RETHINKING STUDENT-CENTER LEARNING APPROACH IN INDONESIA'S ISLAMIC HIGHER EDUCATION CURRICULUM: A SYSTEMATIC LITERATURE REVIEW

MENGKAJI ULANG PENDEKATAN PEMBELAJARAN YANG BERFOKUS PADA SISWA DALAM KURIKULUM PENDIDIKAN TINGGI ISLAM DI INDONESIA: SEBUAH KAJIAN PUSTAKA SISTEMATIS

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Abstract

When developing a curriculum for Islamic higher education, it is necessary to consider a student-centered learning and emphasize pedagogical principles in Islamic education. This study aims to find out what things need to be considered when designing the curriculum and how student-centered learning is implemented in Indonesia's Islamic higher education curriculum. The method used is a systematic literature review. This study finds that the aspects that need to be considered in designing a student-centered approach in a curriculum that is in accordance with Islamic pedagogical principles include the storytelling pedagogical method, the method of the critical dialogue, the teacher's demonstration, homework assignments, reflection and inquiry discussion methods, the question-and-answer approach, and field studies. Meanwhile, theoretically, the curriculum applied in Indonesia is relevant to the aims of Islamic education in terms of components of the learning process and the outcomes of student-centered. However, there are still many obstacles to implementing the program.

Keywords: *Curriculum; Islamic Education; Islamic Higher Education; KKNI; Student Center*

Abstrak

Dalam proses merancang kurikulum untuk pendidikan tinggi Islam, penting untuk mengadopsi pendekatan pembelajaran yang berpusat pada siswa dan menekankan prinsip-prinsip pedagogis dalam konteks pendidikan Islam. Penelitian ini bertujuan untuk menjelajahi faktor-faktor yang perlu dipertimbangkan dalam perancangan kurikulum serta bagaimana penerapan pembelajaran berbasis siswa dilakukan dalam kurikulum pendidikan tinggi Islam di Indonesia. Metode yang digunakan dalam penelitian ini adalah tinjauan literatur sistematis. Hasil penelitian ini menunjukkan bahwa aspek-aspek yang perlu diperhatikan dalam merancang pendekatan berbasis siswa yang sejalan dengan prinsip-prinsip pedagogis Islam mencakup metode pedagogis berbicara, dialog kritis, demonstrasi guru, tugas rumah, metode diskusi refleksi dan penelitian, pendekatan tanya-jawab, dan studi lapangan. Meskipun secara teoritis kurikulum yang diterapkan di Indonesia sesuai dengan tujuan pendidikan Islam dalam hal komponen proses pembelajaran dan hasil berbasis siswa, namun masih terdapat hambatan-hambatan dalam mengimplementasikan program ini.

Kata kunci: *Kurikulum; Pendidikan Tinggi Islam; Indonesia; KKNI; Pendidikan Berbasis Siswa*

INTRODUCTION

The Teacher-Centered Learning (TCL) and Student-Centered Learning (SCL) approaches are two approaches that can be employed in the learning process and are both still widespread in Islamic higher education in Indonesia. Passive learning is the goal of the TCL approach. The teacher serves as the primary source of information and is more involved in the learning process in this learning environment. During this way of learning, students only have to do what the teacher tells them to do: listen and do the work. The teacher looks to be a sage on stage rather than a mentor in a teacher-centered approach. However, much of what takes place in this method resembles brainwashing more than education (Abdullah, 2021).

Lectures, reading, audio-visuals, and other techniques are some of the approaches that the TCL approach might employ. This approach won't help students learn concepts in the best way possible. Because they can just listen and observe using this strategy, students' levels of understanding are barely 10 to 30%. With the teacher-centered learning technique, students only receive information from the teacher, allowing them to fully comprehend what is being conveyed. On the other hand, SCL involves students directly; the teacher only acts as a facilitator so that students can experience learning personally. Students will be passionate about their studies because it typically increases their motivation. Knowledge acquisition is facilitated through learner-centered education. Therefore, knowledge will remain unsolved and may change shape if students have no opportunities to ask questions (Abdullah, 2021)

According to the Directorate General of Higher Education or DIKTI curriculum books (2014), the higher education curriculum is currently based on the Indonesian National Competency Curriculum, or KKNI, where there is a significant difference in learning from teacher-centered learning to the reformation of SCL. The current application of TCL, according to DIKTI, is insufficient to meet educational objectives based on learning outcomes. As a result, future learning will be student-centered (SCL), with an emphasis on anticipated learning outcomes. According to the student-centered approach, learning outcomes are attained through a learning process that prioritizes the development of students' abilities, personalities, and needs in addition to their potential for discovery and learning. Students have to be self-motivated if they want to work hard and learn what they need to know.

In 2017, Islamic universities in Indonesia began implementing the KKNI as a curriculum to fulfill the demands of competency-based learning. However, transitioning from a teacher-led center to a student-led center provided adjustments and difficulties that were difficult to accomplish. This may be shown in the research done by (Warsah et al., 2020), who stated that the KKNI-based curriculum at IAIN Bengkulu still had issues since students were not motivated to seek out the information and knowledge outside the classroom. The curriculum at IAIN Madura remains centered on modifying courses with learning goals alone, according to (Aflahah, 2019) research, which also happened to the higher education curriculum at IAIN Madura. IAIN Madura finds it difficult with a lack of support from KKNI experts, unsupportive facilities and infrastructure, as well as a lack of cooperation from lecturers and study program participants. This requires the ability of all stakeholders to effectively build curriculum materials based on the KKNI and maintain the quality of the curriculum. (Mashlahah, 2018) further noted that the Law No. 12 of 2012 Concerning Higher Education (UU Dikti) will be very difficult to implement in terms of enthusiasts, which is another challenge faced by state Islamic higher education in Indonesia (PTKIN).

As mentioned above, the challenges Islamic higher education in Indonesia faces in implementing a student-centered, inquiry-based curriculum need to rethink the SCL approach. Given that SCL is thought to be successful in enhancing student learning outcomes, this research approach is interesting. It is the same as education's goal, which is to maximize each student's potential in order to facilitate learning and enhance both their quality of life and their behavior as students. With SCL, students not only comprehend the lesson's material but can also come up with new ideas by discovering their own potential. Islamic higher education in

Indonesia needs to design a curriculum approach based on educational goals. The curriculum that needs to be used by Islamic universities in Indonesia needs to build student-centered learning methods that are in line with the principles of Islamic education and pedagogy and also Islamic teaching based on the hadith and Qur'an.

Therefore, this study aims to determine whether the KKNI principles used in Islamic universities are in accordance with the pedagogical and educational principles of Islamic education. In addition, to find out what things need to be considered in the process of designing the focus of the student center curriculum, this study also aims to examine how the student-centered learning approach is integrated into the curriculum of Indonesian Islamic universities.

METHODS

The method used in this study was the systematic literature review (SLR) or the snowballing literature review methodology (Kitchenham & Charters, 2007; Wohlin, 2014). Because it is more relevant and in line with the aim of the discussion of this study, the SLR was chosen for this study. Regarding the literature review that was conducted, it was very carefully conducted to uncover topics pertaining to "Student-Centered Learning Approach in Indonesia's Islamic Higher Education Curriculum." SLR is the method selected for this paper because it enables the capture of all literature with the ability to address research issues and is preferable for application with the database selected, starting from scratch to reduce the amount of biased literature.

This research is a systematic literature review method that focuses on the student-centered approach in designing the curriculum in Islamic higher education institutions in Indonesia to know whether it has achieved the Islamic educational and pedagogic principles. This paper primarily discussed the curriculum of the National Islamic University (UIN), State Islamic Institute (IAIN), and State Islamic College (STAIN), as Indonesia is known for having a lot of Islamic higher education. Therefore, this paper aims to be one of the instruments used to improve the quality of the

curriculum in Islamic higher education institutions in Indonesia, with a focus on the student-centered approach.

Search resources and search keywords

The initial step in the keyword search process involves carefully selecting an appropriate database and journal. Subsequently, the focus shifts towards crafting effective keyword strings. In the context of this paper, which amalgamates two pivotal studies—namely, the exploration of the Islamic education concept and the student-centered learning approach—the search strategy for the SLR hinged on the utilization of Scopus, Google Scholar, PubMed, and Web of Science. These databases were chosen deliberately due to their comprehensive coverage of relevant subjects. This approach was employed to identify crucial considerations in the design process of a student-centered approach for shaping the curriculum of Islamic higher education in Indonesia. The aim was also to scrutinize the necessity of incorporating the student-centered concept into the curriculum of Islamic higher education in Indonesia.

This paper began by searching library catalogs using the terms "student center approach," "principles of Islamic education," and "Islamic higher education curriculum." A search found various results, but most of the information came from books and journals that were highly relevant to this paper. In other words, the data obtained from the main sources of the Qur'an and Hadith, government documents, including DIKTI curriculum books, and various additional sources.

Selection criteria

This method will go into greater detail regarding the selection criteria for the localized SLR method once it has successfully identified the relevant database and the appropriate keywords and string words. For this purpose, Fink (2005) offers a number of alternatives to narrow the search's parameters, including language, the author of the article, research design, and document type. As a result, this paper clearly refers to the standards provided by Fink (2005).

As a result, this paper concentrates on: (1) Papers or documents written in English and Indonesian when selecting these criteria; (2) A study that focuses on how student-centered learning is designed during the curriculum-building process in higher education institutions, particularly Islamic higher education; (3) The inclusion of works that can help this paper's research questions is one of the selection criteria.

Selection method

In this process, there are 5 phases conducted to narrow down and obtain the relevant work: (1) To start, this paper used the relevant terms listed in the Search resources and search keywords to search the database. In addition, applying keyword strings to the title, abstract, and keywords of the paper in order to match as many relevant and broadly based publications as feasible; (2) Next, export the search results to a spreadsheet to localize where it may separate the information that is necessary from that that is not. The focus of this second step is on the independent selection of paper titles that are relevant to the subject of this research using inclusion and exclusion criteria;

(3) The third step is the abstract evaluation of the selected works, which is accomplished by reading over the list and talking about the final notation in various evaluation scenarios; (4) The fourth step, reading introductions and other publication summaries will be the emphasis of the fourth step, which will also involve a rating system and a discussion of the results; (5) The final step is to review all of the other papers and books that were selected so that the evaluation process and final discussion produce a list of all the pertinent works that will be used in this paper.

RESULT AND DISCUSSION

Bibliometric Analysis

The cumulative citations from Google Scholar, PubMed, Web of Science, and Scopus collectively highlight the extensive impact and reach of the research. The diverse contributions from these databases suggest that the study has effectively transcended disciplinary boundaries, making a significant and influential contribution to the discourse on rethinking student-centered learning in Indonesia's Islamic higher education curriculum.
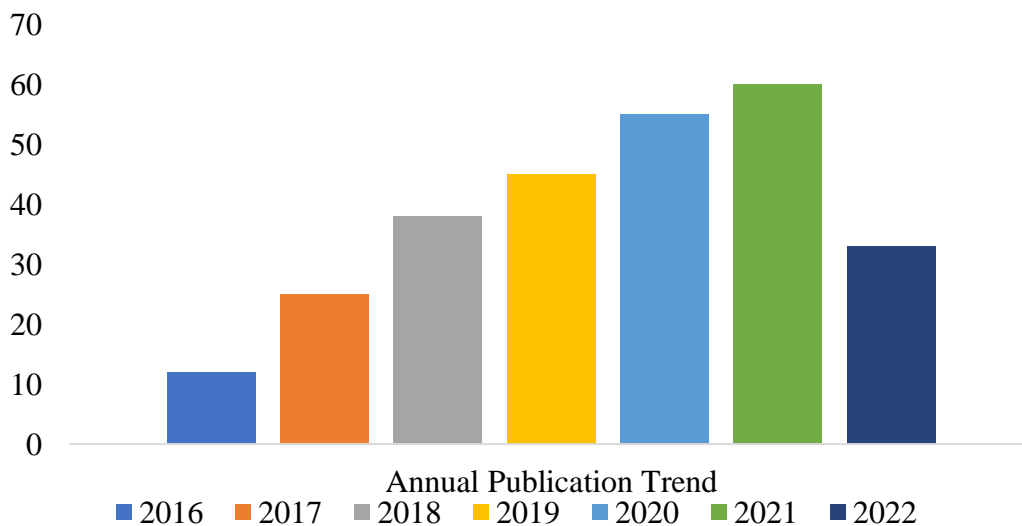

Figure 1. Distribution of Publication of the year

The most frequently used keywords collectively illustrate a research focus that goes beyond mere pedagogical innovation by placing a significant emphasis on student-centered learning. Moreover, this focus is intricately contextualized within the distinctive framework of Islamic higher education in Indonesia. The attention given to curriculum design, consideration of the local context, and commitment to broader educational reform further underscore the research's potential impact on shaping the future practices of higher education in Indonesia.
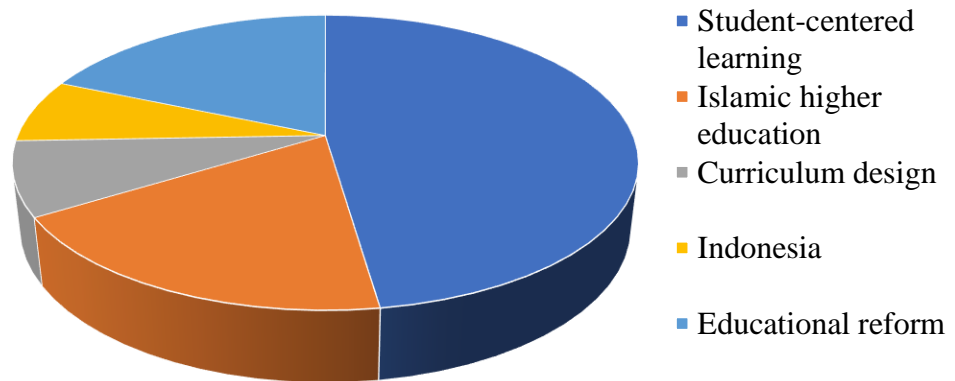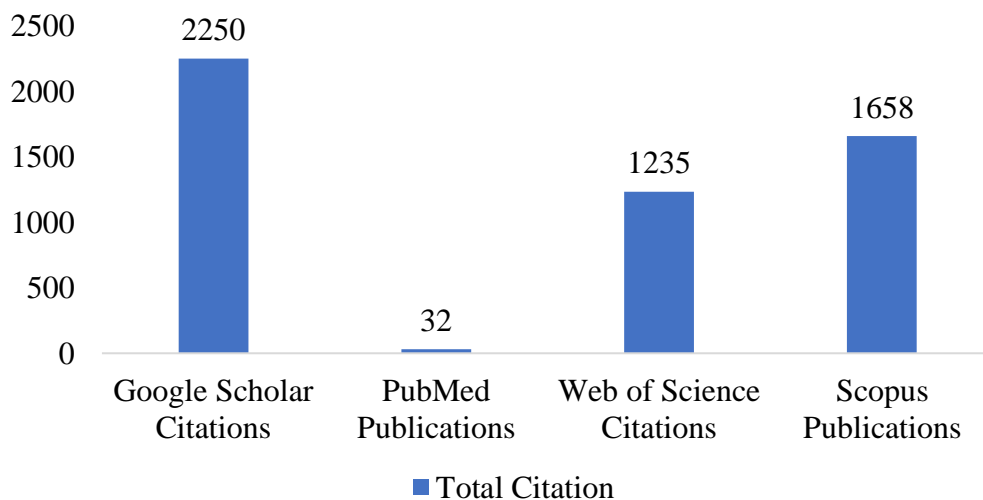
Figure 2. Most Frequent Keywords

Figure 3. Database Contribution

The analysis of the databases contribution reveals that the research on rethinking student-centered learning in Indonesia's Islamic higher education curriculum has garnered significant impact across diverse platforms, highlighting its interdisciplinary nature and broad relevance to a wide audience. This suggests that researchers and educators with an interest in student-centered learning, specifically within an Islamic higher education context, may consider the research influential and applicable. The diverse contributions across various databases underscore the broader significance of the research, indicating its potential for future exploration and application in different academic fields.

The Pedagogical and Educational Principles of Islamic Education

Before engaging in the discussion, this paper will discuss how to comprehend Islamic education and pedagogical principles. This paper primarily discussed the curriculum of the National Islamic University (UIN), State Islamic Institute (IAIN), and State Islamic College (STAIN), as Indonesia is known for having a lot of Islamic higher education. This focus was chosen because there is a growing need for integrated education (Hashim, 2007, p. 93).

Sahin (2019) highlighted that *tarbiyah*, which is linked to the verbs *Rabba* and *rababa* (to care for and be in control of one's upbringing; to guide, reform, and administer) and *Raba* (to increase, nurture, and facilitate), is the appropriate Arabic word to define the concept of education (Ibn Manzur, 1989; cited in (Sahin, 2019). In short, education in Arabic refers to an emphasis on personal development. Islamic education takes an approach that is built based on intellectual, social, spiritual, and personal growth. In other words, Islamic education teaches students how to improve communication and recognize God's signs

rather than just putting theory or knowledge into practice (Al-Ghazali et al., 2015)

The Qur'an serves as the foundation for Islamic education. For example, the Quran criticizes those who spread knowledge to others but do not apply it to themselves. Muhammad also warned people who want to learn so they can't blame people who aren't educated, compete with educated people, or draw attention to one person (Tirmidhi ī: 2845). Muhammad also placed a strong emphasis on developing moral character. Such as (Al-Attas, 1980) persuaded that *adab* or moral includes compassion to ensure that the item is put to good use (aml) (p. 15). In other words, the fundamental goals of Islamic education are the implementation of knowledge and the development of ethical behavior.

A further stated educational and pedagogical goal mentioned in the Quran is the aim of education, which is to create a more educated community. For example, the verse "warn their people so they may be vigilant when they return." According to (Al-Ghazali et al., 2015), learning and teaching from this verse is a virtue. In other words, Islamic education aims to educate others and encourage a community's growth. Meanwhile, Ibn Khaldun confirmed his claim that civilization and knowledge are linked. Enhancing science's status is one way Islam promotes a culture that supports it (Khaldun & Rosenthal, 1967). For instance, the Qur'an states that Allah will raise the degree of individuals who are given knowledge.

Discovering God through recognizing his signs is the primary goal of Islamic education. As can be observed, the Quran always mentions wise people who revere Allah exclusively, are intelligent individuals and are usually followed by *tadabbur*. Thus, according to the Quran's rhetoric, education's goal is to embrace God's authority intellectually and practically (Sheikh & Ali, 2019). In short, according to the principles of Islamic principle, education is necessary for individuals and society. (Al-Ghazali et al, (2015) argued that education should be pursued to believe in God. So that knowledge can be used to address both personal and public concerns, students are allowed and their communities to realize their most significant potential, preparing them to be moral role models. In this sense, the Islamic approach

to education is essentially qualitative, in that acquiring knowledge is not the result of the love of knowledge but rather a means to know God, who is the Ultimate Truth (Hashim, 2007).

As mentioned above, it makes it clear that education, or *tarbiyah*, is a transformative process led by students that begins with nurturing, guidance, and growth and continues with human maturity. Instead of simply transmitting knowledge, it is sifted through this process (Sahin, 2021). Sahin (2018) also highlighted a deeper understanding of education as human development (tarbiya), supported by learner-led pedagogical practices, is indicated by core Muslim sources and Islamic traditions on spiritual, intellectual, and scientific learning. It allows Islam to engage in critical dialogue with Western education. (p. 4).

Furthermore, Sahin (2021) stated that a learner-led learning strategy explicitly considers the need to educate Islam critically by empowering students to engage with traditions and cultural heritage with an open mind. This paper focuses on the extent of planning conducted by state Islamic higher education in Indonesia when designing learner-led curricula by glancing at these factors. Additionally, when designing the curriculum, it is essential to consider its goals and the cognitive, affective, and psychomotor components, trying to include as much data about the class objectives that can be accomplished in each (Hirst & Peters, 2012).

. So, it is expected that it would be able to offer a critical reflection on Islamic education within the framework of national higher education qualifications. This paper also agrees that developing a curriculum for Islamic education requires a critical and dialogical approach since it is crucial to address the needs of Muslim youth as they attempt to change themselves and integrate into Muslim society.

Rethinking the Student-Centered Approach in Islamic Education

In recent years, the concept of learner-led learning has been applied more frequently (Nunan & Lamb, 1996). They argue that learner-led programs, in this instance, are those in which students actively participate in their learning. In an effective learning environment, the learners will make decisions. Decisions about what to learn and how to learn will also

be made with the learners in mind (Nunan & Lamb, 1996). Crossan stated (2012:95, cited in (Sahin, 2019), the oral context and performance approach demonstrated the existence of collaborative education and participatory pedagogy intended to increase listener awareness. The Qur'an approach is presented by those critical and provocative pedagogies, which try to lead and ultimately challenge the listeners to think carefully about the moral implications of their decisions (Sahin, 2019). At this point, Sidat (2018) stresses the importance of embracing a *"tarbiyyat pedagogy*," which emphasizes the student-teacher relationship (p. 1). Therefore, it need to be understand what aspects should be taken into account when designing a curriculum with a focus on a learner-led approach.

Learner-led Islamic education can be described by considering the educational and pedagogical methods in the Qur'an. In this case, this paper will illustrate the learner-led approach mentioned in Surah *Al Kahf*. Before getting into greater detail, we must first examine the meaning of the term *"al kahfi,"* which is an essential "cave." Surat al-Kahf describes the natural cave where believers live as a place of refuge for people who have fled with their faith to avoid the danger of the evil, infidel ruler. However, if you take a closer look at the account in Surat *al-Kahf*, you can see that the cave has an implicit message, notably that something inferred by eyes needs to be examined further since something that appears bad is not always bad. Hence, the following *Al kahfi* story shows what you need to think about when making a learner-led curriculum:

The first is the storytelling method, one of the Qur'anic verses that use the most frequently. Sahin (2021) also states in his "love learning" topic that storytelling is a pedagogy that is widely used in the Quran because it is the best way to calm people's hearts (25:32). The story method is demonstrated to Muslims in the Qur'an so that they can examine it, learn from it, and apply it as a life guide. Since many aspects may be applied to human life, the story of Moses with mysterious teacher toward a scientific journey is highly motivating. This scientific journey includes several stories, including the ones about the teacher, who killed a young child, leaked a boat, and fixed the wrong person's house wall. The teacher explained the three steps he took after the learning. The moral of this story is that not everything that appears to be bad is bad.

Second, the method of critical dialogue is mentioned in surah *al kahfi* verses 66–70, particularly in the discussion between Moses and his teacher. Following the discussion, there were several agreements, including that Moses could accompany the teacher under certain circumstances, asking Moses to stay patient and abstain from interrogating the teacher about everything he did until the latter clarified the latter reason for his actions.

The third method is the teacher's demonstration, described in Surah *al-Kahf* verses 71–77. The mysterious teacher demonstrates alternative strategies to a task so that Prophet Musa can learn from what the teacher did, which was considered improper by Moses's eyes without reflecting and thinking.

Fourth, it explains the method for homework assignments to students through the narrative of Moses and the mysterious teacher's scientific journey, described in Surah *al-Kahf* verse 70, which explains the prohibition against inquiring about what the mysterious teacher did. On the other hand, the fifth method is reflection and inquiry discussion methods. In Surah *al-Kahf*, there is a question-and-answer approach that is divided into various categories. In Surah *al-Kahf* Verse 57, Allah asks the people a direct question so that they can consider it. Thus, it includes inquiries meant to attract attention. Meanwhile, Moses and his teacher have a question-and-answer session in Surah *al-Kahf*, verses 66 to 70. It shows Moses' request for permission to follow his teacher. Hence, the Moses inquiry is inspired by the question-and-answer process. Otherwise, in Surah *al-Kahf* verses 71 and 74, Moses is questioned about his teacher's actions. It was kind of Moses's query to his teacher, which expressed dissatisfaction and amazement at what his teacher did. Thus, Moses's question acts as both an argument and a sense of amazement to disprove what teacher did. In short, the Qur'an implies that studying history and nature has a clear educational purpose. It can aid in the development of the human capacity for "reflective thinking and

attentive listening." (22:46) (Sahin, 2019). Meanwhile, the sixth method, which reflects the pedagogical approach of field studies, reflects on the story between Moses and the mysterious teacher, where Moses aimed to study with his teacher directly in the journey.

Furthermore, it has been shown that the characteristics of the learning method guided in the Qur'an, especially in Surat *al-Kahf*, explain why students need self-reflection and self-criticism after learning the methods that must be considered when planning the learner-led approach in the curriculum. The method in *Surah al-Kahf* also requires student engagement and can be used to study how educators are also referred to as facilitators. Additionally, verses 60 to 70 illustrate that education can also serve as a source of extrinsic motivation. These verses show that the mysterious teacher provided Moses with the encouragement to follow his steps and discover what Moses was curious about. At this point, I agree with Sahin's (2017) statement that using various challenging pedagogical approaches helps us develop self-reflection to embark on a lengthy process of self-transformation. This participatory pedagogy aims to inform us and assist us in identifying and fulfilling our potential.

As described above, it implies that the oral structure of the Qur'anic dialogue and the characteristics mentioned above are primarily implemented as a pedagogical method to aid in transmitting the Divine message. The Qur'an uses learner-led pedagogical practices because it recognizes the reality of its original audience. Therefore, the above case of the surah *kahf* makes it easier to comprehend how the Qur'an is pedagogically structured (Sahin, 2019).

In addition to Surah *Al Kahf*, Sahin (2019), in his book, explains that the Qur'an also provides evidence of the Qur'an's pedagogical value of ambiguity and self-doubt in the development process. It is described in Ibrahim's progression toward spiritual maturity, which is portrayed in the Qur'an through contemplative queries. He continues to pursue independent studies to satisfy his curiosity (2:260). Ibrahim's illustration can provide students with a comprehensive overview of how to develop their curiosity by asking questions and engaging in critical thinking to fulfil the

aims of the learner-led approach. In this sense, I agree with Sahin's (2019) argument that the Qur'an contains an authoritative search for authoritative knowing and being (*'ilm alyaqeen*) that responds to the pedagogical needs of queries, perplexities, or doubts (*rayb/shakk*) (p. 159).

However, Sahin (2019) highlighted that the Qur'an emphasizes the approach of reflection and critical thinking, mentioning it more than 650 times in the scripture. He further said that the Qur'an frequently emphasizes the value of developing a greater understanding of life (p. 195). Thus, clearly stated in his book that Islamic education and pedagogy greatly encourage students to reflect and engage in self-critical thinking, as seen in Quranic verses (30:9), (22:46), and (30:9). (p.195). However, the student's ethical in questioning, as well as their substance, must be taken into account in detail. For instance, the message in Al Maidah; *"O believers! Do not ask about any matter that may disturb you if made clear to you. But it will be apparent if you inquire about what is being revealed in the Quran. Allah has forgiven what was done in the past. And Allah is All-Forgiving, Most Forbearing*((*5:101*), n.d.). In short, in terms of critical and reflective thinking, you need to consider the content of the question to avoid joke-related questions. Thus, in critical thinking and inquiry, educational aims are needed instead of satisfying the curiosity of a fad mind.

Indonesian higher education curriculum system

Referring to the DIKTI curriculum book (2014) explains the curriculum theory that needs to be implemented by universities, such as Small Group Discussion; Role-Play & Simulation; Case Studies; Discovery Learning; Independent Learning; Cooperative Learning; Collaborative Learning; Contextual Instructions; Project-Based Learning; and Problem-Based Learning and Inquiry (p.59-63). However, due to Indonesia's dualistic educational system, the Ministry of Education is in charge of the curriculum mentioned above. In contrast, the Ministry of religion controls Islamic higher education in Indonesia. Thus, Islamic higher education must overcome challenges in adopting a learner-led approach. It

was supported by a study at IAIN Madura, which showed that Islamic universities were still stuck in the traditional teacher-led approach when implementing the KKNI-based curriculum. It is because there is a lack of support from KKNI professionals, inadequate infrastructure and facilities, and a need for commitment from all parties, including study program teachers and students (Aflahah, 2019).

The KKNI-based curriculum frequently discusses the pedagogical concept of learner-led and the paradigm shift from teacher-led learning to learner-led. Learner-led emphasizes helping students develop their competencies, knowing how to acquire and build information, and maintaining a constant sense of curiosity. Islamic institutions nowadays must help learners be critical thinkers who can grow personally and professionally to fulfill the demands of modern society. Learner-led must be used to create the foundation curriculum for Islamic higher education.

Due to its overemphasis on competency-based learning and focus on the nation's economic development, the KKNI 13-based curriculum is still not fully implemented in Indonesia. However, Indonesia's Islamic higher education curriculum is in the same condition as that described by Hashim (2007). She argued that the Islamic higher education curriculum in Indonesia is still a form of "mixing and complicated things" or a "cut-and-paste" approach that transfers knowledge from one tradition or culture to another. In fact, the traditional or teacher-led process is still stuck in teachers' practice. Therefore, this paper explores how the *tarbiyah* model, or Islamic education-based learning, can be integrated into Indonesian Islamic higher education curricula to address their drawbacks and promote personal growth, civic engagement, and rationality in research, education, and innovation without taking a robust economy into account. In the following few paragraphs, I'll discuss some ideas that should be considered when designing a learner-led curriculum.

Some recommendations are required to ensure that the learner-led learning theory is implemented in the curriculum and the classroom. There are several things to consider when implementing the curriculum, such as

increasing educators' prestige. The Qur'an itself plays a role in elevating the dignity of science, students, and educators, as Sahin (2019) explained in his book Focus on one chapter, describing the critical and reflective pedagogy of the Qur'an and learner-led. Situations like "moral values in a critical approach" must also be adhered to because of the need to respect teachers.

The curriculum development must highlight moral and ethical values in Islamic higher education. However, it does not mean preventing the inclusion of vocational training, which is critical for maintaining a robust and good economy. However, it is possible to resist materialism while maintaining economic principles. As a result, the Indonesian government needs to pay more attention to categorized education and how the teaching profession is developing. Because professionalism has a significant impact on curriculum design quality.

Furthermore, "change ministers, change curriculum" frequently happens in Indonesia. This phrase is accurate. Then how to handle it, notably by advocating a pluralistic model instead of a monolithic model. The government must adopt a pluralistic model to be prepared to receive the various viewpoints of academics and scholars. The Qur'an emphasizes human nature's ability to have different views. Even scholars in the past and now hold different perspectives. It can help us continue to develop and encourage us to improve our potential. The aims of Islamic education and tradition explicitly define this as *adab al ikhtilaf*, or controversial ethics, meaning that being critical and different is a natural thing. Meanwhile, this pluralistic model can apply conflicting policies used simultaneously in other institutions or schools. In fact, this model has been successfully implemented in Muslim scholarship worldwide. Therefore, this model can be adopted in Islamic universities to avoid continuous changes in educational curriculum policies whenever politics reign in the government.

On the other hand, it is hard to understand the Qur'an's actual context by focusing exclusively on the surface. However, it needs flexible strategies to prepare for unforeseen

circumstances. For instance, a sudden ban on consuming alcohol will undoubtedly be ineffective for those who live in luxury, so it is necessary to take gradual steps until the time comes to ban it officially. The Quranic approach explicitly aims to achieve the learner-led system by gradually implementing it. Thus, it can be used as input for curriculum policymakers in Indonesia to implement policies gradually because when it comes to the field, not everyone will accept and understand the sudden change in the curriculum from teacher-led to learner-led.

CONCLUSION

In this paper, the student-centered learning approach is discussed from the perspective of Islamic education principles and how it is applied while designing the curriculum, specifically in the context of Islamic higher education in Indonesia. To sum it up, student-centered learning prioritizes students in the teaching and learning process in the classroom so that they can become more engaged and critical. Islam, as taught in the Qur'an, encourages its believers to have critical and provocative pedagogies that try to lead and ultimately challenge the listeners to think carefully about the moral ramifications of their decisions. This is in line with the philosophy of the definition of the student-centered learning approach (Sahin, 2019).

Therefore, implementing *"tarbiyyat pedagogy"* which emphasizes student-teacher interaction, is crucial. As a result, we must comprehend the factors that should be considered while developing a curriculum that emphasizes a learner-led approach. which, among other things, in this paper stated a number of aspects, including the storytelling pedagogical method, the method of the critical dialogue, the teacher's demonstration, homework assignments, reflection and inquiry discussion methods, the question-and-answer approach, and field studies. Thus, the Islamic pedagogical concept highlights the need for students to engage in self-reflection and self-criticism after learning the methods that must be taken into account while designing a curriculum that uses a learner-led approach. As a conclusion, it clarifies how the research on student engagement may be used to examine how educators are also known as facilitators.

In analyzing Islamic educational and pedagogic principles, this paper has described three fundamental goals: self-growth and development, community involvement and contribution to community growth, and objectivity in seeking knowledge and ultimately discovering God. In addition, this paper finds that the transition to curriculum changes from teacher-led and learner-led still requires more attention, especially in Islamic higher education in Indonesia. The curriculum that is designed and implemented in Islamic universities in Indonesia still requires an ontological foundation that forms the basis of philosophy. In addition, even though the curriculum is set up based on competence, it can still not help students reach their full potential in the real world of work. Therefore, the role of academics and education in society is necessary for the *tarbiyah* (growth) of humankind in all fields, distinct from the function of development and job training. It is that Islamic education is inclusive rather than mutually exclusive.

Based on the curriculum implemented in Islamic higher education or KKNI-related curriculum, which is theoretically implemented in Indonesia, it is relevant to the objectives of Islamic education on a learner-led approach. However, there are still many obstacles to executing the program. I agree with (Tan, 2011) that Islamic institutions are educational institutions that strongly emphasize the dissemination of Islamic knowledge and inculcate Islamic values. To ensure that Islamic values inspire students to think critically and focus on learning on their initiative, this must be integrated into the curriculum planning process at Islamic universities. The idea that Islamic teachings are a form of indoctrination needs to be addressed. (Tan, 2011) further emphasized that indoctrination in the context of Islam is not limited to Islam or one particular form of Islam. However, several other religious institutions are equally susceptible to this indoctrination. Thus, it can be a future research recommendation to take into account the case of another religion's indoctrination.

Therefore, this paper seeks to provide a new perspective on the importance of a deep understanding of the education model offered by Islam and how to design student center

learning approach, especially as it needs to be applied in Islamic higher education so that not only the name is "Islamic based", but all curriculum implementations can also comply with the standards that have been set—done to students need. Qur'an and hadith are a source for implementing a curriculum based on Islamic pedagogical principles, it is necessary to have the role of all parties, such as the government, teachers, parents, and students. Most importantly, having more expertise in the field of Islamic education in Indonesia.

LIMITATION

There are some limitations in this paper. This paper was based on a concept paper with a literature review. The data obtained through literature review research is based on articles, books, and other relevant secondary data, which has limits because it is not directly related to actual problems in the field. Additionally, by employing a qualitative observation approach in the field, researchers might gather data that is not made available by the government to the general public. As a result, this paper suggests more research on this subject utilizing qualitative techniques and a phenomenological approach. Researchers are encouraged by interactions with stakeholders from various Islamic universities as well as direct observation and interviewing of policymakers of Islamic higher education curricula. This paper also believes this method will undoubtedly provide insight into matters that the government needs to pay attention to in developing a student-centered approach in designing a curriculum based on Islamic educational and pedagogical principles.

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