The Curriculum Design of Imam As-Shafi'i's Education and Its Relevance to the Indonesian Education System

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Abstract

In facing the dynamics of contemporary Islamic education, it is necessary to conduct studies that examine curriculum models based on traditional values that can adapt to the evolving times. This study examines the curriculum design of Imam As-Shafi'i and its relevance to Islamic education in Indonesia, particularly competency-based learning systems oriented toward character strengthening and knowledge integration. Using a qualitative approach through a literature study, this research conducts a descriptive- analytical examination of the educational curriculum structure of Imam As- Shafi'i and how its core values can be adapted to modern Islamic education systems. The findings show that Imam As-Shafi'i's educational curriculum emphasizes a balanced integration of Sharia knowledge, rational thought, and character formation based on dialogical learning that enhances students' critical and analytical thinking skills. Additionally, the curriculum developed by Imam As-Shafi'i highlights the importance of the ijtihad methodology in understanding religious texts, providing flexibility in its application across different historical and contextual settings. Furthermore, Imam As-Shafi'i's curriculum approach to learning ultimately encourages active interaction between teachers and students through discussion methods and argumentation based on textual evidence. This model not only shapes students with high analytical abilities but also encourages them to think independently in understanding and applying knowledge. This competency- based educational curriculum aligns with the needs of modern education systems, which emphasize problem-solving skills and adaptability to social and technological changes.

Keywords: Curriculum, Imam As-Shafi'i, Islamic Education, Indonesian Education

Abstrak

Dalam menghadapi dinamika pendidikan Islam kontemporer, diperlukan kajian yang menelaah model kurikulum berbasis nilai-nilai tradisional yang bisa adaptif terhadap perkembangan zaman. Penelitian ini mengkaji desain kurikulum Imam As-Syafi'i dan relevansinya bagi pendidikan Islam di Indonesia, khususnya sistem pembelajaran yang berbasis kompetensi dengan berorientasi pada penguatan karakter dan integrasi ilmu. Dengan pendekatan kualitatif melalui studi kepustakaan, penelitian ini mengkaji secara deskriptif- analitis terhadap struktur kurikulum pendidikan Imam As-Syafi'i dan bagaimana nilai-nilai utamanya dapat diadaptasi ke dalam sistem pendidikan Islam modern. Hasil penelitian menunjukkan bahwa kurikulum pendidikan Imam As-Syafi'i menekankan integrasi yang seimbang antara ilmu syariah, pemikiran rasional, dan pembentukan karakter berbasis dialogis yang memperkuat keterampilan berpikir kritis dan analitis peserta didik. Selain itu, kurikulum yang dikembangkan oleh Imam As-Syafi'i menekankan akan pentingnya metodologi ijtihad dalam memahami teks-teks keagamaan, yang memberikan fleksibilitas dalam penerapannya di berbagai konteks zaman. Dan pendekatan kurikulum Imam As-Syafi'i terhadap pembelajaran pada akhirnya akan mendorong interaksi yang aktif antara guru dan murid melalui metode diskusi dan argumentasi berbasis dalil. Model ini tidak hanya membentuk peserta didik yang memiliki daya analitis tinggi tetapi juga mendorong mereka untuk berpikir mandiri dalam memahami dan mengaplikasikan ilmu. Kurikulum pendidikan yang berbasis kompetensi ini sejalan dengan kebutuhan sistem pendidikan modern yang menekankan keterampilan pemecahan masalah serta adaptabilitas terhadap perubahan sosial dan teknologi.

Kata Kunci: Kurikulum, Imam As-Syafi'i, Pendidikan Islam, Pendidikan Indonesia.

BACKGROUND

Islamic education plays a strategic role in shaping the character, morality, and intellectual capacity of the Muslim community (Al-Faruqi, 1982). Since the early spread of Islam in the Nusantara region, Islamic education systems have developed in various forms, including Islamic boarding schools, madrasahs, and Islamic higher education institutions (Azra, 2004). These institutions not only function as centers for religious learning but also serve as platforms for the development of Islamic sciences and the moral and social guidance of Muslims in Indonesia.

However, in the current era of digitalization and globalization, Islamic education systems face new challenges that require innovation and curriculum adaptation. Some of these challenges include:

1. **The Demand for Educational Modernization**

Traditional teaching methods, such as *talaqqi* (direct transmission of knowledge), memorization, and *bandongan* (group recitation), remain dominant in Islamic education. Although these methods are effective in direct knowledge transmission, the Islamic education curriculum needs to be developed to remain relevant to contemporary developments. Abdurrahman & Fauzan (2021) argue that the Islamic education system in Indonesia still struggles to balance traditional methods with modern pedagogical approaches. Furthermore, Hasan (2020) highlights the importance of integrating classical methods with technology-based educational innovations to enhance students' comprehension and competitiveness.

2. **Integration of Technology in Learning**

Modern education has adopted digital technologies, such as e-learning, Islamic educational applications, and technology-based interactive media (Ministry of Education and Culture of Indonesia, 2022). However, many Islamic educational institutions still lack the effective use of digital technology, creating a gap between traditional education and technology-based learning systems (Ali, 2021).

3. **Shifts in the Global Educational Paradigm**

The current education landscape is transitioning from rote memorization-based learning to an analytical, research-oriented, and problem-solving approach. Islamic higher education institutions in Indonesia have begun implementing this approach in various Islamic studies programs. However, at the madrasah and traditional pesantren levels, this method is still not widely applied (Rahman, 1982). Therefore, Islamic education needs to adopt research-based and active learning approaches to align with contemporary developments.

In addressing these challenges, it is crucial to revisit the thoughts of classical Islamic scholars who have made significant contributions to Islamic education. One such scholar is Imam Al-Shafi'i. His intellectual legacy is not only centered on Islamic jurisprudence (*fiqh*) but also on the educational methodologies applied in various Islamic institutions, particularly in *pesantren salafiyah*, *madrasah diniyah*, and Islamic universities (Nasution, 1986; Abdurahman, 2012).

Imam Al-Shafi'i is recognized as one of the great scholars who made significant contributions to the development of Islamic jurisprudence and education. His educational concept emphasizes not only memorization but also comprehension and the practical application of knowledge in daily life. He advocated for a systematic thinking methodology in understanding religion, which became fundamental in the study of Islamic jurisprudence (Baruza & Zulfatmi, 2024).

The curriculum concept introduced by Imam Al-Shafi'i has served as a reference in shaping the traditional Islamic education system in Indonesia. His approach balances *naqliyah* (revealed knowledge) and *aqliyah* (rational knowledge). Therefore, a deeper understanding of Imam Al-Shafi'i's educational curriculum can provide new insights for the development of Indonesia's Islamic education system.

This study seeks to explore the educational curriculum developed by Imam Al-Shafi'i and its relevance to contemporary Islamic education systems, with a focus on adapting his principles to modern pedagogical approaches and technology-based learning. The research questions guide the investigation into understanding the core elements of Al-Shafi'i's curriculum, its applicability in today's education systems, the challenges in integrating such a curriculum into modern contexts, and the strategies for adapting his educational principles in the age of digitalization and globalization. One of the key objectives of this research is to analyze the structure of Al-Shafi'i's curriculum and evaluate how its fundamental elements can contribute to the development of contemporary Islamic education systems. By examining the curriculum's relevance today, this study aims to bridge the gap between classical Islamic educational methods and the modern educational landscape. Additionally, the study aims to identify challenges related to integrating Al-Shafi'i's curriculum into current education systems, particularly in light of the rapid advancements in technology and globalization that have shaped modern teaching and learning environments (Syamsudin, 2020; Zuhri, 2017).

Another major objective is to design a curriculum model that can successfully integrate Imam Al-Shafi'i's educational principles into technology-based learning and contemporary pedagogical approaches. This includes exploring innovative ways to incorporate his methods in an era that increasingly prioritizes digital tools and interactive learning strategies. Finally, the study seeks to provide recommendations for Islamic educational institutions to evolve beyond traditional rote memorization methods and encourage comprehension, analysis, and the practical application of knowledge in students' daily lives. The novelty of this research lies in its attempt to integrate classical Islamic educational principles with modern educational practices, which has not been widely explored. While there has been considerable attention to the theoretical aspects of Islamic education, there is a gap in examining how foundational figures like Imam Al-Shafi'i can inform and transform contemporary educational models, especially in the context of technology-driven learning and globalized knowledge systems. This study offers a unique perspective by proposing a comprehensive curriculum model that respects the rich heritage of Islamic scholarship while addressing the demands of modern education systems.

Literature Review

This study's literature review encompasses various theories and previous research relevant to analyzing Imam Al-Shafi'i's curriculum design and its relevance to Islamic education in Indonesia. While several previous studies have examined classical Islamic education, few have attempted to connect it with modern education systems. Therefore, this section discusses the key concepts that support this research.

Curriculum Concepts in Islamic Education

Al-Attas, S. M. N. (1993). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: International Institute of Islamic Thought and Civilization, emphasizes that Islamic education aims to cultivate a civilized individual through the integration of knowledge derived from both revelation (*wahy*) and reason (*aql*). This concept aligns with Imam Al-Shafi'i's perspective, which stresses the importance of balancing *naqliyah* (revealed knowledge) and *aqliyah* (rational knowledge). Similarly, Yusuf, I. (2021). *Curriculum and Islamic Education: A Historical and Philosophical Perspective*. Yogyakarta: Deepublish, asserts that an Islamic values-based curriculum must integrate religious and general sciences to maintain broader relevance.

Imam Al-Shafi'i's Teaching Methods

A study conducted by Zainuddin, M. (2022). *Islamic Education Reform: A Study on Curriculum and Its Implementation in Indonesia*. Jakarta: Kencana Prenada Media Group, reveals that Imam Al-Shafi'i's educational methodology is based on comprehension, Islamic legal analysis, and critical dialogue. This approach differs from the memorization-based methods still widely used in contemporary Islamic education. The findings support the idea that an education curriculum based on Imam Al-Shafi'i's philosophy can enhance students' critical thinking skills.

Integrating Islamic Curriculum with Modern Education

According to the research by Hidayat, M., & Sukari, S. (2024). *The Relevance of Islamic Education Curriculum in Madrasahs to the Needs of the Modern World. Moral: Journal of Islamic Education Studies*, one of the major challenges in developing an Islamic-based curriculum is the difficulty in integrating classical systems with modern learning methods. This study indicates that the use of technology in Islamic education can facilitate the adaptation of Imam Al-Shafi'i's methods to the digital learning context.

Learning Evaluation in Islamic Education

A study by Hasan, A. (2023). *The Transformation of Islamic Education in the Digital Era*. Bandung: Remaja Rosdakarya, highlights that evaluation systems in Islamic education often rely solely on rote memorization without considering the understanding and practical application of knowledge in real life. The competency-based evaluation approach presented in this research aims to overcome these shortcomings by emphasizing comprehension, analysis, and application of knowledge.

This study takes a different approach from previous research by offering an integrative perspective that not only analyzes Imam Al-Shafi'i's curriculum in relation to modern education systems but also proposes a concrete implementation model. Unlike earlier studies that primarily focused on classical Islamic education theory (Azra, 2004) or analyzed Imam Al-Shafi'i's thoughts in the context of Islamic jurisprudence (*fiqh*) (Rahman, 1982), this research explores how his educational principles can be applied in contemporary settings through technology-based teaching systems and competency-based evaluations.

Additionally, this study emphasizes a more practical implementation strategy by proposing a curriculum model that combines Imam Al-Shafi'i's educational methodology with modern pedagogical approaches. Thus, this research not only contributes to academic discourse but also provides practical solutions applicable to Islamic educational institutions in Indonesia.

RESEARCH METHOD

This study employs a qualitative approach using the library research method (Creswell, 2018; Bogdan & Biklen, 2007), with a descriptive-analytical approach aimed at describing and analyzing the curriculum structure of Imam Al-Shafi'i and its relevance to the modern Islamic education system. The descriptive approach was chosen to systematically elaborate on the curriculum concepts implemented by Imam Al-Shafi'i based on scholarly sources. Additionally, the study applies a phenomenological approach to gain an in-depth understanding of Imam Al-Shafi'i's educational thoughts and how his concepts can be applied in contemporary education (Moustakas, 1994). Phenomenology is used to comprehend Al-Shafi'i's perspective in designing and implementing a curriculum based on the principles of the Qur'an and Hadith, as well as logical reasoning. Data collection is conducted through literature review techniques, encompassing primary sources such as the works of Imam Al-Shafi'i, including Al-Risalah (1940), Al-Umm

(n.d), and Jima' al-'Ilm (2002), alongside secondary sources from national and international scholarly journals that discuss the relevance of classical Islamic education in the context of modern education (Patton, 2002; Lincoln & Guba, 1985). The study ensures the validity and reliability of sources by verifying the academic credibility and scientific recognition of the literature. The findings from the literature analysis are compared with previous studies to gain a more comprehensive understanding of Imam Al-Shafi'i's curriculum's contribution to modern Islamic education systems. To ensure proper data access, the researcher relies on reputable academic sources, such as university libraries and academic journal databases like Google Scholar, Scopus, and DOAJ, as well as classical books republished by leading academic publishers. The characteristics of the data include academic validity, with all sources coming from peer-reviewed references or academically recognized sources (Bryman, 2012; Creswell, 2018); text authenticity, ensuring the classical books are obtained from verified sources, either in their original Arabic text or academically translated versions (Makdisi, 1981; Hallaq, 1997); contextual relevance, ensuring the data directly relates to Imam Al-Shafi'i's educational concepts and their application in contemporary Islamic education (Nasr, 2002; Al-Attas, 1993); and comprehensive information, where the selected literature not only covers Imam Al-Shafi'i's educational concepts but also includes the latest research findings supporting their application in modern contexts (Zarkasyi, 2015; Hidayat & Sukari, 2024). Data analysis is carried out using content analysis to deeply examine the relevant literature, identifying key principles in Imam Al-Shafi'i's educational curriculum, comparing them with contemporary Islamic education systems, and mapping the challenges and opportunities for implementing his educational concepts within the Indonesian education system (Krippendorff, 2004).

RESULT AND DISCUSSION

Result

Key Characteristics of Imam Al-Shafi'i's Educational Curriculum

Memorization-Based and Talaqqi Method

One of the primary characteristics of Imam Al-Shafi'i's curriculum is the method of memorization (*hifz*) and *talaqqi* (direct learning from a teacher). Memorization of classical Islamic texts is an integral part of the Islamic education process, as it is considered a way to preserve knowledge and ensure accurate comprehension of texts. In this system, students are required to memorize fundamental texts in *fiqh*, *hadith*, and *tafsir* before delving into further understanding of concepts and legal arguments in Islam. Meanwhile, the *talaqqi* method, which involves direct learning from a teacher, allows students to receive intensive guidance from scholars with authority in Islamic sciences. This system ensures the authentic transmission of knowledge from generation to generation (Al-Attas, 1980). Additionally, this method instills discipline and respect for learning, as students not only acquire knowledge but also emulate the character and ethics of their teachers (Az-Zarnuji, 2010).

Emphasis on Understanding Legal Evidence

Beyond memorization, Imam Al-Shafi'i's curriculum also emphasizes the importance of understanding the legal sources underpinning Islamic rulings. In the study of Shafi'i jurisprudence, Islamic laws are not merely taught as rules but are also explained through their sources in the Qur'an, Hadith, *Ijma'* (consensus), and *Qiyas* (analogical reasoning) (Hallaq, 2005). For example, in learning the procedures of

prayer in Shafi'i *fiqh*, students are not only taught how to perform prayers according to the Shafi'i school but are also provided with the textual evidence supporting these practices. This approach aims to cultivate a deep understanding of Islamic legal concepts so that students do not merely follow rules blindly but also comprehend the rationale behind Islamic laws (Kamali, 2003). Furthermore, this method fosters strong argumentation skills, enabling students to defend their opinions with clear *shar'i* (Islamic legal) foundations (Ibn Khaldun,2015).

Integration of Naqliyah (Revealed) and Aqliyah (Rational) Knowledge

Imam Al-Shafi'i's curriculum maintains a balance between divine revelation (*naqliyah*) and rational knowledge (*aqliyah*). Critical thinking is highly emphasized in this educational method, particularly in the field of *usul al-fiqh* (principles of Islamic jurisprudence), which is one of Imam Al-Shafi'i's major contributions to Islamic legal scholarship. This integration ensures that students do not solely rely on memorization but also develop a profound understanding of Islamic law through analysis and reasoning (Nasr, 1996).

Dialogue-Based and Debate-Oriented Learning Model

One of the learning methods employed in Imam Al-Shafi'i's education is *munazharah* (scholarly debate), aimed at sharpening students' critical thinking and argumentation skills. Academic discussions and debates serve as key tools in solidifying comprehension and enhancing intellectual sharpness. Students are not passive recipients of knowledge but are encouraged to analyze, critique, and express their opinions based on strong *shar'i* evidence (Rahman, 1982).

Emphasis on Ethics and Morality

Beyond academic mastery, Imam Al-Shafi'i's educational system places great importance on ethics and character. He frequently emphasized that knowledge without proper etiquette (*adab*) would not yield true benefits. Therefore, in the learning process, students are not only taught *fiqh* and *usul al-fiqh* but also instructed on appropriate conduct toward teachers, fellow students, and society at large. Values such as patience, perseverance, and respect for knowledge are inseparable from this curriculum (Al-Ghazali, 2005).

Structure of Imam Al-Shafi'i's Educational Curriculum

Based on the literature analysis, Imam Al-Shafi'i's educational curriculum emphasizes three key aspects:

Mastery of Islamic Sciences

This curriculum prioritizes in-depth instruction in the Qur'an and Hadith as the primary sources of Islamic law. Students are encouraged to develop a comprehensive understanding of *tafsir* (Qur'anic exegesis) and *hadith*, as well as their practical applications in various legal contexts (Nasr, 1996). Additionally, students study classical texts such as *Al-Umm* by Imam Al- Shafi'i to gain direct insight into his legal reasoning.

Utilization of Rational Thought in Legal Reasoning

In understanding Islamic law, great emphasis is placed on *ijtihad* (independent legal reasoning) and *istinbat* (deductive reasoning), with a structured approach to *usul al-fiqh*. Imam Al-Shafi'i developed the principles of *usul al-fiqh*, which allow for a logical and argumentative analysis of Islamic law, making them applicable in addressing contemporary issues (Hallaq, 2005). Students are trained in critical thinking through comparative *fiqh* studies to ensure a broad understanding of various legal perspectives.

Character Formation through Islamic Ethics and Morality

This curriculum also underscores the importance of character formation through adab and ethical teachings. Imam Al-Shafi'i consistently taught that knowledge must be accompanied by noble character, as knowledge without *adab* loses its blessing (Al-Ghazali, 2005). Thus, students are equipped with an understanding of Islamic ethics in social life, family interactions, and community relations.

Discussion

Analysis of Findings Based on Theoretical Framework

The findings of this study indicate that the talaqqi and istinbat methods in Islamic education, as practiced in Imam Al-Shafi'i's approach, remain highly relevant in contemporary learning systems. However, the study reveals that the success of these methods heavily relies on the personalization of interactions between teacher and student, which aligns with the core principles of constructivist learning theory (Piaget, 1950; Vygotsky, 1978). According to this theory, learning occurs when students actively construct their own knowledge through meaningful interaction with their environment and learning experiences.

In the talaqqi method, direct interaction between teacher and student enables scaffolding, where the teacher acts as a facilitator guiding students toward deeper comprehension. This aligns with Vygotsky's concept of the Zone of Proximal Development (ZPD), which emphasizes the importance of support in the early stages of learning until students can achieve independent understanding. The implementation of talaqqi in modern educational environments can also be examined through the experiential learning approach (Kolb, 1984), which emphasizes learning through direct experience and reflection.

Meanwhile, the istinbat method, which focuses on critical understanding of texts and legal evidence, can be linked to the problem-based learning (PBL) approach, where students analyze and interpret concepts based on logical argumentation and primary sources. This method is not only textual but also contextual, allowing adaptation to modern learning environments. This study

also highlights how the istinbat method supports the development of higher- order thinking skills (HOTS), such as analysis, evaluation, and synthesis.

These findings align with previous research emphasizing the effectiveness of interaction-based approaches in Islamic education. For instance, Hallaq's (2005) study on the istinbat method in the Shafi'i school of thought shows that this approach enables systematic and argumentative development of Islamic legal thought. Similarly, Rahman (1982) highlights that the istinbat method plays a crucial role in shaping critically thinking Muslims who can adapt to contemporary challenges.

From a constructivist learning theory perspective, the talaqqi method emphasizes direct experience and active student engagement in knowledge acquisition. Meanwhile, the istinbat method aligns with social constructivism, where understanding is derived not only from individual cognition but also from

social interactions that build collective meaning. In other words, talaqqi supports knowledge construction through personal experience, whereas istinbat enriches understanding through academic discussion and debate.

Additionally, the constructivist approach in Islamic education can be linked to andragogical principles (Knowles, 1984), which emphasize adult learning based on their needs and experiences. In this regard, the implementation of talaqqi and istinbat is beneficial not only for primary and secondary education but also for higher education and scholarly development in Islamic boarding schools (pesantren) and Islamic universities.

Furthermore, this study highlights that in the digital era, the primary challenge in implementing talaqqi and istinbat methods is maintaining their pedagogical essence in online platforms. Further research is needed to understand how interaction and active engagement in talaqqi can be translated into digital environments without losing the personalization aspect that characterizes this method. In this context, connectivism theory (Siemens, 2005) becomes relevant, as it emphasizes the importance of information networks and connectivity in digital learning environments. This model allows integration between direct experience in talaqqi and rapid access to various knowledge sources in digital formats.

Integration of Imam Al-Shafi'i's Methods with Modern Technology

This study also finds that Imam Al-Shafi'i's educational methods can be adapted into digital platforms through interactive technology such as e- learning, Massive Open Online Courses (MOOC), and case-based learning. In this context, talaqqi-based learning can be implemented through live online discussion classes, while the istinbat method can be enhanced through data- driven analysis and artificial intelligence (AI) to present various fiqh perspectives interactively.

These findings align with Ahmed's (2017) research, which emphasizes the importance of adopting a competency-based curriculum to improve the quality of Islamic education in the digital era. Additionally, Gilliot (2010) suggests that the evolution of the Islamic education system requires a technology-based approach to maintain its relevance in modern academic systems.

The integration of technology in Islamic education also allows the adoption of the flipped classroom approach, where students first access

learning materials through videos or interactive modules before engaging in in- depth discussions with teachers. This approach enhances learning effectiveness, as face-to-face sessions can focus on problem-solving and critical discussions rather than mere information delivery.

In this regard, digital platforms can serve as tools to facilitate a more flexible and accessible learning model. Online talaqqi-based learning can be realized through virtual classes with a mentorship system, while the istinbat method can be developed through scientific discussion forums supported by AI-driven argumentation analysis.

For example, the use of Natural Language Processing (NLP) in istinbat studies allows for deeper textual analysis of hadith and fiqh, where AI systems can automatically link various scholarly perspectives with primary sources. This approach helps students develop a broader and more contextual understanding of Islamic law.

Additionally, gamification-based learning models can be applied to increase motivation in Islamic studies. Platforms such as virtual reality (VR) or augmented reality (AR) can help students understand the historical and legal contexts of Islam in a more immersive way.

Correlation with Previous Studies

The findings of this study confirm previous research that talaqqi and istinbat methods effectively build deep comprehension of Islamic concepts (Al-Attas, 1995; Azra, 2012). However, unlike prior studies that predominantly focus on the traditional aspects of these methods (Rahman, 2018; Huda, 2020), this study demonstrates that Imam Al-Shafi'i's methods can be adapted to modern contexts through digital technology and contemporary pedagogical approaches.

Moreover, this study expands the scope of analysis by connecting talaqqi and istinbat methods with constructivist learning theories, which have been underexplored in Islamic education studies. Therefore, the findings of this study offer a new perspective on how traditional approaches can be integrated with modern learning theories.

Furthermore, this study contributes a new dimension to Islamic education research by exploring how classical learning methods can be implemented in digital-based modern education systems. This makes this study not only a confirmation of previous findings but also a development in the academic field.

Scientific Contributions of the Study

This study provides distinct academic contributions compared to previous research in several key aspects:

1. Interdisciplinary Approach: The integration of constructivist and connectivist learning theories with classical educational methods offers a new perspective in Islamic education studies. This aligns with Nasr's (1996) research, which emphasizes that Islamic education must respond to global challenges without losing its scholarly tradition.
2. Use of Technology in Classical Methods: This study demonstrates how Imam Al-Shafi'i's methods can be applied in technology-based learning while maintaining their pedagogical essence. Zarkasyi (2011)

Supports these findings by showing that Islamic educational institutions in Southeast Asia have successfully adapted classical education principles into modern learning systems.

1. New Learning Models: This study proposes a hybrid learning model that combines traditional and digital approaches. Moosa (2015) highlights similar challenges in integrating traditional values with modern academic systems.
2. Development of Digital Tools in Islamic Studies: This study opens opportunities for the development of AI-based digital tools to facilitate interactive *fiqh* and *tafsir* studies, which aligns with Esposito's (2018) research on the role of Islamic educational institutions in fostering moderate and inclusive understanding.

Thus, this study not only confirms previous findings but also offers a reinterpretation of classical educational methods in modern contexts, serving as a reference for developing digital-based curricula in Islamic education.

CONCLUSION

The findings of this study confirm that Imam Al-Shafi'i's curriculum model holds strong relevance in modern Islamic education. Several key conclusions can be drawn from the research results. First, Imam Al-Shafi'i's educational methodology emphasizes a balance between naqli (revelation-based) and aqli (rational) knowledge, forming a strong philosophical foundation for curriculum development. This integration ensures that Islamic education remains both authentic and adaptable to the challenges of

different eras, fostering a synthesis between classical traditions and modern thought. Through this approach, learners not only understand religion textually but also apply it in their daily lives in accordance with contemporary developments, shaping them into critical, reflective, and solution-oriented individuals. Second, the curriculum can be adapted within contemporary Islamic education systems through the use of digital technology, multidisciplinary approaches, and competency-based evaluation systems. Educational institutions can develop blended learning models combining traditional instruction with digital platforms to enhance accessibility and learning effectiveness. Additionally, incorporating tools like artificial intelligence and interactive media can enrich learning experiences based on Islamic values. The blended learning approach, which combines classical methods like halaqah with online learning systems, offers a solution to expand the reach of Islamic education and improve knowledge transfer effectiveness.

Third, Imam Al-Shafi'i's educational principles can be implemented in competency-based evaluation systems and active learning approaches, ensuring that students develop critical and analytical thinking skills rather than just memorizing content. A curriculum oriented toward dialogue and discussion helps students refine strong argumentative skills, enabling them to understand real-world applications. To make this curriculum effective in modern education systems, instructional materials should be developed with a contextual approach to global issues, integrating Islamic educational values with contemporary challenges. The study also identifies challenges and policy recommendations for implementing this curriculum, including teacher training, curriculum adaptation, and the development of teaching materials that align with modern educational standards. Governments and Islamic educational institutions must collaborate to create regulations that encourage innovation in learning systems based on Islamic values. Moreover, an accreditation system that accommodates traditional educational methods within modern frameworks could help ensure the curriculum's broad applicability. This educational model significantly contributes to rational and critical Islamic thought, supporting competency-based learning systems in the modern era. The study suggests that Imam Al-Shafi'i's thought can provide a solution for developing Islamic education that focuses on critical thinking and problem-solving, while also promoting innovative, solution-oriented, and reflective generations. Future research should explore the application of Imam Al-Shafi'i's curriculum in various educational contexts, such as higher education and professional training, to assess its scalability and impact. This study provides crucial insights for developing a more adaptive and competency-based Islamic education system, offering a reference for policymakers in designing inclusive, progressive, and globally relevant Islamic education policies.

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