



# Strategic Development of Multidisciplinary-Based Islamic Education Curriculum: Approaches and Implications

Etika Pujianti\*, Subagiyo, Siti Salbiah, Dewi Nisrina, Hairul Fahmi, Ihsan Saifullah  
Universitas Islam An Nur Lampung, Indonesia

\*Corresponding Author: [etikapujianti@gmail.com](mailto:etikapujianti@gmail.com)

DOI: <https://doi.org/10.59106/abs.v6i1.352>

## Abstract

This study aims to explore the strategic development of a multidisciplinary-based Islamic education curriculum, focusing on the approaches and implications for effective educational practices. The problem addressed is the challenge of integrating various disciplines within the Islamic education curriculum while maintaining the core values and objectives of Islamic teachings. The research adopts a qualitative case study approach, utilizing interviews, focus group discussions, and document analysis as data collection instruments. Data analysis follows the Miles and Huberman model, including data reduction, data display, and conclusion drawing. The findings indicate that the integration of multiple disciplines within Islamic education enhances students' critical thinking, problem-solving skills, and broader knowledge application. Teachers face challenges in adapting traditional teaching methods to interdisciplinary approaches, requiring ongoing professional development and curriculum support. The curriculum development process must consider local cultural contexts and the specific needs of students, ensuring relevance and engagement. Collaborative efforts between educational institutions, scholars, and policymakers are crucial to successfully implementing multidisciplinary-based Islamic education. Additionally, there is a need for further research to explore the long-term impact of such a curriculum on students' academic and personal development. Future studies should focus on evaluating the effectiveness of the multidisciplinary approach in various educational settings.

## Article History

Submitted: 08-10-2025

Reviewed: 28-10-2025

Accepted: 03-12-2025

Published: 26-02-2026

## Keywords

Strategic Development and Multidisciplinary-Based Islamic Education Curriculum

## How to Cite :

Pujianti, E. ., Subagiyo, S., Salbiah, S., Nisrina, D. ., Fahmi, H. ., & Saifullah, I. . (2026). Strategic Development of Multidisciplinary-Based Islamic Education Curriculum: Approaches and Implications. *Ambarsa : Jurnal Pendidikan Islam*, 6(1), 56–74.  
<https://doi.org/10.59106/abs.v6i1.352>

## Introduction

Islamic Religious Education (IRE) plays a central role in shaping the personality of students, not only to be religious but also intelligent, creative, and capable of adapting to the evolving times (Lafrarchi, 2020; Saada & Magadlah, 2021). However, in practice, the IRE curriculum in many educational institutions still predominantly focuses on the cognitive aspects of religion, employing a normative-doctrinal approach (Suhayib & Ansyari, 2023). This results in IRE often being perceived as disconnected from the 21<sup>st</sup>-century skills students need to master, such as digital literacy, critical thinking, collaboration, and problem-solving. The complexity of global challenges demands a curriculum that integrates Islamic values with a multidisciplinary approach to make it more relevant, adaptive, and contextual to real-life situations (Khilmiyaha & Suudb, 2020).

The issue is further emphasized by the reality that students live in an environment saturated with information, technology, and cross-cultural interactions (Rohman et al., 2024). Without the renewal of a multidisciplinary-based IRE curriculum, students are at risk of only understanding Islam within a normative framework, without being able to apply it to contemporary problems. For instance, global issues such as environmental sustainability, digital technology, and religious moderation require an interdisciplinary approach that cannot be addressed solely through doctrinal teaching (Assa'idi, 2021). Therefore, the IRE curriculum must be developed with strategies that integrate various disciplines, including science, technology, social sciences, and the humanities, without eroding the fundamental Islamic values that serve as the moral and spiritual foundation.

The theory of Islamic education emphasizes that knowledge in Islam is holistic and integrative (Latuconsina, 2023). (Kolb, 2023) underscores the importance of balancing religious and worldly knowledge as the foundation of civilization. He argues that both realms should complement each other rather than function separately, as this balance is crucial for the advancement of societies. In line with this, (Khalili et al., 2022) critiques the separation of knowledge, which he believes leads to an epistemological crisis in education. According to Khalili, compartmentalizing knowledge into religious and secular categories diminishes the richness of understanding and stifles intellectual growth. This theoretical framework aligns with a multidisciplinary approach to Islamic Religious Education (IRE), viewing IRE not as an isolated subject, but as an integral part of the educational system that unites reason, revelation, and social reality (Demirel Ucan & Wright, 2019). A multidisciplinary approach enables IRE to connect Islamic teachings with global phenomena, such as ethics in technology use, ecological awareness, and the reinforcement of spiritual identity amidst the wave of modernization.

Previous studies further support the urgency of developing a multidisciplinary IRE curriculum. For instance, research by (Muis, 2025) reveals that integrating religious moderation into the IRE curriculum enhances students' tolerance in multicultural contexts. This approach helps students navigate

differences in a diverse society, fostering peaceful coexistence. Similarly, (Jenuri et al., 2025) found that project-based learning in IRE not only nurtures students' creativity but also strengthens their sense of responsibility, preparing them for real-world challenges. (Demirel Ucan & Wright, 2019) demonstrated that digital literacy based on Islamic values empowers students to critically filter information in an era of disruption, ensuring they can make informed decisions in an increasingly digital world. These findings highlight the significant potential for a multidisciplinary IRE curriculum, one that goes beyond normative teachings to cultivate social, academic, and technological competencies. This approach aligns with the evolving demands of the 21<sup>st</sup> century, preparing students to address both contemporary issues and global challenges effectively.

Although there is a growing body of research supporting the integration of multidisciplinary approaches into Islamic Religious Education (IRE), a notable gap remains in understanding how these strategies can be systematically applied to address the complex challenges of modern society. While studies such as those by (Muis, 2025) and (Jenuri et al., 2025) highlight the positive impact of religious moderation and project-based learning on students' tolerance and creativity, there is limited empirical evidence on how to effectively design and implement a curriculum that combines Islamic teachings with contemporary global issues, such as technological ethics, environmental sustainability, and digital literacy, within a cohesive, interdisciplinary framework. Additionally, although (Demirel Ucan & Wright, 2019b) explore the importance of digital literacy in IRE, few studies have examined the intersection of Islamic values with digital technologies and their potential for equipping students to navigate the complexities of the modern world. This research seeks to bridge this gap by developing a comprehensive framework for a multidisciplinary IRE curriculum that integrates Islamic teachings with critical contemporary issues. The significance of this study lies in its potential to provide a practical, scalable model for IRE curriculum development, which not only enhances students' academic competencies but also strengthens their social and technological skills, preparing them to engage with the challenges of modern life while remaining grounded in Islamic moral and spiritual principles.

The development of a multidisciplinary-based Islamic Religious Education (IRE) curriculum has become a strategic necessity that cannot be overlooked (Wakhidah & Erman, 2022). Such a curriculum is expected to produce students who are not only devout, pious, and morally upright but also possess the skills required in the workforce and society. Moreover, the integration of a multidisciplinary approach in IRE can foster critical awareness among students, enabling them to connect Islamic teachings with contemporary issues such as environmental sustainability, technology, and globalization (Adhi et al., 2022). This approach ensures that students are not trapped in a dichotomy between religious and general knowledge. The objective of this research is to analyse the strategic development of a multidisciplinary-based IRE curriculum, focusing on exploring the approaches and implications for effective educational practices. Additionally, the study aims to offer a curriculum development model that is not only normative but also transformative, adaptive, and contextual, effectively

addressing the needs of Islamic education in the face of global disruption and change.

## Methods

This research adopts a qualitative case study approach, selected for its ability to provide an in-depth understanding of complex phenomena within a real-life context (Creswell, 2007). A case study design is particularly suitable for exploring the development and implementation of a multidisciplinary-based Islamic Religious Education (IRE) curriculum, as it allows for a detailed exploration of the experiences, perspectives, and practices of those involved. The research is conducted in educational institutions that have integrated multidisciplinary approaches into their IRE curricula, with the location chosen based on the institutions' engagement with progressive educational practices and their willingness to participate in the study.

Data collection techniques include interviews, focus group discussions, and document analysis (Cohen et al., 2007). Interviews are conducted with key stakeholders, such as curriculum developers, educators, and administrators, to gather insights into the processes and strategies used in curriculum development. Focus group discussions are held with students and teachers to explore their perspectives and experiences, while document analysis allows for the review of curriculum materials and educational policies to identify key themes and strategies (Bridges, 2017).

Data analysis follows the Miles and Huberman model, consisting of data reduction, data display, and conclusion drawing (Leavy & Patricia, 2017). Data reduction involves organizing and simplifying the raw data to identify significant patterns and themes. Data display presents the reduced data in an accessible format, such as charts or matrices, allowing for easier interpretation and analysis (Smith et al., 2009). Finally, conclusion drawing involves synthesizing the data to identify meaningful insights and implications for curriculum development. To ensure the validity of the findings, data triangulation is employed, comparing information from multiple sources to cross-check consistency and reliability. Member checking is also used, where participants review the findings to confirm accuracy, and peer debriefing is conducted to enhance the credibility of the analysis.

## Finding and Discussion

### Finding

The operational definition of the sub-findings in this study refers to the strategic development of a multidisciplinary-based Islamic Religious Education (IRE) curriculum. This curriculum integrates Islamic values with various academic disciplines, such as science, technology, and the humanities, aiming to produce students who are not only knowledgeable in religious teachings but also equipped with 21<sup>st</sup>-century skills. The research focused on understanding how

such a curriculum is conceptualized, developed, and implemented within educational institutions, the methods used in its integration, and the challenges faced by educators and curriculum developers. Additionally, the study aimed to explore the implications of this integration on the academic and social competencies of students, as well as the educational practices of teachers.

In an interview with one of the curriculum developers, it was emphasized that the integration of multidisciplinary approaches in Islamic education is seen as essential to keep up with global educational trends. The informant stated, "The core aim of a multidisciplinary curriculum in IRE is to align Islamic teachings with modern societal needs, helping students navigate real-world challenges, such as environmental issues, digital literacy, and ethical use of technology." The researcher interprets this statement as reflecting a shift from traditional, doctrinally focused Islamic education toward a more contemporary, skills-oriented approach that addresses the complex demands of the modern world. The curriculum aims to bridge the gap between religious knowledge and practical skills, enabling students to apply Islamic values to everyday problems.

Another informant, a teacher who has been implementing the multidisciplinary IRE curriculum in the classroom, shared their experiences: "While the integration of various disciplines is challenging, students have responded positively. They are more engaged when we relate Islamic teachings to current issues like climate change and social justice." The researcher interprets this response as an indication that the multidisciplinary approach can enhance student engagement by making the curriculum more relevant to their lives. It also suggests that connecting Islamic principles with contemporary global issues helps students better understand the practical application of their faith in an interconnected world.

Through classroom observations, it was evident that students were actively involved in discussions related to the integration of Islamic teachings and global issues. For instance, in a session discussing environmental ethics, students were observed to critically analyze how Islamic values could inform sustainable practices. The researcher interprets this as evidence that the multidisciplinary curriculum is effectively engaging students in critical thinking and problem-solving. The active participation of students in these discussions highlights their ability to connect religious teachings with real-world challenges, a key goal of the multidisciplinary approach.

The data collected from interviews, focus group discussions, and observations indicates that the multidisciplinary-based IRE curriculum is perceived as an innovative and necessary development in Islamic education. The integration of religious values with contemporary issues, such as technology, environment, and ethics, helps students apply their knowledge in meaningful ways. Furthermore, the positive feedback from both educators and students suggests that the approach enhances engagement, critical thinking, and social responsibility. These findings point to the potential of a multidisciplinary curriculum to equip students with both the moral guidance of Islam and the practical skills required for success in modern society.

From the data collected, a clear pattern emerges: the strategic development of a multidisciplinary-based IRE curriculum fosters student engagement by making learning relevant to real-world issues. Both educators and students emphasize the importance of connecting Islamic values with global challenges, indicating that this integration helps bridge the gap between religious knowledge and practical application. The pattern also reveals that when students are taught to relate their faith to contemporary issues, they become more motivated and capable of critically analysing and addressing societal problems. This multidisciplinary approach not only enhances academic competencies but also encourages social responsibility and ethical awareness among students.

Table 1. strategic development of a multidisciplinary-based Islamic Religious Education

Source of Data	Key Statement	Indicators
Interview Informant 1	"The core aim of a multidisciplinary curriculum in IRE is to align Islamic teachings with modern societal needs, helping students navigate real-world challenges."	Shift from traditional Islamic education to a skills-oriented approach. Integration of Islamic teachings with practical skills and contemporary global issues.
Interview Informant 2	"While the integration of various disciplines is challenging, students have responded positively. They are more engaged when we relate Islamic teachings to current issues like climate change and social justice."	Positive student engagement. Relevance of Islamic teachings to current global issues such as climate change and social justice.
Classroom Observation	"In a session discussing environmental ethics, students critically analyzed how Islamic values could inform sustainable practices."	Active student participation in discussions. Critical thinking and problem-solving skills. Application of Islamic values to real-world problems.
Researcher's Interpretation	"The multidisciplinary-based IRE curriculum is perceived as an innovative and necessary development in Islamic education."	Perception of IRE as innovative. The integration of religious values with contemporary issues. Positive feedback from both educators and students.
Researcher's Interpretation	"The multidisciplinary curriculum helps students apply their knowledge in meaningful ways and enhances their critical thinking and social responsibility."	Student engagement in critical thinking. Application of knowledge to real-world issues. Emphasis on social responsibility.

## Multidisciplinary Approach in Islamic Education Curriculum

The findings of this research highlight the importance of a multidisciplinary approach in the development of Islamic Religious Education (IRE) curriculum. This approach enables the integration of Islamic teachings with relevant disciplines such as science, technology, social sciences, and humanities (Braun & Clarke, 2022). As opposed to being viewed as a standalone subject, IRE is seen as a space where students can link Islamic values to contemporary issues in various fields. This aligns with the idea presented in the literature, particularly by (Mohamed Hashim et al., 2022), who advocated for the integration of religious knowledge with worldly sciences to form a well-rounded individual. According to (Naim et al., 2022), education should provide a holistic approach that combines both religious and secular knowledge, a concept that resonates with the findings of this study. By bridging faith with practical, real-life knowledge, the curriculum helps students understand and apply Islamic principles in ways that are directly relevant to their everyday lives.

The significant discoveries in this study was the ability to relate real-world issues, such as climate change, to Islamic teachings. This was exemplified by teaching environmental ethics through Quranic verses about human responsibility as khalifah on Earth, integrated with ecological knowledge and disaster mitigation strategies. This approach is consistent with findings from previous research, which emphasizes the importance of contextualizing religious teachings with modern scientific knowledge (Darmayenti et al., 2021). In this case, the integration of religious ethics with environmental science allows students not only to understand Islamic perspectives on caring for the Earth but also to link these teachings to scientific data and practical solutions. This multidisciplinary approach enables a deeper and more comprehensive understanding of the issues at hand, making the lessons more relevant and applicable to students' lives.

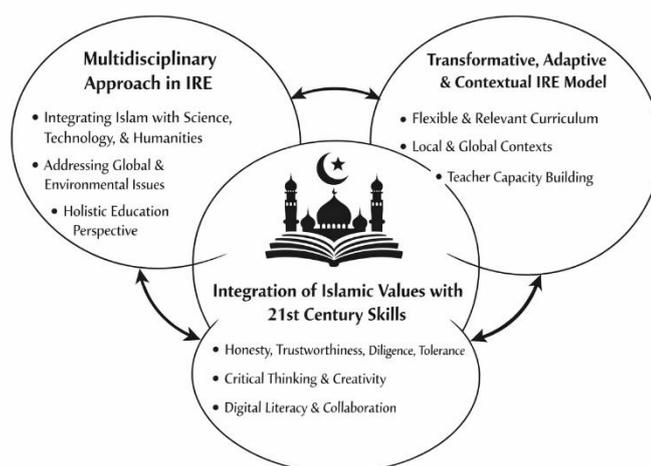
Further, the research found that the multidisciplinary approach enhances the relevance of IRE in students' lives, making it easier for them to understand the meaning and application of Islamic teachings in a world shaped by social, cultural, and technological developments. For instance, the concept of Islamic brotherhood can be linked to the challenges of multiculturalism in the era of globalization (Chanifah et al., 2021). This connection mirrors the findings of (Mukhibat et al., 2024), who argued that integrating Islamic values with global issues like digital literacy helps students develop a more relevant and practical understanding of their faith. By connecting Islamic concepts to real-world phenomena, students are better able to apply these values in diverse social settings. This practical application of religious teachings prepares students to engage with contemporary issues in a way that reflects the holistic nature of Islamic education, emphasizing social harmony and global citizenship (Hastasari et al., 2022).

However, the study also highlighted some challenges in the implementation of the multidisciplinary approach. One of the key obstacles is the lack of teacher competence, as many educators focus primarily on the normative aspects of IRE and are not accustomed to integrating these teachings with other

disciplines. This issue is consistent with the concerns raised by researchers like (Nuryana, 2022), who found that teachers often lack the training to implement innovative and interdisciplinary methods in religious education. Additionally, the rigid structure of the current curriculum presents a barrier to cross-disciplinary collaboration. The literature indicates that curriculum flexibility is essential for fostering interdisciplinary teaching, and this aligns with the findings of this study (Hamami & Nuryana, 2022), which suggest that policy changes are needed to allow for more flexible and interdisciplinary teaching practices. This includes providing professional development opportunities for teachers and creating an environment that supports collaboration across disciplines.

The theoretical implications of this study are profound, as it reinforces the idea that Islamic education should not be isolated from other fields of knowledge. By adopting a multidisciplinary approach, IRE can contribute to the formation of students who are not only religiously devout but also equipped with critical thinking and practical skills to navigate the complexities of the modern world. This approach aligns with the theory of holistic education proposed by (Winoto, 2022), which encourages the integration of religious and secular knowledge. From a practical standpoint, the findings suggest that curriculum development in IRE should be more flexible, adaptive, and inclusive of other fields. Policymakers should consider designing a curriculum that fosters cross-disciplinary learning, and provide ongoing teacher training to equip educators with the skills needed to teach IRE in a multidisciplinary context (Taja et al., 2021). These changes would not only enhance the quality of IRE but also make it more relevant and impactful for students in a rapidly changing global environment.

Figure 1. multidisciplinary approach in the development of Islamic Religious Education



### Transformative, Adaptive, and Contextual Islamic Religious Education Curriculum Model

The importance of developing a transformative, adaptive, and contextual Islamic Religious Education (IRE) curriculum that goes beyond the normative approach is emphasized in this research. This curriculum model is designed to

adapt to the evolving demands of modern society while retaining Islamic values as its foundation (Pak et al., 2020). As opposed to the traditional approach, where IRE primarily focuses on imparting religious knowledge, a transformative curriculum aims to shape students' mindset, attitudes, and actions in alignment with the challenges of contemporary life (Roy et al., 2020). This aligns with the ideas presented by (Bearman & Ajjawi, 2023), who highlighted the necessity of integrating both religious and worldly knowledge to nurture well-rounded individuals. This study's approach takes this concept further by emphasizing that IRE must not only teach religious doctrine but also encourage students to critically engage with and navigate the complexities of modern society. The curriculum should foster not only spiritual growth but also cognitive development that enables students to thrive in a rapidly changing world, reflecting the need for a curriculum that is both transformative and adaptable (Liu et al., 2020).

The research also underscores the adaptive nature of the IRE curriculum, which must be responsive to technological advancements, globalization, and social dynamics. In the literature, scholars such as (Hidayah et al., 2025) point out the importance of adapting religious education to the needs of a globalized world, where technological innovation and cultural exchange are central. This study supports those findings, arguing that the IRE curriculum must address contemporary issues such as Islamic digital literacy, ethics in social media, environmental sustainability, and global peace. By incorporating these themes into the curriculum, IRE becomes not only relevant but also impactful in preparing students for the challenges they face in a digital and interconnected world (Hua et al., 2024). For example, by introducing Islamic ethics of digital literacy, students can navigate the challenges of the modern technological era while staying grounded in Islamic moral principles. This adaptive aspect of the curriculum ensures that IRE remains relevant and timely, bridging the gap between traditional religious teachings and the evolving needs of society (Zhang et al., 2025).

Contextualization emerges as another crucial element of the transformative, adaptive, and contextual IRE curriculum presented in this study. The curriculum must be connected to local realities and the specific needs of students, enabling them to see Islam as a solution to real-world problems. This approach aligns with the findings of previous studies, which highlight the importance of making religious education meaningful by relating it to students' daily lives and local contexts (Segú Odriozola, 2023). In this research, for instance, topics like zakat and charity can be linked to issues such as poverty in the local community. By contextualizing these concepts, students not only learn the theoretical aspects of Islamic teachings but also understand how to apply them practically to address pressing social issues (Abrahamse et al., 2015). This contextualized approach makes the teachings of Islam more relatable, practical, and impactful, empowering students to contribute meaningfully to their communities while adhering to their religious principles.

However, the study also identifies challenges in implementing this transformative, adaptive, and contextual curriculum. One of the key barriers is the lack of teacher readiness and the limited capacity of educators to innovate and

integrate interdisciplinary approaches. This finding aligns with the concerns raised by (Natarajarathinam et al., 2021), who observed that many teachers are still focused on the normative aspects of Islamic education and lack the training to incorporate other disciplines into their teaching practices. Furthermore, the study reveals that rigid curricular structures hinder cross-disciplinary collaboration. This reflects the broader critique in the literature, which calls for more flexible and collaborative teaching environments to enable the effective integration of various fields into religious education. To address these challenges, the study emphasizes the need for policy changes that support curriculum flexibility, professional development for teachers, and an environment that encourages interdisciplinary collaboration (Uzunboylu & Elçi, 2020).

The theoretical implications of this study suggest a reconceptualization of Islamic Religious Education, one that aligns with both classical and modern educational theories. By integrating transformative, adaptive, and contextual elements, the curriculum proposed in this study bridges the gap between religious education and the broader educational goals of developing critical thinking, creativity, and social responsibility (Pulimeno et al., 2020). This model of IRE not only nurtures spiritual and moral development but also equips students with the necessary skills to navigate the complexities of contemporary life. From a practical standpoint, the study highlights the importance of developing curricula that are flexible and dynamic, ensuring that religious education is not static but evolves with the times. It also underscores the need for teacher training programs that emphasize interdisciplinary approaches and active learning strategies. These findings suggest that by rethinking the curriculum and fostering an environment of collaboration and innovation, Islamic education can play a transformative role in shaping a new generation of Muslims who are both religiously grounded and equipped to contribute meaningfully to the world.

### **Integration of Islamic Values with Learning Competencies**

The research findings emphasize that integrating Islamic values with 21st-century competencies forms the core foundation for the development of a multidisciplinary-based Islamic Religious Education (IRE) curriculum. Islamic values such as honesty (*ṣidq*), trustworthiness (*amanah*), diligence (*ijtihād*), and tolerance (*tasāmuḥ*) are shown to align with the essential skills of critical thinking, creativity, communication, and collaboration, which are fundamental components of 21st-century skills. This integration enriches the learning experience in IRE by providing students with not only cognitive knowledge of religious teachings but also ethical and spiritual guidance on how to responsibly apply 21st-century skills. The fusion of these elements helps students navigate the complexities of modern life while staying grounded in Islamic principles, ensuring that they develop as balanced individuals who can contribute meaningfully to society (Marcos et al., 2020).

The practical application of this integration is the use of Project-Based Learning (PBL) methods, which engage students in solving real-world problems while grounding them in Islamic values (Waite, 2020). For example, a class project

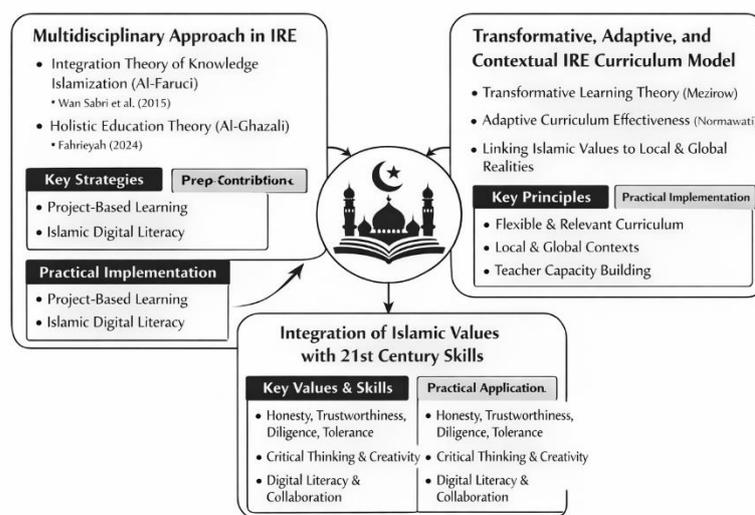
on "Social Media Ethics from an Islamic Perspective" could encourage students to enhance their critical thinking skills in discerning information, while simultaneously instilling the value of honesty in digital communication (Dasopang et al., 2023). By incorporating this kind of project, the IRE curriculum not only focuses on religious knowledge acquisition but also equips students with practical skills necessary in the modern era, particularly in navigating the challenges of digital communication and the ethical use of technology. This approach underscores the significance of a curriculum that is not solely doctrinal but also responsive to the demands of contemporary society, preparing students to be ethical and competent global citizens.

The integration of Islamic values with 21st-century competencies also extends to digital literacy, where students are taught not only how to use technology but also how to do so ethically in accordance with Islamic principles (Ferreira et al., 2020). This is consistent with the work of (Behnamnia et al., 2020), which emphasizes the importance of Islamic digital literacy in fostering healthy media behaviors. The findings from this research reinforce the idea that integrating Islamic values into digital literacy is not merely an adjunct to the curriculum but is central to its strategic development. By addressing both technical skills and ethical considerations, the curriculum aims to prepare students for responsible participation in the digital age, ensuring they are equipped to use technology in ways that are consistent with their moral and spiritual beliefs.

The success of this integration is largely dependent on the role of the teacher, who must serve as both a facilitator and a role model for students. Teachers are expected not only to master the content of Islamic teachings but also to possess 21st-century competencies, particularly in technology usage and collaborative learning methods. This represents a significant challenge, as many IRE teachers still rely on traditional approaches that do not encourage creativity and collaboration. This gap between traditional teaching methods and modern pedagogical demands calls for the implementation of strategies that promote professional development for teachers. Therefore, the research stresses that the development of a multidisciplinary IRE curriculum must be accompanied by efforts to enhance the capacity of teachers through targeted training and professional development. By equipping teachers with the necessary tools and skills, the integration of Islamic values and 21st-century competencies can be more effectively realized, ensuring that students are both spiritually grounded and technologically adept.

Ultimately, the findings of this research underscore that integrating Islamic values with 21st-century competencies is not just an optional enhancement but a strategic necessity for the development of a relevant and effective IRE curriculum. This integration strengthens the moral and spiritual dimensions of education while ensuring that students are prepared to face the complexities of the modern world (Roome & Strategy, 2017). By focusing on both ethical development and practical skills, the IRE curriculum can help shape a generation of students who are not only devout and morally upright but also capable of thriving in a competitive and rapidly evolving global environment.

Figure 2. integration of Islamic values with 21st-century competencies



## Strategic Development of Multidisciplinary-Based Islamic Education Curriculum

The findings of this research emphasize the significance of a multidisciplinary approach in the development of Islamic Religious Education (IRE) curriculum, which aligns well with the idea that Islamic knowledge must be integrated with contemporary disciplines. This approach ensures that the IRE curriculum is not isolated but is interconnected with various fields, such as science, technology, and social sciences (Hosnee Zainal Abidin et al., 2025). The theory of *Islamization of Knowledge*, which stresses the need to integrate religious knowledge with modern disciplines to ensure that Islamic education remains relevant, supports this view (Fahrurrozi, 2024). The research strengthens this perspective by demonstrating that the integration of IRE with disciplines such as environmental science and social studies not only enhances students' academic understanding but also helps them contextualize Islamic teachings in modern life. Moreover, the research highlights the practical application of this integration through methods such as project-based learning and Islamic digital literacy, which go beyond theoretical integration and offer tangible strategies for developing students' skills and moral responsibility.

The study also highlights the relevance of a holistic education approach in the context of Islamic Religious Education. (Zulhannan & Musyarrofah, 2024) emphasized that a good education is one that integrates the mind, heart, and skills, advocating for an education system that nurtures both spiritual and intellectual growth. The research affirms this idea by showing how the IRE curriculum can serve as a bridge between religious knowledge and general sciences, creating a more comprehensive educational experience for students. This aligns with previous findings by (Hegde & Nayak, 2025), who found that linking IRE to socio-economic and environmental issues enhances students' contextual understanding. However, this study extends the findings by stressing

the importance of curriculum flexibility and teacher readiness in implementing a multidisciplinary approach. Often, studies have overlooked the challenges that come with adapting the curriculum and the necessary professional development required for educators to effectively integrate various disciplines (Jusubaidi et al., 2024). The research indicates that for the IRE curriculum to be effective, it is crucial to ensure that teachers are equipped with the tools and support to apply a multidisciplinary framework, thereby enhancing the quality of instruction and student outcomes.

In terms of the curriculum model, the study found that a transformative, adaptive, and contextual IRE model is more suited to the needs of Islamic education in the era of global disruption. This finding aligns with (Nashori et al., 2024) finding of transformative learning, which posits that education should not only impart knowledge but also change students' thinking and behaviour (Hasanah et al., 2022). The research supports earlier studies, such as that by (Efendi, 2022), which showed that an adaptive IRE curriculum that addresses contemporary issues like digital literacy and global peace is more effective in developing students who are moderate, critical, and socially responsible. Unlike previous studies that mainly focused on a normative curriculum, this research argues that the IRE model should not be confined to theoretical or doctrinal knowledge (Van Manen, 1991). Instead, it should be practical and linked to both local and global realities, thereby preparing students to face real-world challenges in a way that is grounded in Islamic values.

The transformative, adaptive, and contextual model proposed by this study stresses that IRE should be flexible enough to address the rapidly changing educational landscape and the diverse needs of students (Mutammam et al., 2024). In this sense, flexibility in the curriculum is vital for making IRE relevant to current global challenges. The study suggests that the integration of contemporary themes such as environmental ethics, social media literacy, and conflict resolution, within the IRE curriculum, equips students to engage with these issues in a thoughtful and ethical manner. Additionally, by emphasizing teacher capacity building, this model seeks to create an environment in which educators can collaborate and innovate, providing students with an education that is both spiritually enriching and intellectually stimulating (Amalia et al., 2025). This focus on teacher development aligns with the findings of other studies that stress the importance of ongoing professional development to ensure that educators are equipped to handle the complexities of modern educational demands.

Finally, the integration of Islamic values with 21st-century competencies is identified as a crucial strategy for the development of the IRE curriculum in this study. The research shows that Islamic values such as honesty, trustworthiness, diligence, and tolerance align seamlessly with 21st-century skills, including critical thinking, creativity, collaboration, and communication. This integration is not only essential for developing students' academic abilities but also for shaping their character and ethical understanding. By incorporating project-based learning and emphasizing Islamic digital literacy, the study highlights how students can be

taught to navigate the complexities of the modern world while maintaining their moral compass.

## Conclusion

The development of a multidisciplinary-based Islamic Religious Education (IRE) curriculum effectively integrates Islamic values with 21st-century competencies through a transformative, adaptive, and contextual model. The curriculum goes beyond being normative, also fostering critical thinking, creativity, collaboration, digital literacy, and a moderate Islamic character in students. By incorporating various disciplines, the IRE curriculum allows students to connect religious teachings with real-world issues such as technology, social dynamics, environmental challenges, and multiculturalism in a practical and applicable way. The integration of Islamic values with modern skills not only enhances students' understanding but also equips them to address contemporary issues. To ensure its effectiveness, it is recommended to develop empirical models through pilot curriculum trials at different educational levels, provide intensive training for IRE teachers in cross-disciplinary and digital literacy competencies, and secure institutional policy support to promote collaboration among teachers across disciplines. These steps will help implement a multidisciplinary IRE curriculum that is both effective and sustainable, meeting the needs of the modern world.

## References

- Abrahamse, A., Johnson, M., Levinson, N., Medsker, L., Pearce, J. M., Quiroga, C., & Scipione, R. (2015). A virtual educational exchange: A north–south virtually shared class on sustainable development. *Journal of Studies in International Education*, 19(2), 140–159. <https://doi.org/10.1177/1028315314540474>
- Adhi, S., Achmad, D., & Herminarto, S. (2022). Developing a blended learning model in islamic religious education to improve learning outcomes. *International Journal of Information and Education Technology*, 12(2), 100–107. <https://doi.org/10.18178/ijiet.2022.12.2.1592>
- Amalia, E. R., Yuliansyah, M., Agustyarini, Y., Sunnah, M. L., Nasucha, J. A., & Ria Kusri, N. A. (2025). Habitus and Change: Phenomenological Insights into Curriculum Adaptation in Indonesian Islamic Schools. *Nazhruna: Jurnal Pendidikan Islam*, 8(2), 363–381. <https://doi.org/10.31538/nzh.v8i2.134>
- Bearman, M., & Ajjawi, R. (2023). Learning to work with the black box: Pedagogy for a world with artificial intelligence. *British Journal of Educational Technology*, 54(5), 1160–1173. <https://doi.org/10.1111/bjet.13337>

- Behnamnia, N., Kamsin, A., Ismail, M. A. B., & Hayati, A. (2020). The effective components of creativity in digital game-based learning among young children: A case study. *Children and Youth Services Review*, *116*, 105227. <https://doi.org/10.1016/j.chilyouth.2020.105227>
- Braun, V., & Clarke, V. (2022). Conceptual and design thinking for thematic analysis. *Qualitative Psychology*, *9*(1), 3. <https://doi.org/10.1037/qup0000196>
- Bridges, D. (2017). *Philosophy in Educational Research*. <https://doi.org/10.1007/978-3-319-49212-4>
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research Methods in Education, Sixth Edition*. <https://doi.org/10.4324/9780203029053>
- Creswell, J. W. . (2007). *Qualitative inquiry & research design : choosing among five approaches*. Sage Publications.
- Darmayenti, D., Besral, B., & Yustina, L. S. (2021). Developing efl religious characters and local wisdom based efl textbook for islamic higher education. *Studies in English Language and Education*, *8*(1), 157–180. <https://doi.org/10.24815/siele.v8i1.18263>
- Dasopang, M. D., Nasution, I. F. A., & Lubis, A. H. (2023). The role of religious and cultural education as a resolution of radicalism conflict in Sibolga community. *HTS Teologiese Studies/Theological Studies*, *79*(1), 8469. <https://doi.org/10.4102/hts.v79i1.8469>
- Demirel Ucan, A., & Wright, A. (2019). Improving the pedagogy of Islamic religious education through an application of critical religious education, variation theory and the learning study model. *British Journal of Religious Education*, *41*(2), 202–217. <https://doi.org/10.1080/01416200.2018.1484695>
- Fahrurrozi. (2024). Strengthening Islamic Education Leadership: An Analysis of School-Based Management Training Follow-up Programs. *Millah: Journal of Religious Studies*, *23*(2), 645–680. <https://doi.org/10.20885/millah.vol23.iss2.art5>
- Ferreira, M., Martinsone, B., & Talić, S. (2020). Promoting sustainable social emotional learning at school through relationship-centered learning environment, teaching methods and formative assessment. *Journal of Teacher Education for Sustainability*, *22*(1), 21–36. <https://doi.org/10.2478/jtes-2020-0003>

- Hamami, T., & Nuryana, Z. (2022). A holistic-integrative approach of the Muhammadiyah education system in Indonesia. *HTS Teologiese Studies/Theological Studies*, 78(4), 7607. <https://doi.org/10.4102/hts.v78i4.7607>
- Hasanah, M., Mubaligh, A., Sari, R. R., Syarofah, A., Amrullah, H., & Barry, M. Y. F. (2022). Critical Literacy in Arabic Language Learning: (Implementation of GBA SFL in Improving Critical Reading Ability). *Arabiyatuna: Jurnal Bahasa Arab*, 6(2), 711. <https://doi.org/10.29240/jba.v6i2.4239>
- Hastasari, C., Setiawan, B., & Aw, S. (2022). Students' communication patterns of islamic boarding schools: the case of Students in Muallimin Muhammadiyah Yogyakarta. *Heliyon*, 8(1). <https://doi.org/10.1016/j.heliyon.2022.e08824>
- Hegde, K. P., & Nayak, V. (2025). Managing the Self: Lessons from the Bhagavad Gita on Personal Management and Development. *Millah: Journal of Religious Studies*, 24(1), 359–378. <https://doi.org/10.20885/millah.vol24.iss1.art9>
- Hidayah, T., Akhiruyanto, A., Yudhistira, D., & Virama, L. O. A. (2025). Teacher interaction enhances engagement and motivation in game-centered basketball learning. *Cakrawala Pendidikan*, 44(3), 665–672. <https://doi.org/10.21831/cp.v44i3.84299>
- Hosnee Zainal Abidin, M., Surtahman, W., Faizal Rameli, M. P., Khudri Johari Licensee, M., & Khudri Johari, M. (2025). The Concept of Moral Education for University Students: A Study of al-Buzaidi's Book al-Adab al-Mardhiyyah. *Journal of Religious Studies*, 24(2), 779–802. <https://doi.org/10.20885/millah.vol24.iss2.art7>
- Hua, M., Wang, L., & Li, J. (2024). The impact of self-directed learning experience and course experience on learning satisfaction of university students in blended learning environments: the mediating role of deep and surface learning approach. *Frontiers in Psychology*, 14, 1278827. <https://doi.org/10.3389/fpsyg.2023.1278827>
- Jenuri, Faqihuddin, A., Suresman, E., Abdullah, M., & Fahrudin. (2025). Overcoming the spiritual emptiness of students in the modern era through the integration of Al-Ghazali's human concepts in the Islamic religious education learning model. *Cogent Education*, 12(1), 2497147. <https://doi.org/10.1080/2331186X.2025.2497147>
- Jusubaidi, Lindgren, T., Mujahidin, A., & Rofiq, A. C. (2024). A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok

Modern Darussalam Gontor, Indonesia. *Millah: Journal of Religious Studies*, 23(1), 171–212. <https://doi.org/10.20885/millah.vol23.iss1.art6>

- Khalili, S., Kallioniemi, A., & Bagheri Noaparast, K. (2022). Characteristics of human agency in liberal and Islamic religious education based on the national core curricula of Finland and Iran. *British Journal of Religious Education*, 44(1), 53–65. <https://doi.org/10.1080/01416200.2021.1874874>
- Kolb, J. (2023). Muslim diversity, religious formation and Islamic religious education. Everyday practical insights into Muslim parents' concepts of religious education in Austria. *British Journal of Religious Education*, 45(2), 172–185. <https://doi.org/10.1080/01416200.2021.1911787>
- Lafrarchi, N. (2020). Assessing islamic religious education curriculum in flemish public secondary schools. *Religions*, 11(3), 110. <https://doi.org/10.3390/rel11030110>
- Latuconsina, A. (2023). Learning Outcomes of Islamic Religious Education in Various Studies in Indonesia: Correlation Meta-Analysis and Systematic Literature Review. *International Journal of Instruction*, 16(4). <https://doi.org/10.29333/iji.2023.16420a>
- Liu, Z.-Y., Lomovtseva, N., & Korobeynikova, E. (2020). Online learning platforms: Reconstructing modern higher education. *International Journal of Emerging Technologies in Learning (IJET)*, 15(13), 4–21. <https://doi.org/10.3991/ijet.v15i13.14645>
- Marcos, R. I. S., Fernández, V. L., González, M. T. D., & Phillips-Silver, J. (2020). Promoting children's creative thinking through reading and writing in a cooperative learning classroom. *Thinking Skills and Creativity*, 36, 100663. <https://doi.org/10.1016/j.tsc.2020.100663>
- Mohamed Hashim, M. A., Tlemsani, I., & Matthews, R. (2022). Higher education strategy in digital transformation. *Education and Information Technologies*, 27(3), 3171–3195. <https://doi.org/10.1007/s10639-021-10739-1>
- Muis, A. (2025). Incorporating religious moderation values into the Islamic religious education curriculum in secondary education: a systematic review of goals, experiences, methods, and evaluation. *British Journal of Religious Education*, 1–15. <https://doi.org/10.1080/01416200.2025.2598619>
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1), 2302308. <https://doi.org/10.1080/2331186X.2024.2302308>

- Mutammam, Anggraeni, D., Afroni, A., Sutrisno, Zubaidah, A., & Irfanullah, G. (2024). Adaptation and Transformation of Pesantren Education in Facing The Era of Muslim Society 5.0. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 705–726. <https://doi.org/10.31538/nzh.v7i3.114>
- Naim, N., Aziz, A., & Teguh, T. (2022). Integration of " Madrasah Diniyah" Learning Systems for Strengthening Religious Moderation in Indonesian Universities. *International Journal of Evaluation and Research in Education*, 11(1), 108–119. <https://doi.org/10.11591/ijere.v11i1.22210>
- Nashori, F., Nurjannah, Diana, R. R., Faraz, Khairunnisa, N. Z., & Muwaga, M. (2024). Inter-Religious Social Prejudice among Indonesian Muslim Students. *Millah: Journal of Religious Studies*, 23(1), 241–274. <https://doi.org/10.20885/millah.vol23.iss1.art8>
- Natarajarathinam, M., Qiu, S., & Lu, W. (2021). Community engagement in engineering education: A systematic literature review. *Journal of Engineering Education*, 110(4), 1049–1077. <https://doi.org/10.1002/jee.20424>
- Nuryana, Z. (2022). Academic reform and sustainability of Islamic higher education in Indonesia. *International Journal of Educational Development*, 89, 102534. <https://doi.org/10.1016/j.ijedudev.2021.102534>
- Pak, K., Polikoff, M. S., Desimone, L. M., & Saldívar García, E. (2020). The adaptive challenges of curriculum implementation: Insights for educational leaders driving standards-based reform. *Aera Open*, 6(2), 2332858420932828. <https://doi.org/10.1177/2332858420932828>
- Pulimeno, M., Piscitelli, P., & Colazzo, S. (2020). Children's literature to promote students' global development and wellbeing. *Health Promotion Perspectives*, 10(1), 13. <https://doi.org/10.15171/hpp.2020.05>
- Rohman, A., Meraj, G., Isna, A., Taruna, M. M., Rachmadhani, A., Atmanto, N. E., & Nasikhin, N. (2024). Challenges in Islamic education curriculum development: A comparative study of Indonesia, Pakistan, and India. *International Journal of Learning, Teaching and Educational Research*, 23(6), 504–523. <https://doi.org/10.26803/ijlter.23.6.23>
- Roy, S., Huq, S., & Rob, A. B. A. (2020). Faith and education in Bangladesh: A review of the contemporary landscape and challenges. *International Journal of Educational Development*, 79, 102290. <https://doi.org/10.1016/j.ijedudev.2020.102290>

- Saada, N., & Magadlah, H. (2021). The meanings and possible implications of critical Islamic religious education. *British Journal of Religious Education*, 43(2), 206–217. <https://doi.org/10.1080/01416200.2020.1785844>
- Segú Odriozola, M. I. (2023). Autoethnography as a tool for the achievement of deep learning of university students in service-learning experiences. *Social Sciences*, 12(7), 395. <https://doi.org/10.3390/socsci12070395>
- Suhayib, & Ansyari, M. F. (2023). Design of Islamic Religious Education: Purposes, alignment of curriculum components and contexts. *British Journal of Religious Education*, 45(4), 382–393. <https://doi.org/10.1080/01416200.2023.2220940>
- Taja, N., Nurdin, E. S., Kosasih, A., Suresman, E., & Supriyadi, T. (2021). Character education in the pandemic era: A religious ethical learning model through Islamic education. *International Journal of Learning, Teaching and Educational Research*, 20(11), 132–153. <https://doi.org/10.26803/ijlter.20.11.8>
- Uzunboylu, H., & Elçi, E. (2020). The development of a universal and cultural values scale for values education. *South African Journal of Education*, 40(Supplement 1), s1–s8. <https://doi.org/10.15700/saje.v40ns1a1850>
- Van Manen, M. (1991). Reflectivity and the pedagogical moment: The normativity of pedagogical thinking and acting. *J. Curriculum Studies*, 23(6), 507–536. <https://doi.org/10.1080/0022027910230602>
- Waite, S. (2020). Teaching and learning outside the classroom: Personal values, alternative pedagogies and standards. In *Outdoor learning research* (pp. 8–25). Routledge. <https://doi.org/10.1201/9780429436451-3>
- Wakhidah, N., & Erman, E. (2022). Examining environmental education content on Indonesian Islamic religious curriculum and its implementation in life. *Cogent Education*, 9(1), 2034244. <https://doi.org/10.1080/2331186X.2022.2034244>
- Zhang, Q., Jin, H., & Teng, W. W. (2025). The effects of learning experience on college students' deep english learning: a study of the chain mediation effect of motivation and strategy. *Plos One*, 20(6), e0325491. <https://doi.org/10.1371/journal.pone.0325491>
- Zulhannan, & Musyarrofah, U. (2024). Education System and Network of Quran Memorization Islamic Boarding Schools in Kudus, Surakarta, and Bogor. *Millah: Journal of Religious Studies*, 23(1), 301–330. <https://doi.org/10.20885/millah.vol23.iss1.art10>