



Orientation of Islamic Education Materials in Indonesia: An Overview of the Typology of Approaches

Rohman*

Sekolah Tinggi Agama Islam Mandailing Natal, Indonesia

e-mail: rohman@stain-madina.ac.id

ABSTRACT

These dynamics have given birth to diverse paradigms in the construction and implementation of PAI materials, each reflecting a different understanding of the relationship between Islamic teachings and educational goals. This study aims to analyze the typology of Islamic Religious Education material in Indonesia and examine its implications for the development of contemporary Islamic education. This research uses a qualitative approach with the library research method. Data was collected from books, journal articles, scientific papers, and various documents relevant to Islamic education thinking and the development of Islamic Religious Education materials. Data was analyzed through content analysis and critical-interpretive approaches to identify the dominant paradigm underlying Islamic Religious Education material. The results of the study show that there are five main typologies of Islamic Religious Education materials in Indonesia. First, a formalistic typology that emphasizes the transmission of religious norms, legal doctrines, and Islamic symbols as the basis of the educational process. Second, a substantivistic typology that prioritizes the internalization of Islamic universal values such as justice, tolerance, humanity, and social welfare rather than symbolic religious expressions. Third, a transformative typology that views Islamic Religious Education as an instrument of social change with an emphasis on critical awareness, liberation, and social responsibility. Fourth, a totalistic typology that views Islam as a comprehensive system that covers all aspects of life and seeks to integrate Islamic principles into every dimension of education. Fifth, an idealistic typology that emphasizes the realization of "Ideal Islam" through the formation of Qur'anic ethics and moral values as the main goal of education. This study concludes that Islamic Religious Education material in Indonesia cannot be understood through a single paradigm. Instead, the material reflects on various intellectual traditions that contribute to shaping educational discourse and practice. Therefore, a balanced integration between normative, substantive, transformative, comprehensive, and ethical dimensions is needed to develop Islamic Religious Education materials that are relevant, inclusive, and responsive to the challenges of contemporary Indonesian society.

Keyword: Material Orientation; Islamic Education; Typology of Approach

INTRODUCTION

The development of Islamic Education materials in Indonesia takes place in a very dynamic social, cultural, and religious context.¹ As a country with a majority Muslim population and a high level of diversity, Indonesia faces challenges in formulating Islamic Education materials that are not only oriented to the transmission of religious teachings, but also able to respond to the needs of a society that continues to undergo changes.² In practice, Islamic Education material does not develop in a uniform pattern of thinking, but is influenced by various orientations and paradigms that reflect different perspectives on the goals of education,

¹ Andi Hajar, "Navigating Globalization: Reforming Islamic Education for the 21st Century," *Sinergi International Journal of Islamic Studies* 2, no. 1 (2024): 53–65, <https://doi.org/10.61194/ijis.v2i1.599>.

² Siti Muthmainnah dkk., "Islamic Education Development Prospects: Study of The Future and Its Challenges," *Jurnal Pendidikan Progresif* 15, no. 3 (2025): 1604–19, <https://doi.org/10.23960/jpp.v15i3.pp1604-1619>.

*Corresponding author

Copyright (c) 2026 Rohman



the function of religion, and the relationship of Islam with social reality.³ These differences in orientation give birth to various approaches in the preparation and development of Islamic Education materials, ranging from those that emphasize normative and legalistic aspects to those that are oriented towards social transformation, character building, and strengthening human values.

The diversity of orientations shows that Islamic Education material is a dialectical arena of various ideas and traditions of Islamic thought.⁴ Some approaches view education as a means of formal inheritance of religious doctrines and norms, while other approaches place education as an instrument for internalizing universal Islamic values, such as justice, tolerance, humanity, and social responsibility.⁵ On the other hand, there is also an orientation that sees Islamic Education as a medium of social transformation that aims to build students' critical awareness of various social problems.⁶ In addition, there is also an approach that views Islam as a comprehensive system of life so that all dimensions of education must be integrated with Islamic principles, as well as an idealistic orientation that emphasizes the formation of human beings with Qur'anic character as the main goal of education.⁷ The diversity of the typologies of these approaches presents different implications for the direction of curriculum development, learning methods, and expected educational outcomes. Each orientation has different philosophical foundations, goals, and pedagogical consequences in shaping students' understanding and religious attitudes.

Studies on the orientation of Islamic Education have been conducted by various researchers with diverse focuses. First, research conducted by Sodikin emphasizes that the development of Islamic Education in Indonesia cannot be separated from the dynamics of social change and scientific development. According to him, Islamic education needs to move from a doctrinal learning pattern to a more contextual and transformative approach.⁸ This study makes an important contribution in understanding the need to reorient Islamic Education materials so that they not only function as a medium for the transmission of religious teachings, but also as a means of forming social awareness of students. However, the study has not specifically classified the various typologies of approaches that have developed in Islamic Education materials in Indonesia. Second, research conducted by Subhan on the Islamic Education paradigm shows that there are various patterns of thought that influence educational practices, ranging from normative-theological approaches to humanistic and integrative approaches.⁹ This

³ Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335, <https://doi.org/10.3390/rel9110335>.

⁴ Emha Dzia'ul Haq dkk., "Islamic Education in the 21st Century: The Challenges of Globalization and the Urgency of Utilizing Educational Technology," *Hierophany: Journal of Islamic Religious Education* 1, no. 1 (2026): 46–60, <https://doi.org/10.64850/hierophany.v1i1.217>.

⁵ Fella Lahmar, "Islamic Education: An Islamic 'Wisdom-Based Cultural Environment' in a Western Context," *Religions* 11, no. 8 (2020): 409, <https://doi.org/10.3390/rel11080409>.

⁶ Salsabila Anita Firdaus dan Suwendi Suwendi, "Fostering Social Harmony: The Impact of Islamic Character Education in Multicultural Societies," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (2025), <https://doi.org/10.35445/alishlah.v17i1.6579>.

⁷ Fathor Rachman dkk., "Transformative Modernisation of Islamic Education Management: An Integrative-Transformative Quality-Based Management Model," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 11, no. 1 (2026): 192–207, <https://doi.org/10.31538/ndhq.v11i1.349>.

⁸ Sodikin Sodikin, "Islamic Pedagogical Transformation to Improve Critical Thinking in the Era of Globalization," *Al-Munawwarah: Journal of Islamic Education* 1, no. 2 (2025): 153–65, <https://doi.org/10.38073/almunawwarah.v1i2.3532>.

⁹ Moh Subhan dkk., "Synthesizing Islamic Values-Based Environmental Education as a Conceptual Framework for Ethics and Pedagogy: A Systematic Literature Review," *Ta'dibuna: Jurnal Pendidikan Islam* 15, no. 2 (2026): 295–309, <https://doi.org/10.32832/tadibuna.v15i2.22444>.

research emphasizes that Islamic education must be able to integrate Islamic values with the needs of modern society. However, the focus of the study is more directed at the educational paradigm in general and has not specifically reviewed the orientation of Islamic Education materials based on the typology of approaches that have developed in the curriculum and learning.

Furthermore, the research conducted by Friyanto highlights the transformation of Islamic Education in the context of modernization and globalization. The results of his research show that Islamic educational institutions in Indonesia have shifted from a traditional orientation to an orientation that is more open to the development of science and the needs of society.¹⁰ This study provides an understanding of the change in the direction of Islamic Education, but has not systematically explained the variations in the typology of Islamic Education material that have emerged as a consequence of these changes. Fourth, the research conducted by Janine on the relationship between Islam and public life shows that there are two major trends in Indonesian Islamic thought, namely a formalistic and substantive approach. The formalistic approach emphasizes the symbolization and institutionalization of Islam, while the substantivistic approach emphasizes the internalization of Islamic values in social life.¹¹ Although this research does not directly address Islamic Education, the concept provides an important theoretical foundation for understanding the material orientation of Islamic Education that is developing in Indonesia. Fifth, research conducted by Syamsul Arifin on multicultural Islamic Education shows that Islamic Education materials need to be directed at strengthening the values of tolerance, moderation, and appreciation for diversity. The results of this study confirm the importance of substantive orientation in religious learning in a pluralistic society. However, the research focuses more on the development of multicultural education and has not discussed the relationship between this orientation and other typologies of approaches that have developed in Islamic Education materials. Based on these previous studies, it can be seen that studies on the paradigm, transformation, modernization, and orientation of Islamic Education have been carried out a lot. However, most of the research still partially discusses these aspects and has not comprehensively examined the various typologies of approaches that form the orientation of Islamic Education material in Indonesia.

The novelty of this research lies in the effort to systematically map and construct various orientations of Islamic Education materials in Indonesia through a typological approach. In contrast to previous research that generally only focused on one specific paradigm, such as formalistic, substantivistic, multicultural education, or transformative Islamic education approaches separately, this study integrates these various tendencies into one comprehensive typological framework. This study identifies the five main orientations of Islamic Education material, namely formalistic, substantivistic, transformative, totalistic, and idealistic, and explains the characteristics, foundations of thought, educational goals, and implications for curriculum development and learning. This research is important because Islamic Education materials have a strategic role in shaping students' views, religious attitudes, and characters. In the midst of the development of Indonesian society that is increasingly plural, democratic, and affected by globalization currents, Islamic Education materials are required not only to be able to transmit religious teachings normatively, but also to develop students' ability to respond to various social,

¹⁰ Firiyanto dkk., "Curriculum Transformation and Islamic Intellectual Identity in the Era of Globalization: Evidence from Indonesia," *Sustainable Jurnal Kajian Mutu Pendidikan* 9, no. 1 (2026): 13–21, <https://doi.org/10.32923/8zrxmd47>.

¹¹ Janine Dahinden dan Tania Zittoun, "Religion in Meaning Making and Boundary Work: Theoretical Explorations," *Integrative Psychological and Behavioral Science* 47, no. 2 (2013): 185–206, <https://doi.org/10.1007/s12124-013-9233-3>.

cultural, and humanitarian problems wisely. However, until now there are still differences in orientation in the development of Islamic Education materials which often cause debates about the purpose, content, and direction of education that should be developed.

METHOD

This research uses a qualitative approach with the type of library research. This approach was chosen because the focus of the research is directed at the conceptual study of the orientation of Islamic Education materials in Indonesia as well as the analysis of various typologies of approaches that have developed in Islamic education thought and practice. Literature research allows researchers to examine in depth various ideas, paradigms, and theoretical constructions that are the basis for the development of Islamic Education materials without collecting field data directly.¹² The source of research data consists of primary data and secondary data. Primary data were obtained from books, scientific journal articles, and academic works that discuss Islamic Education thought, Islamic Education curriculum development, Islamic Religious Education materials, and Islamic education paradigms in Indonesia. Meanwhile, secondary data were obtained from supporting documents, results of previous research, proceedings, education policies, and various literature relevant to the research theme. The selected literature is works that have direct relevance to the orientation of Islamic education, both those that carry formalistic, substantivistic, transformative, totalistic, and idealistic approaches.

The data collection technique is carried out through documentation studies by searching, identifying, inventorying, and classifying various literature related to the orientation of Islamic Education materials in Indonesia. The collected data were then selected based on the relevance of the substance, academic quality, and contribution to the discussion of the typology of the approach in Islamic Education. Data analysis was carried out using content analysis techniques combined with an interpretive-critical approach.¹³ Content analysis is used to identify the main concepts, dominant themes, and thought patterns that appear in various literature regarding Islamic Education materials. Furthermore, an interpretive-critical approach is used to understand the philosophical foundations, epistemological assumptions, and ideological orientations that underlie each approach. Through the process of categorization, comparison, and interpretation, various orientations of Islamic Education materials are then mapped into typologies that have different educational characteristics and goals.

To ensure the validity of the data, this study applied triangulation of sources through a comparison of various literature originating from different authors, periods, and perspectives. In addition, a cross-analysis of various views that have developed in the study of Islamic Education is carried out in order to gain a more comprehensive understanding of the orientation of Islamic Education materials in Indonesia.¹⁴ Through this method, this study seeks to produce a systematic typological construction regarding the orientation of Islamic Education materials in Indonesia and explain the implications of each approach to the development of Islamic education that is relevant to the needs of contemporary society.

¹² John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3. ed., [Nachdr.] (SAGE Publ, 20).

¹³ Satish Prakash Chand, "Methods of data collection in qualitative research: Interviews, focus groups, observations, and document analysis," *Advances in Educational Research and Evaluation* 6, no. 1 (2025): 303–17, <https://www.syncsci.com/journal/AERE/article/view/AERE.2025.01.001>.

¹⁴ Adiyono Adiyono dkk., "Methodology of Islamic Studies: Islam as Religion (A Perspective Epistemology, Paradigm, and Methodology)," *Analisis: Jurnal Studi Keislaman* 24, no. 1 (2024): 169–200, <https://doi.org/10.24042/ajsk.v24i1.22636>.

RESULT AND DISCUSSION

Islamic Education materials in Indonesia are an inseparable part of the development of Islamic thought as a whole. The material taught in Islamic education not only contains normative-doctrinal aspects derived from the Qur'an, Hadith, and Islamic scientific traditions, but is also influenced by the responses of educational thinkers and practitioners to various social, cultural, political, and national issues that are developing in Indonesia. Thus, the formalization of Islamic Education materials cannot be understood solely as an effort to present Islamic teachings textually in the curriculum, but also as a reflection of the dynamics of Islamic thought in responding to the changing times. The formalization of Islamic Education material has several typologies that are based on the general tendency of Islamic education scholars and developers. The typology is not an absolute and final category, but an analytical framework used to understand the patterns, patterns, and directions of development of Islamic Education materials in Indonesia. In practice, between one typology and another, there are often similarities, overlaps, differences, and even complements each other in the process of preparing and implementing learning materials.

These different approaches then give birth to various orientations of learning materials, ranging from those oriented towards strengthening Islamic identity through normative and symbolic aspects to those that emphasize the internalization of substantive values such as justice, tolerance, moderation, and humanity. Based on a literature review, this study identifies a formalistic tendency in Islamic Education materials which is characterized by an emphasis on explicit aspects of law, rules, symbols, and religious identity. On the other hand, there is also a substantial tendency to place Islamic values as an ethical foundation in social life without always having to be manifested in formal and symbolic forms. These two tendencies are the main characters that shape the construction of Islamic Education materials in Indonesia to date.

Formalistic Tendencies

The formalistic tendency in Islamic Education material departs from the theological view that Islam is a religion that is *shāmil* (comprehensive), which covers all dimensions of human life, both related to spiritual, social, cultural, economic, and political aspects.¹⁵ This perspective views that Islamic teachings not only regulate human relations with God (*ḥabl min Allāh*), but also regulate human relations with fellow human beings (*ḥabl min al-nās*) as well as the social order at large. Therefore, Islamic education is positioned as a strategic instrument to transmit Islamic teachings, norms, symbols, and identities to students in a systematic and sustainable manner. In this framework, Islamic Education materials tend to place aspects of Islamic law, religious obligations, worship procedures, and Islamic symbols as the main components that must be understood and practiced by students.

This formalistic orientation is closely related to the thinking of a number of Muslim scholars who view Islam as a whole value system and civilization.¹⁶ Islam is not understood only as a religion that regulates worship rituals, but also as a source of guidance in building social life and human civilization. In the context of education, this view gives birth to a tendency to present Islamic teachings explicitly in curriculum, teaching materials, and learning practices. Consequently, the success of Islamic education is often measured based on the level of students'

¹⁵ Ahmad Syukron dkk., "The Relationship Between Islam and the State in the Qur'an: Sayyid Qutb's Perspective on Islamic Political Governance," *QOF* 8, no. 2 (2024): 285–300, <https://doi.org/10.30762/qof.v8i2.2887>.

¹⁶ Dr. Tauseef Ahmad Parray, "ISLAMIC HISTORY THROUGH A WESTERN LENS: A CRITICAL ANALYSIS OF KEY INTRODUCTORY WORKS (2010-2025)," *Hamdard Islamicus* 48, no. 2 (2025), <https://doi.org/10.57144/hi.v48i2.1287>.

mastery of religious knowledge, the ability to understand Islamic laws, and compliance with established norms and rules. These aspects then become the main indicators in assessing the quality of students' religious diversity.

Furthermore, formalistic tendencies can be seen in various efforts to integrate Islamic values into all aspects of education through the concept of Islamization of science, the development of alternative Islamic education, and the formation of a society based on the values of the Qur'an.¹⁷ This approach assumes that Islamic teachings are the main source of answers to various problems in life, including the challenges of modernity, the development of science and technology, and increasingly complex social changes. Thus, Islamic Education materials not only function as a means of inheriting religious traditions, but also as an instrument for the formation of the collective identity of Muslims in the midst of globalization and modernization. Nevertheless, the results of the study show that the formalistic approach is inseparable from a number of criticisms. Too strong an emphasis on legalistic, normative, and textual aspects has the potential to limit the space for the development of critical thinking and students' ability to understand social reality contextually. Rule-oriented learning often results in a literal understanding of religion and leaves little room for dialogue, reflection, and more adaptive interpretation of the dynamics of pluralistic society. In such conditions, students risk understanding Islam solely as a set of formal rules that must be followed, not as a value system that prioritizes justice, tolerance, humanity, and social welfare.

However, formalistic tendencies also have an important contribution in strengthening students' Islamic identity. This approach seeks to ensure that religious values remain the primary foundation in the formation of individual character and behavior.¹⁸ This view is based on the belief that Islam is a religion that carries the mission of liberating human beings from various forms of injustice, oppression, and moral degradation. Therefore, the formalization of Islamic Education materials is seen as one of the efforts to maintain the sustainability of Islamic values as well as form a generation of Muslims who have a strong commitment to their religious teachings. However, in the context of a plural and multicultural Indonesian society, a formalistic approach needs to be balanced with the strengthening of the substantive dimension so that Islamic education not only produces students who are normatively obedient, but also able to implement Islamic values that are inclusive, moderate, and relevant to the needs of contemporary society.

Substantivistic in Islamic Education Materials

The substantivistic tendency in Islamic education materials places the substance of Islamic teachings as a more important aspect than symbolism, formality, and a rigid textual understanding of the sources of Islamic teachings.¹⁹ This approach departs from the assumption that the main message of the Qur'an and hadith lies not only in its formal form, but especially in the universal values it contains, such as justice, humanity, equality, tolerance, freedom, and social welfare. Therefore, Islamic Education materials are not solely directed to form students

¹⁷ Sarfarozi Niyozov dan Nadeem Memon, "Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions," *Journal of Muslim Minority Affairs* 31, no. 1 (2011): 5–30, <https://doi.org/10.1080/13602004.2011.556886>.

¹⁸ Umamatul Bahiyah, "Strategies and Models of Character Education Based on Religious Values in the Era of Globalized Education," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 17, no. 1 (2025): 729–40, <https://doi.org/10.37680/qalamuna.v17i1.7122>.

¹⁹ Lili Romli dkk., "Azyumardi Azra on Islamic Fundamentalism and Wasathiyah: Insights into Contemporary Islamic Thought in Indonesia," *Cogent Arts & Humanities* 12, no. 1 (2025): 2571754, <https://doi.org/10.1080/23311983.2025.2571754>.

who understand religious rules normatively, but are also able to internalize these values in daily life.

In a substantivistic perspective, Islamic Education material must be developed contextually by considering social, cultural, and contemporary realities. The findings of the study show that proponents of this approach see the need to reinterpret Islamic teachings to remain relevant to the needs of contemporary society.²⁰ Religious messages that are universal are understood through a more dynamic approach so that they can answer various problems of modern life without losing the essence of Islamic teachings themselves. Thus, the learning process focuses not only on the transfer of religious knowledge, but also on the development of students' critical, reflective, and contextual thinking skills. Substantivistic tendencies are also evident in the emphasis on the importance of education that encourages respect for plurality and diversity. In the context of Indonesia, which is multicultural and multi-religious, Islamic Education materials are directed to build awareness that pluralism is an inevitable social reality and must be addressed positively. Therefore, the values of tolerance, dialogue, religious moderation, and respect for differences are an important part of the construction of learning materials. Islamic education is not understood as an instrument to strengthen religious exclusivism, but rather as a means of building a harmonious social life based on the principle of *rahmatan lil 'ālamīn*.

Furthermore, the substantivistic approach rejects measures of educational success that are based only on symbols of religiosity or formal adherence to religious rules.²¹ On the other hand, the success of Islamic education is measured by the extent to which students are able to realize Islamic values in real life, such as upholding justice, respecting the rights of fellow human beings, building social solidarity, and contributing to the progress of society. In this perspective, Islamic identity is not only reflected in formal attributes, but also in behavior and moral commitment that reflect the teachings of Islam substantively.

The substantivistic approach has strong relevance to the goals of contemporary Islamic education. In the midst of the challenges of globalization, technological developments, and increasing complexity of social life, Islamic Education is required to produce students who not only have a good religious understanding, but are also able to adapt to social changes without losing the basic values of Islam.²² Therefore, Islamic Education materials need to be developed in a balanced manner between mastering normative aspects and strengthening substantive dimensions so that students have the ability to comprehensively understand Islamic teachings and implement them constructively in community life. Based on these findings, this study concludes that the substantivistic typology in Islamic Education materials emphasizes more on the internalization of values than on the formalization of symbols. Islamic teachings are understood as a source of ethics and moral guidelines that must be embodied in concrete actions. Thus, the main orientation of Islamic Education is not just to form formally religious students, but to form individuals who are able to present Islamic values in social life, so that education truly contributes to the creation of a just, tolerant, inclusive, and civilized society.

²⁰ Hussein Raja Al-Shuqairat dkk., "Islamic Historiography and Modernity: A Systematic Literature Review on the Evolution of Muslim Societies in the Postcolonial Era," *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 240–60, <https://doi.org/10.32350/jitc.151.14>.

²¹ Muryanto Amin dan Alwi Dahlan Ritonga, "Diversity, Local Wisdom, and Unique Characteristics of Millennials as Capital for Innovative Learning Models: Evidence from North Sumatra, Indonesia," *Societies* 14, no. 12 (2024): 260, <https://doi.org/10.3390/soc14120260>.

²² St Aflahah dkk., "AI, Ethics, and Islamic Higher Education: Navigating the Tensions Between Practical Risk Mitigation and Religious Normativity," *Jurnal Ilmiah Islam Futura* 26, no. 1 (2026): 1–24, <https://doi.org/10.22373/jiifv26.i1.32978>.

Transformative in Islamic Education Materials

The transformative typology in Islamic Education material departs from the view that the main goal of Islamic teachings is not only to form individual piety, but also to transform social life towards the creation of justice, humanity, and common welfare.²³ In this perspective, Islamic education is not enough to function only as a medium for the transmission of religious knowledge or the preservation of Islamic identity, but must be an instrument of social change that is able to answer various real problems faced by society. Therefore, Islamic Education material is directed to build students' critical awareness of the problems of poverty, social inequality, injustice, marginalization, and various forms of dehumanization that occur in social life. The transformative approach emerged as a critique of the tendency to formalize Islamic Education materials that overemphasized legalistic, symbolic, and ritualistic aspects. According to this perspective, religious learning that is only oriented towards doctrinal mastery and formal obedience risks distancing students from the social reality that is the field for the actualization of Islamic values. As a result, religion is understood as a collection of norms and rules, without being able to present solutions to human problems that develop in society. Therefore, the transformative approach seeks to shift the focus of learning from mere normative understanding to the implementation of Islamic values in concrete social life.

In the context of the development of Islamic Education materials, a transformative approach places Islamic teachings as an emancipatory force that aims to liberate human beings from various forms of oppression, backwardness, ignorance, and structural injustice.²⁴ Islamic values are not only taught as theoretical concepts, but are contextualized with various problems faced by contemporary society. Thus, students are encouraged to understand that the mission of Islam does not stop at the implementation of ritual worship, but also includes social responsibility in realizing the common good. Furthermore, transformative typology encourages the birth of learning models based on social problems and the development of critical awareness. Islamic Education materials not only discuss the issues of faith, worship, and morals normatively, but also relate them to issues of poverty, economic inequality, social justice, human rights, diversity, and community development. In this perspective, the success of Islamic education is measured not only by the level of formal religiosity of the students, but also by their ability to translate Islamic values into concrete actions that benefit their social environment.

The transformative approach is closely related to the concept of Islamic education which is oriented towards humanization, liberation, and transcendence. Humanization is realized through efforts to humanize human beings and respect the dignity of each individual. Liberation is realized through the liberation of students from various forms of intellectual, social, and economic oppression. Meanwhile, transcendence is realized through strengthening a spiritual relationship with God which is the moral foundation in making social changes.²⁵ These three dimensions are important frameworks in building Islamic Education materials that are not only oriented to cognitive aspects, but also to the formation of social awareness and human responsibility. Transformative typology offers an alternative paradigm to the tendency to

²³ Asif Mohiuddin dan Peter Matthews Wright, *Islam in the Age of Globalization: Perspectives and Responses*, Religion in the Modern World Series (Rowman & Littlefield Publishers, Incorporated, 2024), <https://doi.org/10.5040/9798881871291>.

²⁴ Muaddyl Akhyar dan Ilpi Zukdi, "Ahmad Dahlan's Thoughts on Education as a Means of Empowering the People," *World Journal of Islamic Learning and Teaching* 2, no. 1 (2025): 01–12, <https://doi.org/10.61132/wjilt.v2i1.240>.

²⁵ Emi Seli dan Eny Oktavia, "Critical Pedagogy and the Crisis of Humanization in Education: An Analysis of the Dehumanization of the Education System and Efforts for Restoration Through the Perspective of the Theology of Imago Dei," *Enrichment: Journal of Multidisciplinary Research and Development* 3, no. 11 (2026): 3951–64, <https://doi.org/10.55324/enrichment.v3i11.614>.

formalize Islamic Education materials. If the formalistic approach emphasizes more symbols, rules, and religious identities, then the transformative approach emphasizes the actualization of Islamic values in real life. Therefore, transformative Islamic Education materials not only aim to produce students who understand religious teachings normatively, but also are able to become agents of social change that contribute to realizing a just, humanist, democratic, and civilized society in accordance with the universal values of Islam.

Totalistic in Islamic Education Materials

The totalistic typology in Islamic Education material departs from the belief that Islam is a system of teachings that is *kâffah* (comprehensive), perfect, and covers all dimensions of human life.²⁶ In this perspective, Islamic teachings are seen not only to regulate aspects of worship and spirituality, but also to provide comprehensive guidelines for social, cultural, economic, educational, and even social life at large. Therefore, Islamic Education materials are directed to present Islam as a complete value system and become the main foundation in understanding the entire reality of life. The totalistic approach is close to the tendency to formalize Islamic Education materials which seeks to place Islamic teachings as the main source in the entire learning process. Educational materials not only function to convey religious knowledge, but are also directed to shape students' ways of thinking, attitudes, and behaviors to be in harmony with Islamic principles that are understood comprehensively. In this framework, all aspects of life are seen as having to be integrated with Islamic values so that there is no separation between the religious dimension and other dimensions of life.

The totalistic typology encourages the development of Islamic Education materials that emphasize the importance of the comprehensive internalization of Islamic teachings in individual and social life.²⁷ This approach departs from the assumption that various human problems, whether related to morality, education, economics, or social life, can be solved through reference to Islamic principles. Therefore, learning materials tend to place the Qur'an and Hadith as the main source in explaining various life phenomena and as a foundation in building students' mindsets.

In practice, totalistic tendencies can also be seen in efforts to strengthen Islamic identity through curriculum, teaching materials, and educational culture. Islamic values are not only taught as normative knowledge, but are also expected to become an inherent identity in the lives of students. As a result, Islamic Education materials often emphasize the importance of consistency between beliefs, behaviors, and practices of daily life as a form of practicing Islam as a whole. In this view, the success of education is not only measured by mastering the cognitive aspect, but also by the level of commitment of students in applying Islamic values in all aspects of their lives.²⁸ However, the results of the study also show that the totalistic approach faces a number of challenges in the context of a plural and multicultural Indonesian society. The emphasis on the universality and completeness of Islamic teachings has the potential to reduce space for diversity of interpretation, cross-cultural dialogue, and recognition of the complexity of evolving social realities. When applied exclusively, this approach can result in learning tendencies that lack space for critical thinking and contextualization of Islamic teachings according to the changing needs of society.

²⁶ Seli dan Oktavia, "Critical Pedagogy and the Crisis of Humanization in Education."

²⁷ Muhammad Fikri Adrian, "Democracy, Human Rights and Islamic Law in Mohammed Abed Al-Jabiri's Reformist Ideas," *Indonesian Journal of Interdisciplinary Islamic Studies* 7, no. 2 (2025), <https://doi.org/10.20885/ijis.vol7.iss2.art6>.

²⁸ Nakhma'ussolikhah Nakhma'ussolikhah dkk., "Integrating Deep Learning with Islamic Religious Education Strengthening Academic Competence and Religious Character," *Eduprof: Islamic Education Journal* 8, no. 1 (2026): 56–88, <https://doi.org/10.47453/eduprof.v8i1.450>.

Nevertheless, totalistic typology has an important contribution in maintaining the integrity and continuity of Islamic values in the education system. This approach emphasizes that Islamic education not only aims to produce students who have religious knowledge, but also to form Muslim personalities who make Islamic teachings as a guideline for life as a whole. Therefore, in the context of contemporary Islamic education, a totalistic approach needs to be combined with a more dialogical and contextual perspective so that universal Islamic values can still be implemented in a relevant manner in the lives of the pluralistic Indonesian society.

Idealistic in Islamic Education Materials

The idealistic typology in Islamic Education material departs from the idea of the importance of directing education towards "ideal Islam", that is, Islamic ideal values that are sourced from the authentic Qur'an and Sunnah, but have not yet been fully realized in the practice of Islamic education that develops in social reality.²⁹ In this perspective, there is a distinction between "Islamic idealism" and "historical Islam". Islamic ideals refer to the universal values of Islam that emphasize justice, honesty, humanity, freedom, responsibility, and welfare, while historical Islam is a form of implementation of Islamic teachings that are influenced by certain social, cultural, political, and historical contexts so that they do not always reflect the ideal values contained in Islamic teachings. The idealistic approach does not make the formalization of Islamic Education materials the main goal. On the contrary, this approach seeks to place Islamic ethical and moral values as the basic orientation in the preparation of curriculum, teaching materials, and learning processes. Therefore, Islamic Education material is not only directed at mastering normative and symbolic aspects, but also at the formation of moral awareness of students so that they are able to understand and implement Islamic values critically and contextually. In this framework, Islamic education is seen as a process of value transformation that aims to bring the reality of education closer to the ideal ideals of Islam.

Idealistic typologies have relatively different characters than formalistic and totalistic approaches. If the formalistic approach emphasizes more on the institutionalization of religious symbols, rules, and identities, while the totalistic approach emphasizes the comprehensive application of Islamic teachings in all aspects of life, then the idealistic approach focuses more on strengthening the ethical and moral dimensions contained in Islamic teachings.³⁰ Thus, the success of Islamic education is not only measured by the level of compliance of students with religious rules, but also by their ability to develop characters that reflect the values of the Qur'an in daily life. The idealistic approach views Islamic Education material as a space that is open to changes and developments of the times. Islamic values that are universal are understood as a source of inspiration that can be applied in various changing social contexts. Therefore, the learning process is encouraged not to be trapped in a rigid textual approach, but to develop reflective, dialogical, and critical skills in understanding Islamic teachings. This approach allows students to distinguish between the basic values of Islam that are permanent and the form of implementation which can change according to the needs of society.

In the context of a plural and multicultural Indonesian society, idealistic typology has significant relevance because it places Qur'anic ethics as the main foundation of education. Values such as justice, tolerance, honesty, respect for differences, social responsibility, and humanity are the main orientations that must be realized in the learning materials. Thus, Islamic

²⁹ Mohammad Zaheer, "Modes of Religiosity and Attitudes Towards Community Cohesion and Social Integration Among British Sunni Muslims" (PhD, University of Gloucestershire, 2017), <https://doi.org/10.46289/HILS6055>.

³⁰ Muhammad Sholihin dan Arna Asna Annisa, "Exploring Uncharted Territories: A Classification of Unconventional Perspectives on Homo Islamicus," *International Journal of Ethics and Systems* 42, no. 3 (2026): 733–55, <https://doi.org/10.1108/IJOES-04-2024-0096>.

education not only functions as a means of transmitting religious knowledge, but also as an instrument for the formation of a generation that has moral integrity, social awareness, and the ability to coexist harmoniously in a diverse society. The idealistic typology in Islamic Education material seeks to direct the educational process towards the realization of universal Islamic ideal values. This approach places the ethics and morals of the Qur'an as the main source of inspiration in the development of learning materials, so that Islamic Education is not trapped in mere symbolic formalization, but is able to present the substance of Islamic teachings that are relevant to the challenges of contemporary life. Thus, idealistic orientation becomes a bridge between Islamic normative values and the changing needs of modern society.

CONCLUSION

This study shows that the orientation of Islamic Education materials in Indonesia does not develop in a single paradigm, but is shaped by various traditions of thought that give birth to various typologies of approaches. Based on the analysis of Islamic Education literature, five main orientations were found that colored the development of Islamic Education materials in Indonesia, namely formalistic, substantivistic, transformative, totalistic, and idealistic approaches. The formalistic approach emphasizes the mastery of Islamic norms, doctrines, and symbols; a substantivistic approach oriented towards the internalization of Islamic universal values; a transformative approach that views education as an instrument of social change; a totalistic approach places Islam as a comprehensive system of life; while the idealistic approach focuses on the formation of a person with Qur'anic morals as the main goal of education.

The existence of these various typologies shows that Islamic Education material in Indonesia is the result of a dialectic between the normative demands of religious teachings, the social needs of the community, the development of science, and the dynamics of changing times. Each approach has its own contribution and limitations in shaping the direction of Islamic education. Therefore, the development of Islamic Education materials cannot only rely on one specific orientation, because it has the potential to produce a partial understanding of the true goals of Islamic education.

This study emphasizes that the development of Islamic Education materials in Indonesia requires an integrative approach by accommodating normative, substantive, transformative, comprehensive, and ethical dimensions in a balanced manner. This integration is important so that Islamic education not only functions as a means of transmitting religious knowledge, but is also able to form character, develop social awareness, strengthen religious moderation, and prepare students to face the challenges of a plural and constantly changing society. Thus, the orientation of Islamic Education materials in Indonesia needs to be directed at the development of an educational paradigm that is inclusive, contextual, and relevant to the needs of contemporary society without losing the foundation of fundamental Islamic values. The results of the research can be a reference for curriculum developers, teachers, and policymakers in designing Islamic Education materials that are more balanced between strengthening normative teachings, character building, and responding to contemporary social challenges.

BIBLIOGRAPHY

- Adiyono, Adiyono, Syamsun Ni'am, dan Akhyak Akhyak. "Methodology of Islamic Studies: Islam as Religion (A Perspective Epistemology, Paradigm, and Methodology)." *Analisis: Jurnal Studi Keislaman* 24, no. 1 (2024): 169–200. <https://doi.org/10.24042/ajsk.v24i1.22636>.
- Adrian, Muhammad Fikri. "Democracy, Human Rights and Islamic Law in Mohammed Abed Al-Jabiri's Reformist Ideas." *Indonesian Journal of Interdisciplinary Islamic Studies* 7, no. 2 (2025). <https://doi.org/10.20885/ijis.vol7.iss2.art6>.

- Aflahah, St, Khaerun Nisa, Am Saifullah Aldeia, dkk. "AI, Ethics, and Islamic Higher Education: Navigating the Tensions Between Practical Risk Mitigation and Religious Normativity." *Jurnal Ilmiah Islam Futura* 26, no. 1 (2026): 1–24. <https://doi.org/10.22373/jiifv26.i1.32978>.
- Al-Shuqairat, Hussein Raja, Abd-Al Razzak Mahmoud Al-Maani, dan Mohanad Nayef Aldajah. "Islamic Historiography and Modernity: A Systematic Literature Review on the Evolution of Muslim Societies in the Postcolonial Era." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 240–60. <https://doi.org/10.32350/jitc.151.14>.
- Amin, Muryanto, dan Alwi Dahlan Ritonga. "Diversity, Local Wisdom, and Unique Characteristics of Millennials as Capital for Innovative Learning Models: Evidence from North Sumatra, Indonesia." *Societies* 14, no. 12 (2024): 260. <https://doi.org/10.3390/soc14120260>.
- Bahiyah, Umamatul. "Strategies and Models of Character Education Based on Religious Values in the Era of Globalized Education." *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 17, no. 1 (2025): 729–40. <https://doi.org/10.37680/qalamuna.v17i1.7122>.
- Chand, Satish Prakash. "Methods of data collection in qualitative research: Interviews, focus groups, observations, and document analysis." *Advances in Educational Research and Evaluation* 6, no. 1 (2025): 303–17. <https://www.syncsci.com/journal/AERE/article/view/AERE.2025.01.001>.
- Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 3. ed., [Nachdr.]. SAGE Publ, 20.
- Dahinden, Janine, dan Tania Zittoun. "Religion in Meaning Making and Boundary Work: Theoretical Explorations." *Integrative Psychological and Behavioral Science* 47, no. 2 (2013): 185–206. <https://doi.org/10.1007/s12124-013-9233-3>.
- Dr. Tauseef Ahmad Parray. "ISLAMIC HISTORY THROUGH A WESTERN LENS: A CRITICAL ANALYSIS OF KEY INTRODUCTORY WORKS (2010-2025)." *Hamdard Islamicus* 48, no. 2 (2025). <https://doi.org/10.57144/hi.v48i2.1287>.
- Firdaus, Salsabila Anita, dan Suwendi Suwendi. "Fostering Social Harmony: The Impact of Islamic Character Education in Multicultural Societies." *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (2025). <https://doi.org/10.35445/alishlah.v17i1.6579>.
- Firianto, Fajri Ismail, Indah Wigati, dan Yuniar. "Curriculum Transformation and Islamic Intellectual Identity in the Era of Globalization: Evidence from Indonesia." *Sustainable Jurnal Kajian Mutu Pendidikan* 9, no. 1 (2026): 13–21. <https://doi.org/10.32923/8zrxmd47>.
- Hajar, Andi. "Navigating Globalization: Reforming Islamic Education for the 21st Century." *Sinergi International Journal of Islamic Studies* 2, no. 1 (2024): 53–65. <https://doi.org/10.61194/ijis.v2i1.599>.
- Haq, Emha Dzia'ul, Adiningsih, dan Elia Mu'shoda. "Islamic Education in the 21st Century: The Challenges of Globalization and the Urgency of Utilizing Educational Technology." *Hierophany: Journal of Islamic Religious Education* 1, no. 1 (2026): 46–60. <https://doi.org/10.64850/hierophany.v1i1.217>.
- Lahmar, Fella. "Islamic Education: An Islamic 'Wisdom-Based Cultural Environment' in a Western Context." *Religions* 11, no. 8 (2020): 409. <https://doi.org/10.3390/rel11080409>.
- Moh Subhan, Agus Sholahuddin, dan Shonhadji Shonhadji. "Synthesizing Islamic Values-Based Environmental Education as a Conceptual Framework for Ethics and Pedagogy: A Systematic Literature Review." *Ta'dibuna: Jurnal Pendidikan Islam* 15, no. 2 (2026): 295–309. <https://doi.org/10.32832/tadibuna.v15i2.22444>.

- Mohiuddin, Asif, dan Peter Matthews Wright. *Islam in the Age of Globalization: Perspectives and Responses*. Religion in the Modern World Series. Rowman & Littlefield Publishers, Incorporated, 2024. <https://doi.org/10.5040/9798881871291>.
- Muaddyl Akhyar dan Ilpi Zukdi. "Ahmad Dahlan's Thoughts on Education as a Means of Empowering the People." *World Journal of Islamic Learning and Teaching* 2, no. 1 (2025): 01–12. <https://doi.org/10.61132/wjilt.v2i1.240>.
- Muthmainnah, Sitti, Fauziah Bachtiar, Abdalnassir Yassin, dan Endang Sulistyowati. "Islamic Education Development Prospects: Study of The Future and Its Challenges." *Jurnal Pendidikan Progresif* 15, no. 3 (2025): 1604–19. <https://doi.org/10.23960/jpp.v15i3.pp1604-1619>.
- Nakhma'ussolikhah, Nakhma'ussolikhah, Septi Gumiandari, Eti Nurhayati, dan Nurlaela Nurlaela. "Integrating Deep Learning with Islamic Religious Education Strengthening Academic Competence and Religious Character." *Eduprof: Islamic Education Journal* 8, no. 1 (2026): 56–88. <https://doi.org/10.47453/eduprof.v8i1.450>.
- Niyozov, Sarfaroz, dan Nadeem Memon. "Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions." *Journal of Muslim Minority Affairs* 31, no. 1 (2011): 5–30. <https://doi.org/10.1080/13602004.2011.556886>.
- Rachman, Fathor, Muhammad Nihwan, Durhan Durhan, dan Rosidi Bahri. "Transformative Modernisation of Islamic Education Management: An Integrative-Transformative Quality-Based Management Model." *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 11, no. 1 (2026): 192–207. <https://doi.org/10.31538/ndhq.v11i1.349>.
- Romli, Lili, Firman Noor, Mouliza Krithopher Donna Sweinstani, Ridho Imawan Hanafi, A. Suryana Sudrajat, dan Asep Ferry Bastian. "Azyumardi Azra on Islamic Fundamentalism and Wasathiyah: Insights into Contemporary Islamic Thought in Indonesia." *Cogent Arts & Humanities* 12, no. 1 (2025): 2571754. <https://doi.org/10.1080/23311983.2025.2571754>.
- Sahin, Abdullah. "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education." *Religions* 9, no. 11 (2018): 335. <https://doi.org/10.3390/rel9110335>.
- Seli, Emi, dan Eny Oktavia. "Critical Pedagogy and the Crisis of Humanization in Education: An Analysis of the Dehumanization of the Education System and Efforts for Restoration Through the Perspective of the Theology of Imago Dei." *Enrichment: Journal of Multidisciplinary Research and Development* 3, no. 11 (2026): 3951–64. <https://doi.org/10.55324/enrichment.v3i11.614>.
- Sholihin, Muhammad, dan Arna Asna Annisa. "Exploring Uncharted Territories: A Classification of Unconventional Perspectives on Homo Islamicus." *International Journal of Ethics and Systems* 42, no. 3 (2026): 733–55. <https://doi.org/10.1108/IJOES-04-2024-0096>.
- Sodikin, Sodikin. "Islamic Pedagogical Transformation to Improve Critical Thinking in the Era of Globalization." *Al-Munawwarah: Journal of Islamic Education* 1, no. 2 (2025): 153–65. <https://doi.org/10.38073/almunawwarah.v1i2.3532>.
- Syukron, Ahmad, Abdullah Safei, Iwan Satiri, dan Muhammad Irawan Taqwa. "The Relationship Between Islam and the State in the Qur'an: Sayyid Qutb's Perspective on Islamic Political Governance." *QOF* 8, no. 2 (2024): 285–300. <https://doi.org/10.30762/qof.v8i2.2887>.
- Zaheer, Mohammad. "Modes of Religiosity and Attitudes Towards Community Cohesion and Social Integration Among British Sunni Muslims." PhD, University of Gloucestershire, 2017. <https://doi.org/10.46289/HILS6055>.

