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REINTERPRETING NURCHOLISH MADJID'S THEORIES OF SECULARIZATION: REAPPLYING THESE THEORIES TO INDONESIA'S CONTEMPORARY ISLAMIC EDUCATION CURRICULUM

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ABSTRAK

Penelitian ini mengkaji penafsiran ulang teori sekularisasi Nurcholish Madjid dan dampaknya pada kurikulum pendidikan Islam di Indonesia. Madjid melihat sekularisasi bukan sebagai penolakan agama, melainkan sebagai proses yang justru dapat memperkuat keimanan dan menciptakan sistem pendidikan yang lebih inklusif. Melalui metode kajian literatur kualitatif, temuan studi ini menunjukkan bahwa konsep Madjid tentang pemisahan otoritas agama dan negara dapat menjadi landasan untuk mengembangkan kurikulum yang memadukan pengetahuan umum dengan nilai-nilai Islam. Tujuannya adalah untuk menumbuhkan kemampuan berpikir kritis dan toleransi pada siswa. Temuan ini juga menegaskan relevansi gagasan Madjid dalam menjawab tantangan kontemporer seperti globalisasi dan pluralisme. Sebagai penutup, penelitian ini memberikan rekomendasi untuk pengembangan kurikulum yang sejalan dengan pemikiran Madjid, sekaligus mendorong penelitian lanjutan mengenai penerapan konsepnya di dunia pendidikan. Secara keseluruhan, studi ini berkontribusi dalam memahami bagaimana pendidikan Islam dapat beradaptasi dengan masyarakat modern yang multikultural tanpa kehilangan pondasi spiritualnya.

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ABSTRACTS

This study examines how Nurcholish Madjid's theories on secularization have been reinterpreted and their impact on Indonesia's current Islamic curriculum. Madjid's perspective on secularization is not a rejection of religion but rather a process that can strengthen faith and foster a more inclusive educational system. Using a qualitative literature review, the research demonstrates how Madjid's concepts of separating religious and political authority can serve as a foundation for a curriculum that integrates general knowledge with Islamic values. This approach aims to cultivate students critical thinking and tolerance. The findings highlight the relevance of Madjid's ideas to contemporary issues in Indonesia, such as globalization and pluralism. The study concludes with recommendations for curriculum development aligned with Madjid's philosophy and advocates for further research into the practical application of his concepts in educational settings. Ultimately, this research contributes to understanding how Islamic education can adapt to a modern, multicultural society while maintaining its spiritual core.

A. INTRODUCTION

The emergence of extremism, increasing intolerance, and enduring educational disparities are only a few of the modern issues facing Islamic education in Indonesia in an era characterized by globalization, growing pluralism, and rapid technological progress (Arwandi, 2023). The process of socializing values, attitudes, and abilities is called education (Dinana & Nurhidin, 2025). Education, especially Islamic education, must adapt to these changes by becoming a place that meaningfully fosters human growth in addition to dispensing knowledge (Ismail et al., 2022). Education must continue to be flexible and relevant, always adjusting to the demands of a complex and rapidly changing environment, as it is one of the pillars of national progress (Alharbi, 2023).

The opinions of prominent thinkers are crucial in establishing curriculum in Islamic education that meet the demands of the modern world (Abdullah, 2022). Nurcholish Madjid is one of the most well-known intellectuals in this field, and his works have had a significant influence on Indonesian Islamic educational philosophy (Safitri et al., 2022). Although his idea of secularization is sometimes contested, particularly in the context of education, it provides insightful guidance for creating curriculum that go beyond only spiritual teachings (Safitri et al., 2022). In order to develop well-rounded people, Madjid underlined the significance of incorporating universal principles like tolerance, openness, and critical thinking (Hartafan & AN, 2024). Therefore, reevaluating his ideas on secularization is essential for comprehending Indonesia's distinct social and cultural environment as well as for creating an Islamic educational system that successfully addresses contemporary issues. This strategy is essential to producing future generations that are not merely pious but also considerate, inclusive, and capable of making significant contributions to a world that is becoming more complicated.

It's critical to acknowledge that Nurcholish Madjid did not view secularization as a threat to Islam in order to comprehend his viewpoint on the subject more fully. According to (Yufriadi et al., 2023), he saw it as a process that may improve one's comprehension of religion and life in general. Fahri Ali and Bahtiar Effendi have pointed out that Madjid's concept of secularization was intended to assist Muslims in differentiating between spiritual and worldly matters, rather than to do away with them. In this way, Madjid provided a new meaning for the phrase, separating it from the frequently unfavorable associations with secularism. He adamantly maintained that secularism and secularization are two entirely distinct ideas (Amin, 2019). Rather than being a departure from faith, Madjid saw secularization as a method to make Islamic teachings more applicable and practical in daily life.

The distinction between secularization and secularism is often misinterpreted, with many wrongly believing that Nurcholish Madjid's concept involves pushing religion out of public life. In contrast, Madjid argued that secularization is a process of desanctifying religious elements that are not central to the faith's core essence. This enables religion to maintain its purpose and function in a contemporary context (Hamzah & Rosdiawan, 2025). Rather than creating a strict separation, Madjid's view helps to define clear boundaries between religious and secular spheres, ensuring each can thrive independently (Illahi, 2024). This critical distinction is particularly vital for designing relevant Islamic education curricula in Indonesia, given the ongoing challenges of modernization and globalization.

The larger theoretical framework created by academics such as Harvey Cox and Robert Bellah can be useful in understanding Nurcholish Madjid's viewpoint on secularization. Harvey Cox defined secularization as a change from conventional, inflexible modes of thinking to more logical, flexible, and dynamic approaches to existence in his seminal work *The Secular City* ((Farid, 2024); (Perdana & Armayanto, 2021)). Cox saw this shift as an opportunity for religion to develop and be relevant in a society that is constantly changing, rather than a threat (Abdurrahman Usman, 2022). Likewise, another significant realization was provided by Robert Bellah's doctrine of civil religion. According to him, secularization means that religion's place in society shifts rather than that it vanishes ((Armayanto & Salim, 2023); (Bellah, 2009)). Bellah underlined that even in secular contexts, religion remains a significant influence in forming a society's moral and ethical base.

Reexamining and reinterpreting Nurcholish Madjid's views on secularization is both appropriate and vital in the Indonesian environment of today, particularly in light of the advancement of contemporary Islamic education (Siroj, 2024). Madjid, one of the nation's most prominent intellectuals, was instrumental in establishing a connection between Islamic principles and contemporary needs (Muwaffaq, 2022). In addition to providing a new perspective on Indonesia's complicated social and political environment, his views into secularization provide a solid basis for creating Islamic education curricula that are more inclusive, responsive, and in line with contemporary issues.

A contemporary Islamic curriculum needs to be adaptable enough to stay up with the intellectual and social changes taking place in society. Fundamentally, the creation of such a curriculum fosters students' critical thinking and analytical skills while highlighting the fusion of religious and secular knowledge. It should give the next generation the tools they need to face global issues with assurance while maintaining their Islamic identity. Reinterpreting Nurcholish Madjid's ideas on secularization is therefore very important. Islamic education can include not only spiritual growth but also the advancement of science, technology, and humanistic ideals when secularization is viewed as a positive process rather than a rejection of faith (Abdurrohim et al., 2024). This method seeks to create a generation that is firmly grounded in their religion but also flexible, perceptive, and prepared to make a significant contribution to a world that is becoming more diverse and changing quickly.

Nurcholish Madjid's views on secularization and their applicability to education have been the subject of numerous research. For example, Lis Safitri provided a thorough interpretive examination of Madjid's ideas by examining Islamic education in Indonesia using the prism of Hans-Georg Gadamer's hermeneutic approach (Safitri et al., 2022). Abdurrohim and associates examined the alignment between Madjid's educational modernization agenda and the Merdeka Belajar (Independent Learning) framework, emphasizing the framework's continued applicability in the current educational reforms (Abdurrohim et al., 2024). Mohamad Siroj, on the other hand, concentrated on Madjid's idea of critical Islamic education, stressing its transformative qualities and moving the focus from the quantity of education to its quality (Siroj, 2024). When taken as a whole, these studies show how Madjid's contributions to the development of a more sophisticated and forward-thinking Islamic education are increasingly acknowledged.

Although the subjects of secularization and Islamic education have been examined in previous research, there is still a clear lack of understanding of how Nurcholish Madjid's concepts might be applied to actual curriculum development techniques. This study addresses a number of important concerns in an effort to close that gap: What was Madjid's idea of secularization? What effects might his opinions have on Indonesia's current Islamic education curricula? And how might his idea of secularization aid in addressing the issues that the nation's Islamic schools are currently facing?

This study aims to reinterpret Nurcholish Madjid's theories of secularization and explore their practical implications for shaping Indonesia's contemporary Islamic education curriculum. The focus will be on integrating Madjid's ideas to foster a curriculum that balances religious teachings with modern knowledge, promoting tolerance, critical thinking, and adaptability in the face of globalization and societal challenges.

B. METHOD

This study employs a qualitative approach, specifically a literature review and thematic analysis, to investigate the reinterpretation of Nurcholish Madjid's secularization theory and its impact on the Islamic curriculum in Indonesia. We chose this methodology because the research is interpretive and exploratory, aiming to delve into the intellectual depth of Madjid's concepts and their potential application in an educational context an objective that is not possible with a quantitative or limited case study. This qualitative method allows for a holistic and contextual understanding that is essential for this kind of conceptual inquiry.

The purpose of this study is to make a significant contribution to the creation of an Islamic education curriculum that is deeply anchored in Islamic principles while also being inclusive and sensitive to Indonesia's distinct social and cultural environment. By exploring Madjid's concepts in greater detail, the study hopes to support Islamic education's modernization while preserving its moral and spiritual underpinnings.

To gather rich data, we collected both primary and secondary sources. The foundational texts of Nurcholish Madjid served as the primary sources, selected for their direct relevance to themes of modernity, education, and secularization. These include *Islam, Kemodernan, dan Keindonesiaan* (1987), *Islam Doktrin dan Peradaban* (1992), *Bilik-bilik Pesantren* (1997), *Cita-cita Politik Islam Era Reformasi* (1999), and *Islam Agama Peradaban* (2000). The study is based on these texts, which explicitly address the topics of modernity, education, and secularization. The analysis is further enhanced by the use of secondary materials, such as academic publications, books, and earlier research on secularization, Islamic education, and Madjid's intellectual achievements. In order to gain a better understanding of the institutional and regulatory framework in which curriculum development occurs, the study also takes into account policy documents released by the Indonesian government pertaining to Islamic education. This study aims to provide a comprehensive and perceptive view of how Madjid's reinterpretation of secularization can impact and motivate Indonesia's Islamic education system going forward by combining these many sources.

This study employs a variety of data collection methods to obtain comprehensive and pertinent information. First, important papers, such as the writings of Nurcholish Madjid and official government policies on education, will be gathered and reviewed

using document analysis. This approach will help to establish a strong basis for the study by enabling the researchers to explore the background and content of Madjid's opinions on secularization and education. The substance of Madjid's writings and other relevant literature will be examined using content analysis in addition to document analysis. This method will concentrate on identifying important issues related to Islamic education and secularization, providing a greater comprehension of how Madjid's theories can influence the creation of Indonesia's contemporary Islamic education curriculum. The study intends to produce rich, perceptive data by integrating the two approaches, which will significantly add to the current discussion over educational reform in Indonesia.

Thematic analysis, a technique intended to find and investigate patterns that surface from the data collected, will be used to examine the data obtained for this study. Finding important issues in Nurcholish Madjid's writings and other pertinent works on secularization and Islamic education will be the first step in the process. Following their identification, these themes will be categorized into relevant groups to aid in structuring and elucidating the analysis. Ultimately, the findings will be analyzed to make inferences regarding how Madjid's theories can impact and mold Indonesia's contemporary Islamic curriculum. By taking this technique, the study hopes to provide in-depth, thorough insights on how Madjid's ideas might be implemented in the current educational environment.

We acknowledge that a key limitation of this methodology is the potential for researcher bias in the selection and interpretation of texts. To mitigate this, we maintained a systematic and transparent approach to both literature selection and thematic analysis. It's also important to note that the findings are conceptual and theoretical. While they offer robust recommendations, they do not include empirical data on practical implementation, meaning the study's primary contribution is theoretical, laying a solid foundation for future empirical research.

C. RESULT AND DISCUSSION

The Concept of Secularization by Nurcholish Madjid

The theories of Nurcholish Madjid have had a long-lasting influence on Indonesian Islam's intellectual landscape, especially when it comes to the themes of modernity, Islam, and secularization (Madjid, 2008). Madjid emphasizes in his writings how crucial it is to keep religious and state activities apart. According to him, this is an essential first step in avoiding disputes between religious principles and the demands of modernity (Lidyaningsih & Hanif, 2023). According to Madjid, secularization is a process that allows religion to flourish in a larger societal context free from political power conflicts, not a rejection of religion (Muwaffaq, 2022).

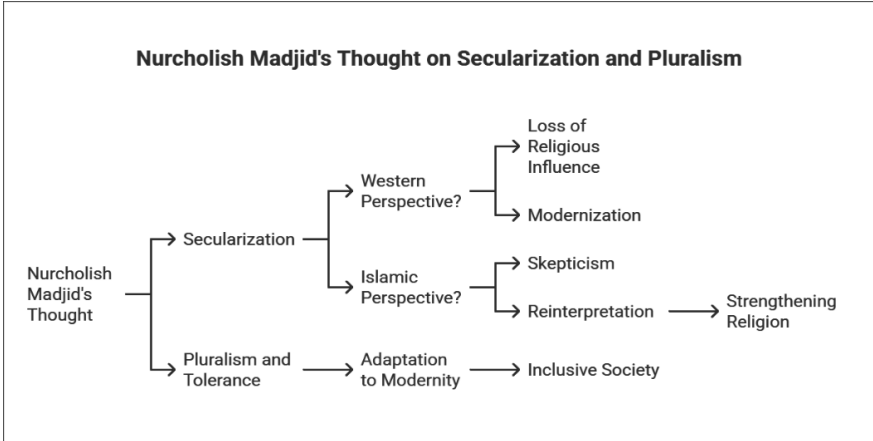
In academic circles, the idea of secularization has generated a great deal of discussion, with both Western and Islamic perspectives and definitions arising. Secularization is commonly seen in the Western tradition as a process in which science and reason eventually take precedence over religious institutions and practices in public and political life (Dian et al., 2022). Secularization, according to scholars like Bryan Wilson and Peter L. Berger, is a normal byproduct of modernization, when civilizations reject old values and adopt more logical and scientific ways of thinking (Berger, 2014).

Since many academics and intellectuals view secularization as a danger to religious principles and Muslim identity, it is frequently viewed with mistrust from

an Islamic perspective (Farid, 2024). But there are other well-known Muslim intellectuals who present an alternative viewpoint, such as Nurcholish Madjid. According to Madjid, secularization can actually enhance the place of religion in contemporary society. He argues that it's important to separate religious matters from the state, but without diminishing the moral influence of religion in public life (Abdurrahman Usman, 2022). Examining these divergent viewpoints reveals that, despite the fact that secularization is frequently perceived as being in opposition to religion, there is room for discussion and synthesis of secular and spiritual values, particularly in a pluralistic society (Yufriadi et al., 2023). This implies that secularization need not entail the eradication of religion; rather, it can be seen as a chance to promote tolerance and diversity in contemporary society.

Given Indonesia's complex society, where religious and cultural differences frequently cause tension and conflict, Madjid's views on pluralism and tolerance are particularly pertinent (Fitria, 2022). The idea of pluralism promotes active communication between different groupings in society in addition to acknowledging variety (Ilma et al., 2025). Madjid advises Muslims to adapt to a changing world without losing their religious identity, as demonstrated by his books, including *Islam, Modernitas, and Keindonesiaan* (Nafis et al., 2023). His theories not only present novel viewpoints on how Islam and modernity interact, but they also give workable answers to the problems Indonesian society faces as a result of globalization and the swiftly shifting social landscape (Mukaromah, 2020). Given this, a careful examination of Nurcholish Madjid's ideas is essential to comprehending how Islam might help create a more accepting and peaceful society in the modern world. Key elements of Madjid's ideas on pluralism, secularization, and tolerance are depicted in Figure 1 of the following graphic to assist make sense of them.

Figure 1. Nurcholish Madjid’s Thought on Secularization



Implications of Nurcholish Madjid’s Thought on Secularization for the Development of Modern Islamic Education Curriculum in Indonesia

Numerous social, political, and historical forces have molded Indonesia's current Islamic education curriculum over the course of its complicated history (Nurdiyanto et al., 2024). Islamic education in Indonesia was primarily centered on traditional religious teachings during the colonial era and the early years of independence, with little attention paid to incorporating general knowledge

(Budiharso et al., 2023). But as time went on and society was impacted by globalization, the curriculum for Islamic education began to change, with the current goal being to combine Islamic principles with contemporary scientific knowledge (M, 2025). However, there have been difficulties associated with this change (Rohman et al., 2024). These include differences between the curricula taught at madrasahs and formal schools, as well as opposition from more conservative groups. In an attempt to establish a more pertinent and adaptable framework for Islamic education, the Indonesian government has implemented a number of laws and rules, including the Minister of Education and Culture Regulation and the National Education System Law. However, problems such as a lack of funding, poor infrastructure, and inadequate training for teachers frequently prevent these policies from being fully implemented (Rahmafritri et al., 2024). Therefore, examining these laws and rules is crucial to comprehending the difficulties in creating a cutting-edge, superior Islamic education program in Indonesia.

Building an educational paradigm that is both current and sensitive to the needs of the modern world requires incorporating the idea of secularization into Indonesia's Islamic education curriculum (Rahmadi & Hamdan, 2023). Secularization in this sense shouldn't be interpreted as an effort to diminish religious principles. Instead, it is an attempt to draw a clear line between state activities and religious organizations in order to improve education in a more impartial, inclusive, and equitable way (Nuraeni et al., 2023). In a nation as diverse as Indonesia, where religious and cultural plurality necessitates an educational system that fosters tolerance, understanding, and social cohesiveness, this strategy is particularly crucial.

1. Integrated Curriculum

Creating an integrated curriculum that skillfully blends religious instruction with general knowledge is one realistic approach to integrating the idea of secularization into the Islamic education curriculum (Rahmadi & Hamdan, 2023). In addition to strengthening students' comprehension of Islamic teachings, such a curriculum ought to give them the scientific and technological know-how required in the modern world. Students will be better equipped to navigate and make significant contributions to a society that is becoming more complex and pluralistic as a result.

2. Character Development and Tolerance

Stressing universal moral and ethical principles that are relevant to all cultures is another way to incorporate the idea of secularization into Islamic education. In order to assist pupils develop into people who are not only pious but also accepting, tolerant, and respectful of differences, modern Islamic education should work to instill these characteristics in them (Parihat, 2024).. Islamic education can help create a generation that is both spiritually rooted and able to navigate the complexity of the modern world without losing its religious identity by fostering such principles.

3. Multicultural Education

Lessons on religious and cultural diversity should also be included in a well-rounded Islamic education curriculum. Fostering a culture of peace and respect for one another requires teaching kids about the diverse range of beliefs and customs that surround them. Students are better prepared to interact with people in a diverse, pluralistic society when they learn to value and comprehend these distinctions (Nurman et al., 2022). Furthermore, fostering interfaith discussion in the classroom

can be a very effective way to foster empathy, create connections, and lessen the likelihood of conflict.

4. Use of Technology and Innovative Learning Methods

Information and communication technology integration into contemporary Islamic education has grown not only significant but also necessary in the current digital era. Technology enables educational institutions to provide students with access to a greater variety of learning materials that are more interesting and applicable to their daily life (Tubagus & Fathurohman, 2023). Beyond accessibility, the use of project-based and interactive learning techniques adds vibrancy to the educational process and keeps students engaged and motivated. These cutting-edge methods are also crucial in giving students the tools they need to succeed in a workforce that is becoming more competitive and complex (Regina et al., 2024).

The incorporation of Nurcholish Madjid's concepts into Indonesia's contemporary Islamic curriculum has significant ramifications, particularly as the country struggles with the increasing complexity of pluralism and globalization. Instead of marginalizing religion, Madjid's emphasis on keeping religious matters apart from the state aims to make room for Islamic education to flourish in a more flexible and inclusive environment (Yufriadi et al., 2023). His viewpoint promotes the creation of a curriculum that strikes a balance between general knowledge, universal ideals like justice, tolerance, and openness, and a profound spiritual understanding.

The necessity of creating an Islamic education curriculum that takes into account Indonesia's complex social and cultural context is a crucial lesson to be learned from Madjid's ideas (Madjid, 2008). The curriculum should enable students to negotiate and make significant contributions to a pluralistic community, rather than separating religious teachings from larger social realities. To assist students perceive their faith not in a vacuum but as a guidance for coexisting peacefully with others, this could involve including issues like pluralism, human rights, and ethical social duty into Islamic education.

Additionally, Madjid's vision encourages teachers to use more dialogical and interactive teaching strategies (Madjid, 2008). In actuality, this entails including discussion, debate, and group projects in addition to lecture-based learning. These approaches encourage students to participate fully, exercise critical thought, and apply Islamic viewpoints to contemporary problems (Karim & Hasanuddin, 2024). In the end, this kind of approach produces a generation of young Muslims who are not only pious but also socially conscious, intellectually flexible, and prepared to face the challenges of a changing world.

The evolution of Indonesia's contemporary Islamic education curriculum depends heavily on the consequences of study findings about Nurcholish Madjid's ideas on secularization. First, a more comprehensive curriculum that incorporates teachings of general knowledge and religious values is made possible by Madjid's philosophy, which stresses the separation of religious concerns from the state. This helps pupils develop into well-rounded, morally upright people by helping them comprehend and combine scientific information with spiritual principles.

Several significant suggestions are made in light of the study's findings to increase the applicability and influence of Islamic education in the modern world. First and foremost, it is imperative that the current Islamic education curriculum be

updated to better reflect modern reality. In order to give pupils a thorough understanding of Islam and the skills they need to succeed in a world that is becoming more complicated and changing quickly, the curriculum should take an interdisciplinary approach, fusing religious teachings with general education. Enhancing teacher preparation is equally crucial. In addition to having subject-matter expertise, educators must be able to mentor students in critical thinking, meaningful conversation, and an open embrace of diversity.

Furthermore, legislators and educators shouldn't be the only ones in charge of curriculum development. Active participation from parents, communities, and educational institutions is also required. Promoting candid communication between all parties involved helps guarantee that the curriculum stays current not only academically but also culturally and socially, representing the ideals and goals of Indonesian society. Accordingly, incorporating Nurcholish Madjid's secularization theories into Islamic education could result in a generation that is not only pious but also intelligent, accepting, and equipped to handle the difficulties posed by globalization (Abdurrohim et al., 2024)

In the end, incorporating Madjid's idea of secularization into Islamic education is a calculated step toward building a more inclusive and progressive educational system rather than merely being a theoretical issue. A society that values variety and is receptive to advancement can be shaped by Islamic education through the application of contemporary technology, integrated curricula, and the encouragement of tolerance (Mala et al., 2024). By encouraging Muslims to actively engage in the modernization process, Madjid's ideas make sure that Islamic education serves as a basis for the development of strong moral character and practical skills in addition to serving as a vehicle for the dissemination of religious knowledge.

Implementation of Nurcholish Madjid's Concept of Secularization and Solutions for Islamic Education in Indonesia

The dangers of radicalization, growing intolerance, and enduring educational inequalities are some of the urgent issues that still face Indonesia's Islamic education system today. Furthermore, moral decay and intellectual stagnation are major roadblocks to advancement (Arroisi et al., 2024).. Given these difficulties, the ideas of Nurcholish Madjid provide a pertinent and timely framework for updating the curriculum of contemporary Islamic education (Dian et al., 2022). A more peaceful, inclusive, and tolerant society can be promoted by integrating the principles of constructive secularization promoted by Madjid into the curriculum. The goal of education motivated by Madjid's vision is to raise a generation of young Muslims who actively promote peace and coexistence in a pluralistic world in addition to being knowledgeable about their faith.

Madjid highlights in his seminal work *Islam, Modernitas, dan Keindonesiaan* that accepting contemporary knowledge does not entail renouncing Islamic principles. He exhorts Muslims to abandon narrow-minded and inflexible modes of thinking that frequently impede social and intellectual advancement. According to him, Islamic education ought to be based on reason, adaptability, and a strong bond with the moral precepts of Islam (Madjid, 2008). In a similar vein, he contends in another of his seminal writings that Islamic education must be progressive in order

to develop people who can advance civilization rather than merely uphold tradition. These people ought to be intellectually stimulating, spiritually rooted, and actively engaged in promoting social and cultural change (Madjid, 1998).

However, there are difficulties in implementing Madjid's theories inside the official curriculum. Conservative circles' opposition, which sees secularization as a danger to Islamic identity, is one of the main obstacles. This misconception frequently results from confusing secularization with the exclusion of religion from public life, although Madjid's viewpoint is far more complex. To get around this, educators and legislators need to keep reaching out, talking, and educating the public in order to make Madjid's ideas more understandable and relevant. His claim that religion and knowledge are inextricably intertwined in Islam Agama Peradaban serves as a potent reminder that authentic Islamic education should not divide the spiritual from the rational but rather incorporate both in a meaningful and comprehensive manner (Madjid, 1995).

The intellectual heritage of Madjid can provide a strong philosophical and pedagogical basis for a contemporary Islamic education curriculum if it is applied carefully. One that can preserve the ethical foundation and spiritual depth of Islamic teachings while tackling the complicated realities of the modern world.

Reinterpretation of Nurcholish Madjid's Thought and Its Integration into the Curriculum in Indonesia

Its tremendous relevance in today's educational scene is revealed by a review of research findings on Nurcholish Madjid's idea of secularization and its implications for Indonesia's modern Islamic education curriculum. One of the most important realizations is Madjid's reinterpretation of secularization as a positive process that can actually strengthen the place of religion in contemporary society rather than as a rejection of it. His perspective contradicts the widely held belief that religious identity is at danger due to secularization. This supports the claim made by M. Amin Abdullah that education is still a crucial tool for illumination in an increasingly complex global age. When well-planned and organized, Islamic education can provide a comprehensive and in-depth knowledge of Islam that satisfies the changing demands of society (Abdullah, 2017).

Madjid contends that a more impartial and inclusive educational environment is made possible by the division of religious matters from state administration. In a pluralistic nation like Indonesia, where various religious and cultural communities must coexist, this viewpoint is especially important. Teachers can create a learning environment that respects religious principles while simultaneously promoting critical thinking and embracing the advances of contemporary science by incorporating secularization into the Islamic curriculum.

More significantly, the concepts of Madjid support a curriculum that goes beyond a limited emphasis on spiritual education. In order to thrive in a diverse and linked society, he promotes the incorporation of universal values including tolerance, pluralism, and social ethical principles. By using this integrated approach, Islamic education may give students the skills they need to participate positively in society, overcome divides, and create a more cohesive social fabric in addition to providing them with a religious understanding.

In practical terms, integrating Madjid's ideas into the curriculum involves several key strategies:

1. It is crucial to create a curriculum that combines general knowledge with religious teachings in order to address the changing demands of society. This method guarantees that pupils learn the intellectual and scientific abilities required to succeed in the modern world in addition to a strong foundation in Islamic values (Abdurrohim et al., 2024). A well-rounded education aids in the development of people who are both open to innovation and advancement and have a strong spiritual foundation.

2. Materials that emphasize the value of religious and cultural diversity should be purposefully included in a contemporary Islamic education curriculum. Students can have a greater understanding of diversity and the capacity to live in harmony and respect in a pluralistic society by learning about different traditions and beliefs (Dian et al., 2022).

3. To satisfy the needs of the modern world, teaching methods must change. By using collaborative, interactive, and discussion-based teaching strategies, students can become more involved with the material. These methods help students develop critical thinking skills and examine current events from a variety of angles, such as sociological, ethical, and religious viewpoints (Rofiqoh & Bakar, 2025).

4. In addition to academic factors, curriculum reform effectiveness hinges on significant community involvement. The curriculum is guaranteed to be grounded in the values, aspirations, and lived experiences of society when parents, community leaders, and educational institutions are involved in the formulation process (Budi Hardiman, 2015). In a multicultural country like Indonesia, this cooperative model enhances the social relevance and acceptance of Islamic education.

To easily to understand those discussion, here is a table summarizing the strategies for integrating Madjid's ideas into the curriculum:

Table 1: Integrating Madjid's Ideas into the Curriculum

No.	Strategy	Description
1.	Curriculum Development	Creating a curriculum that blends religious teachings with general knowledge to give students a balanced education.
2.	Promoting Tolerance and Pluralism	Adding lessons on religious and cultural diversity to teach students to respect differences and live peacefully together.
3.	Innovative Teaching Methods	Using engaging and collaborative teaching methods to encourage critical thinking and discussions on modern issues from various viewpoints.
4.	Community Engagement	Engaging parents, community leaders, and schools in curriculum development to align with society's values and needs.

A more comprehensive summary of how Madjid's theories can be applied in the educational system is given in this table. Indonesia can raise a generation of students who are not only informed about their faith but also prepared to prosper in a pluralistic and globalized society by reinterpreting Nurcholish Madjid's ideas and incorporating them into the curriculum. In addition to addressing the

difficulties of contemporary education, this method emphasizes the significance of moral principles and spirituality in producing law-abiding people.

CONCLUSION

This study has demonstrated that reinterpreting Nurcholish Madjid's concept of secularization provides a robust foundation for modernizing Indonesia's Islamic curriculum. By separating the timeless essence of religious values from their historical forms, we can create an educational framework that is both deeply rooted in faith and responsive to the contemporary world. The findings show that this approach is not a rejection of religion but a way to strengthen its core principles, fostering students who possess both spiritual integrity and intellectual curiosity.

It's crucial to acknowledge a few of this study's limitations, though. First, the research mostly concentrates on Madjid's writings and literature analysis, which might not accurately represent the real-world situations that teachers and students who are actively involved in implementing the curriculum confront. Furthermore, the breadth of the investigation might have been hampered by restricted access to important educational policy documents. Furthermore, the study ignores Indonesia's varied regional settings, which may have a big impact on how Madjid's theories are implemented across the nation.

Based on these findings, we offer a direct call to action for key stakeholders. We urge educational policymakers and curriculum designers to move from theory to practice by integrating Madjid's nuanced philosophy into formal curriculum reforms. Specifically, this involves developing educational materials that promote critical thinking, interfaith dialogue, and a modern understanding of Islamic values. We also recommend that scholars and educators embark on further empirical research to explore the practical implementation of these concepts and measure their long-term impact on students and society.

By taking these steps, Indonesia can solidify its position as a model of moderate Islam in a globalized world, ensuring that its education system nurtures not only knowledgeable individuals but also tolerant and compassionate citizens. Additionally, comparing Islamic education curriculum in different Indonesian regions may help clarify how local conditions influence the acceptance and implementation of secularization concepts. The long-term consequences of curriculum influenced by Madjid's ideas should also be investigated in future studies, with a focus on how they affect students' character development and capacity to deal with future global crises. This more thorough, wide-ranging approach can provide insightful information about how Madjid's ideas can continue to shape Islamic education in Indonesia and elsewhere.

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