

Liberating the Classroom: A Dialogical Deconstruction of Islamic Pedagogy under the Independent Curriculum

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ABSTRACT

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dialogical communication, Islamic education, teacher-student relations, Independent Curriculum.

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This study aims to analyze the role of dialogical communication in deconstructing the relationship between teachers and students in the implementation of the Independent Curriculum in Islamic education. The phenomenon of changing the learning paradigm from teacher-centered to student-centered learning encourages a transformation of pedagogic communication patterns in the classroom, especially in Islamic Religious Education learning. This study uses a qualitative approach with a phenomenological-critical type to understand the experience of teachers and students in dialogical communication practices. Data were collected through in-depth interviews, participatory observations, and documentation studies on learning practices based on the Independent Curriculum. The results of the study show that dialogical communication plays a role in three main aspects, namely the transformation of teachers' communication patterns to be more participatory, the reconstruction of teacher authority that is persuasive and relational, and dialogical practice as a space for negotiating Islamic values in a reflective and contextual manner. These findings show that the implementation of the Independent Curriculum not only changes learning strategies, but also deconstructs the structure of pedagogic relations in Islamic education classrooms. The implications of this study provide theoretical contributions to the study of Islamic educational communication as well as practical implications for teachers in building dialogical, reflective, and participatory learning.

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INTRODUCTION

The change in the educational paradigm in the contemporary era has encouraged a transformation in the communication pattern between teachers and students in the classroom. In the context of Islamic education, pedagogic relations are traditionally often understood as hierarchical relationships, in

which teachers are placed as the primary source of knowledge authority and students are passive recipients of information. This kind of communication pattern tends to place the learning process as a one-way knowledge transmission activity. However, the development of modern pedagogical approaches has encouraged the emergence of more dialogical and participatory communication practices. The implementation of the Independent Curriculum in Indonesia is one of the important moments that shifts the learning orientation from teacher-centered to student-centered learning. These changes not only have an impact on learning strategies, but also affect the structure of social relations in the classroom. In the context of Islamic education, this transformation presents new dynamics in the interaction of teachers and students, especially in terms of pedagogic authority, student participation, and the process of internalizing religious values. This phenomenon shows that communication in education is not just a means of delivering material, but also an arena for the construction of meaning, value negotiation, and the formation of social relations that are more reflective in the learning process.

In the study of educational theory, dialogical communication is understood as a process of mutual interaction that allows the exchange of ideas, critical reflection, and the formation of mutual understanding between teachers and students. This approach is heavily influenced by critical pedagogical thinking that emphasizes the importance of dialogue as a means of intellectual liberation in the learning process. (Komariyah, 2025; Supriyanto & Hidayat, 2025) Explained that dialogue is the foundation of humanist education because it allows students to be actively involved in the process of searching for the meaning of knowledge. In the context of Islamic education, dialogical communication is also related to the concept of deliberation and manners in the learning process (Suryadinata, 2025; Wulandari, 2025). Several studies have shown that a dialogical approach can increase student engagement as well as strengthen conceptual understanding in religious learning (Putri et al., 2025; Suryadinata & Anirah, 2025). In addition, the implementation of the Independent Curriculum emphasizes the importance of reflection-based learning, discussion, and collaborative projects that open up a wider space for dialogue between teachers and students (Dewi et al., 2025; Hidayat et al., 2025). Thus, dialogical communication serves not only as a pedagogic method, but also as a framework of interaction that forms social relations in educational practice.

A number of previous studies have examined changes in communication patterns in education, especially in the context of curriculum transformation and participatory learning. Studies conducted by (Khomisah et al., 2025; Remenda et al., 2025) shows that the application of dialogical learning is able to increase students' involvement in class discussions and strengthen their critical thinking

skills. Other research by (Bahdar, 2024) Finding that participatory communication can reduce the symbolic distance between teacher and student without eliminating respect for pedagogical authority. In the context of Islamic education, research by (Ritonga et al., 2025; Sari, 2023) emphasized that dialogue in religious learning allows students to understand Islamic values in a more contextual way. Meanwhile, a recent study on the Independent Curriculum shows that a learning approach that emphasizes reflection and discussion encourages changes in the pattern of pedagogic relations in the classroom (Anisa, 2025). Other research has also shown that more open communication can strengthen social interaction as well as improve the quality of student experience-based learning (Hanum et al., 2025). These findings suggest that dialogical communication has an important role in building more participatory and reflective learning dynamics.

Although various studies have addressed dialogical communication and learning transformation, most studies still focus on methodological aspects of learning or the effectiveness of teaching strategies. Studies that specifically examine dialogical communication as a process of deconstructing the teacher-student relationship in Islamic education are still relatively limited. Some studies tend to view communication changes only as strategies to increase student participation, without examining how these changes affect the structure of power relations in the classroom (Munanto, 2025). In addition, research on the Independent Curriculum highlights more aspects of policy implementation and learning innovation, while the pedagogic communication dimension has not been analyzed in depth (Aswad & Badrun, 2025; Yulianti et al., 2025). In fact, communication is a fundamental element in the educational process because it is the main medium in the formation of social relations, the delivery of values, and the construction of the meaning of knowledge. Therefore, a study is needed that is able to see the implementation of the curriculum not only as an administrative or methodological change, but also as a process of deconstructing pedagogic relations that takes place through communication practices in the classroom.

Based on these gaps, this study offers a new perspective by placing dialogical communication as an analytical framework to understand changes in the relationship between teachers and students in Islamic education. This approach sees dialogue not only as a method of learning, but also as a social process that reshapes the structure of pedagogic interactions. Using a phenomenological-critical approach, this study seeks to reveal how the practice of dialogical communication affects the transformation of interaction patterns, the reconstruction of teacher authority, and the process of value negotiation in Islamic Religious Education learning. This perspective allows for a more in-depth analysis of the dynamics of social relations in the classroom, especially in the

context of the implementation of the Independent Curriculum which emphasizes the active participation of students. Through this approach, this research is expected to make a theoretical contribution to the study of Islamic educational communication and enrich the discourse on changes in pedagogic relations in contemporary learning practices.

This study aims to analyze how dialogical communication plays a role in deconstructing the relationship between teachers and students in the implementation of the Independent Curriculum in Islamic education. The focus of the research is directed at three main aspects, namely the transformation of teachers' communication patterns in learning, the reconstruction of teacher authority in students' perspectives, and dialogical practices as a space for negotiation of Islamic values. These three aspects are seen as important because they represent the dimensions of communication, symbolic power, and the internalization of values in the educational process. Through the analysis of these three aspects, this study seeks to understand how the change in learning paradigm affects the dynamics of social relations in the classroom.

This study is important because curriculum changes are basically not only related to learning materials or methods, but also concern the transformation of social relations between educational actors. In the context of Islamic education, the relationship between teacher and student has strong ethical, spiritual, and cultural dimensions. Therefore, understanding how dialogical communication reshapes these relationships is an important step to see how Islamic education can adapt to a more participatory learning paradigm. An analysis of communication practices in the classroom can provide an overview of how Islamic values are internalized through more reflective and dialogical pedagogic interactions.

METHOD

This research uses a qualitative approach with a phenomenological-critical research type. This approach was chosen because the research seeks to deeply understand the subjective experiences of teachers and students in building dialogical communication on the implementation of the Independent Curriculum in Islamic education (I Gede Dodik Sanjiartha et al., 2025; Islam et al., 2025). The phenomenological perspective is used to explore the meaning of the experience of the teacher-student relationship from the perspective of the participants, while the critical approach is directed to analyze the deconstruction of the structure of pedagogic relations that previously tended to be hierarchical (Sadiyah et al., 2025). Thus, this study not only describes the practice of communication, but also interprets the dynamics of symbolic power and the changing meaning of authority in the classroom.

The material object of this research is the practice of dialogical communication in the learning of Islamic Religious Education in the implementation of the Independent Curriculum (Aulidiyah Paramasasti & Ahmad Marzuki, 2025; Wulandari, 2025). The focus of the study includes the transformation of communication patterns, the reconstruction of teachers' authority, and the practice of negotiating Islamic values in the classroom. Meanwhile, the formal object is the discourse of teacher-student relations that has undergone deconstruction in the context of curriculum changes. The research subjects consist of Islamic Religious Education teachers and middle level students who are directly involved in the learning process based on the Independent Curriculum. The selection of subjects was carried out purposively by considering active involvement in dialogical learning practices, so that the data obtained truly represented the dynamics of the communication being studied.

Data collection techniques were carried out through in-depth interviews, participatory observations, and documentation studies. Interviews were used to explore the perceptions of teachers and students regarding changes in communication patterns and pedagogic relationships. Participatory observation was carried out to directly observe classroom interaction, the layout of the learning room, the pattern of discussion, and the dynamics of questions and answers (Apriani et al., 2025; Hanum et al., 2025). Meanwhile, the documentation study includes the analysis of teaching tools such as lesson plans, teaching modules, and assessment instruments that contain indicators of student participation and reflection. The combination of these three techniques allows researchers to obtain comprehensive data on the practice of dialogical communication in the context of Islamic Education learning.

Data analysis is carried out interactively through the stages of data reduction, data presentation, and thematic conclusion drawn. The interview data is transcribed, coded, and categorized based on key themes such as communication transformation, authority reconstruction, and value negotiation. Observational data and documentation were used to reinforce or confirm the interview findings. Triangulation is carried out through triangulation of sources (teachers and students), triangulation of techniques (interviews, observations, documentation), and time triangulation to ensure data consistency. This process aims to increase the validity and credibility of the findings so that the research results have analytical acumen and strong theoretical and empirical contributions in the study of Islamic educational communication.

RESULT

Teacher Communication Patterns in the Implementation of the Independent Curriculum

Transformation of teachers' communication patterns refers to changing the way teachers build learning interactions from a hierarchical approach to more dialogical, open, and participatory communication. In the context of the implementation of the Independent Curriculum in Islamic education, this transformation is not only concerned with the method of delivering material, but also touches on the way teachers position themselves in pedagogic relations with students. These changes include the use of more reflective language, the provision of wider space for questioning, and the recognition of students' experiences as part of the learning process. Applicatively, this communication transformation can be seen in class discussions, project-based learning, and collective reflection. This theme is relevant to the focus of the research because it shows how the implementation of curriculum policies affects the structure of social relations in the classroom, especially in Islamic education which previously tended to place teachers as the center of scientific authority.

The results of the interviews show that communication changes do not occur instantaneously, but through a gradual adaptation process. Teachers are beginning to realize the importance of building a dialogue space for students to be more active. This change is perceived as a demand as well as a necessity in the Independent Curriculum. As one of the PAI teachers said: "now I don't have to give just a full hour of lectures. Shiva must be involved, asked for his opinion, and even given the opportunity to refute. It makes the classroom more lively." This is in line with what was conveyed by grade XI students: "teachers now often ask us to have a group discussion first before explaining. So we feel valued for his opinion. It's not just listening." This shows that the change in communication is felt by both parties. The pattern of interaction has become more open and is no longer completely dominated by teachers.

Through the results of the interviews conducted with the informants above, it can be seen that there is a change in communication patterns that are structural and practical. Teachers no longer monopolize the talking space, but rather provide a wider space for participation to students. The teacher's statement shows a reflective awareness that the full lecture method is no longer relevant to the paradigm of the Independent Curriculum. Meanwhile, students feel a change in position from passive recipients to active participants in learning. This data indicates that the teacher-student relationship has shifted from an instructional relationship to a dialogical relationship. These changes not only have an impact on classroom dynamics, but also affect students' perceptions of teacher authority. Teachers are still respected, but no longer serve as the sole

source of knowledge. This shows that communication is the main medium in deconstructing pedagogic relations in Islamic education classrooms.

Findings in the field suggest that teachers are starting to rearrange classroom layouts to be more flexible to support discussion. Chairs are no longer always lined up in front, but arranged in a circle or in groups. In addition, in the teaching device, there is an addition of reflection sessions and open-ended questions at the end of learning. Teachers also use whiteboards to record the results of students' opinions, not just the main material. In some classes, there is a mini-presentation forum that gives students the opportunity to convey the results of their thoughts. The RPP document that was examined also contained indicators of student participation as part of the assessment. This condition strengthens the results of the interview that communication transformation is really applied in real learning practices.

Table 1. Teacher Communication Patterns in the Implementation of the Independent Curriculum

Dialogical Communication Strategies	Results/benefits
Structured group discussions	Increase Shiva participation
Open reflection at the end of class	Courage to speak up
Presentation of the results of the discussion	Reduce teacher dominance
Two-way Q&A	Improve connective understanding

The transformation of teachers' communication patterns in the implementation of the Independent Curriculum shows a deconstruction of pedagogic relations that were previously hierarchical to more dialogical. This change is characterized by increased student participation, reduced verbal dominance of teachers, and the formation of more open discussion spaces. Interview data and findings in the field show consistency between informant perceptions and ongoing learning practices. The teacher-student relationship is no longer completely oriented to the transmission of knowledge, but to mutual interaction that builds mutual understanding. This pattern shows that the implementation of the curriculum not only has an impact on the administrative aspect, but also affects the communication structure and power dynamics in the Islamic education classroom. This transformation is the main indicator that dialogical communication plays a significant role in reshaping pedagogic relations.

Reconstructing Teacher Authority in Student Perspective

The reconstruction of teacher authority refers to the process of changing the meaning and form of teacher authority in pedagogic relations after the implementation of the Independent Curriculum. In the context of pend In Islam, the authority of teachers is traditionally understood as a position that has high scientific and moral legitimacy, so communication tends to be one-way and normative. However, in the implementation of a curriculum that emphasizes

student-centered learning, the authority undergoes an adjustment of form without losing substance. This reconstruction does not mean the elimination of authority, but the transformation of the way that authority is carried out. Teachers remain the main figures in learning, but the approach used is more participatory and open to dialogue. This theme is relevant to the focus of the research because it shows how dialogical communication plays a role in rebuilding symbolic power relations in the classroom, especially in Islamic education which has strong ethical and spiritual dimensions.

The results of the interviews showed that students interpreted changes in teacher communication as a form of more humanistic closeness. They still respect the teacher, but no longer feel pressured to always be passive. This perception shows a shift in the meaning of authority in learning practices. As expressed by grade XII students: teachers often sit with us during discussions. Not always standing in front like it used to be. So it feels closer, but it's still respectful." This is reinforced by the statement of the PAI teacher: "I still maintain my authority, but the way is not hard. I listen and direct more. Children are more open." This shows that communication changes do not eliminate the authority of teachers. Instead, the authority is built through a more dialogical and relational approach.

Through the results of the interview conducted with the informant above, it can be seen that students do not interpret the change in communication as weakening the teacher's position. Instead, they feel an increase in emotional closeness without a decrease in respect. Students' statements about the equal sitting position of teachers show a symbol of a change in more equal power relations. Meanwhile, teachers realize that maintaining authority does not have to be through an authoritarian approach, but through the ability to direct discussions and listen to students. This data indicates that the authorities are undergoing a reconstruction in a more persuasive and communicative form. These changes show that there is a negotiation of meaning between teachers and students regarding their respective positions in learning. Thus, pedagogic relations are no longer based on structural distance, but on mutually respectful interactions. This reconstruction is an important part of the deconstruction of the teacher-student relationship that is the focus of the research.

Findings in the field show symbolic and practical changes that support the reconstruction of teacher authority. In some classrooms, teachers are no longer always on the podium or main table, but move to follow the dynamics of group discussions. In addition, in the question and answer session, teachers provide balanced opportunities to students regardless of the level of academic ability. The assessment document also shows that there is a participatory attitude assessment component that encourages students to speak more actively. In religious project activities, teachers play the role of facilitators who direct the flow of activities,

not as full controllers. The classroom situation looks more fluid, but it is still maintained in the corridor of ethics and discipline. This shows that the authority of teachers is not lost, but has undergone a change in form to a more communicative and reflective leadership.

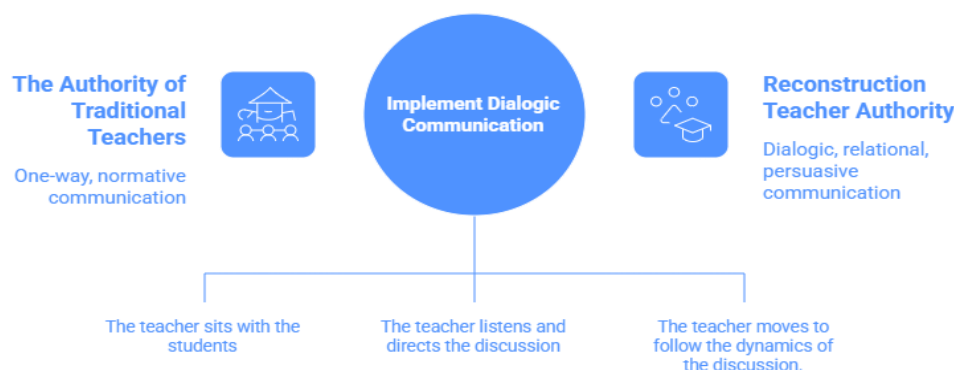


Figure 1. Rekonstruksi Teacher Authority Through Dialogic Communication

The reconstruction of teacher authority in the perspective of students shows that the implementation of the Independent Curriculum has changed the way authority is exercised in Islamic education. Authority is no longer displayed through symbolic distance and verbal dominance, but through a dialogical approach that emphasizes the closeness and active involvement of students. Interview data and findings in the field show consistency that students still respect teachers, even though the relationships built are more egalitarian. This pattern indicates a deconstruction of traditional relationships that were previously rigid to be more flexible without eliminating ethical and spiritual values. The reconstruction shows that dialogical communication functions as a medium for reshaping the structure of pedagogic relations. Thus, the authority of teachers in Islamic education is not weakened, but transformed into leadership based on exemplary and active participation of students.

Dialogical Practice as a Space for Negotiating Islamic Values

Dialogical practice as a space for negotiation of Islamic values refers to the process of learning interaction in which Islamic values are not only transmitted normatively by teachers, but are discussed, reflected, and interpreted together by students in the context of their lives. In Islamic education, values such as manners, responsibility, and honesty are traditionally conveyed through lecture and exemplary approaches. However, in the implementation of the Independent Curriculum that emphasizes the active participation of students, these values begin to be negotiated through discussions, case studies, and joint reflection. Negotiation in this context does not mean relativization of teaching, but rather a process of dialogue to understand the relevance of values in students' social experiences. This theme is relevant to the focus of the research because it shows

how dialogical communication is an important medium in building more contextual value awareness and deeper internalization in Islamic Education learning.

The results of the interviews showed that students were more likely to understand Islamic values when they were given a space to discuss and relate the material to personal experiences. Teachers also realize that the dialogical approach makes students more reflective in responding to moral issues. This process shows a shift from normative delivery to the formation of shared awareness. As expressed by the PAI teacher: "now I do not immediately give legal conclusions. I invite students to discuss the cases that occur around them first. From there, we concluded together." This is in line with the statement of grade XI students: "If we are only told that this is halal or haram, sometimes we forget. But when we were invited to discuss real examples, we became more understanding. It feels more in." This shows that dialogue is a means of internalizing values. The negotiation process takes place through a directed exchange of views.

Through the results of the interview conducted with the informant above, it can be seen that the delivery of Islamic values has changed in approach. The teacher no longer directly establishes normative conclusions, but facilitates discussion as the first step in the formation of understanding. The teacher's statement shows that there is a strategy to build value awareness gradually through contextual case studies. Meanwhile, students feel that the approach makes them better understand and remember the substance of the values discussed. This data indicates that the value negotiation process occurs in the form of a directed dialogue that remains within the corridor of Islamic teachings. Students do not just receive information, but engage in the process of reasoning together. This condition shows that dialogical communication functions as a space for the articulation of experience and moral reflection. Thus, Islamic values are not only understood as normative rules, but as guidelines that are interpreted through social interaction in the classroom.

Findings in the field show that in Islamic Education learning, teachers often use actual case studies such as social media issues, adolescent associations, and the ethics of speaking in digital spaces as classroom discussion materials. Students are asked to give their opinions first before the teacher relates them to the postulates or principles of Islamic teachings. In addition, it was found that there was a written reflection session at the end of the lesson that asked students to write down their personal understanding of the grades discussed. In religious project activities, students are given the responsibility of designing a simple campaign about the value of honesty or responsibility in the school environment. This practice shows that the internalization of values does not only occur through

lectures, but through the active involvement of students. The teaching tool document also includes indicators of reflective ability as part of learning outcomes. This condition strengthens the results of the interview that the dialogue space is used to build a contextual and participatory understanding of values.

Table 2. Dialogical Practice as a Space for Negotiation of Islamic Values

Dialogical strategies in value negotiation	Results/benefits
Actual case study discussions	Strengthening the relationship between values and students' lives
Individual written reflective	Encourage personal understanding
Value campaign projects	Increase connectivity responsibilities
Open-ended Q&A	Developing critical awareness

The practice of dialogical as a space for negotiation of Islamic values shows that the implementation of the Independent Curriculum has encouraged a change in approach in the internalization of religious values. Values are no longer conveyed unilaterally through normative lectures, but rather through a process of dialogue, reflection, and contextual discussion involving students' experiences. Interview data and findings in the field show consistency that this approach improves students' understanding and engagement of the values discussed. The negotiation process that occurs is not a form of relativization of teachings, but a pedagogic mechanism to deepen the meaning of values in daily life. This pattern shows that dialogical communication functions as a medium for the formation of more reflective and participatory moral awareness. Thus, the deconstruction of the teacher-student relationship in Islamic education not only has an impact on the communication structure, but also on the way Islamic values are interpreted and internalized in the classroom.

DISCUSSION

First, the transformation of teachers' communication patterns in the implementation of the Independent Curriculum shows a shift in pedagogic relations from a hierarchical pattern to a dialogical-participatory pattern. These findings show that teachers no longer monopolize the speaking space, but rather open up spaces for discussion, reflection, and presentation of students in a more systematic manner. When compared to the other findings in this study, changes in classroom layout, the use of open reflection, and participation indicators in the lesson plan confirm that the transformation is not just a perception, but a real practice. The presentation of findings shows consistency between teacher and student interviews with classroom observations. Conceptually, these findings confirm that dialogical communication is an instrument for deconstructing power relations in the Islamic education classroom. This transformation does not

eliminate the role of teachers, but rather shifts the orientation from the transmission of knowledge to the construction of common meaning.

Second, the reconstruction of teacher authority from the perspective of students shows that changes in communication do not mean a weakening of authority, but a transformation of the form of authority to be more persuasive and relational. Based on other findings, such as changes in parallel sitting positions, the role of facilitators in the project, and participatory assessments, it can be seen that there is a symbolic and pragmatic repositioning of teacher authority. The data show that students still respect the teacher even though the relationship built is more egalitarian. This indicates that there is a negotiation of the meaning of authority in the context of Islamic education that is still based on ethics and spirituality. Thus, the teacher's authority is no longer displayed through structural distance and verbal dominance, but rather through example, the ability to direct dialogue, and listening skills. These findings strengthen the argument that dialogical communication serves as a medium for the reconstruction of pedagogic leadership.

Third, dialogical practices as a space for the negotiation of Islamic values show a shift in the approach to internalizing values from normative-doctrinal to reflective-contextual. Based on other findings, such as the use of actual case studies, written reflections, and value campaign projects, it was seen that students were involved in the process of moral reasoning before arriving at normative conclusions. The data presented shows that this approach increases personal understanding and relevance of values to students' daily lives. The negotiation process that occurs remains within the corridor of Islamic teachings, so it is not relativistic, but pedagogical. These findings confirm that dialogical communication is not just a methodological strategy, but a mechanism for the formation of deeper moral awareness. Thus, Islamic values are interpreted as a guideline for life that is constructed through social interaction and collective reflection in the classroom.

Overall, the three findings show that the implementation of the Independent Curriculum in Islamic education encourages the deconstruction of the teacher-student relationship through communication transformation, authority reconstruction, and dialogical value negotiation. A more participatory communication pattern has an impact on changing the structure of power relations, without eliminating the ethical and spiritual dimensions that characterize Islamic education. The contribution of this research lies in strengthening the perspective that dialogical communication is not just a learning method, but the foundation of changing pedagogic structures and internalizing values. These findings provide theoretical implications for the study of Islamic education communication as well as practical implications for teachers in

implementing a participatory and moral reflection-based curriculum.

CONCLUSION

This research shows that the implementation of the Independent Curriculum in Islamic education not only has an impact on changing learning strategies, but also encourages the transformation of pedagogic relations between teachers and students through the practice of dialogical communication. The findings of the study generalize that dialogical communication plays a role in reconstructing the pattern of interaction in the classroom from previously hierarchical relationships to more participatory, reflective, and collaborative relationships. In this context, teachers are no longer positioned as the sole source of knowledge, but rather as facilitators of dialogue that opens up space for students to critically convey religious views, experiences, and reflections. The practice of dialogical communication also functions as a medium for negotiating contextual Islamic educational values, so that the learning process becomes more inclusive and relevant to the social dynamics of students.

However, this study has some limitations. This study uses a qualitative approach with a limited scope of cases in certain contexts, so the research findings cannot be generalized widely to all Islamic educational institutions. In addition, this study emphasizes more on the experience of teachers and students in the practice of dialogical communication without examining in depth the institutional policy and cultural dimensions of school organizations that also affect the practice of communication. Therefore, further research is recommended to develop a study with a comparative approach between Islamic educational institutions, expand analytical perspectives on managerial and educational policy aspects, and integrate more diverse methodological approaches to enrich the understanding of dialogical communication practices in the implementation of the Independent Curriculum.

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