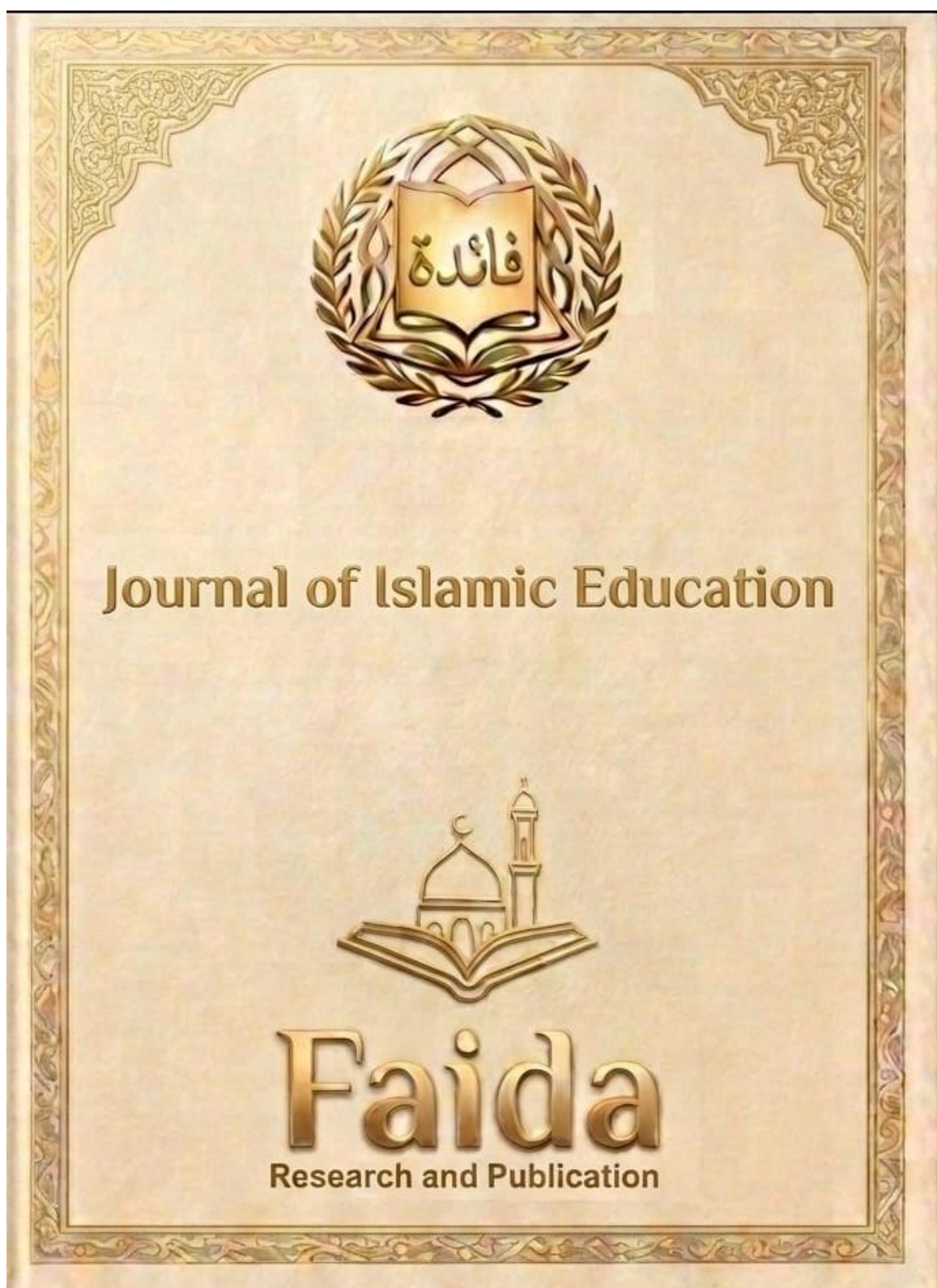




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AREA STUDY OF CURRICULUM IMPLEMENTATION IN ISLAMIC RELIGIOUS EDUCATION INSTITUTIONS

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ABSTRACT

In Islamic religious education institutions, the curriculum functions not only as a tool for transferring knowledge, but also as a means of shaping Islamic character, internalizing religious values, and preparing students to face the challenges of life in this world and the hereafter. Therefore, curriculum implementation in Islamic religious education institutions is a highly important issue to study. This research aims to examine the area study of curriculum implementation in Islamic religious education institutions. The study uses a literature review approach, involving the analysis of various writings such as scientific journals, books, and articles to gain an in-depth understanding of the topic. The curriculum in Islamic religious education institutions is designed based on the principles of the Qur'an and As-Sunnah, as well as four schools of educational philosophy (Perennialism, Essentialism, Progressivism, and Reconstructionism) to build a generation that is intelligent, moral, and adaptive to the changing times. The curriculum structure integrates Islamic values with general knowledge through subjects, systematic education levels, interactive teaching methods, and continuous evaluation. Implementation strategies include developing a relevant syllabus, teacher training, collaboration with stakeholders, and adapting to the needs of students and society. Constraints such as limited funding and facilities can be overcome through active collaboration among the government, institutions, and the community to create inclusive and competitive education.

Keywords: Curriculum Implementation; Islamic Religious Education; Area Study; Literature Review

1. INTRODUCTION

Curriculum is a core component of the education system that serves as a guideline in the learning process. In Islamic religious education institutions, the curriculum functions not only as a tool for transferring knowledge, but also as a means of shaping Islamic character, internalizing religious values, and preparing students to face the challenges of life in this world and the hereafter. Therefore, curriculum implementation in Islamic religious education institutions is a very important issue to study.

Islamic religious education institutions, such as madrasahs, pesantren (Islamic boarding schools), and integrated Islamic schools, have unique characteristics in curriculum implementation. They face challenges in integrating Islamic values with the demands of modern education, such as mastery of science and technology. In addition, there are variations in curriculum implementation approaches depending on the regional context in which the institution is located. Geographic, social, cultural, and economic factors have a significant influence on how curricula are designed and implemented in each institution.

Indonesia, as the country with the largest Muslim population in the world, has various models of Islamic religious education, such as madrasahs, pesantren, and Islamic-based schools. Each region has unique characteristics that influence curriculum implementation, ranging from local traditions to national education policy. These differences present both opportunities and challenges in ensuring that the curriculum can produce a generation that masters not only religious knowledge but is also ready to face the challenges of the times.

For example, Islamic religious education institutions in urban areas tend to have better access to educational resources, technology, and competent educators. In contrast, institutions in rural or remote areas often face obstacles in terms of infrastructure, accessibility, and adaptation to national curriculum developments. These differences result in variations in curriculum implementation, which affect learning outcomes and the overall quality of education.

On the other hand, the government, through the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology, has established curriculum standards that must be followed by all educational institutions, including Islamic religious education institutions. These standards cover educational goals, core competencies, and basic competencies that must be achieved. In practice, however, curriculum implementation often faces challenges, such as limited human resources, differing interpretations of curriculum content, and a lack of training and mentoring for educators.

Research on curriculum implementation in Islamic religious education institutions is relevant for exploring in greater depth how these institutions implement the curriculum within their local contexts. Area studies allow for a more in-depth analysis of the factors that influence curriculum implementation, both internal factors such as the institution's vision and mission, and external factors such as community support and local government policy. Thus, this study aims to provide comprehensive insight into the variation of curriculum implementation across different regions and how this affects the quality of Islamic religious education.

In practice, curriculum implementation in Islamic religious education institutions faces a number of obstacles. These include limited human resources, inadequate infrastructure, and gaps in the understanding and implementation of the curriculum between urban and rural educational institutions. Meanwhile, technological development and globalization require educational institutions to integrate Islamic values with science and technology into their curricula.

Research on curriculum implementation in specific regions is important for understanding how Islamic religious education institutions respond to their local contexts. This area study also provides an overview of the successes and challenges faced, which can serve as a reference for the development of future curriculum policy and innovation.

The results of this research are expected to contribute to the development of more inclusive and adaptive education policies, and to help Islamic religious education institutions improve the quality of their curriculum implementation. In addition, the findings of this study are expected to serve as a reference for researchers and education practitioners in understanding the dynamics of curriculum implementation across various regions.

2. METHODOLOGY

This study uses a literature review approach, which involves analyzing various writings such as scientific journals, books, and articles to gain an in-depth understanding of a topic. In a literature review, researchers build a conceptual framework by evaluating and synthesizing the results of previous research relevant to the topic under study (Fadli, 2021). This method also includes identifying gaps in knowledge in the literature that can serve as a basis for further research, as well as assessing the relevance of previous research findings. In addition, the literature review method allows researchers to summarize, organize, and synthesize existing information to build a strong conceptual foundation for the research being conducted.

This process involves searching for relevant references from various sources, such as books, e-books, Google Scholar, scientific articles, and other sources. These references are collected and

analyzed systematically to produce an in-depth and comprehensive understanding in this research. The literature review approach provides a structured framework for compiling and synthesizing literature, enabling researchers to make meaningful contributions to understanding and exploring the area study of curriculum implementation in Islamic religious education institutions.

3. FINDINGS AND DISCUSSION

1. Philosophical Foundations of the Curriculum in Islamic Religious Education Institutions

The curriculum in Islamic religious education institutions has a strong and diverse philosophical foundation aimed at integrating Islamic values into the education process. The philosophical foundation of the curriculum in Islamic religious education institutions is rooted in principles derived from the Qur'an and As-Sunnah. The main purpose of this curriculum is to shape students' spiritual lives. Philosophical thinking plays an important role in curriculum development, which requires philosophy as a reference or foundation for thought. The development of Islamic education curricula is often influenced by various schools of philosophy, such as perennialism, essentialism, progressivism, and reconstructionism. These schools play a role in shaping the concept and implementation of the curriculum being designed (Faizi et al., 2024).

a. Perennialism

Perennialism is a school of philosophy that emphasizes the importance of universal and timeless values that have stood the test of time. In Islamic religious education, this approach prioritizes the preservation and teaching of principles and teachings considered fundamental and permanently relevant. The philosophical basis of perennialism in the development of the Islamic religious education curriculum includes several important aspects:

1) Eternal Values — Perennialism asserts that there are eternal and universal values and truths that need to be taught and preserved through education. These values are drawn from Islamic teachings that are considered to remain relevant at all times (Astutik, 2023).

2) Preservation of Tradition — The curriculum is designed to ensure that Islamic traditions and teachings that have stood the test of time can be passed on to future generations. This includes the teaching of the Qur'an, Hadith, and the legacy of classical scholars' teachings.

3) Stability and Order — Perennialism holds that education must build stability and order in society. Therefore, the Islamic religious education curriculum focuses on developing strong discipline, morality, and ethics.

4) The Role of the Teacher — Teachers are regarded as guardians and transmitters of eternal values. They play a crucial role in guiding and directing students to understand and internalize these values (Nursalim, 2021).

b. Essentialism

Essentialism is an educational philosophy that emphasizes the importance of teaching basic knowledge and skills considered essential for individual development (Huwaيدا, 2020). In Islamic religious education, the philosophical foundation of essentialism includes several key aspects:

1) Emphasis on Basic Knowledge — Essentialism emphasizes the importance of teaching basic knowledge considered essential and permanently relevant. In Islamic religious education, this includes teaching the Qur'an, Hadith, Fiqh, and Aqidah as the main foundation.

2) Character Education — Essentialism also emphasizes the importance of character and moral education. The Islamic religious education curriculum is designed to shape students' character in accordance with Islamic values, such as honesty, responsibility, and obedience to Allah.

3) Traditional Teaching Methods — Essentialism tends to use traditional teaching methods such as lectures and memorization. In Islamic religious education, these methods are applied to ensure students understand and memorize religious teachings well.

4) Educational Goals — The main goal of essentialist education is to shape individuals who are knowledgeable and highly moral. In Islamic religious education, this goal is achieved through in-depth teaching of religious doctrine and the application of Islamic values in daily life (Sari et al., 2024).

c. Progressivism

1) Experience-Based Learning — emphasizes that learning must focus on real experiences relevant to students' lives. The Islamic religious education curriculum is designed to connect religious teachings with everyday life situations, so that students can understand and apply Islamic values in real contexts.

2) Active Student Participation — Progressivism emphasizes the importance of students' active participation in the learning process. The Islamic religious education curriculum encourages them to actively engage in discussions, projects, and activities that develop understanding of religious teachings.

3) Flexibility and Adaptability — Progressivism emphasizes the importance of flexibility and adaptability in the curriculum. The Islamic religious education curriculum is arranged to be adjusted to students' needs and interests as well as the times, so that it remains relevant and effective in achieving educational goals.

4) Holistic Education — Progressivism emphasizes the importance of education that encompasses the development of students' intellectual, emotional, social, and spiritual aspects. The Islamic religious education curriculum is designed to develop all these aspects, so that students can become balanced individuals of integrity (Faizi et al., 2024).

d. Reconstructionism

Reconstructionism is an educational philosophy that emphasizes the role of education in improving and reconstructing society (Huwaida, 2020). In the context of Islamic religious education, the philosophical foundation of reconstructionism includes several key aspects:

1) Social Change — emphasizes that education must be active in creating positive social change. The Islamic religious education curriculum is designed to equip students with the knowledge and skills needed to become agents of change in society.

2) Critical and Reflective Thinking — the reconstructionism-based Islamic religious education curriculum encourages students to think critically and reflectively. They are invited to analyze and evaluate social, economic, and political conditions, and to seek solutions based on Islamic values.

3) Social Justice — emphasizes the importance of social justice and equality. The Islamic religious education curriculum aims to instill values of justice, equality, and concern for others in accordance with Islamic teachings.

4) Active Participation — the Islamic religious education curriculum encourages students' active participation in learning and social life. They are invited to engage in activities beneficial to society and to apply Islamic values in daily life (Ansyari & Rabbi, 2023).

Curriculum development based on a philosophical foundation challenges Islamic educators to systematically formulate philosophical thinking and make it a guide in compiling and implementing the Islamic education curriculum.

2. Curriculum Structure of Islamic Religious Education Institutions

The curriculum structure of Islamic religious education institutions refers to the systematic arrangement and organization of teaching materials designed to achieve the goals of Islamic religious education. This structure includes several main components involving various aspects of education, from teaching materials to teaching methods used to build a deep religious understanding in students. The curriculum structure in Islamic religious education institutions usually includes several main components designed to provide a holistic and balanced education between religious and general knowledge (Abdurrahmansyah, 2023). The curriculum structure in Islamic religious education institutions is usually organized systematically and integrated with the principles of Islamic teachings. Below is a detailed explanation of this structure:

a. Composition of Subjects

The composition of subjects in the curriculum structure of Islamic religious education institutions refers to the division and arrangement of subjects taught at each level of education, combining religious and general knowledge. This structure aims to provide a balance between religious knowledge and the general knowledge needed in daily life. The curriculum must be able to integrate core Islamic values such as monotheism (tauhid), morality (akhlak), and justice into all aspects of the curriculum. This is important to ensure that education not only teaches knowledge but also shapes students' character and morals. The curriculum combines religious and general knowledge. Religious subjects such as the Qur'an, Hadith, Fiqh, and Aqidah are taught alongside general subjects such as Mathematics, Science, and Language.

b. Level of Education

The level of education in the curriculum structure of Islamic religious education institutions refers to the education levels arranged to meet students' intellectual and spiritual development according to their age and stage of education. In Islamic religious education institutions, education levels usually consist of several levels: a) Madrasah Ibtidaiyah (MI): equivalent to elementary school (SD), this level focuses on introducing the basics of religious knowledge such as the Qur'an, Hadith, Fiqh, and Aqidah, as well as teaching general knowledge such as Mathematics, Indonesian Language, and Natural Sciences. b) Madrasah Tsanawiyah (MTs): equivalent to junior high school (SMP); at this level, students begin to deepen their religious and general knowledge. Religious learning becomes more in-depth, covering tafsir (Qur'anic exegesis), fiqh, and hadith, while general subjects are also expanded. c) Madrasah Aliyah (MA): equivalent to senior high school (SMA); at this level, students are prepared to continue to higher education. There is an emphasis on certain specializations in religious knowledge (such as tafsir or fiqh) or general knowledge (such as science or language). d) Pesantren (Islamic boarding school): although it does not have formal levels like madrasahs, pesantren offer more intensive religious education. Students at pesantren usually live in dormitories and follow an educational program that emphasizes religious learning, character development, and the ability to live together in a community that supports spiritual life.

c. Community Needs and Institutional Vision

Community needs and institutional vision in the curriculum structure of Islamic religious education institutions refer to two closely related main aspects in curriculum design: how the curriculum can meet the social demands of the community and support the long-term goals of the educational institution. The curriculum of Islamic religious education institutions is designed to respond to the challenges and needs of the community surrounding the institution. This includes: a) Improving the Quality of Education: the community expects education that not only teaches religious knowledge but also practical skills useful in daily life, such as communication, critical thinking, and problem-solving abilities. b) Social Change and Employment Needs: as times progress, society needs a young generation

that not only understands religion but is also able to compete in the world of work. The curriculum must be able to accommodate the teaching of general knowledge relevant to labor market needs. c) Strengthening Character and Morals: the community also wants education that not only teaches knowledge but also shapes students' morals and character, so that they become ethical, responsible individuals who can make positive contributions to society.

Institutional Vision: every Islamic religious education institution has a particular vision it wants to achieve through education. This vision becomes the foundation for curriculum development, which usually includes: a) Producing an Islamic and Character-Driven Generation: many Islamic religious education institutions aim to produce a generation that not only has deep religious knowledge but also good character and is able to apply Islamic teachings in daily life. b) Integration of Religious and General Knowledge: these institutions often focus on integrating religious knowledge with general knowledge, aiming for students to have a balance between spiritual life and intellectual needs. c) Preparing Students for the Future: the vision of Islamic religious education institutions may also include preparing students to adapt to the changing times and face them with Islamic values, while remaining relevant to the development of science and technology. Thus, the designed curriculum must be able to meet society's expectations for comprehensive education, while supporting the achievement of the institution's vision of producing a competent, well-mannered generation ready to face global challenges.

d. Teaching Methods

Various teaching approaches are applied, including lectures, discussions, and worship practice. The integration of technology in learning is also an important component of the modern curriculum. Effective learning methods must be used to make the curriculum engaging and beneficial. For example, methods that take into account students' individual motivation and morals. In addition, worship practice is also one of the methods taught to carry out daily worship such as prayer, fasting, and reading the Qur'an.

e. Evaluation and Assessment

Learning assessment is carried out through written exams, memorization, and worship practice. The curriculum is evaluated and revised periodically to adapt to the changing times and students' needs. Written Exams: used to measure students' understanding of the subject matter. Memorization: assessment of students' ability to memorize verses of the Qur'an and Hadith. Worship Practice: assessment of students' ability to correctly perform acts of worship. Curriculum Monitoring and Revision: carried out periodically to adapt to the changing times and students' needs.

3. Strategies for Curriculum Implementation in Islamic Religious Education Institutions

Curriculum implementation in Islamic religious education institutions requires an effective strategy to ensure that the education provided is not only of high quality but also relevant to the needs of the times (Hamdan, 2021). The strategy for curriculum implementation in Islamic religious education institutions refers to the approach used to ensure the curriculum can be effectively implemented in achieving educational goals. This strategy involves various aspects, from planning to implementation in the field, to create a quality learning process relevant to the needs of students and the existing religious-social context. Implementing the curriculum in Islamic religious education institutions requires an effective strategy to ensure optimal educational quality. Below are several strategies identified through research and best practices in this context.

a. Development of a Relevant Syllabus

The development of a relevant syllabus in the curriculum implementation strategy of Islamic religious education institutions is the process of designing learning tools that align with the vision,

mission, and goals of Islamic education, while also addressing the needs of students, society, and the challenges of the times (Malik et al., 2023). This syllabus serves as an operational guide for teachers to carry out learning effectively and efficiently. Developing a syllabus that fits students' needs is very important. The syllabus must include material that not only meets educational standards but is also relevant to students' social and cultural context. This includes integrating religious values with students' intellectual and emotional needs (Layyinatussifa' et al., 2022). Developing a relevant syllabus in the curriculum implementation strategy in Islamic religious education institutions involves several important steps to ensure the syllabus can support the desired educational goals. Below are the main steps in syllabus development (Malik et al., 2023):

1) Needs Analysis: identifying the needs of students, the community, and the institution's vision. Determining the basic competencies students need to achieve based on their level of education and subject.

2) Setting Learning Objectives: formulating specific, measurable learning objectives relevant to students' needs. Developing learning objectives that cover cognitive, affective, and psychomotor aspects.

3) Selection of Learning Materials: choosing learning materials aligned with learning objectives and basic competencies. Integrating religious and general knowledge to create holistic education.

4) Development of Learning Methods: determining effective learning methods to achieve objectives. Applying various methods such as lectures, discussions, worship practice, and collaborative projects.

5) Preparation of Learning Plans: preparing plans that include learning steps, learning resources, and evaluation tools. Creating a structured yet flexible learning schedule according to students' needs.

6) Evaluation and Revision of the Syllabus: conducting routine evaluations of the syllabus to assess its effectiveness in achieving objectives. Using evaluation results to revise and adjust the syllabus according to the times and participants' needs.

b. Interactive Teaching Methods

Teaching methods in Islamic religious education institutions are designed to effectively integrate Islamic values with learning. These methods include a variety of approaches, both traditional and modern, to achieve holistic learning objectives. Applying interactive and creative teaching methods can increase student engagement (Purwanti et al., 2024). The use of information technology, such as online learning platforms and mobile applications, can also help deliver material in a more engaging and accessible way. Below are some methods used:

1) Active Learning Methods — Discussion and Question-and-Answer: encourages student engagement to deepen understanding of the learning material. Students are invited to ask questions and discuss the religious concepts being taught. Role-Playing and Simulation: provides students with direct experience in applying religious values in practical life, making learning more relevant.

2) Use of Varied Learning Media: teachers use various media, such as multimedia, images, and video, to make material more engaging and easier to understand. This media helps students better understand abstract concepts (Khairullah & Yusuf, 2023).

3) Contextual Approach: learning material is connected to students' daily lives to make it more applicable and relevant. This approach aims to make it easier for students to receive and apply religious values in real life (Salam et al., 2024).

4) Inquiry Strategy: emphasizes students' ability to search for and discover learning material independently, while the teacher acts as a facilitator. This strategy trains students' critical and systematic thinking skills.

5) Project-Based Learning: students are involved in projects related to the learning topic, allowing them to apply knowledge directly in real situations (Amarullah et al., 2023).

6) Demonstration Method: the teacher demonstrates how to perform an activity or apply a particular concept before asking students to try it themselves. This method is often used in practical learning, such as the procedures for ablution (wudhu) or prayer.

7) Habituation and Role-Modeling: through this method, students learn moral values through positive behavioral examples from teachers and their surrounding environment. This method is very effective in instilling moral values.

c. Collaboration with Stakeholders

Collaboration among teachers, school supervisors, parents, and the local community is key to effective curriculum management. By building good communication among all relevant parties, educational institutions can be more responsive to students' needs and the challenges of the times (Amarullah et al., 2023). Building partnerships with other educational institutions, religious organizations, and communities to support curriculum implementation. Mobilizing support from the community and parents to create a conducive learning environment. Collaboration among stakeholders plays an important role in ensuring a relevant and effective curriculum in Islamic religious education institutions. Below are the main aspects of this collaboration:

1) Involvement of Diverse Stakeholders — Ulama and Religious Leaders: provide in-depth insight regarding Islamic values that must be integrated into the curriculum. Teachers and Pesantren Administrators: contribute to planning, implementation, and provide input based on practical field experience. Parents and the Community: their involvement ensures the curriculum matches students' needs and creates a shared sense of ownership (Malik et al., 2023).

2) Collaborative Process, carried out through the following stages: Planning: stakeholders jointly determine educational goals and needs relevant to the local context and the times. Development: stakeholders are involved in designing learning materials and evaluation methods to make the curriculum more responsive to social change. Assessment and Revision: feedback from various parties is used to evaluate curriculum effectiveness and make adjustments as needed (Pohan et al., 2024).

3) Open and Innovative Approach: the collaboration process is encouraged to remain open to new ideas and innovation, so the curriculum becomes more dynamic and relevant to current needs.

4) Focus on Learning Outcomes: by applying an Outcome-Based Education approach, stakeholders work together to determine clear learning outcomes. This makes it easier to evaluate student success and the curriculum's alignment with workforce needs.

5) Building Partnership Networks: collaboration involves partnerships with universities, government institutions, and civil society organizations to support resource development and research in Islamic education. Through synergistic and effective collaboration, the Islamic religious education curriculum is expected to continue developing in line with the demands of the times while maintaining fundamental Islamic values (Malik et al., 2023).

d. Teacher Training and Development

Improving teacher capacity through training and professional development is very important for the successful implementation of the curriculum. Teachers need to be equipped with the latest knowledge and skills to teach effectively, including training in the use of technology and new teaching

methods. Teacher training and development is an important element in improving the quality of education in Islamic religious education institutions (Ambarwati, 2019). Below are the main aspects of its implementation:

1) Continuing Professional Development Program (PPKB): this program aims to improve teachers' pedagogical and professional competence as well as their ability to face educational challenges in the digital era.

2) Focus on Pedagogical and Professional Competence — Training covers two main areas: Pedagogical Competence, which includes planning, learning models, and assessment of the teaching-learning process; and Professional Competence, which includes enrichment of Islamic religious education (PAI) teaching materials, scientific publications, and development of innovative works.

3) Training Delivery Methods: training is conducted both online and offline, using platforms such as Massive Open Online Courses (MOOC) to reach more participants. This method gives teachers flexibility to attend training according to their own schedule and location.

4) Initial Competency Assessment: before training, teachers undergo an online Competency Assessment (PK) to identify their specific needs. This assessment ensures training material matches each participant's development needs.

5) Training Based on the Merdeka (Independent) Curriculum: another focus is training related to the implementation of the Merdeka Curriculum, which emphasizes innovation in teaching methods and the integration of technology in learning. Teachers are encouraged to be more creative in delivering material.

6) Ongoing Activities: this training is designed as a continuing program to ensure teachers continuously receive support and periodic competency updates (Silew et al., 2019).

e. Curriculum Evaluation and Adjustment

Curriculum evaluation and adjustment is a crucial step to ensure its relevance and effectiveness in achieving educational goals. Periodic evaluation of curriculum effectiveness must be conducted to adapt to the times and students' needs (Laksono & Izzulka, 2022). This includes gathering feedback from students and teachers regarding the teaching materials and methods used. Below are the important aspects of this process:

1) Objectives of Curriculum Evaluation — Measuring Effectiveness: assessing the extent to which the curriculum has succeeded in achieving learning objectives and the effectiveness of the teaching methods applied. Assessing Student Achievement: collecting data on students' understanding of the material and their application of Islamic teachings in daily life. Supporting Continuous Improvement: identifying the strengths and weaknesses of the curriculum for improvements more suited to students' needs and the changing times (Julaen et al., 2024).

2) The evaluation process is carried out systematically and comprehensively through: Data Collection — conducted through classroom observation, interviews with teachers, and analysis of student learning outcomes to gain a comprehensive understanding of curriculum implementation. Comprehensive Assessment — assessing not only cognitive aspects but also the attitudes and skills expected from the curriculum. Analysis of Results — using quantitative and qualitative analysis methods to assess the extent to which the curriculum achieves its learning objectives (Inayati et al., 2023).

3) Curriculum Adjustment, evaluation results are used to make adjustments, such as: Revision of Teaching Materials — updating or adding content to make it more relevant to students' current needs. Changes in Teaching Methods — adjusting teaching methods to increase student participation and

learning effectiveness, including the use of educational technology. Development of Teaching Materials — developing or updating teaching materials to better align with effective learning principles and current developments in Islamic religious education (Laksono & Izzulka, 2022).

4) Stakeholder Involvement — The participation of various parties, such as teachers, parents, and the community, is very important in the evaluation and adjustment process. Feedback from stakeholders ensures that the changes made align with the needs of the educational community. Through continuous evaluation and adjustment, the curriculum in Islamic religious education institutions can continue to develop, ensuring the quality of religious education remains relevant and able to face the challenges of the times (Salam et al., 2024).

4. Constraints in Curriculum Implementation in Islamic Religious Education Institutions

Curriculum implementation in Islamic religious education institutions often faces various obstacles that can affect its effectiveness (Rahman & Akbar, 2021). The implementation of the curriculum in Islamic religious education institutions faces various obstacles that can affect the quality of education. Below are some of the main challenges faced:

a. Limited Funding and Facilities — Many religious education institutions, especially in remote areas, lack facilities such as laboratories, libraries, and supporting technology. Limited funding also affects teachers' salaries and welfare, which can lower motivation and teaching quality.

b. Curriculum Imbalance — The curriculum often emphasizes religious knowledge more, so students receive less understanding of modern science. This makes it difficult for graduates to compete in the job market, which requires skills in science and technology.

c. Lack of Teacher Training — Many teachers struggle to implement the new curriculum due to a lack of training and support. Without adequate guidance, they feel unprepared to face changes in teaching methods.

d. Overly Dense Curriculum — Learning material that is too extensive often neglects the development of practical skills and character values. As a result, students find it difficult to understand lessons in depth, and the learning process becomes less effective.

e. Low Competitiveness of Graduates — Graduates of religious education institutions often lose out in competition with graduates of general schools. They lack practical skills and knowledge of modern science needed in today's job market.

f. Negative Public Perception — Some members of the public consider religious education institutions less capable of producing competitive graduates. This affects parents' interest in enrolling their children in these institutions.

g. Limited Number of Educators — Many teachers in religious education institutions do not yet have sufficient competence to teach according to the demands of the modern curriculum (Nasution, 2024).

To overcome this problem, cooperation between the government, educational institutions, and the community is needed. Such efforts can help improve the quality of Islamic religious education so that it becomes more relevant to the needs of the times.

4. CONCLUSION

Based on the discussion above, the following conclusions can be drawn:

1. Philosophical Foundations of the Curriculum in Islamic Religious Education Institutions

The curriculum in Islamic religious education institutions is based on the principles of the Qur'an and As-Sunnah, with the main goal of building students' spiritual lives. The development of this curriculum is influenced by four schools of philosophy: Perennialism, which emphasizes eternal values, the preservation of Islamic tradition, social stability, and the teacher's role as a transmitter of values; Essentialism, which prioritizes the teaching of basic knowledge such as the Qur'an and Hadith, the formation of Islamic character, and traditional teaching methods; Progressivism, which aligns learning with real experience, actively involves students, and ensures the curriculum is flexible and holistic; and Reconstructionism, which promotes education as a tool for social change by emphasizing values of justice, critical thinking, and student participation in social life. This philosophy-based curriculum is designed to build a generation that is intelligent, moral, and ready to face the challenges of the times.

2. Curriculum Structure of Islamic Religious Education Institutions

The curriculum structure in Islamic religious education institutions is systematically organized to integrate Islamic values with general knowledge. Its components include: Composition of Subjects, which combines religious subjects (Qur'an, Hadith) with general knowledge (Mathematics, Science), focusing on the formation of Islamic character; Level of Education, consisting of Madrasah Ibtidaiyah (elementary), Madrasah Tsanawiyah (junior secondary), Madrasah Aliyah (senior secondary), and Pesantren (intensive boarding-based education); Community Needs and Institutional Vision, where the curriculum is designed to meet social demands and support the institution's vision of producing an Islamic generation ready to face the challenges of the times; Teaching Methods, including lectures, discussions, worship practice, and the use of technology for relevant and engaging learning; and Evaluation and Assessment, conducted through written exams, memorization, worship practice, and periodic curriculum revision.

3. Strategies for Curriculum Implementation in Islamic Religious Education Institutions

Curriculum implementation in Islamic religious education institutions requires a comprehensive strategy to ensure the relevance, quality, and effectiveness of education. Below is a summary of the main strategies: a. Development of a Relevant Syllabus: 1) identifying the needs of students and the community to develop holistic learning objectives; 2) integrating religious values with general knowledge through the selection of relevant materials and learning methods; 3) conducting periodic evaluation and revision of the syllabus to remain adaptive to the times. b. Interactive Teaching Methods: 1) using active approaches such as discussion, simulation, and project-based learning; 2) utilizing varied learning media and information technology to increase student interest and understanding; 3) connecting material to students' real lives to increase the applicability of religious values. c. Collaboration with Stakeholders: 1) involving ulama, teachers, parents, and the community in curriculum planning, implementation, and evaluation; 2) building partnerships with other institutions to strengthen resource support and innovation; 3) applying an outcome-based approach to objectively assess learning success. d. Teacher Training and Development: 1) providing continuous training, including the use of technology and learning innovation; 2) assessing teachers' specific needs before training to ensure the relevance of the material; 3) encouraging teachers to develop creativity and professionalism in teaching. e. Curriculum Evaluation and Adjustment: 1) measuring curriculum effectiveness based on student achievement in cognitive, affective, and psychomotor aspects; 2) using evaluation results to update teaching materials, methods, and learning resources; 3) involving all stakeholders in the evaluation process to maintain curriculum relevance.

4. Constraints and Solutions

Curriculum implementation faces constraints such as limited funding, facilities, teacher training, and graduate competitiveness. To overcome these, active collaboration between the

government, educational institutions, and the community is needed to create inclusive, relevant, and competitive education in the modern era. Through the implementation of these strategies, Islamic religious education institutions are expected to produce graduates who possess academic competence, morality, and skills in line with the demands of the times.

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