

Religious Education Curriculum in Indonesian Islamic University in the Digital Age: Incepting Thematic Alquran of Fadlur Rahman

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Abstract

This study aims to present the views of Muslim scholar Fadlur Rahman in the Religious Education Curriculum at the Islamic University of Indonesia in the Digital Age. The research design used is a qualitative approach. The main data collection techniques are through observation, interviews, and literature related to the research theme, namely Fazlur Rahman's thoughts on Islamic education, Islamic education curriculum, and Islamic University. The findings show that Fazlur Rahman's bringing leads to a positive goal, namely developing defensive moral standards and integrating Islamization (Islamic ideology) into the modernization of the existing curriculum to strengthen students' moral standards. More deeply, it aims to prevent negative thoughts and ideas. The Religious Education Curriculum at the Islamic University of Indonesia began to lead to a modern view through the adaptation of digital technology and filling the void of spiritual values with various scientific discourses. This indicates that the Islamic University of Indonesia accepts the modernization changes as stated by Fazlur Rahman. The expected implication is that through the development and change of Islamic religious education curriculum in educational institutions and specifically in higher education in the digital era, it is not only about digital-based learning methods but must have Islamic characteristics to give birth to a younger generation of Muslims who have a positive perspective and behavior. against Islamic modernization. The views of Muslim scholars essentially offer changes to the curriculum with noble goals, it just depends on the policy of the educational institution whether to accept it or not.

Keyword: *Muslim Scholars, Curriculum, Islamic Education*

Introduction

Utilization of Information and Communication Technology (ICT) has entered a new chapter in human civilization. The digital era is a challenge and a new paradigm that requires the world of education to be able to adapt (Peace, 2021). In the field of religious education, this is implemented in educational institutions by constructing a religious education curriculum (Brömssen & Nixon, 2020; Karakostantaki & Stavrianos, 2021). Not without reason, in providing knowledge and understanding of religious teachings, of course, requires an education system. Without a qualified education system, science is not able to be absorbed properly by the community, especially the

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younger generation who continues to develop. The younger generation has great potential to build the nation's economy, with religious education that is able to encourage noble character behavior, this potential can be beneficial for themselves, others, and the environment.

The existence of adjustments in the Islamic religious education curriculum in the digital era is very important in order to improve Muslim intellectuals (Roqib, 2021). Especially for educational institutions such as the Islamic University as a place to prepare human resources who have high morality (Taufik, 2020). So it is not only about learning methods and technology, but also must pay attention to the standards of religious values that are included in the Islamic religious education curriculum. The standard in question can be obtained through various views of Muslim scholars. Because in essence, personality in the world of education is certainly different, especially in religious education at Islamic Religious University which requires high standards of Islamic religious curriculum. In this case, the various thoughts of Muslim scholars became one of the supporting factors for adjusting the religious curriculum (Silalahi & Yuwono, 2018; Nasir, 2020). The literature states that Islamic religious education has found its prime because of the contributions of Muslim scholars around the world (Widiyanto, 2016). Muslim scholars have changed the form, content, and goals of science, education and the arts into scientific disciplines by integrating intellectual and cultural development in the Islamic worldview (Esposito, 1995).

The education curriculum in Indonesia continues to change along with the development of the digitalization era. There have been at least 11 changes to the education curriculum (Zuhdi, 2006). This indicates that the education system in Indonesia is open to change (Lafrarchi, 2020). Recent studies reveal that educational curriculum adjustments can affect changes to subjects, psychological development, and student behavior (Amirullah & Hamami, 2020; Liagkis, 2015; Nurpratiwi et al., 2021). In this case, the views of Muslim scholars are able to give birth to religious, socio-economic, political, and cultural discourses for human civilization, especially in the world of education in the country (Bhat, 2019).

This study presents the views of Muslim scholars in the Religious Education Curriculum at the Islamic University of Indonesia in the Digital Age. The novelty of the research is shown in the view of the Muslim scholar Fadlur Rahman in Islamic education in the digital era through the development of an educational curriculum. Previous literature has mostly studied the views of Muslim scholars on aspects and terms of Islamic education as well as thematic studies of the Qur'an. One of them is the *Kitab al-Tajrid* by Nashiruddin al-Thusi on theology so that students

can more easily understand grammatically and memorize Arabic (Rahman, 2000a). Not many have been found that focus on curriculum development at educational institutions at the Islamic University level. This discourse is expected to be able to provide a new perspective on the intellectual and morality of the younger generation and the progress of human civilization through the religious education curriculum.

Research Questions

Drawing the major themes of Alquran from Fadlur Rahman, this study sought two research questions to answer:

- 1) How is the major themes of Alquran included in the Islamic university curriculum in Indonesia in the digital age?
- 2) How is the implementation of the inclusion of thematic Alquran in the Islamic university curriculum in Indonesia in the digital age?

Review of Literature

Muslim Scholar Fazlur Rahman's Thoughts on Islamic Education

Muslim scholars are understood as ideas and works that become a source of reference for other Muslim scientists. Muslim scholar Fazlur Rahman talks about various fundamental aspects of education (Fahmi, 2014). His rationale on Islamic education includes a defensive Islamic education strategy that is only saving the minds of Muslims from the pollution and distress caused by western ideas through scientific disciplines that threaten Islamic moral standards (Sutrisno, 2006). According to Rahman (1982), Islamic education is defined as studying the Koran and developing a system of validity. The renewal of Islamic education is carried out by receiving modern secular education, then carrying out Islamization which can be done by; 1) awakening the ideology of Muslims about the importance of participating in learning and developing knowledge; 2) trying to erode the dualism of the Muslim education system, in this case, there is an effort to integrate modern education and traditional education; 3) realizing the importance of language in education and as a tool for expressing original opinions; and 4) renewal of the method of Islamic education with the method of understanding and analysis.

Islamic educational institutions organized by the curriculum are divided into four types. First, elementary schools that emphasize aspects of teaching religion, reading, writing, and simple arithmetic which aim to develop basic intellectual abilities. Second, palace school education for princes with the aim of guiding them to become government leaders in the future. This education includes religious education that focuses on the fields of speech, literature, and the values of chivalry and leadership. Third, adult education emphasizes understanding of the Qur'an, not reading and writing skills. Fourth, high-level schools. The instrument of religious culture for educational groups in high schools is a collection of theological legal and moral thought generated over centuries (Rahman, 1982).

Rahman (1982), explained that Islamic education does not only include physical equipment and equipment in the form of teaching books that are taught or the external structure of education but also about the essence of Islamic higher education which focuses on Islamic intellectualism. Islamic intellectualism is the growth of a pure and adequate Islamic thought, which must provide criteria in assessing the success and failure of an Islamic education system including using the right method to interpret the Qur'an. The method he proposes is a dual movement, which is by looking at the present situation to the time the Qur'an was revealed and back to the present or known as socio-historical.

Islamic Religious Education Curriculum

Curriculum is a set of plans and arrangements regarding education that contains learning materials and learning experiences that are organized, planned and arranged systematically based on applicable norms. Then it is used as a guide in the teaching and learning process for educators and students in order to achieve educational goals (Egan, 1978). The curriculum is basically dynamic, this is because at a certain time it is able to adapt to changes and human needs. The curriculum is divided into three categories namely; 1) curriculum as a student learning plan; 2) curriculum as a lesson plan; and 3) curriculum as a learning experience gained by students (Walker & Soltis, 1997). The religious education curriculum is an activity in providing religious teachings that are developed based on the fundamental values contained in the holy book of the Qur'an and hadith. In a conservative and pious perspective, the educational principles of Islam aim to become views and attitudes of life for human behavior (Bhat, 2019; Saada & Magadlah, 2020). The scope of Islamic education includes aqidah, sharia and morals. Aqidah is everything related to belief or

more specifically about faith (such as Tawheed Science, Ushuluddin, or Kalam science). Sharia is everything that regulates the rules of relations between humans and God, fellow humans, and with nature (such as matters of worship in the pillars of Islam, and *muamalah* or buying and selling) (Abidin et al., 2020; Basrowi & Utami, 2020). Morals are teachings related to character, behavior, and deeds with the foundation of religious norms (such as morality to God, Prophets, and Apostles, oneself, family and environment) (Hashim, 2008).

The competencies that must exist in the basic curriculum in Islamic religious education include moral development in the dimensions of attitudes, knowledge, and skills (Benavot & Braslavsky, 2007). The attitude dimension is focused on the behavior of students who reflect faith and piety to God Almighty, have character, are honest, responsible, and care about fellow human beings. The knowledge dimension focuses on factual, conceptual, procedural, and metacognitive knowledge at the basic, technical, specific, detailed and complex levels including science, technology, arts, culture, and humanities. Dimensions of skills include creative, productive, critical, independent, collaborative and communicative thinking and acting skills (Lafrarchi, 2020).

Methods

Design

The study used a qualitative research design. According to Patton (2005), the research design emphasizes the use of data whose main sources come from informants supported by observations and literature related to the research theme. The research theme consists of three sub-themes, namely the thoughts of Muslim scholar Fazlur Rahman about Islamic education, educational curriculum, Islamic religious education at Islamic universities in the digital era. Qualitative analysis is used to guide research, namely research data collection, data reduction, and data presentation to draw conclusions and suggestions (Bowen, 2009). The research subject is the Religious Education Curriculum at the Islamic University of Indonesia. The research location was chosen considering that the Islamic University of Indonesia is one of the oldest Islamic Colleges established in Indonesia so that from a historical aspect it is relevant to the study to be investigated, namely Fazlur Rahman's views regarding modern Islamic education in the curriculum of religious education at Islamic Universities in Indonesia.

Participant

Participants are people who participate in answering research questions through interviews. This study used 15 participants. The criteria used by researchers to determine participants are; 1) permanent and non-permanent lecturers (extraordinary lecturers) from the department of Islamic education who teach at S1, S2, and S3; 2) more than 1 year teaching experience; 3) have a syllabus or semester learning plan for Islamic education courses, fiqh rules, moral principles, Islamic ethics, interpretation of the Qur'an and Hadith; and 4) is a lecturer from the Islamic University of Indonesia. Participant descriptions are summarized in table 1.

Table 1

Respondent Identity

	Respondent	Information
Education	S2, S3, and Professor	15 participants
Gender	Female and male	11 girls and 4 boys
Respondent Age	aged between 30 years-65 years	30< years 16 participants; <51 years 14 participants
Teaching experience	>1 year	> 1 year 5 participants; >10 years 10 participants

Instrument

The form of the main instrument in this study is an interview supported by observations and relevant literature studies with the aim of obtaining information objectively. In its implementation, the instrument was carried out in a semi-structured manner following interview guidelines. The data collection guidelines focus on two aspects, namely: Fazlur Rahman's views on modern Islamic education and the educational curriculum at Islamic universities in the digital era. The instrument is designed with question items that represent each theme so that it is easy to process.

Table 2.

Interview and Observation Instruments

What is bringing of the Muslim Scholar Fadlur Rahman on the Religious Education Curriculum at the Indonesian Islamic University in the Digital Era	
Fazlur Rahman's view	Knowledge of Fazlur Rahman's views on modern Islamic education
Islamic Education Curriculum	Knowledge of Islamic education curriculum development in the digital era

The instrument is structured in a concrete and systematic manner by considering the background and willingness of the respondents. The feasibility of the instrument has gone through construct testing, where the instrument used is said to be valid if the research question items have met the standards that have been set. Standard setting is carried out by experts who understand scientific

concepts according to the research theme. After meeting the standards, the instrument is directly used without going through instrument testing.

Data Collection

Data were collected by interview method containing questions to reveal information across time regarding Fazlur Rahman's views on Islamic education and Islamic education curriculum at Islamic University. The data generated from the interviews are open-ended so as to form complete and comprehensive information in accordance with the research objectives. During the interview process, recording tools and notebooks were used to assist in gathering information. Researchers observed the activities of research participants through the Google Meet application. Schedules are given to participants so that each participant has about 30 minutes in turn. Interviews were conducted for 1 day divided into 2 sessions, namely the morning session (8am-11.30 WIB and 13.00-16.00 WIB). During the interview process, participants were asked to share their views on Fazlur Rahman's views and the Islamic Education Curriculum at the participant's campus. The data that has been collected using a coding system is then evaluated to obtain valid results.

Participatory observation and literature study aims to dig deeper into the data. Observations were made by looking at the behavior and reactions of participants. The limitations of observations made online cause observations to only focus on participant activities. While the literature study focuses on previous studies that reveal the views of Fazlur Rahmad and several other Muslim scholars about Islamic education and the development of Islamic education curriculum in Indonesia.

Data Analysis

Inductive qualitative data analysis technique consists of three stages, namely reducing data by focusing on themes, presenting data in narrative form, and drawing credible conclusions (Miles, Huberman, & Saldaña, 2013). The first activity is to reduce the raw data from the results of semi-structured interviews, participant observations, and literature studies that are summarized so that they are easy to understand. The second activity is the presentation of data in the form of narratives arranged systematically. The presentation of good data makes it easier for researchers to understand Fazlur Rahman's views on modern Islamic education and what is happening to the

Islamic education curriculum at the Indonesian Islamic University. The third activity is to verify the findings to draw conclusions using the analytical descriptive method.

Results and Discussion

Inclusion of Major Themes of Alquran

The findings on the bringing of Muslim scholar Fadlur Rahman in the Religious Education Curriculum in the Digital Age lead to a study of the content of the holy book Al Quran. The approach to reforming the Islamic religious education curriculum at the Islamic University of Indonesia is to accept a modern secular education curriculum and try to 'apply the concept of Islam (Islamization of Science)' and fill it with the values contained in the Qur'an and Hadith. He explained that the Qur'an is neither a mysterious work nor a difficult work that requires trained humans to understand and interpret its commands. Therefore, it is very important to build awareness among Muslims of their historical responsibilities, both normativity and historicity *sholihun likulli zaman wa makan*, with a strong moral foundation, understanding the historical background of thought from the past aims to create a qualified Islamic religious education curriculum. Because a qualified religious education curriculum can only be created if the Qur'an as a moral source can be understood in its entirety and coherently. A correct and complete understanding must be carried out through methods that can be accounted for in terms of religion and science. Without an accurate and correct method, understanding the Koran can be misleading (Hakim, 2019 ; Lubis, 2015).

God, prophets, humanity, divine scriptures, and sin are some of the major themes of the Holy Quran. This In order to gain a comprehensive comprehension of the concepts, it is necessary to investigate various Quran Suras and verses in detail. The Sura of Mary, the Sura of the Prophets, and the Sura of Counsel have all been used to develop the five themes in this work. The incorporation of the major themes in an Islamic university curriculum will place a strong emphasis on tafsir (interpretation of the appropriate meaning of the deeds) and the proper interpretation of the deeds. Because of this, it is necessary to add contemporary approaches of interpretation. In addition, the curriculum should take into consideration the need of a balanced arrangement of themes.

Fadlur Rahman's view is committed to the 'truth' rooted in history (the development of past thought) which combines modernization and traditionalism (Rahman, 2000b). This indicates that

if examined more deeply, the Islamic religious education curriculum must be relevant to the development of society, which means that modernization through digital technology can be used as long as the benefits outweigh the disadvantages. If there is no effort to color the educational curriculum with an Islamic orientation, it is likely that students will throw away any Islamic orientation they have ever had (Hasyim, 2005). According to Fazlur Rahman's thought, because if the development of Islamic thought does not see continuity with the past, then it will lose its authenticity which results in losing its internal dynamic ability. Considering data 1,

- (1) "Fazlur Rahman is a Muslim scholar who is very firm in upholding his principles. One of his well-known principles is to keep the old good, and take the new which is better. According to his view that modernization is not something that should be rejected, but modernization does not mean that traditionalism must be ruled out."

The Islamic religious education curriculum in the digital era is not only focused on the learning paradigm by using technology in learning methods. So not only focusing on student-centered learning (SCL) learning methods but also looking at the histories dimension. Examining Fazlur Rahman's view, Islamic education faces four major problems, namely ideology, the dualism of the education system, discussion, and learning methods. It is very important to strengthen the four basic competencies in the education curriculum while still focusing on solving existing problems.

Problems on the Curriculum Implementation

Language Problem. First, the first problem is of language, so the focus is on the development of aspects of the Arabic language and Arabic idioms in the thematic study courses of the Quran and Arabic. With his expertise in reading classical texts, this neomodernist figure views that Islamic scholarship, such as thematic Al Quran texts in Indonesia, in particular, is still very ancient (Madjid, 2000). Therefore, it is necessary to use an analytical method that emphasizes reading comprehension by examining its socio-historical background so that students can open their horizons and stimulate them to express their opinions. Without an adequate understanding of the micro and macro background, it is likely that students will misunderstand. In addition, language skills make students understand information and knowledge more deeply. The ability to understand foreign languages encourages the advancement of science and knowledge.

Ideological problem. Second, related to ideological problems, the focus is on developing moral aspects in moral education courses so that strong ethics are embedded in student behavior so that

socio-economic independence is created in responding to changes and developments of the times. Considering data 2,

- (2) “The term education in the context of Islam, especially in the subject of moral rules and fiqh rules, refers to the terms *al-tarbiyah*, *al-ta'dih*, and *al-ta'lim*. All of which aim to develop positive potentials in students, and ideally for other human beings. We as lecturers are required to provide inspiration, good understanding, and practice it so that students are inspired to become role models.”

The urgency of the values of Islamic education as stated by the participants revealed that lecturers are required to be able to guide students through the subjects being taught. The literature states that the three terms, namely *al-tarbiyah*, *al-ta'dih*, and *al-ta'lim* have different meanings textually and contextually (Tafsir, 2001). As in essence, *al-tarbiyah* contains basic understanding in different contexts but focuses on growth, development, and improvement in every human being who already has the seeds of virtue (Hill, 1928). The growth and improvement of positive potentials in humans are expected to be useful throughout life and ideally for the life of the hereafter (Madjid, 2000). Meanwhile, the term *al-ta'dib* means knowledge that prevents humans from making mistakes. Adab in question is the discipline of body, soul, and spirit. Discipline that emphasizes the recognition and acknowledgment of the right place in a relationship by relying on physical, intellectual and spiritual abilities and potential. Because *adab* reflects the values of justice and wisdom (*hikmah*) which is defined as the science of God's gift (Al-Attas, 1988). While *Al-ta'lim* is not only limited to scientific knowledge, but includes self-improvement, theoretical knowledge, verbal repetition, skills, and orders to carry out life guidelines according to Islamic values (Tafsir, 2001).

In this course, there is a rote practice that aims to make the material understandable in the heart so that it can fortify itself with moral beliefs. At the Islamic University of Indonesia, this course has not deeply touched the ideology and social and cultural values of Islam. Although there has been progressing with changes in the curriculum and syllabus, modern humanities still need to be developed creatively and innovatively and become patents. In addition, it seems that many students have not been inspired by noble ideals. This is illustrated by the social communities formed at the University which are still classified as minority communities. According to Rahman (1982), instilling Islamic morals in Muslim students will not succeed if the fields of science at a higher level are left completely secular or aimless. Teaching morals is a process of building self-identity

and creating the nation's next-generation capable of facing the challenges of globalization (Lukens-Bull, 1970).

Learning Methods Problem. Third, the problem of learning methods by developing *muamalah* aspects in *muamalah* practice courses. In this course, the lecturer uses an experimental method where students prove and experience what they learn for themselves so that students are able to think positively and avoid negative behavior because they understand the problems of *muamalah* practice and Islamic law in economic activities. In the digital era, the methods used in learning will change drastically. Students can study anytime and anywhere via the internet (Bogdanova & Zharkova, 2018). Based on the results of interviews and observations that have been made, the Islamic University of Indonesia is currently using learning platforms that are much more innovative and efficient. For example, discovery learning, contextual learning, and project-based learning. Considering data 3,

- (3) “Lecturers are required to be able to adapt to technology. Various educational applications are used to guide students. We strive to be more innovative in providing learning methods that can be understood by students. We also adjust the Semester Learning Plan with the religious education curriculum and current pandemic conditions so that teaching and learning activities can be more efficient.”

Jurisprudence Aspects. Fourth, the aspect of jurisprudence in the subject of fiqh rules so that students understand the rules and norms that are good and right so that they can be realized in life to achieve prosperity. The literature explains that learning in Islamic education contributes to student learning outcomes by helping teachers consider various perspectives of students about a religious phenomenon. This increases students' awareness of the ontological and epistemological beliefs of faith and enables them to make appropriate assessments of religious phenomena (Ucan & Wright, 2018). The adjustment of the educational curriculum in both digital-based learning methods and basic competencies is expected that learning activities are no longer passive. Student-centered education will encourage the active role of students to improve their learning achievement.

The paradigm in the Islamic religious education curriculum at the Islamic University of Indonesia towards the development of digitalization faces two things, namely pragmatic and preventive. On the one hand, technological progress is a solution and provides convenience for optimizing

teaching and learning activities, but on the other hand, it has the potential to have positive and negative impacts on the world of education. As mentioned in the National Education Goals. Considering data 4,

- (4) Islamic Religious Education at Islamic Religious University has the aim of developing the potential of students not only having knowledge, being independent, capable, creative, physically and mentally healthy but also so that they become human beings who believe and fear God Almighty, have good morals. noble, as well as being a democratic citizen and responsible for all his actions and actions in the community. This is in line with the goals of national education and the Pancasila philosophy.”

If examined from the view of Fazlur Rahman, the purpose of national education has the same meaning but with a slightly different orientation to what this Muslim scholar put forward. According to him, the purpose of education is to develop humans in such a way that all the knowledge they acquire becomes an organ in the creative personality of the whole and enables humans to utilize natural resources for the good of mankind, to create justice and peace, and to be oriented towards the afterlife.

According to the theory of Tyler (1957), curriculum development must pay attention to four aspects. The first is about the educational goals to be achieved. The objectives to be achieved must be clear, targeted, and able to identify other important aspects contained in the education curriculum. The second is the content of the material in the form of learning experiences that can achieve educational goals. The content of the material must be proportional, relevant, and systematic. Proportion means that the material used is neither excessive nor lacking in basic competence. Relevant means that the material being taught has a scientific aspect and focuses on the objectives to be achieved. Systematic means that the content of the material must be in a sequential manner without overlapping scientific chronology. In this case, the content of the material is not only a collection of experience and knowledge but must also be adapted to the students and their environment. Third, the strategy for implementing the curriculum is a learning experience that is effectively organized based on certain considerations and criteria. Fourth, evaluate by determining the right way so that the goals can be achieved (Munjiat, 2020). Through evaluation activities, it can be seen what factors are able to support success and obstacles. Considering data 5,

- (5) The Islamic religious education curriculum contains a series of courses in the study of the Koran and the science of hadith, the history of Islamic culture, *muamalah*, the rules of Fiqh, moral creed, and the Arabic language.”

The Islamic religious education curriculum is closely related to the value of maintaining (*hifzun*) therefore the materials taught must be able to provide an understanding of how students think, behave, and behave in accordance with religious values. Daulay (2009) developed five principles of educational curriculum development. First, the principle of relevance where the material needs to be adapted to environmental conditions and situations. The first principle can be done by utilizing digital technology such as blended learning and the internet of things (Setiawan, 2019). Second, the principle of flexibility, which means that the material is developed in accordance with the development of existing religious education. Third, the principle of continuity means that the material must be continuously developed by taking into account the dynamics of changes in the social environment, levels, and needs of students. Fourth, the principle of efficiency by involving every stakeholder. In this case, the involvement of the Islamic University of Indonesia, students, and lecturers as well as the government through their respective authorities. Fifth, practical principles by which materials can be combined with future technological advances.

In the end, it can be understood that various literature studies regarding the views of Muslim Scholar Fadlur Rahman in the Islamic Religious Education Curriculum in the Digital Age are really directed at positive goals that focus on moral standards but are more likely to be defensive in nature, namely to save the minds of Muslims from pollution or damage. resulting from the impact of western ideas or thoughts that come through scientific disciplines. In this context, it returns to the purpose of the establishment of the University and the policy of the leaders of the Islamic University, whether to accept or reject the new offer of this view on modern sciences.

Based on the findings obtained by the researchers, the Islamic University of Indonesia began to lead to a modern view through adapting digital technology and filling the void of spiritual values with various scientific discourses to support the development of the Islamic education curriculum. This indicates that the Islamic University of Indonesia accepts modern changes but still holds Islamic intellectual traditions and values. Because not a few educational institutions actually reject modernization and continue to use the traditional system (Wajdi & Nur Aulia, 2019). The literature states that Fazlur Rahman's view understands that Islamic renewal begins with education.

Although the orientation is Islamist, it is still integrated into modern intellectualism (Zaprulkhan, 2014).

Based on the views of this Muslim scholar, Rahman wanted to emphasize that Islamic education is not only a discourse about belief, worship, and religion but also about natural sciences, social discourse, and humanities. In this discourse, the role of Islamic education becomes important in multicultural education (Moore, 2009). Thus, Fazlur Rahman's view offers an update on the Islamic religious education curriculum at the Islamic University of Indonesia which must emphasize these discourses on basic competency standards. Focusing no longer on sectoral areas with a limited vision and mission but relevant to the development of science, local, national, and international development.

The Islamic religious education curriculum at Islamic universities in the digital era is not only about digital-based learning methods but must be systemic-integrative in order to give birth to a younger generation of Muslims who have an integrative point of view as well. So what is understood as modern science is not only inclined to technology and materialism which has the possibility of damaging human values but must be able to build moral values. This is of course by continuing to comply with government laws, rules and norms that apply in society. The novelty of the research is shown from the importance of aligning the Islamic religious education curriculum at the Islamic University of Indonesia with the development of society through three aspects, namely cognitive aspects, affective aspects, and psychomotor aspects. In addition, it is important carrying out a defensive strategy by integrating Islamization (Islamic ideology) into the modernization of the existing curriculum to strengthen students' moral standards and prevent negative thoughts and ideas from their environment. This study therefore brings a novelty in that thematic Alquran proposed by Fadlur Rahman will have new ideas and paradigms in the development of Islamic curriculum for university level in Indonesia. The themes and contents can be the guidance of curriculum loads and scopes to include in the curriculum design.

Conclusion

The conclusion obtained about the bringing of Muslim scholar Fadlur Rahman in the Religious Education Curriculum at the Islamic University of Indonesia in the Digital Era leads to a positive goal, namely integrating Islamization (Islamic ideology) into the modernization of the existing curriculum to strengthen students' moral standards and prevent negative thoughts and ideas.

originating from the environment. Fazlur Rahman's view focuses on moral standards but tends to be more defensive. In this context, the Islamic University of Indonesia began to lead to a modern view through the adaptation of digital technology and filling the void of spiritual values with various scientific discourses to support the development of Islamic education curriculum. This indicates that the Islamic University of Indonesia accepts modern changes but still holds Islamic intellectual traditions and values. It is important to note that this study is limited to one view of Muslim scholars without being supported by various previous literatures.

Future research can add various views of Muslim scholars with the aim of comparing and providing the best offer for changes to the Islamic education curriculum in modern educational institutions. The Islamic religious education curriculum at Islamic universities in the digital era is not only about digital-based learning methods but must be systemic-integrative in order to give birth to a younger generation of Muslims who have an integrative point of view. It is hoped that modern educational institutions will no longer be in sectoral areas with a limited vision and mission but will accept changes to be relevant to the development of science, local, national and international development.

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