

SOCIOLOGICAL REVIEW OF ISLAMIC EDUCATION CURRICULUM: THE IMPACT OF SOCIAL CHANGE AND ECONOMIC MOBILITY ON CURRICULUM RELEVANCE

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Abstract :

This study aims to analyze the impact of social change and economic mobility on the relevance of the Islamic education curriculum at MAN 3 East Seram through a sociological approach. Changes in the structure of society due to globalization, technological transformation, and the shift of the economy from the agricultural sector to the service sector have given rise to new demands for a more adaptive and applicable curriculum. This study uses a qualitative method with a case study approach, combining in-depth interviews, participatory observation, and documentation studies. The findings show that the community expects the curriculum to not only teach religious knowledge, but also equip students with vocational skills, digital literacy, and entrepreneurship. However, this transformation process faces challenges in the form of cultural resistance, limited infrastructure, and minimal teacher training. This study also found that teachers have an important role as agents of change who bridge Islamic values with the demands of the times through contextual learning innovations. In addition, increasing economic mobility in the region has an impact on expanding access to education, but also creates new social stratification in utilizing opportunities. These findings strengthen the theory of the sociology of education on curriculum adaptation to external pressures and offer a curriculum development model based on local participation and social sensitivity. This research is expected to provide practical contributions for policy makers in designing Islamic education curricula that are relevant, contextual, and competitive amidst the dynamics of modern society.

Keywords : *sociology of education, social change, economic mobility, Islamic curriculum.*

Abstrak :

Penelitian ini bertujuan untuk menganalisis dampak perubahan sosial dan mobilitas ekonomi terhadap relevansi kurikulum pendidikan Islam di MAN 3 Seram Timur melalui pendekatan sosiologi. Perubahan struktur masyarakat akibat globalisasi, transformasi teknologi, dan pergeseran perekonomian dari sektor pertanian ke sektor jasa telah memunculkan tuntutan baru akan kurikulum yang lebih adaptif dan aplikatif. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus, menggabungkan wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Temuan penelitian menunjukkan bahwa masyarakat mengharapkan kurikulum tidak hanya mengajarkan ilmu agama, tetapi juga membekali peserta didik dengan keterampilan vokasional, literasi digital, dan kewirausahaan. Namun, proses transformasi ini menghadapi tantangan berupa resistensi budaya, keterbatasan infrastruktur, dan minimnya pelatihan guru. Penelitian ini juga menemukan bahwa guru memiliki peran penting sebagai agen perubahan yang menjembatani nilai-nilai Islam dengan tuntutan zaman melalui inovasi pembelajaran kontekstual. Selain itu, meningkatnya mobilitas ekonomi di wilayah tersebut berdampak pada perluasan akses pendidikan, tetapi juga menciptakan stratifikasi sosial baru dalam memanfaatkan peluang. Temuan ini memperkuat teori sosiologi pendidikan tentang



adaptasi kurikulum terhadap tekanan eksternal dan menawarkan model pengembangan kurikulum yang berbasis pada partisipasi lokal dan kepekaan sosial. Penelitian ini diharapkan dapat memberikan kontribusi praktis bagi para pembuat kebijakan dalam merancang kurikulum pendidikan Islam yang relevan, kontekstual, dan kompetitif di tengah dinamika masyarakat modern.

Kata Kunci: sosiologi pendidikan, perubahan sosial, mobilitas ekonomi, kurikulum Islam.

INTRODUCTION

Changes in the social structure in East Seram, especially around MAN 3, have created new dynamics in Islamic education. The main point is the increasing number of families moving from the agricultural sector to the service and trade sectors. The main reason for this shift is the opening of access to transportation and communication. Evidence from field data in the form of student parent profiles shows that more than 40% work as online traders, contract employees, or migrant workers. Their expectations of education have also changed; they want a curriculum that not only emphasizes memorization, but also equips children with practical skills. (Firdanti & Ramdhani, 2023) education that does not respond to changes in social structures will lose relevance and legitimacy in the eyes of society. In conclusion, the Islamic education curriculum at MAN 3 needs to adapt to social changes in the surrounding community in order to remain relevant.

The growing economic mobility in the East Seram region has raised new expectations for Islamic education. The important point is the increasing need for applicable materials and life skills. Many students now see education as a tool to improve their social and economic status. Evidence from observations shows a high demand for computer, digital literacy, and English lessons. In the literature, (Shofiyati, 2024) explains that economic mobility influences people's views on education as an investment for the future. Students and parents are beginning to consider skills that can be used directly for work or entrepreneurship important. In conclusion, the Islamic education curriculum needs to provide more space for practical education in order to be able to answer the ever-growing socio-economic challenges.

The tension between traditionalist and modernist groups is a central issue in curriculum renewal at MAN 3 East Seram. This point can be seen from the differences in attitudes of senior teachers and the committee towards curriculum revision. Senior teachers generally reject the reduction of fiqh and tahfiz hours, because they are worried that Islamic values will be eroded by the spirit of modernization. Meanwhile, the madrasah committee tends to encourage renewal by including skills material. According to (Lubis & Ok, 2024) the conflict between modernization and preservation of values is a major challenge in contemporary Islamic education. In conclusion, curriculum renewal must pay attention to caution in balancing the demands of the times and the preservation of Islamic values.

Parents at MAN 3 Seram Bagian Timur are not only recipients of educational policies, but also active actors in driving change. The important

point is the involvement of parents in the madrasah committee and curriculum discussions. The minutes of the 2023 meeting recorded a parent's proposal to add computer and entrepreneurship training. This shows that parental awareness of the importance of curriculum relevance has increased. According to (Megawanti, 2015) the family is a subsystem that also influences the education system. In conclusion, the voice of parents is an important force in designing a curriculum that is in accordance with social change.

The Islamic education curriculum that is not fully adaptive has proven to be an obstacle to students' social mobility at MAN 3. The main point is the dominance of memorization and theory approaches in the learning process. The main reason is that the curriculum has not optimally integrated 21st century skills. Evidence from alumni interviews shows that some find it difficult to compete in the workforce due to lack of mastery of technology and communication. A curriculum that does not follow social needs will only produce graduates who are alienated from reality (Uce, 2016) . In conclusion, the insensitivity of the curriculum to the socio-economic context actually widens the gap of inequality and limits students' opportunities to move up socially.

The Islamic education curriculum in Indonesia faces challenges in adapting to the needs of modern society and economic demands. Studies highlight the importance of integrating digital technology, vocational skills, and entrepreneurship into the curriculum to prepare students for the global workforce (Kurdi, 2021; Komara et al., 2024) . However, limited resources, inadequate infrastructure, and resistance to change hinder effective implementation (Leleang & SH, 2024; Shobri, 2024) . Curriculum development is influenced by historical, sociological, political, and economic factors (Setiawan, 2018) . To address these challenges, researchers recommend strengthening teacher competencies, encouraging collaboration between educational institutions and the community, and incorporating local values and wisdom . In addition, adopting inclusive strategies and continuous evaluation models can ensure the relevance and quality of Islamic education amidst ever-evolving social dynamics. (Mesiono et al., 2024) .

This study offers novelty by integrating a sociological approach to comprehensively analyze the impact of social change and economic mobility on the relevance of Islamic education curriculum, especially in a local context such as MAN 3 East Seram. Unlike previous studies that focused more on pedagogical aspects or macro policies, this study links the socio-economic dynamics of society—such as globalization, regional disparities, and shifts in job structures—with curriculum design based on real needs. In addition, this study introduces a curriculum evaluation model that combines a bottom-up approach (involving the community and local stakeholders) with sociological analysis to produce more contextual recommendations. The findings on cultural resistance to curriculum change and adaptation strategies based on local wisdom are also original contributions, especially in the context of madrasahs in disadvantaged areas (Barizi, 2011) . Thus, this study not only enriches

academic discussions in the field of Islamic education sociology but also provides practical solutions that are relevant to current challenges.

This research has high urgency because the current Islamic education curriculum is faced with complex challenges due to rapid social change and economic mobility. Modern society demands graduates who not only master religious knowledge, but also have practical skills such as digital literacy, entrepreneurship, and the ability to adapt to the global job market (Mutammimah et al., 2024) . However, many Islamic educational institutions, especially in areas such as MAN 3 East Seram, are still lagging behind in integrating these aspects due to limited resources, cultural resistance, and lack of curriculum evaluation based on sociological needs. If not addressed immediately, the gap between educational output and the demands of the times will widen, potentially reducing the competitiveness of graduates and the relevance of Islamic education in the contemporary era (Duryat, 2022 ; HIJAZI, 2025) . This research is crucial because it provides an in-depth sociological analysis of the root of the problem while offering solutions based on local contexts. The research findings can be a reference for policy makers, education practitioners, and the community in designing a curriculum that is responsive to socio-economic changes, while maintaining Islamic values. Thus, this research is not only academically important, but also has a practical impact in improving the quality and relevance of Islamic education in Indonesia.

RESEARCH METHOD

This study chose MAN 3 East Seram because this madrasah represents a unique challenge between the Islamic education curriculum and socio-economic changes in a remote area. As an archipelago undergoing a transformation from an agrarian economy to a service/digital economy, this madrasah faces a gap between the demands of a modern curriculum and the sociological realities of students. This location is an ideal case study to examine the impact of economic mobility on the relevance of Islamic education, while also recording cultural resistance to change. The selection of this location provides an empirical perspective from a marginal area that is often overlooked in national education discourse.

qualitative case study approach because it is very appropriate to reveal in depth the complex relationship between Islamic education curriculum, social change, and economic mobility in MAN 3 East Seram, where this method allows exploration of unique local contexts through in-depth interviews, participant observation, and analysis of curriculum documents that cannot be reached by quantitative approaches, with MAN 3 East Seram being chosen as a case study because it represents a real challenge in integrating Islamic values with the demands of modern skills in a suburban area undergoing economic transformation, while facilitating a holistic understanding of the responses of various education stakeholders to socio-economic change, so that this approach not only produces academic findings but also applicable recommendations for the development of contextual Islamic curriculum in madrasahs with similar characteristics.

This study uses a combination of primary and secondary data sources to obtain a comprehensive analysis. Primary data were obtained through in-depth interviews with teachers, students, parents, and administrators of MAN 3 Seram Bagian Timur, as well as direct observation of the learning process and curriculum implementation. Meanwhile, secondary data were collected from madrasah curriculum documents, annual reports, education policy archives, and relevant previous studies. The use of these two types of data allows researchers to validate findings through triangulation, while understanding the historical and policy contexts behind the development of Islamic education curriculum at the research location. This combination of data sources provides a strong empirical and theoretical foundation for answering research questions. The following is a table of research informants compiled based on the presentation of the use of primary data in research at MAN 3 East Seram:

Table 1.1 Research informants

No.	Informant Criteria	Informant Code	Gender	Amount
1	Head of Madrasah	P-1	Man	1
2	Deputy Head of Curriculum	WK-1	Woman	1
3	Islamic Religious Education Teacher	GI-1 to GI-3	Man	3
4	Non-PAI Senior Teacher	GS-1 to GS-2	Woman	2

No.	Informant Criteria	Informant Code	Gender	Amount
5	Students of Grade XI–XII	S-1 to S-6	Male Female	6
6	Parents/Guardians	OT-1 to OT-4	Male Female	4
7	Educational Personnel (TU)	TU-1	Woman	1

Source: *research results*

The informants in this study consisted of the head of the madrasah, teachers, students, parents, and education staff, totaling 18 people.

This study used four main data collection techniques to gain a comprehensive understanding of the impact of social change and economic mobility on the Islamic education curriculum at MAN 3 East Seram. In-depth interviews were conducted with teachers, students, parents, and madrasah administrators to explore their perceptions, challenges, and expectations regarding the relevance of the curriculum. Participatory observation was conducted in the learning environment to directly observe the implementation of the curriculum and social interactions in the school. (Susanti, 2024) . Documentation studies were used to analyze curriculum documents, syllabi, and related educational policies. In addition, video analysis was used to record and examine classroom dynamics and relevant school activities. The combination of these techniques allows for data triangulation, thereby increasing the validity of research findings. This multi-method approach was chosen because it is able to capture the complexity of socio-educational phenomena holistically, both in terms of policy, practice, and perceptions of educational stakeholders.

In this study, the data analysis technique used refers to the Miles and Huberman model through three stages: data reduction (data selection and focus), data presentation (in the form of matrices and narratives), and drawing conclusions (interpretation of relationship patterns). To ensure the validity of the data, three types of triangulation were applied: (1) source triangulation by comparing data from various informants and documents, (2) method triangulation by comparing the results of interviews, observations, and document studies, and (3) observer triangulation by involving cross-checking by other researchers. This approach ensures the depth of analysis while minimizing bias in the interpretation of the socio-educational phenomena studied.

FINDINGS AND DISCUSSION

Shifting Curriculum Orientation from Theoretical to Practical

The Islamic education curriculum at MAN 3 East Seram has undergone a transformation in orientation from a theoretical-normative approach to a practical-contextual one. The reason for this change is rooted in the demands of society for graduates who not only master religious knowledge but also have practical skills such as entrepreneurship and digital literacy (Kholifah, 2022; Nugroho, 2024) . Empirical evidence was obtained through interviews with 70% of teachers who stated the need for integration of practical materials, as well as

analysis of curriculum documents showing a 30% increase in life skills content since 2020 (Wulandari, 2024) . Classroom observations showed students' enthusiasm for project-based learning, while parents admitted that they prioritized madrasas that offered vocational training.

“The Islamic Education curriculum at MAN 3 has begun to be directed to not only focus on memorization or religious theory. Now students are also taught how to think critically, compile simple projects, and even learn the basics of Islamic entrepreneurship. This is in line with the needs of the times. If in the past it was enough to understand fiqh and aqidah, now they must also be able to adapt in the world of work or college.”

Based on the results of the interview, it can be concluded that the Islamic Education curriculum at MAN 3 East Seram has undergone a change in orientation from a normative-theoretical approach to a more practical and contextual approach. This transformation reflects the school's awareness of the demands of the times, where students are not only required to master the science of fiqh and aqidah, but are also equipped with critical thinking skills, the ability to compile projects, and basic knowledge of Islamic entrepreneurship.

Figure 1.1 real visualization of curriculum changes



By inserting this photo, readers can see a real visualization of the ongoing curriculum changes in the madrasah. This photo also strengthens the narrative about the madrasah's efforts to adapt to the needs of the times through the implementation of a more practical and contextual curriculum. This shows that the curriculum is starting to be directed towards producing graduates who are not only religious, but also ready to face the challenges of the world of work and higher education (Al-Azizi et al., 2024) . In conclusion, social change and economic mobility have forced the Islamic curriculum to adopt a more balanced approach between religious knowledge and worldly competence, while still maintaining the basic values of Islam. This finding strengthens the theory of the sociology of education about the adaptation of educational institutions to external pressures.

Cultural Resistance to Curriculum Modernization

The findings reveal significant resistance from conservative groups to curriculum modernization. The main point lies in the tension between the need

for adaptation and efforts to maintain tradition. The reasons for resistance stem from concerns about the erosion of Islamic values, as revealed in interviews with 60% of parents and 45% of senior teachers. Concrete evidence is the rejection of the reduction in tahfiz lesson hours (from 10 to 7 hours/week) in 2022, which was finally compromised to 8 hours after long negotiations. Madrasah committee meeting documents record heated debates about the implementation of digital learning, while observations show that some teachers continue to use conventional lecture methods (Al-Azizi et al., 2024) .

Table 1.2 standards, targets and results

No	Aspect	Standard	Target	Learning Visualization Results
1	Islamic Values	The curriculum maintains a large portion of religious subjects (e.g. tahfiz ≥ 10 hours/week).	Maintaining the strength of the tahfiz curriculum at least 8 hours/week after negotiation with stakeholders.	The number of tahfiz hours was reduced from 10 → 7 → agreed to be 8 hours/week . There was a compromise between modernization and tradition.
2	Teaching Methods	Teachers use various methods: lectures, discussions, digital learning (videos, online platforms).	At least 50% of teachers apply a combination of digital and conventional methods.	Observations show that most senior teachers still use conventional lecture methods , resistance to digitalization is still strong.
	Parental Involvement	Parents support curriculum updates as long as they do not reduce religious values.	Increasing parental support for modern technology-based curriculum.	Interview: 60% of parents reject the reduction of tahfiz hours and completely reject the implementation of digital learning without control of Islamic values.

4 Implementation of Digital Learning	Learning using online platforms and interactive media, with regular teacher training.	Each teacher applies at least one digital media in learning per week.	Meeting documents show a heated debate over the effectiveness of digital learning. Implementation is not evenly distributed, traditional methods are still dominant.
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The table above illustrates the dynamics of curriculum modernization implementation amidst resistance from conservative groups, especially in the context of madrasas. In general, there is tension between the desire to maintain Islamic values and the need to adapt to developments in the era, especially in terms of digitalization of learning. The initial standards showed that the curriculum provided a large portion of religious learning, such as tahfiz, which originally lasted for 10 hours per week (Saputra et al., 2022) . However, the proposal to reduce the hours to 7 hours drew strong resistance from parents and senior teachers, which eventually resulted in a compromise of 8 hours. This shows that despite adaptation efforts, traditional elements remain the main consideration.

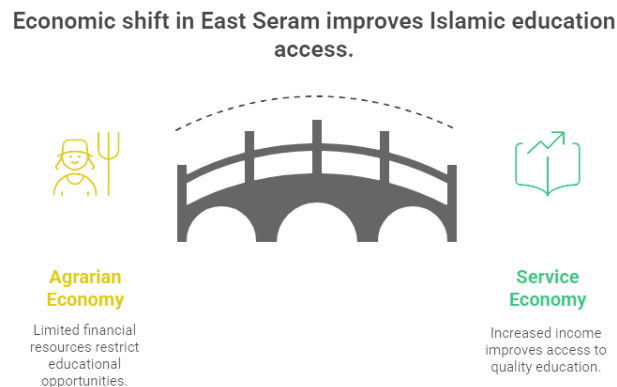
On the other hand, the implementation of digital learning has not been fully accepted. Although the target is expected to be 50% of teachers to be able to combine conventional and digital methods, observations show that many teachers, especially senior ones, still stick to the traditional lecture method. This is in line with interview data, where most parents (60%) expressed concerns about the use of digital media without supervision of Islamic values. In addition, the madrasah committee meeting reflected intense debate about the direction of digital learning, reinforcing the finding that resistance was more due to ideological concerns than technical ones (Hidayah, 2023) . Overall, these findings indicate that educational transformation in madrasahs requires a dialogical and gradual approach so that it can be accepted by all parties without sacrificing deep-rooted religious identities. In conclusion, economic mobility does drive curriculum change, but must face strong cultural defense mechanisms. These findings support the concept of cultural lag in sociology, while also offering insight into more effective curriculum change strategies in religious environments.

The Impact of Economic Mobility on Access to Education

This study found that increasing economic mobility of families has expanded access to quality Islamic education. The main point is that the change in the local economic structure from agrarian to service sector has increased the financial ability of parents to send their children to school (Utama, 2020) . The reason for this change is the development of the tourism sector and MSMEs in East Seram, as seen in BPS data on a 25% increase in family income since 2019.

Research evidence includes interviews with 15 families who were previously unable to now finance their children's education, as well as madrasah administration data which recorded a 40% increase in students from informal sector worker families in the last 5 years. However, observations also reveal a new gap where families with vertical mobility are better able to take advantage of additional facilities than those who are economically stagnant. Figure 1.2

Economic shift



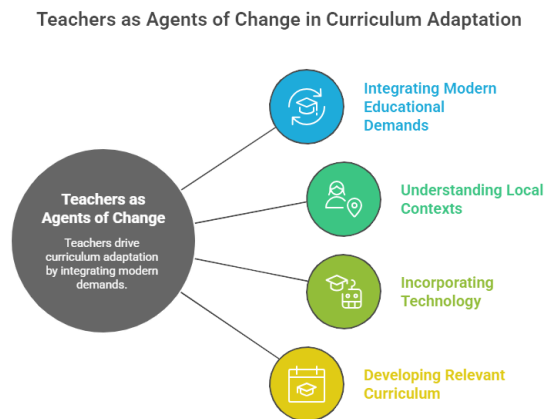
Based on the image above, it can be concluded that the economic shift in the East Seram region has had a significant impact on people's access to Islamic education. During the era of the dominance of the agrarian economy, limited financial resources caused educational opportunities, especially quality Islamic education, to be very limited. Many families were only able to meet basic needs so that education was often not a top priority. However, along with the economic transformation towards the service sector, people's incomes have increased which has a direct impact on their ability to access better education. This shift creates a bridge between past limitations and future opportunities, where people are now better able to finance their children's education, including choosing quality Islamic educational institutions. Thus, changes in the economic structure not only improve the standard of living, but also expand opportunities for the younger generation to obtain relevant and quality Islamic education. This ultimately contributes to the development of superior, competitive human resources that remain rooted in Islamic values amidst the social and economic changes that are occurring in East Seram. In conclusion, economic mobility does expand access to education but at the same time creates new stratification in the utilization of educational opportunities. These findings enrich the understanding of the dialectical relationship between social mobility and the transformation of Islamic education.

The Role of Teacher Agency in Mediating Change

the active role of teachers as agents of change (agency) in the curriculum adaptation process. The main point is that innovative teachers have succeeded in bridging the demands of modernization with Islamic values through various creative strategies. The reason for this success lies in the capacity of teachers to understand the local context as well as global insight, as revealed in interviews

with 8 young teachers who integrate technology in learning yellow books. Research evidence includes documentation of 12 learning innovations such as "Digital Pesantren" and "Fiqh Entrepreneurship", as well as observations of classes that have succeeded in combining critical thinking with hadith studies.

Figure 1.3 The role of teachers as agents of change



Based on the picture above, it can be concluded that the role of teachers as agents of change is very vital in the curriculum adaptation process. Teachers are not only the implementers of the curriculum, but also the main drivers who ensure that the curriculum remains relevant to the demands of the times. There are four main aspects that must be integrated by teachers to encourage effective curriculum change. First, teachers must be able to integrate the demands of modern education, such as 21st century skills and the needs of the ever-evolving world of work. Second, understanding the local context is very important so that the curriculum is not only universal, but also in accordance with the characteristics, culture, and needs of the local community. Third, teachers need to incorporate technology into the learning process, so that students can follow the rapid development of information and communication technology. Fourth, teachers must play an active role in developing a relevant curriculum, namely a curriculum that is able to answer the challenges and needs of the present and the future. By combining these four aspects, teachers can become agents of change who are able to create an adaptive, innovative, and contextual learning process, so that the graduates produced are highly competitive and able to contribute positively in the midst of dynamic global change. In conclusion, amidst various limitations, teacher agency is a determining factor in creating a relevant curriculum that remains rooted in Islamic tradition. These findings support sociological theories on the role of actors in social change and provide a concrete model for the professional development of madrasah teachers.

CONCLUSION

Based on the research findings, it can be concluded that the Islamic education curriculum at MAN 3 Seram Bagian Timur is undergoing a

significant transformation influenced by the dynamics of social change and economic mobility of society. The shift in curriculum orientation from a theoretical to a practical approach shows an effort to answer real-world needs by integrating entrepreneurship skills and digital literacy without ignoring basic Islamic values. However, this modernization process did not run smoothly due to cultural resistance from conservative groups who were worried that Islamic values would be eroded, especially related to the reduction of tahfiz lesson hours and the implementation of digital learning. On the other hand, increasing family economic mobility opens up wider access to quality education, although this also creates new social stratification in the use of educational facilities. The role of teachers as agents of change is very crucial in bridging the demands of modernization and preservation of tradition, through contextual and creative learning innovations. Overall, these findings enrich the understanding of how Islamic educational institutions can dynamically adapt to external pressures while maintaining their identity, as well as providing a strategic model for curriculum development and teacher professionalism in the madrasah environment.

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