

Reactualization of Islamic Theology: Towards the Transformation of the Islamic Education Paradigm in the Modern Era

Mohammad Ridwan¹, A Ubaidillah², Sulis Maryati³

¹State Islamic University (UIN) Sunan Gunung Djati, Bandung, Indonesia

²State Islamic Institute (IAIN) Fattahul Muluk Papua, Indonesia

³State Islamic Institute (IAIN) Fattahul Muluk Papua, Indonesia

*aubaidillahmaduri05@gmail.com

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ABSTRACT

Islamic education has a crucial role in shaping the character and morals of the younger generation, but needs transformation through the reactualization of theology to be relevant to the challenges of modern times. This research uses a qualitative method with library research that examines literature related to Islamic education curriculum, theological values, and technology integration in learning. The findings show that an in-depth evaluation of the existing curriculum is a crucial first step. Curriculum development that combines Islamic theological values with practical learning relevant to modern life is needed. In addition, training and professional development for teachers, as well as the use of educational technology, were identified as important factors in supporting the implementation of the new curriculum. The findings also emphasize the importance of involving the education community, parents and other stakeholders to ensure the success of this transformation. This research shows that the reactualization of theology in Islamic education not only enriches academic content but also shapes learners' character and morals. The findings have significant implications for policymakers and educational practitioners in designing educational programs that are able to form a generation that is ready to face the challenges of the times by adhering to Islamic values.

1. INTRODUCTION

Islamic education is a comprehensively structured system, aiming to firmly root the essential values of Islamic teachings in order to form an authentic Muslim character (M. A. Bakar et al., 2023; Indra, 2016). In this realm, Islamic education involves a variety of institutions, methods, and programs that play a central role in conveying Islamic values to each individual, with the aim that they can build themselves into true Muslims or *muttaqin* (Mohammad Ridwan, 2023; Mufron et al., 2024; Zubairi & Nurdin, 2022). However, in a different context, Islamic education also needs to have the ability to develop the skills, potential, and behavior of its people in facing challenges both

internal and global, which are increasingly open and complex in today's millennial era (I have Indriana, Mohammad Ridwan, Sally Badriya Hisniati, Asep Abdullah, Aan Hasanah, 2024; Suradi, 2018). A strong and responsive approach is needed because the "clashes" that may arise are not easy for Islamic education to overcome which must adapt to the dynamics of the times that continue to develop (Indriani & Firdian, 2021; Mas' ula & Hakim, 2023).

In answering this challenge, Islamic education needs to be transformed in accordance with quality stages which include: 1) Higher Education (sacred), 2) Balanced Education, 3) Realistic Education, 4) Comprehensive and Integral Education, 5) Sustainable Education, 6) Global Education, and 7) Education that Grows and Develops (M. A. Bakar et al., 2023). The transformation is not just a "cosmetic" change, but a process that involves critical thinking, deep restructuring, and continuous adaptation. The future of Islamic education requires progressive thinking and innovative strategies to guarantee relevance, excellence, and sustainability, while still maintaining its distinctive Islamic values (Qomar, 2002; Triono et al., 2022). More than just adapting to change, transformation must result in an education system that is able to be a pioneer and empower individuals to face future challenges with firm conviction.

In the context of Islam, theology plays a key role in shaping an educational paradigm rooted in beliefs, monotheism, and creed. This is like the opinion of Toshio Kuroda who stated that in compiling a relevant theological construction to answer various problems that continue to arise throughout the human journey, it is based on the belief that Islam is a perfect norm of life and is able to adapt to every nation and every era. God's Word is eternal and universal, encompassing all human activities without distinguishing between mental activity and worldly activity (Shimogaki, 2012). This concept is not only related to the understanding of the existence and existence of God, but also includes moral values and principles that are practiced in the daily lives of Muslims. In a theological view, it is stated that the universe is unipolar and uniaxial, that is, the universe is one "axis" and "orbit", i.e. everything comes from God (*Inna Lillahi*) and return to Him (*Inna Lillahi Raji'un*) (Parluhutan Siregar, Irwansyah Betawi, 2019; Shimogaki, 2012).

In the perspective of Islamic theology, it affirms that God is the source of all creation and the end of all existence. This view not only became central to theology, but also formed a deep philosophical foundation in Islamic education. By understanding that the universe and all its contents come from God and go to Him, Islamic education encourages educators and students to integrate Islamic knowledge with practical life. This means that every aspect of science, morality, and human action must be in harmony with the values of monotheism and justice taught in Islam (Abdullah et al., 2024; Fatoni, 2016; Nurdyanto et al., 2023). This approach not only changes the perspective of science and education, but also places God at the center of all human efforts to develop potential and improve oneself. Therefore, in the context of Islamic education, theology not only provides

intellectual understanding, but also provides a strong moral foundation to guide individuals in living their daily lives with full awareness of their connection to the creator and His universe (Amin, 2021; M. & M. Yusuf, 2005).

Islamic education currently faces various challenges, both internally such as lack of innovation in teaching methods and limited resources, as well as external such as the impact of globalization and the rapid development of technology. This challenge requires the Islamic education system to adapt quickly to remain relevant and effective so that it can increase competitiveness and produce quality graduates (Azra, 2019; Indra, 2016; Mohammad Ridwan, 2023; Pewangi, 2016). In addition, there is an urgent need to renew educational approaches that not only focus on cognitive aspects, but also on the formation of character and spirituality of students (Nina Indriana, Mohammad Ridwan, Sally Badriya Hisniati, Asep Abdullah, Aan Hasanah, 2024; Putri, 2018; Suprayitno & Wahyudi, 2020). This is important so that Islamic education can produce individuals who are not only knowledgeable, but also have noble character and have deep spiritual awareness. The reactualization of theology is expected to be the foundation for a more holistic and integrative Islamic education, which is able to respond to the demands of the times. This approach not only accommodates the development of science and technology, but also strengthens the spiritual and moral values that are at the core of Islamic education.

2. METHODS

This study uses qualitative research with the type of literature study (*library research*) to explore the transformation strategy of Islamic education through theological reactualization. The main focus of the research is on the analysis of classical and contemporary texts and related literature to identify the underlying principles of the transformation. The data collection method is carried out by collecting textual sources that are verified for their validity in the scientific literature, including the views of prominent Islamic scholars and intellectuals. The data that has been collected are interpreted by referring to relevant general theories (Purwono et al., 2019). The data analysis process involves the stages of data condensation, data presentation, and conclusion drawing and verification (Huberman & others, 2014). In this stage, the data is reduced to focus on the most significant information, organized and displayed in an easy-to-understand format, then further analyzed to produce valid and verifiable conclusions.

3. RESULTS AND DISCUSSION

3.1 The Concept of Transformation in Islamic Education: A Theoretical Review

The concept of transformation in Islamic education attracts attention as a response to the ever-changing complexity of modern times. As an education system rooted in universal Islamic values, Islamic education is required to not only survive but also develop to face the challenges of the times (Samsuddin, 2012). Theoretically, this transformation involves combining the fundamental values of Islam with educational innovations that are able to produce relevant and useful learning methods for today's generation. A deep understanding of Islamic teachings, which includes ethical principles, morality, and knowledge of world religions and sciences, is the main foundation in efforts to build a holistic and integrative education system.

Islamic education, in essence, aims to develop individuals who not only have broad knowledge but also strong character and solid morals in accordance with Islamic values (Abdul Majid, 2011; Nasution, 2017; Suradi, 2018; M. K. Umam, 2018). This includes aspects such as honesty, justice, social care, and steadfastness in religious principles. Thus, the transformation in Islamic education not only focuses on the intellectual aspect but also on the formation of a high-quality personality, able to face global challenges and apply Islamic values in daily life.

The theoretical approach to the transformation of Islamic education recognizes the complexity of formulating strategies and policies that can accommodate the changing times. Leading Islamic intellectuals and thinkers offer a variety of views on how to combine traditional heritage with the demands of modernity. So that adagium appears *Al-Muhfadhutu 'Ala Qudimus Sha'ala wa'l-Akhdzu Bil Jadidal Ashla* which means to maintain good old (traditions) and take new (traditions) that are better (Muzakky et al., 2023; Syahid, 2020). Therefore, there are some in favor of a more inclusive and progressive approach, which allows for the reinterpretation and adjustment of Islamic values to the rapidly evolving social and technological context. Meanwhile, another view may be more conservative in maintaining the roots of tradition without sacrificing the essence of authentic Islamic teachings. So that these diverse perspectives make an important contribution in enriching discussions about the direction and methods of transformation of Islamic education.

The direction and methods of Islamic education transformation include various strategic steps that must be taken to ensure that Islamic education remains relevant and effective in the context of modern times. The direction of this transformation involves adjusting the vision and mission of Islamic education to reflect contemporary needs without neglecting the essence of religious teachings (Hardianto, 2019; Mohammad Ridwan, 2023; Muzakky et al., 2023; Zamakhsyari, 2015). This means integrating religious knowledge with modern science and technology, as well as forming a holistic and balanced curriculum between spiritual, moral, and intellectual aspects (A. Bakar et al., 2023; Barizi, 2011). Meanwhile, the transformation method includes various innovative approaches

in teaching and learning. One of the main methods is the use of educational technology to improve the accessibility and quality of learning (Astuti, Herlina, Ibrahim, Rahma, et al., 2023; Astuti, Herlina, Ibrahim, Wardana, et al., 2023). Technology such as e-learning, interactive educational applications, and digital resources can be used to enrich students' learning experiences, making Islamic education more dynamic and engaging. Additionally, more participatory and collaborative teaching methods, such as project-based learning and group discussions, can help students develop the critical and analytical skills necessary to face global challenges (Abdullah et al., 2024; Subakti et al., 2024; C. Umam, 2020).

In the context of globalization and cultural plurality, the challenge of maintaining a strong Islamic identity while remaining open to scientific and technological advances is becoming increasingly relevant. Therefore, the theoretical approach to the transformation of Islamic education not only highlights the urgency to modernize the curriculum and teaching methods but also to ensure that religious values are not marginalized in the process. In practical terms, the implementation of transformation in Islamic education involves various aspects, ranging from curriculum reform to the development of adequate educational infrastructure. The renewal of the Islamic education curriculum needs to take into account the latest developments in science and technology, as well as global challenges such as globalization and the industrial revolution 4.0. A well-integrated curriculum should be able to develop critical skills, creativity, and adaptability in students, while still strengthening the foundation of Islamic values in their daily lives (A'la & Makhshun, 2022; Zaelani et al., 2023).

In addition, Islamic education infrastructure also needs to be improved to support interactive and innovative learning (Purwanto & others, 2023; M. Yusuf & Sodik, 2023). Investments in educational technology, such as the use of digital learning platforms and science labs, can improve the overall quality of education. These technologies enable wider access to educational information and resources, enrich students' learning experiences, and encourage active involvement in the learning process. The use of digital tools, such as learning apps, e-books, and interactive videos, can make the subject matter more engaging and easy to understand. Science laboratories equipped with advanced technology can also improve students' practical abilities in the field of science and technology, helping them understand complex concepts through experiments and hands-on research. However, in the context of Islamic education, technology must be applied wisely so as not to reduce the moral and ethical values taught in Islam.

In a global context, a better understanding of the transformation of Islamic education also requires intercultural dialogue and a deeper understanding of the universal values held in the Islamic religion. International collaboration in the field of Islamic education can broaden horizons and enrich the learning experience for Muslim students around the world.

Thus, the concept of transformation in Islamic education is not only a response to the challenges of modern times but also an opportunity to strengthen Islamic identity and prepare the younger generation to become responsible and beneficial leaders for the global community. Through diverse theoretical approaches and measurable practical implementation, this transformation can ensure that Islamic education remains relevant, effective, and makes a positive contribution to the development of the ummah and human civilization at large.

3.2 The Relevance of Theological Reactualization to the Renewal of Islamic Education

In the modern era that is full of dynamics and changes, Islamic education is faced with various challenges. These challenges arise from various factors, such as the development of science and technology, socio-cultural changes, and globalization. To answer these challenges, it is necessary to reform Islamic education based on universal and contextual Islamic values. The reactualization of theology is one of the important keys in the renewal of Islamic education. Islamic theology, as a science that discusses divinity and its relationship with humans, has a central role in providing the foundation for Islamic education. Theological reactualization means reinterpreting and reinterpreting Islamic theological ideas to suit the context of modern times.

The need to reinterpret Islamic theological values is becoming increasingly urgent (Abdullah et al., 2024). It is not only about adapting the curriculum to reflect the fundamental ethical and moral values of Islam, but also integrating religious principles with rapidly evolving social, technological, and scientific changes (A'la & Makhshun, 2022). In the context of Islamic education, the reactualization of theology has profound implications for how we understand and implement Islamic teachings in education. Good implementation can have a significant impact, such as strengthening students' Islamic identities, improving their understanding of moral and ethical values, and preparing them to face global challenges with strong convictions.

The relevance of theological reactualization in the reform of Islamic education cannot be underestimated in this ever-changing era. The concept of theological reactualization reflects the need to reinterpret Islamic theological values in order to remain relevant and useful in the face of modern challenges (Abdullah et al., 2024). It is not only about adapting the curriculum to reflect the fundamental ethical and moral values of Islam, but also integrating religious principles with rapidly evolving social, technological, and scientific changes (A'la & Makhshun, 2022). In the context of Islamic education, the reactualization of theology has profound implications for how we understand and implement Islamic teachings in education. Good implementation can have a significant impact, such as strengthening students' Islamic identities, improving their understanding of moral and ethical values, and preparing them to face global challenges with strong convictions.

The relevance of theological reactualization can be seen from various aspects. *First*, in the context of education, theological reactualization helps students understand universal and contextual

Islamic values, so that they become more confident in their identity as Muslims and are able to face various challenges with strong convictions. Students will be invited to understand Islam not only as a ritual religion, but also as a religion that has solutions to various problems in life. This will strengthen their commitment to Islam and encourage them to become individuals of noble character and responsibility (Abdullah et al., 2024; Zainab & others, 2020). *Second* Islamic education that reactualizes theology emphasizes the application of Islamic values in daily life. Students will be taught about how Islamic values such as justice, compassion, and tolerance can be applied in a variety of situations and conditions. This will help students to become individuals with noble and responsible character, and be able to build harmonious relationships with others. *Third* Preparing students for global challenges (Husniah, 2017; Indra, 2016; Pewangi, 2016). Islamic education that reactualizes theology equips students with the knowledge and skills needed to live in the modern era. Students will be taught about how to think critically, creatively, and communicatively, as well as how to solve problems effectively (Awi & Zulkifli, 2021; Ismail & Ismail, 2018). These skills will help students to adapt to rapid changes and be able to face various global challenges, such as poverty, social inequality, and climate change. Thus, the theological reactualization has a high relevance in the reform of Islamic education. The implementation of good theological reactualization can have a significant impact on Islamic education and be able to answer various challenges faced.

The impact of the actualization of the theological reactualization in the renewal of Islamic education can be felt not only at that time, but also in the long term. One of them is to produce a generation of Muslims who are more educated and skilled, ready to contribute positively to the global community. By teaching students how to think critically and analytically based on Islamic values, Islamic education can shape future leaders who have the vision and integrity to lead positive change (Bachtryanto et al., 2021; Nursyahidin et al., 2021; Suradi, 2018). In addition, the reactualization of theology also has the potential to strengthen the solidarity and unity of Muslims around the world. By promoting a deeper understanding of inclusive and progressive Islamic teachings, Islamic education can be a vehicle for building better relations between nations and strengthening the unity of Muslims in the face of various global challenges.

However, the challenge of implementing theological reactualization cannot be ignored either. There needs to be readiness from various parties, including educational institutions, policy makers, and the general public to support this change with full awareness. Curriculum reform and teacher training in this new approach is a crucial step towards achieving the new goals of Islamic education.

3.3 Strategies for the Implementation of Theological Reactualization in the Islamic Education Curriculum

The strategy of implementing theological reactualization in the Islamic education curriculum requires a careful and planned approach to ensure that Islamic theological values are well integrated in student learning. These measures not only aim to update the curriculum to remain relevant to the times, but also to ensure that Islamic education is able to answer modern challenges and provide students with a deep understanding of religious values.

First, this implementation strategy begins with an in-depth evaluation of the existing Islamic education curriculum. Curriculum evaluation provides information on the suitability, effectiveness, and efficiency of the curriculum against the set goals and the use of resources (Nisa & Hamami, 2023). This information is very useful as a basis for deciding whether the curriculum that is being implemented needs to be revised or replaced with a new curriculum. Curriculum evaluation is also important to adapt it to the development of science, technology, and changing market needs (Mulyasa, 2021) so that the evaluation of the curriculum is able to identify weaknesses and gaps in the teaching of Islamic religious values and understand how the current curriculum can be updated to integrate theological aspects that are more relevant to the existing social, cultural, and technological contexts.

The next step is the development or rearrangement of the Islamic education curriculum that combines Islamic theological values with practical learning that is suitable for modern life. According to Al-Syaybani, the principles of the curriculum include: (1) orientation to Islamic teachings and values, (2) comprehensive and universal scope in its goals and content, (3) balance between curriculum goals and content, (4) relevance to students' talents, interests, abilities, and needs as well as their physical and social environment, (5) anticipation of individual differences in terms of students' talents, interests, abilities, and needs, (6) responsiveness to developments and changes in the times without ignoring religious values, and (7) the relationship between subjects, experiences, and curriculum activities with the needs of students, society, and the demands of the times in which students are located (Al-Shaibany & Langgulung, 1979).

In addition, this implementation strategy includes training and professional development for Islamic education teachers (Mubarak & Subhaniyah, 2023). Teachers need to be well prepared to implement this updated curriculum by deeply understanding the values of the Islamic religion and the best way to transfer this knowledge to students in a way that is relevant and interesting to them. According to Castetter in Saefuddin Saud, there are five methods of developing education personnel that are important to pay attention to. *First, Individual Guide Staff Development* that is, independent learning allows educators to assess their own learning needs, learn actively, and direct themselves. They are also motivated in choosing learning objectives based on an assessment of their needs.

Second, observation and assessment (*Observation/ assesment*) provides data that can be analyzed for the development of educators. This practice can be improved through more in-depth follow-up observation activities. Third, involvement in the development process (*Involvement in a development or improvement process*) is very effective when educators are faced with problem solving. During the process of improving the development of the institution, educators will acquire new knowledge and skills. *Fourth*, training (*training*) in the classroom aims to teach certain techniques and behaviors that must be internalized by educators. Finally, the discovery method (*Inquiry*) encourage the development of professionalism based on initiatives and cooperation between educators (Saud, 2008).

Educational technology can also be a very useful tool in the implementation of theological reactualization in the Islamic education curriculum. The use of digital learning platforms, interactive resources, and educational applications can improve the accessibility and effectiveness of learning, while maintaining the integrity of religious values in the educational process. Digital learning platforms, for example, can provide access to comprehensive and diversified religious materials. This allows students to learn at their own pace and access a variety of relevant information sources. In this case, research shows that technology can increase students' motivation to learn and improve their learning outcomes (Adhi et al., 2022; Melati et al., 2023; Rahmania et al., 2023). The application of technology in Islamic education must also be carried out by paying attention to ethical aspects and religious values. Technology should be used as a tool to reinforce, not replace, the interaction between teachers and students and the relationship between students and their learning environment. In this regard, it is important to ensure that the use of technology does not reduce the focus on the formation of students' character and morals, which is one of the main goals of Islamic education.

It is also important to involve the education community, parents of students, and other stakeholders in this implementation process. Open and collaborative communication can help strengthen support for change in Islamic education, as well as ensure that all parties are involved in building a shared vision of how religious values can be applied in everyday educational practices. Finally, periodic evaluations and constant adjustments to the Islamic education curriculum need to be carried out. Changes in society and the rapid development of science and technology require education to remain dynamic and responsive to these changes. By conducting regular evaluations, we can ensure that the Islamic education curriculum continues to be relevant, effective, and makes a positive contribution to the development of students and the general public.

By implementing a comprehensive implementation strategy like this, the reactualization of theology in the Islamic education curriculum can be a strong foundation for building a useful, relevant, and value-oriented education for future generations of Muslims. Through this approach, we

can ensure that Islamic education not only produces well-rounded individuals but also noble character, ready to face the challenges of the times with solid faith and integrity

4. CONCLUSION

This article highlights the importance of adapting and updating the Islamic education curriculum to remain relevant to the challenges of modern times. The main findings of this article show that in-depth evaluation of the existing curriculum, integration of theological values with practical learning, professional training for teachers, and the use of educational technology are crucial steps in this transformation process. The implications of these findings suggest that Islamic education can maintain its religious identity while responding to the needs and developments of the modern era, as long as it is carried out carefully and thoroughly. In addition, the involvement of the education community and other stakeholders is very important to support the successful implementation of the new curriculum. To ensure the sustainability and effectiveness of this transformation, it is recommended that periodic evaluations be carried out to adapt the curriculum to the times. Continuous training for teachers must also be prioritized so that they are always ready to face change. In addition, there needs to be a collaborative platform between educational institutions, the government, and the community to share best practices and innovations in Islamic education. Thus, Islamic education can continue to develop and make a significant contribution in forming a generation that is knowledgeable, has strong character, and has noble character in accordance with Islamic values.

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