

Historical Identity and Social Awareness through Islamic Civilization Learning at School

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ABSTRACT

Islamic Religious Education can develop students' historical awareness by transforming the history of Islamic civilization from factual memorization into reflective engagement with change, evidence, identity, and social life. This article examines how Islamic history teaching can foster historical identity and strengthen students' social awareness. An integrative literature review combines scholarship on Islamic education, historical consciousness, historical thinking, collective memory, and social purposes of history education. The synthesis indicates that historical identity develops when students understand chronology, causation, continuity and change, historical evidence, multiple perspectives, and the relationship between past and present. Such learning enables students to appreciate Islamic heritage without reducing it to triumphalist narratives. Social awareness develops when historical learning includes ordinary communities, institutions, intercultural encounters, intellectual exchange, diversity, conflict, justice, and the consequences of collective decisions. Local history projects, source analysis, historical empathy, and evidence-based classroom dialogue can further connect Islamic civilization with students' social experiences. Islamic Religious Education can therefore position historical knowledge as a means of developing reflective Muslim identity, responsible social judgment, and meaningful orientation toward contemporary life.

INTRODUCTION

Islamic Religious Education has an educational function that transcends the delivery of knowledge regarding teachings, worship, and morals. The teaching of Islamic Religious Education generally stems from classical Islamic scholarly traditions and the experiences of educators (Samsiroh et al., 2024). IRE also introduces the journey of Muslim societies in building intellectual, social, political, economic, artistic, and cultural life across various periods. The history of Islamic civilization provides students with the opportunity to understand that the life of the community develops through a long process involving success, conflict, shifts in power, cultural exchange, scientific advancement, and decline (Wafa, 2023). Halstead (2004) explains Islamic education through three dimensions consisting of individual development, social and moral education, and the acquisition of knowledge. Social education helps enhance students' understanding of various social

and humanitarian issues that develop within community life (Hariani & Mardikaningsih, 2022). This framework supports the use of history as part of character formation because knowledge of the past can be connected to moral values and social life. The study of the history of civilization can ultimately help students recognize the Islamic heritage without turning history into a collection of stories of glory accepted without critical examination.

Historical awareness differs from the ability to memorize sequences of years, names of figures, territories, and dynasties. Students may score highly on factual tests yet remain unable to explain why a change occurred, how past societies made decisions, and how historical experience relates to present-day issues (Bunari et al., 2023). Rüsen (2005) positions historical thinking as a form of orientation that uses past experience to understand practical life. A historical narrative gains meaning when a person can reasonably connect the past, the present, and

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possible futures. Teaching Islamic civilization in schools therefore needs to develop students' ability to construct temporal relationships. The development of knowledge in a particular period, for example, can be read through the existence of educational institutions, translation activities, political support, trade, and the exchange of ideas. This approach helps students understand civilization as the result of human action and social conditions, not as a series of successes that arise automatically. This ability requires learning discipline and self-regulation so that students are willing to trace the causes of events rather than stopping at memorization (Maharani & Darmawan, 2024). Students who are used to independent learning and are supported by adequate learning facilities also find it easier to search for and compare historical sources (Imanuddin & Darmawan, 2024).

The formation of historical identity emerges when students begin to place themselves in relation to the experiences of earlier Muslim societies. Islamic Religious Education is an important foundation for shaping the religious identity and character of a Muslim through the process of understanding and internalizing Islamic values (Magfud et al., 2023). This identity does not mean regarding the entire past as personal experience or accepting every action of historical figures as exemplary. A mature historical identity instead requires the ability to recognize both continuity and difference between the past and the present (Yucel & Whyte, 2023). Sahin (2013) views Islamic education as a transformative process of *tarbiyah* related to the formation of religious identity through reflection on learners' experiences. This framework allows the history of civilization to become material for identity reflection. Students can understand that being a Muslim today is connected to a long intellectual and moral heritage, but their social lives need not replicate the structures of societies in earlier centuries. Identity is built through critical understanding, judgment, and meaning-making. Reference groups, such as peers, also influence how students make sense of their identity and their learning motivation (Issalillah & Khayru, 2021). A spiritual approach can also develop students' intellectual potential so that identity reflection does not stop at memorizing values (Masfufah & Darmawan, 2023).

Learning the history of Islamic civilization also has the potential to build social awareness because the journey of Muslim societies has always unfolded through relationships with diverse groups, regions, and traditions. Islamic history covers various past events and the

development of Muslim social life related to various social phenomena (Djazilan & Darmawan, 2022). Trade, migration, the translation of works, urban growth, the establishment of educational institutions, and the exchange of knowledge show that civilization developed through wide social networks. Digital literacy and the use of learning media help students find diverse sources about the lives of past societies (Rizal & Darmawan, 2024). Students who study history only as a list of rulers may miss the social dimension of life, whereas learning that includes scholars, merchants, women, professional groups, social institutions, and intercultural interaction produces a richer picture (Pratama, 2022). This approach can shift students' attention from elite history to social processes. They gain the opportunity to understand that major changes often arise from the work of many groups and relationships that unfold over a long time. Assignments that encourage discussion and interaction among students can make them more active in tracing these social processes (Rahmawati & Darmawan, 2024).

A problem arises when religious history is presented through narratives that are too heroic and closed to complexity. Stories of glory can arouse pride, but pride that is not balanced by reasoning can produce a romantic view of the past. Students may conclude that every period of Islamic history was ideal, while political conflict, inequality, differences in thought, and social failures are ignored. Such a pattern limits the function of history education because students learn to accept narratives rather than examine how those narratives were constructed. Social media has become a channel for spreading historical narratives, so students need to be trained to examine the origin and form of the narratives they receive (Darmawan & Fajar, 2024). A more mature historical pride emerges when students can appreciate the achievements of a civilization while recognizing the limitations of humans living in every era. This ability protects religious identity from exclusive tendencies and opens space for moral learning based on both the successes and failures of the past. Moral lessons from history can be directed toward attitudes close to students' lives, such as living simply (Wardah et al., 2025).

Social awareness also requires the ability to see diversity in Islamic history. Islamic civilization developed in regions with diverse languages, ethnicities, customs, and intellectual traditions. The course of history shows the emergence of centers of learning in various cities, exchanges with earlier

knowledge traditions, and economic relations that crossed political boundaries (Baiza, 2017). Learning that presents this diversity can help students avoid the view that Islamic identity has only one social form. They can recognize shared values while understanding variations in societal practices across place and time. Local cultural values need to be considered so that the diversity being studied feels close to students' lives (Mardikaningsih & Darmawan, 2023). This awareness is relevant to school life, which also brings together students from different family and social backgrounds. Differences in access to education also make students' learning experiences unequal (Rojak & Khayru, 2022). History then functions as a means of learning to live together, not merely as material for affirming the greatness of one's own group.

Identity formation is often associated with pride in Islamic heritage, while historical thinking is associated with the academic ability to read sources and explain change. The two can in fact go together. Identity that is not supported by the ability to assess evidence easily turns into romanticization, while historical skills that are unrelated to students' values and lives can feel distant from the goals of Islamic Religious Education. What is needed is learning that helps students understand history critically while finding moral and social orientation. Such learning depends on several factors that must work together and be planned deliberately (Darmawan, 2024). Stories of the past need to raise questions about the causes of change, human choices, the consequences of actions, the diversity of experience, and lessons that can be used to read shared life in the present. Cooperation between families and schools in Islamic education is also needed so that the moral orientation built in the classroom is maintained outside school (Anshorullah et al., 2025).

This study aims to develop two interconnected directions of discussion. The first objective is to explain how Islamic Religious Education teaches the history of Islamic civilization so as to shape students' historical identity through an understanding of chronology, change, evidence, perspectives, and the connection between the past and present life. The second objective is to explain how the learning of Islamic civilization's history builds students' social awareness through an understanding of the diversity of human experiences, intercultural interactions, social responsibility, and the ability to draw moral lessons from the successes and issues that arise in the journey of Muslim societies.

RESEARCH METHOD

This study uses an integrative literature review to bring together studies on Islamic education with theories of historical consciousness and history education. Torraco (2005) explains the integrative literature review as a form of research that reviews, critiques, and synthesizes representative literature to generate a new framework or perspective on an issue. Sources were selected if they had a direct relationship with the goals of Islamic education, history learning, identity, the use of past narratives, or students' social orientation. Popular publications that merely present historical chronology without educational discussion were not used as primary sources. The integrative approach was chosen because the research problem requires the intersection of religious education literature and the research tradition of history education.

The processing of literature was carried out through searching, relevance inspection, thematic grouping, comparison of ideas, and interpretative synthesis. Whittemore and Knafl (2005) position problem identification, literature searching, evaluation, analysis, and presentation as stages that maintain the order of an integrative review, whereas Grant and Booth (2009) emphasize searching, appraisal, synthesis, and analysis as the main processes in distinguishing various forms of reviews. Sources were divided into two groups following the research objectives. The first group covers historical thinking, historical consciousness, collective memory, source usage, chronology, and historical identity formation. The second group covers history education for social purposes, multiperspectivity, historical empathy, group identity, and the relationship between history learning and communal life. The results of each group were then synthesized to explain the function of IRE in shaping students' historical identity and social awareness.

RESULT AND DISCUSSION

IRE, History of Islamic Civilization, and the Formation of Students' Historical Identity

The formation of historical identity can begin by shifting the position of history from memorized material into a way of understanding the relationship between humans and time. Students need to recognize the sequence of events, but chronology should serve as a framework for reading change. The development of Muslim societies since the early period, the formation of centers of government, urban growth, the development of science, trade expansion, and political changes can be used to demonstrate that civilization moves through a

process. Learning questions can be directed toward what changes, what remains, and the factors driving those changes (Kazmi & Hashim, 2010). Such habits help students place events within a temporal flow. Historical identity grows when they understand that contemporary Muslim life is the result of a series of developments, adjustments, exchanges, and human choices over a long period.

Wineburg (2001) asserts that historical thinking differs from everyday thinking because readers need to restrain the tendency to judge the past directly with present-day assumptions. History demands attention to sources, the conditions of the time, and the perspectives of people living in different periods. This idea is relevant to Islamic Religious Education because civilizational figures are often presented in brief and normative form. Students can be guided to read a figure's actions through the problems faced in their own time, rather than immediately judging them by present conditions. This restraint before judging is related to the order and discipline built through Islamic teachings in the school environment (Chonimah et al., 2025). School culture and parenting style also shape students' habit of weighing things before judging them (Djazilan & Darmawan, 2021). This effort does not mean eliminating moral judgment. The aim is to build a fairer understanding before evaluation takes place. Students learn that human actions need to be understood through evidence and historical circumstances. This ability produces identity maturity because respect for the past is built through understanding, not through idealization.

The use of sources can become a primary means of developing a more critical relationship with the history of civilization. Teachers do not always need to use long documents or difficult language. Teachers need the skills to apply learning strategies that suit students' diverse needs and academic abilities (Rozikin et al., 2023). Such teacher abilities need to be developed in a planned way as part of human capital in Islamic education (Darmawan, 2021). The competence of Islamic Religious Education teachers and parental attention also influence how students form their attitudes and character (Firmansyah & Darmawan, 2023). Translated excerpts from travel accounts, scholarly works, letters, inscriptions, maps, city illustrations, artifacts, or trade records can be adapted to students' abilities. They can be asked to identify who made the source, when it was made, what information it conveys, and what limitations it may have. Learning of this kind shows that historical knowledge is built

through the interpretation of traces of the past. Students no longer see the textbook as the only voice that determines truth. They learn that history has an evidentiary basis and that conclusions need reasons that can be checked (Ojha, 2021). This approach encourages students to engage critically with historical narratives, fostering a deeper understanding of the complexities of the past and its implications for the present.

Historical awareness is also built through the ability to recognize that narratives about the past can have different emphases. Seixas (2004) compiled various theoretical approaches to historical consciousness and showed that the way people understand the past is related to questions of memory, narrative, identity, and life orientation. The history students receive through family, community, media, and school can produce different pictures of the same event. User behavior data on digital media means that the information reaching each person can differ (Fared & Darmawan, 2021). The way information is delivered also influences people's attitudes toward an issue (Khayru, 2023). Islamic Religious Education can use these differences to develop the ability to compare narratives. Students can see why one book emphasizes political developments while another source emphasizes science or social life. Historical identity is then built not through dependence on a single story, but through the ability to understand how stories of the past are formed and used (Susanto et al., 2024).

Understanding cause and effect gives depth to historical identity because students learn that glory and decline do not arise from a single factor. The development of knowledge can be linked to education, patronage, translation activities, urban growth, trade networks, and the meeting of various intellectual traditions. Political conflict can be read through struggles for power, government structures, economic change, or relations between groups. Multicausal explanation prevents learning from using overly simple moral formulas, such as linking all progress to piety and all decline to a single form of deviation. Religious values can still be discussed, but students also need to recognize social processes that can be examined historically (Whitehouse, 2021). This approach makes moral learning more responsible because it does not use history merely as an illustration for conclusions determined in advance. Education that raises students' awareness of the reasons behind a value is more likely to change their attitudes and behavior (Gautama & Mardikaningsih, 2022).

The ability to understand continuity and change

helps students see that Islamic civilization has a dynamic form. Educational traditions, economic practices, political structures, art, technology, and social relations changed as societies entered different regions and periods. Historical identity need not be built on the idea that authenticity always means preserving old forms. Students can study how Muslim societies adapted to new environments, used knowledge from outside, and produced diverse cultural forms (Rouighi, 2023). They can also assess which elements were preserved and why. This process provides an understanding that identity can have continuity of values while undergoing social change. Social change also affects students' lives today, for example in matters of children's status and the right to education (Fajar et al., 2022). School culture helps students keep the values they hold amid such change (Dena & Darmawan, 2024). This awareness is relevant for students who live amid rapid technological and cultural change.

Lévesque (2008) positions history education on students' ability to think critically about the past through concepts and procedures that help them become more reflective historical agents. The study of Islamic civilization can adopt this principle through questions regarding historical significance. Students can be asked to explain why an event or figure is considered important, who was impacted, and how its meaning changes over time. Questions like these avoid lists of figures that must be memorized without reason. Students gain the opportunity to consider criteria of historical importance. Scientists, educators, traders, political leaders, or social reformers are then placed based on their influence and relationship with societal change, rather than on fame alone.

Historical identity also requires the awareness that group memory can select parts of the past and ignore other parts. Wertsch (2002) shows that collective remembering is formed through narrative devices used by groups to understand the past. Schools play a role in determining which events continue to be remembered through books, ceremonies, and learning. IRE needs to be aware of this selective function. If the history of civilization only displays wars and changes of power, students may gain the impression that Islamic history is primarily political history. If the material broadens its attention to education, health, trade, philanthropy, art, science, and community life, historical identity becomes richer. The choice of material therefore has consequences for how students imagine the heritage they possess.

The use of biography can strengthen

emotional connection with history when figures are not presented as perfect figures without dilemmas. Biographies of scientists, leaders, educators, or social actors can be used to demonstrate the decisions, limitations, value conflicts, and conditions that shaped their actions. Students can then learn exemplariness through process, rather than through a list of commendable traits. Exemplariness can shape student behavior and instill values that serve as guidelines in facing various life situations (Liwak et al., 2023). Figures who face failure provide learning material just as valuable as figures who achieve success. This approach makes historical identity more humane. Students can feel connected to the past without having to assume that people of the past lived without uncertainty. Emotional connection accompanied by reasoning helps avoid hero worship and encourages a more mature appreciation.

Teachers can also connect global Islamic history with the history of Muslim societies in environments closer to students. The journey of the spread of Islam, the development of education, religious traditions, trade, or social organizations in the local area provide a bridge between grand history and community experience (Torres, 2019). Students can conduct simple projects in the form of interviews, tracing buildings, reading school archives, or documenting local traditions. Such activities demonstrate that history is not always located in distant places. Everyday environments also preserve traces of change. Historical identity gains depth when students are able to place their families, communities, and regions within a broader historical network without considering local experience as the sole form of Islamic life.

The development of digital technology has brought new changes in education and Islamic learning (Rifa'id et al., 2024). Digital technology can expand students' access to historical sources, but it also increases the risk of receiving unverified information. Short videos on Islamic history often simplify events, mix facts and legends, or use history to build identity conflicts. IRE needs to incorporate the ability to examine digital sources as part of historical consciousness. Students can compare social media content with academic books, examine image origins, distinguish opinions from evidence, and recognize provocative language. Such skills make historical identity more resilient to manipulation. A sense of belonging to the Islamic heritage does not have to depend on sensational stories because students are able to seek a more reliable foundation of knowledge.

IRE can shape historical identity through learning that combines chronology, causality, change, evidence, perspectives, significance, memory, and the connection between local history and broader civilizational development. The resulting historical identity is not directed toward uncritical pride. Students are instead trained to appreciate heritage through the ability to understand how past societies faced problems and produced changes. The connection between the past and the present is built through reasoning, rather than through the assumption that every past pattern must be reapplied. IRE can then make the history of civilization a space for forming an Islamic identity that is knowledgeable, reflective, and capable of distinguishing between the appreciation of heritage and the romanticization of the past.

Students' Social Awareness through the Study of the History of Islamic Civilization

Social awareness develops when history helps students recognize that human life is shaped through relationships, institutions, conflict, cooperation, and the distribution of resources. The study of Islamic civilization can broaden its focus from great figures to the societies that sustained the development of civilization. Cities, markets, educational institutions, endowments, hospitals, trade networks, artisan groups, and scholarly communities provide material to understand the structure of communal life. Students then see history as a social experience involving many actors. This shift has educational value because contemporary problems cannot be explained through individual actions alone (Yunita et al., 2022). They learn to read the relationship between personal decisions and societal structures, and to understand that the quality of a civilization is related to the ability to build institutions that serve shared needs.

Barton and Levstik (2004) link history education to preparation for participatory social life. They emphasize identification, analysis, moral response, inquiry, and historical empathy as tools that can steer history learning toward the common good. This principle can be used in Islamic Religious Education so that the history of civilization fosters social concern. Students can be asked to assess how a particular policy affected different groups in society or how an educational institution expanded access to knowledge. Learning is not directed toward quick verdicts, but toward the ability to understand problems and think about social responsibility. Islamic values can serve as an ethical foundation for

social change, so students learn to judge a policy by its impact on many people (Azizi & Darmawan, 2025). History then provides practice in considering the interests of many parties before making a judgment. Decisions made in haste are often poorly considered, so students need to be trained to weigh matters first (Darmawan & Gatheru, 2021).

Historical empathy has a special function because students need to learn to understand the experiences of people in different social positions. Discussions of war can include the lives of civilians, trade can include the experiences of merchants and workers, and urban development can address the poor and social institutions (Bartelds et al., 2020). Empathy does not mean approving all the actions of people in the past. It is the ability to recognize the reasons, hopes, limitations, and consequences experienced by other human beings. Attitudes of friendliness and willingness to adjust to the needs of others need to be cultivated from the classroom (Adriani et al., 2025). Such practice can reduce the habit of viewing history through a simple division between good and bad groups. Social stereotypes can limit the opportunities of certain groups, so students need to learn to see a person through their own experience (Sajjapong et al., 2022). Social awareness grows when students understand that a single change can bring benefits to some people and losses to other groups. Social and economic barriers faced by certain groups make their experiences different from those of other groups (Ramle & Mardikaningsih, 2024). This way of thinking is closely related to the ability to live in a diverse society.

Learning the history of civilization can also introduce students to the process of cross-cultural knowledge exchange. The development of knowledge in Muslim societies was related to translation, encounters between intellectual traditions, the mobility of scholars, and trade networks. Explaining these connections provides an opportunity to build appreciation for social and intellectual interaction (Hussain & Qasim, 2024). Access to technology and digital skills makes knowledge exchange easier to carry out (Arifin & Darmawan, 2021). Progress is not portrayed as the result of isolation, but as a society's ability to receive, assess, develop, and produce new knowledge. Students can learn that openness to ideas from other groups does not automatically erase religious identity. This lesson is relevant to modern life, when educational, technological, and economic cooperation crosses community

boundaries. Blended learning can train students to think critically when receiving knowledge from various sources (Darmawan et al., 2024).

Carretero (2011) shows that history learning has a strong relationship with the formation of collective identity and memory, especially at an age when students' identities are developing. School narratives can strengthen a sense of belonging, but they can also produce an antagonistic picture when history is framed as a story of one's own group's victory over others. Shared religious activities can strengthen social values and a sense of belonging without building hostility (Shidiq et al., 2024). Islamic Religious Education needs to manage this identity function carefully. Conflicts in Islamic history can be taught with attention to causes, political choices, social consequences, and the diversity of experience, without making present-day groups automatic heirs of past hostilities. Social awareness requires the ability to distinguish historical conflict from human relationships in the present. Shared ethical values and culture also play a role in resolving conflict constructively (Khayru et al., 2021).

The value of justice can be discussed through concrete historical cases. Teachers can choose issues concerning economic distribution, public services, conflict resolution, waqf management, or public protection. Students can assess the purpose of a policy, the groups that benefited, and the weaknesses that emerged. This approach gives the value of justice a social dimension that can be studied, not merely an abstract definition. Legal guarantees of children's rights in education and health are a concrete example that justice needs to be realized in rules (Hariani et al., 2021). The principle of the best interests of the child also shows that justice requires attention to the most vulnerable parties (Fajar et al., 2021). They also understand that the application of values always faces institutional problems and human choices. History provides a moral laboratory because the consequences of decisions can be studied after events have passed. Islamic Religious Education can use this advantage to train students to assess the relationship between religious principles and social reality more maturely. Value assessment also needs to be carried out objectively so that students' social attitudes can be judged fairly (An Nafisah et al., 2025).

Social awareness requires appreciation of the internal diversity of Muslims. The history of thought, schools of jurisprudence, educational traditions, and forms of government shows great variation. Learning that acknowledges diversity helps students understand that difference does not always mean

leaving the shared identity (Rashid, 2021). They can learn that scholarly debate has rules, that views can change, and that society needs mechanisms for managing difference. Learning practices in the classroom help shape students' social habits in responding to difference (Abiyyu et al., 2025). This message has direct value at school when students encounter variations in religious practice or family traditions. Parental attention also influences students' attitudes in facing such differences (Umroh & Darmawan, 2024). History provides a distance that allows differences to be discussed without immediately becoming personal conflict. Social awareness is formed through the ability to live with differences while maintaining principles and respect.

Historical experiences of decline or conflict also need to be used as material for social learning. Narratives that always end in glory do not help students understand that organizations and societies can weaken because of poor decisions, prolonged conflict, inequality, or failure to adapt (Richburg et al., 2000). Leadership that builds a culture of discipline helps institutions withstand change (Al Laisty et al., 2024). Discussing failure does not diminish appreciation for Islamic history. On the contrary, from failure students can learn about the consequences of division, weak institutions, abuse of power, or the inability to read change. Islamic Religious Education gains room to connect this reflection with present-day social responsibility. Students learn that the greatness of a society is not inherited automatically; the quality of shared life requires work, knowledge, moral character, and institutions that are continually maintained (Akbar, 2023). Teacher professionalism and discipline also determine the quality of an educational institution's performance (Mubasysyir & Darmawan, 2024).

Local history projects can strengthen social awareness because students face community memory directly. They can document the development of mosques, educational institutions, social activities, waqf traditions, youth organizations, or changes in their living environment. Concern for the surrounding environment can grow when residents participate directly (Khayru et al., 2025). Projects need to be accompanied by source checking so that interviews are not treated as always-accurate records. Comparing oral memory, photographs, documents, and written sources teaches that social memory is selective. This activity also brings young people together with older generations. This exchange opens understanding of the social change that has occurred over the life of a community and increases

appreciation for other people's experiences. Parents also play a role in accompanying children as they face changing times (Masfufah & Darmawan, 2023).

Class discussion can be directed at the relationship between history lessons and social issues without using overly simple analogies. Students can discuss how educational institutions grew, how societies financed social services, or how trade produced cultural exchange, and then compare general principles with present conditions. Teachers need to ensure that conclusions do not take the form of a formula that a past policy is bound to suit modern conditions. Comparison is used to raise questions and judgments. Appropriate media and teaching methods can raise students' interest in taking part in discussions (Laili & Darmawan, 2024). Students learn to recognize similarities as well as differences in conditions. Teachers' teaching styles also influence students' learning motivation and achievement (Mudzakkir & Darmawan, 2024). This ability makes history a source of critical social orientation, not a storehouse of recipes transferred directly from the past. Parental support also helps maintain students' interest in lessons (Safitri & Darmawan, 2023).

Classroom culture also determines whether history learning truly shapes social awareness. Teachers need to give students room to present different interpretations as long as they have reasons and evidence. The school environment and teacher competence influence students' motivation to engage in learning (Latif & Darmawan, 2024). When different answers are always treated as mistakes, students learn that history has only one voice. In contrast, open discussion that is bound by evidence teaches the ethics of dialogue. The school environment also shapes students' independence in expressing opinions (Haqiqi & Darmawan, 2023). Students learn to listen, assess reasons, refine their opinions, and distinguish criticism of ideas from attacks on identity. Such habits are a form of social practice that is as valuable as the history content itself. Good guidance helps students develop character in dialogue (Rojak et al., 2024). Learning Islamic civilization then becomes an experience of practicing intellectual manners and respect for other people.

IRE can build social awareness through history learning that displays community life, diversity, intercultural interaction, empathy, justice, conflict experiences, social institutions, and community change. The history of Islamic civilization holds a broader value than the formation of group pride when students are trained to understand the

relationship between humans and society (Siregar et al., 2024). Social awareness develops through the ability to see the consequences of actions for different groups, respect differences, and read successes and failures as experiences from which to learn. Such learning helps students build an Islamic identity that possesses historical roots while remaining open to the responsibilities of communal life.

CONCLUSION

Islamic Religious Education can develop historical consciousness of Islamic civilization when learning shifts from memorization toward an understanding of time, change, causality, evidence, perspectives, and social meaning. Students' historical identity is formed through the ability to place themselves within the journey of Muslim societies while recognizing the difference between past and present life. Appreciation of the Islamic heritage becomes more mature when supported by critical reading and independent of the romanticization of glory. Social awareness develops when history reveals the diversity of actors, intercultural interactions, institutions, conflicts, cooperation, and the consequences of decisions on community life. IRE thus possesses the space to connect historical knowledge with the formation of a reflective Islamic identity, concern for communal life, and the ability to use the past as a source of moral and social orientation.

The teaching of the history of Islamic civilization requires an intersection between the goals of religious education and the principles of history learning. Factual knowledge remains necessary, but it needs to be followed by exercises in using sources, comparing narratives, explaining changes, understanding perspectives, and constructing reason-based evaluations. For IRE teachers, this approach transforms the position of history from a portion of material demanding memorization into a vehicle for identity formation and social awareness. For schools, the consequence is the need to provide more diverse learning resources, including documents, digital artifacts, local history, and simple investigative activities. Learning also needs to maintain a balance between appreciation of heritage and openness to historical complexity so that students' identity is not built through the simplification of other groups or human experiences. Schools need to support the use of history as a dialogic space that respects diverse experiences so that civilizational awareness grows alongside social maturity and respect for differences.

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