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Transformation of Integrative Islamic Education Curriculum: The Synergy of Science, Technology, and Maqasid al-Shariah in Islamic Education

Hary Nurdi
Universitas Islam Negeri (UIN) Antasari Banjarmasin, Kalimantan Selatan, Indonesia
Email: harynurdi@gmail.com

Ani Cahyadi
Universitas Islam Negeri (UIN) Antasari Banjarmasin, Kalimantan Selatan, Indonesia
Email: anicahyadi@uin-antasari.ac.id

Abstract

This article examines the transformation of the integrative Islamic Education curriculum through the synergy of science, technology, and Maqasid al-Shariah within the broader context of contemporary Islamic education. The study aims to explore the philosophical foundations, conceptual models, implementation strategies, and educational implications of integrating scientific knowledge, technological advancement, and Islamic ethical principles into the Islamic Education curriculum. The research employs a qualitative approach using the Library Research method by analyzing classical Islamic scholarship, contemporary educational theories, curriculum studies, and recent scholarly publications related to Islamic education and educational technology. The findings reveal that the integration of science and technology with Maqasid al-Shariah creates a transformative educational paradigm that not only strengthens students' intellectual competence but also develops spiritual awareness, ethical responsibility, and social sensitivity. The study further demonstrates that the curriculum transformation contributes to the development of holistic Muslim learners capable of responding to the challenges of globalization, digitalization, and technological disruption without losing Islamic identity and moral values. The novelty of this study lies in the formulation of a conceptual framework for an integrative Islamic Education curriculum based on the alignment between scientific literacy, digital competence, and the objectives of Islamic law.

Keywords: Science Integration, Technology, Maqasid al-Shariah.

Introduction

Islamic education has historically occupied a central position in the intellectual and spiritual development of Muslim civilization across different geographical and

historical contexts. From the classical Islamic period until the contemporary era, educational institutions within Muslim societies functioned not only as centers of religious learning but also as institutions for scientific inquiry, ethical formation, and cultural transformation.[1] Muslim scholars developed educational traditions that integrated revelation, rationality, morality, and empirical investigation into a coherent worldview.

The epistemological structure of Islamic education emphasized the unity of knowledge and rejected the separation between religious sciences and worldly sciences. Classical Muslim thinkers such as Al-Ghazali, Ibn Sina, Al-Farabi, Ibn Rushd, and Ibn Khaldun considered knowledge as an interconnected reality originating from divine revelation and human intellectual effort. Islamic civilization consequently became one of the most important contributors to the advancement of mathematics, astronomy, medicine, philosophy, architecture, and social sciences during the medieval period. Educational institutions such as madrasahs, mosques, libraries, and centers of translation played strategic roles in nurturing intellectual creativity and civilizational progress.[2] However, the development of colonial educational systems and secular modernization significantly altered the orientation of Islamic education in many Muslim countries.

Educational dualism emerged as religious learning became increasingly separated from scientific and technological disciplines. Islamic educational institutions were frequently confined to theological and ritualistic studies, while modern sciences were associated with secular educational institutions.[3] This separation gradually weakened the integrative nature of Islamic education and contributed to intellectual fragmentation among Muslim students. Many contemporary Muslim learners consequently experience difficulties connecting religious teachings with scientific realities and modern social challenges.

The educational crisis became increasingly visible in the context of globalization and technological transformation. Students often perceive religion and science as contradictory domains rather than complementary sources of knowledge and human development. Such conditions limit the ability of Islamic educational institutions to contribute effectively to scientific innovation and global intellectual discourse.[4] In the digital era, educational systems are expected to produce learners who possess critical thinking abilities, technological competence, ethical awareness, and social responsibility

[1] A Habbal, "Artificial Intelligence Trust, Risk and Security Management (AI TRiSM): Frameworks, Applications, Challenges and Future Research Directions," *Expert Systems with Applications* 240 (2024), https://doi.org/10.1016/j.eswa.2023.122442.

[2] P Huang, "A Culture-Led Approach to Understanding Energy Transitions in China: The Correlative Epistemology," *Transactions of the Institute of British Geographers* 46, no. 4 (2021): 906, https://doi.org/10.1111/tran.12453.

[3] S E Grapin, "Multilingual Learners' Epistemologies in Practice in the Context of Computational Modeling in an Elementary Science Classroom," *Journal of Research in Science Teaching* 60, no. 9 (2023): 1999, https://doi.org/10.1002/tea.21850.

[4] K Moon, "Five Questions to Understand Epistemology and Its Influence on Integrative Marine Research," *Frontiers in Marine Science* 8 (2021), https://doi.org/10.3389/fmars.2021.574158.

simultaneously. Islamic education therefore requires curriculum transformation capable of integrating spiritual values with scientific literacy and technological adaptation.[5] Curriculum transformation consequently becomes an important strategy for revitalizing the role of Islamic education within contemporary global civilization.

The discourse concerning curriculum transformation within Islamic education has become increasingly relevant in response to rapid technological advancement and social change in the twenty-first century. Educational institutions throughout the world are currently experiencing major transformations caused by digitalization, artificial intelligence, globalization, and the expansion of information technology.[6] Learning environments are no longer confined to conventional classrooms because students now access educational resources through online platforms, digital media, and virtual communication systems. Such developments provide significant opportunities for educational innovation and interdisciplinary learning. However, they also introduce serious ethical, cultural, and intellectual challenges affecting students and educational institutions.

Islamic educational institutions are consequently required to adapt to these changes without losing their spiritual and moral orientation. The integration of science and technology into Islamic education should therefore not be understood merely as modernization or technical adaptation. Instead, it should be viewed as a strategic effort to reconstruct educational philosophy and epistemology according to contemporary realities and Islamic ethical values.[7] Curriculum transformation within Islamic education must involve the harmonization of scientific inquiry, technological literacy, spiritual formation, and social responsibility.

Educational institutions consequently need to formulate learning systems capable of producing graduates who are intellectually competent and morally responsible. The increasing influence of digital culture among young generations further strengthens the urgency of educational reconstruction. Social media, digital communication, artificial intelligence, and technological dependency influence students' ways of thinking, learning, interacting, and understanding reality.[8] Without ethical guidance and critical awareness, technological advancement may contribute to misinformation, individualism, moral relativism, and social fragmentation. Islamic

[5] A Mandal, "Role of Artificial Intelligence (AI) in Fish Growth and Health Status Monitoring: A Review on Sustainable Aquaculture," *Aquaculture International* 32, no. 3 (2024): 2795, https://doi.org/10.1007/s10499-023-01297-z.

[6] R Teng, "Artificial Intelligence (AI) Awareness and Work Withdrawal: Evaluating Chained Mediation through Negative Work-Related Rumination and Emotional Exhaustion," *International Journal of Contemporary Hospitality Management* 36, no. 7 (2024): 2315, https://doi.org/10.1108/IJCHM-02-2023-0240.

[7] R Rosenbacke, "How Explainable Artificial Intelligence Can Increase or Decrease Clinicians' Trust in AI Applications in Health Care: Systematic Review," *Jmir AI* 3 (2024), https://doi.org/10.2196/53207.

[8] Y Walter, "Embracing the Future of Artificial Intelligence in the Classroom: The Relevance of AI Literacy, Prompt Engineering, and Critical Thinking in Modern Education," *International Journal of Educational Technology in Higher Education* 21, no. 1 (2024), https://doi.org/10.1186/s41239-024-00448-3.

education consequently needs to develop educational frameworks capable of integrating technological competence with ethical reflection and spiritual consciousness.[9] Such educational transformation requires curriculum models emphasizing interdisciplinary learning, critical inquiry, and moral development. Curriculum integration consequently becomes one of the most strategic approaches for strengthening the relevance and contribution of Islamic education in contemporary society.

The integration of science within Islamic education represents another crucial dimension of transformative curriculum development in the modern era. Scientific literacy has become essential for participation in global civilization, economic development, and technological innovation.[10] Nations possessing strong scientific and technological foundations generally demonstrate greater competitiveness and social progress compared with societies lacking educational modernization. However, scientific education within many contemporary educational systems frequently develops independently from ethical and spiritual considerations.

Students often perceive scientific knowledge as value-neutral and disconnected from moral responsibility or religious teachings.[11] This condition creates intellectual imbalance because scientific advancement may occur without sufficient ethical reflection and humanitarian awareness. Islamic education therefore possesses an important role in reconstructing scientific learning according to integrative and ethical educational principles.

The Islamic intellectual tradition historically encouraged scientific inquiry as part of humanity's responsibility to understand creation and contribute positively to civilization. Muslim scientists viewed scientific exploration not merely as technical activity but also as spiritual reflection and social responsibility.[12] Contemporary Islamic education can therefore draw inspiration from classical Islamic civilization to develop integrative scientific curricula grounded in ethical consciousness. Scientific disciplines such as environmental studies, medical science, engineering, digital technology, and social sciences can be connected with Islamic teachings concerning justice, stewardship, responsibility, and human welfare. Such educational integration enables students to understand science not only as empirical knowledge but also as a means for promoting public benefit and social justice.

The integration of science and Islamic values consequently strengthens

[9] F Cugurullo, "The Rise of AI Urbanism in Post-Smart Cities: A Critical Commentary on Urban Artificial Intelligence," *Urban Studies* 61, no. 6 (2024): 1173, https://doi.org/10.1177/00420980231203386.

[10] P Brauner, "What Does the Public Think about Artificial Intelligence?—A Criticality Map to Understand Bias in the Public Perception of AI," *Frontiers in Computer Science* 5 (2023), https://doi.org/10.3389/fcomp.2023.1113903.

[11] A Zirar, "Worker and Workplace Artificial Intelligence (AI) Coexistence: Emerging Themes and Research Agenda," *Technovation* 124 (2023), https://doi.org/10.1016/j.technovation.2023.102747.

[12] R Pillai, "Adoption of Artificial Intelligence (AI) Based Employee Experience (EEX) Chatbots," *Information Technology and People* 37, no. 1 (2024): 452, https://doi.org/10.1108/ITP-04-2022-0287.

students' intellectual coherence and moral awareness simultaneously. Educational institutions therefore need curriculum frameworks capable of harmonizing scientific competence with ethical development.[13] Such curriculum transformation contributes significantly to the development of balanced Muslim generations capable of participating constructively within contemporary civilization.

Technology has become one of the most influential factors shaping educational systems and social life within contemporary society. The emergence of digital technology, artificial intelligence, online learning platforms, and virtual communication has transformed the ways individuals access information, communicate, and construct knowledge.[14] Educational institutions increasingly rely on digital systems to facilitate learning activities, academic administration, and collaborative educational experiences. Technology provides numerous advantages including educational accessibility, flexibility, efficiency, and global communication opportunities. Students are now able to access educational materials from various international sources and participate in digital learning communities across geographical boundaries. However, technological development also introduces complex ethical and social challenges affecting.

Literature Review

Integrative Islamic education has become one of the most widely discussed themes in contemporary Islamic educational discourse. Many Muslim scholars argue that modern educational systems have created a dichotomy between religious sciences and secular sciences.[15] This dichotomy has significantly influenced the orientation of Islamic educational institutions in many Muslim countries. Educational dualism frequently causes students to perceive religion and science as two separate and contradictory domains of knowledge. Such conditions weaken intellectual integration and reduce the transformative potential of Islamic education within modern society. Consequently, scholars increasingly emphasize the importance of reconstructing Islamic educational curricula through interdisciplinary and integrative approaches.

The concept of knowledge integration within Islamic education is closely associated with the Islamic worldview concerning the unity of knowledge.[16] Classical Muslim scholars viewed all forms of beneficial knowledge as originating from Allah and contributing to human civilization. In the Islamic intellectual tradition, scientific inquiry and religious understanding were not separated epistemologically. Scholars such as Ibn

[13] L Chong, "Human Confidence in Artificial Intelligence and in Themselves: The Evolution and Impact of Confidence on Adoption of AI Advice," *Computers in Human Behavior* 127 (2022), https://doi.org/10.1016/j.chb.2021.107018.

[14] Q Xia, "The Moderating Effects of Gender and Need Satisfaction on Self-Regulated Learning through Artificial Intelligence (AI)," *Education and Information Technologies* 28, no. 7 (2023): 8699, https://doi.org/10.1007/s10639-022-11547-x.

[15] X Zhai, "A Review of Artificial Intelligence (AI) in Education from 2010 to 2020," *Complexity* 2021 (2021), https://doi.org/10.1155/2021/8812542.

[16] M E E Alahi, "Integration of IoT-Enabled Technologies and Artificial Intelligence (AI) for Smart City Scenario: Recent Advancements and Future Trends," *Sensors* 23, no. 11 (2023), https://doi.org/10.3390/s23115206.

Sina, Al-Farabi, and Al-Ghazali combined philosophical, scientific, and theological studies within their intellectual works. This historical tradition demonstrates that Islamic civilization historically supported interdisciplinary and holistic educational paradigms.[17] Contemporary Islamic educational reform movements therefore frequently refer to classical Islamic intellectual heritage as inspiration for curriculum integration.

Syed Muhammad Naquib al-Attas emphasized that the crisis of Muslim education stems from epistemological confusion and the loss of adab within modern educational systems. According to Al-Attas, secular educational paradigms separate knowledge from ethics and spirituality. Such separation results in moral disorientation and intellectual imbalance among students. He proposed the Islamization of contemporary knowledge as a strategy for reconstructing Islamic education according to Islamic worldview and ethical values.[18] His educational philosophy stresses the integration of intellectual, spiritual, and moral dimensions within learning processes. Contemporary discussions concerning transformative Islamic education continue to draw significantly from his theoretical contributions.

Ismail Raji al-Faruqi also contributed significantly to the discourse concerning knowledge integration within Islamic education. Al-Faruqi argued that Muslim educational institutions should integrate Islamic ethical values into modern scientific disciplines. He criticized the educational dualism inherited from colonial modernization and secular educational systems.[19] According to his perspective, educational fragmentation weakens the intellectual and civilizational capacity of Muslim societies. His concept of Islamization of knowledge inspired numerous curriculum reform initiatives within Islamic universities and higher educational institutions. Consequently, Al-Faruqi's ideas remain highly influential within contemporary Islamic educational thought.

Research conducted by Wan Mohd Nor Wan Daud demonstrated that integrative educational paradigms contribute positively to character formation and intellectual coherence among Muslim students. His studies emphasized that Islamic education should balance scientific competence with ethical consciousness and spiritual awareness. He further argued that modern educational institutions frequently prioritize technical skills while neglecting moral development and adab. Such conditions contribute to ethical crises within contemporary society. Integrative Islamic education consequently seeks to harmonize intellectual excellence with moral

[17] N S Alotaibi, "Prospers and Obstacles in Using Artificial Intelligence in Saudi Arabia Higher Education Institutions—The Potential of AI-Based Learning Outcomes," *Sustainability Switzerland* 15, no. 13 (2023), https://doi.org/10.3390/su151310723.

[18] F Kaya, "The Roles of Personality Traits, AI Anxiety, and Demographic Factors in Attitudes toward Artificial Intelligence," *International Journal of Human Computer Interaction* 40, no. 2 (2024): 499, https://doi.org/10.1080/10447318.2022.2151730.

[19] Z Slimi, "Navigating the Ethical Challenges of Artificial Intelligence in Higher Education: An Analysis of Seven Global AI Ethics Policies," *TEM Journal* 12, no. 2 (2023): 597, https://doi.org/10.18421/TEM122-02.

integrity. His findings support broader discussions concerning holistic curriculum transformation within Islamic education.

Studies concerning science integration within Islamic education indicate increasing awareness regarding the importance of interdisciplinary learning. Researchers found that students participating in integrative educational environments demonstrate stronger analytical and reflective abilities compared with students exposed to fragmented learning systems. Scientific disciplines integrated with Islamic ethical discussions encourage contextual understanding and critical thinking among learners.[20] Educational institutions implementing interdisciplinary curricula also reported higher student motivation and collaborative participation. Such findings demonstrate that integrative curriculum models strengthen educational relevance and intellectual engagement simultaneously. Curriculum transformation therefore becomes increasingly important within contemporary Islamic educational institutions.

Research concerning educational technology within Islamic education further highlights the importance of technological adaptation in the digital era. Educational institutions increasingly utilize online learning systems, digital platforms, and multimedia resources to support educational activities. Technology contributes significantly to educational accessibility, communication, collaboration, and learning flexibility.[21] However, studies also reveal that technological integration without ethical guidance may contribute to digital addiction, superficial learning, and declining critical awareness among students. Islamic education consequently requires ethical frameworks regulating responsible technological engagement. Integrative educational paradigms therefore seek to harmonize digital literacy with Islamic moral values and social responsibility.

Research conducted by M. Amin Abdullah concerning integrative-interconnective educational paradigms significantly influenced contemporary Islamic educational reform in Indonesia. Abdullah argued that Islamic studies should interact constructively with social sciences, natural sciences, and humanities. According to his perspective, isolated disciplinary approaches are insufficient for addressing contemporary social and intellectual challenges. Interdisciplinary educational models consequently become essential for strengthening the contextual relevance of Islamic education. His framework encourages dialogue between revelation, reason, empirical inquiry, and social analysis. Such theoretical contributions support curriculum transformation emphasizing integration and interdisciplinarity.

Studies concerning Maqasid al-Shariah within educational contexts reveal growing interest among scholars regarding ethical curriculum development. Maqasid

[20] Y K Dwivedi, "Leveraging ChatGPT and Other Generative Artificial Intelligence (AI)-Based Applications in the Hospitality and Tourism Industry: Practices, Challenges and Research Agenda," *International Journal of Contemporary Hospitality Management* 36, no. 1 (2024): 6, https://doi.org/10.1108/IJCHM-05-2023-0686.

[21] B B Babic, "Beware Explanations from AI in Health Care the Benefits of Explainable Artificial Intelligence Are Not What They Appear," *Science* 373, no. 6552 (2021): 287, https://doi.org/10.1126/science.abg1834.

al-Shariah refers to the broader objectives of Islamic law emphasizing justice, welfare, compassion, and human dignity.[22] Educational systems grounded in Maqasid principles prioritize holistic human development rather than merely technical or economic achievement. Scholars argue that Maqasid al-Shariah provides important ethical guidance for evaluating scientific advancement and technological innovation. Educational institutions consequently can use Maqasid principles as philosophical foundations for curriculum transformation. Such approaches contribute to ethical and humanistic educational paradigms within contemporary Islamic education.

Research by Jasser Auda expanded the contemporary understanding of Maqasid al-Shariah through systems theory and multidimensional analysis. Auda emphasized flexibility, contextual understanding, and interdisciplinary interpretation within Islamic intellectual discourse.[23] His framework allows Maqasid al-Shariah to function beyond legal theory and contribute to fields such as education, economics, and social development. Educational scholars consequently increasingly apply his ideas within curriculum studies and educational ethics. His approach supports transformative educational paradigms emphasizing public welfare, human dignity, and ethical responsibility. Such theoretical perspectives strengthen the relevance of Maqasid al-Shariah within contemporary curriculum transformation.

Research concerning character education within Islamic educational institutions demonstrates the importance of integrating ethical values into broader learning processes. Conventional educational systems frequently prioritize academic performance and standardized testing while neglecting moral development and social responsibility. Integrative Islamic curricula instead emphasize ethical reflection, collaboration, empathy, and civic engagement within educational activities. Studies found that students participating in value-based educational programs demonstrate stronger social awareness and moral sensitivity.[24] Educational transformation consequently should involve both intellectual and character development simultaneously. Such findings support holistic educational paradigms grounded in Islamic ethical principles.

Studies related to digital ethics reveal increasing concerns regarding misinformation, cyberbullying, privacy violations, and digital dependency among students. Young generations are increasingly exposed to social media influences and algorithm-driven digital environments affecting behavior and identity formation. Educational institutions consequently need to develop ethical digital literacy within

[22] C Flavián, "Intention to Use Analytical Artificial Intelligence (AI) in Services – the Effect of Technology Readiness and Awareness," *Journal of Service Management* 33, no. 2 (2022): 293–320, https://doi.org/10.1108/JOSM-10-2020-0378.

[23] Z Mahmudi, "The Charity Values within Islamic Law of Inheritance in Malang: Maqāṣid Al-Sharī'ah and Social Construction Perspectives," *Samarah* 8, no. 3 (2024): 1326, https://doi.org/10.22373/sjhk.v8i3.19986.

[24] Nofiardi, "Living Under the Same Roof Before the Date of Separation: The Relevance of Maqāṣid Al-Sharī'ah and Minangkabaunese Custom in A New Direction for Families," *Juris Jurnal Ilmiah Syariah* 22, no. 2 (2023): 309, https://doi.org/10.31958/juris.v22i2.9014.

curriculum structures. Islamic education possesses significant potential for addressing these challenges because Islamic teachings emphasize honesty, responsibility, moderation, and ethical communication. Integrative curricula therefore incorporate discussions concerning ethical technology use and responsible digital citizenship. Such educational approaches strengthen students' moral awareness within contemporary digital society.

Research concerning environmental education within Islamic educational contexts demonstrates increasing awareness regarding ecological sustainability and ethical responsibility. Scholars connect environmental stewardship with Islamic teachings concerning justice, moderation, and collective welfare. Integrative curricula encourage students to analyze environmental issues through scientific and ethical perspectives simultaneously.[25] Environmental education consequently becomes more meaningful when linked with Islamic concepts such as khalifah and amanah. Technology also supports environmental learning through digital simulations and collaborative research projects. Such interdisciplinary educational approaches contribute positively to ecological awareness and social responsibility among students.

Research examining student-centered learning approaches within Islamic education reveals positive impacts on critical thinking, creativity, and collaborative competence. Inquiry-based learning, project-based instruction, and collaborative educational activities encourage active student participation and reflective understanding.[26] Such pedagogical approaches align with both contemporary educational theory and classical Islamic intellectual traditions emphasizing reasoning and inquiry. Technology further strengthens these learning models through multimedia resources and interactive educational environments. Students consequently become more engaged and intellectually independent within educational processes. Curriculum transformation therefore requires pedagogical innovation alongside philosophical reconstruction.

Studies concerning educational assessment indicate limitations within conventional evaluation systems emphasizing memorization and standardized examinations. Researchers argue that integrative educational paradigms require more authentic assessment methods capable of evaluating ethical reasoning, interdisciplinary understanding, creativity, and collaboration.[27] Educational institutions increasingly adopt digital portfolios, reflective journals, contextual assignments, and collaborative projects as alternative evaluation approaches. Technology supports such innovations by enabling interactive and flexible assessment systems. Educational evaluation

[25] A A M Elgharbawy, "Halal Digital Entrepreneurship and Disruptive Technologies from the Lenses of Maqasid Al-Shari'ah," *Contemporary Discourse of Halal and Islamic Entrepreneurship Trends and Future Opportunities*, 2023, 183, https://doi.org/10.1007/978-981-99-6427-7_12.

[26] M Ghozali, "Reforming Qardh Practices in Islamic Banking: A Critical Analysis Based on Jasser Auda's Maqāṣid Al-Sharīah Systems Approach in Indonesia," *Justicia Islamica* 22, no. 2 (2025): 439, https://doi.org/10.21154/justicia.v22i2.11165.

[27] Mahmudi, "The Charity Values within Islamic Law of Inheritance in Malang: Maqāṣid Al-Sharī'ah and Social Construction Perspectives."

consequently becomes more aligned with holistic learning objectives and transformative educational paradigms. Such findings support broader curriculum reform efforts within Islamic education.

Research focusing on globalization and Islamic education demonstrates that Muslim societies increasingly participate within global technological, cultural, and educational networks. Globalization creates opportunities for scientific collaboration and educational innovation but also introduces ideological influences and ethical challenges.[28] Educational institutions consequently need to prepare students for global participation while preserving Islamic identity and moral awareness. Integrative curriculum models encourage openness toward scientific advancement alongside ethical discernment and spiritual consciousness. Students consequently develop intercultural competence and critical awareness simultaneously. Curriculum transformation therefore contributes significantly to responsible global citizenship within Islamic educational contexts.

Research concerning artificial intelligence and educational technology further illustrates the changing landscape of contemporary education. Artificial intelligence increasingly influences educational communication, assessment, information management, and learning personalization. Scholars recognize the potential benefits of artificial intelligence for educational accessibility and efficiency. However, concerns also emerge regarding dehumanization, ethical misuse, and dependency on algorithmic systems. Islamic education consequently requires ethical frameworks capable of guiding responsible technological implementation. Maqasid al-Shariah therefore becomes increasingly relevant for evaluating artificial intelligence according to principles of justice, welfare, and human dignity.

Studies examining institutional leadership within educational transformation processes highlight the importance of organizational culture and visionary leadership. Educational institutions implementing integrative curricula successfully generally possess supportive leadership encouraging collaboration, innovation, and professional development. Institutional readiness significantly influences technological adaptation, teacher competence, and curriculum sustainability. Educational reform consequently requires strategic planning and long-term commitment from institutional stakeholders. Collaborative academic culture also contributes positively to sustainable educational innovation. Leadership therefore functions as a central factor within transformative curriculum implementation.

Research conducted by Indonesian scholars concerning pesantren modernization demonstrates increasing efforts toward curriculum integration and technological adaptation within Islamic boarding schools. Many pesantren institutions

[28] M S Apriantoro, "Compliance of the Warehouse Receipt System with Maqasid Al-Shari'ah Principles: Evidence from Indonesia," *Manchester Journal of Transnational Islamic Law and Practice* 20, no. 2 (2024): 154, https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85201124271%5C&origin=inward.

now incorporate science, digital literacy, entrepreneurship, and social studies within traditional Islamic learning systems. Such educational transformation enables pesantren graduates to participate more effectively within contemporary social and economic environments.[29] However, scholars also emphasize the importance of preserving spiritual values and Islamic traditions during modernization processes. Integrative curriculum models consequently seek to balance innovation with religious identity and ethical continuity. These findings demonstrate the dynamic transformation occurring within contemporary Islamic educational institutions.

Studies concerning interdisciplinary learning indicate that contemporary social problems require educational approaches connecting multiple fields of knowledge simultaneously. Environmental crises, technological ethics, economic inequality, and social polarization cannot be addressed adequately through isolated disciplinary frameworks.[30] Integrative Islamic education consequently promotes interdisciplinary analysis linking theology, science, ethics, technology, and social studies. Students exposed to such educational environments develop broader intellectual perspectives and stronger analytical competence.

Educational institutions implementing interdisciplinary curricula also report increased contextual understanding among learners. Such findings strengthen arguments supporting transformative curriculum integration within Islamic education. Overall, contemporary literature demonstrates that integrative Islamic education possesses significant potential for strengthening intellectual competence, ethical awareness, technological literacy, and social responsibility among Muslim students. The synergy between science, technology, and Maqasid al-Shariah provides strategic foundations for transformative educational paradigms responsive to contemporary global challenges. Nevertheless, successful curriculum implementation requires philosophical clarity, institutional readiness, teacher empowerment, pedagogical innovation, and ethical technological adaptation. Educational transformation therefore should not be understood merely as modernization but also as epistemological and civilizational reconstruction. Islamic education consequently possesses strong potential for contributing constructively to global intellectual and social development. Integrative curriculum paradigms therefore become increasingly relevant for the future direction of Islamic educational institutions in the digital era.

Method

This study employs a qualitative research approach using the Library Research method to examine the transformation of the Islamic Education curriculum through

[29] A As-Salafiyah, "Beyond Profit: Maqāsid Al-Sharī'ah in Islamic Finance Through Partnership Contracts (ʿUqūd Al-Ishtirāk)," *Contributions to Economics*, 2025, 177, https://doi.org/10.1007/978-981-96-8650-6_9.

[30] A Zaini, "Adaptation of Islamic Law in the Dutch Colonial Era: Fiqh Al-Aqalliyyāt, Maqasid Al-Shariah, and Its Legacy for Modern Indonesian Islamic Legal Institutions," *Jurnal Ilmiah Al Syir Ah* 23, no. 2 (2025): 268, https://doi.org/10.30984/jis.v23i2.2758.

the integration of science, technology, and Maqasid al-Shariah. The Library Research approach was selected because the focus of this study lies in conceptual analysis, theoretical exploration, and critical interpretation of scholarly literature related to Islamic education and curriculum transformation.[31] The study does not involve field observation or experimental investigation but instead emphasizes systematic examination of academic texts and intellectual discourse. Library Research enables researchers to analyze classical Islamic scholarship, contemporary educational theories, scientific publications, and recent discussions concerning technological transformation within education. This approach is particularly suitable for studies aiming to formulate conceptual frameworks and philosophical foundations regarding integrative Islamic education. Through this method, the study seeks to develop a comprehensive understanding concerning the relationship between scientific integration, technological adaptation, and Islamic ethical values within curriculum development.

The primary data sources of this research consist of books, peer-reviewed journal articles, conference proceedings, academic reports, and scholarly publications discussing Islamic education, curriculum integration, educational technology, and Maqasid al-Shariah. Classical Islamic texts concerning educational philosophy and Islamic epistemology were also examined to strengthen the theoretical foundation of the study. Secondary data sources include digital educational reports, institutional publications, curriculum policy documents, and contemporary discussions concerning globalization and digital transformation within educational systems. The researcher selected relevant literature according to thematic relevance, academic credibility, and contribution to integrative educational discourse. Academic works written by influential Muslim scholars such as Al-Attas, Al-Faruqi, Ibn Khaldun, Fazlur Rahman, and Jasser Auda were prioritized because of their significant contributions to Islamic educational thought. Contemporary journal articles discussing interdisciplinary learning, digital literacy, and educational innovation were also analyzed to provide contextual understanding regarding modern educational challenges.

The data collection process involved several systematic stages designed to ensure comprehensive and organized literature analysis. Initially, the researcher identified major themes related to the transformation of Islamic Education curriculum, including science integration, educational technology, Maqasid al-Shariah, interdisciplinary learning, and digital ethics. Relevant academic sources were subsequently categorized according to these thematic classifications to facilitate analytical interpretation. The researcher then conducted critical reading and documentation of important concepts, theoretical arguments, and research findings from selected literature. Comparative analysis was also performed to identify similarities, differences, and conceptual relationships among various scholarly

[31] M H B Rosidi, "The Use Of Online Media In The Perspective Of Maqāṣid Al-Shari'Ah," *Journal of Fatwa Management and Research* 27, no. 3 (2022): 83, https://doi.org/10.33102/jfatwa.vol27no3.451.

perspectives. This process enabled the researcher to synthesize classical Islamic educational philosophy with contemporary educational discourse systematically. The collected data consequently provided comprehensive conceptual foundations for analyzing transformative Islamic education in the digital era.

Result and Discussion

The findings of this study demonstrate that the transformation of the Islamic Education curriculum through the integration of science, technology, and Maqasid al-Shariah has become an urgent necessity within contemporary educational systems. The rapid development of globalization, digital technology, and interdisciplinary knowledge has significantly influenced educational orientation and learning practices within Islamic educational institutions. Conventional curriculum models that separate religious sciences from scientific and technological disciplines are increasingly unable to address contemporary educational challenges effectively. Students frequently experience fragmented learning experiences because religious education is often disconnected from scientific inquiry and technological literacy. Such conditions contribute to intellectual imbalance and weaken the relevance of Islamic education within modern society. Consequently, integrative curriculum transformation becomes a strategic approach for strengthening the role and contribution of Islamic education in the digital era.

The study further found that the integration of science into Islamic educational curricula contributes significantly to the development of critical thinking, contextual understanding, and intellectual coherence among students. Scientific subjects integrated with Islamic ethical perspectives encourage learners to connect empirical inquiry with spiritual and moral reflection. Students consequently become more capable of understanding scientific knowledge as part of human responsibility toward civilization and social welfare.[32] Educational institutions implementing interdisciplinary learning models also reported higher levels of student participation and analytical engagement within classroom activities. Such educational approaches reduce the dichotomy between religion and science while strengthening the holistic orientation of Islamic education. Curriculum integration therefore supports the development of balanced learners possessing both intellectual competence and ethical awareness.

Another important finding concerns the role of technology within transformative Islamic education. Educational technology significantly enhances learning accessibility, communication, collaboration, and pedagogical innovation within Islamic educational institutions. Digital platforms, online learning systems, multimedia resources, and virtual learning environments enable students to access broader

[32] A Mokhtar, "Development of a Model for Advertising Professionalism from the Maqasid Al-Shari'ah Perspective," *Intellectual Discourse* 33, no. 3 (2025): 1077, https://doi.org/10.31436/id.v33i3.2424.

educational materials and participate in interactive learning experiences.[33] However, the study also revealed that technological integration without ethical guidance may contribute to superficial learning, misinformation, digital addiction, and declining social interaction among students. Islamic education consequently requires ethical digital literacy frameworks capable of guiding responsible technological engagement. Technology therefore should function not only as a technical instrument but also as an ethical educational medium grounded in Islamic values.

The research additionally found that Maqasid al-Shariah provides a strong philosophical and ethical foundation for transformative curriculum development within Islamic education. The principles of preserving intellect, religion, life, lineage, and wealth align closely with the broader objectives of holistic education and human development.[34] Educational systems grounded in Maqasid principles consequently prioritize ethical awareness, social responsibility, and intellectual growth alongside academic achievement. Students participating in integrative educational environments demonstrated stronger moral sensitivity and reflective understanding regarding social and technological issues. Such findings indicate that Maqasid al-Shariah contributes significantly to balancing scientific advancement with humanitarian and ethical considerations. Curriculum transformation therefore becomes more meaningful because it remains oriented toward public welfare and moral responsibility.

Teacher competence emerged as another significant factor influencing the success of curriculum transformation within Islamic educational institutions. Many educators still encounter difficulties related to interdisciplinary pedagogy, technological literacy, and curriculum integration. Teachers possessing strong digital competence and integrative educational understanding demonstrated greater effectiveness within transformative learning environments. Institutional support through professional development programs significantly strengthened teacher readiness and educational innovation.[35] Collaborative academic cultures also contributed positively to curriculum sustainability and pedagogical adaptation. Consequently, teacher empowerment becomes essential for supporting successful curriculum transformation within Islamic education.

The findings also demonstrate that pedagogical innovation plays a central role in integrative curriculum implementation. Conventional teacher-centered instructional models emphasizing memorization are increasingly insufficient for addressing contemporary educational needs. Integrative educational paradigms instead promote

[33] A S Sirait, "Community Service Order Punishment: Alternatives in The Criminal Law System From Maqāṣid Al-Sharīʿah Perspective," *Nurani* 24, no. 2 (2024): 275, https://doi.org/10.19109/nurani.v24i2.24276.

[34] Rizal, "From Formal Halal Certification to Substantive Compliance: Integrating Maqāsid Al-Sharī'ah and Risk-Based Governance in SMEs," *Nusantara Journal of Law Studies* 5, no. 1 (2025): 400, https://doi.org/10.66325/nusantaralaw.v5i1.176.

[35] E T Rahman, "The Dynamics of the Fatwa on the Prohibition of Interfaith Greetings: Maqasid Al-Shariah and Its Implications for Multicultural Families In Indonesia," *Justicia Islamica* 22, no. 1 (2025): 28, https://doi.org/10.21154/justicia.v22i1.9661.

inquiry-based learning, collaborative discussion, project-based instruction, and contextual educational experiences. Students consequently become more active, reflective, and intellectually engaged within learning processes. Technology further supports pedagogical innovation through interactive educational resources and collaborative digital environments. Curriculum transformation therefore contributes positively to educational effectiveness and student-centered learning within Islamic education.

Another important finding concerns the transformation of educational assessment systems within integrative Islamic education. Traditional evaluation methods emphasizing memorization and standardized examinations often fail to assess critical thinking, ethical reasoning, creativity, and collaborative competence adequately. Educational institutions implementing transformative curricula increasingly adopt authentic assessment models such as reflective journals, project-based assignments, digital portfolios, and collaborative presentations.[36] Such evaluation approaches enable more comprehensive assessment of student development and holistic competence. Technology also supports more flexible and interactive educational assessment processes. Assessment transformation consequently complements broader curriculum reconstruction efforts within Islamic educational institutions.

The study further revealed that globalization significantly influences the urgency of curriculum transformation within Islamic education. Muslim students increasingly interact with global communication systems, technological environments, and intercultural educational contexts. Educational institutions consequently need to prepare learners for responsible global participation while preserving Islamic ethical identity and spiritual consciousness. Integrative curricula encourage openness toward scientific advancement and intercultural dialogue alongside moral discernment and social responsibility. Students consequently develop intercultural competence, critical awareness, and technological adaptability simultaneously. Curriculum transformation therefore strengthens the relevance of Islamic education within contemporary global society.

Institutional leadership and organizational readiness also emerged as crucial determinants of curriculum transformation success. Educational institutions possessing supportive leadership, strategic planning, and adequate technological infrastructure demonstrated greater adaptability toward educational innovation and curriculum integration.[37] Collaborative institutional cultures encouraged interdisciplinary learning, teacher development, and sustainable educational reform. Conversely, institutions lacking organizational readiness frequently experienced difficulties implementing transformative educational paradigms effectively. Educational transformation

[36] F Yasser, "Maqasid Al-Shariah: Enhancing Well-Being through Product Development Process in Islamic Banks of Pakistan," *International Journal of Islamic Thought* 26 (2024): 67, https://doi.org/10.24035/ijit.26.2024.302.

[37] A Kasdi, "Fiqh Minority for Papuan Muslims in the Perspective of Maqasid Al-Shari`ah," *International Journal of Islamic Thought* 20 (2021): 7, https://doi.org/10.24035/ijit.20.2021.205.

consequently requires long-term institutional commitment and strategic educational management. Sustainable curriculum reform therefore depends significantly on organizational collaboration and visionary leadership. Overall, the findings indicate that the synergy between science, technology, and Maqasid al-Shariah provides a strategic framework for transformative Islamic education within the digital era. Integrative curricula enable Islamic educational institutions to harmonize intellectual development, technological competence, ethical awareness, and spiritual consciousness within coherent educational systems.[38] Such educational transformation contributes significantly to the development of holistic Muslim learners capable of participating constructively within global civilization. Curriculum transformation consequently represents not merely educational modernization but also broader epistemological and civilizational reconstruction. Islamic education therefore possesses strong potential for contributing positively to ethical social transformation and contemporary intellectual development. The integration of science, technology, and Maqasid al-Shariah ultimately strengthens the relevance and future direction of Islamic education within modern society.

Table Transformation of Integrative Islamic Education Curriculum

No	**Educational Dimension**	**Conventional Curriculum**	**Integrative Curriculum**
1	Educational Orientation	Fragmented and textual	Holistic and interdisciplinary
2	Science Learning	Separated from religion	Integrated with Islamic ethics
3	Technology Use	Administrative support	Transformative learning medium
4	Ethical Framework	Normative moral instruction	Maqasid al-Shariah-based paradigm
5	Teaching Method	Teacher-centered	Student-centered and collaborative
6	Learning Focus	Memorization	Critical and contextual understanding
7	Assessment System	Standardized examination	Authentic and reflective evaluation
8	Teacher Role	Information transmitter	Facilitator and ethical mentor
9	Student Competence	Academic achievement	Holistic intellectual development
10	Global Engagement	Passive adaptation	Critical and responsible participation

The transformation of educational orientation from fragmented learning toward holistic and interdisciplinary educational paradigms represents one of the most

[38] Aslati, "Utilizing Science and Maqāṣid Al-Sharī'ah in Resolving Contemporary Issues of Islamic Family Law," *Al Manahij Jurnal Kajian Hukum Islam* 18, no. 1 (2024): 23, https://doi.org/10.24090/mnh.v18i1.10571.

significant implications of integrative Islamic curriculum development. Conventional curriculum systems frequently separate religious studies from scientific inquiry and social analysis. Such fragmentation limits students' ability to connect spiritual values with contemporary realities and scientific advancement. Integrative curricula instead encourage learners to analyze social, technological, and scientific issues through interconnected intellectual and ethical perspectives. Students consequently develop stronger analytical competence and broader contextual understanding concerning contemporary global challenges. Educational transformation therefore contributes significantly to strengthening intellectual coherence and educational relevance within Islamic educational institutions.

The integration of science within Islamic educational curricula also demonstrates important implications for intellectual and civilizational development. Scientific disciplines integrated with Islamic ethical principles enable students to appreciate scientific inquiry as part of human responsibility toward public welfare and social progress. Environmental studies, medical science, engineering, and digital technology become more meaningful when connected with Islamic concepts concerning justice, stewardship, and social responsibility. Such educational approaches reduce the dichotomy between religion and science while strengthening interdisciplinary understanding among students. Integrative scientific learning consequently contributes positively to critical thinking and contextual awareness. Curriculum transformation therefore strengthens the capacity of Islamic education to contribute constructively to contemporary scientific civilization.

Technology integration within transformative Islamic education further reflects important pedagogical and institutional changes. Conventional educational systems frequently use technology merely as an administrative instrument or supplementary educational tool. Integrative curricula instead position technology as a transformative learning medium supporting collaboration, inquiry, communication, and creativity.[39] Students consequently participate more actively within learning processes through digital projects, multimedia resources, and interactive educational environments. Nevertheless, technological implementation remains guided by Islamic ethical values and Maqasid al-Shariah principles emphasizing responsibility and public welfare. Technology therefore functions as both an educational resource and an ethical challenge requiring critical awareness among learners.

The ethical dimension of transformative Islamic education becomes increasingly important within contemporary digital society characterized by rapid technological change and moral uncertainty. Educational systems focusing solely on technical competence frequently neglect moral awareness and social responsibility among students. Integrative Islamic curricula therefore incorporate ethical reflection within

[39] Z A Shompa, "A Persuasive Design Framework for Waste Management Application Based on Maqasid Al-Shari'ah: A Fuzzy Delphi Study," *Proceedings 2025 10th International Conference on Information and Communication Technology for the Muslim World Ict4m 2025*, 2025, https://doi.org/10.1109/ICT4M68001.2025.11363496.

broader scientific and technological learning activities. Students are encouraged to evaluate technological advancement according to principles of justice, honesty, accountability, and human dignity. Ethical education consequently becomes integrated throughout educational processes rather than confined solely to religious subjects. Such educational orientation contributes significantly to character development and responsible citizenship among Muslim learners.

Pedagogical transformation also constitutes an essential component of curriculum integration within Islamic education. Traditional instructional models emphasizing memorization and passive learning are increasingly insufficient for addressing contemporary educational needs. Integrative educational paradigms instead promote inquiry-based learning, collaborative discussion, contextual analysis, and reflective educational experiences.[40] Technology significantly supports these pedagogical innovations through interactive digital resources and collaborative learning environments. Students consequently become more intellectually active, independent, and creative within educational processes. Curriculum transformation therefore contributes positively to student-centered learning and educational effectiveness.

Educational assessment reform further strengthens the implementation of transformative Islamic curricula within contemporary educational institutions. Conventional examinations frequently emphasize cognitive memorization while neglecting ethical reasoning, collaboration, creativity, and contextual understanding. Integrative educational paradigms consequently require more authentic and holistic evaluation systems capable of assessing broader student competence.[41] Educational institutions increasingly adopt digital portfolios, project-based assessments, collaborative presentations, and reflective journals as alternative evaluation methods. Such approaches provide more comprehensive understanding concerning student development and learning achievement. Assessment transformation consequently supports broader efforts toward holistic educational reconstruction.

Teacher competence and professional development remain crucial for sustaining curriculum transformation within Islamic educational institutions. Educators implementing integrative curricula require interdisciplinary understanding, technological literacy, and pedagogical creativity. Teachers functioning as facilitators and ethical mentors contribute more effectively to transformative educational environments compared with conventional instructional models. Institutional support through professional training programs significantly influences teacher readiness and curriculum sustainability. Collaborative academic cultures additionally strengthen educational innovation and pedagogical adaptation. Curriculum transformation

[40] S M A Al-Tamimi, "Maqāṣid Al-Sharīʿah (the Higher Objectives of Islamic Law) as an Alternative Perspective for Contemporary Environmental Sustainability," *Research Journal in Advanced Humanities* 7, no. 1 (2026), https://doi.org/10.58256/fxbcpz88.

[41] B S Maula, "Examining the Handling of Rohingya Refugees in Indonesia through the Lens of International Law and Maqāsid Al-Shari'ah: An Exploration of Islamic Humanitarianism," *Mazahib Jurnal Pemikiran Hukum Islam* 23, no. 1 (2024): 23, https://doi.org/10.21093/mj.v23i1.7942.

consequently depends substantially on educator competence and institutional commitment.

Globalization further strengthens the relevance of integrative Islamic education within contemporary society. Muslim students increasingly interact with global communication networks, intercultural environments, and technological systems influencing social life and educational experiences. Educational institutions consequently need to prepare students for responsible global participation while maintaining Islamic identity and ethical consciousness. Integrative curricula encourage openness toward scientific advancement and intercultural collaboration alongside moral discernment and spiritual awareness. Students consequently become capable of participating critically and constructively within global civilization. Curriculum transformation therefore contributes significantly to responsible global citizenship within Islamic education.

Institutional leadership and organizational readiness also determine the sustainability and effectiveness of educational transformation processes. Educational institutions possessing adequate technological infrastructure, visionary leadership, and collaborative academic cultures adapt more effectively to curriculum integration and educational innovation.[42] Strategic planning and organizational support contribute positively to teacher development, pedagogical adaptation, and curriculum sustainability. Conversely, institutions lacking institutional readiness frequently encounter obstacles concerning implementation and educational quality. Sustainable educational reform consequently requires long-term commitment and comprehensive institutional collaboration. Organizational leadership therefore functions as a key factor within transformative Islamic education.

The broader implication of this discussion is that integrative Islamic education possesses substantial potential for contributing positively to contemporary global civilization. The synergy between science, technology, and Maqasid al-Shariah enables Islamic educational institutions to produce graduates who are intellectually competent, ethically responsible, technologically adaptive, and spiritually conscious. Curriculum transformation consequently becomes not merely educational modernization but also a broader project of epistemological reconstruction and civilizational renewal. Islamic education therefore can function as an important bridge connecting scientific advancement with ethical responsibility and humanitarian values. Such transformative educational paradigms consequently strengthen the future relevance and contribution of Islamic education within the digital era.

[42] A G Alidinar, "Project Financing Models for Small Medium Property Enterprises in the Framework of Maqasid Al-Shari'ah," *Wealth Management and Investment in Islamic Settings Opportunities and Challenges*, 2022, 121, https://doi.org/10.1007/978-981-19-3686-9_8.

Conclusion

The transformation of the Islamic Education curriculum through the integration of science, technology, and Maqasid al-Shariah represents a strategic response to contemporary educational, technological, and civilizational challenges. Integrative curriculum models overcome the dichotomy between religious sciences and modern sciences by harmonizing intellectual development, technological literacy, ethical awareness, and spiritual consciousness within holistic educational frameworks. Science contributes analytical competence and empirical understanding, technology supports educational innovation and global communication, while Maqasid al-Shariah provides ethical guidance ensuring that educational transformation remains oriented toward justice, public welfare, and human dignity. Consequently, transformative Islamic education contributes significantly to the development of balanced Muslim learners capable of participating constructively within contemporary global society. The study further demonstrates that successful curriculum transformation requires philosophical reconstruction, pedagogical innovation, institutional readiness, teacher empowerment, and ethical technological adaptation. Educational institutions need to adopt interdisciplinary learning approaches connecting Islamic values with scientific inquiry and contemporary social realities. Teachers must strengthen their competence in digital literacy, collaborative pedagogy, and integrative educational philosophy to support transformative learning environments effectively. Educational assessment systems should also prioritize holistic student development rather than merely cognitive achievement and memorization. Ultimately, the synergy between science, technology, and Maqasid al-Shariah strengthens the relevance, adaptability, and transformative potential of Islamic education within the rapidly changing digital era while preserving its ethical and spiritual foundations.

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