


A Content Analysis of the Philosophical Foundations of the Islamic Religious Education Curriculum

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Abstract

The development of an Islamic Education curriculum requires a strong philosophical foundation so that it does not become limited to technical-administrative aspects. This article aims to explain the relationship between foundational philosophy, institutional vision and mission, and their implementation in designing the Islamic Religious Education curriculum. This study employs a qualitative method with a content analysis approach using various literature sources that discuss educational policy, curriculum theory, and implementation practices in Islamic educational institutions. The analysis indicates that the philosophy of Islamic education serves as the basis for formulating learning objectives oriented toward *Tauhid* values and character formation. The vision and mission function as a bridge between philosophical values and the operational direction of the curriculum. In addition, the development of curriculum components such as objectives, content, methods, and evaluation requires principles of relevance, flexibility, continuity, efficiency, and effectiveness. The review of practices in Madrasah Aliyah and Vocational High Schools suggests differences in implementation emphasis according to each institution's context. These findings indicate that the alignment between foundational philosophy, vision and mission, and curriculum structure is essential for producing a more adaptive and contextually relevant Islamic Religious Education curriculum.

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INTRODUCTION

The curriculum is a fundamental aspect of education that aims to ensure the quality of learning outcomes (Rufai, 2016). It functions as a guide for teachers and students in the learning process. The success of education largely depends on the curriculum because it serves as an instrument for achieving educational goals (Maulida & Dermawan, 2024; Zohriah et al., 2023). In the context of Islamic Education, the curriculum has a distinct role that goes beyond the transfer of knowledge, emphasizing the internalization of values. The essence of the Islamic Education curriculum is closely connected to the objectives of Islam, namely forming a complete human being who performs devotion to God and fulfills the role of a khalifah on earth (Ruslan et al., 2024; Veradegita et al., 2021; Zahra, 2019).

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The Islamic Education curriculum is designed to translate the teachings of the Quran and Sunnah in order to improve the quality of human life (Carayannis & Morawska-Jancelewicz, 2022). Therefore, it cannot be separated from the purpose of human creation, which is to worship Allah and to exercise leadership on earth. This philosophical foundation requires the curriculum to cultivate individuals with knowledge, character, and skills (Salim, 2019).

A major challenge for Islamic education in the contemporary era is the demand to remain relevant to current developments. The curriculum must continue to evolve to respond to social changes (Susanti & Hasmiza, 2025). Historically, curriculum policies in Islamic education in Indonesia have shifted according to socio-political contexts, beginning with the 1947 curriculum under earlier administrations, followed by the 1968, 1975, 1984, and 1994 curricula, and later the Reform era through the Competency-Based Curriculum of 2004, the School-Based Curriculum of 2006, and the 2013 Curriculum (Hazin & Rahmawati, 2021; Prasetyo & Hamami, 2020). In the era of the Fourth Industrial Revolution and the implementation of the Merdeka Curriculum, Islamic education is required to integrate technology and emphasize character formation and life skills (Fauzi & Usman, 2024; Rambe & Albina, 2024).

However, curriculum development often faces the issue of becoming overly technocratic. It tends to focus on administrative fulfillment or the arrangement of content structure without a strong philosophical foundation (Prasetyo & Hamami, 2020). In fact, philosophical grounding plays a crucial role in directing educational objectives. Many educational institutions design curricula in a fragmented manner, detached from the institution's philosophical orientation. Such orientation should be reflected in the institution's vision and mission, which provide clear direction for educational implementation (Mitra & Purnawarman, 2019; Wiratmuko et al., 2023). Without clear vision and mission statements, the management of educational institutions may lack direction, hindering the achievement of intended goals. Thus, the curriculum should serve as the operational elaboration of the institution's vision and mission.

Previous studies have examined the importance of vision and mission in educational management and the components of the Islamic Education curriculum separately (Hafizin & Herman, 2022; Mubarakah & Abdullah, 2025; Susisofianti et al., 2025). Research on philosophical foundations and curriculum implementation is also well established. However, there remains a research gap because few studies describe a comprehensive and systematic conceptual flow beginning with the philosophical foundation as the root, followed by the formulation of vision and mission as the trunk, the derivation into curriculum components as branches, and culminating in implementation as the fruit (Anam, 2020; E Engkizar, Jaafar, Alias, et al., 2025). Many studies remain partial, while practice in the field often prioritizes the arrangement of instructional materials without first establishing philosophical and institutional direction.

Based on this urgency, this article aims to analyze and synthesize the essential concepts for developing an ideal Islamic Education curriculum. It outlines a systematic flow starting from the philosophical foundation, the formulation of vision and mission, the translation of these statements into curriculum components, and an examination of implementation in Madrasah Aliyah and Vocational High Schools.

METHODS

This study employs a qualitative method with a content analysis approach. This approach was selected to describe and examine in depth the operational formulation of vision, mission, and goals within the organizational system of Islamic education (Arafah, 2016; E. Engkizar et al., 2023; Gergen, 2020; Hsieh & Shannon, 2005; Roller, 2019). The research is qualitative-descriptive in nature, aiming to gather

information about particular conditions without introducing changes to them (Hamzah et al., 2025; Markhmadova et al., 2025). The data sources consist of various primary and secondary scholarly references, including textbooks, national and international journal articles, and regulatory documents relevant to educational philosophy, school strategic management, and Islamic Education curriculum development (Snelson, 2016; Uiboleht et al., 2016).

Data were collected through documentation by identifying, reading, recording, and reviewing references that discuss the nature of curriculum, principles of formulating vision and mission, and case studies on curriculum implementation (Engkizar et al., 2025; Gusti, 2021). The collected data were then analyzed using content analysis techniques and descriptive–interpretative analysis. The analysis followed an interactive model, which consists of three stages: data reduction (selecting and focusing on data relevant to philosophical foundations, vision–mission, and curriculum components), data presentation (describing the data narratively and systematically), and drawing conclusions (synthesizing a coherent conceptual framework) (McDevitt, 2021).

RESULT AND DISCUSSION

The discussion in this article is organized systematically, beginning with the most abstract conceptual level in the form of foundational philosophy and then moving toward more operational curriculum components. Etymologically, the term curriculum originates from the Greek word *curere*, meaning the distance that must be covered by a runner (Julaeha, 2019; Sukmawati, 2021). In the perspective of Islamic education, this term is more appropriately aligned with the concept of *manhaj*, defined as “a clear path followed by human beings in various aspects of life” (Dani & Aisyah Zukfli, 2023). This understanding indicates that a curriculum is not merely a list of subjects or academic load but a path of life that functions to shape civilization (Salim, 2019). Therefore, curriculum development requires a strong philosophical foundation and cannot be carried out arbitrarily.

The theological foundation serves as the most fundamental basis in the Islamic Religious Education curriculum because all value references originate from the Quran and the Hadith (Hatim, 2018; Hidayat, 2018; Kristanti et al., 2024). The principle of monotheism is positioned as the core orientation of the curriculum, emphasizing that all knowledge both religious knowledge (Quranic verses) and scientific knowledge (cosmic signs) comes from the same source, namely God the Almighty (Hidayat, 2018; Neliwati et al., 2024; Wiratmuko et al., 2023). This leads to the rejection of the dichotomy of knowledge, in which the study of science is considered as important as the study of jurisprudence as part of efforts to understand the greatness of God (Engkizar Engkizar et al., 2023).

The philosophical foundation also provides direction for the curriculum because it is closely related to the nature of human beings and the purpose of life (Mutiaramses et al., 2025; Rahawarin et al., 2025). In Islamic education, human beings are understood to have two primary roles, namely as servants of God and as stewards on earth. Ideal education aims to develop the complete human being, or *Insan Kamil*, a person who is able to balance these two roles to achieve well-being in both worldly and spiritual dimensions (Falah et al., 2024; Nugraha, 2023; Pitri et al., 2022).

Furthermore, curriculum development must consider psychological foundations by paying attention to learners’ developmental stages. Learning materials and methods need to be adapted to learners’ psychological maturity, talents, and interests to ensure optimal internalization of values (Htay et al., 2025; Rahman et al., 2025). The curriculum is also shaped by sociological foundations because education always takes place within a societal context (Chisanu et al., 2012; Moy et al., 2016;

Suhendi et al., 2021). This means that a curriculum must be relevant to social needs, local culture, and contemporary demands, while also preparing learners to live harmoniously in a diverse society.

In addition, the development of science and technology becomes an important foundation for the Islamic Religious Education curriculum. Scientific and technological advancements are not viewed as a threat but as tools to optimize the human role as stewards on earth and to facilitate human life within the framework of Islamic education. Thus, an ideal Islamic Religious Education curriculum should be a harmonious combination of divine values, philosophical perspectives on human beings, attention to learners' development, socio-cultural dynamics, and adaptation to technological progress.

Vision and Mission as Strategic Bridges

Foundational philosophy, which is abstract and ideal in nature, must be translated into more concrete strategic steps, and at this point the vision and mission play an essential role as a bridge between philosophical foundations and curriculum formulation. Conceptually, a vision refers to a perspective, aspiration, or depiction of the future. A vision describes the ideal condition that an educational institution seeks to achieve and must be future-oriented, realistic, inspiring, and reflective of standards of excellence. In the context of Islamic education, a vision must align with foundational philosophy, aiming for the attainment of divine pleasure and balancing worldly and spiritual orientations. The formulation of a vision should also involve the institution's stakeholders (Raiden & King, 2021).

A mission, on the other hand, is the operational translation of the vision, describing how the institution intends to achieve its desired future. A mission outlines tasks, responsibilities, and actionable steps. In Islamic education, a mission contains the strategies used by the institution to realize its goals and must be expressed in action-oriented statements rather than descriptive expressions (Engkizar et al., 2025). For example, if a school holds a vision such as "Excellence in Achievement and Noble Character Based on Faith and Piety", then its mission may include implementing effective and innovative learning, cultivating good character through habituation, and strengthening religious extracurricular activities (Atieka & Budiana, 2019; Hariyani & Rafik, 2021; Maghfiroh et al., 2023).

Vision and mission serve a strategic function as a compass for curriculum development. Without them, the curriculum becomes directionless and lacks measurable indicators of success. Vision and mission are elements that must be understood by educational leaders because the curriculum is an operational instrument for realizing the objectives contained in the vision and. Therefore, a curriculum cannot be designed before the vision and mission are formulated, and all curriculum development must align with national educational goals and the institution's own vision and mission.

Operationalization of Vision and Mission into Curriculum Components

To operationalize the vision and mission effectively, the curriculum must be developed based on strong principles and translated into interrelated components. The development of an Islamic Religious Education curriculum must adhere to several fundamental principles. The principle of relevance emphasizes alignment with the environment, learners' needs, workforce demands, and developments in science and technology (Fadli, 2021). The curriculum must also be flexible, allowing educators to adapt content based on regional context, time, and learners' abilities. Continuity is another essential principle to ensure coherence and avoid gaps among educational levels. The principles of efficiency and effectiveness require optimal use of resources while ensuring the achievement of learning goals. Reflecting the principle of monotheism, the Islamic Religious Education curriculum must also be

integrative, embedding Islamic values across all subjects and avoiding separation between religious and non-religious knowledge.

The curriculum as a system consists of four complementary components. Goals constitute the most fundamental component because they determine the direction of all educational activities. Curriculum goals derive from the institution's mission and are structured hierarchically, beginning with national education goals, followed by institutional goals aligned with the institution's vision and mission, curricular goals at the subject level, and instructional goals at the classroom level. In Islamic Religious Education, goals must balance cognitive, affective, and psychomotor domains (Khilmiyah & Wiyono, 2021; Samsudin & Iffah, 2019). The content component includes knowledge, skills, and values designed to achieve the stated goals. Islamic Religious Education content must be integrative, avoiding strict separation between religious and general knowledge, and must include elements of understanding, value formation, and attitude development.

The method or strategy component relates to how teachers deliver content to ensure that learning objectives are achieved. Methods should be varied, learner-centered, and capable of encouraging critical thinking, such as through problem-solving or problem-posing approaches. The evaluation component measures the extent to which curriculum goals have been achieved. Evaluation in Islamic Religious Education must be comprehensive, assessing not only knowledge but also attitudes through observation and practical skills through performance assessment.

Implementation: Curriculum Differentiation in Islamic Religious Education at Islamic Senior High Schools and Vocational High Schools

To understand how philosophical foundations and institutional vision mission are translated into curriculum practice, the different implementations of Islamic Religious Education in Islamic Senior High Schools and Vocational High Schools can serve as a reference, as shown in the case study at Miftahul Ulum Islamic Boarding School in Panyepren (Anam, 2020). Although both institutions are under the same boarding school foundation, they share Islamic philosophical foundations and a common general vision centered on character formation and moral development. This shared orientation is further strengthened by the boarding school curriculum as a hidden curriculum, which includes congregational prayer, Quran recitation, and classical Islamic text study, all of which reinforce the internalization of religious values.

However, the operational missions of the Islamic Senior High School and the Vocational High School differ because they fall under different ministries. The Islamic Senior High School is under the Ministry of Religious Affairs, while the Vocational High School is under the Ministry of Education, Culture, Research, and Technology (Irawan & Mukhlis, 2023). This structural distinction influences the developmental focus of learners and results in different curriculum designs.

In Islamic Senior High Schools, the vision and mission of the Islamic Religious Education curriculum focus on deepening religious knowledge and preparing students for higher education. The content is implemented through separate and highly specific subjects such as Quran and Hadith, Theology and Ethics, Islamic Jurisprudence, Islamic Cultural History, and Arabic. This structure reflects the goal of producing graduates with strong religious competence and comprehensive understanding of Islamic teachings.

In contrast, the Islamic Religious Education curriculum in Vocational High Schools is built on a more vocational vision and mission, aiming to prepare skilled and professional workers while maintaining Islamic ethical values. The content is delivered in a more concise and integrated form within a single subject titled "Islamic Religious Education and Character Education" (Robbi & Syafi'uddin, 2025). The emphasis is not on theoretical mastery of Islamic jurisprudence but on the

application of Islamic values in industrial contexts, such as honesty, discipline, responsibility, and Islamic work ethics. This curriculum seeks to prepare graduates who are ready for the workforce and possess good character.

This comparative analysis shows that an institution's vision and mission, derived from its educational philosophy, play an essential role in determining curriculum direction. When the mission of the Islamic Senior High School is academically comprehensive and the mission of the Vocational High School is vocational and applied, the resulting curriculum designs differ significantly in terms of goals, content, and learning orientation. Nevertheless, both remain grounded in the foundational philosophy of Islamic education, which provides overarching coherence and value guidance.

CONCLUSION

The development of the Islamic Education curriculum must begin with a clear philosophical foundation, namely the core values of Islamic education that place the formation of a well-rounded individual as the primary goal. This foundation is then translated into the institution's vision and mission, which serve as the strategic direction for designing the curriculum. The vision provides an ideal picture of the desired outcomes, while the mission outlines more concrete operational steps. These vision and mission statements must then be operationalized into curriculum components, including learning objectives, content, methods, and assessment. These four components need to be arranged cohesively so that the curriculum can function effectively and remain aligned with the institution's direction.

The analysis of curriculum implementation across different types of educational institutions shows that variations in mission may influence curriculum design, even when the philosophical foundation and institutional vision remain relatively similar. This finding underscores the importance of ensuring consistency between the philosophical basis, the vision and mission, and the curriculum structure. Therefore, the development of the Islamic Education curriculum cannot be carried out in a fragmented manner; it must follow a systematic sequence, beginning with the formulation of the foundational philosophy, followed by the establishment of a clear vision and mission, and concluding with the development of integrated curriculum components. Such an approach is necessary to ensure that the curriculum truly supports the formation of learners who are intellectually competent, morally grounded, and spiritually resilient.

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