

Curriculum Innovation in Islamic Education: Embedding Nationalism and Patriotism for Civic Transformation

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Article Info

Article history:

Received May, 2026

Revised Jun, 2026

Accepted Jul, 2026

Keywords:

Civic Identity;
Curriculum Innovation;
Islamic Education;
Nationalism;
Patriotism.

ABSTRACT

The integration of nationalism and patriotism within Islamic education remains insufficiently structured, often depending on implicit pedagogical practices rather than systematic curriculum design. This study aims to examine how civic values are embedded in Islamic education and to propose a transformative curriculum orientation for strengthening civic awareness and state defense consciousness. Using a qualitative case study design, the research was conducted at SMAS IT Nurhidayah Sukoharjo. Data were collected through semi-structured interviews with selected school stakeholders and document analysis of curriculum-related materials, then analyzed using thematic analysis. The findings indicate that nationalism and patriotism are conceptually compatible with Islamic ethical values and are present in classroom practices, school culture, and institutional activities. However, their integration remains fragmented, teacher-dependent, and weakly supported by explicit learning outcomes, structured pedagogical models, and measurable assessment indicators. The study implies that Islamic education requires a more intentional curriculum innovation model that integrates religious values with civic identity formation through clear objectives, reflective pedagogy, and institutional support. Such integration can strengthen national identity, civic responsibility, and social cohesion among students.

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1. INTRODUCTION

The accelerating forces of globalization, digital transformation, and transnational information exchange have substantially reshaped how young people construct their national identity and civic commitment [1]. While globalization offers unprecedented opportunities for intercultural

understanding, it simultaneously exposes younger generations to ideological polarization, cultural homogenization, and declining civic engagement. These challenges are increasingly reflected in international educational assessments [2]. According to the OECD Programme for International Student Assessment (PISA) 2022, Indonesia participated with approximately 13,439

fifteen-year-old students from 416 schools, representing nearly 3.9 million students nationwide. Although 86% of Indonesian students reported that they felt they belonged at school, the OECD also documented that Indonesia experienced one of the largest declines in the index of students' sense of belonging between PISA 2015 and PISA 2022 (-0.24 index points), indicating a weakening trend in students' social attachment and civic connectedness over time. Moreover, 16% of Indonesian students reported feeling lonely at school, while 13% felt like outsiders, highlighting persistent challenges in cultivating students' social identity and civic belonging within educational environments.

Islamic education, as one of the foundational pillars of moral and character development in Muslim-majority societies, holds strategic potential for fostering civic consciousness and national identity [3]. Existing literature has emphasized the role of religious education in shaping ethical behavior, social cohesion, and moral reasoning. Scholars such as James Arthur and Lynn Davies argue that values-based education can significantly contribute to citizenship formation when aligned with broader sociopolitical goals [4]. In the context of Islamic education, studies have explored themes such as character education, moral internalization, and integration of religious values into daily life [5]. However, much of this scholarship remains focused on normative or theological dimensions, with limited emphasis on systematically embedding nationalism and patriotism into formal curricula as transformative civic instruments [6].

Despite growing scholarly attention, there remains a critical gap in the literature regarding curriculum innovation that explicitly integrates religious values with civic and national identity formation. Current approaches tend to treat Islamic education and civic education as parallel domains rather than interconnected frameworks [7]. Furthermore, empirical and conceptual studies rarely address how nationalism and patriotism can be pedagogically operationalized within Islamic education to

produce measurable civic transformation outcomes [8]. This gap is particularly evident in the lack of interdisciplinary models that combine insights from education, sociology, political science, and psychology to design holistic learning frameworks. Consequently, the potential of Islamic education as a vehicle for strengthening state defense awareness remains underexplored and underutilized [9].

This study addresses the identified gap by proposing a curriculum innovation framework that integrates nationalism and patriotism into Islamic education to foster civic transformation and enhance state defense awareness [10]. The research is grounded in the assumption that religious education, when designed with an integrative and transformative approach, can serve as a powerful medium for cultivating not only moral virtues but also civic responsibility and national commitment. It advances the proposition that embedding civic values within religious learning processes can create a synergistic effect, leading to deeper internalization and sustained behavioral change among learners [11].

The urgency of this research lies in the increasing challenges faced by modern societies in maintaining national cohesion amid globalization, ideological polarization, and digital disruption [12]. Without strategic educational interventions, the erosion of civic identity may undermine social stability and national resilience. Integrating nationalism and patriotism within Islamic education is therefore not merely an educational innovation but a socio-political necessity [13]. This study contributes to the development of a multidisciplinary framework that bridges religion and civic education, offering practical implications for policymakers, educators, and curriculum developers in strengthening national identity and fostering responsible citizenship in the contemporary era [14].

2. LITERATURE REVIEW

The integration of nationalism and patriotism within Islamic education has become an increasingly important topic in response to globalization, digital

transformation, and the weakening of civic identity among younger generations. Educational scholars argue that schools play a crucial role in shaping civic awareness and national commitment through values-based education. According to Islamic Education studies, Islamic education possesses strong potential to cultivate moral values, social responsibility, and civic consciousness because it emphasizes ethical behavior and collective welfare [15]. Research by A. Sen (2022) explains that religious education can contribute significantly to national identity formation when aligned with broader sociopolitical objectives. Similarly, studies conducted in Indonesia highlight those Islamic educational institutions have historically contributed to character building and national unity through the internalization of religious and civic values.

Previous literature has emphasized that Islamic teachings are conceptually compatible with nationalism and patriotism. Values such as justice (*adl*), brotherhood (*ukhuwah*), trustworthiness (*amanah*), and social responsibility are closely related to civic identity and responsible citizenship. Research by Mudlofir et al. (2021) found that the integration of spiritual and emotional intelligence within Islamic education can strengthen students' understanding of nationalism and civic responsibility. Furthermore, studies on character education reveal that integrating religious values with civic learning can foster social cohesion and strengthen students' awareness of national identity. These findings indicate that Islamic education can serve not only as a medium of moral instruction but also as a strategic instrument for nation-building.

However, despite the growing attention toward civic-oriented Islamic education, several studies identify significant limitations in current curriculum practices. Existing approaches often treat religious education and civic education as separate domains rather than interconnected frameworks. According to Muhajir (2022), most Islamic educational institutions focus primarily on theological and moral dimensions, while explicit integration of

nationalism and patriotism remains limited. In many cases, civic values are transmitted implicitly through teacher narratives, extracurricular activities, or hidden curriculum practices rather than through structured curriculum frameworks. As a result, the effectiveness of civic value internalization varies depending on individual teacher interpretation and institutional culture.

The concept of transformative curriculum innovation has therefore emerged as an important discourse within contemporary Islamic education studies [16]. Scholars argue that curriculum transformation should involve the systematic integration of civic values into learning objectives, instructional strategies, and assessment processes. Setiawan et al. (2026) emphasize that transformative learning requires critical reflection, contextual learning experiences, and active student participation to produce meaningful behavioral change. Similarly, research on civic education highlights the importance of inquiry-based learning, experiential learning, and problem-solving approaches in developing active citizenship and social responsibility among students.

In the Indonesian context, several researchers stress the importance of integrating Pancasila values and national identity into Islamic education to strengthen social resilience and national cohesion. Studies related to the Merdeka Curriculum and character education demonstrate that educational innovation should address contemporary societal challenges such as identity fragmentation, ideological polarization, and declining civic engagement. Therefore, the literature suggests that a civic-oriented Islamic education curriculum should not only transmit religious knowledge but also foster patriotism, civic participation, and national commitment through explicit and measurable educational practices.

Overall, previous studies provide a strong theoretical foundation for understanding the relationship between Islamic education, nationalism, and civic transformation. Nevertheless, gaps remain

regarding the development of comprehensive curriculum models that systematically integrate civic values into Islamic education. Most studies focus on conceptual discussions or isolated practices without offering structured frameworks for implementation and assessment. Consequently, further research is needed to develop innovative curriculum models capable of integrating religious and civic education in a transformative and sustainable manner.

3. METHODS

This study adopts a qualitative research design aimed at exploring and developing a curriculum innovation framework that integrates nationalism and patriotism within Islamic education to foster civic transformation [17]. A qualitative approach is particularly appropriate for capturing the depth, complexity, and contextual nuances of value integration in educational practices. The study is conducted as a case study, focusing on a single institutional setting to generate an in-depth understanding of how Islamic education can serve as a medium for embedding civic and national values. This design enables a holistic examination of curriculum practices, pedagogical strategies, and institutional dynamics within a real-world educational environment [18].

The research participants consist of selected individuals from SMAS IT Nur Hidayah Sukoharjo who are directly involved in the teaching and implementation of Islamic education. These include Islamic education teachers, school administrators, and curriculum coordinators who possess relevant knowledge and experience related to curriculum design and character education. Participants are selected using a purposive sampling technique, based on criteria such as teaching experience, involvement in curriculum development, and familiarity with values-based education. The sample size is kept relatively small, with 15 participants, to ensure depth of inquiry and detailed exploration of participants' perspectives [19].

The primary instruments used in this study are semi-structured interviews and document analysis. The interview protocol is designed to elicit participants' insights regarding the integration of nationalism and patriotism in Islamic education, including pedagogical approaches, challenges, and perceived impacts on students' civic awareness. The semi-structured format allows flexibility to probe deeper into emerging themes while maintaining consistency across interviews. In addition, document analysis is conducted on relevant institutional materials, such as curriculum documents, lesson plans, syllabi, and school policy guidelines. These documents are systematically reviewed to identify explicit and implicit representations of national and civic values within the Islamic education framework.

The data collection process is carried out in a structured and ethical manner. Initial coordination is conducted with the school administration of SMAS IT Nur Hidayah Sukoharjo to obtain formal permission and ensure institutional support. Subsequently, in-depth interviews are conducted with selected participants, either face-to-face or through online platforms, depending on accessibility and convenience. All interviews are audio-recorded with participants' consent and transcribed verbatim to ensure accuracy and reliability. Concurrently, relevant documents are collected and organized for systematic analysis. Throughout the process, ethical principles such as informed consent, confidentiality, and voluntary participation are strictly upheld [20].

Data analysis in this study employs a thematic analysis approach to systematically identify, analyze, and interpret patterns within the data. The analysis begins with data familiarization through repeated reading of interview transcripts and documents, followed by initial coding to capture significant statements and concepts [21]. These codes are then grouped into broader categories through axial coding, and subsequently refined into overarching themes that reflect the integration of nationalism and patriotism within Islamic education. To

ensure the trustworthiness of the findings, the study applies strategies such as data triangulation (between interviews and documents), member checking, and peer debriefing. The final outcome of the analysis is the formulation of a contextually grounded and theoretically informed curriculum innovation framework that can contribute to both academic discourse and practical implementation.

4. RESULTS AND DISCUSSION

The findings of this study reveal a nuanced and contextually grounded understanding of how nationalism and patriotism are embedded within Islamic education at SMAS IT Nur Hidayah Sukoharjo, drawing upon data generated from in-depth interviews and systematic document analysis [22]. Overall, the results indicate that the integration of national values within Islamic education is present, yet operates predominantly at a normative and implicit level rather than through a structured and explicitly articulated curriculum framework. This condition reflects both the strengths and limitations of current pedagogical practices, where value transmission occurs organically but lacks systematic design for measurable civic transformation [23].

Data obtained from semi-structured interviews with Islamic education teachers consistently highlight that nationalism and patriotism are perceived as inherently compatible with Islamic teachings. Participants frequently emphasized that concepts such as *hubbul wathan minal iman* (love for the homeland as part of faith) are used as foundational narratives in classroom instruction. One teacher explained that *“students are encouraged to understand that loving their country is part of their religious obligation, and this is conveyed through examples from Islamic history and moral teachings.”* However, despite this alignment, most participants acknowledged that these values are not formally embedded in lesson objectives or assessment criteria. Instead, they are delivered through verbal reinforcement,

storytelling, and contextual examples during lessons, suggesting a reliance on teacher interpretation rather than curriculum-driven mandates [3].

Further insights from interviews reveal variations in pedagogical strategies employed to internalize these values among students. Teachers reported using discussion-based learning, contextual case studies, and reflective activities to connect religious principles with contemporary civic issues [24]. For instance, some educators described integrating topics such as social responsibility, community service, and national unity into discussions of Islamic ethics (*akhlaq*). A school administrator noted that *“activities such as flag ceremonies, community service programs, and religious gatherings are designed to reinforce both spiritual and national values simultaneously.”* Nevertheless, these practices are largely extracurricular or complementary in nature, rather than systematically integrated into the core instructional design of Islamic education subjects [5].

The document analysis findings further corroborate the interview data, revealing a partial and uneven representation of nationalism and patriotism within formal curriculum documents. Examination of syllabi, lesson plans, and institutional guidelines indicates that while general character education values are explicitly mentioned, specific references to nationalism, patriotism, or state defense awareness are limited and often implicit. In several lesson plans, national values appear as secondary outcomes embedded within broader competencies such as moral development or social responsibility [7]. However, there is a lack of clearly defined indicators, learning outcomes, or assessment tools that explicitly measure students' development of civic awareness or patriotic attitudes. This suggests a gap between policy-level expectations and classroom-level implementation.

Another significant finding relates to the perceived challenges faced by educators in integrating nationalism and patriotism within Islamic education. Interview participants identified several constraints, including

limited instructional time, the absence of specific curriculum guidelines, and a lack of professional training focused on integrating civic and religious values. One teacher remarked that *"while we understand the importance of teaching nationalism, there is no clear framework or module that guides us on how to systematically incorporate it into our lessons."* This indicates that the integration process is highly dependent on individual teacher initiative and interpretive capacity, which may lead to inconsistencies in implementation across different classrooms [25].

In addition to these challenges, participants also highlighted opportunities for strengthening the integration of national values within Islamic education. There is a shared recognition among educators and administrators that Islamic teachings provide a strong ethical foundation for promoting civic responsibility, social cohesion, and national unity. Several participants suggested the need for curriculum innovation that explicitly connects religious concepts with contemporary civic issues, supported by structured learning models and relevant teaching resources [26]. Moreover, the institutional culture at SMAS IT Nur Hidayah Sukoharjo, which emphasizes character education and holistic student development, is seen as a conducive environment for implementing such integrative approaches [27].

Collectively, these findings demonstrate that while the integration of nationalism and patriotism within Islamic education is conceptually acknowledged and partially practiced, it remains fragmented and insufficiently institutionalized. The absence of a coherent curriculum framework, combined with limited pedagogical guidance, constrains the potential of Islamic education to function as a transformative vehicle for civic awareness and state defense consciousness. At the same time, the strong alignment between religious values and national identity, as well as the commitment of educators, provides a critical foundation for developing a more systematic and impactful curriculum innovation model. These empirical insights serve as the basis for

constructing a theoretically informed and contextually relevant framework that addresses existing gaps and enhances the role of Islamic education in fostering civic transformation.

4.1 Implicit Value Transmission and the Limitations of Non-Systematic Curriculum Integration

The findings of this study demonstrate that the integration of nationalism and patriotism within Islamic education is predominantly enacted through implicit pedagogical practices rather than through a systematically designed curriculum framework. This mode of transmission aligns closely with the concept of the *hidden curriculum*, which refers to the unarticulated and informal processes through which values, norms, and beliefs are conveyed in educational settings. While such implicit mechanisms can be influential in shaping students' moral and social orientations, the absence of explicit curricular structures raises critical concerns regarding consistency, intentionality, and the measurability of learning outcomes [26]. In the context of this study, the reliance on teacher-driven interpretation and situational delivery suggests that the internalization of civic values is contingent upon individual pedagogical discretion rather than institutional design [27].

From a theoretical standpoint, value transmission through informal and implicit means has been widely discussed in educational literature, particularly in relation to character education and moral development. However, scholars have consistently emphasized that effective value internalization requires alignment between curriculum objectives, instructional strategies, and assessment mechanisms [28]. The findings reveal a misalignment in this regard, as nationalism and patriotism are not formally embedded within learning objectives or evaluation criteria in Islamic education at SMAS IT Nur Hidayah Sukoharjo. This lack of formalization

limits the capacity of educators to systematically reinforce these values and to monitor their development over time. Consequently, the educational process risks producing fragmented and uneven outcomes, where students' civic awareness may vary significantly depending on their exposure to individual teachers' perspectives and practices [29].

Moreover, the predominance of implicit value transmission constrains the transformative potential of Islamic education in fostering civic identity and state defense awareness. Transformative learning theory suggests that meaningful and sustained changes in learners' perspectives require critical reflection, structured engagement, and intentional pedagogical design [30]. In the absence of these elements, value transmission may remain superficial, operating at the level of moral exhortation rather than leading to deep cognitive and behavioral transformation. The findings indicate that while students are exposed to narratives linking religious teachings with national values, these exposures are not systematically reinforced through experiential learning, critical inquiry, or reflective assessment. As a result, the process of internalization may lack depth and durability, limiting its impact on students' long-term civic dispositions [31].

A further limitation of non-systematic curriculum integration lies in its inability to ensure coherence across different components of the educational system. Curriculum theory underscores the importance of alignment between intended, implemented, and attained curricula in achieving educational goals. In this study, the intended integration of nationalism and patriotism appears to be present at a conceptual level, yet its implementation is inconsistent and its outcomes remain largely unassessed. This disconnect not only reduces the effectiveness of educational interventions but also undermines efforts to

institutionalize civic values within Islamic education. Without clear guidelines, standardized indicators, and structured learning pathways, the integration process remains ad hoc and vulnerable to variability [32].

Critically, the reliance on implicit approaches may also reflect broader systemic challenges, including limited curriculum guidance, insufficient teacher training, and the absence of integrative policy frameworks [31]. These structural constraints reinforce a cycle in which educators depend on personal initiative to incorporate civic values, thereby perpetuating inconsistencies in practice. While such flexibility may allow for contextual adaptation, it simultaneously limits scalability and replicability two essential criteria for high-impact educational innovation. Therefore, the findings highlight the need to move beyond implicit value transmission toward a more explicit, systematic, and theory-informed curriculum design.

In sum, while implicit pedagogical practices play a meaningful role in introducing and reinforcing values, they are insufficient as a primary mechanism for achieving comprehensive civic transformation. The limitations identified in this study underscore the necessity of reconfiguring Islamic education curricula to explicitly integrate nationalism and patriotism through clearly defined objectives, structured learning experiences, and measurable outcomes. Such a shift is essential not only for enhancing the effectiveness of value education but also for positioning Islamic education as a strategic instrument in strengthening civic identity and national resilience in contemporary society.

4.2 Pedagogical Synergy Between Islamic Values and Civic Identity Formation

The findings of this study reveal a significant pedagogical potential in the intersection between Islamic values and civic identity formation, suggesting that Islamic education can function not merely as a domain of religious instruction but as

a strategic platform for cultivating responsible and engaged citizenship. Unlike approaches that position religion and civic education as separate or even competing domains, the data indicate a substantive alignment between core Islamic ethical principles and the foundational elements of civic identity, including social responsibility, collective belonging, and commitment to the common good. This alignment provides a strong normative basis for integrating nationalism and patriotism within Islamic education in ways that are both culturally resonant and pedagogically meaningful.

From a theoretical perspective, this synergy can be understood through the lens of identity formation theory, which posits that individuals construct their identities through the internalization of values derived from multiple social and cultural sources. In this context, religious education plays a critical role as a primary site of value formation, particularly in shaping moral reasoning and behavioral orientations. The findings suggest that Islamic concepts such as *ukhuwah* (brotherhood), *adl* (justice), and *amanah* (trustworthiness) can be pedagogically reframed to support the development of civic identity, including a sense of national belonging and responsibility toward societal welfare. This integrative process enables students to perceive civic engagement not as an external obligation, but as an extension of their religious and moral commitments.

Importantly, the pedagogical synergy identified in this study extends beyond conceptual compatibility to encompass instructional practices that actively bridge religious teachings with civic contexts. Teachers at SMAS IT Nur Hidayah Sukoharjo employ contextualization strategies that link Islamic ethical principles to real-world social and national issues, thereby fostering relevance and applicability in students' learning experiences. For example, discussions on moral accountability are connected to themes of

social justice and national integrity, while lessons on community obligations are related to civic participation and public service. Such practices reflect an emerging form of integrative pedagogy that situates religious knowledge within broader societal frameworks, enhancing its transformative potential [30].

This pedagogical integration also resonates with contemporary theories of civic education that emphasize the importance of culturally responsive and values-based approaches in fostering active citizenship. Rather than relying solely on formal civic instruction, these approaches advocate for embedding civic values across disciplines and learning contexts [29]. The findings demonstrate that Islamic education, when approached through an integrative lens, can contribute to this objective by providing a morally grounded and contextually relevant pathway for civic identity formation. In this sense, the synergy between Islamic values and civic identity is not only pedagogically viable but also strategically advantageous in contexts where religion plays a central role in shaping social norms and individual behavior.

However, a critical dimension of this synergy lies in its capacity to move beyond symbolic or rhetorical alignment toward substantive identity construction. The data suggest that when students are exposed to integrated learning experiences that connect religious teachings with civic responsibilities, they begin to develop a more cohesive understanding of their roles as both believers and citizens. This dual identity formation is particularly important in addressing contemporary challenges related to social fragmentation and identity polarization, as it fosters a sense of unity that transcends dichotomies between religious and national affiliations. By reinforcing the compatibility of these identities, Islamic education can contribute to the

development of citizens who are both ethically grounded and socially engaged.

At the same time, the effectiveness of this pedagogical synergy depends on the extent to which it is supported by coherent instructional strategies and reflective learning processes. While the findings indicate promising practices at the classroom level, they also suggest the need for more deliberate efforts to systematize and deepen this integration. In particular, there is a need to incorporate critical reflection, dialogic learning, and experiential activities that enable students to actively negotiate and internalize the relationship between their religious values and civic identities. Without such processes, the integration may remain at a surface level, limiting its capacity to produce sustained and transformative outcomes.

Overall, the synergy between Islamic values and civic identity formation represents a critical opportunity for advancing both educational practice and theoretical understanding in the field of religious and civic education. By leveraging the moral and ethical foundations of Islamic teachings, educators can foster a form of civic identity that is deeply internalized, contextually grounded, and socially responsible. This integrative approach not only enhances the relevance and impact of Islamic education but also contributes to broader efforts to strengthen national cohesion and civic engagement in an increasingly complex and interconnected world.

4.3 Toward a Transformative Curriculum Model for Civic-Oriented Islamic Education

Building upon the empirical insights of this study, the need for a transformative curriculum model becomes increasingly evident as a strategic response to the limitations and opportunities identified within current practices. A transformative curriculum, in this context, is not merely an incremental

adjustment of existing content but a fundamental reconfiguration of educational design that intentionally integrates civic-oriented objectives within Islamic education. Such a model must move beyond content inclusion toward a systemic alignment of learning goals, pedagogical processes, and evaluative mechanisms that collectively foster the development of civic consciousness and national commitment. This shift reflects a broader paradigm in contemporary curriculum theory, which emphasizes education as a vehicle for social transformation rather than solely knowledge transmission.

At the theoretical level, the proposed transformation is informed by an integration of transformative learning theory, curriculum integration frameworks, and civic education paradigms. Transformative learning theory underscores the importance of critical reflection and perspective transformation in shaping learners' worldviews and behaviors. When applied to Islamic education, this implies designing learning experiences that encourage students to critically engage with the relationship between religious teachings and societal responsibilities. Simultaneously, curriculum integration theory advocates for the dissolution of rigid disciplinary boundaries in favor of interconnected learning domains, enabling the seamless incorporation of civic values within religious instruction. By synthesizing these perspectives, a civic-oriented Islamic education curriculum can function as a holistic framework that cultivates both moral integrity and active citizenship.

A key component of this transformative model is the articulation of explicit and measurable learning outcomes that reflect the integration of nationalism, patriotism, and religious values. These outcomes should encompass cognitive, affective, and behavioral dimensions, ensuring that students not only understand civic

concepts but also internalize and enact them in their daily lives [33]. For instance, cognitive outcomes may include the ability to critically analyze the role of religion in national development, while affective outcomes may involve the development of a sense of belonging and responsibility toward the nation. Behavioral outcomes, in turn, should be reflected in students' participation in community-oriented activities and their demonstration of socially responsible conduct. The inclusion of such multidimensional indicators enables a more comprehensive assessment of civic transformation within Islamic education.

In addition to redefining learning outcomes, the transformative curriculum model necessitates the adoption of innovative pedagogical strategies that facilitate deep and sustained engagement. Inquiry-based learning, problem-based learning, and experiential approaches are particularly relevant in this regard, as they provide opportunities for students to actively explore and apply the intersection of religious and civic values. For example, students may be engaged in projects that address real-world social issues, encouraging them to draw upon Islamic ethical principles in proposing solutions that contribute to national well-being. Such approaches not only enhance the relevance of learning but also foster critical thinking, collaboration, and a sense of agency among learners. Importantly, these pedagogical strategies must be supported by teacher professional development initiatives to ensure their effective implementation.

Furthermore, the institutional dimension of curriculum transformation plays a crucial role in ensuring sustainability and scalability. The development of a civic-oriented Islamic education model requires alignment with broader educational policies, school culture, and organizational practices. This includes the integration of civic values into co-curricular activities, school rituals, and community engagement programs,

thereby creating a cohesive learning ecosystem that reinforces desired outcomes. At SMAS IT Nur Hidayah Sukoharjo, the existing emphasis on character education provides a foundational platform upon which such a model can be further institutionalized. However, systematic support in the form of curriculum guidelines, instructional resources, and evaluation frameworks remains essential to fully realize this transformation.

Critically, the proposed curriculum model also contributes to the advancement of interdisciplinary scholarship by bridging the domains of religious education, civic education, and curriculum studies [28]. It challenges the conventional compartmentalization of knowledge by demonstrating that the integration of religious and national values can generate synergistic outcomes that are greater than the sum of their parts. This interdisciplinary approach is particularly relevant in addressing complex societal challenges that require holistic and context-sensitive educational responses. Moreover, it positions Islamic education as an active contributor to nation-building processes, rather than a peripheral or isolated domain.

Finally, the development of a transformative curriculum model for civic-oriented Islamic education represents a significant step toward enhancing the role of education in fostering national resilience and social cohesion. By embedding civic values within a structured and theory-informed framework, this model offers a pathway for achieving meaningful and measurable civic transformation among students. Its implementation has the potential to not only improve educational outcomes but also to contribute to the broader societal goal of cultivating citizens who are ethically grounded, socially responsible, and actively engaged in the life of the nation [8].

5. CONCLUSION

The integration of nationalism and patriotism within Islamic education reveals both significant potential and critical structural limitations in its current implementation. While value transmission is actively present within pedagogical practices, it largely operates in implicit and fragmented ways that limit its overall effectiveness in fostering sustained civic awareness. At the same time, the strong conceptual alignment between Islamic ethical principles and civic responsibility provides a robust foundation for cultivating national identity and social cohesion. This indicates that Islamic education, when strategically oriented, can serve as a powerful medium for shaping not only moral character but also civic consciousness and commitment to the nation.

The findings further underscore the necessity of transitioning from incidental and teacher-dependent practices toward a more systematic and transformative curriculum design. The absence of explicit learning outcomes, structured pedagogical frameworks, and measurable indicators constrains the potential of educational processes to achieve meaningful civic transformation. A reorientation toward an integrative curriculum model—one that aligns cognitive, affective, and behavioral dimensions of learning—is essential for ensuring that the internalization of nationalism and patriotism occurs in a consistent, intentional, and sustainable manner. Such a transformation also requires the incorporation of innovative pedagogical approaches, institutional support mechanisms, and interdisciplinary perspectives to enhance both theoretical coherence and practical applicability.

The broader implications of these insights extend beyond the immediate

educational context, contributing to ongoing discourse on the role of religious education in nation-building and civic development. Strengthening the integration of civic values within Islamic education holds strategic importance in addressing contemporary challenges related to identity fragmentation, social cohesion, and national resilience. By advancing a curriculum framework that bridges religious and civic domains, educational institutions can play a central role in preparing individuals who are not only ethically grounded but also actively engaged as responsible citizens. This integrative approach ultimately offers a pathway toward fostering a more cohesive, resilient, and civically conscious society.

ACKNOWLEDGEMENTS

The authors would like to express their sincere gratitude to all individuals and institutions who contributed to the completion of this study. Special appreciation is extended to Universitas Muhammadiyah Surakarta for providing academic support and guidance throughout the research process. The authors also wish to thank the principal, teachers, curriculum coordinators, and educational stakeholders of SMAS IT Nur Hidayah Sukoharjo for their cooperation, valuable insights, and willingness to participate in this study. Their contributions through interviews and document sharing greatly enriched the findings of this research. Furthermore, the authors are grateful to colleagues, reviewers, and all parties who provided constructive feedback and encouragement during the preparation of this article. It is hoped that this study will contribute meaningfully to the development of civic-oriented Islamic education and curriculum innovation in Indonesia

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