

An Epistemological Analysis of Islamic Religious Education Curriculum Development in Madrasahs

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Received: 02-07-2026

Revised: 11-08-2026

Accepted: 26-09-2026

KEYWORDS

Epistemology analysis;
Various curriculum foundations;
Curriculum development;
Philosophy of education

ABSTRACT

The Islamic Religious Education (PAI) curriculum, which is sometimes thought to be inadequately responsive to societal change, technological disruption, and the increasing demands of the artificial intelligence era, is intimately linked to educational quality. While Islamic epistemology, curricular philosophy, and curriculum creation have all been studied in the past, these topics have typically been treated independently, with little focus on an integrative epistemological framework for PAI curriculum development. In order to establish the PAI curriculum in madrasahs while maintaining Islamic normative norms, this study attempts to create an integrative, contextual, and responsive paradigm. This study used a content analysis method in a qualitative library research design. Using a structured literature search, pertinent literature was methodically gathered from academic books, peer-reviewed journal articles, and official educational papers. It was then subjected to a thematic analysis. The results show that five interconnected foundations normative, philosophical, psychological, sociocultural, and science and technology should serve as the framework for the creation of the PAI curriculum. This work is unique in that it suggests an integrative-holistic curriculum model that concurrently synthesises these five foundations by establishing tawhid as the central epistemological premise and taking into account cultural diversity and the difficulties of the artificial intelligence era. Theoretically, by using an integrated conceptual framework, this study strengthens the epistemological discussion on the construction of Islamic Religious Education curricula. Practically speaking, curriculum designers, legislators, and madrasah practitioners may use the suggested model as a guide when creating flexible and long-lasting Islamic Religious Education programs.

Introduction

Education is a process of various interactions between educators and students in an effort to help students achieve educational goals. Educational interaction can take place in the family, school, or community. For this reason, there needs to be a definite mechanism in regulating the interaction process between educators and students in order to achieve an educational goal as optimally as possible and can minimize all obstacles that can interfere with the process of achieving goals in learning (Saihu, 2021).

In accordance with Law Number 20 of 2003 on the National Education System, Indonesia has implemented targeted reforms to improve educational quality, including regulatory revisions, the adoption of Broad-Based Education (BBE), life skills-oriented programs, Education for All, competency-based curricula (Siti Kurniasih et al., 2023), school- and community-based

management, the establishment of education councils, and assessment reforms such as UAS, UAN (replacing Ebtanas), and portfolio-based evaluation. However, the national curriculum remains a central concern, as it is criticized for containing excessive content, insufficient alignment with students' developmental stages, limited time for competency mastery, and increased academic and administrative burdens on both learners and teachers. Despite various curriculum reforms in Indonesia, Islamic Religious Education curricula are frequently criticized for being normative-oriented, content-heavy, and insufficiently responsive to contemporary challenges such as globalization, digital transformation, and artificial intelligence.

Within this framework, the Islamic Religious Education (PAI) curriculum holds a pivotal role in the overall educational process, as it directs educational activities toward the attainment of institutional goals. As a structured educational plan, it serves as a guideline for determining the content, scope, sequence, and instructional strategies employed in teaching and learning. Moreover, it provides conceptual and theoretical foundations for curriculum development within educational institutions. Consequently, ongoing innovation in the development of the PAI curriculum is essential, including the adoption of a competency-based approach. Curriculum development, therefore, represents a fundamental component of all educational activities (Bahri & Kendari, 2019). Previous studies have discussed Islamic epistemology, curriculum philosophy, and curriculum development as relatively independent areas of inquiry. In response to the dispersion of knowledge and the mounting problems presented by globalisation, digital transformation, and artificial intelligence, recent international literature has placed an increased emphasis on the significance of epistemological reconstruction in Islamic education. Fauzi and Chirzin contend that the epistemology of Islamic education ought to serve not only as a philosophical discourse but also as a framework for curriculum reform that can adapt to the demands of modern education (Guswantoro, 2023). In a similar vein, Husni and Hayden emphasise the need to rebuild educational epistemology on the basis of *ta'dīb*, putting *tawhīd* at the center of creating an integrated curriculum that balances intellectual, moral, and spiritual aspects (Fauzi & Chirzin, 2023). These studies show that the need for curriculum development in Islamic education that is anchored in epistemology is a developing global concern. However, limited attention has been devoted to examining how Islamic epistemological principles can systematically function as an integrative foundation that unifies normative, philosophical, psychological, socio-cultural, and technological dimensions within Islamic Religious Education curriculum development.

The curriculum is a tool to achieve dynamic education. This means that the curriculum must always be developed and refined to suit the pace of development of science and technology (Purnama et al., 2022). Therefore, Nana Syaodih Sukmadinata put forward five main foundations in curriculum development, namely (Millah et al., 2023): Religious, philosophical, psychological, socio-cultural as well as science and technology. In line with the information above, the author formulates a problem formulation in the form of how philosophy is able to explore the foundation of the Islamic religious education curriculum and how much does the curriculum play a role in the development of Islamic religious education? The goal is to analyze the role of educational philosophy in exploring and explaining the foundations of the Islamic Religious Education curriculum, especially epistemological aspects that are closely related to axiology and to make a conceptual contribution to the development of an Islamic Religious Education curriculum that is more systematic, relevant, and oriented towards the formation of Islamic character. Therefore, this study aims to analyze the epistemological foundations of Islamic Religious Education

curriculum development and formulate an integrative curriculum model for madrasa education in the contemporary era.

The Theory/Literature (write the name of theory or concept that uses in the study)

Recent studies have emphasized that the development of the Islamic Religious Education (PAI) curriculum should not merely focus on the transmission of religious knowledge but also be grounded in a comprehensive epistemological framework. Islamic epistemology recognizes revelation (wahy), reason ('aql), empirical experience, and intuition as interconnected sources of knowledge that contribute to the formation of a holistic educational system. Consequently, curriculum development requires a philosophical foundation capable of integrating these sources into coherent educational objectives, learning content, and pedagogical practices.

Ciptadi and Tobroni (2024) argue that the integration of philosophy into the Islamic Religious Education curriculum strengthens critical and reflective thinking while maintaining students' Islamic identity. Likewise, Saputra et al. (2025) highlight that the epistemology of Islamic education should bridge transcendental and rational sources of knowledge to develop reflective and contextual religious awareness among learners. This perspective is particularly relevant to contemporary educational challenges, where the dichotomy between religious and scientific knowledge often weakens the effectiveness of educational outcomes.

Furthermore, Rozali and Fatimah (2025) emphasize the need to reconstruct the epistemological foundations of the PAI curriculum through the philosophy of science approach in order to foster critical thinking skills. Similarly, Anggraini et al. (2025) propose the integration of Western and Islamic epistemological traditions as a basis for developing PAI learning within the Merdeka Curriculum framework. Such integration promotes a balanced educational model that combines rational inquiry, empirical investigation, spiritual awareness, and ethical values.

From the perspective of curriculum theory, epistemology functions as a fundamental determinant of what constitutes valid knowledge, how knowledge is organized, and how it should be transmitted through educational processes. Therefore, the epistemological foundation of the PAI curriculum should facilitate the integration of religious values, scientific knowledge, and character education in order to achieve the broader goals of Islamic education. In this regard, contemporary scholarship increasingly views epistemology as a strategic foundation for constructing a relevant, adaptive, and value-oriented Islamic Religious Education curriculum.

Method

A qualitative-descriptive study was used in this research, especially to analyse the *library research*. According to Moleong, literature research is a research whose source of data is obtained from literature sources. In this case, the researcher analyzes and interprets the data based on the data that has been collected and compiled in such a way. Literature research itself has the purpose of collecting data and information both from books, magazines, documents, records, films and other historical stories (Moleong, 2014; Sugiyono, 2013).

Based on the type of data and analysis, this study is a qualitative research. Qualitative research is research that is useful for understanding the phenomena experienced by the research subjects in this research (Pringggar, R. F., & Sujatmiko, 2020) resulting in various discoveries that cannot be calculated based on statistics or quantification (Murdiyanto, E, 2020, p. 19). So that this research is qualitatively descriptive, namely in the process of solving the problem using a description of the research subject based on the facts that appear and as they are. (Yusuf, 2017). As for this study, this research uses philosophy approach focusing for descriptive analytical and critical of qualitative data. This approach is used to describe and analyze previously obtained data

(Syahid, 2024).

Using keywords associated with Islamic Religious Education, curriculum development, Islamic epistemology, and educational philosophy, pertinent publications were found in order to guarantee a methodical literature research. With an emphasis on peer-reviewed journal articles, academic publications, and official educational papers, the literature was gathered from reliable academic databases such as Scopus, Google Scholar, and Dimension (Cho & Lee, 2014). Only articles that were pertinent to the epistemological underpinnings of Islamic Religious Education curriculum development were included in the selection of literature; publications that were irrelevant, redundant, non-scholarly, or opinion-based were not included in the study. Through the procedures of literature selection, in-depth reading, thematic categorisation, interpretation, and synthesis, the gathered literature was examined using qualitative content analysis. Finding the epistemological underpinnings of curriculum development and analysing how they relate to normative, philosophical, psychological, sociocultural, and technological underpinnings were the main goals of the analysis (Assarroudi et al., 2018). Source triangulation, iterative reading, and continuous comparative analysis were used to guarantee the validity and rigour of the results, allowing the interpretation to be methodically produced from reliable and pertinent academic sources.

Result

A. Epistemology as a Source of Knowledge

Epistemology is a term derived from the Greek language, namely *episteme* which means knowledge (*Knowledge*) and *Logos* which means science or study. Etymologically, epistemology can be interpreted as the science of knowledge. From a philosophical perspective, epistemology is one of the main branches of philosophy that discusses the nature of knowledge, its sources, methods of obtaining it, and the criteria for the truth of a knowledge. Therefore, epistemology is often referred to as the theory of knowledge (*theory of knowledge*) that seeks to explain how knowledge is possible, obtained, tested, and validated (Kania, 2022; Mochamad Hasyim, 2019).

As the source of the foundation of knowledge, epistemology not only questions the final result in the form of knowledge, but also examines the processes and procedures taken to achieve it. Qamar emphasized that epistemology is concerned with the method or way a person obtains knowledge from an object that is thought or observed. Tafsir expands this view by stating that epistemology begins with an investigation of the object of knowledge, followed by the use of certain methods in the process of knowing, to the determination of the benchmark of truth over the knowledge produced. Thus, epistemology encompasses the ontological dimensions of the object, the methodological of the process, and the axiological dimension of its validity (S.A.P et al., 2021).

Azra added that epistemology discusses the originality, description, method, structure, and validity of knowledge. This means that epistemology functions as a conceptual framework in assessing whether knowledge has a valid basis and can be scientifically accounted for. In the treasures of Islamic thought, al-Ghazali affirms that true knowledge must be sourced from revelation as the primary authority and supported by reason (*ratio*) as a rational instrument of man. With the integration of revelation and ratio, epistemology becomes a solid foundation in building a knowledge system that is not only logical and systematic, but also has a spiritual and transcendental dimension (Stuart Scott, 2019).

B. Understanding the Foundations of Curriculum Development

The foundation of curriculum development plays a crucial role in ensuring the stability and effectiveness of an educational system. Analogous to a building that requires a strong structural foundation to withstand external pressures, a curriculum must be grounded in solid theoretical and philosophical bases to remain resilient amid social change and educational challenges. It means, Curriculum development refers to a systematic process of planning, designing, and organizing educational programs to increase education quality. These guidelines function as instructional references aimed at achieving national education objectives. In this context, the curriculum serves as a strategic instrument for realizing dynamic and responsive education (Bisri, 2020). Furthermore, as education operates within an evolving socio-scientific landscape, the curriculum must undergo continuous evaluation, refinement, and innovation in all aspect tha is needed, especially in science and technology and to maintain its alignment with contemporary educational needs (Fadhilah & Hudaidah, 2021).

"The Advance Learner's Dictionary of Current English" According to Hornby, the definition of foundation is an idea or belief that is the basis of a principle, a principle that underlies something (Asep Nursobah et al., 2025; Millah et al., 2023). Meanwhile, according to Soedijarto, it is stated that the Curriculum is an entire learning experience that is consciously designed, compiled, and organized by an educational institution to facilitate students in achieving the educational goals that have been set. The curriculum is not only limited to a list of subjects or the structure of teaching materials, but covers the entire educational process, from goal planning, content selection and organization, learning strategies, to the evaluation system used to measure learning outcomes (Miftah Syahrul Ramadhan & Suklani, 2024; Patimah et al., 2024).

In a more comprehensive sense, the curriculum reflects the direction, vision, and philosophical orientation of an educational institution. It is a normative as well as operational guideline that regulates the interaction between educators, students, and the learning environment. Therefore, the curriculum is not just an administrative document, but a strategic instrument that determines the quality of the learning process and the success of the formation of competencies, character, and values that are to be instilled in students or students (Andari, 2022; Laksono & Izzulka, 2022).

Thus, the curriculum can be understood as an integrated system that integrates educational objectives, learning content, pedagogical methods, learning experiences, and evaluation in a systematic and sustainable manner, so that students are able to develop optimally in accordance with the academic, social, and moral demands expected by educational institutions and society.

C. Foundations for the Development of Islamic Religious Education Curriculum in Madrasah

1. Normative Foundations

The foundation of the development of the Islamic Religious Education curriculum always refers to Islamic normatives, in this case the sacred text of the Qur'an and hadith (Anam et al., 2022). The Quran as the main source of the preparation of the Islamic Religious Education curriculum is a basic framework that can be used as a guideline in the preparation of the curriculum (Hafizh et al., 2024; Hernawati et al., 2024). The basic framework is in the form of: *First*, Tauhid As has been taught in the Qur'an, what becomes the core curriculum in the educational process is monotheism and must be established as a basic element that cannot be changed as the vision of the National Education System in 2003 (Sisdiknas, 2003). The nature

of monotheism has been explained by Allah in the Qur'an Surah Al Ikhlas which reads:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"Say (the Prophet Muhammad), 'He is Allah Almighty. Allah is the place to ask for everything. He had no children and was not begotten. and there is nothing equal to Him.'"

Second, *Iqra'* constitute Core Curriculum (*Core curriculum*) next is the command to 'read' the verses of Allah which include: the source of the lessons of the two naş Islam, the human self (social, cultural, phenomenal, psychic, and civilizational) and the verses of Allah in the universe (*Kauniyyah*) (Millah et al., 2023). These three verses are found in the Qur'an Surah Al-'Alaq verses 1-5 as follows:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"Read the name of your God who created! He created man from a clot of blood. Read on! Your Lord is the Most Exalted, Who teaches (mankind) with the pen. He teaches man what he does not know."

Through this verse, it can be seen that the religious foundation in compiling the development of the PAI curriculum must be paid great attention to by PAI teachers. By understanding the foundation of religion when developing the PAI curriculum, it is hoped that it can help students, foster and form the faith of students who are strong, firm in the teachings of Islam, have noble character, and equip it with useful knowledge in this world and the hereafter (Hafizh, Hasan, et al., 2025).

2. Philosophical Foundations

Literally philosophical means "*love of wisdom*". People learn philosophy in order for them to become people who understand policies and act wisely, they must know or be knowledgeable. This knowledge is obtained through the process of thinking, namely thinking systematically, logically, and deeply (Hafizh et al., 2023). Academically, philosophy means the attempt to describe and express a systematic and comprehensive view of the universe and man's place in it (Harahap & Taran, 2023; Ishak, 2023). Operationally, philosophy contains two meanings, namely as a philosophical process and *Output* is a construction of thought.

In relation to the definition of philosophy as a process, Socrates stated that philosophy is a radical, comprehensive, and profound way of thinking or a way of thinking that explores something deeply (Madyan et al., 2025; Millah et al., 2023). Philosophy is not just knowledge but also a view that can penetrate to the back of knowledge itself. Systematic philosophy must use conscious, meticulous and orderly thinking in accordance with existing laws so that it can be logical and radical (comprehensive and in-depth) (Nata, 2020).

The educational process is actually the process of gradually forming and imprinting fundamental basic abilities called cultivation, both intellectual and emotional in the context of developing human potential (Hadi Ihsan et al., 2022; S, 2022; Saihu, 2021). The main and first object of education is human beings who intersect with philosophical objects. The similarity of these objects gave rise to a new thought and discipline, namely the philosophy of education (Syahid, 2024). Philosophy assessed *Urgent* in finding a way out of various peroblematic human life which is *Output* philosophy, as well as philosophy of education to answer the problem of education that is more systematic, logical, and radical (Ishak, 2023).

There are several branches of philosophy that have a very close relationship with the world of education, as each provides a conceptual and theoretical foundation for understanding the nature of education itself:

- a. Metaphysics is a branch of philosophy that discusses the nature of reality and everything that exists in the universe. In the context of education, metaphysics helps answer fundamental questions about human nature, the purpose of life, and the essence of reality that are the basis for the preparation of educational goals and directions. A person's metaphysical outlook will greatly influence how he views learners, the learning process, and the final goal of education (Salminawati & Hasibuan, 2021).
- b. Epistemology is a branch of philosophy that discusses the nature of knowledge and truth. Epistemology examines the sources of knowledge, the limits of knowledge, and the ways of obtaining and validating truth. In education, epistemology is the basis for determining learning methods, scientific approaches, and ways to develop students' critical thinking skills in order to be able to distinguish between correct and unaccountable knowledge (Hafizh, Hasan, et al., 2025; Syarif, 2022).
- c. Axiology is a branch of philosophy that discusses values, both moral, ethical, and aesthetic values. Axiology is very important in education because education not only aims to transfer knowledge, but also instill the values of goodness, justice, responsibility, and beauty. Thus, philosophy as a source of value becomes the foundation in the formation of students' character and personality (Hafizh, 2024; Jasnain et al., 2022; Sholihah et al., 2019).
- d. Humanology Philosophy discusses various problems faced by humans as individual and social beings, including educational issues. This branch places humans as the center of study, so that education is understood as a process of humanizing humans. Philosophy in this case is also an applicative means of formulating solutions to various educational problems based on deep and reflective philosophical thoughts (Cania, 2023; Fadhillah, 2022; Raga, 2023).

The philosophy of education is basically the application of philosophical ideas to solve educational problems. Thus, philosophy has benefits and makes a great contribution, especially in providing a systematic study regarding the importance of education. Nasution identifies several benefits of the philosophy of education, namely:

- a. The philosophy of education can determine the direction of the development and development of students in all aspects of goodness (Mudin et al., 2021).
- b. Through the goal of education colored by philosophy, it can provide a clear picture of the results that must be achieved logically and comprehensively (Sandi et al., 2022).
- c. The philosophy and purpose of education provide a unified unity to all educational endeavors.
- d. The purpose of education is to provide motivation or encouragement for educational activities

As for the relationship in the concept and foundation of curriculum development, it can be concluded that the Curriculum is essentially a tool to achieve educational goals. Because the goals of education are greatly influenced by the philosophy or outlook of life of a nation, the curriculum developed must also reflect the philosophy or outlook of life embraced by the nation. Therefore, there is a very close relationship between the educational curriculum in a country and the philosophy of the country that it adheres to (Warahmah, 2022; Zam Zami & Hafizh, 2023).

For example, when the Indonesian nation was colonized by the Dutch, the curriculum adopted at that time was very oriented towards Dutch political interests, as well as when our country was colonized by Japan. After Indonesia achieved its independence which unanimously and completely used Pancasila as the basis and philosophy of life in society, nation and state,

the educational curriculum was adjusted to the values of Pancasila itself. This is reflected in the educational objectives, the preparation of educational programs, the selection and use of educational approaches or strategies, the role that educators and students must play in the National Education System (Sisdiknas, 2003).

3. Foundations of Psychology

The development of the curriculum is influenced by the psychological condition of the individuals involved in it, because what is to be conveyed requires students to do learning acts or what is often called the learning process. In the learning process, there is also a multi-directional interaction between students and educators (teachers). The goal is that at least in curriculum development, two foundations of psychology are needed, namely developmental psychology and learning psychology (Syed Abdul Rahman & Kasa Muhyiddin, 2021). These two foundations are considered important, especially in choosing and compiling the content of the curriculum, the learning process and the desired learning outcomes.

Education is expected to exist personal changes towards maturity, whether physical, mental, intellectual, moral or social (Gaffar et al., 2021). The curriculum as an educational program is certainly also related to the selection and organization of materials that can effectively change human behavior. However, it must also be remembered that behavioral changes in humans are not entirely the result of interventions from educational programs but also as a result of their maturity and environmental factors that shape them outside of the educational programs provided in schools. Psychology is the science that studies human behavior (Hernawati et al., 2023).

Curriculum is an effort to determine educational programs to change human behavior. Therefore, in developing the curriculum, it must be based on psychology as a reference in determining what and how these behaviors should be developed. In other words, the importance of the foundation of psychology in the curriculum, especially, in the implementation of how the curriculum should be arranged, how the curriculum is given in the form of teaching, and how the student learning process in learning the curriculum.

Developmental psychology is needed, especially in determining the content of the curriculum given to students so that the level of breadth and depth of the subject matter is in accordance with the level of child development (Hafizh, Nela Falakhina, et al., 2025). The existence of a level or level of education in the school system is proof that developmental psychology is the foundation of education, especially the curriculum.

The ultimate goal of education is for students to become educated human beings who know and are aware of their creative function as *'abīdullāh* and social beings in the framework of *sa'ādah fī dārāin* (Dianovi et al., 2022). The assumption is that every student can be guided, trained, and educated (educabel). If there is a failure, it means the failure of teachers, parents, and the community, not the failure of students because there are no students who unteachable. The human need for educators in order to be able to only follow formal education effectively, must be supported by non-formal education and informal education. Not only studying general education but also religious education, vocational education, technology education, language and art education, humanities education and others in accordance with the aspects contained in the national education goals.

A person can become an educated human being if he has reached mature thinking maturity and depth of experience (Dahlan & Reza, 2022). In relation to the educational process, the stages of development should be elective that are not fixated on fanaticism but are

exploratory and comparative in order to develop the curriculum to be closer to the goals and personalities of students (Indarta et al., 2022). The goals and personalities of students are generally classified through age as follows:

4. Socio-Cultural Foundations

One of the main goals of education is to prepare students to be able to live, interact, and play an active role in community life (Patimah et al., 2024). Students essentially come from the community, grow and develop in the midst of a social environment, are educated by various social institutions including schools, and will eventually return to the community as members who are expected to be able to make positive contributions as well as *Khair al-nās anfa'uhum li al-nās*. Therefore, education must equip them with various competencies that include knowledge, skills, attitudes, and values that are relevant to social life. These competencies are acquired through a planned and structured learning process in schools, which are all organized in a system called a curriculum (Dina et al., 2023; Mukhlison Effendi, 2021; Silahuddin, 2016).

Curriculum development cannot be separated from the needs and dynamics of society. Education is an integral part of society, so the curriculum as a guideline for the implementation of education must be prepared taking into account social conditions, the development of the times, community aspirations, and local cultural characteristics. A good curriculum is a curriculum that is responsive to social change and able to respond to the challenges faced by society (Asyari, 2022; Hernawati et al., 2024). Thus, the curriculum functions not only as an administrative document, but also as a strategic instrument to shape human resources in accordance with the needs of their social environment (Rahardja et al., 2024).

The sociological foundation of the curriculum is based on the assumption that students are social beings who live in a certain system of values, norms, and culture. They obtain education not only through formal channels in schools, but also through informal education in the family and non-formal education in the community (Arifin, 2021; Hafizh et al., 2024). Therefore, the objectives, content, strategies, and learning processes must be aligned with the social reality and cultural diversity of the Indonesian people. Given that Indonesia has diverse social and cultural backgrounds, curriculum development must be able to accommodate this plurality so that it remains relevant and contextual for students in various regions (Amelia, 2023; Annisa et al., 2020).

In essence, education is a cultural process that aims to improve human dignity and dignity. Education is a socialization process that helps individuals understand, internalize, and develop cultural values in their lives. Through education, students are guided to develop *cipta* (thinking ability), *karsa* (will and creativity), and *sense* (sensitivity and attitude) (Samudra et al., 2023). Culture itself is the result of creation, *karsa*, and human sense which are manifested in the form of ideas, ideas, values, norms, rules, as well as various works and traditions (Fadhilah & Hudaidah, 2021). Thus, education plays an important role in preserving and developing culture, so that students not only become intellectually intelligent individuals, but also socially mature and have personalities in accordance with the cultural values of their society.

The process of cultivation never takes place in a separate state or vacuum, but always occurs through a dynamic interaction between the individual and his or her cultural environment. Every individual grows and develops in the midst of the value systems, norms, and habits that live in society. In this context, Linton divides the cultural environment into two main categories, namely general culture and special culture (Mawikere et al., 2024). *First*, common culture includes values, beliefs, patterns of behavior, and customs that are widely

embraced by members of a society or even by the world community in general. Common cultural elements can be observed in daily life, such as the use of language, the way of dressing, food consumption patterns, art forms, belief or religious systems, the way of educating children, to the social, political, and economic systems. *Second*, special cultures are cultural elements that develop in certain groups in society and are usually more specific or vocational (vocational). Special cultures still contain elements of common culture, but have peculiarities according to the characteristics of the group.

In relation to education, the content of education or curriculum is basically a reflection of human culture that continues to develop. The curriculum contains general cultures that are universal, such as language, religion, knowledge systems, science, and technology, because these elements are the main foundation of modern human life. On the other hand, special cultures are also accommodated in the curriculum, especially through local content, so that education remains relevant to the needs, characteristics, and potential of the local area. Thus, the curriculum not only serves to transmit universal culture, but also to preserve and develop the peculiarities of local culture (Anisatus Sholihah et al., 2023).

It is in this context that the role of teachers and curriculum developers becomes very important. They are required to have social and cultural sensitivity in order to be able to anticipate the development of a society that continues to change. What is contained in the national curriculum is not something rigid or static, but rather guidelines that must be interpreted and implemented according to local (dynamic) socio-cultural conditions (Huda, 2017). Teachers need to adjust strategies, methods, and learning examples so that the material taught is truly meaningful and contextual for students (Susanto et al., 2022).

In addition to being content or subject matter, the curriculum can also be seen as a media, learning resource, and approach in the learning process. Theories, principles, concepts, and laws contained in various disciplines must be applied by taking into account the socio-cultural realities of the community. This adjustment is important so that learning outcomes are not only cognitive, but also have practical relevance in the real lives of students. Thus, education really becomes a living, contextual, and meaningful cultural process for the development of individuals and society (Zam Zami & Hafizh, 2023).

5. Foundations of Science and Technology (ICT)

The rapid development of science and technology (IPTEK) has had a major impact on various aspects of human life, including the field of education. Science is a collection of knowledge that is systematically compiled through research, while technology is the application of science to solve various problems in life. The two cannot be separated because technology develops from science, and at the same time accelerates the development of science itself (Suhaeruddin, 2024).

The advancement of science and technology, both in the fields of transportation, communication, informatics, industry, and space exploration, has direct implications for curriculum development. These implications can be seen in updating the content or learning materials to be in accordance with the latest scientific findings, the use of more innovative learning strategies and methods, the use of technology-based learning media and resources such as television, radio, video, and computers, and the development of a more effective and accurate evaluation system. Thus, the curriculum must be dynamic and responsive to the changing times (Zuairiyah et al., 2025).

Indirectly, the development of science and technology requires the world of education

to equip students with the ability to think critically, creatively, and be able to solve problems (Yao & Lin, 2025; Yusmaini et al., 2022). It is not enough for learners to only master knowledge, but also to have the skills to adapt to rapid social changes as a result of technological advances. Education must be able to prepare a generation that is ready to face future challenges and be able to play an active role in an ever-evolving society (Lubis & Anggraeni, 2019).

The relationship between education and the industrial world is also reciprocal. Industries with advanced technology produce a variety of tools and devices that support the learning process, while education is tasked with preparing competent human resources to develop and utilize these technologies (Lestari, 2023). Therefore, teachers and education staff are required to have adequate knowledge and skills in using learning technology so that the educational process runs effectively and relevantly.

Based on this, curriculum development must be based on science and technology. The curriculum not only functions as a guideline for delivering material, but also as a means to develop students' abilities to understand, utilize, and even create new technologies in accordance with the times. With a strong foundation in science and technology, the curriculum is expected to be able to produce graduates who are adaptive, innovative, and able to contribute to the progress of society in the modern era, as well as the adjustment of Islamic Religious Education in responding to the AI trend that is widely used today (Hernawati et al., 2024).

Discussion

Epistemology as the Core of Curriculum Development

It may therefore be argued that study indicate that epistemology occupies a central and indispensable position in the development of the Islamic Religious Education (IRE) curriculum because it determines the nature, sources, validity, organisation, and transmission of knowledge within educational processes. Curriculum development is not a value-neutral endeavour; rather, it is fundamentally shaped by assumptions concerning what constitutes legitimate knowledge, how such knowledge is acquired, and how it should be applied in individual and social life (Fauzi & Chirzin, 2023). Consequently, every curriculum framework reflects a particular epistemological orientation that influences educational aims, learning experiences, pedagogical approaches, and assessment practices. Within the context of Islamic education, epistemology extends beyond a purely philosophical discourse and functions as a practical foundation for curriculum design and implementation. Islamic epistemology recognises revelation (wahy), reason (aql), empirical experience (tajribah), and intuition (kashf) as complementary and interconnected sources of knowledge. This integrative perspective differs from many contemporary educational paradigms that tend to privilege empirical and rational approaches while marginalising transcendental dimensions of knowledge. As a result, Islamic epistemology provides a more holistic framework through which educational objectives can be aligned with intellectual, moral, and spiritual development (Mahmudulhassan & Abuzar, 2024).

Previous studies have primarily examined epistemology as a theoretical foundation of Islamic educational philosophy (Fauzi & Chirzin, 2023). However, relatively little attention has been devoted to its role as an integrative framework capable of connecting the various dimensions of curriculum development. The findings of this study demonstrate that epistemology serves as the conceptual foundation linking normative, philosophical, psychological, socio-cultural, and scientific-technological considerations within a coherent curriculum structure. Therefore, epistemology should not merely be regarded as one component of curriculum theory; rather, it should be recognised as the intellectual core upon which the entire curriculum development process is constructed.

Overcoming the Dichotomy Between Religious and Scientific Knowledge

One of the most significant challenges facing contemporary Islamic education is the persistent dichotomy between religious sciences and modern sciences. Historically, educational institutions have often separated these two domains, resulting in fragmented learning experiences in which religious knowledge is taught independently from scientific inquiry, technological advancement, and contemporary social realities. Such separation has contributed to the perception that religious knowledge is primarily normative and abstract, whereas scientific knowledge is objective, secular, and detached from ethical considerations (Indarta et al., 2022).

This study demonstrate that epistemological integration provides a viable solution to this long-standing dichotomy. From the perspective of Islamic epistemology, all forms of knowledge ultimately originate from Allah and are directed towards the achievement of human welfare (maslahah). Consequently, revelation, reason, and empirical investigation should not be understood as competing epistemic authorities but as complementary sources that collectively contribute to a comprehensive understanding of reality (Fauzi & Chirzin, 2023).

The present study argues that the argument that Islamic education should move beyond the traditional separation between religious and scientific disciplines. By integrating Islamic teachings with scientific knowledge, technological innovation, and contemporary social issues, curriculum development can promote a more holistic educational experience. Such an approach enables learners to develop critical thinking skills, scientific literacy, ethical awareness, and spiritual commitment simultaneously. In this regard, overcoming the dichotomy of knowledge is not merely an intellectual aspiration but a strategic necessity for ensuring the relevance and sustainability of Islamic Religious Education within rapidly changing global contexts.

Furthermore, the integration of religious and scientific knowledge contributes to the development of graduates who are capable of engaging constructively with contemporary challenges while maintaining a strong commitment to Islamic values. This finding supports the broader objective of Islamic education, namely the cultivation of individuals who are intellectually competent, morally responsible, spiritually grounded, and socially engaged.

Relevance of the Five Foundations of Curriculum Development in the Artificial Intelligence Era

From the perspective of Islamic education reveal that the five foundations of curriculum development normative, philosophical, psychological, socio-cultural, and scientific-technological remain highly relevant in addressing the challenges and opportunities presented by the Artificial Intelligence (AI) era. Nevertheless, these foundations should not be viewed as independent components; rather, they constitute an interconnected framework that guides curriculum innovation and educational transformation. The normative foundation ensures that curriculum development remains firmly rooted in the values of the Qur'an and Sunnah, thereby providing ethical guidance for the responsible utilisation of emerging technologies. As educational environments become increasingly influenced by artificial intelligence, issues relating to privacy, algorithmic bias, academic integrity, and digital ethics require careful consideration. Islamic values can therefore serve as a moral compass for the responsible adoption and utilisation of AI technologies within educational settings (Hernawati et al., 2024).

The philosophical foundation plays a crucial role in encouraging critical reflection on the purposes of education and the implications of technological advancement for human development. Rather than perceiving technology as an end in itself, Islamic educational philosophy emphasises the importance of ensuring that technological innovation contributes to the holistic development of human beings. Similarly, psychological foundations support the design of learner-centred educational experiences that accommodate diverse learning styles and promote higher-order thinking skills, including creativity, problem-solving, and critical reasoning.

The socio-cultural foundation remains equally important because curriculum development must respond to both local cultural contexts and global societal transformations. In an increasingly interconnected world, students are expected to engage with diverse cultures, perspectives, and

forms of knowledge while preserving their religious and cultural identities. At the same time, the scientific-technological foundation facilitates the integration of digital literacy, computational thinking, and technological competence into educational practices. According to Indarta et al. (2022), curriculum development in the Society 5.0 era should prioritise critical thinking, creativity, communication, and collaboration as essential competencies for future generations.

Consequently, the integration of AI literacy, digital competence, critical thinking, and Islamic values should be regarded as a strategic direction for future Islamic Religious Education curriculum development. Such integration would enable educational institutions to respond effectively to technological transformation while preserving the ethical and spiritual dimensions that constitute the distinctive characteristics of Islamic education.

Proposed Model for Contemporary Madrasa Curriculum Development

The novelty of this study lies in the formulation of an integrative epistemological model for the development of the Islamic Religious Education curriculum in madrasahs. Unlike conventional curriculum models that tend to treat normative, philosophical, psychological, socio-cultural, and scientific-technological foundations as separate dimensions, the proposed model positions Islamic epistemology as the central organising principle that integrates all curriculum components within a unified framework.

In this model, revelation functions as the normative foundation that provides ethical and spiritual direction; reason serves as the philosophical foundation that facilitates critical reflection and intellectual inquiry; empirical experience informs psychological and pedagogical considerations; socio-cultural realities provide contextual relevance; and scientific and technological developments support innovation and adaptability. These dimensions are interconnected through the principle of *tawhid*, which serves as the overarching framework for curriculum development. The proposed model consists of four interrelated stages: (1) epistemological foundation, (2) integration of the five curriculum foundations, (3) curriculum design and implementation, and (4) graduate competency development. Through this framework, curriculum development is expected to produce graduates who possess intellectual competence, spiritual maturity, moral integrity, critical thinking skills, and digital literacy. More importantly, the model seeks to bridge the gap between religious and scientific knowledge while simultaneously responding to the demands of the digital and AI-driven era.

Therefore, this study contributes both theoretically and practically to contemporary Islamic curriculum discourse. Theoretically, it offers a comprehensive epistemological framework for curriculum development in Islamic education. Practically, it provides curriculum developers, policymakers, and educators with a conceptual model that may guide curriculum reform efforts in madrasahs seeking to remain relevant amidst ongoing social, technological, and educational transformation.

Conclusion

This study concludes that epistemology constitutes the fundamental basis for the development of the Islamic Religious Education (IRE) curriculum in madrasahs because it determines the sources, structure, validity, and organisation of knowledge transmitted through educational processes. The findings demonstrate that curriculum development cannot be separated from its epistemological foundation, as epistemology provides the conceptual framework through which educational objectives, curriculum content, pedagogical approaches, and assessment practices are formulated and implemented. Within the context of Islamic education, revelation, reason, empirical experience, and intuition function as complementary sources of knowledge that collectively support the holistic development of learners.

The analysis also reveals that the persistent dichotomy between religious sciences and modern sciences remains one of the major challenges confronting contemporary Islamic education. In response to this challenge, the findings suggest that an epistemological

integration of revelation-based knowledge, rational inquiry, and empirical investigation offers a viable framework for bridging the gap between religious and scientific disciplines. Such integration enables Islamic Religious Education to maintain its spiritual and moral orientation while simultaneously responding to contemporary scientific, technological, and societal developments.

In addition, the findings indicate that confirm that the five foundations of curriculum development normative, philosophical, psychological, socio-cultural, and scientific-technological remain highly relevant in the contemporary educational landscape. However, these foundations should not be understood as independent elements but rather as interconnected dimensions that collectively contribute to the development of a coherent, adaptive, and contextually relevant curriculum. In particular, the rapid advancement of Artificial Intelligence (AI) and digital technologies requires Islamic educational institutions to strengthen digital literacy, critical thinking, ethical awareness, and technological competence while preserving Islamic values and national educational objectives.

The principal contribution and novelty of this study lie in the formulation of an integrative-holistic model of Islamic Religious Education curriculum development for madrasahs. Unlike conventional approaches that tend to treat curriculum foundations as separate dimensions, the proposed model positions Islamic epistemology as the central organising principle that integrates normative, philosophical, psychological, socio-cultural, and scientific-technological foundations within a unified framework. Through the principle of **tawhid**, this model seeks to harmonise spiritual values, intellectual development, social responsibility, cultural relevance, and technological innovation in a comprehensive curriculum system.

It was also found that, this study contributes to the discourse on Islamic curriculum development by offering an epistemological framework capable of overcoming the dichotomy of knowledge and strengthening the integration of religious and scientific perspectives within educational practice. Practically, the proposed model may serve as a conceptual reference for curriculum developers, policymakers, and educators in designing madrasah curricula that are adaptive to cultural plurality, responsive to technological transformation, and firmly grounded in Islamic values and the philosophy of national education. Future research is recommended to examine the empirical implementation of this model in various madrasah contexts and to evaluate its effectiveness in fostering students' intellectual competence, spiritual maturity, moral integrity, critical thinking skills, and digital literacy in the era of educational transformation.

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