several other studies also confirm that IRE learning has not been fully effective in achieving the goal of fostering religious attitudes and behaviour among students. For example, study found that IRE learning in public schools is still oriented towards assessing cognitive learning outcomes, so it does not significantly impact changing students' religious attitudes (Aulia et al., 2025). Hasanah shared similar findings, stating that although students got high scores on religion tests, their daily religious practices were still low. This shows a serious gap between academic achievement and the quality of religious values practice (Hasanah, 2020).

Therefore, it is important to shift the orientation of IRE evaluation from emphasising the cognitive domain to strengthening affective and psychomotor evaluation. Affective evaluation can be realised through attitude scale instruments, religious behaviour observation, and honesty and discipline assessment. Meanwhile, the psychomotor domain can be measured through worship practices, Quran reading skills, and implementing Islamic teachings in a social context. Problem-based learning can also

effectively integrate these three domains (Daheri et al., 2022; Daulay & Pasa, 2012; Nurdiansyah et al., 2022). With this model, IRE not only produces knowledgeable students but also has Islamic character and skills in practising religious teachings realistically (Baharun et al., 2021; Dacholfany, 2017; Ilyas, 2019; Sameena, 2020).

3. Reformulasi Pendidikan Islam di Era Modern

In facing the tide of modernity, Muslims are required to be able to practice their religion calmly without being overshadowed by excessive anxiety, anger, or fear, so as not to give rise to fundamentalist exclusivity. Modernisation itself should not be viewed as a threat, because it presents both opportunities and challenges. On the one hand, modernity contributes to increasing society's economic capacity and expanding access to information. The development of communication and information technology (3T) accelerates the process of cultural, religious, and lifestyle exchange, while on the other hand, modernity also fosters an awareness of plurality that demands an attitude of coexistence in diversity (Arief, 2005; Reksiana et al., 2024).

When viewed from a learning perspective, Islamic education is still largely influenced by traditional models emphasising cognitive aspects in the form of mastery of material. This model places memorisation at the centre of learning, as seen in 19th-century educational practices that made the formal schooling system "the only best way" to transmit knowledge (Azra, 2022). Paulo Freire identified ten characteristics of traditional education: authoritarian schools, classes differentiated by age, teacher-centred learning, dominant use of textbooks, and student promotion dependent on teacher assessment (Freire, 2000).

In addition, traditional education is based on assumptions that are considered valid even though they lack empirical evidence, for example: the existence of a set of skills that must be learned in formal schools, schools are seen as the best place to learn, and grouping students by age is considered the most effective method (Arief, 2009; Azra, 1999; Zuhdi & Yuliyanti, 2023). This pattern is also still found in implementing Islamic education in Indonesia. Islamic boarding schools and madrasas, for example, still practice a standard curriculum that does not always pay attention to social relevance, with a learning system that tends to be teacher-oriented (Freire, 1999; Zuhdi, 2023).

However, the traditional paradigm should not necessarily be viewed negatively, as it still has its advantages. Nevertheless, education is required to adapt to new characteristics in the modern era. Contemporary education is oriented towards students' lives, is sustainable, pays attention to individual interests and abilities, and emphasises the suitability of methods to the learning situation (Dimyati, 1990). This comparison emphasises the importance of reformulating Islamic education learning to align with the needs of the times.

According to M. Amin Abdullah and Zarkasyi, there are five strategies for reformulating IRE learning: (1) introducing students to the problems of modernity through a socio-religious approach, (2) presenting Islamic sciences through critical historical analysis, (3) balancing textual studies with contextual analysis, (4) developing emotional

and spiritual dimensions through Sufism, and (5) expanding the orientation of piety from the individual dimension to the social dimension (Abdullah, 2021; Zarkasyi, 2011). Thus, learning is not enough to only touch on material aspects, but also needs to be enriched philosophically and methodologically (Zahid Zufar At Thaariq & Agus Wedi, 2020).

In line with this, Fazlur Rahman offers an integrative approach by adopting the classical education system and "Islamizing" it with Islamic values (Rahman, 1984). A similar view is expressed by A. Syafi'i Ma'arif, who argues that if the dichotomy in education is successfully eliminated, the Islamic education system will undergo a comprehensive transformation, even at the university level (Ma'arif, 1991). From another perspective, Sanaky and Armai Arief emphasise the need to redesign the function of Islamic education, whether it remains specific to the field of religion, integrates with the general curriculum, or adopts a secular-modern model filled with Islamic values (Armai Arief, 2024; Sanaky, 1999).

Ultimately, Islamic education must be directed towards two dimensions: horizontal, namely the mastery of knowledge to respond to social and environmental challenges, and vertical, namely submission to God as the basis of spirituality. These two dimensions can only be achieved if the reformulation of IRE learning is carried out comprehensively from a philosophical, methodological, and practical aspect (Daheri et al., 2022).

With the above considerations, the reformulation of learning in Islamic religious education can be categorised into several aspects, namely: first, institutional; second, teaching methods and systems; and third, objectives and curriculum. The elaboration of these three aspects is as follows.

3.1 Institutional Aspects

An institution is a place or venue where an activity takes place. Thus, discussing institutional aspects involves discussing educational institutions managed by PGAI (Association of Islamic Teachers).

The modernity of educational institutions managed by the PGAI (Association of Islamic Teachers) is characterised by an open attitude in terms of allowing students to learn from anywhere as long as they are Muslim. The PGAI (Association of Islamic Teachers) also strives to eradicate ignorance plaguing the younger generation through educational institutions, families, and communities (Arief, 2009).

Educational institutions are currently experiencing rapid development and growth, not to mention the emergence of educational institutions established by the community, organisations, or the government itself. In 2020, when COVID-19 hit Indonesia and the world, educational institutions also transformed to continue providing the best services for all aspects of life, including education. Therefore, there are now many cyber technology-based educational institutions, such as the Open University, UICI Insan Cita Indonesia, Muhammadiyah Cyber University, UIN Cyber Syaikh Nur Jati Cirebon, and, of course, many other cyber campuses that have been established to date (Subhi Nur Azmi Saleh & Lucky Nurhadiyanto, 2024). However, the challenge is whether these cyber technology-based educational institutions can significantly contribute to the emergence of a more

competitive generation. This is the true role and development of education, which cannot be separated and must continue to move forward, ensuring that various breakthroughs have access to progress.

3.2 Teaching Methods and Systems

A method refers to the means or path taken to achieve educational goals. This technique is often interpreted as an educational tool, an action or situation deliberately created to achieve a goal. Thus, educational methods discuss the methods used in the teaching and learning process to achieve academic goals (Ramadhani Asiri et al., 2024). Meanwhile, Islamic educational methods are ways to instil religious knowledge in a person so that it is visible in the target audience, namely Muslims. Islamic educational methods include: first, exemplary methods; second, the process of giving advice; third, giving praise; fourth, warnings and punishments; fifth, storytelling; sixth, practising habits; seventh, channelling talents and utilising free time.

In the learning process, general lessons are balanced with religious lessons. Students are required to speak Arabic. To support the achievement of maximum results, students are required to live in the dormitories that have been prepared (Limatahu et al., 2022).

3.3 Objectives and Curriculum

Islamic education aims to shape and nurture real human beings who succeed in becoming good servants of Allah in His sight. Hasan Langgulung divides the objectives of Islamic education into three (Langgulung, 1983; Mahmudah, 2022): First, immediate objectives. The next objective is that the knowledge taught to students can be used in the near future, now and today, after students leave education (Arfitriani, 2017); Second, long-term objectives. The long-term goal is for the knowledge taught to students to be useful for them in the more distant future, that is, for a longer period of time, and third, for further goals. The next goal is for the knowledge taught to students to be practical and very much needed for the future as provision in the hereafter (Iskandar, 2017; Wahdaniya & Fattah, 2022).

Between dreams and programs, the suitability and balance between the goals to be achieved must be reflected in the programs contained in the curriculum. Therefore, the curriculum is a crucial factor in the educational process at an Islamic educational institution. He further said that at the educational institution level, the curriculum development team must be led by the deputy principal in charge of curriculum and must continue to make efforts to create unique and interesting breakthroughs in addition to encouraging modifications to the existing curriculum based on the results of previous evaluations, which has become the main task. In carrying out the mandate in the field of education (Liu, 2020; Wang, 2019).

A good curriculum is process-oriented for both teachers and students. However, the dominant implementation focuses on student learning orientation and teachers as facilitators (Zahid Zufar At Thaariq & Agus Wedi, 2020). Innovative curriculum models such

as adaptive mixed curriculum emphasise hybrid curricula, both national curricula and institutional curricula, as unique characteristics. On the other hand, this diverse adaptive curriculum is very appropriate for use in various educational institutions because it fulfils the principles of the curriculum, namely a focus on relevance based on the times. This curriculum then relies on students to critically analyse the various kinds of knowledge they acquire (Hwang, 2020).

The curriculum is described as a series of knowledge that must be taught by educators and accepted by students. All educational activities are considered necessary because they influence students to achieve Islamic educational goals (Arifin, 2009). Below is a diagram related to Islamic education and its reformulation pattern.
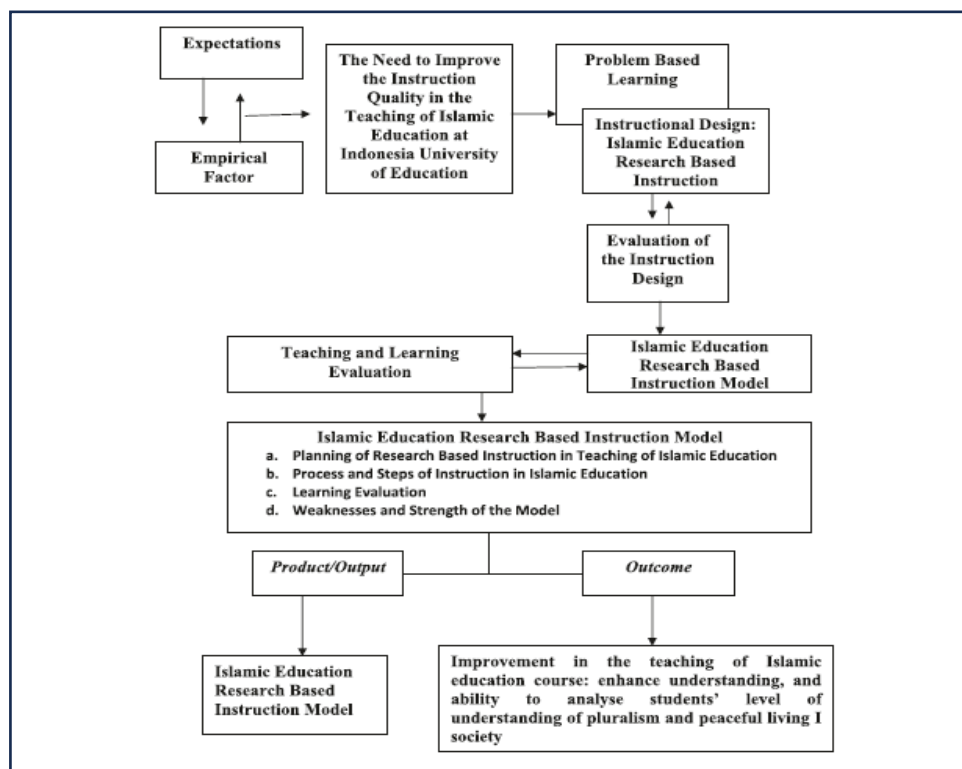

Figure 1. Conceptual framework and reformulation pattern based on Islamic education

The above description is an effort to achieve transformative education based on the effectiveness of Islamic religious education. Therefore, in order to achieve this reference in schools and learning management, there must at least be a concept map to be achieved in planning, reformulation, and implementation, including evaluation and follow-up. This is in line with the research-based Islamic Religious Education Learning Model, according to Abas Asyafah, with the following points: first, Research-Based Learning Planning in Islamic Religious Education Teaching; second, the process and steps of teaching in Islamic education; third, Learning Evaluation; and fourth, the weaknesses and strengths of the model (Asyafah, 2014). In addition, other research results also show that there are three findings in the curriculum in Islamic religious education, including: first, implementation strategies when applying transformative education, namely practicing and providing opportunities for critical thinking and offering opportunities to act from new perspectives;

second, transformative educational activities that can inspire transformative learning can be carried out through collaborative learning and collaboration with various educational institutions and mentoring, scenario-based education, cultural adaptation in the workplace-learning, and career change (Cotton et al., 2024; Rokhimawan et al., 2025).

Conclusion

Modernisation and the development of the times have produced advanced science and technology with various positive and negative impacts. The effectiveness of Islamic religious education in schools as a subject that must be taught to every student needs to be evaluated by reformulating its management in the modern era. This is an important and integral part of the education system in Indonesia. The goal of reformulating the management of Islamic religious education is to resolve various issues, especially in the modern era, which has significantly impacted the turbulence of various educational activities. Thus, this article provides the following insights: first, changes to Islamic religious education in the modern era are very complex because the elements of modernity continue to change regarding teaching, material, methods, and approaches. This refers to Ali bin Abi Thalib's statement, "Educate your children according to their era, not yours." Therefore, to thoroughly examine effectiveness in the modern era, it is important to understand that changes can be made through a comprehensive understanding to create peace and tranquillity, showing that Islam is compatible with and does not conflict with the modern era. Second, reformulating learning includes introducing the problems of modernity faced by Muslims with a scientific socio-religious approach. Second, Islamic knowledge should not be taught doctrinally but using a historical approach. Third, learning from texts needs to be balanced with analysis and reality. Fourth, Sufi-spiritual teachings are very necessary. Fifth, Islamic education should not only rely on individual piety but also on forming social piety.

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