

THE CONTRIBUTION OF ISLAMIC RELIGIOUS EDUCATION IN THE DEVELOPMENT OF CIVILIZATION

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ARTICLE HISTORY

Received : 19-06-2025

Revised : 02-07-2025

Accepted : 03-07-2025

KEYWORDS

Islamic Education,
Civilization,
Social Factors,
Implications,
Globalization.

ABSTRACT

The study of Islamic Education in the development of civilization is very important to be studied more deeply because it continues to be a lively study among scholars and has relevance in facing global challenges. This article aims to explain three main aspects: (1) The form and paradigm of Islamic Education in building civilization, (2) Internal and external factors that affect the implementation of Islamic Education, and (3) The implications of Islamic Education on the development of civilization, both positively and negatively. This research uses a library research method with a historical-sociological approach and is based on Islamic education theory and civilization. Data collection was carried out through literature studies, then analyzed using qualitative-descriptive analysis. The results of the study show that: (1) The form of Islamic education in building civilization consists of three main paradigms: traditional, modern, and integrative, (2) Influential internal factors include religious values, local culture, and educational policies, while external factors include globalization, technology, and political dynamics, (3) The implications of Islamic Education on civilization include positive impacts in the form of increasing morality, intellectuality, and social solidarity, as well as negative impacts such as resistance to modernization, exclusivism, and limited adaptation to global changes. In conclusion, Islamic education has a significant role in building a dynamic civilization based on Islamic values, but it needs adaptation to remain relevant in the context of globalization.

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INTRODUCTIONS

The study of Islamic Religious Education (PAI) in higher education is interesting to discuss. There are three things that show the urgency of the title to be discussed: First, conceptually, the study of PAI is an integral part of education that aims to shape the character of students, as well as provide a comprehensive understanding of religion. Second, functionally, the study of PAI functions as a formation of students' moral and ethical character in facing the

challenges of the global era. Third, contributively, this study provides theoretical contributions in the form of developing relevant learning methods and practical contributions in the form of forming students who are not only academically intelligent, but also have noble character. The three things mentioned above show that how important this theme is to be studied in more depth. (Husayn , 2021) (São Paulo , 2023) (Husayn , 2021)

Previous studies on PAI in higher education have three main tendencies. First, many studies only discuss PAI from a historical perspective, so it is trapped in historical romanticism and irrelevant to today's challenges. suggests that historical approaches often ignore contemporary developments in PAI learning. Second, many studies have focused on central figures, such as those found by ignoring the collective role in PAI teaching. Third, some studies focus more on the basic concept of PAI without linking it to the practical impact on students. As shown in an article that discusses the importance of a more adaptive curriculum, but does not assess the challenges of its implementation. This article aims to discuss three things: the PAI teaching paradigm, the factors that influence it, and its implications for students, providing a more comprehensive approach than previous studies. (Muslimin & Stuart O'Neill , 2022) (Sodikin & Ma'arif , 2021) (Juhana et al., 2022)

The purpose of this paper is to understand three things: First, the PAI teaching paradigm, which is related to the forms of teaching and approaches applied in PAI in higher education; Second, factors that affect PAI teaching, both internal such as curriculum and lecturer competencies, as well as external factors that support or hinder the implementation of Islamic religious education in universities; Third, the implications of Islamic religious education on the development of civilization, which is related to the positive and negative impacts caused by the teaching of PAI on the character, morality, and social life of students.

The arguments that strengthen this paper consist of three things: First, historically, the theme of PAI has been studied in a long historical span and is firmly rooted in the national education system, so there is no doubt about its historical trace; Second, philosophically, the theme of PAI has been tested in philosophy, both in the ontological, epistemological, and axiological dimensions, which underlies the importance of religious education to form a balanced human being between intellect and spirituality; Third, methodologically, the theme of PAI can be proven through research methods that have validity and reliability to obtain more in-depth and comprehensive results. (Harlinda et al., 2023) (Mahmudulhassan et al., 2024) (Hermawan et al., 2020)

Literature Review

Conception 1: Islamic Religious Education (PAI) Teaching Paradigm

The study of the PAI teaching paradigm has a deep understanding related to the methodological framework applied in the teaching of Islam in higher education. Etymologically, the word paradigm comes from the Greek paradeigma, which means model or example. In the study of PAI, the teaching paradigm refers to the pattern or model used to teach Islam in accordance with the development of the times and the needs of students. In terminology, the PAI teaching paradigm can be understood as a system of thought that directs the teaching of Islamic religion to be more adaptive to social, cultural, and technological changes that occur in society. This study has characteristics that combine cognitive, affective, and spiritual aspects in the learning process to create students with high integrity and a deep understanding of religion. (Rahmawati et al., 2024) (Siregar & Hasibuan , 2024) (Akhyar et al., 2024) (Fauzi & Rosadi , 2022)

The teaching paradigm of PAI is divided into various types and patterns that are relevant to the current development of education. This paradigm classification is divided into text-based paradigms that emphasize the teaching of the Qur'an and Hadith as the main source of learning, and context-based paradigms that adapt to the social dynamics of students and the challenges of the times. In terms of methodology, there are various approaches, such as thematic approaches that connect religious themes with contemporary issues, as well as critical approaches that invite

students to analyze and critique religious teachings in the context of modern times. Meanwhile, in terms of evaluation, the teaching pattern focuses more on assessing changes in student character and morals, in addition to the academic knowledge obtained. (São Paulo, 2015) (Khan et al., 2020; Saada & Magadlah, 2021; Tajuddin & Awwaliyah, 2021) (Anwar, 2021)

Conception 2: Factors Influencing PAI Teaching

The study of the factors that influence the teaching of PAI involves the analysis of the elements that affect the process of religious education in higher education. Etymologically, the word factor comes from the Latin *facere*, which means to cause or make something happen. In this study, the factors in question are internal and external elements that affect the quality of teaching Islamic religious education. In terminology, this factor covers various aspects, ranging from curriculum, lecturer competence, to socio-cultural influences and national education policies. This study shows that internal and external factors have a significant role in determining the effectiveness of PAI teaching. (Adiono & Practical, 2021; Jami & Muharam, 2022)

Factors that affect PAI teaching can be classified into several types, including internal factors that include the curriculum applied, lecturers' readiness in teaching, and resources in universities. External factors include prevailing education policies, socio-cultural changes, and the influence of technology and social media on student lives. In terms of curriculum, there is a competency-based approach that prioritizes the development of students' ability to be religious, as well as a character-based approach that focuses on the formation of student ethics and morality. Meanwhile, from the social side, the pattern of interaction between students and their social environment can strengthen or even hinder their understanding of the religious values taught in PAI. (Huda et al., 2024; Sapphire et al., 2023) (Halstead, 2007) (Halstead, 2004)

Conception 3: The Implications of Islamic Religious Education on the Development of Civilization

The study of the implications of Islamic education on the development of civilization focuses on the impact produced by the Islamic education system in shaping civilized individuals and societies. Etymologically, the word implied comes from the Latin *implicare*, which means to involve or bind. In this context, implication refers to the consequences or impact of Islamic education on the development of social, cultural, and intellectual values in a civilization. In terminology, Islamic education not only has an impact on individual aspects such as the morality and morality of students, but also has a wide influence on social transformation, the development of science, and the formation of a more harmonious and based on Islamic values. (Fauzi & Rosadi, 2022; Sapphire et al., 2023)

The implications of Islamic education on the development of civilization can be classified into several categories. First, from the moral and ethical aspects, Islamic education plays a role in shaping individual character based on the values of monotheism, justice, and social virtue. This is important in creating a cultured and noble society. Second, from the aspect of science and intellectuality, Islamic education encourages the strengthening of scientific traditions that are oriented towards the integration between revelation and reason. So as to contribute to the development of science and technology in a civilization, from social and political aspects, Islamic education has a strategic role in forming an inclusive and harmonious society, by instilling the values of justice, tolerance, and togetherness. However, in the midst of the challenges of globalization and rapid social change, there are obstacles in the application of Islamic educational values in the development of modern civilization. Although Islamic education has shown great contributions in shaping an advanced civilization, there are challenges in adapting Islamic teachings to the dynamics of the times, including in the aspects of technology, economics, and education policy. Therefore, Islamic education needs to continue to innovate in order to be able to provide relevant solutions in building a

civilization based on Islamic values and scientific progress. (Madjid , 1995) (Abdullah, 1996, 2015; Prastowo et al., 2023; Syihabuddin et al., 2024)

METHOD RESEARCH

This research focuses on three main aspects related to the teaching paradigm of Islamic Religious Education (PAI) in schools and universities: the forms of teaching (models, methodological approaches, and evaluation strategies), the factors influencing them (internal and external), and their implications for students. The research uses the Library Research method with a descriptive qualitative approach, which systematically describes various aspects of PAI teaching.

Primary data sources include the book Islamic Education: Tradition and Modernization in the Midst of the Challenges of the Third Millennium and the article The Dynamics of Islamic Education Policies in Indonesia, along with academic journals discussing Islamic education policies and reforms in Indonesia Azra (2019) (Kosim et al., 2023) (Nasir & Rijal , 2021) (Suyadi et al., 2022) Ashaari et al., (2012)

Data collection is conducted through literature studies, which involve identifying relevant sources, categorizing the data, and synthesizing them to gain a more comprehensive understanding. Data analysis uses content analysis, including data reduction, data display, and drawing conclusions that are valid and academically accountable.

RESULT AND DISCUSSIONS

In this section, the three results will be explored: First, the forms of the paradigm of teaching Islamic education in Schools and Higher Education; Second, the factors that influence the emergence of the PAI paradigm; Third, the implications of PAI teaching on the paradigm of Islamic Education in Indonesia. The explanation of this chapter is prepared based on the descriptive description, explanatory and relationship of the three main focuses.

Forms of Islamic Religious Education (PAI) Teaching Paradigm in Schools and Colleges

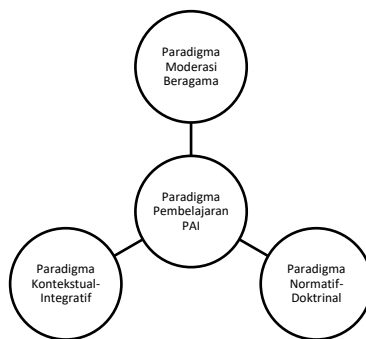


Figure 1. Islamic Religious Teaching Paradigm

Description: The results of the study show that the teaching paradigm of PAI in higher education can be categorized into three main forms. First, the normative-doktrinal paradigm, which is textually oriented to religious teachings and tends to teach PAI as a dogmatic science. Second, the contextual-integrative paradigm, which emphasizes the integration of Islamic teachings with social, cultural, and scientific realities. Third, the paradigm of religious moderation, which emphasizes wasathiyah Islam as an approach to confront the challenges of extremism and globalization. (Azra , 2019) (Ashaari et al., 2012) (Nasir & Rijal , 2021)

Explanation: The normative-doctrinal paradigm, as described by , developed in an Islamic education system that still retains its classical heritage with a primary text-based approach without much critical interpretation. Meanwhile, the contextual-integrative paradigm emerged in response to the need of modern society to understand Islam in a broader perspective, as explained by , which emphasizes the importance of teaching methods that are able to connect Islam with the development of science. On the other hand, the paradigm of religious moderation as outlined by the birth of the Islamic education policy in Indonesia emphasizes the importance of the values of tolerance in the face of religious polarization. Nasir & Rijal , (2021)

Relationships: These three paradigms are closely related to the factors that influence them and the implications they produce. The normative-doctrinal paradigm develops in an environment that maintains traditional approaches, while the contextual-integrative paradigm develops in an academic environment that is more open to change. The paradigm of religious moderation was born in response to the demands of Islamic education policies that encourage a more inclusive Islam. (Kosim et al., 2023)

Factors Influencing the Emergence of the PAI Teaching Paradigm

Table 1. Factors Influencing the Emergence of the PAI Teaching Paradigm

Factors	Shapes
Internal	Curriculum Policy
	Teacher Competencies
	Student Readiness
External	National Education Policy
	The Challenges of Globalization
	Ideological Influence

Description: The factors that influence the emergence of the PAI teaching paradigm can be categorized into internal and external factors. Internal factors include curriculum policies for lecturers' competencies in conveying Islam contextually, as well as students' readiness to accept a more dynamic learning approach. Meanwhile, external factors include national education policies that encourage or limit the space for interpretation in Islamic teaching. The challenges of globalization that change the way students access religious information as well as the influence of religious ideologies that develop in society. (Kosim et al., 2023) (Suyadi et al., 2022) (Ashaari et al., 2012) (Nasir & Rijal , 2021) (Suyadi et al., 2022) (Azra , 2019)

Explanation: Curriculum and academic policies are the main factors in shaping the paradigm of PAI teaching in higher education. In addition, the competence of lecturers is very influential in determining the methods applied in the learning process. Meanwhile, external factors such as globalization and the flow of digital information have also changed the way students understand Islam, which has implications for a shift in the teaching approach of PAI in higher education. (Kosim et al., 2023) (Suyadi et al., 2022) (Ashaari et al., 2012)

Relationship: The relationship between internal and external factors is very close in determining the PAI teaching paradigm. Curriculum factors and lecturer competencies can strengthen or weaken the implementation of certain paradigms, while national education policies and globalization can influence the direction of Islamic education more broadly. (Sapphire et al., 2023)

Implications of the PAI Teaching Paradigm on Islamic Education in Indonesia

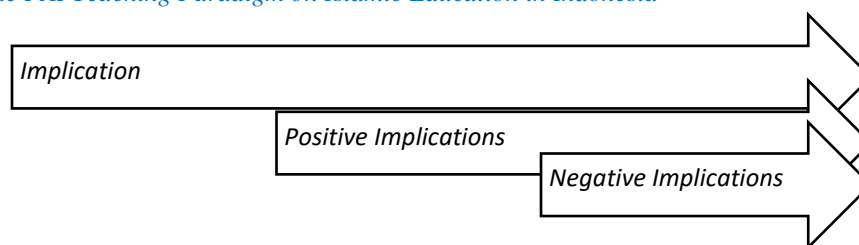


Figure 2. Implications of the Islamic Religious Teaching Paradigm

Description: The teaching paradigm of PAI has complex implications for Islamic education. Positive implications include an increase in a more contextual understanding of religion, a reduced potential for radicalization, and the development of an academic culture that supports tolerance and diversity. However, there are also negative implications, such as resistance from conservative groups, limited resources in the implementation of the new paradigm, and the potential for secularization if the new approach is not balanced with the strengthening of spirituality. (Ashaari et al., 2012) (Nasir & Rijal, 2021) (Kosim et al., 2023) (Azra, 2019) (Suyadi et al., 2022) (Nasir & Rijal, 2021)

Explanation: A more contextual paradigm can improve the quality of religious understanding in college, but it can also trigger resistance from certain groups who still maintain traditional approaches. In addition, the implementation of the new paradigm requires the readiness of lecturers and students so that the transition goes well. (Azra, 2019) (Suyadi et al., 2022)

Relationship: The implications of the PAI teaching paradigm are closely related to the factors that influence it. If education policies and curriculum support change, then the positive implications can be maximized. However, if not managed properly, the risk of resistance and disorientation in Islamic education can arise. (Kosim et al., 2023)

DISCUSSION

Abstract: This paper explores the relationship between Islamic Religious Education (PAI) in schools and colleges in relation to the development of civilization. The study focused on three main aspects. First, the paradigm of PAI in the development of civilization is divided into three main forms: (1) PAI as the transmission of Islamic values, (2) PAI as an instrument of Islamic modernization, and (3) PAI as a means of social integration in a multicultural society. Second, the factors that affect the implementation of PAI in the development of civilization are divided into two, namely internal factors (1) civilization-based curriculum, (2) educator competence, and (3) interactive learning methods and external factors (1) national education policies, (2) the influence of globalization, and (3) the development of educational technology. Third, the implications of the PAI system in the development of civilization include positive impacts such as (1) the creation of a generation with a moderate Islamic perspective, (2) strengthening the role of Islamic universities in building a scientific society, and (3) increasing the competitiveness of PAI graduates in various fields. However, there are also negative impacts such as (1) the potential for conservatism in teachings, (2) the lack of integration between religious science and science, and (3) the lack of innovation in PAI learning methods. (Azra, 2012)

Reflections: These findings reflect on three important aspects of PAI and the development of civilization. First, the various forms of PAI show that religious education not only functions as a teaching of dogma, but also as an instrument that can adapt to the times. This refutes the notion that PAI is static and only teaches normative aspects of Islam. Second, various factors that affect the effectiveness of PAI in the development of civilization show that religious education is not a stand-alone entity, but is influenced by educational policies, the dynamics of globalization, and the

development of Islamic pedagogy. Third, the implications of PAI in schools and colleges show that the impact is not always positive or negative absolutely, but is highly dependent on how the education system is designed and implemented in the context of an ever-evolving civilization. (Azra , 2012) (Kosim et al., 2023) (Nasir & Rijal , 2021)

Interpretation: The results of this study can be interpreted in three main meanings related to PAI and the development of civilization. First, the diversity of forms of PAI reflects that religious education not only functions as a means of forming Islamic identity, but also as a tool for social transformation, which can form a society that is more open to change and progress. Second, the factors that affect the effectiveness of PAI show that the integration between Islamic values and modern science is the main challenge in building an advanced and adaptive Islamic-based civilization. Third, the implications of the PAI system on the development of civilization indicate that the success of Islamic education is not only measured by the extent to which students understand the teachings of Islam, but also how they can apply those values in building a more just, scientific, and progressive society. (Ashaari et al., 2012) (Suyadi et al., 2022) (Kosim et al., 2023)

Implications: The results of this study have several positive and negative impacts related to PAI in the development of civilization. The positive impacts include: (1) creating an Islamic generation that thinks critically and adaptively to the development of the times, (2) encouraging the integration of religious science and science in the Islamic education system, and (3) strengthening the contribution of Islamic universities in the development of science based on Islamic values. Meanwhile, negative impacts that need to be watched out for are: (1) the emergence of ideological bias in the PAI curriculum, which can hinder critical thinking, (2) the fragmentation between religious education and general education, which can lead to a dichotomy of knowledge, and (3) the lack of innovation in PAI teaching methods, which makes learning less relevant to the challenges of contemporary civilization. (Nasir & Rijal , 2021) (Suyadi et al., 2022)

Comparison: This paper can be compared with previous studies in three main aspects. First, in terms of the form of PAI in the development of civilization, this study has similarities with studies that highlight the role of moderate Islamic education in shaping the character of the nation, but differ in approach, where this research emphasizes more on the integration of PAI with modern science. Second, in terms of factors that affect the effectiveness of PAI, there are similarities with research that examines PAI learning methods in universities, but differs in policy aspects and the influence of globalization. Third, in terms of the implications of PAI in the development of civilization, this study shows relevance to studies that discuss the challenges of academic reform in Islamic higher education, but offers a broader perspective on the social and cultural impact of the Islamic education system. Sodikin & Ma'arif , (2021) Ashaari et al., (2012) Suyadi et al., (2022)

Action: The findings in this study can be followed up through three concrete steps. First, it is necessary to reform the PAI curriculum to be more relevant to the demands of modern civilization, by emphasizing the integration between religious science and science. Second, it is necessary to strengthen the capacity of PAI educators, both in schools and universities, by providing training on innovative learning methods based on technology and research. Third, it is important to build academic networks between Islamic educational institutions and international universities, in order to expand scientific horizons and strengthen the contribution of Islamic education in building an inclusive and progressive global civilization.

CONCLUSION

Important Findings: The most important finding in this article is the existence of various forms of Islamic education, both in schools and colleges, which show a variety of approaches to developing civilization. In addition, this study also found that the factors that affect Islamic education are very diverse, including internal factors such as

religious and cultural values, as well as external factors such as education policies and globalization challenges. These findings are further reinforced by the implications of Islamic education, which not only impacts individuals in terms of character and intellect, but also contributes to the social order and civilization. These findings provide new insights into how Islamic education can be an important pillar in the development of a modern civilization based on Islamic values and scientific advancement.

Contributions: This article contributes in three main aspects: theoretical, methodological, and practical. Theoretically, this study enriches the study of the role of Islamic education in the development of civilization, by highlighting the dynamics of the forms, factors, and implications of Islamic education at various levels of education. Methodologically, these findings add references in the study of Islamic education with an interdisciplinary approach that connects religious, social, and educational policy aspects. Practically, this research provides an overview for educators, academics, and policy makers on how Islamic education can be optimized in building an inclusive civilization based on Islamic values and scientific advancement.

Research Limitations: This article focuses only on three main aspects, namely the form, factors, and implications of Islamic education on civilization. Although these three aspects are quite comprehensive in describing the relationship between Islamic education and the development of civilization, there are still limitations in the scope of methodology and empirical data. In addition, this study has not in-depth discussed the differences in the implementation of Islamic education in different countries as well as the specific challenges faced in the context of global policies. Therefore, more in-depth follow-up research with a comparative and empirical data-based approach is needed to provide broader and solutive insights into the dynamics of Islamic education in building modern civilization.

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