

Reconstruction of Islamic Religious Education Curriculum: A Qualitative Study between Theoretical and Implementation Perspectives

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Submitted: 30-06-2025 Revised : 12-07-2025 Accepted: 30-08-2025

ABSTRACT. Islamic Religious Education (PAI) plays a pivotal role in cultivating students' faith, moral character, and adherence to Islamic values within formal education systems. Despite its strategic importance, prior scholarship consistently reveals a gap between the theoretical design of the PAI curriculum and its practical implementation in classroom settings. This study aims to critically examine and reconstruct the PAI curriculum by integrating theoretical foundations with practical pedagogical approaches. Employing a qualitative descriptive design, this research adopts a library research method through the systematic analysis of reputable national and international journal articles published over the past decade. Data were analyzed using stages of data reduction, data display, and interpretive conclusion drawing. The findings indicate that an effective reconstruction of the PAI curriculum should prioritize the alignment of curriculum planning, innovative instructional strategies, and context-sensitive evaluation, while remaining responsive to ongoing social and technological transformations. This study offers a conceptual contribution by proposing an integrative and applicable framework for PAI curriculum development, providing a reference for designing Islamic education that is adaptive, relevant, and future-oriented.

Keywords: *Islamic education curriculum, curriculum reconstruction, Islamic religious education, Evaluation in Education Curriculum Planning*

How to Cite : Lestari, Sophya., Khoeron, (2025), Reconstruction of Islamic Religious Education Curriculum: A Qualitative Study between Theoretical and Implementation Perspectives, *JELCre, Journal of Education and Learning Creativity*, Volume 1(2), 81-92.

INTRODUCTION

Islamic Religious Education (IRE/PAI) occupies a pivotal position within the broader educational landscape, as it is expected to cultivate learners who demonstrate not only cognitive competence but also spiritual depth, ethical integrity, and socially responsible behavior. In contemporary discourse, education is increasingly viewed as a holistic process that integrates intellectual, affective, and moral dimensions; within this framework, PAI serves as a key vehicle for embedding Islamic values into students' worldview and daily practices (Muharrozi et al., 2025). As a core component of the educational system, the curriculum functions as a strategic blueprint that determines the direction, content, and pedagogical orientation of learning processes. Theoretically, the PAI curriculum is designed to harmonize foundational Islamic teachings derived from the Qur'an, Hadith, and classical scholarship with national education goals that emphasize character development, critical thinking, and civic responsibility (Wahlström, 2023). However, despite its well-articulated philosophical and normative foundations, empirical studies consistently reveal a persistent gap between curricular design and

its practical implementation in classrooms. This discrepancy often manifests in the dominance of rote learning approaches, limited contextualization of religious content, and insufficient integration of pedagogical innovation (Anwar & Ridwan, 2024). Moreover, teachers frequently encounter challenges in translating abstract curricular objectives into meaningful learning experiences that resonate with students' socio-cultural realities. This indicates a structural tension between curriculum theory which aspires to be integrative and transformative and classroom practice, which tends to remain procedural and fragmented.

Recent scholarship further highlights that the effectiveness of PAI is closely linked to teachers' pedagogical competence, curriculum literacy, and their ability to adopt adaptive and student-centered approaches (Muhammad Hafizd Fauzi et al., 2025). In many cases, the lack of alignment between curriculum content, instructional strategies, and assessment practices results in suboptimal learning outcomes, particularly in fostering higher-order thinking and internalization of values. Additionally, the rapid socio-cultural changes in the digital era demand a more contextual and dynamic interpretation of Islamic teachings, which is often not adequately reflected in existing curriculum implementation (Alamsyah & Karim, 2024).

Examining the gap between the theoretical construction of the PAI curriculum and its practical enactment becomes a crucial area of inquiry. Such analysis is essential not only to identify systemic constraints but also to propose innovative frameworks that bridge theory and practice. By addressing these challenges, PAI can more effectively fulfill its strategic role in shaping learners who are intellectually capable, spiritually grounded, and morally responsible in navigating the complexities of contemporary society.

Research on the Islamic Religious Education (PAI) curriculum in Indonesia indicates that it has undergone substantial historical transformation, reflecting shifts in political regimes, educational paradigms, and socio-religious expectations. Despite these developments, a persistent challenge remains in bridging the gap between curriculum design and its pedagogical realization in classroom practice. Recent studies highlight that although the PAI curriculum has evolved through multiple phases of reform, critical engagement with the alignment between its theoretical foundations and instructional practices is still limited. In particular, the integrative relationship between curriculum theory and lived pedagogy has not been sufficiently explored in a systematic and comprehensive manner (Nurhasanah et al., 2025). This gap suggests that curriculum reforms have often been normative and policy-driven, without adequate attention to how such frameworks are enacted in real educational settings.

Empirical findings further reveal that the implementation of the PAI curriculum frequently encounters structural and pedagogical constraints. These include inconsistencies between intended learning outcomes and actual teaching practices, as well as limitations in assessment models, instructional materials, and methodological approaches. Such discrepancies indicate that curriculum documents alone are insufficient to guarantee effective learning, particularly when teachers lack the pedagogical support or professional development necessary to translate curricular goals into meaningful classroom experiences (C. O., 2026). This issue becomes even more complex when considering the diverse institutional contexts in which PAI is implemented, ranging from formal schools to pesantren-based education systems.

From a theoretical perspective, the integration of curriculum design and instructional processes has emerged as a central concern in contemporary educational research. This shift reflects a broader recognition that fragmented approaches to curriculum and teaching are inadequate in addressing the complexities of modern learning environments. Scholars have therefore emphasized the need for more coherent curriculum-instruction integration models that foster deeper student engagement and understanding. For instance, the application of integrative frameworks such as Fogarty's model has been proposed as a strategy to overcome the disconnection between curriculum content and pedagogical strategies. This model promotes a

more holistic learning experience by linking disciplinary knowledge with instructional practices in a structured and meaningful way (Nasir et al., 2024). Similarly, recent studies advocate for the conceptual integration of PAI curricula across disciplines to enhance their relevance within the context of global education, where interdisciplinary competence is increasingly valued (Gaus, 2021).

The gap between curricular theory and pedagogical practice is also evident in context-specific studies within Islamic education. For example, research on the implementation of PAI curriculum integration in developing religious culture at the madrasah level demonstrates that, despite clearly articulated curricular policies, practical execution is often hindered by inconsistencies in teaching practices and institutional support systems (Darain & Hadi, 2026). In pesantren contexts, the situation is even more complex, as curriculum development must navigate the tension between preserving traditional Islamic scholarship and responding to contemporary educational demands. This dynamic necessitates a more adaptive and integrative curriculum framework capable of accommodating both heritage and innovation (Musaddad, 2025).

In addition, the evolving demands of contemporary society have placed new expectations on PAI curriculum development. One significant dimension is the incorporation of multicultural values to address the realities of pluralistic societies. Recent research underscores the importance of embedding multicultural perspectives within the PAI curriculum, not only to enrich its content but also to foster inclusive and context-sensitive pedagogical practices. Such integration is essential for preparing students to navigate social diversity while maintaining a strong foundation in Islamic values (Nurhartanto et al., 2025). This aligns with global trends in education that emphasize cultural responsiveness, critical thinking, and social cohesion as key learning outcomes.

Based on this body of literature, it becomes evident that there is a pressing academic need to reconstruct the PAI curriculum through a more integrative and practice-oriented approach. Rather than focusing solely on theoretical formulations, future curriculum development must engage with the realities of classroom implementation in a holistic and contextualized manner. This includes rethinking the relationships between curriculum objectives, instructional strategies, assessment systems, and teacher competencies. Such reconstruction is expected to contribute not only to the advancement of Islamic education scholarship but also to the resolution of practical challenges identified in previous studies.

Therefore, this article seeks to propose a reconstruction of the PAI curriculum by integrating theoretical perspectives with pedagogical practices. By doing so, it aims to offer a more applicable and contextually relevant framework that responds to the dynamic challenges of contemporary education, while maintaining the core values and objectives of Islamic Religious Education.

METHOD

This study employs a descriptive qualitative research design to explore in depth the phenomenon of curriculum reconstruction in Islamic Religious Education (PAI), spanning both theoretical foundations and practical implementation. A qualitative approach is deliberately chosen because the primary objective of this research is not to quantify variables or test statistical relationships, but rather to understand, interpret, and critically describe meanings, practices, and the dynamic interplay between curriculum theory and its enactment within the context of Islamic education. Qualitative research, as emphasized by (Aspers & Corte, 2019), is particularly suitable for studies that aim to investigate complex social phenomena in their natural settings and to construct meaning from participants' perspectives or textual data. Similarly, (Lim, 2025) argue

that qualitative inquiry enables researchers to examine phenomena holistically, contextually, and interpretively, making it highly relevant for curriculum studies that involve ideological, pedagogical, and sociocultural dimensions.

Within this framework, the study adopts a library research (document-based) method as its primary data collection strategy. The data are derived from a systematic review of scholarly sources, including curriculum textbooks, peer-reviewed journal articles, and relevant academic publications produced within the last decade. Library research is recognized as a rigorous methodological approach in qualitative inquiry, particularly when the aim is to synthesize existing knowledge, identify theoretical patterns, and critically analyze prior findings without direct field engagement. According to Denscombe (2007), document analysis provides a valuable means of accessing rich, contextual, and theoretically grounded data that reflect both conceptual developments and empirical insights. The process of data collection involves systematic searching, screening, and selecting relevant literature from reputable academic databases, ensuring that all sources meet criteria of credibility, relevance, and validity (e.g., indexed journals with DOI identifiers).

The literature selection process follows a structured strategy, including keyword identification (e.g., Islamic curriculum, PAI curriculum development, curriculum reconstruction), inclusion and exclusion criteria, and critical appraisal of sources. This approach aligns with the principles of qualitative literature review highlighted by Smith (2018), who emphasizes that a robust literature review should not merely summarize prior studies but should critically engage with them to build new conceptual insights. Through this method, the study aims to map the relationships among theoretical constructs, pedagogical practices, and contemporary challenges in the PAI curriculum.

Data analysis in this study is conducted using a qualitative narrative analysis framework, adapted from the interactive model proposed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña (2014). This model consists of three interconnected stages: data condensation, data display, and conclusion drawing/verification.

First, data condensation involves selecting, focusing, simplifying, and transforming the collected literature into meaningful units of analysis. At this stage, the researcher identifies key themes related to curriculum reconstruction, such as philosophical foundations, curriculum design models, and implementation challenges in Islamic education. Second, data display refers to the systematic organization of findings in a coherent and structured manner, enabling the identification of patterns, relationships, and discrepancies between theoretical propositions and practical realities. Finally, conclusion drawing and verification involve synthesizing the analyzed data to generate comprehensive insights into how curriculum reconstruction can be conceptualized and operationalized in PAI contexts, while continuously validating interpretations through cross-referencing sources.

Furthermore, this methodological approach is consistent with the broader tradition of qualitative research in education, which prioritizes depth, contextual understanding, and interpretive rigor. Maher (2025) emphasize that qualitative research is particularly effective in educational studies that seek to understand processes, meanings, and transformations, including curriculum change and pedagogical reform. In the context of Islamic education, library-based qualitative studies have been widely utilized to examine curriculum integration, epistemological frameworks, and the relationship between normative Islamic teachings and contemporary educational practices.

In conclusion, the use of a descriptive qualitative approach combined with systematic library research and narrative data analysis provides a robust methodological foundation for this study. It enables a comprehensive, critical, and contextually grounded understanding of PAI curriculum reconstruction, bridging the gap between theoretical discourse and practical

implementation while contributing to the ongoing development of Islamic education in contemporary settings.

RESULT AND DISCUSSION

The Relationship Between the Findings and the Theoretical Framework of the Islamic Religious Education Curriculum

A systematic review of recent scholarship on the curriculum of Islamic Religious Education (PAI) reveals a set of converging findings concerning the dynamic relationship between its theoretical design and practical enactment across diverse educational settings. Overall, the literature indicates that while the conceptual framework of the PAI curriculum has evolved toward greater inclusivity, contextuality, and pedagogical sophistication, its translation into classroom practice remains uneven and contingent upon multiple structural and human factors.

First, the consistency of PAI curriculum implementation continues to represent a significant challenge in contemporary Islamic education. Empirical studies consistently demonstrate that curriculum enactment involves three interrelated phases: planning, implementation, and evaluation, yet the effectiveness of each phase is mediated by teachers' pedagogical competence, institutional leadership, availability of learning resources, and the presence of a supportive school culture. Recent research highlights that teachers' interpretive capacity toward curriculum documents plays a decisive role in shaping instructional practices, often resulting in varied enactments even within similar institutional contexts (Suryani et al., 2024). Moreover, leadership that fosters collaborative cultures and value integration significantly enhances curriculum fidelity and coherence (Flamand et al., 2025).

Second, studies focusing on competency-based PAI curricula in the digital era underscore the transformative potential of technology integration in enriching learning experiences. Digital platforms, interactive media, and blended learning models have been shown to expand pedagogical possibilities, enabling more student-centered and inquiry-based learning. However, the effectiveness of such integration remains highly dependent on teachers' digital literacy, professional development opportunities, and infrastructural readiness. Consequently, disparities persist across schools, reflecting broader issues of digital inequality and institutional capacity (Nurhikmah H et al., 2024). This suggests that technological adaptation in PAI is not merely a technical issue but also a pedagogical and systemic one.

Third, the diversification of PAI curriculum development models reflects a growing orientation toward contemporary educational needs. Recent literature advocates for a holistic and integrative approach that combines cognitive, affective, and psychomotor domains within a unified Islamic value framework. Such multidimensional models are considered more effective in fostering not only conceptual understanding but also moral internalization and behavioral transformation among students. In particular, integrative curricula grounded in *maqāṣid al-sharī'ah* and character education paradigms have gained prominence as frameworks capable of aligning religious teachings with real-life applications (Muhammadong, 2025).

Fourth, the integration of socio-cultural contexts into PAI curriculum implementation emerges as another critical finding. Studies on Islamic integrated schools indicate that the synthesis of national and religious curricula provides students with opportunities to experience interdisciplinary learning that bridges secular knowledge and Islamic values. This approach enhances the relevance and meaningfulness of learning, as students are able to contextualize religious teachings within their lived experiences. Furthermore, culturally responsive pedagogy has been shown to strengthen students' identity formation and engagement, particularly in pluralistic societies (Assimonye & Okoh, 2024).

Fifth, the development of multicultural-based PAI curricula has gained increasing attention as a response to the growing diversity of contemporary societies. Research suggests that embedding values such as tolerance, empathy, inclusivity, and social justice within Islamic education can significantly contribute to students' social competence and intercultural awareness. Such curricula not only reinforce Islamic ethical principles but also prepare learners to navigate complex social realities characterized by diversity and global interconnectedness (Dardiri & Su'aidi, 2024).

Finally, cross-level studies from primary to secondary education highlight the importance of external factors such as community involvement, parental engagement, and curriculum flexibility in shaping the alignment between theoretical design and classroom practice. Collaborative partnerships between schools and communities have been found to strengthen the contextual relevance of PAI learning, while flexible curriculum frameworks allow educators to adapt content and methods to local needs and student characteristics (Erkenbrack, 2026).

In sum, the findings indicate that despite notable advancements in the conceptual development of the PAI curriculum, a persistent gap remains between theory and practice. This gap is particularly evident in three key areas: the integration of Islamic values into authentic learning experiences, the effective use of educational technology, and the responsiveness of the curriculum to contemporary socio-cultural challenges. Addressing these issues requires a systemic approach that combines teacher capacity building, institutional support, technological readiness, and context-sensitive curriculum design.

Theoretical Contributions to the Development of the Islamic Education Curriculum

The findings of this study provide robust theoretical reinforcement for the argument that the Islamic Religious Education (PAI) curriculum must be constructed as a multidimensional and integrative framework, rather than remaining confined to normative-cognitive orientations. Contemporary curriculum theory increasingly emphasizes that religious education should not merely transmit doctrinal knowledge, but also cultivate learners' capacities to engage with social realities, cultural diversity, and technological transformation. In this regard, the present study substantiates the position that PAI curriculum design should incorporate socio-cultural values, digital literacy, and contextual pedagogy as inseparable components of its epistemological structure.

Recent scholarship on multicultural-based curriculum development demonstrates that such an approach significantly enhances the contextual relevance and inclusivity of educational content. For instance, Sholeh (2025) argue that multicultural curriculum models enable Islamic education to respond more effectively to pluralistic societies by embedding values of tolerance, social cohesion, and intercultural dialogue. This aligns with broader findings in contemporary educational research, which indicate that integrating multicultural perspectives not only enriches pedagogical practices but also fosters students' social competence and ethical awareness in diverse environments (Haratua et al., 2025). Furthermore, earlier work by Toedien and Murniati (2023) highlights that such models contribute to bridging the dichotomy between religious character formation and social skill development, thereby expanding the theoretical scope of Islamic curriculum studies.

In addition, the study corroborates the relevance of holistic curriculum development models, which emphasize the integration of values, culture, and praxis within the learning process. Li (2025) propose that curriculum theory in the context of PAI must move toward a value-based and practice-oriented paradigm, where knowledge is not treated as an abstract entity but is translated into lived experiences and socially meaningful actions. This perspective resonates with current trends in curriculum studies that advocate for experiential and transformative learning approaches, enabling students to internalize religious values through real-world engagement (Biesta, 2021).

Moreover, the findings extend previous theoretical formulations by underlining the importance of adaptive and future-oriented curriculum design. In the era of rapid social change and digital disruption, curriculum frameworks must remain flexible and responsive to the evolving needs of learners. Putri & Hamami (2023) emphasize that adaptability is a critical dimension of contemporary Islamic curriculum theory, particularly in addressing the challenges of globalization, technological advancement, and shifting cultural dynamics. This study advances that argument by demonstrating that a multidimensional PAI curriculum can serve as a dynamic interface between tradition and modernity, ensuring that Islamic educational values remain relevant while equipping students with the competencies required in the 21st century.

Taken together, these findings contribute to the ongoing development of Islamic curriculum theory by proposing a synthetic model that integrates cognitive, affective, social, cultural, and technological dimensions. Such a model not only strengthens the theoretical foundation of PAI but also offers a strategic direction for future curriculum reform—one that is capable of nurturing holistic individuals who embody religious integrity while actively participating in a complex and pluralistic world.

Practical Implications for the Islamic Religious Education (PAI) Curriculum

The findings of this study carry substantial practical implications for the development and implementation of the Islamic Religious Education (PAI) curriculum across policy, institutional, and classroom levels. These implications underscore the need to bridge the persistent gap between curriculum design and pedagogical enactment, a concern widely highlighted in recent educational research.

At the policy level, the results indicate an urgent need for Islamic education policymakers to move beyond normative and doctrinal curriculum frameworks toward more operational, context-sensitive implementation standards. Contemporary studies emphasize that curriculum effectiveness is highly contingent upon the availability of clear technical guidelines, adaptable learning models, and measurable implementation indicators (Marlina & Mardiana, 2023). Without such operationalization, curricula risk remaining aspirational documents with limited transformative impact in actual classroom settings. Therefore, policymakers should prioritize the integration of flexible curriculum models that accommodate diverse socio-cultural contexts while maintaining core Islamic values, aligning with the broader discourse on contextualized curriculum reform in religious education (Sulfaningsih & Nurhidayat, 2026).

At the level of teachers, the findings point to a heightened demand for continuous professional development, particularly in the domains of classroom management, pedagogical innovation, and the integration of educational technology. The study reveals that competency-based curricula, when supported by appropriate digital tools, foster more interactive, student-centered, and meaningful learning experiences. This aligns with recent empirical evidence suggesting that technology-enhanced Islamic pedagogy significantly improves student engagement and learning outcomes (Firdaus et al., 2023a). Consequently, teacher training programs should not only focus on content mastery but also emphasize digital pedagogy, reflective teaching practices, and the internalization of Islamic ethical principles in instructional design. In this regard, the concept of pedagogical content knowledge (PCK) within an Islamic framework becomes increasingly relevant, as it integrates subject expertise with value-based teaching approaches.

Furthermore, at the institutional level, the study highlights the importance of collaborative and participatory curriculum development. Islamic educational institutions are encouraged to involve multiple stakeholders including parents, community leaders, and broader educational networks in the curriculum design and evaluation processes. Evidence from integrated Islamic school contexts demonstrates that such collaborative approaches contribute to more responsive, culturally grounded, and value-oriented curricula (Noe et al., 2026). This participatory model

resonates with recent scholarship advocating for community-based education as a means of strengthening the relevance and sustainability of Islamic schooling (Zulkarnain et al., 2023). It also reflects the principle that education in Islam is inherently a collective responsibility (*mas'uliyah jama'iyah*), extending beyond formal schooling into the wider social ecosystem.

Importantly, the findings also suggest that best practices in PAI curriculum implementation are not universally transferable but must be adapted to local conditions and institutional identities. This reinforces the argument that effective curriculum enactment requires a dynamic interplay between standardized competencies and localized pedagogical strategies (Famsah et al., 2025). Such adaptability ensures that Islamic values are not only taught but also lived and contextualized within students' daily experiences.

In conclusion, the study affirms that advancing the quality of the PAI curriculum requires a systemic and integrative approach one that connects policy formulation, teacher capacity building, and institutional collaboration. By aligning theoretical frameworks with practical realities, the PAI curriculum can function more effectively as a transformative instrument for nurturing students' spiritual, moral, and intellectual development in contemporary contexts.

Challenges and Directions for Sustainable Development

One of the most persistent challenges identified in this study is the structural gap between the theoretically designed curriculum of Islamic Religious Education (PAI) and its practical enactment in classroom settings. While the curriculum is often grounded in robust philosophical, theological, and pedagogical foundations, its translation into meaningful learning experiences remains uneven. Recent studies highlight that such gaps are frequently caused by limited teacher pedagogical adaptability, insufficient integration of educational technology, and a lack of context-sensitive instructional design (Gromik et al., 2023). This finding reinforces the argument that curriculum reform must move beyond normative prescriptions toward operational innovation that directly impacts students' learning processes and outcomes.

In this regard, the present study provides empirical support for the need to reconstruct the PAI curriculum through a sustainable and adaptive framework. The integration of pedagogical innovation such as student-centered learning, inquiry-based approaches, and digital learning environments has been shown to significantly enhance engagement and deepen religious understanding without compromising core Islamic values (Firdaus et al., 2023). However, the challenge lies in ensuring that such innovations remain epistemologically aligned with Islamic teachings, particularly in maintaining the balance between cognitive, affective, and spiritual dimensions of learning.

The reconstruction of the PAI curriculum proposed in this article can be conceptualized as an integrative model that systematically bridges theoretical and implementative dimensions. At the theoretical level, the curriculum is anchored in Islamic doctrinal values (al-Qur'an and Sunnah), national education objectives, and contemporary pedagogical principles. This dimension encompasses the formulation of learning objectives, the organization of content, and the articulation of value-oriented educational goals that are inherently normative and philosophical. Contemporary curriculum scholarship emphasizes that such a foundation is crucial to ensure coherence and ideological clarity in religious education (Tan, 2023; Halstead, 2022).

At the implementative level, the curriculum is operationalized through instructional strategies, teacher competencies, the use of educational technology, and contextually responsive assessment systems. Empirical evidence suggests that teacher quality and digital literacy play a decisive role in determining the success of curriculum implementation (OECD, 2023; Ismail et al., 2022). Moreover, formative and authentic assessment practices are increasingly recognized as essential components in evaluating not only cognitive achievement but also students' moral and spiritual development.

Crucially, these two dimensions are interconnected through continuous processes of pedagogical reflection and contextual adaptation. This dynamic linkage ensures that the PAI curriculum does not remain a static or purely administrative document but evolves into a living system of learning that is responsive to students' needs and socio-cultural changes. In line with contemporary educational theory, such reflective practice is fundamental in fostering curriculum relevance and sustainability (Schön, 1983; Zeichner, 2021).

Furthermore, the integrative model proposed in this study underscores that the success of the PAI curriculum is contingent upon the alignment between curriculum planning, instructional practice, and evaluation mechanisms. Misalignment among these components often results in fragmented learning experiences and reduced educational effectiveness. Therefore, a holistic approach that synchronizes these elements is essential to achieve meaningful and transformative Islamic education.

In contrast to previous studies that tend to examine the PAI curriculum from either a normative-theological perspective or a fragmented practical standpoint, this article offers a comprehensive reconstruction framework that synthesizes both dimensions in a systematic and coherent manner. By drawing upon recent literature and empirical findings, this study contributes not only to theoretical discourse but also provides an applicable model for contemporary PAI curriculum development. Such a contribution is particularly relevant in the context of rapid socio-technological change, where Islamic education is required to remain both authentic in its values and adaptive in its practices.

CONCLUSION

This study concludes that while the Islamic Religious Education (PAI) curriculum is conceptually grounded in comprehensive Islamic values and national education goals, a persistent gap remains between its design and classroom implementation. This gap is evident in inconsistent application, limited integration of teaching strategies, and weak alignment among objectives, content, methods, and assessment. Therefore, curriculum reconstruction should move beyond conceptual refinement toward strengthening practical and operational implementation. A more effective PAI curriculum should be holistic, adaptive, and contextual, integrating Islamic values with pedagogical development and socio-technological dynamics. Such an approach can better bridge the divide between theory and practice. Accordingly, education policies should not only emphasize standards and learning outcomes but also provide flexible, practice-oriented guidelines that support teachers in contextualizing instruction and utilizing educational technology. This study also highlights the importance of enhancing teachers' pedagogical and reflective competencies, alongside fostering collaborative and flexible policy frameworks. Ultimately, PAI curriculum development should shift from a purely top-down approach toward a more adaptive and sustainable model. Future research is recommended to empirically test this reconstruction framework across diverse Islamic educational settings.

UNKNOWLEDMENT

The authors recommend that future research further explore the development of Islamic Religious Education (PAI) curricula within diverse institutional contexts, particularly by integrating theoretical frameworks with practical implementation. It is also suggested that subsequent studies involve broader collaboration with educators, curriculum developers, and academic experts to enrich analytical perspectives and ensure more comprehensive findings. In addition, future researchers are encouraged to utilize up-to-date scholarly references and adopt interdisciplinary approaches to strengthen the academic rigor of their work. It is hoped that such

efforts will contribute meaningfully to the advancement of PAI curriculum studies and support the continuous improvement of educational practices in Islamic educational institutions.

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