

Integrative *Fitrah*-Cultural Curriculum: A Synthesis of Hasan Langgulong and Ki Hadjar Dewantara's Thoughts on Holistic Islamic Education

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Abstract

Islamic education curricula in Indonesia continue to face a gap between the integration of Islamic values, pedagogical freedom, local cultural contexts, and meaningful learning experiences. This study aims to compare the educational thought of Hasan Langgulong and Ki Hadjar Dewantara and reconstruct their points of convergence for the development of a holistic Islamic education curriculum. This qualitative study employs a library research design using historical-philosophical, comparative, and content analysis approaches. The findings indicate that Langgulong emphasizes tawhid, *fitrah*, human potential development, and the integration of knowledge and values, whereas Dewantara emphasizes guided freedom, the Among system, character formation, culture, and the tri-center of education. Their ideas converge in their orientation toward holistic human development, moral formation, contextual learning, and social responsibility. This study contributes the Integrative Fitrah-Cultural Curriculum (IFCC) as a curricular framework integrating theological-ethical foundations, learner potential, pedagogical freedom, knowledge-values-culture, educational ecology, and holistic assessment.

Keywords: Holistik Islamic Education, Hasan Langgulong, Ki Hadjar Dewantara

Abstrak

Kurikulum pendidikan Islam di Indonesia masih menghadapi kesenjangan antara integrasi nilai-nilai Islam, kebebasan pedagogis, konteks budaya lokal, dan pengalaman belajar. Penelitian ini bertujuan untuk mengkomparasikan pemikiran pendidikan Hasan Langgulong dan Ki Hadjar Dewantara serta merekonstruksi titik temu keduanya bagi pengembangan kurikulum pendidikan Islam yang holistik. Penelitian kualitatif dalam bentuk studi pustaka dengan pendekatan historis-filosofis, komparatif, dan analisis isi. Hasil penelitian menunjukkan bahwa Langgulong menekankan tauhid, fitrah, pengembangan potensi manusia, serta integrasi ilmu dan nilai, sedangkan Dewantara menekankan kebebasan terpimpin, sistem Among, budi pekerti, kebudayaan, dan tripusat pendidikan. Keduanya beririsan dalam orientasi pengembangan manusia secara utuh, pembentukan moral, pembelajaran kontekstual, dan tanggung jawab sosial. Kontribusi penelitian ini menawarkan Integrative Fitrah-Cultural Curriculum (IFCC) sebagai kerangka kurikulum yang mengintegrasikan landasan teologis-etis, potensi peserta didik, kebebasan pedagogis, ilmu-nilai-budaya, ekologi pendidikan, dan asesmen holistik.

Kata Kunci: Pendidikan Islam Holistik, Hasan Langgulong, Ki Hadjar Dewantara

INTRODUCTION

The Islamic education curriculum cannot be understood merely as a list of subjects or an arrangement of teaching materials. A curriculum is an articulation of what kind of human being education seeks to form, what knowledge is considered valuable, what learning experiences should be provided, and what relationships should be established among religion, knowledge, culture, and social life. In the context of rapid social and technological change, the problems of Islamic education curricula have become increasingly complex because educational institutions must preserve their normative orientation while responding to learner diversity and social transformation. Recent studies show that changes in Islamic education curricula in Indonesia are situated among demands for stronger character formation, learning flexibility, value integration, and readiness to face globalization (Putri & Hamami, 2023; Selamat et al., 2023). Therefore, curriculum renewal requires a philosophical foundation that is not merely adaptive to policy, but also possesses a coherent conception of the human person and the aims of education. Recent work likewise frames globalization as requiring Islamic education to combine contextual and transformative learning, technological adaptability, and contemporary knowledge with sustained religious and character formation (Anamisari et al., 2026; Hanin et al., 2026).

Another persistent issue is the tendency toward fragmentation between religious and general knowledge, between academic competence and character formation, and between school and students' social lives. In the practice of religious education, moral values are often already stated in curriculum documents, yet their internalization is not always strong in classroom practice and assessment. Studies on the Islamic Religious Education curriculum indicate the need for an orientation that is more contextual, humanistic, and integrated with students' lived experiences (Hamdi et al., 2022; Yasmin, 2022; Sirait et al., 2024). Thus, the core curriculum issue is not only 'what is taught,' but how values, knowledge, freedom, culture, and learner development are organized into a coherent educational experience. At the elementary level, holistic moderate Islamic education has also been shown to work through the integration of curriculum, classroom learning, extracurricular activities, and habituation rather than through cognitive instruction alone (Bisri et al., 2026).

Hasan Langgung provides one important foundation for understanding this issue. In his thought, Islamic education begins with a view of human beings as creatures endowed with fitrah and various potentials that must be developed in a balanced manner. Education is directed toward devotion to Allah as well as the capacity to carry out the function of khalifah responsibly. Therefore, educational aims, content, methods, and environments cannot be separated from the framework of Islamic values. Studies on Langgung affirm that educational aims encompass spiritual, intellectual, physical, conscience-related, and social dimensions, rather than merely the mastery of knowledge (Wahyudi & Ali, 2022; Samsuddin et al., 2024). These ideas provide a foundation for an integrative curriculum oriented toward the development of the whole person.

Ki Hadjar Dewantara developed an educational philosophy rooted in humanity, culture, freedom, and character. Education is understood as a process of guiding the natural powers of children so that they may attain the highest possible safety and happiness as

human beings and members of society. The Among system, the principles of exemplary leadership, initiative-building, and encouragement, as well as the concept of the tri-center of education, broaden the meaning of curriculum from the classroom to an educational ecology involving family, school, and society. Contemporary studies show that Dewantara's thought continues to be used to explain the orientation of the Merdeka Curriculum, character education, learner-centered learning, and the relationship between curriculum and local culture (Dwipratama, 2023; Siswantara et al., 2023; Utami & Nursikin, 2024).

Comparing Langgulang and Dewantara is important because they emerged from different intellectual horizons, yet converge on several fundamental issues: the nature of the human person, character formation, the relationship between education, culture, and society, and a rejection of education that merely emphasizes the transmission of knowledge. Langgulang constructs an Islamic educational framework based on the normativity of the Qur'an and Sunnah and the concept of fitrah, whereas Dewantara develops a national-cultural education through the concepts of natural disposition, freedom, the Among system, and character. This comparison is not intended to equate two traditions of thought, but to identify their areas of convergence and the limits of their differences so that an argumentative synthesis can be developed for the Islamic education curriculum in Indonesia.

This study aims to compare the construction of curriculum in the thought of Hasan Langgulang and Ki Hadjar Dewantara, map their philosophical-pedagogical similarities and differences, and reconstruct their points of convergence for the development of contemporary Islamic education curricula. The research questions are: (1) what is the conceptual structure of the Islamic education curriculum in Hasan Langgulang's thought; (2) what is the conceptual structure of education and curriculum in Ki Hadjar Dewantara's thought; (3) what are their similarities and differences in the dimensions of the human person, aims, values, content, methods, educators, learners, and educational environment; and (4) how can the results of this comparison be reconstructed into an integrative, contextual, and humanizing conceptual framework for Islamic education curricula?

Previous research generally follows three patterns. First, studies specifically discuss educational aims, fitrah, open education, or the relevance of Hasan Langgulang's thought to national education and the Merdeka Curriculum (Wahyudi & Ali, 2022; Lutfiyah et al., 2024; Samsuddin et al., 2024). Second, studies examine the relevance of Ki Hadjar Dewantara to the Merdeka Curriculum, the Among system, character education, learning evaluation, and local culture (Markus et al., 2023; Setyaningsih, 2023; Winda & Suastra, 2024; Utami & Nursikin, 2024). Third, studies place Dewantara in dialogue with other thinkers or with Islamic education, but mostly focus on character, ethics, or general relevance and have not systematically reconstructed the architecture of the Islamic education curriculum through a comparison of these two thinkers (Muslikh, 2023; Prabrama & Dwi Kartika, 2024).

Based on this mapping, the research gap lies in the limited strength of comparative readings that make curriculum dimensions a shared unit of analysis and then move from description toward conceptual reconstruction. This article offers novelty through the Integrative Fitrah-Cultural Curriculum (IFCC), an analytical synthesis that connects Langgulang's theological-ethical orientation with Dewantara's pedagogical freedom, culture,

Among system, and tri-center of education. This framework is not intended as a direct attribution to either thinker, but as a reconstruction developed by the researcher from their points of convergence and divergence. Thus, the novelty of this study lies in shifting the focus from the 'relevance of a thinker's ideas' toward a 'curriculum architecture' that can serve as a conceptual framework for contextual Islamic education development.

RESEARCH METHOD

This study employs a qualitative library research design to compare and reconstruct the educational thought of Hasan Langgulung and Ki Hadjar Dewantara. The material objects are the educational ideas of both thinkers, while the formal object is the construction of an Islamic education curriculum examined through educational aims, views of the human person, sources of values, structure of knowledge, learning experiences, methods, educator-learner positions, culture, and educational environment. Primary sources consist of Langgulung's *Asas-Asas Pendidikan Islam* and *Manusia dan Pendidikan*, and Dewantara's *Karya Ki Hadjar Dewantara Bagian Pertama: Pendidikan* and *Bagian Kedua: Kebudayaan*. Secondary sources include scholarly articles published from 2022 to 2026 on both thinkers, Islamic education curricula, character education, culture, the Merdeka Curriculum, and Indonesian educational philosophy, selected purposively according to their relevance to the units of analysis and the availability of bibliographic identities or DOIs.

Data were collected through documentation and analytical reading. Each source was examined to identify statements related to eight equivalent categories: (1) the nature of the human person, (2) educational aims, (3) the source and orientation of values, (4) the organization of knowledge/content, (5) educational processes and methods, (6) the position of learners, (7) the role of educators, and (8) the relationship of education with family, society, and culture. Applying the same categories to both thinkers provides a comparable analytical basis and prevents the comparison from being reduced to isolated thematic quotations. Interpretation proceeded in four stages. First, content analysis reduced key concepts from primary and secondary sources. Second, historical-philosophical interpretation situated terms such as *fitrah*, *khalifah*, natural disposition, freedom, Among, character, and the tri-center of education within each thinker's intellectual horizon. Third, comparative interpretation identified similarities, differences, and conceptual relationships across the eight dimensions. Fourth, conceptual reconstruction formulated the IFCC framework from the resulting points of convergence while preserving the limits created by different normative sources and historical contexts. Interpretive validity was strengthened through triangulation between primary works and recent research and by maintaining a clear distinction between the thinkers' original ideas and the synthesis proposed by the researcher.

RESULTS AND DISCUSSION

Islamic Education Curriculum as a Project of Human Formation

From a philosophical perspective, curriculum is a normative choice about human beings and what constitutes a valuable life. Curriculum design therefore contains

anthropological assumptions about the learner, epistemological assumptions about worthwhile knowledge, axiological assumptions about values, and social assumptions about the relationship between education and collective life. In Islamic education, these dimensions acquire a theological orientation: knowledge is inseparable from moral responsibility, personal formation is connected with devotion to Allah, and social life becomes a field for actualizing ethical commitments. The development of Islamic Religious Education curricula in Indonesia shows continuing efforts to connect religious knowledge with character, social context, and twenty-first-century competencies, even though the integration of values into learning practice remains uneven (Wulansari & Yanto, 2022; Putri & Hamami, 2023; Pratiwi et al., 2024). A recent philosophical reconstruction similarly argues that tawhidic ontology can function as a foundation for preserving the transcendental orientation and identity of Islamic education amid pressures of standardization and market rationality (Uyun et al., 2026).

Accordingly, this study uses curriculum in a broad rather than merely administrative sense. Curriculum includes aims, content, learning experiences, methods, pedagogical relationships, assessment, and educational environment, because these elements collectively shape the kind of person an educational system seeks to form. This broader understanding is necessary for comparing Langgulang and Dewantara proportionally, since their educational ideas were not always formulated in the same technical vocabulary of modern curriculum studies. Their views of human nature, values, culture, teacher authority, learner development, and society can nevertheless be read as interconnected curricular commitments. This theoretical position also allows the comparison to move beyond a catalog of similarities and differences toward curriculum reconstruction. Langgulang's concepts of *tawhid*, *fitrah*, *khalifah*, integrated knowledge, and morally directed development provide a theological-ethical architecture, while Dewantara's concepts of natural disposition, guided freedom, the Among system, character, culture, and the tri-center of education provide a humanistic-cultural and pedagogical architecture. Reading both sets of ideas within one curricular frame makes it possible to examine where they converge, where their normative boundaries remain distinct, and how those relationships can inform a contextual model of Islamic education without collapsing one intellectual tradition into the other.

Construction of the Islamic Education Curriculum in Hasan Langgulang's Thought

For Hasan Langgulang, the concept of the human person is the entry point for education. Human beings are viewed as possessing *fitrah* and potential that must be developed so that they are able to fulfill their roles as servants of Allah and as *khalifah*. Because education is concerned with human development, curriculum cannot be limited to developing cognitive intelligence; it must organize experiences that develop spiritual, intellectual, emotional, physical, and social dimensions. Studies on Langgulang's educational aims emphasize the formation of individuals who are faithful, pious, morally upright, and beneficial to society (Wahyudi & Ali, 2022; Samsuddin et al., 2024).

The orientation of educational aims in Langgulang's thought is hierarchical: ultimate aims are linked to the purpose of human life, general aims translate the qualities of Muslim

personality, while specific aims become more operational targets according to educational contexts. The curricular implication is the need to connect broad aims with everyday learning experiences. Subjects, methods, and evaluation are not independent elements, but instruments for forming human beings who integrate knowledge, values, and action. Therefore, curriculum must reject a dichotomy that isolates religion as a separate subject from the broader structure of knowledge and life.

Regarding content, Langgulung views knowledge, information, activities, and experience as curricular content that must be selected on the basis of educational aims. The integration of religion and knowledge has two consequences. First, general knowledge must be situated within the horizon of ethical responsibility. Second, religious education must move beyond normative memorization toward understanding that shapes life orientation. Contemporary studies on open Islamic education show that Langgulung's thought can be read as compatible with flexibility, creativity, and learner autonomy, as long as such freedom remains directed by the moral aims of Islamic education (Lutfiyah et al., 2024).

In the dimensions of method and the teacher's role, education must be aligned with human fitrah, employ approaches that foster development, and avoid coercion that damages potential. Teachers do not merely transmit content; they also transmit values, serve as role models, and develop students' capacities.

Construction of Education and Curriculum in Ki Hadjar Dewantara's Thought

Ki Hadjar Dewantara begins with the conviction that children possess inherent powers that need to be guided, not mechanically shaped from outside. Education functions to provide guidance so that these potentials develop in accordance with the conditions of nature and the demands of the age. This concept positions learners as subjects who possess their own developmental direction, while educators are responsible for creating conditions that enable the growth of independence. Studies of the Merdeka Curriculum show that freedom in learning, differentiation, and learner-centered orientation are often read as continuities with Dewantara's philosophy (Dwipratama, 2023; Destiana et al., 2024).

The Among system translates this idea into a pedagogical relationship. Leading by example in front, building initiative in the middle, and providing encouragement from behind indicate that educator authority is not abolished but transformed into guiding authority. The teacher is not the sole center of knowledge, but a *pamong* who develops creativity, feeling, and will. Research on character education and the Among system demonstrates the importance of exemplary conduct, habituation, environment, and real-life experience in forming character (Setyaningsih, 2023; Siswantara et al., 2023).

Culture occupies an important position because education does not take place in a vacuum. Curriculum must bring together children's development, cultural heritage, and the demands of the age. Consequently, local knowledge, language, social values, arts, traditions, and community experiences can become learning resources as long as they do not freeze learners in the past. In readings of Dewantara, the relevance of curriculum to local culture lies in its ability to make culture a context for identity formation and critical capacity, rather than merely an ornament in teaching materials (Utami & Nursikin, 2024).

The concept of the tri-center of education broadens the curricular ecology. Character formation cannot be assigned solely to schools; family and society are educational spaces that have different but complementary functions. In contemporary contexts, this principle is important for addressing the gap between values taught in school and students' experiences in digital spaces, families, and communities.

Integrative *Fitrah*-Cultural Curriculum (IFCC) : Bridging *Fitrah* and Freedom in Islamic Education

The first point of convergence is a holistic view of the human person. Langgung uses the language of *fitrah* and potential, while Dewantara uses the language of natural disposition and children's inherent powers. Both reject education that merely fills the mind. In Langgung, integration includes the physical-spiritual, intellectual, conscience-related, and social dimensions; in Dewantara, character education connects thought, feeling, and will. This convergence yields a curricular principle that learning outcomes should include knowledge, character, independence, social responsibility, and balanced self-development.

The second point of convergence is the placement of values at the core of education. Their difference lies in the articulation of normative sources. Langgung explicitly places the Qur'an and Sunnah as the foundation, so the aims and content of curriculum must be consistent with the Islamic worldview. Dewantara articulates values through humanity, culture, freedom, and character within a national context. This difference does not need to be erased. In reconstructing the Islamic education curriculum, Islamic values can serve as the primary normative orientation, while Dewantara's concept of culture can function as a principle of contextualization so that values are not presented ahistorically or detached from students' lives.

The third point of convergence is the importance of learner agency. Langgung provides space for the development of potential and methods that do not conflict with *fitrah*; Dewantara emphasizes guided freedom. Neither is identical to directionless freedom. Learner agency exists within a structure of aims and responsibility. This principle is relevant to humanistic learning and the flexibility of the Merdeka Curriculum, while at the same time correcting the assumption that curricular freedom can exist without an ethical compass (Lutfiyah et al., 2024; Sirait et al., 2024).

The fourth point of convergence is the social orientation of education. Langgung links individual education with the formation of a virtuous society and the function of *khalifah*, whereas Dewantara places children as members of society and develops the tri-center of education. Thus, curriculum success cannot be measured only by individual achievement, but also by students' ability to contribute to collective life. Their differences lie primarily in terminology and emphasis, not in a rejection of the social dimension.

Based on the comparative findings, this study proposes the Integrative *Fitrah*-Cultural Curriculum (IFCC) as a conceptual framework. The term 'fitrah' emphasizes an anthropological and theological orientation in which learners possess potential that must be developed within responsibility to Allah. The term 'cultural' emphasizes that this development always takes place within particular languages, traditions, societies, histories,

and challenges of the age. Integrative means that the curriculum connects religion and knowledge, values and competencies, individuals and society, school and family, as well as cultural heritage and changing times.

The IFCC framework consists of six interconnected layers. First, theological-ethical foundations that establish tawhid, morality, public benefit, and responsibility as orientations. Second, mapping learners' *fitrah* and potential as the basis for differentiating learning experiences. Third, guided pedagogical freedom through Among relationships: exemplary conduct, participation, and space for growth. Fourth, integration of knowledge, values, and culture in content and learning projects. Fifth, a tri-center educational ecology connecting family, school, and society. Sixth, holistic assessment that evaluates understanding, skills, moral dispositions, reflection, and social contribution. At the design level, this framework shifts curriculum from an isolated subject-based structure toward theme- and problem-based learning experiences that allow interaction across disciplines. For example, an environmental theme can integrate Qur'anic verses on stewardship, scientific knowledge, social data, local wisdom, conservation projects, and ethical reflection. A family-economy theme can integrate *fiqh muamalah*, numeracy, financial literacy, local culture, and social responsibility. Such integration maintains the substance of academic disciplines while connecting them with value orientation and the lived contexts of learners.

The teacher's role in IFCC is that of both *murabbi* and *pamong*: possessing authority in values and knowledge, while using that authority to guide independence. Learners are positioned as developing subjects rather than consumers of content. School culture is viewed as a lived curriculum because values that are not embodied in everyday relationships lose their formative power. Therefore, consistency among content, methods, assessment, teacher exemplarity, school governance, and family involvement becomes a prerequisite for curricular success. This framework also sets boundaries against two extremes. First, normativism that merely adds Qur'anic verses or religious terminology without changing the learning experience. Second, a pedagogy of freedom that loses moral orientation. The Langgulang-Dewantara synthesis indicates that Islamic education requires a clear value direction together with educational practices that respect learner development. This is the main theoretical contribution of the article: curriculum is understood as the meeting point among tawhid orientation, the development of *fitrah*, guided freedom, and culture as a context of praxis.

The Relevance of the IFCC for the Development of Modern Islamic Education Systems

The IFCC framework is relevant to contemporary Islamic education first at the level of philosophical coherence. It provides a basis for integrating knowledge and religion without reducing integration to the addition of religious terminology or scriptural references to otherwise unchanged lessons. By connecting tawhid, *fitrah*, ethical responsibility, and social benefit with curricular aims, the framework encourages institutions to formulate learning outcomes in which disciplinary competence, moral orientation, and responsibility for collective life are mutually reinforcing. In this sense, the curriculum is treated as a project of human formation rather than merely a distribution of subject content.

Second, the framework is relevant at the pedagogical and curricular-design levels because it combines learner-centered flexibility with a clear ethical direction. Guided freedom and the Among relationship open space for differentiation, inquiry, interdisciplinary projects, reflection, and the use of local culture as a learning resource, while the fitrah and value orientation prevent learner agency from becoming directionless. These implications intersect with recent studies emphasizing character education, humanistic curriculum, cultural connectedness, and the flexibility of the Merdeka Curriculum (Markus et al., 2023; Winda & Suastra, 2024; Prabtama & Dwi Kartika, 2024). Thus, each learning unit can be designed to connect what learners understand, what values they internalize, and what responsible action they can undertake in real contexts.

Third, IFCC expands the locus of curriculum implementation from the classroom to the educational ecology of family, school, and society. The tri-center principle implies that character and value formation require consistency among classroom content, teacher exemplarity, school culture, family participation, and community experience. Holistic assessment consequently needs to capture not only conceptual understanding and academic skills but also reflection, ethical disposition, collaboration, and forms of social contribution that can be observed across learning experiences. This ecological orientation is particularly important when students' identities and value practices are shaped simultaneously by schools, families, communities, and digital environments. Studies of tahfidz management and tarekat-based character formation further underline that educational outcomes depend on the integration of pedagogy, institutional management, habituation, exemplary practice, and family or social support (Ihwan, 2026; Nazah et al., 2026).

Fourth, the contemporary relevance of the framework depends on preserving critical boundaries in the synthesis itself. The ideas of Langgulong and Dewantara arise from different normative sources and historical contexts; therefore, IFCC should be understood as a researcher-developed conceptual dialogue rather than a claim that either thinker formulated the model directly. This distinction helps avoid anachronism and prevents cultural contextualization from replacing Islamic normativity, or, conversely, religious normativity from being treated as sufficient without attention to learners' development and cultural realities. For educational institutions, the next step is to operationalize these principles into learning outcomes, learning experiences, assessment designs, school culture, and family-community collaboration that can subsequently be examined empirically. The need for careful operationalization is especially visible in pesantren and Ma'had Aly, where historical identity, curriculum integration, quality assurance, institutional capacity, and the relationship between classical Islamic scholarship and modern academic standards remain central concerns (Erifsany et al., 2026; Putri et al., 2026; Setianingsih et al., 2026).

CONCLUSION

This study finds that Hasan Langgulong and Ki Hadjar Dewantara share strong points of convergence in viewing education as a process of holistic human development, character formation, respect for learner potential, and the connection of education with social life. Langgulong emphasizes tawhid orientation, *fitrah*, the integration of knowledge and values,

and the formation of responsible Muslim personalities, whereas Dewantara emphasizes children's natural disposition, guided freedom, the Among system, character, culture, and the tri-center of education. Their principal difference lies in the explicit source of normativity and conceptual language. From this comparison, the article reconstructs the Integrative *Fitrah*-Cultural Curriculum (IFCC), which links theological-ethical foundations, the development of potential, pedagogical freedom, the integration of knowledge-values-culture, the family-school-society ecology, and holistic assessment.

The theoretical contribution of this study lies in shifting studies of educational thinkers from descriptive relevance toward a dialogical reconstruction of curriculum architecture. Practically, IFCC can be used as a lens for designing learning outcomes, learning experiences, interdisciplinary projects, school culture, and tri-center collaboration in Islamic educational institutions. The limitation of this study is its library-based nature, so the effectiveness of the framework has not yet been tested in educational institutions. Future research should operationalize IFCC into curriculum designs in madrasahs, Islamic schools, or Islamic Religious Education programs, and then test its feasibility, teacher and learner acceptance, and its impact on competence, character, and social engagement

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