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Transformation of Islamic education curriculum development policy in the national education system

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Abstract

The most essential tool in any education system and for any learning process is the educational curriculum. Curriculum orientation is used as a reference to the direction of studies in learning outcomes. In the presence of western-based models in the development of educational techniques, students in Islamic universities are found to be aloof from their religious and cultural norms as they graduate from educational institutions. This paper aims to describe the transformation of Islamic Education in national education programs and curricula. For the purpose of this study, we have taken Islamic pedagogy and research methodology as well as cultural reinvigoration as the independent variable. Whereas the development of national education system along the Islamic model is the dependent variable. State organized curriculum is deemed as the mediator, which affects the later and is affected by the presence of former. Data was collected via questionnaires from a total of 550 respondents where the respondents chosen were experts in curriculum development and Islamic education. The data collected was analyzed using the SPSS and Smart PLS. The results illustrate that with cultural reinvigoration and development of Islamic pedagogy, not only the development of the curriculum will be facilitated in Indonesia, but its implementation will also be expedited.

Keywords: Curriculum, Islamic, education, pedagogy, culture, national

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1. Introduction

There have long been attempts to align the system of Islamic education or sole Islamic education in its core, with the current educational curriculum in Indonesia. This has been done in several ways. To begin with, a large portion of curriculum to transform in the Arabic language, has been the priority of nearly every policy that attempts to develop a relationship between modern educational system and Islamic teachings (Abdullah, 2017; Brookes, 2020; Gabriel, Antonietto, Serafim, & Gomes, 2020). The second response to this is, and has been for over decades, the development of boarding madrassas and schools. At times, a large number of Quranic verses and Hadith are made part of the curriculum (Donadon, Darwin, Bombonatti, Pereira-lima et al., 2020; Irgashevich, 2020; Vermeulen, Gouse, Delport, Louw et al., 2020). Despite all these efforts and structural reform agendas, the quality of education has been compromised. A study by Setiawan (2020b) shows the existence of large gaps between development of students and curriculum outline of the subject matter.

Arifin, Juharyanto, Mustiningsih, and Taufiq (2018), asserts that there have been multiple attempts to redefine education in Islam since the first education conference in 1977. For this purpose, several new techniques have been adopted over the past few decades. The integration of cultural diversity is one such example. As per this method, the Islamic pedagogy does not dissociate itself from the students' world and environment (Askari, 2020; Silvee, 2020; Yilmaz, 2018). Second, the inclusion of modern information technology in the basic structure of educational activities, seeks to develop the cerebral capacity of students in line with modern tools (Arifin et al., 2018; Gudalov & Treshchenkov, 2020; Rašidagić & Hesova, 2020). This application of IT and modern tools in the curriculum serves to elevate the structural development of educational institutions at both religious and contemporary levels (Delbianco & Dabús, 2020; Fachriza & Mardijuwono, 2020; Oplatka, 2018).

One potential reason for the lack of quality in religious and Islamic education is the dearth of cultural foundation at the very beginning. Students in Islamic societies or countries are born with a dilemma of being in line with western-defined morals and developing Islamic-based ethics; former in the pursuit of worldly success, and later for the afterlife. In the presence of this dilemma, there has been a serious loss of cultural understanding among students in Indonesia, as a result of which, students are suffering from identity crisis. Islamic cultural understanding is the basic ingredient for any policy development which aims at integrating Islamic education in the national curriculum (Alsharari, 2017; Gümüşok & Balikçi, 2020; Henry, 2020).

Islamic Education is vital in development of young leaders and their training on the Islamic model. The more, young leaders are aware of their cultural richness, the better they are at dealing with problems at the global level (McCarthy, 2018; Seyda & Tabancali, 2020; Turiel & Banas, 2020). Islamic culture should be able to meet the challenges of the modern world at practical and theoretical fronts. To cope with these challenges, the right framework of strategy is required so as to provide benefits to all members of the community. It is particularly importantto elevate those institutions which aim at ensuring representation of Islamic education in the previous century, i.e., Madrassas, to the levels of modern educational structure and make them aware of = modern world problems and their solutions.

However, in spite of several reforms, the soul of the Islamic educational policies lacks clarity and depth for basic understanding and is mainly unsystematic (Kleiner & Šupka, 2020; Lee, 2020; Setiawan, 2020a). There are three major limitations for this phenomenon: first, the insufficient theoretical perspective, which austerely hampers the mission of 'thinking about Islam educationally and education Islamically'; second, the absence of an 'Islamic pedagogy' which distinguishes the fundamental educational and pedagogic vocabulary in Muslim sources and accounts that are part of the Muslim religious, spiritual and intellectual heritage; third, deficiency of empirical research in exploring the pedagogic practice and developing evidence-based polices in the field (Mitskaya, 2020; Ozer & Akbas, 2020; Syamsul, 2018). There is a large gap in existing literature in terms of addressing these crucial issues.

Most of efforts to redefine the educational models as per Islamic education have been aimed at dethroning the hegemonic western and secular educational policies. In this view, most Islamic reforms are seen as a reactionary response rather than a proactive attempt to discern the curriculum. Arif, Mulyadi, and Hudah (2020), states that these reactionary policies are budded out of the postcolonial legacy of the Muslim world. The rise of fundamentalism and pan Islamism are an example of this complexity in the modern times. Al-Attas' appraisal of Islam in the context of recurrent philosophy can be distinguished in modern literature within the context of the Western Muslim diaspora. As per his ideology, Islamic Education gives the impression of spiritual basis in which educational activities are acknowledged with adab/ta'dib. Both of these terms are often misinterpreted, as coercive terms which leave no room for challenging the teacher about his ideological understanding of the subject (Dlalisa & Govender, 2020; Fauzi, Baharun, Mundiri, & Manshur, 2018; Muller & Klerk, 2020).

In addition, the word 'pedagogy' is used to define teaching methods, literally it means 'to lead the child'. This definition is closely attached with the Arabic word of Tarbiyyah, which in its essence means, to care and guide (Abdullah, 2017; Inneh, Obokoh, & Busari, 2020; Kimanzi & Gamede, 2020; Sahin, 2018). Nevertheless, a majority of the recent educational chieftains on Islamic pedagogy inaccurately synonymize pedagogy with the concept of adab. Furthermore, the system of Islamic education is principally jumbled with the subject of 'Islamic Studies'-an orientalist approach to limit the Islamic framework of educational discourse and is a result of colonial agenda- and 'Islamic history' which is another limited frame of reference hampering the broad understanding of education in Islam (Kobayashi & Farrington, 2020; Mitchell & Alfuraih, 2018; Shliakhovchuk & García, 2020). It is important to analyze how the key concept of 'tarbiyah' abstains from the development of educational system in the dichotomic fault-lines, rather it oversees a holistic, and reflective method that enables human prosperity and the renovation in its diverse paranormal, intellectual, mystical, and ethical enunciations. Tarbiyah is an impartial cognitive concentration on religious and moral training. Majority of the recent works on the Islamic education in the West are done not by specialists but sociologists, ethnographers, historians, and political scientists (Coelho, Mota, Fonseca, Matos et al., 2020; Damiris, Selemidi, Venetsanou, & Kaioglou, 2020; Mahfud, 2019). For countering this perspective, Maududi in the 20th century has worked hard to condemn and scrutinize the attempts to limits the Islam in terms of the scope of Islamic studies/curricula/education systems. According to him, the Islamic way is a complete way of life and provides policies to deal with problems of all kind, from foreign to domestic (Dieko, 2020; Favier & Fontana, 2020; Latief, Sari, Yusuf, Armila et al., 2021).

For this purpose, it is important to redefine the structure of education in light of Islamic values in a broader perspective and dissociate it from the cultural limitations of the western defined educational system (Phan, Kumpoh, Wood, Jawawi et al., 2021). This, by no means calls for dissociating from the west, rather it means to be partner on equal terms and footing. The cultural norms and values of Islam are important source of building-blocks in terms of nation building. The education system of any country is the embodiment of the nation's cultural and ethical norms. Unfortunately, the Muslim countries, due to the regressive effects of colonization, had to engage in such policies so as to develop an identity crisis among Muslims in the broad-sense (Hashim & Jemali, 2017). This was coupled with a shadow of the pre-existing colonial education system which in its core was elitist, only developing the elites in the countries and leaving the lower strata behind. The development of a three-tiered educational system worsened the situation in the Muslim World. The elitists with all their resources would afford the best education in the country which is based on the Cambridge structure. The middle-class on the contrary, in their aspirations to achieve the levels of elitist class, provide vast emphasis on the grades and education, thus deteriorating other necessary developments ammong students. Furthermore, the students of the lower strata tend to flock in huge numbers to the Madrissas, which lack the basic infra-structure for the development of students for their preparation to meet contemporary world challenges (Othman, Hussien, Ahmad, Abd Rashid et al., 2017).

For this purpose, there is a dire need to reinvigorate Muslim cultural values and base an educational system in line with those values. The need to rediscover the Islamic pedagogy in order to understand Islam educationally and education Islamically is the need of the hour. To this end, the State has a key role to play (Memon & Alhashmi, 2018). Unlike, western countries, for sake of all the citizens, it is necessary that state regularize the curriculum to ensure that the students get the proper attention and proper educational care. It is about time that Islamic states, bring more than 50% of their students studying in Madrassas in the mainstream and introduce them with to basic elementary and secondary academic necessities as per their needs. The socialist maxim, "from each according to his abilities to each according to his needs" should be the practical manifestation in an education. Sahin (2018), asserts that for the state to develop and organize such policies it is important to first, bring a broad consensus amongst all the stakeholders for policy planning towards a national curriculum which should be taught to all. Second, it should bring Islamic scholars and inventors on one table to develop the contents of the future curriculum. Finally, it should train teachers in such way so as to encourage the students towards education.

Transformation of Islamic Education Curriculum Development Policy in the National Education System has been studied by several scholars for a subject of deliberation. Numerous theories have been developed to understand its concept; nevertheless, none has been able to come out with arguments which could be accepted universally (Sari, Daneska, & Hartanti). Moreover, through a combination of Islamic pedagogy and cultural reinvigoration, the uniqueness of this study is elaborated (Ty, 2021). With these developments, and with mediation of the state, we intend to devise a policy which can potentially help in development of a national educational curriculum in line with Islamic norms.

2. Literature Review

Cultural Reinvigoration and State Organized Curriculum

Culture is defined as a way of life. A particular group of people, living in a particular setting, in a particular territory, practising a particular way of life, is called a culture. Culture includes everything that a human being goes through during the course of his everyday life. It includes arts, beliefs, morality and institutions, which are part of that community for generations. It is a holistic term which incorporates behavior and norms in a human society, along with knowledge, beliefs, arts, laws and institutions (Arifin et al., 2018).

Cultural reinvigoration points towards the revival or rediscovery of a culture which is being subsided by the process of homogenization and assimilation. It, by no means, is synonym of cultural fundamentalism, as the later refers to the application of an old culture in its original practice, while the former refers to encapsulating such practices which are based on the principles of a culture, rather than applying its old practices. According to Bakali and Alhashmi (2020) cultural reinvigoration is important for such societies which are suffering from an identity crisis due to the processes of homogenization and assimilation. The developing world, especially those countries which had been subject to colonization at the hands of the West, have been suffering from collective identity crisis for decades. The development of class system inside their societies serves to reinforce the factions within society (Suharto, 2018).

Education system is a tool, long used by Western imperial forces to create segregation within the communities. Division within the community on the basis of gender, class, status, race and religion creates serious problems which must be dealt with properly. In order to counter this problem, Turner (2010) denotes that there is need for a curriculum which rests on the principles of cultural norms instead of diverging them with dominating cultures. The cultural identity is the most important element of nationhood and the process of nation-building is nearly impossible without complimenting these principles (Hefner, 2008).

Education system has a profound effect on the development of future leaders, in fact it is the most important institution of a society assigned the responsibility of enabling a country's youth to develop a particular viewpoint from a particular lens. People belonging to different educational systems within a society have different ideological approaches to the same problem. The Islamists, for instance, respond to the problems with reactional policies, rather than comprehensive ones. On the contrary, the elitists, structural position never comprehend the depth of the problem. They are more influenced by western ideologues and therefore, apply western morals on every problem. According to Gade and Feener (2004), this gives rise to a conflict of interest among both groups. The elites having no knowledge whatsoever, always misunderstand the native culture whereas, the reactionary agenda by others create a fundamentalist response, which is not viable as well. In the backdrop of this polar positions, there is a dire need to give way to Islamic culture in the mainstream educational system and curriculum, making it mandatory for all the students to have basic cultural understanding. This will enable to abridge the sectional divide in the society, creating a sense of harmony as well as self-confidence at a national level (Shokheh, Ebrahimi, & Yusoff, 2018).

H1: Cultural reinvigoration in education has a significant positive relationship with State Organized Curriculum

Islamic Pedagogy and State Organized Curriculum

Education relativistic terminology replicates the broader social understanding of a society. The theological interpretations of a certain problem are certain to be present in the Islamic cultuere as they are in any. Islam too presents its methodological and pedagogical response towards education, that is to say 'to think about education Islamically and Islam, educationally,' A comprehensive research in the Islamic systems and research methodologies reveals that value and utility of of the Islamic practical theology. In order to bring Islamic values to meet the ends of the educational curriculum and system, a keen understanding of Islamic research methodology is budded out (Rajab & Wright, 2018). Taking this understanding out of context creates several problems as they lead towards the foundation and application of the theories of fundamentalism and 'Islamization' in the modern day. The interpretation being a human activity creates several interpretations of the same question of answer and in a sense is always subject to openness, critique and revision. However, as per Memon and Alhashmi (2018), the problem arises when a group of certain members in society consider it a heresy to re-interpret certain concepts as per modern needs. In response to this, a second group adheres to the other polar position, declaring the concept of Islamic educational system to be part of dogma and there has narrow description (Sari et al.). As a substitute, it is recommended to use the word 'Muslim education' as a wider and comprehensive portrayal, as it apparently takes the unswerving theological and assertive faith connotation away. Nevertheless, the changing definition is merely a lingual tactic to indicate Muslim Education is the activity which is interpreted by Muslims (Günther, 2020).

In an eclectic framework, the motive behind devising this new terminology is providing room for the minority sects who have come to different conclusions from the same scripture. However, Franken (2017) states that in a larger perspective, both of these expressions need to be associated with Islam's basic principles. Islamic Education Studies and pedagogy is an all-encompassing subject demonstrating the academic rendezvous conducted by both Muslim and non-Muslims in the same manner, in re-counting and evaluating what characterizes the definition of education and educational values and thought within the Islamic tradition. In this context, the term Muslim Education does not provide holistic background of the problem in question, rather it limits education to Muslims alone (Franken, 2018).

The State, being the guardian and true representative of the Islamic principles needs to act as the role model in the interpretation of Islamic education. It is proven that, where state develops and implements the educational policy, it produces most productive effects. According to Ty (2021), State organized curriculum which is in-line with Islamic Pedagogy will serve manifold functions. First, it will help in building a bond between all the sects and thereby in mitigating the differences.

Second, every child will be given proper care and education. Third, with differences starting to resolve or mitigate, an inclusive environment will be created. Fourth, it will present a model for the world as a replica of the existing segregating model of education (Lafrarchi, 2020).

H2: Islamic Pedagogy has a significant positive relationship with State Organized Curriculum

State organized curriculum and development of national education system on Islamic Model

Development of the national education system on Islamic model as a product of State organized curriculum is a direct manifestation of the state's emphasis on Islamic values and principles in all aspects of life. This, however, is different from the one developed by the rogue ideologies of fundamentalism and Islamization (Setiawan, 2020b). Where in Islamization, the state promotes detestation from the West in its entirety without making practical efforts to create an Islamic system, in a national education system developed by a modern Islamic state, the idea of diversity and inclusiveness is not alien. It promotes harmony within and without religious and sectional fault lines (Huda, Tsani, Syazali, Umam et al., 2020).

The State machinery in developing, and formerly colonized, countries has a very vital role to play where it needs to mitigate the effects of identity crisis. According to Alferjany, Salama, Amuna, Al Shobaki et al. (2018), the population suffering from binary identity dilemma is a result of confusion or lack of understanding about the different problems they encounter that involve to question one or the other ideology that they prescribe to. With standards and benchmarks prescribed by the state for each student to have learnt certain concepts about both their religion-nased and modern/secular education, solves the problem of identity dilemma (Xodjayeva, 2018).

H3: State Organized Curriculum has a significant positive relationship with Development of National Education system on Islamic Model

Cultural Reinvigoration and National Education system

Culture as defined above is a way of life. It is the élan vital of a society, articulated in several behaviors. It reflects the stories, rejoices and recollects social values, and helps imagine a future. The collective expression of culture assists in defining the identity of a nation (Arifin et al., 2018).

Besides its fundamental values, culture affords significant social and economic benefits. It provides the health models, economic models and educational models under which a society is to conduct its affairs. Education, as has been discussed, is most vital element which helps in the development of a society. National education system should be devised in such way so as to promote the native cultural values and enhance national identity (Bianco, 2018).

Adhika and Putra (2020), asserts that culture is the building block of any nation and a nation compromising on its culture compromises on its identity. According to et al, national education system plays a key role in providing the lost cultural understanding to youth and thus reasserting in them the lost cultural identity in an effective way.

H4: Cultural reinvigoration has a significant negative relationship with Development of National Education system on Islamic Model

Islamic Pedagogy and National Education system

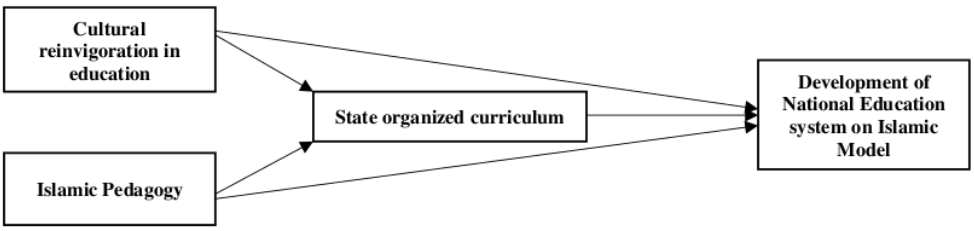
Pedagogy is a science and a philosophy of education. It discourses on the big questions around the goals and ideals and methods of education. Pedagogy refers to those educational norms which update knowledge, training and practice. In simple words, the training and practice of educational policies are not subjective rather objective, reflecting on the norms or a particular ideology (Latief et al., 2021). The same goes to the concept of Islamic pedagogy, where educators reflect Islamic morals and norms in their training of young students.

Islamic Pedagogy refers to the educational norms, ideas, and perceptions ingrained in Islam which encourage and apprise new thinking within a society. Like other faith and spiritually based pedagogies, Islamic pedagogy promotes the enhanced ability of technical knowledge of teachers and emphasizes on the multifaceted approach which focuses on both body and soul. The zenith in education as per Islam is achieved by the education of soul. According to Phan et al. (2021), there are multiple terms which coalesce to define the concept of Islamic pedagogy, which include, Amanah (trust), Tarbiyah (to grow or nurture), Tazkiya (purifying one's soul), Tadib (refinement of character), ilm (Knowledge), Muhasbah (self-assessment) and Tafakkur (purposeful thinking) etc. These ideas are the foundation of Islamic pedagogy and educational system. What makes Islamic schools and institutions different from the others is not that Islam as a faith and religion is taught or because they are built for Muslims, as Islamic schools and institutions are open for all. Rather, what makes these schools distinct is that the they are based upon such concepts and ideologies which promote inclusiveness and diversity (Hashim & Jemali, 2017). There is no room for hating a particular group based on its ideology in Islam. Rather the Islamic way is of promoting peace and harmony both inside and outside the premises of its country.

In this way, it is important that an Islamic based educational system is promoted at the national level which emphasizes on such concepts that aim to enhance the individual as well as collective responsiveness towards the world. Othman et al. (2017), illustrates that a national education system based on Islamic pedagogy will enable students in being, not only a better human being but also a better member of the society. With more self-awareness and moral character, an individual will be better adapted to any sort of situation without compromising on the basic Islamic principles.

H5: Islamic Pedagogy has a significant positive relationship with Development of National Education system on Islamic Model
H6: State Organized Curriculum significantly mediates between Islamic Pedagogy and National Educati+on system on Islamic Model
H7: State Organized Curriculum significantly mediates between Cultural reinvigoration and National Education system on Islamic Model

Research Framework



3. Research method

This research is conducted in Indonesia to collect data from respondents in anticipation of finding a relationship between Islamic Pedagogy, Cultural Reinvigoration, State Organized Curriculum and Development of National educational policy on Islamic ideology. The independent variables for this purpose were Islamic Pedagogy and Cultural Reinvigoration. Using these variables, we aimed to identify how a national curriculum on Islamic model should be prepared. The mediating role in this regard was observed to be played by State and its way developing the curriculum. For purpose of identification of the problem, the respondents of the study were experts in the field of Islam and Curriculum development in the context of Indonesia. Questionnaire technique was used for the collection of data from 550 respondents and for this purpose, a five-point Likert scale was used. The questions ranged from strongly disagree to strongly agree i.e., starting from 1 to 5. Finally, the PLS-SEM technique was used to analyze the data.

3.1 Measures

We relied on the tools which had been used in the previous studies against the same set of questions, so as to draw more relevance as a piece of literature on the subject There were 7 items pertaining to socio-demographic data about respondents, while 20 items were selected for the investigation of the variables with five-point Likert scale as introduced by (Albaum, 1997); Gwinner (2006); (Partecke, Schwabl, & Gwinner, 2006; Vagias, 2006). Also, the dependable sources were taken for keeping the standard for the study. Finally, for the discrete analysis of the data at hand for each variable, distinguished items were used.

3.2 Data collection procedure

The first part of the questionnaire was comprised of information pertaining to socio-demographic information of the respondents. The second part included questions relevant to the study objectives. The respondents were ensured that their information and data provided was confidential and that it shall be shared with anyone. This was done before the distribution of the questionnaire, so as to get their consent for the study. A total of 700 respondents were selected from the fields of Islamic education and curriculum development. A number of public representatives were also made part of the study. In total, 568 questionnaires came back, of which 18 were discarded due to unacceptable errors. Finally, 550 questionnaires were deliberated for the analysis.

4. Results

Convergent validity test is the first test to be performed. This was run to find a relation between the items chosen for this study. The relation for the chosen items is found to be positive. The items were judged on the scale of alpha and composite reliability. There values for the variables selected were found higher than 0.7, which is acquiescent with our study. It is observed that there exists a higher rate of correlation between the selected variables. In addition to that, the AVE values also complimented this relation which is recorded to be higher than 0.5. The table below presents the results of the convergent validity test:

Table 1. Convergent Validity

Variables	**Items**	**Loadings**	**Cronbach's Alpha**	**CR**	**AVE**
Cultural Reinvigoration	CR1	0.872	0.951	0.963	0.837
	CR2	0.929			
	CR3	0.913			
	CR4	0.935			
	CR5	0.924			
Islamic Pedagogy	IP1	0.927	0.928	0.946	0.778
	IP2	0.887			
	IP3	0.895			
	IP4	0.93			
	IP6	0.759			
National Education System	NES1	0.874	0.884	0.92	0.741
	NES2	0.823			
	NES4	0.91			
	NES5	0.834			
State Organized Curriculum	SOC1	0.892	0.928	0.949	0.824
	SOC2	0.942			
	SOC4	0.844			
	SOC5	0.95			

For discriminant validity, HTMT, i.e. Heterotrait-Monotrait, was used, which is an up-to-date system used to examine the discriminant value for the understudy variables. It is preferred that the value of HTMT does not exceed 0.9, which was perfectly determined by the given results, affirming the incidence of discriminant value. The results are shown in Table 2:

Table 2. HTMT

	CR	IP	NES	SOC
CR				
IP	0.339			
NES	0.54	0.441		
SOC	0.508	0.624	0.719	

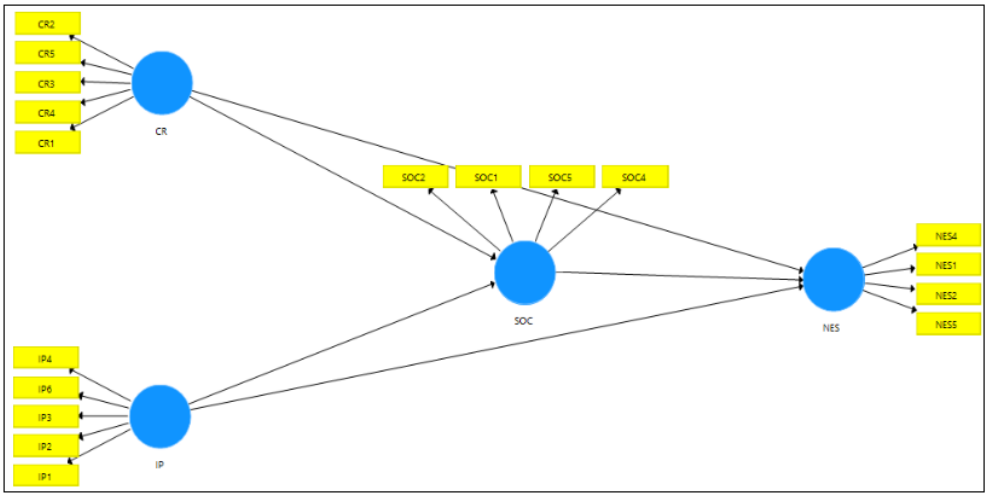


Figure 2: Measurement Model Assessment

Study results are shown in the table given below. It was observed on the basis of the given values of the data that a strong link between Islamic Pedagogy and State organized curriculum was present, which results in the development of the national education system based on the Islamic model. Likewise, cultural reinvigoration also has constructive relation with development of national education system along Islamic lines. However, cultural reinvigoration is not found to have developed any relation with State organized curriculum, whereas, State organized curriculum shows a positive relation with development of national education system based on the Islamic mode. Therefore, evidence provides support four hypotheses i.e. H1, H3, H4 and H5 where the value of "p" of the hypotheses is less than 0.05, while the values of "t" is higher than 1.64 without any zero in between them. On the other hand, value of "t" in H2 is 4.087, while value of 'p' 0.00, which specifies no relation between Cultural reinvigoration and State organized Curriculum. The following table shows the results of the SEM analysis.

Table 3. Main Effects

	Hypotheses	Std. Beta	Sample Mean	Std. Error	T Value	P Values	Decision
H1	CR -> NES	0.231	0.235	0.066	3.469	0.000	Supported
H2	CR -> SOC	0.324	0.317	0.079	4.087	0.000	Supported
H3	IP -> NES	-0.012	-0.009	0.078	0.155	0.439	Not Supported
H4	IP -> SOC	-0.482	-0.493	0.081	5.935	0.000	Supported
H5	SOC -> NES	0.550	0.551	0.079	7.002	0.000	Supported

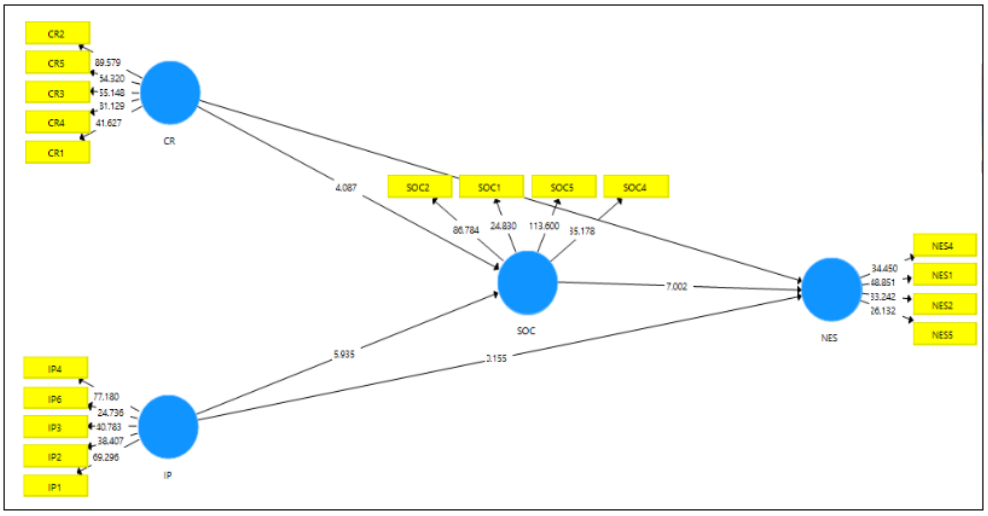


Figure 3: Structural Model Assessment

State organized curriculum was deemed to act as a mediator in this study's analysis. In order to explore relationships between the dependent and independent variables, a mediator is used. Bootstrapping analysis was run. The results of this analysis are shown in the table below. Results show that an important construction concerning Cultural reinvigoration and national education system based on the Islamic mode is mediated by the State Organized curriculum. Similarly, state organized curriculum, also plays the role of mediator between Islamic pedagogy and national education system based on the Islamic mode. In this way H6 and H7, both, showed positive outcome. The effect of state organized curriculum mediating between cultural reinvigoration and Islamic Pedagogy, and national education system based on the Islamic model was established, as the value of beta in both hypotheses, i.e. β = 0.178 and β = -0.265 respectively, while values for t were found to be 3.661 and 4.834, respectively.

Table 4. Indirect Effects

	Hypotheses	Std. Beta	Sample Mean	Std. Error	T Value	P Values	Decision
H6	CR -> SOC -> NES	0.178	0.174	0.049	3.661	0.000	Supported
H7	IP -> SOC -> NES	-0.265	-0.270	0.055	4.834	0.000	Supported

Conclusion

Cultural and religious diversity are the chief products of the contemporary world order. In light of this reality, it is important to build such a society that has high levels of tolerance and religious diversity in the 21th century. The reactive policies of fundamentalism in every aspect of life adopted by Muslim countries, in particular by Indonesia against the apparent surge in the western-defined world order has placed them in the back seat in the current global lanscape. This phenomenon promotes exclusiveness of the highest form amongst the global polis and highlights the structural problems of race, class and religion (Arifin et al., 2018). With the introduction of theory of partners in equality, the Islamic pedagogy will set a precedent in the world in terms of promotion of peace and equality amongst all without any form of prejudice. The forum for discussion and debate commences in effect only if all the parties have the same role and desire in their own ways to make a global change towards a better future (Gade & Feener, 2004). The new generation should be given adequate opportunities for developing diverse and multi-ethnic, multi-faith and multi-cultural cultural society which can pave the way for an inclusive world free from religious and cultural differences or conflicts.

Education is the highest form of tolerance, and it is through effective educational policies that a nation develops. It is important in these trying times that Muslims in the world give way to their cultural reinvigoration and rediscover Islam educationally, and education, Islamically (Turner, 2010). This will serve a binary function of providing both modern and religious education required for the current world. However, rediscovering the Islamic system of education, does not mean to be dissociated from the world at large, rather it is for the self-development and recovery from the identity crisis (Kaba, 1976).

Educational institutions in the Muslim world at primary, secondary and higher levels, need to prepare students in a way as to enable them to conduct critical analysis while being open to any sort of critique. This will help in preparation for an ever-changing world. Previously, the Islamic treatise on educational reforms has kept westernized models at the end of open criticism without providing an outline for the development of its replacement models. According to Suharto (2018), traditionally, Muslims have sought hegemonic designs and aspired to rule the world on the basis of supposed predictions, however this has not helped them in the longer run. That is so because it does not fulfill the need of the hour which is based on the structure of complex inter-dependence.

The legacy of reactionary policies, manifested in the form of fundamentalism, is observed in the form of multiple repressive legislations by authoritarian regimes throughout the Muslim world (Bakali & Alhashmi, 2020). These policies were disguised in the clock of religious extremism and aimed at segregation from the west in its entirety. A large number of such fundamentalists still prowl in the premises of Muslim world, organizing large scale protests against any kind of action or legislative document which aims to bring change in the existing laws. The concept of Tarbiyah gains prominence in the backdrop of such repressive policies to ensure a society strives towards peaceful ends through peaceful means. Since the implication of Islamization in the educational division was selective, it kept the elitist private schools aloof from these policies, and therefore, a large section of elites is seemed to support these educational methodologies (Nasir, 2020).

Islamization provided an emotional plea for the middle and lower section of the society as people became embittered with the crumbling results of secular and western modeled educational system. The class-oriented system served to legitimize the social stratification in society, generating a sense of discontent in the people. To cash on the opportunity, the fundamentalists have drawn a strong case on this discontent and construed Islamization as a sociopolitical system that bids equality and social justice (Douglass, 2021). Therefore, many out of work members of the communities, took helm of these concepts and channeled their anger in a both systematic and unsystematic manner towards the West and its policies. However, despite the claims, these reactionary policies have failed to provide any significant results in the process of nation building and in the delivery of social justice and equality (Ty, 2021). The ulema who gained principal attention for the application of the Islamic discourse, never reached an agreement on the definition of the educational system.

To counter these problems, it is important that a new educational policy is introduced which is in line with Muslim principles and rests its basis on contemporary world necessities. Cultural reinvigoration will not only provide the Muslims their lost identity but also facilitate in the development of the necessary level of confidence for participation in the World Order. According to Sari et al. (2020), the impact of Islamization on educational systems across the Muslim world has been counter-productive. This has intensified sectional tensions within the Muslim community, resulting conflicts and resentment towards anyone who does not share a specific ideology. Despite all the emotional plea, in terms of the betterment of economic situations, majority of Muslims in Indonesia aspire to have their children obtain the same kind of education that other elites in the country do (Setiawan, 2020b). This shows that a majority of people consider the existing model of western education system more viable and qualitative, however, it does not absolve them from their cultural understanding in a broad perspective. Therefore, it is necessary that such a curriculum is developed which serves two-fold functions.

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