Dynamics of Islamic Education Curriculum (Concept Analysis, Context and Solutions Efforts)

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Abstract :

Problems such as the fundamental shift in Islamic education make it necessary for several experts to carry out the latest formulations related to how Islamic education can compete with the times. This research aims to unravel the dynamics of the development of the Islamic religious education curriculum in Indonesia, by analyzing in terms of concepts, contexts and trying to provide solutions as steps for improvement in its development. This study uses literature research with descriptive-descriptive techniques in analyzing the findings. The results show that the Islamic Religious Education Curriculum in Indonesia does have a fairly dynamic process or development. This is related to political factors in the State of Indonesia. It should be a solution effort that may be considered, such as the use of the right strategy, the use of relevant science and technology content, IMTAQ material that is oriented to the teachings of the Prophet, and has a clear typology.

Keywords: *Dynamic, Islamic Education, Curriculum, Analysis Concept*

Abstrak :

Persoalan seperti adanya pergeseran fundamental dalam pendidikan Islam membuat beberapa pakar menjadi perlu untuk melakukan rumusan-rumusan terbaru terkait bagaimana pendidikan Islam dapat beradu dengan perkembangan zaman. Penelitian ini bertujuan untuk mengurai dinamika perkembangan kurikulum Pendidikan agama islam di Indonesia, dengan menganalisis dari segi konsep , konteks serta berusaha untuk memberikan upaya solusi sebagai langkah untuk perbaikan dalam perkembangannya. Penelitian ini menggunakan penelitian literatur dengan teknik deskriptif-deskriptif dalam menganalisa temuannya. Hasilnya menunjukkan bahwa Kurikulum Pendidikan Agama Islam di Indonesia memang mempunyai proses atau perkembangan yang cukup dinamis. Hal ini berkaitan dengan faktor politik di Negara Indonesia. Harusnya sebuah upaya solutif yang mungkin bisa dipertimbangkan seperti penggunaan strategi yang tepat, penggunaan muatan IPTEK dalam yang relevan, materi IMTAQ yang berorientasi pada ajaran Nabi, serta mempunyai tipologi yang jelas.

Kata Kunci*: Dinamika, Pendidikan Agama Islam, Kurikulum, Analisis Konsep*

INTRODUCTION

The curriculum is a crucial component of the educational system as it serves as a guide to achieving established educational goals. According to Highhouse (2009), the curriculum functions as a tool to organize educational experiences aimed at fostering critical thinking, cooperative behavior, and the acquisition of general knowledge, which are essential for societal stability and individual empowerment. In the context of multicultural Islamic education, the role of the curriculum extends to promoting tolerance, understanding cultural differences, and accommodating the diverse backgrounds of students to create an inclusive learning environment.[1] In the context of Islamic religious education, the curriculum plays a strategic role in shaping students' character in accordance with Islamic teachings, while preparing a generation that not only possesses deep religious knowledge but is also able to apply it in daily life.[2] This is essential for shaping individuals who are not only excellent in academic aspects but also possess noble character and a leadership spirit that aligns with Islamic values.

The development of the Islamic Religious Education (PAI) curriculum in Indonesia is closely linked to the social, political, and cultural dynamics that influence the direction and goals of national education. The Indonesian government, through the Ministry of Education and Culture and the Ministry of Religious Affairs, continues to update the curriculum to remain relevant to contemporary needs, while staying true to the fundamental principles of Islam. A well-designed curriculum must be able to address the challenges of the times without losing the essence of true religious teachings.[3] Therefore, discussions about the PAI curriculum are highly relevant to examine how effectively this curriculum contributes to shaping a generation that is faithful, knowledgeable, and morally upright. In its implementation, several challenges arise across various components, such as objectives, content, strategies, and evaluation processes. Research by Mujbur Rohman (2015) highlights that issues related to objectives reveal a shift in the role of madrasas—from institutions focused on mastering religious sciences to becoming more similar to general schools. This shift results in madrasas increasingly resembling general educational institutions with an Islamic character. Although the curriculum content remains similar, the distinctive Islamic identity is still present, though religious subjects are not as strong or in-depth as they were in the past.[4]

The content component in madrasa education is seen as insufficient in fostering critical thinking, remaining focused primarily on religious issues, and lacking attention to the development of general knowledge. The curriculum structure is overloaded, with 70% dedicated to general subjects and only 30% allocated for religious education. In terms of strategies, the learning process is typically monological, with the teacher assuming a dominant role. Regarding evaluation, the reality observed is that assessments tend to focus on individual evaluations, emphasizing cognitive aspects. The exam questions in Islamic religious

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[1] Herman Darmawan, Mila Hasanah, and Suraijiah, "Determining The Design of The Islamic Education Curriculum For Three Levels of Madrasahs in Indonesia," *IJETS: International Journal of Education, Technology and Science* 4, no. 3 (2024): 2088.

[2] Nurul Huda, "Peran Kurikulum Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik," *Jurnal Pendidikan Islam* 12, no. 2 (2020): 145.

[3] Siti Aisyah, "Dinamika Kurikulum Pendidikan Agama Islam Dalam Pendidikan Nasional," *Jurnal Kurikulum Dan Pembelajaran Islam* 15, no. 1 (2021): 23.

[4] Mujibur Rohman, "Problematika Kurikulum Pendidikan Islam," *Jurnal Madaniyah* 5, no. 1 (2015): 10.

education prioritize cognitive skills and rarely incorporate elements of value or functional meaning relevant to everyday life.[5]

Siti Julaeha's research identifies several challenges within the Islamic education curriculum. First, the curriculum is not a fixed and static standard but remains dynamic, adapting to current situations and conditions. Second, character education often becomes merely a slogan without concrete actions in schools. Third, there is a lack of coordination and collaboration between schools and families in implementing character education reinforcement. Lastly, the role of teachers in implementing character education in schools is insufficient.[6] In light of the various problems elucidated in the preceding study, it is unsurprising that certain researchers have endeavored to address these concerns. This, too, serves as the focal point of the author's analysis in the present investigation.

Abdul Halim and colleagues have endeavored to conduct a study on the Islamic religious curriculum within the context of reformist groups.[7] This becomes urgent given the impression of Westernization in every aspect of knowledge. To keep up with this global trend, Islamic religious education will inevitably either follow suit or attempt to surpass it. This presents a unique dynamic for Islamic religious education in the face of globalization. Fatur Rahman and Adelia Wahyuningtyas also reinforce the existing dynamics in Islamic religious education by analyzing the concepts of one of its figures, Ibn Sina, to counter the tide of globalization.[8] From these two studies, several interesting aspects of Islamic religious education emerge over time, forming their own unique dynamics. As a research endeavor, this paper aims to take a different direction, albeit with some similarities. While the issue raised is about the dynamics or changes occurring in the Islamic religious education curriculum, this paper complements it by elaborating on general concepts and contexts and providing potential solutions based on the analysis.

Another similar study was conducted by Muhammad Sholeh Hoddin in 2020, which focused on exploring the dynamics of Islamic education in Indonesia from the pre-independence era to the reform period.[9] However, it did not proceed to provide further analysis as presented in this paper, and the discussion was primarily focused on political changes. Research by Achmad Sudaryo in 2023[10] and Nur Effendi in 2023 also explored similar topics, although Nur Effendi specifically examined it from a sociological perspective.[11] However, as discussed earlier, these studies were limited to descriptive analysis and did not proceed to provide a deeper analysis or offer

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[5] Mujibur Rohman, "Problematika Kurikulum Pendidikan Islam,", 12.

[6] Siti Julaeha, "Problematika Kurikulum Dan Pembelajaran Pendidikan Karakter," *Jurnal Penelitian Pendidikan Islam* 7, no. 2 (November 3, 2019): 179, doi:10.36667/jppi.v7i2.367.

[7] Abdul Halim, Amril M, Miswanto, "Kurikulum Pendidikan Agama Islam Dalam Pusaran Problematika Kelompok Reformis/Modernis dan Implementasinya Terhadap Pembelajaran," *Jurnal Arriyadhah,* 19, no. 2 (2022): 21

[8] Fatur Rahman and Adelia Wahyuningtyas, "Konsep dan Tujuan Pendidikan Islam Menurut Ibnu Sina Dalam Membangun Karakter Siswa di Era Digitalisasi," *Journal on Education* 5, no. 2, (January 2023): 2353, doi.org/10.31004/joe.v5i2.891

[9] Muhammad Sholeh Hoddin, "Dinamika Politik Pendidikan Islam Di Indonesia; Studi Kebijakan Pendidikan Islam Pada Masa Pra-Kemerdekaan Hingga Reformasi," *Jurnal Ilmiah Iqra'* 14, no. 1 (2020): 2541, doi.org/10.30984/jii.v14i1.1035

[10] Achmad Sudaryo,"Dinamikaa Pendidikan Islam di Indonesia," *Interdisiplin: Journal of Qualitative and Quantitative Research,* 1, no. 1, (2024): 1, doi.org/10.61166/interdisiplin.v1i1.1.

[11] Nur Effendi and Muh Ibnu Sholeh, "Dinamika Sosial Dalam Proses Pengambilan Keputusan dalam Manajemen Pendidikan Islam," *Attanwir: Jurnal Keislaman dan Pendidikan,* 14, no. 2, (September 2023): 45, http://e-jurnal.staiattanwir.ac.id/index.php/attanwir/index

potential solutions. In this paper, the author will explore the history of the development of the Islamic Religious Education (PAI) curriculum, the objectives it aims to achieve, and the challenges encountered in its implementation. It is hoped that this paper will contribute to the improvement and development of the PAI curriculum in the future, making it more effective and relevant to the needs of students in the modern era.

RESEARCH METHOD

Using qualitative research and a descriptive-analytic approach, the author seeks to analyze the dynamics of the Islamic Religious Education curriculum. Due to its verbal nature, this study provides an in-depth discussion of the chosen theme.[12] the author will present a discussion on the selected theme. More specifically, this research employs a literature review to gather the required data.[13] This means the author needs to collect written documents, both in digital and non-digital formats. Through content analysis, the author will examine documents related to the curriculum, particularly Islamic religious education. Terminologically, a literature review—also known as a library study—is a qualitative research method that relies on various sources to gather data in the form of words or descriptions. The literature review serves as an essential initial step in research, helping to establish a background, understand the context, and generate ideas for further investigation. The main components of a literature review include surveying scholarly sources to become familiar with current research, critically analyzing relationships between works to identify gaps, and synthesizing findings.[14]

FINDINGS AND DISCUSSION
Introduction to the Islamic Education Curriculum

The Islamic Religious Education (PAI) curriculum is a comprehensive framework that integrates Islamic teachings with educational practices. It emphasizes not only academic knowledge but also the moral and ethical development of students through subjects such as the Qur'an, Hadith, Islamic law, and others. This curriculum aims to foster strong religious knowledge and character, ensuring that students embody Islamic values in their daily lives.[15] The core components of the PAI curriculum include subjects focusing on the Qur'an, Hadith, Fiqh, and Aqidah Akhlak. Its objectives encompass the development of moral character and religious knowledge.[16]

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[12] Herman Darmawan, Nuril Huda, and Dina Hermina, "Norm Referenced Test Sebagai Metode Penilaian Berdasarkan Kelompok Kelas," *Katalis Pendidikan : Jurnal Ilmu Pendidikan Dan Matematika* 1, no. 2 (June 19, 2024): 222, doi:10.62383/katalis.v1i2.393.

[13] Herman Darmawan et al., "Korelasi Konsep At-Ta'dib Dan Conscientizacao Dalam Lingkup Pendidikan (Tinjauan Pemikiran Syed Muhammad Naquib al-Attas Dan Paulo Freire)," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 3 (2024): 297, doi:https://doi.org/10.23969/jp.v9i3.18186.

[14] Muhammad Turiansyah and Herman Darmawan, "The Concept of Fitrah in Islam from a Multidimensional Perspective," *IJIP: International Journal of Islamic Psychology* 6 (2023): 69.

[15] Cindy Salsabila Guritno, Dwi Nazwa Adisti, and Tiara Rahma Dani, "Harmonisasi Al-Qur'an Dan Hadist Dalam Kurikulum Pendidikan Islam," *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora* 5, no. 3 (June 29, 2024): 155, doi:10.59059/tabsyir.v5i3.1378. See, Sarwadi Sarwadi, "Islamic Education Curriculum Development," *At Turots: Jurnal Pendidikan Islam*, January 7, 2024, 1322, doi:10.51468/jpi.v5i2.437.

[16] Amin Hudiyanto, Tasman Hamami, and Syakur Wildan, "Landasan Teoritis Pengembangan Kurikulum Pendidikan Agama Islam," *Al-Mau'izhoh* 5, no. 2 (December 18, 2023): 396, doi:10.31949/am.v5i2.7478. See, Hasriadi, Siswanto, and Ahmad Muktamar, "Islamic Religious Education Curriculum Development Model," *ETDC: Indonesian Journal of Research and Educational Review* 2, no. 4 (September 27, 2023): 57, doi:10.51574/ijrer.v2i4.936.

In other terms, the Islamic Religious Education (PAI) curriculum is a framework designed to facilitate the teaching of Islamic religion in educational institutions, from elementary to secondary levels. This curriculum has a vital goal: to equip students with knowledge, skills, and values related to Islamic teachings. Consequently, it aims to help students develop good character and the ability to face various challenges in modern society.[17]

The PAI curriculum focuses not only on cognitive aspects but also on the development of students' character and spiritual attitudes. In the context of globalization and modernization, it is crucial for students to have a strong moral and ethical foundation. The PAI curriculum provides clear guidance for educators in delivering teaching materials and supporting students in internalizing Islamic values, enabling them to grow into morally upright and responsible individuals in their daily lives.[18] The PAI curriculum includes several important components that are interconnected. Below is a further explanation of these components:

1. Learning Objectives

According to Kartika et al., the PAI curriculum aims to develop character, critical thinking, and social responsibility among students. A humanistic approach is emphasized, aiming to enhance the moral and humanitarian values of students, which is crucial in addressing the challenges of contemporary education.[19] The curriculum also integrates various pedagogical strategies, promoting interactive and engaging learning experiences that cater to diverse learning styles.[20] In addition, it incorporates competencies that students must master, ensuring a comprehensive understanding of the principles and values of Islam.[21]

2. Implementation of the PAI Curriculum

The implementation of the PAI curriculum (Islamic Religious Education) is a multifaceted process that involves innovative strategies, resource management, and the integration of contemporary educational practices. For example, at Islamic Senior High School Namira, the Independent Curriculum has been effectively applied through consensus-building, active learning strategies, and multimedia resources, emphasizing the role of educators as facilitators.[22]

More broadly, the implementation of the PAI curriculum encompasses aspects of objectives, content, strategies, and evaluation. In terms of objectives, this relates to the goals to be achieved. The content aligns with the subjects of the PAI curriculum, such as the Qur'an, Hadith, Fiqh, SKI (Sejarah Kebudayaan

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[17] M. Lailiyah and S. Faizah, "Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah Dasar: Sebuah Tinjauan Teoretis Dan Praktis," *Jurnal Pendidikan Islam* 5, no. 2 (2020): 145.

[18] F. Rahman, "Kurikulum PAI: Konsep Dan Implementasinya Di Sekolah Menengah Pertama," *Jurnal Ilmiah Pendidikan Dan Pembelajaran* 10, no. 1 (2021): 89.

[19] Resti Okvani Kartika, Ahmad Nabih Billah, and Muqowim Muqowim, "PEMBELAJARAN PAI DENGAN PENDEKATAN HUMANISTIK DALAM KURIKULUM MERDEKA: Pendekatan Humanistik, Pembelajaran PAI Dengan Pendekatan Humanistik, Pembelajaran PAI Dalam Kurikulum Merdeka," *Al-Iltizam: Jurnal Pendidikan Agama Islam* 9, no. 1 (July 15, 2024): 52, doi:10.33477/alt.v9i1.7309.

[20] Ahmad Akbar et al., "Merancang Struktur Konsep Pengembangan Bahan Ajar PAI Dengan Mengadaptasi Beragam Sumber Informasi Hasil Riset Termutakhir," *Jurnal Ilmiah Global Education* 5, no. 2 (June 29, 2024): 1753, doi:10.55681/jige.v5i2.2636.

[21] Samsiadi Samsiadi and Khozin Khozin, "Development of Humanist Based Curriculum, Social Reconstruction, Academic in PAI Curriculum," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 12, no. 1 (June 30, 2023): 72, doi:10.51226/assalam.v12i1.407.

[22] Nazaruddin Nazaruddin, Afrahul Fadhila Daulay, and Salamuddin Salamuddin, "Implementation Of Islamic Education Learning (Pai) Design Based Independent Curriculum At Namira Islamic High School Medan," *International Journal Of Humanities Education and Social Sciences (IJHESS)* 3, no. 2 (October 27, 2023): 67, doi:10.55227/ijhess.v3i2.631.

Islam), and Aqidah Akhlak. The strategies are then tailored to the content being studied. Finally, evaluation pertains to the assessment process of the PAI curriculum implementation.[23]

3. Learning Methods in the PAI Curriculum

The PAI curriculum prioritizes an interactive and participatory approach. This can be divided into two scopes: conventional methods and non-conventional methods. Conventional methods usually refer to narrative practices or teacher-driven approaches, where the teacher takes the central role in delivering information to students. These methods often involve lectures, discussions, and other structured formats where the teacher directs the learning process, focusing on delivering content in a systematic manner. While this approach is still common, it is complemented by more modern methods to create a dynamic and engaging learning environment.[24] The narrative method, while engaging for the instructor, has its limitations. For example, if it focuses too much on personal narratives, it may overlook the broader educational context, limiting the application of findings. This approach can restrict students' ability to connect the material with other perspectives or apply it in diverse situations. Additionally, when the teacher is the main source of knowledge, it may reduce opportunities for student-centered learning and critical engagement with the subject matter.[25] There is often a failure to incorporate modern technology into the narrative method, which can make learning feel stagnant. The lack of integration with digital tools or multimedia resources may result in a less engaging experience for students, particularly in today's tech-savvy environment. Without the use of technology, the narrative method can become monotonous and fail to stimulate students' interest or accommodate diverse learning styles, limiting the overall effectiveness of the learning process.[26]

The unconventional methods that can be used in PAI Curriculum learning are innovative strategies such as Discovery Learning, Inquiry Learning, and PBL or PjBL,[27] which encourage active student participation. The PBL and PjBL methods have limitations, but they also promote critical thinking and real-world problem-solving skills, which are crucial in modern education. This duality highlights the need for continuous refinement of these pedagogical approaches to maximize their benefits while addressing their limitations.

However, despite its advantages, it also has various weaknesses, such as reliance on student initiative, which can lead to varying levels of engagement; some students may remain passive, undermining the intended outcomes of

[23] Zaidan Azhari, "Implementasi Kurikulum PAI Di Sekolah," *Al-Kabir: Jurnal Program Studi Pendidikan Agama Islam* 1, no. 1 (2020): 17–18.

[24] Shofiatul Fikriyah and Nafisa Ega Nuzula2, "Klasifikasi, Fungsi, Dan Relevansi Metode Pembelajaran PAI," *Journal of International Multidisciplinary Research* 2, no. 5 (May 16, 2024): 245, doi:10.62504/jimr467.

[25] Jianli Wang and Chunhua Fu, "Narrative Research Method and the Construction of Teachers' Moral Learning Research From the Feminist Perspective," in *Proceedings of the 4th International Conference on Contemporary Education, Social Sciences and Humanities (ICCESSH 2019)* (Proceedings of the 4th International Conference on Contemporary Education, Social Sciences and Humanities (ICCESSH 2019), Moscow, Russia: Atlantis Press, 2019), 76, doi:10.2991/iccessh-19.2019.122.

[26] Muhammad Rafliyanto and Fahrudin Mukhlis, "Pengembangan Inovasi Pembelajaran Pada Mata Pelajaran Pendidikan Agama Islam Di Lembaga Pendidikan Formal," *Tarbiyatuna Kajian Pendidikan Islam* 7, no. 1 (February 28, 2023): 121, doi:10.69552/tarbiyatuna.v7i1.1853.

[27] Muhammad Khair Noordin et al., "Problem-Based Learning (PBL) and Project-Based Learning (PjBL) in Engineering Education: A Comparison," in *Proceedings of the IETEC'11 Conference* (Kuala Lumpur, Malaysia, 2011), 3.

active learning.[28] In addition, the implementation of PBL often lacks structured assessment tools, such as observation sheets, which can hinder effective evaluation of student participation and critical thinking skills.[29] Both methods may not adequately address diverse learning styles, potentially alienating some students and affecting the overall effectiveness of learning.[30]

4. Assessment

Assessment in the PAI curriculum is not only conducted academically but also includes aspects of student attitudes and behavior. This aims to assess the extent to which students can implement Islamic values in their daily lives. This comprehensive assessment includes various methods, such as formative and summative assessments, to provide a clearer picture of student development.[31]

Many PAI curricula still rely on traditional models, which are less contextually relevant to the needs of modern education.[32] The CIPP evaluation model (Context, Input, Process, Product) is effectively used in schools such as Al-Barokah Elementary School to assess the success of the curriculum.[33] Current assessment practices primarily focus on the cognitive aspect, neglecting the affective and psychomotor domains..[34] Evaluation based on Islamic principles enhances student motivation and learning outcomes, emphasizing moral and social behavior.[35]

Foundations of the Islamic Education Curriulum

The Islamic Religious Education (PAI) curriculum encompasses various interconnected elements. First, this curriculum is rooted in universal Islamic values. Islamic education not only focuses on the mastery of knowledge but also on the formation of good character and morals. The concept of tawhid is at the core of education, emphasizing the importance of a harmonious relationship between individuals, society, and God.[36] Furthermore, the PAI curriculum is developed with consideration for the ever-evolving needs of the Muslim community. In the social and cultural context, this curriculum is designed to address the challenges faced by

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[28] Ai Sumarni, Badruzzaman, and Hanafiah, "Implementation of PAI Learning through Problem Based Learning Methods to Improve Learning Achievement at SMP Karya Pembangunan Ciparay Bandung," *International Journal Of Humanities Education and Social Sciences (IJHESS)* 1, no. 5 (April 25, 2022): 75, doi:10.55227/ijhess.v1i5.151. Lihat juga, Rahma Tiara Azzahra, Irma Soraya, and Asep Saepul Hamdani, "Improving Students Liveliness in Islamic Religius Education toward PBL Learning Models Application," *Al-Iltizam: Jurnal Pendidikan Agama Islam* 8, no. 2 (December 10, 2023): 136, doi:10.33477/alt.v8i2.4909.

[29] Syafrizal Syafrizal and Wirdati Wirdati, "Implementasi Model PBL Dalam Meningkatkan Kemampuan Berpikir Kritis Siswa Pada Mata Pelajaran PAI," *ALSYS* 4, no. 5 (August 8, 2024): 537, doi:10.58578/alsys.v4i5.3602.

[30] Eko Purnomo, Ashif Az Zafi, and Lalu Abdurrahman Wahid, "Tranformasi Strategi Pembelajaran PAI Di PTKIN Berbasis Model Pembelajaran Problem Based Learning," *FONDATIA* 6, no. 4 (December 1, 2022): 870, doi:10.36088/fondatia.v6i4.2304.

[31] Sari, D. "Inovasi Pembelajaran dalam Kurikulum PAI: Meningkatkan Kualitas Pendidikan Agama di Sekolah". *Jurnal Inovasi Pendidikan*, 14(4), (2023). 312

[32] Mahfida Inayati, Atik Silvia, and Maimun Maimun, "Evaluasi Kurikulum Pendidikan Agama Islam: Telaah Tentang Model, Kriteria Dan Pendekatan," *Multiverse: Open Multidisciplinary Journal* 2, no. 3 (December 30, 2023): 470, doi:10.57251/multiverse.v2i3.1331.

[33] Dwi Fikry Al-Ghifary, Mohammad Erihadiana, and Hariman Surya Siregar, "Curriculum Evaluation Islamic Religious In Al-Barokah Elementary School," *Jurnal Inovasi Pendidikan Agama Islam (JIPAI)* 3, no. 2 (January 2, 2024): 142, doi:10.15575/jipai.v3i2.31329.

[34] Inayati, Silvia, and Maimun, "Evaluasi Kurikulum Pendidikan Agama Islam," 471.

[35] Ayu Wulandari et al., "Analisis Pengaruh Evaluasi Pendidikan Perspektif Islam Terhadap Peserta Didik Dalam Pembelajaran PAI Di Sekolah," *Atmosfer: Jurnal Pendidikan, Bahasa, Sastra, Seni, Budaya, Dan Sosial Humaniora* 2, no. 1 (December 29, 2023): 201, doi:10.59024/atmosfer.v2i1.672.

[36] Mulyasa, *Pedoman Manajemen Berbasis Madrasah*, 2nd ed. (Jakarta: Departemen Agama RI, 2005), 20.

Muslims, including those related to morality, ethics, and social responsibility. Islamic Religious Education not only teaches knowledge but also fosters social awareness and concern for the surrounding environment.[37]

On the other hand, understanding student development helps educators deliver material in an engaging and effective manner. Active learning methods, such as discussions, practice, and reflection, contribute to the understanding and application of Islamic values in daily life.[38] The PAI curriculum also follows government policies regarding religious education, providing guidelines and standards for its implementation. This ensures that religious education is carried out in a directed manner, with the goal of producing a generation that is not only academically intelligent but also possesses high morality and spirituality.[39] Thus, the development of the PAI curriculum aims to impart knowledge while also shaping the character of students to become responsible individuals, with noble morals, and who contribute positively to society.

Orrientation of the Islamic Education Curriculum

The PAI curriculum ideally must have a clear orientation regarding the direction to be achieved in its implementation. The orientations include: 1) Orientation toward the preservation of values, specifically Divine values (Ilahiyah) and Human values (Insaniyah); 2) Orientation toward students, as shaping good students will automatically lead to the formation of a good society; 3) Orientation toward social demand, meaning that the outcomes of education must have significance for the broader community; 4) Orientation toward workforce development; 5) Orientation toward job creation.[40]

Development of Islamic Education Curriculum in Indonesia

1. Pre-Independece

During the pre-independence era, Islamic education received little attention from the colonial government. The education managed by the colonial administration was primarily focused on preparing workers to serve the interests of the Dutch East Indies government at that time.[41] This also affected Islamic education in Indonesia, as the education system in the country heavily prioritized the interests of colonialism under Dutch and Japanese rule.[42] Pre-independence Islamic education was predominantly traditional in nature, established and directly managed by the local indigenous community. Some forms of traditional education at the time, characterized by the lack of structured management and minimal resources, included: 1) Qur'an Recitation Classes, and 2) Islamic Boarding Schools (Pesantren) focused on classical texts. The curriculum primarily centered on learning the Qur'an and classical Islamic texts (kitab kuning). These activities were conducted in homes, mosques, surau (prayer

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[37] S Nasution, *Metode Research (Penelitian Ilmiah)*, 13th ed. (Jakarta: Bumi Aksara, 2012), 85.

[38] Pemerintahan RI, *Peraturan Pemerintah Republik Indonesia Tentang SIstem Pendidikan Nasional* (Jakarta: Nomor 20 Pasal 3 Tahun 2003, 2003).

[39] E. Mulyani, "Pengaruh Kurikulum Pendidikan Agama Islam Terhadap Karakter Peserta Didik," *Jurnal Pendidikan Dan Kebudayaan* 4, no. 1 (2019): 80.

[40] Faiq Ilham Rosyadi and Usman, "Konsep Dasar Kurikulum Pendidikan Islam: Kajian Teoritis Filosofis," *HEUTAGOGIA: Journal of Islamic Education* 1, no. 2 (October 14, 2021): 10–11, doi:10.14421/hjie.2021.12-01.

[41] Miswar Saputra et al., *Pengembangan Kurikulum Pendidikan Agama Islam* (Aceh: Yayasan Penerbit Muhammad Zaini, 2021), 56.

[42] Nurhasanah and Arief Sukino, "PERKEMBANGAN DAN PROBLEMATIKA KURIKULUM PENDIDIKAN AGAMA ISLAM (PAI) DI INDONESIA DARI MASA KE MASA," *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora* 8, no. 2 (December 27, 2022): 146, doi:10.37567/alwatzikhoebillah.v8i2.1517.

houses), *anggar (small mosques), pesantren (boarding schools), or other informal settings. Particularly in classical text studies, mastery of these texts served as an indicator of an individual's level of religious knowledge.[43]

2. Post-Independence (Old Order)

In 1950, the Ministry of Religious Affairs served as a milestone for madrasahs as formal educational institutions, which began to receive official recognition from the government.[44] The implementation of the curriculum during the Old Order era was divided into two periods: the 1947 curriculum and the curriculum from 1952 to 1964.[45] According to Wahyuni, in 1951, religious subjects began to be taught starting from grade 1. In earlier years, these subjects were only introduced from grade 4 onwards.[46]

1952 Curriculum. Religious education accounted for 25% of the total subjects in week schools (sekolah pekan). This was achieved after the Ministry of Religious Affairs successfully developed a madrasah curriculum that placed greater emphasis on religious studies. General knowledge subjects were taught only to a limited extent, as madrasahs during this period fell under the jurisdiction of the Ministry of Religious Affairs of the Republic of Indonesia.[47] The 1951 Joint Decree of Two Ministers (SKB Dua Menteri) provided relief for parents at the time, as it allowed their children to receive religious education in public schools, albeit for only two hours per week.[48]

3. Islamic Education Curriulum during the New Order Era

Amid various political polemics and the absence of national education standards for the PAI curriculum under the Ministry of Religious Affairs, madrasah curricula were heavily dominated by religious content. Additionally, the lack of uniformity in the curriculum structure created the perception that madrasah curricula were not standardized, and the management system of madrasahs was inconsistently monitored by the government. To address these issues, a policy was established through MPRS Decree No. XXVII of 1966, Article 1, which stipulated that Islamic Religious Education (PAI) became part of the curriculum and was taught in public schools from elementary to university levels..[49]

The 1964 curriculum had objectives that were not significantly different and, according to some studies, was considered a unified continuation of the 1968 curriculum.[50] Islamic Religious Education in the 1975 curriculum underwent significant changes. The Joint Decree of Three Ministers (Minister of Religious Affairs, Minister of Home Affairs, and Minister of Education and Culture) and the formulation of the 1975 madrasah curriculum allocated 30% of the curriculum to religious education and 70% to general education. As a result, madrasah diplomas were recognized as equivalent to those from public schools, allowing

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[43] Saputra et al., *Pengembangan Kurikulum Pendidikan Agama Islam*, 58.

[44] Ibid., 66.

[45] Selamet, Supiana, and Qiqi Yuliati Zaqiah, "KEBIJAKAN PENGEMBANGAN KURIKULUM PENDIDIKAN ISLAM," *AL-MUNADZOMAH* 1, no. 2 (May 20, 2022): 103, doi:10.51192/almunadzomah.v1i2.320.

[46] Saputra et al., *Pengembangan Kurikulum Pendidikan Agama Islam*, 68.

[47] Rina Nirwana and Qolbi Khoiri, "Kebijakan Kurikulum Pendidikan Islam Pada Satuan Pendidikan Dasar, Menengah Dan Tinggi," *Journal on Education* 5, no. 2 (January 28, 2023): 5272, doi:10.31004/joe.v5i2.1266.

[48] Nurhasanah and Sukino, "PERKEMBANGAN DAN PROBLEMATIKA KURIKULUM PENDIDIKAN AGAMA ISLAM (PAI) DI INDONESIA DARI MASA KE MASA," 147.

[49] Saputra et al., *Pengembangan Kurikulum Pendidikan Agama Islam*, 70.

[50] Nurhasanah and Sukino, "PERKEMBANGAN DAN PROBLEMATIKA KURIKULUM PENDIDIKAN AGAMA ISLAM (PAI) DI INDONESIA DARI MASA KE MASA," 147.

madrasah students to transfer to public schools if desired. This marked a departure from earlier periods, where such recognition and flexibility were not granted.[51]

In the 1984 Curriculum, Islamic Religious Education (PAI) maintained the same proportion as in the previous curriculum. However, it was strengthened by the Joint Decree of Two Ministers, which affirmed that madrasah graduates could continue their education in public schools. This development reassured parents, encouraging them to enroll their children in madrasahs. Key strategic elements of the 1984 curriculum included: 1) Madrasah Curriculum Activities: Programs for Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA) were implemented through intramural and extracurricular activities, encompassing both core and elective programs. 2) Teaching and Learning Process: The process emphasized harmony between how students learn and what they learn, fostering effective engagement. 3) Assessment: Continuous and comprehensive evaluation was conducted to improve the learning process, outcomes, and program management.[52] The 1994 Curriculum emphasized that madrasahs are educational institutions with distinct Islamic characteristics, meaning that the curriculum content, structure, and concepts were in line with Islamic values.[53]

4. Post-Reformasi Islamic Education Curriculum

In this era, the curriculum began with the formation of the 2004 Curriculum or Competency-Based Curriculum (KBK). This era aimed to create an Indonesian society that is competitive, advanced, and prosperous within the framework of the Unitary State of the Republic of Indonesia (NKRI).[54] This curriculum emphasized student competency achievement, focused on learning outcomes, used a variety of approaches and methods, provided a broad range of learning resources, and placed greater emphasis on assessment based on learning results.[55] In this era, the KTSP (School-Based Curriculum) and the 2013 Curriculum were introduced.[56]

This forms an integrated framework within the context of Islamic Religious Education, where the dimensions outlined in P3 are in line with the needs of Islamic Education, including aspects of tawhid, character, moderation, cooperation, and the efficient use of rational domains. Therefore, the Merdeka Curriculum essentially does not alter the substantive aspects of Islamic Religious Education. This curriculum emphasizes the same focus as other educational domains, such as educational models, approaches, and learning processes, all tailored to the needs of the students themselves.[57]

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[51] Maryatul Kiptiyah, Sukarno Sukarno, and Minna El Widdah, "SEJARAH PERKEMBANGAN KURIKULUM PENDIDIKAN ISLAM DI INDONESIA (ANALISIS KEBIJAKAN KURIKULUM PENDIDIKAN ISLAM)," *Jurnal Literasiologi* 6, no. 2 (July 1, 2021): 55, doi:10.47783/literasiologi.v6i2.256.

[52] Nurhasanah and Sukino, "PERKEMBANGAN DAN PROBLEMATIKA KURIKULUM PENDIDIKAN AGAMA ISLAM (PAI) DI INDONESIA DARI MASA KE MASA," 148.

[53] Kiptiyah, Sukarno, and El Widdah, "SEJARAH PERKEMBANGAN KURIKULUM PENDIDIKAN ISLAM DI INDONESIA (ANALISIS KEBIJAKAN KURIKULUM PENDIDIKAN ISLAM)," 56.

[54] Amirah Mawardi, "PERKEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM DI INDONESIA," *TARBAWI : Jurnal Pendidikan Agama Islam* 1, no. 1 (January 20, 2017): 33, doi:10.26618/jtw.v1i1.350.

[55] Saputra et al., *Pengembangan Kurikulum Pendidikan Agama Islam*, 70.

[56] Pembelajaran PAI dalam Kurikulum 2013 lebih bernuansa pada penguatan moral akhlak dan karakter peserta didik, dalam pemahaman agama dan praktik ibadah melalui matapelajaran PAI bukan sekedar pembelajaran yang sifatnya tekstualis dogmatis semata. Lihat, Saputra et al., *Pengembangan Kurikulum Pendidikan Agama Islam*, 79.

[57] Kemendikbudristek, *Kajian Pengembangan Profil Pelajar Pancasila*, 1st ed. (Jakarta: Badan Penelitian dan Pengembangan dan Perbukuan Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2020), 30.

Solutive Efforts in Implementing the Ideal Islamic Religious Education Curriculum

One of the efforts that can be made is by using the right strategy. Amin Abdullah explains that the strategy refers to a plan of a series of actions aimed at achieving specific goals.[58] This can be done by transforming the entire education system, revising local-level curricula, providing in-service education and staff development, determining supervision, reorganizing schools, as well as conducting experimentation and research.[59]

Using the content of science and technology (IPTEK) in accordance with the challenges of the times is essential in the face of the pervasive effects of globalization, which often undermines important values in education. To address these modern challenges, Muhaimin has outlined six strategies: 1) Rationalism Approach: Emphasizing critical thinking and reasoning as the basis for understanding and solving problems. 2) Cognitive Process Development Approach: Focusing on enhancing the cognitive skills of students to improve their intellectual capabilities. 3) Knowledge Structure Approach: Organizing knowledge in a structured way, making it easier for students to learn and apply. 4) Technological Approach: Integrating technology into education to ensure that students are equipped with the tools needed for the modern world. 5) Self-Actualization Approach: Encouraging students to realize their full potential and align their learning with personal growth. 6) Relevance-Social Reconstruction Approach: Ensuring that the curriculum is relevant to societal needs and fosters the reconstruction of social values, promoting harmony and progress in the community. These approaches aim to create a more holistic and forward-thinking educational system.[60] According to this approach, the curriculum should reflect the relationship between current and future social issues and the developmental needs of students. Social development and the reciprocal influence on the mental quality and self-qualification of students should serve as the foundation for curriculum development. This means that the curriculum must not only address the present challenges faced by society but also anticipate future needs, ensuring that students are equipped with the necessary knowledge, skills, and values to navigate these challenges effectively. By integrating these factors, the curriculum can contribute to shaping students into well-rounded individuals capable of contributing positively to society in the future.[61] The content of IMTAQ material is oriented towards the teachings of Prophethood, which in this case is centered on the Qur'an and Hadith.

The PAI curriculum must have a clear typology. In this case, the typology of the PAI curriculum still appears unclear due to the numerous educational institutions in Indonesia with all their divergences. In Islamic educational thought, the sources of Islamic thought that form the foundation of Islamic education are based on the highest authority, namely the Qur'an and the Sunnah of the Prophet

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[58] Amin Abdullah, *Pendidikan Islam Dan Tantangan Globalisasi* (Yogyakarta: Presma UIN-Suka, 2004), 12.

[59] Muhammedi, "Perubahan Kurikulum Di Indonesia: Studi Kritis Tenteng Upayya Menemukan Kurikulum Pendidikan Islam Yang Ideal," *Raudhah* 4, no. 1 (June 2016): 61–62, doi:https://doi.org/10.30829/raudhah.v4i1.61.

[60] Muhaimin, *Wacana Pengembangan Pendidikan Islam* (Yogyakarta: Bekerjasama Pustaka Pelajar dan Pusat Studi Agama, Politik dan Masyarakat Surabaya, 2003), 93.

[61] Muhammedi, "Perubahan Kurikulum Di Indonesia: Studi Kritis Tenteng Upayya Menemukan Kurikulum Pendidikan Islam Yang Ideal," 64.

Muhammad (PBUH).[62] According to Muhaimin, there are five typologies of Islamic education thought, including: [63]: 1) Perennial-Essensialis Salafi; 2) Perennial-Essensialis Mazhabi; 3) Modernist: 4) Perennial-Essensialis Contextual Falsificative; 5) Social Reconstruction.

In this case, the author agrees with Azyumardi Azra's proposal, which leads to a Modernist approach based on Perennial-Essentialist Contextual-Falsificative.[64] The Modernist typology has parameters sourced from the Qur'an and Hadith, free to be modified but bound by universal values of truth (Allah), progressive and dynamic in facing and responding to the demands and needs of its environment, with an insight into contemporary Islamic education. This typology has parameters sourced from the Qur'an and Hadith, regressive and conservative by conducting contextualization and falsification tests, reconstructive but less radical, with an Islamic educational perspective that concerns the continuity of Islamic education thought in responding to the demands of technological and scientific advancements (IPTEK) and existing socio-cultural changes.[65]

CONCLUSION

The Islamic Religious Education (PAI) curriculum has a structured design and a broad scope, encompassing learning objectives, teaching materials, teaching methods, and assessment. This curriculum design is intended to develop students' understanding of Islamic teachings as well as shape good character and morals. The PAI curriculum in Indonesia indeed has a dynamic process or development. This is related to the political factors in Indonesia. It should be a solution effort that may be considered such as the use of the right strategy, the use of relevant science and technology content, IMTAQ material that is oriented to the teachings of the Prophet, and has a clear typology.

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[62] Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysics of Islam An Exposition of The Fundamental Elements of The Worldview of Islam* (Kuala Lumpur, Malaysia: ISTAC, 1995), 6.

[63] Muhaimin, *Wacana Pengembangan Pendidikan Islam*, 44–47.

[64] Ach. Sayyi, "Modernisasi Kurikulum Pendidikan Islam Dalam Perspektif Azyumardi Azra," *TADRIS: Jurnal Pendidikan Islam* 12, no. 1 (July 13, 2017): 37, doi:10.19105/tjpi.v12i1.1285.

[65] Muhaimin, *Wacana Pengembangan Pendidikan Islam*, 44–47.

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