



Revitalization of Aqidah Learning: A Managerial Analysis of Aqidah Teaching Material Development at Islamic State Higher Education Institutions (PTKIN)

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Abstract

This study examines the revitalization of Aqidah learning by analyzing the management of teaching material development within the Aqidah course cluster at State Islamic Higher Education Institutions (PTKIN). The Aqidah course cluster often receives limited attention and is considered one of the least developed disciplines in Islamic studies. The field is generally perceived as unappealing due to its focus on historical conflicts. Furthermore, the historical-textual approach often results in interpretations centered on conflict, potentially fostering sectarian fanaticism. This qualitative study utilized primary data collected from five PTKINs in Indonesia through analytical-descriptive methods. Data were collected through interviews and documentation, both of which were analyzed using triangulation techniques. Findings indicate that the Aqidah course cluster significantly contributes to the Aqidah and Islamic Philosophy curricula. UIN Syarif Hidayatullah Jakarta allocates 20% of its total course offerings to the cluster, followed by UIN Walisongo Semarang (19.40%), UIN Sultan Maulana Hasanuddin Banten (18.42%), UIN Sunan Kudus (18.46%), and UIN Sunan Kalijaga Yogyakarta (12.73%). Managerial analysis of Aqidah teaching material development encompasses theoretical and conceptual aspects, incorporating local Indonesian theological insights, multidisciplinary integration, engagement with classical texts, and applied theology. These developments aim to enhance the relevance of Islamic theology by incorporating faith-based values into contemporary life. This study provides a managerial framework and empirical evidence that can serve as a foundation for revitalizing the

Aqidah curriculum in PTKIN and introduces a contextual theological framework.

Keywords: Aqidah Teaching Material, Managerial, Revitalization, State Islamic Higher Education Institutions (PTKIN)

A. INTRODUCTION

The study of Aqidah tends to receive unfavorable attention in the curricula of several State Islamic Higher Education Institutions (PTKIN) and is often labeled as “classical theology,” an underdeveloped Islamic discipline. However, this field is fundamental to Islamic teachings (Mukhlis, 2018). The focus is primarily on debates about divinity, including God’s attributes and essence, predestination, sin, heaven and hell, and God’s speech (*kalamullah*), among other topics. Ideally, scholars of *Kalam* would thoroughly examine these matters. As we enter the era of globalization, it is only fitting to expand the scope of study beyond divinity to include discussions of humanity (Esha, 2006).

This field has also become less appealing because it consistently focuses on historical conflicts and classical history, which often involves discussions of disputes and divisions. As a result, it often provokes strong emotional reactions from its audience. The field centers on the fragmentation within the Muslim community, beginning with the assassinations of Caliphs Uthman ibn Affan and Ali ibn Abi Talib. This was followed by the emergence of sects such as the Shia, the Khawarij, the Jabariyah, the Qadariyah, and others (Nata, 2021). This issue arises from a historical-textual approach that becomes trapped in conflict-centered interpretations, ultimately fostering group fanaticism. It also leads to a rigid approach to religion, an unwillingness to embrace diversity, and mutual claims of absolute truth. Accusations of misguidance, and even acts of excommunication further contribute to ongoing division (Norfauzan, 2021).

Many find Aqidah studies uninteresting due to their rigid nature and lack of innovation. This gives the impression of stagnation, as they do not produce new academic contributions relevant to contemporary issues. This is especially apparent when compared to advancements in the social sciences. This stagnation may be caused by various factors, including historical background, vested interests, modes of reasoning, and methodologies. The study of *Kalam* would benefit greatly from expanding to include social sciences, Islamic sciences, political science, and democracy. This expansion would offer valuable insights into promoting global peace and humanity (Mukhlis, 2018).

Thus far, research on the innovation and development of Aqidah studies has primarily focused on the diversity of terms, each with its own distinct meaning and objective. First, *Kalam Jadid* is a new approach to religious issues that emphasizes using demonstrative arguments alongside arguments from the Qur'an and Hadith. This approach was popularized by Shibli Nu'mani (Heriyanto, 2014). Second, the *Maqasid* of *Ilm al-Kalam* follows the same concept as the *Maqasid al-Shariah*. Third, Modern *Kalam* represents a new paradigm that integrates social sciences and modern humanities through an interdisciplinary approach (Mukhlis, 2018). Fourth, Social *Kalam* offers a framework for addressing issues of connection, separation, interrelation, and the dialectic between text and reality. This leads to what is known as fresh *ijtihad* (Abdullah, 2015). Additionally, the related term "Philosophy of Social *Kalam*" has been introduced (Esha, 2010).

Beyond *Kalam*, another widely used term in Aqidah studies is theology. First, social theology refers to the role of religion in addressing societal issues, such as poverty and injustice (Hamzah, 2012). Second, gender equality theology is an effort to incorporate religious thought based on gender equality (Ikrar, 2022). Third, environmental theology, popularized by Seyyed Hossein Nasr, seeks to raise human awareness and "bring God into presence" in all activities, particularly in environmental conservation and sustainable living (Rafly et al., 2022). Thus, although the Aqidah discipline has indeed developed, it remains largely confined to terminological aspects, such as *Kalam* and theology, along with their various forms and approaches. Previous studies have predominantly highlighted differences in terminology and the conceptual focus of each approach, including *Kalam Jadid*, *Maqasid al-Kalam*, Social *Kalam*, and various forms of contextual theology. However, limited research has explored the concrete development of teaching materials within the Aqidah discipline at state Islamic higher education institutions. Consequently, there is a research gap regarding the creation of Aqidah teaching materials that address terminological diversity and align with academic needs and the contemporary challenges in Islamic education.

Therefore, this study focuses on revitalizing Aqidah learning and managing the development of teaching materials within the Aqidah course cluster at State Islamic Higher Education Institutions (PTKIN). Additionally, the study examines the significant contribution of the Aqidah course cluster to the Aqidah and Islamic Philosophy Study Program curriculum.

B. RESEARCH METHODS

This study employs qualitative research using a field approach, collecting primary data from specific locations or areas (Sugiyono, 2022). In this case, the study focuses on PTKINs as the primary data source. The study is conducted at several State Islamic Universities in Indonesia: UIN Walisongo Semarang, UIN Sunan Kalijaga Yogyakarta, UIN Syarif Hidayatullah Jakarta, UIN Sultan Maulana Hasanuddin Banten, and UIN Sunan Kudus.

These five State Islamic Universities were selected as the subjects of this study based on academic quality and accreditation status considerations. Three of the institutions have achieved an excellent (A) accreditation, reflecting a high level of academic standards. UIN Sunan Kalijaga was selected due to its FIBA accreditation, which provides international recognition of its quality. This selection allows the study to thoroughly analyze the development of Aqidah teaching materials at Islamic higher education institutions with high national and international standards (Informant NW, 2023).

The study employs a descriptive-analytical approach to examine innovations in Aqidah course materials at PTKIN. Descriptive research aims to provide a clear and detailed depiction of a phenomenon or object of study (Miles et al., 2014). Data were collected through observation, interviews, and documentation to provide a comprehensive understanding of the research subjects. The analysis followed systematic stages of data collection, reduction, presentation, and conclusion drawing to ensure an accurate and insightful interpretation of the phenomena studied (Sugiyono, 2022).

C. RESULT AND DISCUSSION

1. Revitalization of Aqidah Learning at State Islamic Higher Education Institutions (PTKIN)

Revitalizing Aqidah learning at PTKINs requires an approach that bridges the domains of religious and scientific knowledge. Integrating Islamic knowledge and science is essential because there has traditionally been a dichotomy between normative-spiritual religious knowledge and empirical-rational scientific knowledge (Daulay, 2022). This dichotomy often results in Aqidah learning focusing solely on the rote memorization of doctrines, which limits students' ability to relate their understanding of faith to contemporary, real-world contexts. This integrative approach emphasizes that Aqidah material is not merely presented as absolute

dogma or doctrine but is also connected to a scientific and rational understanding of cosmological realities, human beings, and the universe (Sarbaini et al., 2022). Students are encouraged to explore the relationship between Aqidah values and scientific phenomena, such as natural laws, biological processes, and principles of modern science.

Indonesian State Islamic Higher Education Institutions (PTKIN) have adopted the integration of science and religion, aligning with the paradigm proposed by M. Amin Abdullah. This paradigm emphasizes the integration of religious and general sciences through an integrative-interconnective epistemological approach with tawhid (monotheism) as the foundational principle of knowledge development (Abdullah, 2003, 2006). Similarly, Ahmad M. Saefuddin and his colleagues introduced the concept of integrating religious and general sciences to equip students with a holistic understanding applicable to worldly and spiritual affairs. This integration extends to courses on Aqidah, particularly within the Faculty of Ushuluddin and the Department of Aqidah and Islamic Philosophy (Saefuddin, 1998).

Toto Suharto and Khuriyah explain that UINs in Indonesia have developed distinct models for the integration of religious and general sciences. The transformation of IAIN into UIN has given rise to several conceptual models: UIN Jakarta adopted the “reintegration of sciences”; UIN Yogyakarta introduced the “spider web model of science integration”; UIN Malang implemented the “tree of science integration”; and UIN Bandung developed the “wheel of science integration” model (Suharto & Khuriyah, 2014).

The Aqidah course cluster is expected to promote interdisciplinary integration by connecting “*Ulum al-Din* (Islamic Religious Sciences), *al-Fikr al-Islami* (Islamic Thought), and *Dirasat Islamiyyah* (Critical Islamic Studies). This integration aims to unify three core dimensions of knowledge: *hadharat al-nass* (the religious text-based civilization), *hadharat al-falsafah* (the philosophical civilization), and *hadharat al-‘ilm* (the scientific civilization) (Abdullah, 2021).

Furthermore, the Aqidah course cluster should address broader issues such as humanity, human rights, gender, technology, tolerance, culture, and knowledge from diverse perspectives. This openness is essential for analyzing contemporary challenges through various disciplinary lenses and fostering relevant, context-sensitive academic discourse. The development of teaching materials should incorporate the following: (1) a critical and comparative approach as the primary

method, (2) application of historical, psychological, anthropological, and sociological methods to examine the lived religious experiences of Muslim communities, and (3) consistent engagement with the methodological frameworks of the social sciences to analyze religious realities (Abdullah, 2021).

Adopting a social-humanities approach enhances cognitive understanding and develops students' reflective, critical, and empathetic skills in Aqidah education. This approach enables students to connect Aqidah values with issues such as human welfare, social justice, pluralism, and contemporary challenges, making the learning more relevant and applicable. This approach also fosters students' character and competencies, preparing them to engage effectively and responsibly with social and cultural dynamics from a mature, humanistic religious perspective.

2. The Aqidah Course Cluster at State Islamic Higher Education Institutions (PTKIN)

The Aqidah course cluster at Syarif Hidayatullah State Islamic University Jakarta plays a significant role in the curriculum of the study program. Of the 30 available courses, the Aqidah cluster offers six in-depth courses on Aqidah concepts in Islam, accounting for around 20% of the total. In terms of Semester Credit Units (SKS), the Aqidah cluster contributes 18 SKS out of the 143 SKS students must complete, representing 12.59%. UIN Jakarta distinguishes itself with its theological-rational and contextual approach, integrating tauhid, Islamic schools of thought, local wisdom, modern thought, and classical manuscript studies. This approach produces graduates who are moderate, critical, and responsive to contemporary religious issues (AFI UIN Jakarta, 2023).

At Walisongo State Islamic University in Semarang, the Aqidah course cluster constitutes 19.40% of the total courses available, with 13 courses out of 67 in the curriculum. In terms of SKS, the Aqidah cluster contributes around 18.06%, providing 26 SKS out of the required 144. On average, each Aqidah course carries a weight of approximately two SKS. UIN Walisongo excels in combining classical and humanistic theology with attention to local wisdom and modern Islamic thought, shaping graduates who are moderate, critical, and culturally sensitive (AFI UIN Walisongo, 2023).

Meanwhile, at the Sultan Maulana Hasanuddin State Islamic University Banten, the Aqidah course cluster comprises approximately 18.42% of the university's total curriculum, consisting of 14 courses out of 76. In terms of SKS, the Aqidah cluster contributes around 18.42% of the total required SKS, amounting to

28 SKS out of 152. On average, each Aqidah course carries a weight of two SKS. UIN Banten emphasizes applied theology relevant to social, environmental, and ethical issues, producing graduates who are critical thinkers with the ability to apply Aqidah principles in practice (AFI UIN Banten, 2023). At UIN Sunan Kudus, the Aqidah course cluster plays a significant role in the curriculum. Out of a total of 65 courses, the Aqidah cluster comprises 18.46% with 12 courses. In terms of SKS, the Aqidah cluster contributes around 23.78% of the total required, with 34 out of 143 SKS needed for graduation. UIN Sunan Kudus integrates deep theological knowledge with socio-humanistic and pedagogical competence, producing graduates who are moderate, contextually aware, and professionally skilled in theology and education (AFI Sunan Kudus, 2023).

Finally, the Aqidah course cluster at the State Islamic University of Sunan Kalijaga Yogyakarta comprises seven out of a total of 55 courses, representing approximately 12.73% of the entire curriculum. In terms of Semester Credit Units (SKS), the cluster accounts for around 13.29% of the total credits required for graduation, contributing 21 out of 158. UIN Sunan Kalijaga features an interdisciplinary approach, merging classical and modern theology with sociocultural perspectives. This approach produces graduates who are moderate, reflective, and adaptable (AFI Sunan Kalijaga, 2023).

3. A Managerial Analysis of Aqidah Teaching Material Development at State Islamic Higher Education Institutions (PTKIN)

a. Development of Theory-Based Teaching Materials

Developing teaching materials for the Aqidah science course cluster based on theoretical approaches is crucial for improving student learning, particularly for students of Islamic theology. The theory-based approach to the Kalam course cluster begins with an introduction to Kalam science, providing students with an in-depth understanding of the history of Kalam schools of thought and their influence on the development of Aqidah in Islam. With this foundation, students can grasp the historical context of Aqidah thought and understand how differences in Kalam schools of thought have shaped diverse perspectives within Islam (Informant TR, 2023).

Introduction to Kalam Science is a fundamental component of the Aqidah science course cluster. Students are guided through an analysis of key concepts in Islamic belief, including Tawhid (belief in the oneness of God), Nubuwwah (prophethood), Akhirah (life after death), and Qadar (divine predestination). The

course also covers the historical development of Kalam science, including the debates and interpretations that have shaped Islamic intellectual history (Jamrah, 2015). Kalam science explores religious concepts and examines the relationship between reason (rationality) and faith (belief) in a religious context. Students will also learn how Kalam science addresses modern challenges, such as the relationship between science and religion, and how Kalam thought can adapt to remain relevant in contemporary society (Nata, 2021).

Furthermore, the Comparative Kalam Science course significantly contributes to the development of teaching materials by deepening students' understanding of the similarities and differences among various Kalam schools. This fosters a more tolerant and comprehensive view of Aqidah diversity (Informant ZRF, 2023). Similarly, the Classical and Medieval Islamic Kalam course contributes to material development by introducing the historical evolution of Aqidah thought and the diverse scholarly interpretations that shape its conceptual foundations (Informant NW, 2023).

Kalam science is periodized into the classical period (7th – 13th century) and the medieval period (13th – 19th century). The Classical and Medieval Islamic Kalam Science course offers an in-depth exploration of the intellectual history of Islam, examining its theological and philosophical dimensions. The course focuses on fundamental concepts such as Tawhid, Nubuwwah, Akhirah, and Qadar, as well as related issues. Students are also introduced to influential figures and schools of Kalam thought that have shaped Islamic intellectual history, such as the Ash'arites, the Maturidites, al-Baqillani, al-Juwayni, and al-Ghazali (Wardani, 2012). Students will also explore how Islamic Kalam science responded to social and intellectual transformations during the medieval era, as well as its impact on the development of Islamic sciences.

Finally, the Modern and Contemporary Kalam Science course helps students understand the evolution of Aqidah in today's context. It does so by introducing contemporary perspectives and addressing relevant issues. The course also develops teaching materials that strengthen historical analysis and contemporary relevance (AFI Sunan Kudus, 2023). Studying 19th – 21st century Kalam requires a historical and phenomenological approach to foster tolerance and open-mindedness while avoiding rigidity and fanaticism. Furthermore, the course takes an integration-interconnection approach, engaging with sacred texts (hadharah al-nash), philosophy (hadharah al-falsafah), and natural and social sciences (hadharah al-ilmu). This approach bridges modern knowledge with Islamic perspectives,

fostering a critical and interdisciplinary understanding of religion and science (Abdullah, 2022).

Through this study, students are expected to broaden their understanding of Kalam science or theology from a multidisciplinary perspective. Additionally, the study fosters tolerance of diverse religious beliefs in society while upholding the cultural and traditional values of various ethnic groups (Abdullah, 2022). Developing concept-based teaching materials for the Aqidah course cluster is essential to ensuring a deep, critical understanding of Aqidah concepts in Islam. Several core concepts must be included in these materials, such as Aqidah Salaf. Salaf represents the early Islamic understanding of Aqidah concepts and plays a significant role in establishing the foundations of Aqidah comprehension (Informant HT, 2023).

b. Development of Teaching Materials Based on Indonesian Local Wisdom

Developing teaching materials based on Indonesian local wisdom is vital for meaningful, contextually relevant education because it exposes students to the nation's rich values, cultures, and traditions passed down through generations. Integrating these elements strengthens national identity, enhances appreciation for cultural diversity, and nurtures a generation with a strong sense of identity and respect for Indonesia's heritage. This approach also reinforces the nation's cultural and religious identity through four Islamic theology courses: Kalam, Nusantara Philosophy, Islamic Theology in Nusantara, Nusantara Kalam Studies, and Islam and Local Culture (Informant AG, 2023).

The study of Kalam and Nusantara philosophy introduces students to Indonesia's unique philosophical and theological traditions, which date back to ancient times. Through this course, students gain insight into the intellectual perspectives and arguments that have evolved in the Nusantara region and how local philosophical thought has blended with religious teachings. Meanwhile, Islamic Theology in Nusantara provides an overview of Islam's development in Indonesia and how religious teachings adapted to local cultures. This material helps students explore significant figures in Indonesian Islamic history and examine the acculturation process between Islamic values and Indonesia's diverse traditional cultures (Informant TS, 2023).

"Islamic Theology in the Nusantara" refers to the understanding of Islam as it has developed within the Indonesian archipelago. Indonesia is home to a vast diversity of cultures, ethnic groups, and beliefs, all of which have influenced how

Islam is interpreted and practiced. One of the defining characteristics of Islamic theology in Nusantara is its inclusive and tolerant approach toward various perspectives and beliefs. This reflects the deeply rooted sense of tolerance and pluralism in Indonesian society (Lubis, 2015). Additionally, Islamic theology in the Nusantara integrates elements of local wisdom and cultural traditions into religious practices. These include customary traditions, religious ceremonies, and local practices that have been harmonized with Islamic teachings. For example, religious celebrations in many regions of Indonesia blend Islamic rituals with traditional customs.

Recognizing Islamic theology in Nusantara as a distinct expression of Islam, shaped by Indonesian cultural and societal values, is essential. Religious thought and practice in Indonesia are inherently diverse, and Nusantara Islamic theology embodies tolerance, inclusivity, and cultural diversity as fundamental aspects of Indonesian Islamic identity (Effendi, 2021). Studying Nusantara Kalam allows students to understand the theological concepts (Kalam) acknowledged and developed in Indonesia. The course provides insights into the various Kalam theological perspectives and schools that have emerged in the Nusantara region and their relevance to contemporary Indonesian society (Informant ZRF, 2023).

Nusantara Kalam is a branch of Islamic theology, specifically Aqidah studies, that evolved in the Nusantara, particularly in Indonesia. Kalam science focuses on theological discussions and the exploration of fundamental Aqidah (Islamic creed) concepts. In the Nusantara context, Kalam developed in response to intellectual and cultural challenges that emerged in the region. One of the key characteristics of Nusantara Kalam is its inclusive approach to various theological perspectives. Given Indonesia's vast cultural and religious diversity, Nusantara Kalam encourages dialogue and tolerance among different theological schools of thought. This reflects the inclusivity long embedded in Nusantara society (Effendi, 2021).

Hamzah al-Fansuri's theological perspective includes his belief that the universe has no shadow and that God is the only absolute reality. In contrast, Nuruddin al-Raniri argued that the universe's nonexistence is due to God's absolute oneness and that all other existences are metaphorical. Meanwhile, al-Fansuri believed that the negation of the universe stems from God's absolute existence, which is contained within the universe itself. Thus, God and the universe are an inseparable unity of absolute existence (Fauziah, 2013). Integrating these Islamic theology courses into local, wisdom-based teaching materials allows educators to create meaningful and engaging learning experiences for students. Incorporating

real-life examples from various Nusantara cultures and traditions offers students a comprehensive perspective on Indonesia's cultural diversity, fostering a deep appreciation for its rich heritage and local wisdom.

Developing teaching materials based on Indonesian local wisdom significantly contributes to strengthening national identity and cultivating a generation that values and preserves Indonesia's cultural heritage and intellectual traditions. Integrating Islamic theology with local culture is crucial for understanding the relationship between Islam and indigenous traditions in Indonesia. Islam in Indonesia has unique characteristics due to its harmonization with diverse local cultures. Through these materials, students will understand how Islam in Indonesia embraces universal Aqidah beliefs and fosters a deep connection with local cultural values (Informant MH, 2023).

c. Development of Teaching Materials Based on Multidisciplinary Integration

This approach combines various academic disciplines within instructional content to foster a more holistic and contextual understanding. Consequently, developing Aqidah studies teaching materials using this approach merges Aqidah studies with other disciplines to create comprehensive and relevant learning resources. This approach helps students recognize that Aqidah studies are interconnected with various aspects of life and other academic disciplines (AFI UIN SUKA, 2023). Furthermore, incorporating multiple disciplines into the understanding and delivery of Aqidah concepts provides deeper insights into the relationship between religion and science.

Developing teaching materials for Aqidah studies courses that integrate social sciences and humanities is a crucial step in equipping students with a comprehensive understanding of Aqidah in complex social and cultural contexts. Within this framework, fields such as Islam and Science, Sociology of Religion, Anthropology of Religion, Phenomenology of Religion, Social Theories, and Critical Theories are integrated to create well-rounded material (AFI UIN Walisongo, 2023). Integrating Islam and science enables students to explore Islamic perspectives on modern science and technology. The materials help students understand the relationship between religious beliefs and scientific concepts, as well as how the two can complement each other or present ethical dilemmas (Informant NV, 2023).

In the modern era, where religion and science are often portrayed as opposing domains, the integration of Islam and science in education is a highly relevant approach. It provides students with a unique opportunity to explore the

interaction between Islamic perspectives and modern scientific and technological concepts (Amin El-Yousfi, 2020). First, it is important to acknowledge Islam's strong intellectual tradition, which has significantly contributed to the advancement of knowledge. The history of Islamic scholarship includes notable accomplishments in mathematics, astronomy, medicine, philosophy, and other disciplines. Integrating Islam and science reminds us that Islam is not inherently opposed to scientific inquiry. In fact, Islam has provided a strong foundation for scientific exploration (Haque, 2004).

This integration also offers a framework for understanding how modern scientific concepts can align with Islamic values. It presents the potential for discovering shared values between science and religion. For example, environmental preservation, social justice, and technological advancements for human welfare are areas where Islam and modern science can collaborate (Nasr, 1996). However, integrating Islam and science also raises intriguing ethical dilemmas. Students must consider ethical questions regarding the application of scientific knowledge and technology when merging these two domains. How can scientific advancements be used in ways that align with Islamic moral values? The use of advanced technology in weapons development, for example, raises profound ethical concerns (Zaman, 2008).

Through the study of the sociology of religion, students gain insight into how religion influences and is influenced by society. By analyzing social structures, social changes, and religious norms, this course of study helps students understand the role of Aqidah in shaping social dynamics (Informant TS, 2023). The Sociology of Religion is essential for understanding the complex interactions between religion and society. In the context of developing teaching materials, the sociology of religion allows students to gain in-depth insight into how religion shapes and is shaped by social structures and societal dynamics. By examining social structures, changes, and norms, the material provides students with a deeper understanding of Aqidah's influence on social dynamics (Durkheim, 1995).

It is important to recognize that religion has a profound impact on many aspects of social life. Through the study of the sociology of religion, students can explore how religious beliefs motivate individual behaviors and actions, as well as how religion contributes to the formation of individual and group identities. They can also analyze how religious norms influence broader social norms and contribute to the development of societal values. Furthermore, social and critical theories provide analytical frameworks for understanding conflicts, inequalities, and

perspectives on religious institutions. This multidisciplinary approach helps students understand the complex relationship between religion and society and fosters a critical perspective on social issues related to Aqidah (Informant EIA, 2023).

4. Text-Based Aqidah Studies Teaching Materials

Developing teaching materials in Aqidah studies based on textual sources involves several essential aspects aimed at providing a clear and comprehensive understanding of Aqidah in Islam. One key component is studying Kalam texts in Arabic, where students learn to understand the original language used in Aqidah studies. This is crucial to ensuring an accurate and in-depth understanding of Aqidah concepts within their original Arabic linguistic context (Informant HT, 2023). Students can engage in textual studies by mastering Nahwu, or Arabic grammar, to understand sentence structures and facilitate comprehension of Aqidah texts. Engaging with classical and medieval Arabic works further deepens students' understanding of Aqidah concepts. These studies should use effective methods and an integrated approach to develop the four essential language skills: listening, speaking, reading, and writing (Baharun et al., 2023).

Studying Kalam manuscripts is also a key to developing text-based teaching materials. Students are encouraged to explore classical Kalam sources to understand the historical development of the Islamic creed. Studying Kalam texts provides students with insight into the thoughts and arguments of past scholars that form the basis of contemporary Aqidah understanding (Informant TR, 2023).

Through studying Aqidah manuscripts, students can analyze the rapid evolution of Aqidah thought in Islam. Students examine how early scholars responded to societal challenges and transformations, as well as how these responses shaped Aqidah understanding at the time. This study also provides students with access to classical and medieval Islamic sources that have played a foundational role in Aqidah thought. Engaging with these texts allows students to immerse themselves in the intellectual contributions of early scholars that remain fundamental to the modern study of Aqidah (Anwar, 2020). Textual analysis is a key method for studying Aqidah manuscripts. It enables students to critically evaluate arguments, assess their relevance to contemporary contexts, and develop essential skills for understanding and defending Aqidah. Furthermore, this approach fosters an appreciation of doctrinal diversity within Islam, promoting tolerance and respect in multicultural societies.

Thus, studying Aqidah manuscripts is crucial for helping students understand the historical development of Aqidah thought, explore classical Kalam sources, develop critical thinking skills, and appreciate the diversity of Islamic thought. Engaging in this process helps students gain a deeper understanding of the intellectual traditions and arguments of past scholars that form the foundation of Aqidah studies today (Rozak & Anwar, 2007). Teaching materials for Aqidah studies should be grounded in sacred texts, particularly through an in-depth understanding of the Quran and its exegesis. Interpreting Aqidah-related Qur'anic verses is essential to developing these materials. Students will learn to analyze these verses, enabling them to understand how Aqidah principles are articulated within Islam's sacred texts (AFI UIN Walisongo, 2023).

Exegesis of Aqidah-related Qur'anic verses plays a significant role in developing Islamic religious education teaching materials. Through this process, students will develop the ability to interpret and critically analyze Qur'anic verses related to Aqidah, helping them understand how Aqidah's core principles are embedded in Islamic scripture (Wahidi, 2017).

5. Development of Applied Theology-Based Teaching Materials

Developing teaching materials based on applied theology is essential for presenting religious knowledge that can be applied in daily life. These materials emphasize the practical implementation of Aqidah values and religious teachings. They provide a strong theoretical foundation and promote ethical and moral behavior toward others, the environment, and God. Incorporating contemporary social, environmental, and ethical issues enables students to grasp how to apply religious principles to modern societal challenges (Informant HT, 2023).

The development of teaching materials based on applied theology plays a critical role in helping students understand and implement theological values in various aspects of life. These materials integrate different fields of theology, such as marriage, environmental, development, anti-corruption, leadership, interfaith harmony, and gender. Marriage theology provides students with a comprehensive understanding of religious values and principles in marital relationships. It explores the theological foundations of marriage, including the rights and responsibilities of spouses, their roles within the household, and the importance of fostering harmonious, respectful relationships based on religious teachings (AFI UIN Banten, 2023).

Environmental theology examines how Aqidah values can be internalized to emphasize the importance of preserving and protecting the natural world. This teaching material emphasizes humanity's role as stewards of the earth and the moral obligation to protect the environment. Studying Environmental Theology enables students to develop a deeper understanding of sustainability principles and environmental conservation, equipping them to apply these values in daily life (Informant HT, 2023).

Environmental theology is based on the belief that religion and spirituality play a fundamental role in shaping human attitudes and actions toward the environment. It instills the understanding that the universe is God's creation and must be preserved and respected. This discipline also addresses social justice, climate change disparities, and the protection of endangered species, reinforcing the idea that environmental responsibility is a moral obligation. Environmental theology also delves into theological perspectives on creation, the role of humans as God's stewards, and environmental responsibility. Many religious traditions offer sacred teachings that guide human interactions with nature and God's creations (Fata, 2014).

Development theology provides students with a theological perspective on social responsibility and just community development. The curriculum explores how religion can inspire societal progress, including alleviating poverty and supporting marginalized groups (AFI UIN Banten, 2023). Development theology is an interdisciplinary field that integrates theological and spiritual values with social, economic, and political development efforts. It emphasizes the role of religious values and spiritual beliefs in guiding human development initiatives. Furthermore, this discipline emphasizes the importance of ethical and moral principles in planning and implementing development strategies (Van Kooij, 2007).

In this context, development theology often addresses topics such as distributive justice, fundamental human rights, and community empowerment. It encourages critical discussions on social responsibility, emphasizing the collective role of individuals and communities in fostering positive societal change. Religious beliefs and spiritual values are powerful sources of inspiration and motivation for promoting sustainable development. Many religious leaders and organizations advocate for fair and sustainable development policies (Sukiman, 2017).

Leadership theology focuses on developing an ideal leadership model based on aqidah values within Islamic teachings. The teaching material emphasizes the

essential attributes of ethical leadership, including justice, wisdom, and responsibility. Studying Leadership Theology encourages students to develop integrity-driven leadership skills, equipping them to become ethical, transformative leaders who can drive meaningful societal change (Informant ZRF, 2023).

Overall, the managerial analysis of aqidah teaching material development across the five State Islamic universities reveals complementary strengths and distinctive characteristics in shaping moderate, critical, and contextually aware graduates. UIN Jakarta is notable for its theological-rational approach, which integrates the study of tauhid, Islamic schools of thought, local wisdom, and modern intellectual perspectives. UIN Walisongo combines classical and humanistic theology with an emphasis on local wisdom and contemporary Islamic thought. UIN Banten focuses on applied theology that addresses social, environmental, and public ethical issues. UIN Sunan Kalijaga highlights an interdisciplinary approach merging classical and modern theology with socio-cultural perspectives. UIN Sunan Kudus stands out by integrating deep theological understanding with sociohumanistic approaches and pedagogical competence to produce graduates who can teach and research aqidah professionally.

D. CONCLUSION

The Aqidah Studies Course Cluster plays a significant role in shaping the curriculum of the Aqidah and Islamic Philosophy Study Program at State Islamic Higher Education Institutions (PTKIN). Each university contributes differently to the proportion of Aqidah courses and credits within its academic programs. For example, UIN Syarif Hidayatullah Jakarta allocates 20% of the total courses and 12.59% of the total credits, while UIN Walisongo Semarang allocates approximately 19.40% of the total courses and 18.06% of the total credits. Similarly, UIN Sultan Maulana Hasanuddin Banten integrates 18.42% of the total courses and credits required for students to complete their studies. UIN Sunan Kudus covers around 18.46% of the total courses and credits, while UIN Sunan Kalijaga Yogyakarta allocates 12.73% of the total courses and contributes 13.29% of the total credits. The managerial analysis of Aqidah teaching materials at PTKIN institutions can be classified into several categories. These include theory- and concept-based teaching material development; integration of Indonesian local wisdom; multidisciplinary integration; and textual studies in Aqidah sciences and applied theology. Analyzing Aqidah teaching materials across five State Islamic universities reveals their complementary strengths in producing moderate, critical, and contextually aware graduates. Each university has a distinct focus, ranging from theological-rational

integration and classical and humanistic approaches to applied social theology and interdisciplinary perspectives, and socio-humanistic and pedagogical competence.

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