

# Islamic education curriculum design based on inclusive learning management

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## ABSTRACT

The curriculum is a planned and implemented program aimed at achieving specific goals. Therefore, learning management in education requires a concept that functions as a tool capable of adapting to the evolving times. This study analyzes the design of the Islamic Education curriculum, including its definition, components, and characteristics. The research method employed is library research. The findings reveal that the curriculum includes detailed management of learning, such as the types of educational materials, suggestions for teaching strategies, program development for effective implementation, and other activities aimed at achieving the desired objectives. In designing an Islamic Education curriculum based on learning management, several aspects must be considered, including alignment with the inclusive nature of humanity, accommodating the interests of the Muslim community, being realistic, comprehensive, and sustainable.

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## INTRODUCTION

Indonesia is a country with a wide variety of cultures, including the religions practiced by its citizens. There are at least six officially recognized religions: Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Moreover, within each religion, there are often various sects and denominations.

The religious diversity in Indonesia can be a positive value if managed properly but may also pose problems when parties impose their beliefs on others. This is because adherents of each religion are taught that their teachings are unique, exclusive, superior, and absolutely true. This sense of absolutism is not inherently problematic, as every religious believer should firmly hold their faith.

Often, religious education in schools does not promote an inclusive approach; instead, it can sometimes lead to the opposite effect. As a result, the legitimization of religious teachings in schools located in conflict-prone areas frequently exacerbates social conflicts. When viewed as part of a person's religious calling, social conflicts and violence become harder to resolve if rooted in fundamental religious beliefs.

Currently, some religious learning processes still tend to be textual and cognitive in nature. This type of learning often employs a normative-religious approach (Rosyidi, 2009). and lacks emphasis on

alternative historical, social, and cultural perspectives. The most apparent consequence of such education is the development of exclusive, intolerant religious characteristics and the inability to appreciate diversity within society.

A more flexible approach to education and learning management is needed to address this issue. Students should be taught that, as social beings, they will always coexist with others. Moreover, in a diverse nation like Indonesia, individuals or groups cannot simply judge and blame those who hold different beliefs.

Innovation is essential for creating Islamic religious education models that integrate inclusive paradigms while respecting individual beliefs. Although current learning management practices are not entirely flawed, they must be balanced with a historical approach to religious texts. Educational experts should develop curricula that emphasize the reality of religious diversity, including variations within a single religion and differences across multiple religions.

A curriculum embodies the intentions and expectations formulated into educational plans or programs to be implemented by teachers in schools. It serves as a tool to guide and develop students through the learning management process. Educational programs at various levels and types are designed to achieve inclusive educational goals in the midst of diverse student backgrounds.

## METHOD

This study employs a qualitative research methodology with a focus on literature review. Data collected include words, phrases, sentences, materials, and values related to the design of the Islamic Education curriculum model. The qualitative method allows researchers to gain a comprehensive understanding of the subject by examining the context and significance of the data collected. By investigating these aspects, it is expected that new perspectives will emerge, positively contributing to the development of a more comprehensive and contextual Islamic Education curriculum (Kalsum, 2024).

## FINDINGS AND DISCUSSION

### 1. Islamic Religious Education Curriculum Design Based on Inclusive Learning Management

The objectives of Islamic religious education should be formulated in measurable behavioral outcomes. Achieving these goals requires inclusive learning management. Curriculum design in this context refers to intentional conditions created by educators, including methods, materials, facilities, and media, to facilitate students in achieving predetermined learning objectives (Azra, 1999).

- a. In addition to verses about faith, Qur'anic materials should include verses that help students understand and develop positive attitudes when interacting with people of different religions. This fosters a sense of tolerance from an early age, such as:

1. Materials related to Qur'anic acknowledgment of pluralism and competing in goodness (QS al-Baqarah [2]: 148)

*"For each [religious group], We have appointed a direction to which they face [in prayer]. So compete with one another in doing good. Wherever you may be, Allah will bring you together [on the Day of Judgment]. Indeed, Allah is Most Capable of all things"* (Kemenag RI, 2022).

2. Materials related to peaceful coexistence in interfaith relations (QS al-Mumtahanah [60]: 8-9)

*"Allah does not forbid you from being righteous and just to those who do not fight you because of religion or expel you from your homes. Indeed, Allah loves those who act justly. Allah only forbids you from befriending those who fight you because of religion, expel you from your homes, and aid [others] in your expulsion. Whoever befriends them, they are wrongdoers"* (Kemenag RI, 2022).

3. Materials related to justice and equality (QS al-Nisa' [4]: 135)

*"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves, parents, or close relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow personal inclination, lest you not be just. If you distort [your testimony] or refuse [to give it], then indeed Allah is Acquainted with what you do"* (Kemenag RI, 2022).

- b. Fiqh Siyasa (Governance) Studies: Expanding fiqh content to include governance concepts can exemplify national principles demonstrated during the time of Prophet Muhammad SAW and subsequent caliphs. The Prophet led the multicultural, multi-religious society of Medina, resembling Indonesia's societal context (Assegaf, 2005).
- c. Ethics Content: Discussions on good and bad behavior toward Allah, the Prophet, fellow humans, oneself, and the environment are crucial foundations for nation-building. The continuity of a nation depends on ethics, as seen in the downfall of Prophet Luth's people due to moral decay. Effective religious education requires Islamic religious teachers to develop varied teaching methods and provide exemplary behavior.
- d. Islamic Cultural History Content: Lessons should emphasize how the Prophet Muhammad SAW interacted with others to foster a tolerant and pluralistic society in Medina. The Medina Charter must be studied to convey these values, showcasing the Prophet's success in establishing justice, equality, law enforcement, welfare, and minority protection.

According to Nurcholish Madjid, tolerance is a command to be practiced, not merely a social benefit. Harmonious relationships are secondary; the primary objective is adhering to true teachings. Tolerance should be implemented in society even if the outcomes may not always be immediately favorable (Nurcholish Madjid, 1995).

The above points emphasize that educational content based on religious messages and environmental realities aims to cultivate understanding of diversity and positive interactions. Materials should be adjusted to educational levels, enriched with historical facts, concrete messages from the Qur'an, and comparisons and reflections on societal realities for advanced learners.

## 2. Principles of Inclusive-Based Curriculum Design in Islamic Education

- a. Justice: Applying values such as equality, fairness, solidarity, and tolerance across all educational aspects—curriculum, teaching methods, and assessment—is essential for fostering a culture of social justice (Astuti, 2011).
- b. Equity: Inclusive education ensures that every child has access to quality education without discrimination. It aims to reduce dropout rates and promote equitable learning opportunities for all learners (Mansur, 2019).
- c. Flexibility: Teachers and schools should adapt teaching methods based on students' needs and have the autonomy to develop operational curricula tailored to their contexts (Alfaeni & Asbari, 2023).
- d. Collaboration: Close collaboration between teachers, school management, parents, and the community is key to creating relevant, effective curricula (Sofiah & Azizah, 2024).

## 3. Implementation of Inclusive Learning Management-Based Islamic Education Curriculum

- a. Identifying Students' Needs: Understanding what students need to learn helps make learning more meaningful and impactful (Marhamah & Zikriati, 2024).
- b. Developing Teaching Materials: Inclusive curricula ensure accessible content tailored to individual student needs, promoting participation and reducing educational gaps (Habibi, 2017).
- c. Teacher Training: Continuous professional development for Islamic religious education teachers is crucial to effectively implement inclusive learning (Bancin, 2024).
- d. Evaluation and Monitoring: Periodic evaluation ensures curriculum effectiveness and provides feedback for improvement (Dewi, 2021).

## CONCLUSION

This study concludes that inclusive learning management-based Islamic education curriculum design affirms every child's right to equitable education according to their needs. Inclusive and differentiated learning management has been implemented, reflecting Islamic educational values that appreciate each individual's unique potential.

Collaboration between policymakers, educators, parents, and the community is crucial to ensuring inclusive access to Islamic education without discrimination. There is an urgent need to improve educators' competencies through inclusive education training to accommodate students with special

needs. Contextual and meaningful teaching methods, including initial assessments, are vital for aligning the learning process with students' readiness and characteristics.

Therefore, an inclusive learning management-based Islamic education curriculum model must be continuously developed with a focus on enhancing teacher competence, providing supportive facilities, and adopting methods that accommodate diverse student backgrounds and abilities.

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