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

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**ABSTRACT**

The purpose of this study is to determine the individual's ability to face the development of the Islamic Religious Education curriculum. The approach used is a qualitative literature study where data is obtained from journals, books and applicable regulations. This qualitative research type was chosen to determine the innovation of curriculum development in encouraging the improvement of madrasah quality when faced with increasingly advanced developments amidst the view that madrasahs have special characteristics as Islamic schools. The results of the literature research indicate that there are models that can be used as innovations for the development of the Islamic Religious Education curriculum amid benchmarks that this curriculum still focuses on subject centered design with separate subject focuses. The essence of this curriculum model lies in the depth of the material by promoting an integrated learning pattern using a collaborative curriculum as an option for developing the Islamic Religious Education curriculum in madrasahs, which is believed to be applicable in the millennial era.

**Keywords: Innovation, Islamic Education Curriculum, Modern Development**

## 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.<sup>1</sup> 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. The existence of a Curriculum Islamic Religious Education in this context is assessed capable to build generation that does not only own strong understanding but also capable apply it in a way conceptual in the middle complexity modern life.

The history of islamic education records various curriculum reforms that reflect adaptation to social, political and economic contexts. Approach education has also shifted, from emphasis mastery text classic going to on integration knowledge modern knowledge such as the

<sup>1</sup> Maresha Caroline Wijayanto et al, *Informatika Kelas 7* (Jakarta: Kemendikbudristek, 2021), 233.

emergence of innovation related to Curriculum Islamic Religious Education. Islamic Religious Education Curriculum Innovation can be understood as a strategic step to improve the relevance and quality of education in answer challenge era.<sup>2</sup> 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.<sup>3</sup> Previously, existing research tended to focus on the application of Islamic religious education and a teaching system based on stimulating student activity, and only focused on the use of varied and engaging learning media. For example, research conducted by M. Mahbubi and Halimatus Sa'diyah found that the application of a contextual approach in Islamic Religious Education (PAI) learning significantly impacted student understanding.<sup>4</sup> Other research, such as that conducted by Nadia Saputri and Putri Anggalia P.S., found that Islamic religious education delivered using problem-based learning methods consistently had a positive impact on improving learning outcomes, higher-order thinking skills, collaboration, learning independence, and strengthening Islamic values in real-life contexts.<sup>5</sup>

To date, there has been little research examining the transformation of innovative curriculum use, particularly in Islamic religious education. Curriculum innovation is crucial for maintaining the relevance of materials to current developments, improving educational quality, and developing student character aligned with Islamic values in the digital age. This innovation enables the integration of technology, interactive learning methods, and more complex competency development. 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. The research questions are: How is the Islamic religious education curriculum developed? How does the Islamic education curriculum innovate in the face of current developments? What is the importance of Islamic religious education curriculum innovation? This study aims to analyze the new concept of the Islamic religious

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<sup>2</sup> Arifuddin Arifuddin and Abdul Rahim Karim, "Konsep Pendidikan Islam," *Didaktika: Jurnal Kependidikan* 10, no. 1 (2021): 13–22, <https://doi.org/10.58230/27454312.76>.

<sup>3</sup> Vina Ayu Lestari and Shobah Shofariyani Iryanti, "Abad 21 : Strategi Guru Dalam Meningkatkan Kemampuan Berpikir Kritis Siswa Pada Pembelajaran PAI Melalui Literasi Digital," *Jurnal Pendidikan Tambusai* 8, no. 1 (2024): 6155–65.

<sup>4</sup> M. Mahbubi and Halimatus Sa'diyah, "Penerapan Pendekatan Kontekstual Terhadap Motivasi Belajar Siswa Pada Mata Pelajaran PAI," *Jurnal Ansiru PAI* 8, no. 2 (2024): 168, <http://jurnal.uinsu.ac.id/index.php/ansiru/article/view/23215/9557>.

<sup>5</sup> Nadia Saputri and Putri Anggalia P.S, "Penerapan Model Problem Base Learning (PBL) Dalam Pembelajaran Pendidikan Agama Islam," *Qosim* 3, no. 2 (2025): 752, <http://ejournal.yayasanpendidikandzurriyatulquran.id/index.php/qosim/article/view/1112/518>.

education curriculum and the importance of transforming innovations in Islamic religious education amidst the development of the times. This is what then becomes the new side in this research. It is hoped that the literature study regarding innovation in the Islamic religious education curriculum can further increase insight into the importance of transformation and integration of Islamic religious education with the development of the times.

## **Methods**

This research uses a literature study method. The data sources used are based on several criteria, including: 1) The literature sources used include academic journals, reference books, and officially published research reports. 2) The literature selection is based on its relevance to the research theme, namely innovation in the Islamic Religious Education curriculum. (3) The credibility of the sources is prioritized by considering journal indexing, academic book publishers, and the validity of the research reports.<sup>6</sup> The study data is collected from various sources through reading, note-taking, analyzing, and categorizing to draw accountable conclusions.

This research was conducted using a qualitative descriptive approach to understand the concepts, principles, and challenges of Islamic education curriculum development. Literature sources were carefully selected based on their relevance to the topic and academic credibility.<sup>7</sup> The primary focus of this study was to explore how innovative concepts in Islamic religious education curriculum respond to the challenges of the times, as explored in previous research. Finally, the collected data was analyzed and concluded to answer the formulated research questions. The conclusions drawn were not only based on strong arguments but also scientifically justified through an in-depth literature review. Therefore, this research is useful not only for academics but also for educators and policymakers in designing curricula that are more in line with current developments.

## **Result**

### **1. Construction of Islamic Education Curriculum**

Madrasas are educational institutions with a challenging task in realizing the ideals and goals of education, both Islamic and national. Madrasas' idealism, steeped in character values, has been present since their inception, despite the numerous challenges they face, including the curriculum. With the emergence of curriculum changes starting from KBK, KTSP 2006 to the 2013 curriculum, madrasas are trying to adapt and follow them with various forms of

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<sup>6</sup> Adhi dan Ahmad Mustamil Khoiron Kusumastuti, *Metode Penelitian Kualitatif* (Semarang: Lembaga Pendidikan Sukarno Pressindo, 2019), 34.

<sup>7</sup> Albi & Johan Setiawan Anggito, *Metodologi Penelitian Kualitatif* (Sukabumi: CV. Jejak, 2018), 31.

activities.<sup>8</sup> With the development curriculum, madrasas are not only adaptive or even crushed by changes in the curriculum, but should be able to demonstrate the idealism of Islamic values as the spirit they possess.

At the end of each academic year, innovative Islamic Religious Education curriculum development is essential, mandatory for all elements of the madrasah educational unit. This is supported by internal and external quality assurance efforts, particularly those related to the Madrasah Self Evaluation (EDM) agenda, which supports accreditation by BAN-S/M, as well as by the increasing input on the complexity of madrasah material and student capacity each year.<sup>9</sup> Developing innovation through curriculum improvements is crucial for improving the quality management and services of madrasah level education, addressing the various potential challenges facing society, science and technology, art and culture across a range of local, national, regional and global contexts. Therefore, a carefully designed curriculum improvement plan tailored to these needs is essential.

This curriculum improvement concept certainly requires a complete design with a team that focuses on 4 (four) curriculum ideas related to the design of curriculum idea development, curriculum documents, curriculum implementation and curriculum evaluation.<sup>10</sup> This idea cannot be separated from the vision, mission and objectives of the madrasah that have been determined with various considerations of scientific lines ranging from theology, sociology, philosophy, psychopedagogy and juridical by the madrasah which specifically includes ideas on :<sup>11</sup>

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

Referring to the above description, improvements are needed in both mindsets and strengthening curriculum governance in madrasas. This requires deepening and expanding the material and strengthening the learning process by adjusting the learning load so that what is planned and the results obtained align with the principles adopted. Furthermore, this

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<sup>8</sup> Aslan dan Wahyudin, *Kurikulum Dalam Tantangan Perubahan* (Medan: Bookies Indonesia, 2020), 56.

<sup>9</sup> M Umar Mahmudi and Muhammad Rifa'i Subhi, "Strategi Pendidikan Dan Pembelajaran Berbasis Kolaborasi Dalam Pendidikan Agama Islam," *Muaddib : Jurnal Pendidikan Agama Islam* 2, no. 1 (2023): 81.

<sup>10</sup> Wina Sanjaya, *Kurikulum Dan Pembelajaran* (Jakarta: Prenada Media Group, 2016), 4.

<sup>11</sup> Wardana dan Ahdar D, *Belajar Dan Pembelajaran Teori, Desain, Model Pembelajaran Dan Prestasi Belajar* (Jakarta: Penerbit CV Kaaffah Learning Center, 2021), 35.

curriculum focuses on integrity. This means that the curriculum is not only a unified behavior based on intellectuality but also relates to actions and emotions.<sup>12</sup>

There are several perspectives that can be taken in innovation in developing the PAI curriculum in madrasas, namely :<sup>13</sup>

a. Subject Matter Design

In this form, the material or content of the curriculum is arranged in the form of separate subjects, for example the subjects of the Qur'an, Hadith, creeds and morals, as well as the history of Islamic culture. These 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 differentiates humans from other creatures is their intelligence, in other words, in planning or compiling a curriculum it would be better if it focused on subjects.

b. Disciplines Design

This form is a form of development of subject matter design, which still emphasizes the content or curriculum material. The difference is that in the design of learning materials there are no clear criteria regarding what is called a lesson or knowledge. Meanwhile, 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. Design has several advantages, including :<sup>14</sup>

- 1) This curriculum model has a systemic, effective organization and is able to maintain human intellectual integration; and
- 2) Students not only master a series of facts but can master concepts, relationships and intellectual processes that develop within the student.

c. Broad Field Design

This form is a development of subject design and discipline design. This form attempts to eliminate separation by developing a wide field design. A broad field is a design that combines several adjacent or related subjects into one field of study. A broad field is a combination of several interrelated subjects. A general characteristic of a broad field is that the curriculum consists of a single area of instruction that combines several interrelated

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<sup>12</sup> Nuryanti et al, "Strukturalisasi Kurikulum Pendidikan Dalam Hadits Sebagai Landasan Kurikulum Pendidikan Modern," *Al-Liqo* 9, no. 2 (2024): 341, <https://ejournal.stai-tbh.ac.id/al-liqo/article/view/2490>.

<sup>13</sup> Asfiati, *Redesign Pembelajaran Pendidikan Agama Islam Menuju Revolusi Industri 4.0* (Jakarta: Prenada Media Group, 2020), 56.

<sup>14</sup> Nazwa Dewi Tianda, "Penerapan Modul Dan Pembelajaran Adaptif Dalam Kurikulum Merdeka : Tantangan Dan Solusi," *Dinamika Pembelajaran* 2, no. 2 (2025): 51.

subjects.<sup>15</sup> Meanwhile, the goal of this design is to prepare students to live in a world of specialized information with a comprehensive understanding.

Furthermore, the PAI curriculum development model in madrasas can be developed using models, including :<sup>16</sup>

1) Tyler Model

With steps consisting of :

- a. Through the educational activities that will be implemented, by first determining the PAI goals that will be achieved;
- b. Determining the choice of learning process forms for achieving PAI goals;
- c. Determining the management or organization of PAI curriculum materials; and
- d. Determining how to assess PAI learning outcomes.

2) Model Halord B. Alberty

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. Determine the learning resources used in the Islamic Religious Education learning process;
- e. Determining the evaluation of Islamic Religious Education learning; and
- f. Develop guidelines on how to use Islamic Religious Education learning resource units.

3) Model Hilda Taba

The steps consist of :

- a. Diagnose student needs first;
- b. Formulating the objectives of Islamic Religious Education;
- c. Selecting Islamic Religious Education subjects;
- d. Managing and organizing Islamic Religious Education materials;
- e. Choosing learning experiences;
- f. Organizing Islamic Religious Education learning experiences; and
- g. Determining methods and tools for assessing the results of Islamic Religious Education activities.

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<sup>15</sup> Al Hafila Hafiz dkk, "Pengembangan Modul Interaktif Untuk Kurikulum Pendidikan Agama Islam Berbasis Digital," *Mesada Journal of Innovative Research* 1, no. 2 (2024): 195, <https://doi.org/https://ziaresearch.or.id/index.php/mesada/article/view/46>.

<sup>16</sup> Wiji Hidayati, *Pengembangan Kurikulum* (Yogyakarta: Pedagogia, 2017), 71-72.

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

- 1) Tyler's model, requires asking several questions, which are sequenced according to predetermined steps;
- 2) Halord B. Albery, not only makes steps in development, but places more emphasis on learning resources, namely the approach in the learning process; whereas
- 3) Hilda Taba, a greater transformation of Tyler's model and greater emphasis on teacher - centeredness, in where the development of the Islamic Religious Education curriculum is carried out by teachers by positioning themselves more as innovators.

This is consistent with research conducted by Abdul Afwu Godly Prayitno and Sukiman, which found that curriculum models are developed with various objectives, depending on the underlying approach. For example, curriculum models based on a technical approach tend to emphasize detailed planning, measurable achievement standards, and control over learning outcomes.<sup>17</sup> However, this study did not detail the Islamic Religious Education curriculum models according to expert opinions.

Likewise, the research conducted by Shindid Gunagraha also explains three models of PAI curriculum, but the research only relies on an explanation of the three PAI curriculum models, namely The Administrative (Line Staff), Tyler Model, Taba's Inverted Model, and Beauchamp's System Model without explaining the conception and construction of an innovative PAI curriculum in responding to the challenges of the times.<sup>18</sup>

## **2. Islamic Education Curriculum Innovation in Facing Current Developments**

Learning steps in innovation in developing the Islamic Religious Education curriculum in madrasas in the 21st century can be implemented by using an innovative PAI curriculum with a curriculum structure that includes :<sup>19</sup>

- a. Compulsory subjects;
- b. Elective subjects; and
- c. Competency subjects.

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

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<sup>17</sup> Abdul Afwu Godly Prayitno and Sukiman, "Pendekatan Dan Model-Model Pengembangan Kurikulum Pendidikan Agama Islam," *Jurnal Tarbiyah Almuslim* 3, no. 1 (2025): 39.

<sup>18</sup> Shindid Gunagraha, "Model Pengembangan Kurikulum Pendidikan Agama Islam Dalam Transformasi Digital," *Tarbawi* 22, no. 1 (2025): 65.

<sup>19</sup> Nurhayati et al, *Pengembangan Kurikulum* (Lombok: Hamjah Diha Foundation, 2022), 20.

Innovative efforts that can be made by teachers in madrasas to innovate the development of the Islamic Religious Education curriculum in the 21st century include :<sup>20</sup>

a. Visual Based Learning

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

b. Flipped Classroom

This is a blended learning strategy aimed at increasing student engagement and achievement. Students are encouraged to prepare their learning before face-to-face classes and will reflect on their learning outcomes in class, guided by a facilitator, to achieve the intended learning outcomes. Furthermore, project-based learning can be used, which aligns 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 include :<sup>21</sup> experiential learning, experimental learning, problem-based learning, and case-based learning and project-based learning.

c. Student-Centered Learning

The learning paradigm is directed by changing the role of the teacher to a facilitator in the learning process. This means that teachers are not only able to convey material, but also able to make students learn the material according to the objectives. The development of teacher capacity and competence as facilitators who understand student characteristics must be strengthened through structured and regular training.

d. Learning Process

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

e. Outcome-Based Education

Learning which is developed through the curriculum is used to produce a graduate profile with competencies that are able to meet user needs (graduate competitiveness). The

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<sup>20</sup> Yuda dkk Al Fadillah, "Strategi Desain Pembelajaran Adaptif Untuk Meningkatkan Pengalaman Belajar Di Era Digital," *Jurnal Pendidikan Sains Dan Teknologi Terapan* 1, no. 4 (2024): 357.

<sup>21</sup> Danuri dkk, *Model Pembelajaran Berdiferensiasi Untuk Sekolah Dasar Inklusif* (Tasikmalaya: Perkumpulan Rumah Cemerlang Indonesia, 2023), 43.

implementation of outcome-based learning is a necessity to provide space for the formulation of learning outcomes, curriculum redesign, development of student character and creativity, as well as constructive alignment between learning outcomes, learning methods and assessment systems.

f. Co-Working Space

Today, students' digital intelligence enables them to build social networks, explore learning resources, take risks, collaborate across disciplines (science without borders), and constantly 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 discusses current social issues, aligns with Islamic perspectives, and provides examples relevant to everyday life. This enables students to understand Islamic teachings in a more practical way. Furthermore, teachers can also improve students' understanding of Islamic teachings by utilizing digital media as a means of facing technological challenges. This is in accordance with research conducted by Firdaus Munif Qashtalani et al, that to maintain the relevance and competitiveness of Islamic education in the digital era without losing the Islamic identity that is its foundation, it is necessary to have a concept of integrating the Islamic Education curriculum with technology and equipping Islamic Education teachers so that they can provide effective teaching in accordance with current developments.<sup>22</sup> However, this research only focuses on the integration of the Islamic Education curriculum with technology without explaining in detail the curriculum innovations in facing the challenges of the times.

The innovation of the Islamic Religious Education (PAI) curriculum is essentially aimed at solving problems in Islamic Religious Education, so as to produce graduates who are able to compete with the developments of the times.<sup>23</sup> Curriculum innovation must maintain Islamic values and their relevance to students' daily lives. Curriculum innovation can serve as a learning model that adapts to students' needs and current developments.

### 3. The Urgency of Islamic Religious Education Curriculum Innovation

Curriculum innovation in Islamic Religious Education is crucial for addressing the challenges of the times and improving the overall quality of education. Some of the reasons

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<sup>22</sup> Firdaus Munif Qashtalani et al, "Adaptation and Innovation Strategies for Islamic Education Curriculum in the Digital Era 4.0," *Bulletin of Islamic Research* 3, no. 1 (2025): 104.

<sup>23</sup> Anggraeni Theresia Ananda, "Revitalisasi Pembelajaran PAI Melalui Teknologi Adaptif: Kajian Literatur Sistematis Era Society 5.0," *Edu Global* 5, no. 2 (2024): 15.

why this curriculum innovation is important are :<sup>24</sup>

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

This is consistent with research conducted by Muhammad Sulaiman, which states that developing a successful Islamic Religious Education curriculum in this era requires a balanced approach that leverages technology for personalization and engagement, while maintaining spiritual depth and fostering critical digital literacy. Therefore, it is understandable that while being required to adapt to the challenges of the times, the Islamic Religious Education curriculum is expected to remain consistent in upholding the depth of spirituality and Islamic values, thereby shaping a generation that is not only highly intellectual but also religious.

## **Discussion**

Based on Law Number 20 of 2003 concerning the National Education System, it can be seen that the impact of the implementation of education in madrasas can be grouped into 3 (three) patterns, namely :

1. Madrasah as a public school institution like RA, MI, MTs, MA which is characterized by Islam in which more general subjects are taught and also Islamic Education is divided into the subjects of Quran, Hadith, Fiqh, Aqidah, History of Islamic Culture and Arabic;
2. Madrasah as a religious educational institution like diniyah and Islamic boarding schools where the main focus is Islamic Religious Education; and
3. Madrasahs are vocational schools (MAK) that focus on life skills. This educational model follows the general vocational school model, while adhering to the principles of the madrasah model.

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<sup>24</sup> Muhammad Hamdan, "Implementasi Strategi Pembelajaran Kolaboratif Dalam Meningkatkan Pemahaman Pendidikan Agama Islam," *Journal of Holistic Education* 1, no. 1 (2024): 63–85.

With the existence of the madrasah typology, it has an impact on the curriculum pattern developed by each madrasah, including : (1) The administrative curriculum and learning process in state madrasahs are more structured, neat and organized. Starting from data collection and everything related to the learning process, devices, time management, implementation of supervision and directly supervised by the madrasah supervisor. So that the implementation of administration and the teaching and learning process is more organized and produces quality output. (2) The administrative curriculum and learning process in private madrasahs are simpler and not infrequently the learning devices are only used to fulfill accreditation or school data collection but are not implemented. Data collection and management of private madrasah schools are sometimes considered unimportant. So that the learning process seems haphazard and only fulfills class hours. So, often the learning process is often considered to be of low quality.<sup>25</sup>

This is relevant to this research, namely that the problems that arise in the process of developing the Islamic Religious Education curriculum in madrasahs still use Islamic Religious Education standards with the impression of separation between each Islamic Religious Education subject such as Quran, Hadith, Fiqh, Aqidah, and History of Islamic Culture, which have not been fully integrated. However, because This is precisely what can optimize students' practice of religious life because students can feel that they have complete support from various aspects of religious regulations in carrying out religious activities.

This is consistent with research conducted by Andi Warisno et al., which found that there are several steps or stages to transforming the Islamic Religious Education curriculum to suit current developments. These include providing teachers with teaching materials through the integration of the Islamic Religious Education curriculum with technology.<sup>26</sup> Providing engaging teaching guidance to students that focuses on developing active skills is also an example of an effective curriculum model.

This is also in line with research conducted by Muhammad Shalahuddin Al Awwaby et al., which shows that evaluation of several curricula implemented in madrasahs is still needed. This is because many madrasahs still use conventional Islamic Religious Education (PAI) curricula, which appear ineffective when adapted to current developments.<sup>27</sup> Innovation in the Islamic Religious Education (PAI) curriculum is expected to be developed through an integrative curriculum

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<sup>25</sup> Tutik Khoirunnisa dkk, "Pengembangan Modul Pembelajaran Pendidikan Agama Islam Berbasis Media Flipbook Di SMAN 112 Jakarta Untuk Meningkatkan Hasil Belajar Peserta Didik," *Dharmas Education Journal (DE Journal)* 4, no. 1 (2023): 264, [https://doi.org/https://ejournal.undhari.ac.id/index.php/de\\_journal/article/view/970](https://doi.org/https://ejournal.undhari.ac.id/index.php/de_journal/article/view/970).

<sup>26</sup> Andi Warisno et al, "Transformative Islamic Education Management in Madrasah and Pesantren Integrating Tradition and Digital Innovation," *Journal of Cultural Analysis and Social Change* 10, no. 2 (2025): 277.

<sup>27</sup> Muhammad Shalahuddin Al Awwaby et Al, "Implementation of Islamic Education Curriculum Development at STITMA Madani Yogyakarta: A Practical and Theoretical Review," *Amorti* 4, no. 2 (2025): 75.

approach that combines contemporary scientific knowledge with Islamic values, supported by active learning models such as project-based learning and the use of digital technology.

This statement is supported by research by Nizar which states that the current Islamic Religious Education curriculum in madrasas tends to develop a subject-centered design curriculum, which focuses on the subjects of the Quran, Hadith, Fiqh, Aqidah, and Islamic Education, and has not been integrated with substantive material on the main theme.<sup>28</sup> The innovative construction of the Collaborative Curriculum Madrasah can be an alternative choice in developing the Islamic Religious Education curriculum in the millennial era.

### **Conclusion**

This study shows that the innovation of the Islamic Religious Education curriculum is a crucial step in adapting education to the demands of the ever-evolving era. The urgency of this innovation focuses on the relevance of teaching materials that not only educate students about religious values and religious-related materials such as the Quran, Hadith, Fiqh, Aqidah and the History of Islamic Culture, but also shape the character and skills needed in modern life. There are several perspectives that can be taken in the innovation of the Islamic Religious Education curriculum development in madrasah, namely Subject Matter Design, Disciplines design and Broad Filed Design. Which of these innovations can use the Islamic Religious Education curriculum development model including the Tyler Model, the Halord B. Alberty Model and the Hilda Taba Model.

Innovative efforts that teachers can undertake in madrasahs to innovate the development of Islamic Religious Education (PAI) curriculum in the 21st century include Visual Based Learning, Flipped Classroom, Student Centered Learning, Learning Process, Outcome Based Education, and Co-working Space. Innovation in the Islamic Religious Education curriculum essentially aims to solve problems in Islamic Religious Education so as to produce graduates who can compete with the times. Innovation in the Islamic Religious Education curriculum must maintain the values of Islamic teachings and their relevance to students' lives, where innovation in the Islamic Religious Education curriculum can be a learning model that is able to meet students' needs and the times.

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<sup>28</sup> Muhammad Alang Khairun Nizar, "Metode Pembelajaran Kolaboratif Dalam Meningkatkan Hasil Belajar Pendidikan Agama Islam," *Community Service Progress* 2, no. 2 (2023): 62–68, <https://doi.org/10.70021/csp.v2i2.104>.

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