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**ISLAMIC RELIGIOUS EDUCATION CURRICULUM INNOVATION
IN FACING THE CHALLENGES OF THE TIMES**

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ABS|RAC| :

Penelitian ini bertujuan untuk mengetahui konstruksi dan pengembangan kurikulum PAI dalam menghadapi perkembangan zaman. Jenis penelitian kualitatif dengan pendekatan studi pustaka. Data-data yang di peroleh berasal dari beberapa regulasi, buku dan jurnal. Pendekatan kualitatif dipilih untuk mengetahui inovasi pengembangan kurikulum untuk meningkatkan mutu madrasah dalam menghadapi perkembangan zaman, sebagai sekolah berciri khas agama Islam. Terdapat beberapa kontruksi dan model yang dapat diterapkan dalam inovasi kurikulum PAI. Hasil penelitian pustaka menunjukkan bahwa konstruksi kurikulum PAI masih menitikberatkan pada *Subject Centered Design*, yang berfokus pada mata pelajaran terpisah. Faktor penentu yang paling dominan adalah guru dan sarana prasarana. Model konstruksi kurikulum terletak pada esensi dan kedalaman materi, maka *Collaborrative Curriculum* Madrasah menjadi pilihan inovasi kurikulum PAI Madrasah yang dinilai ideal dapat diterapkan di era milenial dengan pola pembelajaran terpadu dari mata pelajaran PAI.

Key words: Inovasi, Kurikulum PAI, Perkembangan Zaman

Introduction

The development of the times is marked by the development of technology, globalization, social and cultural changes. Transformation in all aspects of life, including education, is inextricably linked to the role of the curriculum as a system of rules in the learning process. Innovation in the world of education is developing with the presence of technology and information, the learning media used will be more interesting with the presence of interactive multimedia.¹ Islamic Religious Education (PAI) as an integral form of education is faced with the challenge of remaining relevant and adaptive in contemporary dynamics without neglecting fundamental Islamic values. In this context, the Islamic Religious Education curriculum is considered to be able to build a generation that not only has a strong understanding but is also able to apply it conceptually amidst the complexities of modern life.

¹ Maresha Caroline Wijayanto, *Informatics for Junior High School* (Central Jakarta: PT Tiga Serangkai) p. 223



The history of Islamic education records various curriculum reforms that reflect adaptation to social, political and economic contexts.² The educational approach has also shifted, from an emphasis on mastering classical texts to the integration of modern science. Innovation in the Islamic Religious Education Curriculum is a strategic step to improve the quality and relevance of education in responding to the challenges of the times. PAI innovation does not only provide teaching materials, but also includes a pedagogical approach, integration of Islamic values with science and technology, and strengthening character through transformative learning.

A responsive curriculum will help students internalize critical and reflective Islamic teachings, as well as equip them with 21st-century competencies such as cultural literacy, cross-cultural collaboration, and critical thinking. Therefore, the development of innovative Islamic Religious Education curriculum is a strategy in preparing a generation of Muslims who are faithful, knowledgeable and able to contribute positively to the global generation.

Methods

This research uses a qualitative approach with a literature review design. The data collection process is carried out by identifying literature relevant to the research topic. Data analysis techniques are carried out in several stages, namely data reduction to filter out inaccurate information, identification of themes such as characteristics and relevance in innovation, categorizing into several types (advantages, disadvantages, opportunities and challenges). This research is expected to provide innovation in the Islamic Education curriculum, as well as become a reference for curriculum development that suits the needs of today's society.

Result

1. Construction of the PAI Curriculum

Madrasah is an educational institution that has a not easy task in realizing the ideals and goals of education, both Islamic education goals and national education goals. The idealism of madrasah which is thick with character values has existed since its inception. There are many problems faced, including the curriculum within it, with the emergence of changes in the curriculum starting from KBK, KTSP 2006 to the 2013 curriculum, madrasahs are trying to adapt and follow it with various forms of activities,³ With the development of the curriculum, madrasahs are not only adaptive and even crushed by changes in the curriculum, but should be able to demonstrate the idealism of Islamic values as the spirit they possess.

The development of the Islamic Religious Education curriculum must be carried out by all elements of the madrasah education unit every school year. This is due to internal and external quality assurance efforts, particularly those related to the Madrasah Self-Evaluation (EDM) during accreditation by BAN-S/M, also the development of input on the

² Wini Dirgahayu, *Scientific Journal of Education: Innovation in Islamic Religious Education*, Vol. 2 No. 1, 2025

³ Aslan, *Curriculum in the Challenge of Change* (Medan: Bookies Indonesia), p. 56



complexity of materials, students and the carrying capacity of the madrasah every year.⁴ This is important as part of the total implementation of quality and service management of madrasa education. Changes and improvements to the curriculum are important in line with the continuity of all possibilities that occur related to the development of society, science, technology and arts and culture at the local, national, regional and global levels in the future. On that basis, conceptual and contextual designs for curriculum improvement are a necessity that must be prepared carefully according to needs.

This concept requires a team that from the start designs the development of curriculum ideas (curriculum idea), curriculum documents (curriculum construction), curriculum implementation (curriculum implementation), and curriculum evaluation (curriculum evaluation) in a complete design (grand design).⁵ The curriculum ideas developed in madrasas cannot be separated from the vision, mission and objectives that are determined based on theology, philosophy, sociology, psychopedagogy and juridics by the madrasa, especially;

- a. analysis of provisions and laws and regulations regarding the curriculum;
- b. analysis of student needs, educational units;
- c. analysis of local and global community environments;
- d. analysis of the availability of educational resources;
- e. analysis of the absorption of needs at the next level of education and/or the business world/industrial world.

Therefore, it is necessary to improve mindsets and strengthen curriculum governance, as well as deepen and expand the material. In addition, there needs to be strengthening of the learning process and adjustment of the learning load in order to ensure the suitability between what is desired and what is produced in accordance with the principles adopted, this curriculum emphasizes integrity, namely the unity of behavior not only intellectual but also emotional and action.⁶

There are several perspectives that can be taken in innovation in developing the PAI curriculum in madrasah;⁷

- a. *Subject Matter Design.*

In this form, the curriculum material or content is arranged in the form of separate subjects, for example, the subjects of the Qur'an, Hadith, Islamic

⁴ Ibid, p.67

⁵ Wina Sanjaya, Curriculum and Learning (Jakarta: Prenadamedia group), p. 4

⁶ Nuryanti, Building a Curriculum in Schools, Volume 4, No. 4, 2004, p. 18

⁷ Asfiati, Innovation in Islamic Religious Education Curriculum in Schools and Madrasas, (Jakarta: Kencana), p.56



jurisprudence, Islamic faith and morals, and the history of Islamic culture. The subjects are not related to each other. In the teaching and learning process, each teacher is only responsible for the subjects he teaches. In this design, it is believed that what makes humans different from other creatures is their intelligence, in other words, in planning or constructing a curriculum it would be better if it was focused on subjects.

b. *Disciplines design.*

This form is a form of development of subject matter design, both of which still emphasize the content or curriculum material. The difference is that in subject matter design there are no clear criteria regarding what is called a subject or science. While in discipline design, the criteria are clear, the difference lies in the specific nature of the knowledge. Another difference lies in the level of mastery.⁸

This form has several advantages including;

- 1.) This curriculum model has a systemic, effective organization and can maintain human intellectual integration,
- 2.) Students do not only master a series of facts but can master concepts, relationships and intellectual processes that develop in students,

c. *Broad Filed Design.*

This form is a development of subject design and discipline design. This form attempts to eliminate separation by developing the broad field design, namely a design that unites several adjacent or related subjects into one field of study. broad field is a combination of several related subjects. The general characteristic of a broad field is that the curriculum consists of a single teaching area that combines several interrelated subjects.⁹ Meanwhile, the aim of this design is to prepare adult students to live in a world of information that is special in nature with a comprehensive understanding.

Furthermore, the PAI curriculum development model in madrasas can be developed using models, including;

1.) Tyler's model with steps consisting of:

- a. through educational activities that will be carried out, by first determining the PAI objectives that will be achieved;

⁸ Astin Lukum, Development of Educational Curriculum, (East Java, Uwais Inspiration for Indonesia), p. 119

⁹ Ibid, p. 125



- b. determining the choice of learning process forms towards achieving PAI goals;
- c. determine the management or organization of PAI curriculum materials;
- d. determine how to assess PAI learning outcomes;

2.) Model Halord B. Alberty¹⁰

The steps consist of:

- a. determining the philosophy and objectives of Islamic Religious Education;
- b. determining the scope and objectives of Islamic Religious Education;
- c. determining the format of Islamic Religious Education learning activities;
- d. determining the learning resources used in the Islamic Religious Education learning process;
- e. determining the evaluation of Islamic Religious Education learning;
- f. developing guidelines on how to use Islamic Religious Education learning resource units.

3.) Model Hilda Taba¹¹;

The steps consist of:

- a. diagnosing student needs first;
- b. formulating Islamic Religious Education (PAI) objectives;
- c. selecting Islamic Religious Education (PAI) subject matter;
- d. managing and organizing Islamic Religious Education (PAI) material;
- e. selecting learning experiences;
- f. organizing Islamic Religious Education (PAI) learning experiences;
- g. determining methods and tools for assessing the results of Islamic Religious Education (ISE) activities (Hidayati, 2012:71).

Of the three curriculum development models in developing the PAI curriculum, there are differences, namely:

- 1.) Tyler's model, must ask several questions, which are ordered according to the steps he has determined,
- 2.) Halord B. Alberty's model does not only create steps in development, but places more emphasis on learning resources, namely the approach in the learning process.
- 3.) Hilda Taba's model is a greater transformation of Tyler's model and places greater emphasis on teacher-centeredness, where the development of the Islamic Education curriculum is carried out by teachers, placing themselves more as innovators.

¹⁰ Lismina, Curriculum development in schools and universities (East Java: Uwais Inspirasi Indonesia), p. 123

¹¹ Sumampow, Curriculum Development, (Strait Media) p. 33



2. Innovation of Islamic Education Curriculum in Facing the Development of the Times

Learning steps in innovation in developing the PAI curriculum in madrasas in the 21st century can be carried out using an innovative PAI curriculum with a curriculum structure containing:¹²

- a. compulsory subjects
- b. Elective subjects
- c. Competency subjects

All three can be implemented collaboratively and in partnership with other educational institutions.

Innovative efforts that can be carried out by teachers in madrasas to innovate the development of the Islamic Religious Education curriculum in the 21st century include:¹³

a. *Visual Based Learning.*

Knowledge content must be strengthened using visual forms of information technology-based media in the form of videos, graphics, symbols, keywords. The use of knowledge dissemination products through various technological media with innovations in offline and online teaching materials complements external learning resources.

b. *Flipped Classroom*

It is a blended learning strategy with the aim of increasing student engagement and achievement. Students are designed to prepare their learning before face-to-face class and will reflect on their learning outcomes in class with the guidance of the facilitator to meet the designed learning outcomes. Furthermore, project-based learning can be used, aligned with Islamic teachings and societal challenges. Problem-based learning can also be used to enable students to solve real-life problems related to Islamic teachings. Some methods that can be used include¹⁴: experience based learning, experiment based learning, problem based learning, case based learning, and project based learning.

¹² Sumampow, Curriculum Development, (Strait Media) p. 33

¹³ Wina Sanjaya, Curriculum and Learning (Jakarta: Prenadamedia group), p. 160

¹⁴ Acep Nurlaeli, Scientific Journal of Education: Innovation in Islamic Religious Education Curriculum Development in Facing the Millennial Era, Vol. 4 No. 2, 2020, p. 53



c. Student Centered Learning.

The learning paradigm is directed by changing the role of the lecturer to a facilitator in the learning process.¹⁵ The sense that not only can lecturers deliver the material, but students can also study the material according to the objectives. The development of teacher capacity and competence as facilitators who understand the characteristics of students (Generation Z) must be strengthened through structured and periodic training.

d. *Learning Process*.

Concept reinforcement is encouraged by providing opportunities for students to actively participate and think critically in problem-solving processes. Providing learning triggers, learning resources, and supporting facilities are essential components in creating an innovation ecosystem.

e. Outcome Based Education.

Learning developed through the curriculum is used to produce graduate profiles with competencies capable of meeting user needs (graduate employability). The implementation of outcome-based learning is a necessity to provide space for formulating learning outcomes, curriculum redesign, character development and student creativity, constructive alignment between learning outcomes, learning methods, assessment systems, and innovation ecosystems.

f. Co-working Space.

The digitally-savvy nature of Generation Z makes it easier for them to build social networks, explore learning resources, embrace risk-taking, collaborate across disciplines (borderless sciences), and consistently strive to create something new and different. Facilitate flexible, creative, achievement-based, and results-oriented learning processes and methods by providing open spaces for networking and collaboration.

The material presented addresses current societal issues, aligned with an Islamic perspective, and provides examples relevant to everyday life. This enables them to understand Islamic teachings more practically. This can also be done by enhancing their understanding of Islamic teachings, which can be applied in the digital age and address technological challenges.

Islamic Religious Education (PAI) curriculum innovation essentially aims to solve problems in Islamic Religious Education, thus producing graduates who can compete with the times. Curriculum innovation must maintain Islamic values and their relevance

¹⁵ Ibid, p. 55



to students' lives. Curriculum innovation can serve as a learning model that meets students' needs and current developments.

3. The Urgency of Islamic Religious Education Curriculum Innovation

Curriculum innovation in Islamic religious education is essential to address the challenges of the times and improve the overall quality of education. Some of the reasons why this curriculum innovation is important are:¹⁶

- a. Adapting to Developments in Science and Technology (IPTEK): Islamic religious education needs to adapt to advances in science and technology, such as technology-based learning methods, to create more interactive and relevant learning. This innovation also enables students to prepare for the challenges of globalization.
- b. Improving the quality of education through an in-depth analysis of strengths, weaknesses, and opportunities. Curriculum innovation can produce more effective, competitive, and efficient designs. This is crucial for Islamic educational institutions to compete globally.
- c. Improving Student Literacy and Engagement The innovative curriculum supports active learning approaches, such as 4M (reading, listening, writing, conveying), to build student engagement and improve their literacy competencies.

Discussion

Concution

This research shows that innovation in Islamic religious education curriculum is a crucial step in adapting education to the demands of the ever-evolving times. The urgency of this innovation focuses on the relevance of teaching materials that not only educate students about religious values, but also shape the character and skills needed in modern life.

There are several perspectives that can be used in innovation in developing Islamic Religious Education (PAI) curriculum in madrasas, namely: Subject Matter Design, Discipline Design, and Broad Field Design. These innovations can use Islamic Religious Education (PAI) curriculum development models, including the Tyler Model, the Halord B. Alberty Model, and the Hilda Taba Model.

Inovative efforts that teachers in madrasas can undertake to innovate the development of the Islamic Religious Education curriculum in the 21st century

¹⁶ Asnarni Lubis, Learning and assessment (Jakad Media publishing), p. 76



include:¹⁷*Visual Based Learning, Flipped Classroom, Student Centered Learning, Learning Process, Outcome Based Education, dan Co-working Space.* Islamic Religious Education (PAI) curriculum innovation essentially aims to solve problems in Islamic Religious Education, thus producing graduates who can compete with the times. Curriculum innovation must maintain Islamic values and their relevance to students' lives. Curriculum innovation can serve as a learning model that meets students' needs and current developments.

Curriculum innovation in Islamic religious education is essential to address the challenges of the times and improve the overall quality of education. The urgency of PAI curriculum innovation in facing the development of the times is: Adaptation to the Development of Science and Technology (IPTEK) Islamic religious education needs to adapt to the progress of IPTEK, Improving the Quality of Education with in-depth analysis of strengths, weaknesses, and opportunities, and Increasing Literacy and Student Engagement innovative curriculum supports an active learning approach.

¹⁷ Acep Nurlaeli, *Scientific Journal of Education: Innovation in Islamic Religious Education Curriculum Development in Facing the Millennial Era*, Vol. 4 No. 2, 2020, p. 67



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