Contextualizing islamic religious education in the 21st century in Indonesia

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ABSTRACT

Education in the twenty-first century is essentially characterised by a contrast between Islamic education, which is seen in strict orthodoxy, and Western education, which tends to be secular. After this error was recognised, a concept known as the Islamization of science (a term used to describe the assimilation of Islamic principles into contemporary science) arose that attempted to reconcile Islam with knowledge. Moreover, internal issues within Islamic Religious Education itself are among the issues the organisation faces, necessitating the continuation of a structural dynamism process in order for it to endure and significantly impact the world. Islamic education faces a variety of issues in the twenty-first century, also referred to as the globalisation age. These issues include power dynamics and the direction of Islamic education, the professionalism and calibre of human resources, and curricular issues. Some people believe that practical demands, such as those of markets, fields, and employment, are the main influences on education. There is a loss of the essence of Islamic education as a basis for culture, morality, and social movement. Thus, in the twenty-first century, it is necessary to contextualise Islamic Religious Education. The findings demonstrated that the community's input, the educational process, and the educational product are the three principles that an Islamic educational institution uses to be adaptive. Several strategies, such as administrative modernization, structural differentiation, and capacity expansion, are employed in the 21st century to contextualise and dynamise Islamic Religious Education. Thus, the result of these contextualization efforts is the output of Islamic Religious Education, which also serves as an input for the community at large. This includes the production of political, economic, social, and cultural outcomes as well as changes in value systems.

Introduction

It is believed that the early 21st century marked a turning point in global growth that would give rise to the 4.0 industrial revolution and the 5.0 social revolution. Today's modern humans have effectively produced advanced science and technology to solve a wide range of human

life's challenges. In terms of science and technology, the twenty-first century is a renaissance (Science and Technology). However, the globe acknowledges that their level of satisfaction has increased due to the quick advancement of science and technology. On the other hand, reality demonstrates the contrary; life is becoming more difficult and happiness is becoming further away. These days, there are distinct challenges to overcome. In the past, it was primarily a material issue, but with the advancement of science and technology, it has now evolved into a mental health issue brought on by the restriction of noble character and character. (Ulfa, 2019).

Humans can acquire and develop the universal principles included in Islamic teachings through education. This is how Islamic education manifests itself through an objective steeped in a notion of divinity. The fundamental goal of man's existence on this planet, meaning slavery, submission to Allah, and his caliphate on this planet, is made clear by the divine conception of the universe, for instance. Man will be prevented from abusing nature by his awareness of his earthly caliphate, and the only mindset that exists is one of bringing prosperity to the cosmos by realising compliance with God's laws. (An-Nahlawi, 2004). A thorough understanding of Islamic Religious Education is necessary for a deep conception of God in the twenty-first century, given the complexity of global issues and problems with humanitarian, religious, and societal dimensions that have evolved into conflict commodities that have captured the attention of people all over the world. Equipped with a strong sense of religion, one may effectively contextualise current circumstances and apply this to positively impact both the environment and society as a whole. Islamic Religious Education can help achieve this. Humanity, including Muslims, must come together between revelation, reason, and heart to meet a particular era.

The education system of the twenty-first century is characterised by a conflict between Islamic education, which is viewed as inflexible dogma, and Western education, which tends to be secular. After realising this error, a concept known as the Islamization of science evolved in an attempt to reconcile Islam with knowledge, resulting in the incorporation of Islamic principles into contemporary science (Kurniawan & E., 2011). Furthermore, the issues facing Islamic Religious Education encompass internal issues inside the institution itself, necessitating the continuation of a structural dynamism process in order for it to endure and significantly impact the world. The 21st century, also referred to as the globalisation era, presents a number of challenges for Islamic education, including issues with power dynamics and the direction of Islamic education, the professionalism and calibre of human resources, and curriculum issues (Rembangy, 2010). According to a viewpoint, education usually follows practical requirements, such as those of industries, markets, and occupations. There is no longer the same Islamic educational spirit that served as the cornerstone of culture, morals,

and social activities. Numerous educators and staff members lack the necessary qualifications, making them incapable of delivering truly excellent education (Sofwan & Habibi, 2016). Although the prior paradigm was upheld, historical reality saw paradigm shifts in the creation of the Islamic education curriculum.(Muhaimin, 2007).

Within the three components of the national education system, Islamic education is acknowledged. First, an institution that formally acknowledges the presence of Islamic educational institutions is known as an Islamic educational institution. Second, the acceptance of Islamic Religious Education as one of the required courses taught in elementary through tertiary education units, or Islamic education as a subject. Thirdly, the education system incorporates Islamic ideals through the discovery of these values.(Daulay, 2013). More significantly, in order for Islamic education institutions to compete for the advancement of humanity and be able to adjust to changing circumstances, it is imperative that efforts be made to further Islamic Religious Education within the framework of the twenty-first century. The seemingly inflexible Islamic religious education must keep pace with the advancement of society. Because of this, scientific and technological advancements must also be connected to Islamic Religious Education. In addition, Islamic Religious Education must prioritise addressing the various social intricacies that arise in each period.

Method

A study must employ a number of specialised techniques in order for the findings to be appropriate in light of the prior strategy. Thus, by selecting the kind of literature research, a qualitative research approach was adopted. Literature review, sometimes referred to as literature research, is helpful for analysing literature in a descriptive manner to show the event as it actually occurs. This study's goal is to provide objective descriptions of the real scenario based on the study's findings (Nawawi, 2013). Books on Contextualizing Islamic Religious Education in the Indonesian context served as key data sources for many of the data gathered for this study. Additionally, a portion of the secondary data comes from a variety of publications, papers, articles, periodicals, and other research findings that are pertinent to the subject of this study. From a qualitative research standpoint, the methodology employed in this study is Grounded theory as a tool for theory discovery (combined theoretical explanations) (Corbin & Strauss, 2007) in order to examine Contextualizing Islamic Religious Education in the 21 st century in Indonesia.

Primary and secondary data sources are the sources of information used in this study. Primary sources include those that have a direct bearing on the research's primary topic, which is the contextualization of Islamic religious education in the twenty-first century, as well as all

Islamic religious education literature. Documents, archives, periodicals, research papers, manuscripts, and publications pertaining to the contextualization of Islamic Religious Education in the twenty-first century are all considered secondary materials. This study uses two different approaches to gather data: first, literature. All primary and secondary texts that deal with Sufism, irfani, and Islamic religious education are gathered into one category. Similarly, pertinent information connected to this research study's focus will be chosen and gathered into one. Second, documentation refers to the process of gathering data via written remnants in the form of archives, such as books on theoretical stances, hypotheses, or other literature pertaining to study issues. After that, the recorded information is chosen and categorised in accordance with the areas of study for Contextualizing Islamic Religious Education.

Data analysis is done on all the data that have been categorised based on the study's topic by: first Gathering all required data sources is the heuristic analysis method. These sources can be primary, secondary, oral, written, or audiovisual (Kuntowijoyo, 2011). This study's exclusive emphasis is gathering information about how Islamic religious education is contextualised in the twenty-first century. The process of verification analysis involves choosing every data source that has been located. The process of data selection and verification involves choosing data that aligns with the research study's goal. Third, the interpretive analysis approach offers an interpretation of the research-derived contextualised data on Islamic Religious Education in the 21st century, turning it into a timeline of occurrences.Third, the interpretive analysis approach offers an interpretation of the research-derived contextualised data on Islamic Religious Education in the 21st century, turning it into a timeline of occurrences (Kuntowijoyo, 2011); Fourth Writing research results is the synthesis analysis method's writing procedure. Creating a synthesis as a form of the research findings is the last phase in data analysis.

Results and Discussion

Problems and Dynamics of the 21st Century

It is a sociological fact that more religion will spread throughout Indonesia in the future. Education policies, technical advancements, job differentiation, transportation, and, of course, the effects of globalisation all logically lead to the rise of religion. Rejecting religion with a nativistic fervour is not feasible (Abdurrahman, 1997). In a larger sense, religion requires not only deference but also an effort to establish a more just system of law and order. The social sociology of religion provides insight into the meaning of religion's sacred teachings, which include social justice, equality, democracy, and egalitarianism. All of this is based on piety,

which places all truth-sources and human goods back in God's hands rather than under human rule (Abdurrahman, 1997).

Naturally, a lot of work needs to be done in order to face the 21st century and ensure that Islamic Religious Education can capitalise on the momentum to colour and have a significant enough impact on the world at large. The following are some of the issues and trends facing the 21st century across a range of domains: the economy, the West's continued hegemony and economic dominance in the face of emerging economic powers like China, Japan, Korea, and India; Even if they are free of charge as a way of life, science, technology, telecommunications, television, the internet, social media, and other innovations from East and West Asia (Korea) continue to serve as models for other countries; Value (permissiveness) in relationships is expanding and penetrating society (Azra, 2014). Change has always been a part of the historical development of human civilization. The Fourth Industrial Revolution is a well-known era that is currently the subject of intense debate among economists, public policymakers, and academia. The internet of things, which is necessary in this day and age, is also seen to have the power to drastically alter the global economy and standard of living.

According to numerous media outlets and publications, studying the 21st century will reveal that it is part of an age known as the industrial revolution. This period was first ushered in at the 2011 Hannover Trade Fair by a group of German specialists from a variety of areas. It was clarified that the production method has started to alter quickly as the industry enters a new phase of innovation. The German government established a special organisation tasked with putting Industry 4.0 into practise because it regarded this concept seriously enough to declare it an official initiative. Additionally, Angella Markel followed it up at the World Economic Forum (WEF) event in 2015 once it was revived.

Age 1.0, the era of writing and hunting, marks the start of human civilization. Then, in the 2.0 era of society, agriculture is entering a stage where people are starting to recognise farming. Following the advent of the industrial age, when people started using machines to help everyday tasks, society 3.0 gave way to society 4.0, which is the society we live in now and is made up of people who are familiar with computers and the internet. If we are able to access and share information online thanks to society 4.0. In the age of Society 5.0, technology is a natural extension of the human race. The Internet is useful for living, not only for knowledge. in order for technical advancements to reduce the distance between people and potential economic issues.

With the use of breakthroughs from the Industrial Revolution 4.0, such as the Internet of Things, artificial intelligence, big data, and robots, society 5.0 will be able to tackle a variety of societal issues and difficulties while also enhancing the quality of human existence (Hanifah et

al., 2023). In Society 5.0, technological advancement and social problem-solving through the integration of cyber and physical spaces are balanced by a human-centered society. Social issues will be resolved and economic development will be balanced in Society 5.0 (Puspita et al., 2020).

Contextualizing Islamic Education in the 21st Century

In response to the 21st century, which is equated with the eras of the Industrial Revolution 4.0 and Society 5.0, acquiring Islamic Religious Education in the 21st century requires at least three high abilities: the capacity for critical thought, creativity, and problem-solving skills. It is anticipated that the active listening skills required up until 2015 won't be able to withstand alternate learning environments. Higher Order Thinking Skills (HOTS) can be developed in the context of religious education, particularly Islamic Religious Education, by giving students opportunities to discover concepts using an activity-based learning environment. This can inspire students to develop their critical thinking and creative skills. There are a number of learning models available to teachers, including inquiry-based learning, project-based learning, problem-based learning, and discovery learning. Students' critical reasoning skills are taught and developed using each of these methods. Students that are constantly exposed to and have firsthand experience with real-world events also develop HOTS habits. Through acknowledging the real world, students will learn about the intricacy of current issues. such as the application of science and technology in many facets of life, as well as concerns pertaining to the environment, health, earth, and space. In order to solve these problems, students should be able to apply the concepts they have learned.

Fundamentals of 21st Century Islamic Education

The ideological-normative foundation is the first pillar of Islamic Religious Education in the twenty-first century. The national horizons of students must be strengthened and expanded through the educational system, according to some ideological orientations reflected in national norms (Pancasila). This ideological-normative perspective is heavily emphasised in the national education system of relatively recently independent countries where national integration is a central agenda item. According to this concept, the most crucial tool for developing a nation is education. The new national orientation may be gradually replacing the previous ideological orientation, or at the very least, an atypical circumstance or even an ideological identity crisis may exist. The second tenet of political mobilisation is the necessity of modernization or development, which means that the educational system must educate, prepare, and generate innovators and modern leadership capable of sustaining and even accelerating the pace of growth. The mission, which is primarily the responsibility of higher

education institutions, calls for the implementation of more modern and contemporary curricula in Islamic higher education institutions like STAIN, IAIN, and UIN.

The need for a dependable labour force necessitates that the educational system train students to become exceptional human resources who can fill a variety of positions established during the development process. This brings us to the third foundation: economic mobilisation (Farieta & Delprato, 2024). The economic sector's diversification necessitates that the educational system provide specialised human resources across a range of professional domains. In this regard, Islamic educational institutions must be able to impart skills and abilities in addition to Islamic knowledge. They may no longer only serve as centres for the transfer and transmission of Islamic knowledge. The fourth pillar is social mobilisation, which calls for education to give access and opportunities for social mobility in the context of modernization. Islamic Religious Education is now required to give money and, thus, the opportunity to attain social progress in addition to fulfilling the requirement to study. The education system must be able to preserve stability and create a cultural legacy that is supportive of progress in order to fulfil the requirements of the fifth foundation, which is cultural mobilization modernization that leads to cultural change. In the framework of Islamic Religious Education, all of this calls for a reevaluation of the cultural environment, particularly for pesantren with their own unique subculture.

Efforts to Dynamic Islamic Education in the 21st Century

First, in order to anticipate and adapt diverse social, technical, and managerial differentiations, modernization of education systems is required for administrative modernization. National, regional, and municipal educational policies should be developed, adopted, and implemented as a way to express this kind of anticipating and adaptability. Islamic educational systems and institutions can only implement a limited amount of administrative reform and modernization in this context of modernization. The majority continue to follow old administration practises, including when it comes to leadership, which prevents them from fully maturing. Second, in order to prepare for structural difference, the Islamic educational system needs to offer chances for it and even make the creation of special education facilities necessary. There doesn't seem to be a clear direction for structural distinction in the Islamic education system (whether to remain in its religious differentiation when viewed in terms of modernization may no longer be adequate, or develop differentiation outside the field). For instance, through the creation of educational institutions and initiatives in the fields of agriculture, agribusiness, polytechnics, medical, health, informatics engineering, and other fields. Thirdly, capacity expansion refers to the enlargement of the educational

system to accommodate the needs of many societal segments by offering education to the greatest number of pupils. The capacity of the Islamic educational system and its associated institutions has long been increasing. This includes the ongoing creation of numerous Islamic educational institutions, particularly pesantren and new madrassas in various locations, allowing the system to be referred to as people's education.

The idea of education as a whole and The Understanding Islamic Education

Continuous effort is put into education in order to get the best possible outcomes from the process. By following the principles of education, the best outcomes can be achieved with the appropriate educational application (Sulkipani, 2014). One may argue that education is an endeavour to support and develop the human being on both a spiritual and physical level, and that it must occur gradually. Therefore, if it proceeds through process after process in the direction of development or growth, maturity that culminates in optimum development and new growth can be attained. But a process that is intended in educational endeavours is focused and intentional, i.e., guiding students (humans) to the pinnacle of their potential. The aim is to develop a well-rounded and comprehensive personality as a unique and sociable human being and as a servant of God who dedicates his life to God (M. Arifin, 2003). Life-oriented education is essential. This implies that the goal of the learning orientation should be to raise people's quality of life. Therefore, if people engage in educational and learning environments, they can have fulfilling lives in this scenario (Budiwan, 2018).

The process of integrating culture into people and society to make it more civilised is called education. Education is a tool for developing and disseminating ideals rather than just imparting knowledge (inculturation and socialization). Children must therefore receive an education that addresses the fundamental aspects of humanity. Education can also be defined as the act of helping pupils reach their full potential physical, intellectual, social, artistic, and spiritual so that they can develop and be nurtured in the best possible ways through management, repair, and nurturing. There are four guiding concepts in the conceptual philosophical field of education. The first idea that guides educational activities is humanism, which is one of the four guiding principles of education. Humanism views education as the process of refining the human self; humanization is education. Humanization, which is a humane process that entails hominization, is necessary to realise the goal of humanism. Man must be both homo (human) and homo (highly cultured), not just homo (human).

Humanities is a way to make education more relatable. Here, humanities refers to two things: first, a grouping of social sciences including linguistics, philosophy, and history. The second approach to education is one that aims to increase the humanization of the curriculum.

Humanity, which is believed to be the ultimate goal of education, is ultimately reduced to integral or complete humanity, which needs to be continuously perfected and characterised by having academic excellence while simultaneously exhibiting cultural sensitivity, paying attention to changing historical challenges, being able to initiate various breakthroughs and innovations, and finding new meanings in various dimensions of life (philosophically creative) (Ahmad & Uhbiyati, 2010).

Humans can fulfil their potential to exist in the world and undoubtedly benefit themselves, society, the country, and the state through education (Nengrum et al., 2021). Consequently, man's fundamental nature can be found in his capacity for self-education and self-transformation into a larger community. Achmadi defines Islamic Religious Education as a more focused endeavour to enhance the diversity of educational subjects in order to improve comprehension, application, and living of Islamic teachings (Achmadi, 2005). Additionally, Islamic Religious Education can be defined as a deliberate and organised endeavour to equip students with the knowledge, comprehension, internalisation, belief, morality, and application of Islamic teachings from the primary sources, the Qur'an and al-Hadith, through direction, instruction, training, and the application of experience. (Ramayulis, 2005). Islamic Religious Education is a deliberate and organised endeavour to equip students with knowledge, comprehension, assimilation, and faith in the teachings of Islam, along with guidance on how to treat followers of other religions with respect and promote interreligious harmony in order to achieve national unity. Another way to put it is that the goal of Islam religious education is to help pupils accept, comprehend, and live out the principles of the religion in order to develop into persons who respect and believe in God and lead honourable lives.

The primary goal of PAI is to develop students' individual personalities and the collective student body in the hopes that they would eventually develop into scientists who respect and believe in God and are able to dedicate their life to the betterment of humankind. The aforementioned profile serves as a reference point for all Indonesian people and is anticipated to address a range of issues related to global growth. The Idea of Self-Actualization in Islamic Religious Education (Rusmin B., 2017) that is, Islam has provided the idea of education based on the social, psychological, and other circumstances that all people share and that can fulfil the goal of human self-actualization. In Islamic Religious Education, the idea of self-servitude to Allah (that is, the idea that while Allah instructs people to worship Him, He also gives people the capacity to discriminate between good and evil) manifests self-actualization. This indicates that God grants man free will and explains the effects of that choice on man's experience in the afterlife. Since God has predetermined each person's fate in this situation, some pick the path of virtue and some select the path of evil. Then, self-actualization can also be attained by

competition to compete in goodness, which indicates that God permits man to continue to compete in goodness. God insists on the adjustment of punishment in the hereafter and deeds in the world, meaning that the only thing that separates God's reward for man is man's devotion to Him.

Serving God is the aim of self-actualization. The ultimate purpose is for man to submit to and serve God. In Islam, there is only one way to determine which level of self-actualization is appropriate and which is not: through this metric alone. Obedience to Allah and His Messenger is the way to reach a greater purpose. a manifestation of self-actualization via ardent effort and labour. The significance of people doing out tasks or labour in accordance with their readiness is explained in multiple verses. That is, all people are prepared to receive divine counsel. (An-Nahlawi, 2005). Islamic education approaches growth from the perspective of realising the bargain, which is the application of justice and God's sharia in daily life, as well as placing everything in its proper context and viewing it from this perspective. Therefore, maintaining all facets of development (material, spiritual, intellectual, social behaviour, and appreciation) is part of Islamic education. Islam also emphasises the importance of directing these advancements toward the achievement of the objective of higher education.

The idea behind Islamic education about physical development is that the Prophet Muhammad SAW pushed people to engage in physical activities like swimming, horseback riding, and archery in order to increase their physical power. One day, while the Habshites were playing war, he and Siti Aisyah gazed out from their room onto the mosque's courtyard. He even competed in wrestling matches against Habsyi Rukamah's competitors, and he prevailed. He had previously participated in races alongside Siti Aisyah. The buddies prayed the maghrib and then practised throwing darts. (An-Nahlawi, 2005). The author can infer from the image above that Islamic education addresses the issue of physical growth and limb training aimed at the welfare of individuals and society. The directive is implemented by the first of two steps: first, channelling strength toward everything God commands, such as providing aid to those in need or engaging in warfare for Allah's cause. Secondly, it refrains from using physical force in any way that God detests, including burdensome punishment, encouraging animosity, or boasting about one's strength and status.

Islam considers reason to be a very important human ability, which helps to understand the concept of Islamic education about the development of reason. That is what sets man apart from the other creatures of God. It also serves as the foundation for the pillars of faith's comprehension and perfection of reason. The Qur'an also encourages using reason to consider the indications of Allah's magnificence that are present in the universe and in humans. The creation of man is directed by the Qur'an to be considered through the lens of the resurrection

day in the Hereafter and the assurance of God's reward based on human deeds. People are also urged to consider how heaven and earth were made and to draw lessons from the creations of earlier peoples through the Qur'an. God has branded those who reject the invitation to consider and comprehend the verses of the Qur'an as deaf, stupid, and blind because they fail to consider the implications of what they see and hear. Alternatively, even when they give it some thought, they reject the information they discover (An-Nahlawi, 2005).

According to sociologists, the tenet of Islamic education about social development is that people are inherently homosocius that is, they are sentient entities with fundamental traits and capacities or social life instincts known as garizah. Humans are social beings, and as such, they need to acquire the sense of social responsibility that fosters interrelationships and mutual impact among members of the society, allowing them to live united lives (Uhbiyati, 2005). Man is an educated creature, both morally and materially, if he has evolved as a social creature. One of the innate tendencies of humans is to hold onto everything, including cultural traditions. Therefore, in order to prevent their generation from becoming indifferent and instead developing into one that can both develop its cultural heritage and its nature and turn ordinary circumstances into extraordinary ones, as well as move from lagging behind to leading, humans must transform and transmit (transfer and channel) their culture to the generation that will replace them in the future. Islamic values are included in the idealistic goals of the Islamic education process, which are founded on Muslim teachings and are to be gradually attained. Therefore, the goal of slam education is to portray the slam ideals that students will ultimately come to know in themselves as a result of their education (H. M. Arifin, 2006). The goal of Islamic education is to help students realise Islamic values through a results-driven process from Muslim educators. This will help students develop into strong, self-assured individuals who believe in and fear God Almighty, are honourable, healthy, knowledgeable, capable, creative, independent, and develop into democratic and responsible citizens. Additionally, students will gain good knowledge that is balanced with the afterlife, enabling them to become fully formed Muslim men with a complete tawakkal spirit to God (Q.S. Al-An'am: 162) (RI, 2007).

Output of Islamic Education in the 21st Century (Input for the Community)

Transformation that takes into account each of these factors results in educational outputs that have the following qualities as inputs for society:

a. Value system changes

Education instils ideals that can serve as a substitute for conventional value systems by broadening the cognitive map of learners (An & Fiori, 2024). The spirit of achievement and

social mobility develops and grows as a result of broadening one's horizons. Therefore, the question is how much Islamic educational systems and institutions intentionally work to broaden this cognitive map. On the other hand, it seems that Islamic educational institutions continue to adhere to antiquated normativism and dogmatism, which leaves little room for the growth of creativity and cognition.

b. *Political output*

The growth in the number and strength of Islamic Education institution graduates in bureaucracy and administrative, intellectual, social, and political institutions, is a good indicator of the leadership of modernity and innovators that the education system directly produces. This illustrates the source of leadership generated by Islamic educational establishments. The majority of them pursue conventional leadership, that is, leadership in religion. Higher education institutions like STAIN, IAIN, and UIN not only produced traditional leadership but also intellectual and bureaucratic leadership. A small number of individuals who entered the military setting in particular transformed into Islamic spirits or spiritual formations. The alignment of madrasahs with public schools by UUSPN Numbers 2 of 1989 and 20 of 2003 creates more possibilities for the above-mentioned leadership layers in the Islamic Education system and institutions to be prepared.

c. *Economic output*

This can be assessed by looking at the amount of skilled and prepared human resources either white-collar or blue-collar that are readily available. It is true that the Islamic education system and its institutions continue to face significant challenges from this kind of behaviour. The workforce that is prepared and capable of working does not exhibit a strong and unambiguous correlation with the Islamic education system and its associated institutions.

d. *Social* output

The degree to which students have assimilated socially and moved throughout society is indicative of this. Because of Indonesia's predominately Muslim population, Islamic education systems and institutions appear to have produced reasonably successful social integration outcomes. Over the past three decades, the institutional framework of Islamic education has grown in importance in terms of social mobility.

e. *Cultural output*

Reflected in initiatives to advance the integrative function of religion and create a society that is rational, inventive, and scientific. In this instance, it is hard to dispute that STAIN, IAIN, and UIN have largely succeeded in acquiring rational cultural and scientific capacities. Using a non-madhab approach, UIN or IAIN can also create a more integrated paradigm. However, there does not appear to have been much development of the scientific, rational, and innovative

culture at the level of lower educational institutions.

Conclusion

The ability to generate graduates or human beings capable of responding to all advancements and developments of the times and offering solutions to problems faced in an era is a fundamental component of Islamic religious education in the twenty-first century. An Islamic educational institution's capacity for adaptation is based on the ideas of community input, the educational process, and educational output. Islamic Religious Education in the twenty-first century is contextualised and dynamic through a variety of strategies, such as capacity building, structural differentiation, and administrative modernization. As a result, the output of Islamic Religious Education—which is also an input for the larger community—is produced by these contextualization efforts. This output includes changes in value systems as well as political, economic, social, and cultural output. Islamic Religious Education needs to be flexible enough to compete in the modern world and adjust to its changing circumstances. Humans cannot make the circumstances of a time conform to their will; rather, they can affect the circumstances of a time or even alter a condition by adjusting to the circumstances of the moment. Thus, it is crucial that Islamic Religious Education, both institutionally and culturally, does not ignore how a time is developing and progressing. Therefore, strengthening the foundation or guidelines of Islamic Religious Education, implementing the structural, cultural, and institutional dynamics of Islamic Religious Education, and finally adapting to a critical approach are the three main efforts that must be made to improve and advance Islamic Education, especially in Indonesia.

Declarations

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