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ISLAMIC RELIGIOUS EDUCATION IN THE ARCHIPELAGO: A STUDY OF
DOCTORAL PROGRAM CURRICULUM

群岛的伊斯兰宗教教育：博士课程研究

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Abstract

This article analyzes the developing curriculum content of Islamic education in doctoral programs in the archipelago as a response to changes in the academic and social cultural community. This study is formed using qualitative research with content analysis as a data analysis technique. The primary sources are the official websites of three doctoral programs: Doctoral Programs of Interdisciplinary Studies-Based Islamic Education of Universitas Islam Negeri (UIN) Maulana Malik Ibrahim, Islamic Education of Universitas Muhammadiyah Malang (UMM), and Multicultural Islamic Education of Universitas Islam Malang (UNISMA). The findings of this study reveal that the developing curriculums denote the vision and mission of the respective programs and the prevailing sociological progress within the society. The current doctoral programs on Islamic Education attempt to adjust to the needs of the nation and state by including Islamic and multidisciplinary content within their curriculums. In addition, they also convey scientific methods and critical thinking, the development of educational sciences, and preparation of dissertations. These doctoral program curriculums produce the best graduates that excel in multidisciplinary scientific fields and provide multicultural national insight in their areas.

Keywords: Islamic Education, Curriculum, Doctoral Programs

摘要 本文分析了群岛博士课程中伊斯兰教育的发展课程内容，以应对学术和社会文化社区的变化。本研究采用定性研究，内容分析作为数据分析技术。主要来源是三个博士项目的官方网站：国家伊斯兰教（用户界面）毛拉纳·马利克·易卜拉欣的基于跨学科研究的伊斯兰教育博士项目、穆罕默迪娅玛琅（乌姆）的伊斯兰教育和玛琅伊斯兰大学的多元文化伊斯兰教育（联军）。这项研究的结果表明，发展中的课程代表了各自项目的愿景和使命，以及社会中普遍的社会进步。当前的伊斯兰教育博士课程试图通过在课程中包含伊斯兰和 multidisciplinary 内容来适应国家和国家的需求。此外，

他们还传达科学方法和批判性思维、教育科学的发展以及论文的准备。这些博士课程课程培养出在多学科科学领域表现出色并在其领域提供多文化国家洞察力的最佳毕业生。

关键词: 伊斯兰教育, 课程, 博士课程

I. INTRODUCTION

There is serious concern about the process and outcomes of religious education in Indonesia. Its development has been perceived to disregard the element of tolerance and pluralism. The religious education teachers in formal schools/madrasah had not complied with the development of sociological demands, namely religious tolerance. A recent survey was carried out by PPIM and involved 2,237 Muslim teachers of preschools, Roudatul Athfal, SD, Madrasah Ibtidaiyah (MI), SMP, Madrasah Tsanawiyah (MTS), SMA, and Madrasah Aliyah (MA). The results revealed that 6.03% of Muslim teachers had biased opinions while 50.87% had explicit intolerant opinions [1].

A few years before the latest study, PPIM also reported the findings of a survey showing Islamic Education Studies (PAI) teachers in primary and junior secondary level were inclined to be exclusive and intolerant toward groups with different schools/teachings, either Muslim or non-Muslim. It is also assumed that the religious education process at the higher education level is directed toward radicalism. The National Counterterrorism Agency (BNPT) claims that radicalism is currently aimed at targeting students of both State (PTN) and Private Universities (PTS). Islamic Education should also consider instilling the spirit of nationalism, particularly the values of diversity as a distinctive characteristic of Indonesia as a great nation.

Islamic Education is intended as a soft-power movement that upholds the values of excellence and morality and advocates the interest of the *dhu'afa* (the marginalized groups) and human rights. It should position religion in the context of dynamic reality [2]. This necessitates the participation of religious education teachers in the wave of religious struggle and the discourse of religious thought about the issue of pluralism and dialogue between religious communities. Therefore, the world of education can contemplate issues that promote the harmony of life between religious communities [3].

To attain such expectations, the preparation of educators at the undergraduate, master's, and doctoral levels in the field of Islamic education

must be designed wisely. The demand is also vast, as indicated by the Higher Education Database (PDDIKTI), Ministry of Research, Technology, and Higher Education data. There are 4,490 public higher education institutions in Indonesia. They consist of 1,101 academies, 250 polytechnics, 2,433 colleges, 148 institutes, and 558 universities. With this large number of institutions, there are only 446 lecturers of Islamic Education Studies (PAI) [4]. In terms of quantity, the number has not been able to fulfill the demand. While in terms of quality, the current PAI lecturers at the undergraduate and master level in Islamic Education are primarily alumni of the Islamic Education Management doctoral program. The concern about the need for more doctorates in Islamic Education Studies (PAI) is that most recent Islamic education lecturers are graduates of Islamic Education Management or Islamic Studies [5]. Meanwhile, Islamic Education is very important for educators and researchers [5].

Islamic Education Studies is a study program held in almost all public and private universities under the auspices of the Ministry of Religion and the Ministry of Education and Culture. This program is delivered not only at the undergraduate but also at the doctoral level. The data is presented in Table 1.

Table 1.
Study program of Islamic education in Indonesia

Program	State Islamic higher education institutions (PTKIN)	Private Islamic higher education institutions (PTKIS)	Public higher education institutions (PTN)	Total
Undergraduate	58	590	3	651
Magister	78	56	1	135
Doctor	15	10	0	25

Table 1 reveals that a gap in Islamic Education lecturers at the undergraduate level based on the institutions. The level of demand is indicated by the number of lecturers required by higher education institutions. Overview of the Study of Indonesian Higher Education Institutions is presented in the following Table 2.

Table 2.
Overview of disciplines in Indonesian higher education institutions

IIEIs	Education	Religion	Social Studies	Economy	Humanities	Science and Math	Engineering	Agriculture	Medical Sciences	Arts	Total
PTKIN	702	340	667	368	97	49	32	7	10	0	2072
PTN	856	63	324	197	171	276	206	428	134	87	2955
Total	1558	403	991	365	268	325	238	435	144	87	5027

Moreover, according to the prevailing policy, lecturers/instructors of undergraduate level have attained at least masters and doctoral degrees. Act No. 14 of 2005 on Teachers and Lecturers, Article 46 paragraph 1 stipulates a lecturer must have a minimum academic qualification as a graduate from a master's degree program for diploma or undergraduate programs; and a graduate from a doctoral degree program for postgraduate programs. The purpose of this study is to determine the reference of curriculum development and curriculum content in the Islamic Education doctoral program.

Komarudin Hidayat has an interesting, ideal reflection about religious education/teaching to be adaptive to the development and reality of the society, namely by escaping from the dictates of history, re-reading and re-understanding the Scripture and the derivative causes, and extracting the ethical meaning [6]. Practically, it is necessary to synchronize, collaborate, and interact religious education/teaching with non-religious education, which would facilitate students to practice religion in real life. Technically, it is carried out by linking general courses to religious subjects during religious education activities and enriching them during general courses [7].

Religious education should not be excluded. Instead, it should be integrated with other sciences. The methods may entail practices and exercises promoting religious education as transformative learning. It implies the role of religious education in building up people through social and political praxis and having the bargaining power in the State and a significant position to resolve the Ummah's problems. Thus, it could achieve elimination of riots due to discrepancies in the political, religious, ethnic, group, or other aspirations. The proposed model attempts to bring students to understand the concept of monotheism in which all individuals are equal before God; hence they are able and willing to respect any differences between humans [8]. The continuity of the monotheistic process in sociological praxis is expected to convey emancipatory praxis among the people,

emphasizing religion as a blessing for the universe.

Shihab has also suggested a notion on the presence of religious education to produce "scientific religionists" and not merely "religious scientists" [9]. Based on this standpoint, the concept of Sharia is realized into rituals that are endeavored to explain the wisdom of Islamic law (*hikmah al-tasyri*); thus, students will understand and appreciate its causes and benefits. Likewise, the concept of *aqeedah* is systematically implemented by focusing on the internal and external teachings of each religious community, and promoting harmony and peace in society, the nation, and the state. Religious education must reinforce the dimensions of religious social contracts. Studies on the reform and history of the Islamic curriculum have been conducted by Che Noraini Hashim and Hasan Langgulung [10], and by Ruzita Mohd Amin [11] on the integrated curriculum in Malaysia. Both studies examined the curriculum from a historical perspective. However, this study investigates the structure of the current curriculum in Islamic higher education institutions in the Archipelago.

The curriculum is the most substantial element in the framework of education. Stark describes the concept of a curriculum in higher education institutions as an "Academic Plan" with eight elements: purpose, content, sequence, learners, instructional processes, instructional resources, and evaluation and adjustments for the socio-cultural context [12]. This is the technical aspect of education. Emphasis on the curriculum as the foundation for the well-being and effectiveness of higher education is explained by Barnett and Coate in Oliver and Hyun [13]. They argue that the underlying problems for the welfare and efficiency of higher education are mainly to be found in the curriculum. In terms of welfare, the curriculum refers to the process followed by each educational institution. Learning House defines a curriculum as an ongoing process that strives to balance day-to-day interactions between instructors, students, knowledge, and environment [14]. In addition, Muhammad Zuhdi shows that the evolution of the curriculum is significantly affected by the

socio-political environment [15]. Consequently, the department of religious affairs supports all efforts to modernize Islamic education. Evidence of the challenges to education in Indonesia, also demonstrated in the results of Toto Suharto's research [16], showed that the emergence of transnational Islamic education influenced the curriculum content in universities and schools with ideological nuances. It is therefore important to research the curriculum of Islamic education in the doctoral program. As it represents the highest level of education, the doctoral program must be able to provide answers to the academic, social, and cultural needs of the community.

II. RESEARCH METHOD

This study is qualitative research with content analysis as a data analysis technique. The primary sources are the official websites of three programs, namely: Doctoral Program of Interdisciplinary Studies-based Islamic Education of UIN, Maulana Malik Ibrahim, Islamic Education of Universitas Muhammadiyah Malang, and Multicultural Islamic Education of Universitas Islam Malang. Third, a university is a college old enough and famous in Indonesia that has the highest degree program, i.e. Doctor of Islamic education. These three programs were selected since the structure of the curriculums has been presented clearly on their official websites, respectively: <http://pps-unisma.web.id/index1.php?kode=60>, <http://doktor-pai.umma.ac.id/>, and <http://pasca.uin-malang.ac.id/kurikulum/>. These websites provide the access to obtain the required education and course related information. The displayed data are the contents owned and uploaded by the institutions, which include the vision, mission, objectives, and structure of the curriculum. The transparency maintained by the head of the institute reflects the digital era.

III. RESULTS AND DISCUSSION

The selected study programs have different names even though they are in a similar area of study, namely Islamic Education Studies (PAI). Universitas Muhammadiyah Malang (UMM) has Islamic Education Program (PAI), Universitas Islam Negeri Maliki Malang has an Interdisciplinary Studies-based Islamic Education Program, and Universitas Islam Malang has Multicultural Islamic Education Program. Of the three doctoral programs, Universitas Muhammadiyah Malang (UMM), prefers to generalize its area of study. It differs from Universitas Islam Negeri (UIN) Maliki Malang, which specifies the program based on

Interdisciplinary Studies. While Universitas Islam Malang (UNISMA), focuses on multicultural studies. Moreover, the affiliation of these three programs are to different organizations, UMM is affiliated with the Muhammadiyah organization, UIN is under the auspice of the Ministry of Religious Affairs, while UNISMA is affiliated with the Nahdlatul Ulama organization.

Before investigation on the doctoral study programs, the vision and mission of the universities were initially explored. They are presented in Table 3.

Table 3.
Vision of doctoral programs

Universitas Muhammadiyah Malang	Universitas Islam Negeri Maliki Malang	Universitas Islam Malang
To become a doctorate-level education institution that excels in education, research, and scientific publications in the development of Islamic Education at the national level and in Asia.	To become a forefront doctoral program in Islamic Education based on Interdisciplinary Studies in the development of education and teaching, research, and community service, to realize Islamic civilization based on Indonesian insight, and to generate initiators of Islamic education following the demand for the development and needs of a pluralistic, multicultural and multi-religious society	To become a highly competitive postgraduate program capable of generating graduates with competencies of planning, solving, developing, designing, engineering, and discovering science, technology and culture through education, research, and community service for the benefit of the people, who are virtuous and noble based on <i>Islam Ahluwannah wal Awwalun</i> as <i>Kawmah</i> as <i>Nahdliyyah</i> .

Furthermore, UIN and UMM also socialize and clarify their visions for the Islamic Education (PAI) doctoral program. Meanwhile, UNISMA lists the vision of the doctoral program as similar to the general vision of the postgraduate program. The vision of the three institutions is approximately the same: the willingness to realize an excellent study program. Hinton argued that the vision statement is the expression of institution aspiration based on analysis of the institution's environment [17]. Meanwhile, Universitas Islam Malang (UNISMA) distinctively exposes the identity of its

organization despite naming its doctoral program as a multicultural Islamic education study. The missions of the programs are presented in Table 4.

Table 4.
Mission of the doctoral program

Universitas Muhammadiyah Malang	Universitas Islam Negeri Malikî Malang	Universitas Islam Malang
To organize research-based education oriented towards the development of Islamic Education as an open system. To organize research, community service, and scientific publications to develop science and technology to solve the issues of Islamic Education. To promote national and international collaboration in education, research, scientific publications, and related academic activities in Islamic Education.	To develop Islamic education based on interdisciplinary studies in implementing education and teaching, research, and community service. To develop Islamic education studies based on Indonesian insight, inclusive and transcendental knowledge. To improve research and development in Islamic studies concerning social and humanities issues that are imaginative and interrelated in building civilization. To enhance the participation of the study program in developing conceptual thinking and theories in the field of Islamic education based on interdisciplinary studies as an effort to provide a significant contribution to national development. To initiate collaboration with various parties in improving the quality of human resources, research, teaching, and assessment of the development of Islamic education based on interdisciplinary studies.	To organize professional, excellent, and competitive master and doctoral education programs at the national and international levels to produce competent, competitive, and noble human resources based on Islam Ahlusunnah wal Jamaah an-Nabliyah. To develop scientific research and professional practice to generate valuable innovative work in science, technology, art, and culture for the benefit of the people.

The missions of the programs are aimed to achieve the existing vision. The mission is a derivative of vision, as suggested by Don Hofstrand; mission is the general statement of how one will achieve their vision [18]. In association with the curriculum, Mohammad Syub Khan and Laurie Smith Law argued that curriculum development is given institutional support by linking it with the mission and vision of the institution [19]. Curriculum development must be aligned with the mission and vision of the institution. Uide reaffirmed it, claiming a mission statement is fundamental to strategic planning. It asserts an institution's raison d'être or purpose and should clearly define its ideals, the products, and services offered, and to whom. It informs an institution's financial planning, budgeting, staffing, and academic programming [20].

In addition, the mission also seeks to describe the objectives of an institution that reflect the requirements in the preparation of the mission, namely: the values to create a positive vibe of identity. The values of the doctoral programs investigated in the present study are enclosed in the objectives as presented in the following Table 5.

Table 5.
Objectives of doctoral programs

Universitas Muhammadiyah Malang	Universitas Islam Negeri Malikî Malang	Universitas Islam Malang
1. To produce graduates in Islamic Education who possess intellectual, moral, and spiritual integrity, have a leadership spirit and a commitment to the development of Islamic Education.	1. To produce graduates in Islamic Education based on Interdisciplinary Studies who have the integrity of profound faith, spiritual, moral, knowledge, and professional maturity.	1. To organize professional, excellent, and competitive graduates at the national and international levels.
2. To produce graduates in Islamic Education who have multidisciplinary and methodological skills in developing Islamic Education.	2. To produce graduates who have analytical-critical-implementation skills in studying Indonesian-Islamic issues with an interdisciplinary approach in the context of community development and empowerment.	2. To develop scientific research and professional practice to generate innovative works.
3. To implement research and community services oriented to the resolution and development of Islamic Education and announce them in various scientific media of national reputation.	3. To produce graduates in the religious socio-cultural field who	3. To promote scientific research and professional practice to generate innovative works.
4. To collaborate with		

government agencies and educational institutions at the national and international levels to carry out various scientific activities oriented to solving problems and developing Islamic education have interdisciplinary skills with practical, theoretical skills at all levels (micro, mezzo, and macro).
4. To produce graduates in Islamic Education based on Interdisciplinary Studies who have the competencies as researchers and initiators who can formulate new concepts in integrating science, Islamic teachings, and Indonesian insight.

The values of the doctoral programs are relatively similar, directed to the values of the study of Indonesian-Islamic issues based on interdisciplinary and multidisciplinary approaches. For attaining the program's vision, mission, and objectives, an adequate number of Semester Credit Hours or SKS is required. The objectives are fundamental, as suggested by Sayyi on the modernization of Islamic education, which aims at reformulating the objectives of higher education institutions, restructuring curriculum, simplifying learning load, and decompartmentalization [21]. Each program sets up different SKS: UMM - 74 SKS, UIN - 67 SKS (program) and 79 SKS (general), UNISMA - 69 SKS.

The load of SKS in the programs is in accordance with the Regulation of the Minister of Education and Culture of the Republic of

Indonesia No. 49 of 2014 concerning National Standards of Higher Education in article 17 paragraph 2 point (g) stipulating 72 SKS for doctoral, applied doctoral, and specialist programs two; and can be taken for at least 3 (three) years. The amount of SKS is divided into course groups/types.

Universitas Muhammadiyah Malang (UMM) applies the system of course codes without neither grouping the courses nor publishing the details. Universitas Maliki Malang (UIN) categorizes the courses into basic competence courses (*matakuliah kompetensi dasar/MKD*), methodology competence courses (*matakuliah kompetensi metodologi/MKM*), primary competence courses (*matakuliah kompetensi utama/MKU*), secondary competence courses (*matakuliah kompetensi penunjang/MKP*) and final assignment (*tugas akhir studi/TAS*). Universitas Islam Malang (UNISMA) classifies the courses into general competence courses (*matakuliah kompetensi umum/MKU*), basic competence courses (*matakuliah kompetensi dasar/MKD*), elective competence courses (*matakuliah kompetensi peminangan/MKP*), and dissertation. The grouping or clusterization of courses among these three programs varies. UIN emphasizes a complete set of competencies by grouping courses based on a comprehensive level, from basic (required) to non-basic (instrumental/elective). Fundamental educational thought is the basis for developing education sciences and Islamic Education at the normative, historical, and practical scales. The courses of the programs are presented in Table 6.

Table 6.
Basic courses of fundamental of educational thought

Universitas Muhammadiyah Malang	Universitas Islam Negeri Maliki Malang	Universitas Islam Malang
- Islamic Education Thought	- Philosophy of Islamic Science	- Islamic and Western
- Philosophy of Science and Research	- Islamic Education	- Educational Philosophy
- Methodology for Islamic Education	- Research Methodology based on	- Advanced Qualitative
- Research Theory of Dissertation	- Interdisciplinary Studies (PAI-BSI)	- Research Methodology
- Research Methodology of Dissertation		

Table 6 shows that the majority of courses in UNISMS are related to scientific studies. It is indicated by the research methodology course that focuses on the mastery of doctoral candidates to have a deep understanding of quantitative and qualitative research approaches to resolving educational issues in terms of outcomes and process.

Doctoral candidates in Islamic Education must be equipped with competencies of their

expertise: The Qur'an - Hadith, Aqeedah - Akhlaq, Fiqh, and History of Islam. Few higher education courses in Indonesia are delivered in accordance with the scope of Islamic education, and they are limited, as implied by their titles. For example, Universitas Islam Negeri (UIN) Maliki offers Study of the Qur'an—Contemporary Hadith, Development of Contemporary Islamic Thought & Movement, and Islamic Studies and Scientific Issues and

Universitas Islam Malang (UNISMA) offers Study of the Qur'an on Multiculturalism and Study of the Hadith on Multiculturalism.

UIN Maliki Malang (UMM) provides themes according to the demands of society, including religious education that is tolerant, inclusive, and multicultural (Table 7).

Table 7.
Multidisciplinary courses.

Universitas Muhammadiyah Malang	Universitas Islam Negeri Maliki Malang	Universitas Islam Malang
Multidisciplinary Study of Islamic Education Subject	- Study of Islam and Local Culture - Religion and Social Conflict - Islam and Economy - Psychology and Sufism - Religion and Multiculturalism - Contemporary Issues in the Development of Islamic Education	- Multidisciplinary Study of Multicultural Islamic Education - Contemporary Education and Multiculturalism Issues - Multiculturalism and History of Islamic Education - Multiculturalism-based Institutional Development

In terms of the predisposition of the curriculum structure in complying with the prevailing sociological demands, the curriculum of UIN's doctoral program is the most dominant, followed by UNISMA and UMM. According to Suyadi, the recent curriculum is based on the demands of the era—promoting interdisciplinary, multidisciplinary, transdisciplinary, and mono-disciplinary approaches [22]—although the programs of UIN, UMM, and UNISMA have not formulated their curricula comprehensively.

Nevertheless, unlike previous findings, Muhammad Munadi and Noor Alwiyah argued that the preparation of Islamic education teacher candidates has not emphasized tolerance and multiculturalism issues. Based on an

investigation of the curriculum of the Universitas Pendidikan Indonesia (UPI) Bandung, they found that the preparation of prospective teachers was mainly focused on the understanding of Islamic teachings rather than providing learning and methodology concepts. By contrast, the Institut Agama Islam Negeri (IAIN) Surakarta prepares prospective teachers for practicing in the working realm of *Madrasah Intidayah* (elementary school), *Madrasah Tsanawiyah* (junior high school), *Madrasah Aliyah* (senior high school), or vocational high school [23].

Due to the programs' educational emphasis, several courses on the educational sciences are conveyed (Table 8).

Table 8.
Educational science courses

Universitas Muhammadiyah Malang	Universitas Islam Negeri Maliki Malang	Universitas Islam Malang
- Curriculum Development and Islamic Education Learning - Study of Islamic Education Institution - Preparation of Dissertation	- Islamic Education: Foundation & Operational Studies - Development of Education Innovation and Islamic Education Learning - Islamic Education in Early Childhood, Schools, Higher Education and Boarding Schools (Independent Study)	- Multiculturalism Education and Community Transformation - Development and Design of Multicultural Islamic Education Curriculum

In terms of content diversity, the curriculum structure of the doctoral program of UIN Malang is the most diverse. The courses are not only focused on fundamentals but also on the development and design of Islamic education by level. For critical thinking and the development of education, doctoral thesis students must be enrolled in scientific work courses when preparing a dissertation.

The present study differs from the study carried out by Mohammed Abul Kawser, whose findings suggested that curriculum development in historical science is centered on the substance

of the curriculum, which becomes a barrier to developing curriculum as an academic plan that involves objectives, content, sequence, students, learning resources, instructional processes, evaluation, and adjustments [24]. It also differs from the study carried out by Moesen Adib-Hajbaghery on the curricula of professional nursing education in Iran and the USA, which prioritize applied curriculum due to dissimilar scientific needs [25]. Finally, the present study differs from Mark Terrel's study on the curriculum of an anatomy education doctoral program that aims to strengthen the knowledge,

skills, and research of health professionals [26]. In the present study, the development of Islamic education curriculum is adapted to the parameters and needs of Islam and relies on the diversity of Muslims in the Archipelago, particularly in Southeast Asia.

The curriculum structure of the doctoral programs of UMM, UIN, and UNISMA, as a representation of higher education institutions in the Archipelago, has revealed the scientific character needed to face the challenges of the current era. These institutions are able to uphold the presence of Muslims in Southeast Asia, who are rooted in moderate and tolerance values. This finding reinforces Angel Rabasa's work on the remarkably massive and well-built Islamic education structure in Southeast Asia that accentuates moderate and tolerance values within the education system [27]. It also reaffirms the so-called "curriculum modernization" in Islamic higher education proposed by Azyumardi Azra, emphasizing curriculum restructuring that is directed at social phenomena by integrating religious knowledge, general sciences, science, and technology [21]. Therefore, the struggle of Islamic education is not only within religious affairs; it expands to the social system of the society [28].

Curriculum reform has been an ongoing process throughout history in line with the socio-religious needs of the community. Islamic education doctoral programs, as the ultimate formal education, must be able to provide scientific enrichment based on Islamic parameters. The findings of the present study reaffirm the work of Che Noraini Hashim and Hasan Linggulong [10]. The moderate curriculum that is present in the doctoral program shows the modernization of Islamic higher education that is carried out through institutional capacity, namely scientific capacity [29].

These findings suggest the need for further studies on the structure of doctoral program curricula in Muslim-majority countries to determine how such curricula should evolve.

IV. CONCLUSION

The curriculum development of the doctoral program denotes the vision and mission of study programs and the sociological progress within the society, implying the demands for strengthening tolerance and multiculturalism in religious life. The current programs have sought to adjust the needs of the nation and state, as indicated by the presence of Islamic and multidisciplinary content. In addition, as represented by the curriculums of the Islamic Education Doctoral Programs

investigated in the present study, the contents of scientific methods/critical thinking, Islamic and multidisciplinary studies, educational sciences, and preparation of dissertations have also been promoted to generate excellent graduates. The doctoral program curriculum as the highest level of education must answer the challenges of society in religion and nation with a multidisciplinary and moderate scientific capacity.

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