



## Curriculum Concepts and Theories from the Perspective of Islamic Education

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### Abstract

Islamic education curriculum is a design or study program related to Islamic Religious Education materials or lessons, learning process objectives, methods and approaches and evaluation forms. The research method in this research is library research through collecting data from books and articles related to the Concept and Theory of Islamic Education Curriculum, using descriptive analysis. The curriculum as an educational design, has a central position, determining educational activities and outcomes. Its preparation requires a strong foundation, based on the results of deep thought and research. A weak curriculum will produce weak humans as well. The Islamic education curriculum is Islamic education materials in the form of activities, knowledge and experiences that are deliberately and systematically given to students in order to achieve the goals of Islamic education. The Islamic education curriculum includes three very important issues, namely: the problem of faith (*aqidah*), the problem of Islam (*shari'ah*), and the problem of *ihsan* (morals). The curriculum as an educational design, has a central position, determining educational activities and results. Its preparation requires a strong foundation, based on the results of in-depth thinking and research.

Keywords: Concept; Theory; Islamic Religious Education; Curriculum.

### Abstrak

Kurikulum pendidikan Islam merupakan suatu rancangan atau program studi yang berhubungan dengan materi atau Pelajaran Pendidikan Agama Islam, tujuan proses pembelajaran, metode dan pendekatan serta bentuk evaluasinya. Metode penelitian dalam penelitian ini yakni studi kepustakaan (library research) melalui pengumpulan data-data yang berasal dari buku dan artikel-artikel yang berkaitan dengan Konsep dan Teori Kurikulum Pendidikan Agama Islam, dengan menggunakan analisis deskriptif. Kurikulum sebagai rancangan pendidikan, mempunyai kedudukan sentral, menentukan kegiatan dan hasil pendidikan. Penyusunannya memerlukan fondasi yang kuat, didasarkan atas hasil pemikiran dan penelitian yang mendalam. Kurikulum yang lemah akan menghasilkan manusia yang lemah pula. Kurikulum pendidikan Islam adalah bahan-bahan pendidikan Islam berupa kegiatan, pengetahuan dan pengalaman yang dengan sengaja dan sistematis diberikan kepada anak didik dalam rangka mencapai tujuan pendidikan Islam. Kurikulum pendidikan Islam meliputi tiga masalah yang sangat penting yaitu: masalah keimanan (*aqidah*), masalah keislaman (*syari'ah*), dan masalah *ihsan* (*akhlak*). Kurikulum sebagai rancangan pendidikan, mempunyai kedudukan sentral, menentukan kegiatan dan hasil pendidikan. Penyusunannya memerlukan fondasi yang kuat, didasarkan atas hasil pemikiran dan penelitian yang mendalam.

Kata Kunci: Konsep; Teori; Kurikulum; Pendidikan Agama Islam

## INTRODUCTION

One of the aspects that affects the success of national education is the curriculum aspect. The curriculum is one of the components that has a strategic role in the education system.

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Curriculum is a learning program system to achieve instructional goals in educational institutions, so that the curriculum plays an important role in realizing quality/quality schools. Discourse on the educational curriculum has always been an interesting and actual thing for the academic community. Because, in the discipline of education, the curriculum plays a role as one of the essential elements whose existence greatly helps to realize educational goals effectively and efficiently. Without the existence of a curriculum, it is difficult for stakeholders and education actors to achieve educational goals appropriately. In the context of national education, the curriculum is interpreted as a written plan that summarizes the abilities that must be possessed, the materials that must be studied, the learning journey that must be undertaken, and the evaluations that need to be carried out to determine the level of achievement of student competencies as well as regulations related to learning in certain educational units.

The curriculum is one of the tools that must exist in an educational institution. The curriculum plays a strategic role in achieving educational goals, both general education and religious education.<sup>1</sup> The purpose of Islamic religious education is to realize kamil people who have integrity of faith, morals, and charity, the unity between body and spirituality, the world and the hereafter. In other words, Islamic religious education must touch three domains, namely the heart or affective, the intellect (head) or cognitive, the physical (hand) or psychomotor. All three must run simultaneously, integratively and holistically. Thus, the curriculum that is considered good to achieve the goals of PAI is one that is integrated and comprehensive, covering the knowledge needed in worldly life and the knowledge needed in ukhrawi life in the future.<sup>2</sup> Education is one of the ways to shape human beings into intelligent, moral, and responsible individuals. Through education, a person can develop attitudes, knowledge, and skills optimally. In Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, it is stated that education is a conscious and planned effort for education is one of the ways to shape human beings into intelligent, moral, and responsible individuals. Through education, a person can develop attitudes, knowledge, and skills optimally.

In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.<sup>3</sup> In this context, Indonesia's national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life. In addition, it aims to develop the potential of students to become human beings who believe in and devote themselves to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.<sup>4</sup>

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<sup>1</sup>Marliana, "Anatomi Kurikulum Pendidikan Agama Islam Di Sekolah" dalam *Dinamika Ilmu*, Vol. 13 No. 2, Desember 2013, hlm. 137.

<sup>2</sup>Abudin Nata, *Filsafat Pendidikan Islam 1*, (Jakarta: Logos Wacana Ilmu, 1997), hlm. 127.

<sup>3</sup>*Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* pasal 1 ayat 1.

<sup>4</sup>M. Fadlillah, "Aliran Progersivisme dalam Pendidikan Islam di Indonesia", dalam *Jurnal Dimensi Pendidikan dan Pembelajaran* Vol. 5 No. 1 Januari 2017, hlm 1-8.

Along with the dynamics of the development of social and community life accompanied by the rapid development of science and technology, the educational curriculum must always be evaluated and developed. A curriculum that is not relevant to the development of the times, will not present the educational model needed by the students. On this basis, education units are required to select, assess and develop a curriculum. Changes to the curriculum are usually interpreted as an effort to adjust to challenges and opportunities. In the context of national education, curriculum changes have been made to find the right formula to answer the needs of students for the education they are undergoing. Various kinds of curriculum concepts have been developed to realize these goals, one of which is the concept and theory of the Islamic Religious Education curriculum. This curriculum offers an integral, universal, and comprehensive educational concept. The Islamic Religious Education Curriculum has a main goal to transform the body and spirit of students towards the point of perfection (*insan kamil*). The Islamic education curriculum is a design or study program related to Islamic Religious Education materials or lessons, the objectives of the learning process, methods and approaches as well as the form of evaluation. Therefore, the Islamic religious education curriculum is a conscious and planned effort to prepare students to know, understand, appreciate and believe and practice Islamic teachings in a *kaffah* (comprehensive) manner.<sup>5</sup>

In accordance with the national curriculum system, the content of the curriculum of each type, path, and level of education must contain, among others, religious education, including Islam. This is intended to strengthen faith and devotion to God Almighty in accordance with the religion embraced by the students concerned. In the Islamic concept, faith is a spiritual potential that must be actualized in the form of charity, so as to produce spiritual achievements (faith) called *taqwa*. The righteous deeds concern the harmony and harmony of man's relationship with Allah and man's relationship with himself which constitutes personal righteousness; the relationship between humans and their neighbors that forms social righteousness (social solidarity), and the relationship between humans and nature that forms righteousness towards the surrounding nature.<sup>6</sup> The quality of this righteous charity will determine the level of devotion (spiritual achievement/faith) of a person before Allah SWT.

In the entire educational process at school, learning activities are the most important activities. This means that the success or failure of achieving educational goals depends a lot on how the learning process is experienced by students. Learning and teaching are two concepts that cannot be separated from each other, the two concepts become integrated in an activity when there is interaction between educators and students, students and students, at the time of teaching. This is the meaning of learning and teaching as a process of interaction between educators and students as the main meaning of the learning process which plays an important role in achieving effective teaching goals.<sup>7</sup>

Efforts to create learning conditions that can involve the active role of students require the ability of educators to apply appropriate and varied learning models so that students do not feel bored. The involvement of students in the learning process will foster high motivation and

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<sup>5</sup>Mujtahid, *Pengembangan Profesi Guru*, (Malang: UIN Maliki Press, 2011), hlm. 45.

<sup>6</sup>Muhaimin dan Abd. Mujib, *Pemikiran Pendidikan Islam; Kajian Filosofik dan Kerangka Dasar Operasionalnya*, (Bandung: Trigenda Karya, 1993), hlm. 55.

<sup>7</sup>Nana Sudjana, *Dasar-dasar Proses Belajar Mengajar*, (Bandung: Sinar Baru Algensindo, 2002), hlm. 28.

ultimately affect the improvement of learning outcomes.<sup>8</sup> As an educator who has the task of developing the potential of students, it is clear that a teacher must improvise his abilities with various efforts, including writing, discussing, participating in scientific activities, participating in seminars, and other activities that are able to hone his noble duties as an educator. Because some of the competencies that must be developed are social competence, competence, pedagogic, and professional competence. A good teacher is those who meet the requirements of professional ability both as educators. The importance of teachers' professional quality standards to ensure the teaching and learning process and quality results.<sup>9</sup> Actually, it is not too difficult for a number of education practitioners to develop a curriculum when the form of life in the global era is real. The difficult thing is to predict the picture of future life that is not yet clear. Therefore, to be able to design and develop a curriculum that is adaptable to life in the global era, we must first understand the various trends that are the main characteristics of life in the global era.

## RESEARCH METHOD

This study is a Library Research study using the literature study data collection method in exploring and analyzing the Concepts and Theories of the Islamic Religious Education Curriculum which includes primary and secondary sources to be concluded. The approach used is historical-philosophical. Meanwhile, the data analysis technique uses the Content Analysis method with implications.<sup>10</sup> The research method in this study is library research through the collection of data from books and articles related to the Concept and Theory of the Islamic Religious Education Curriculum. The analysis method used is descriptive analysis. Descriptive analysis is a form of analysis that is in the form of explaining and exploring the main ideas related to the topic being discussed.

The historical-philosophical approach used aims to explore the historical development of the concept of Islamic religious education curriculum, as well as analyze the philosophical foundations on which it is based. With this approach, research not only looks at the evolution of the curriculum over time but also explores the fundamental values that shape the concept of the curriculum. This makes it possible to identify the relevance of the curriculum to the needs of contemporary society and the challenges of the times. The data analysis technique used in this study is the Content Analysis method, which allows researchers to elaborate, understand, and evaluate the main ideas in various sources. This approach not only describes the content of the analyzed literature sources, but also searches for the deep meaning contained in them. Thus, Content Analysis is used to identify patterns, themes, and relationships between concepts that are relevant to the research topic.

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<sup>8</sup>Oemar Hamalik, *Pendekatan Baru Strategi Belajar Mengajar Berdasarkan CBSA*, (Bandung: Sinar Baru Algensindo, 2003), hlm. 18.

<sup>9</sup>Anwar Jasin, "Pengembangan Standar Profesional Guru dalam Rangka Peningkatan Mutu Sumber Daya Manusia," dalam M. Dawam Rahajo, (ed.), *Keluar dari Kemeut Pendidikan Nasional: Menjawab Tantangan Kualitas Sumber Daya Manusia Abad (SDM) 21*, (Jakarta: Intermasa, 1997), hlm. 25.

<sup>10</sup>Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif Dan R&D)* (Bandung: Alfabeta, 2016). hlm. 130.

## RESULTS AND DISCUSSION

### Definition of Islamic Religious Education Curriculum

Initially the term curriculum was found in the world of statistics in ancient Greece, which came from the word *curir* meaning runner, and (Latin)<sup>11</sup> *curere*<sup>12</sup> It means a place to race or a place to race. While the curriculum means "distance" that runners must travel.<sup>13</sup> In Webster's New World Dictionary, the curriculum is a running, course, race, career, to run, a fixed series of studies required, as in college, for graduation, qualification in major field of study; all of the course, collectively, offered in a school, college, or in a particular subject.<sup>14</sup> Curriculum is interpreted differently by several groups or communities. For most people, the curriculum is a set of subjects that students must learn. For students, the curriculum may be interpreted as Lesson assignments, exercises or the content of the Lesson textbook that they must read, memorize or learn. For parents, the curriculum is interpreted as exercises or homework. For teachers, the curriculum is associated with documents that contain information or guidelines about the learning of the subjects that must be described, teaching methods and techniques, assessments, or textbooks that they must teach.<sup>15</sup> The curriculum is a set of plans and arrangements regarding the content and teaching materials as well as the methods used as guidelines for the implementation of teaching and learning activities.<sup>16</sup>

Curriculum is a set of plans and arrangements regarding the objectives, content, and subject materials as well as methods used as guidelines for the implementation of learning activities to achieve certain educational goals.<sup>17</sup> Menurut Saylor, Alexander dan Lewis, kurikulum merupakan segala Upaya sekolah untuk memengaruhi siswa agar dapat belajar, baik dalam ruangan kelas maupun di luar sekolah. Sementara itu, Harold B. Albery view the curriculum as all of the activities that are provided for the students by the school.<sup>18</sup> In this context, Ronald C. Doll explained that the curriculum is no longer meaningful as a series of materials that students will learn, but all the experiences offered to students under the direction and guidance of the school.<sup>19</sup>

The curriculum is all the plans contained in the learning process. The curriculum can also be interpreted as all the efforts of the educational institution that are planned to achieve the agreed goals. The curriculum is an educational design that summarizes all learning experiences provided for school students. The curriculum is prepared by educators/curriculum experts,<sup>20</sup>

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<sup>11</sup>Muhamad Fauzi, *Pengantar Pengembangan Kurikulum Pendidikan Agama Islam*, (Palembang: UIN Raden Fatah Press, 2023), hlm. 2.

<sup>12</sup>S. Nasution, *Asas-asas Kurikulum*, (Jakarta: Bumi Aksara, 1994), hlm. 1. Subandijah, *Pengembangan dan Inovasi Kurikulum*, (Jakarta: Raja Grafindo PERSADA, 1993), hlm. 1.

<sup>13</sup>Syafruddin Nurdin dan M. Basyiruddin Usman, *Guru Profesional & Implementasi Kurikulum*, (Jakarta: Ciputat Pers, 2002), hlm. 33.

<sup>14</sup>Victoria Neufeldt dan David B. Guralnik, *Webster's New World Dictionary of American English*, (New York: Prentice Hall, 1989), hlm. 340.

<sup>15</sup>Muhammad, *Pengembangan Kurikulum Pendidikan Agama Islam*, (Mataram: Sanabil, 2019), hlm. 1.

<sup>16</sup>Syaiful Sagala, *Manajemen Strategik dalam Peningkatan Mutu Pendidikan Pembuka Ruang Kreativitas, Inovasi dan Pemberdayaan Potensi Sekolah dalam Sistem Otonomi Sekolah*, (Bandung: Alfabeta, 2007), hlm. 9.

<sup>17</sup>Rusman, *Manajemen Kurikulum*, (Jakarta: Raja Grafindo Persada, 2009), hlm. 3.

<sup>18</sup>*Ibid.*

<sup>19</sup>Fauzan, *Kurikulum dan Pembelajaran*, (Ciputat: GP Press, 2016), hlm. 2.

<sup>20</sup>Para perancang perlu memahami perbedaan makna antara kurikulum, isi kurikulum, metakurikulum, serta keterampilan-keterampilan ajar yang mendukung untuk menguasai kurikulum yang diajarkan dan dalam mengembangkan kemampuan daya nalar, olah pikir, dan belajar mandiri. Lihat A. Maryanto, *Kurikulum Lintas Bidang Studi Buku Pegangan untuk Guru*, (Jakarta: Gramedia Widiasarana Indonesia, 1994), hlm. vii.

experts in the field of science, educators, education officials, entrepreneurs and other communities. This plan was prepared with the intention of providing guidelines to education implementers, in the process of guiding student development, achieving the goals aspired by the students themselves, their families and the community. Curriculum in the latest sense is all activities that provide experience to students (students) under the guidance and responsibility of the school. The Islamic education curriculum is Islamic education materials in the form of activities, knowledge and experiences that are deliberately and systematically given to students in order to achieve the goals of Islamic education. Or in other words, the Islamic education curriculum is all activities, knowledge and experiences that are deliberately and systematically provided by educators to students in the framework of Islamic education goals. Based on the information above, the Islamic education curriculum is a component of religious education in the form of a tool to achieve goals. This means that to achieve the goals of religious education (Islamic education), it is necessary to have a curriculum that is in accordance with the goals of Islamic education and also in accordance with the age level, the level of psychological development of children and the ability of students.

The Islamic Religious Education Curriculum is a set of plans and arrangements about the objectives, content, materials, and methods of learning as a reference for the implementation of Islamic Religious Education learning activities in order to achieve their learning objectives.<sup>21</sup> The Islamic Religious Education Curriculum is a collection of Islamic studies that include the Qur'an, hadith, moral creed, fiqh, date, and Islamic culture.<sup>22</sup> According to Zakiah Daradjat, Islamic religious education is both faith education and charity education and because Islamic teachings contain about people's personal attitudes and behaviors towards the welfare of individual lives and living together, Islamic education is individual education and community education.<sup>23</sup> In contrast to Asfiati, who defines Islamic Religious Education as an effort to foster and nurture students so that they can always understand Islamic teachings comprehensively.<sup>24</sup> Furthermore, this definition provides a broad and in-depth understanding of Islamic Religious Education teaching materials, starting from the implementation of Islamic religious teachings so that students can be fostered and honed so that they have a strong militancy towards Islamic religious teachings and make them a guideline in carrying out their daily activities.

Islamic Religious Education is education through the teachings of Islam, namely in the form of guidance and upbringing for students so that after completing education they can understand, appreciate and practice the teachings of Islam as a view of life for the safety and welfare of life in this world and in the hereafter.<sup>25</sup> Islamic Religious Education is a conscious and planned effort to prepare students to know, understand and appreciate until they believe, piety and noble

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<sup>21</sup>Asfiati menjelaskan bahwa kurikulum Pendidikan Agama Islam adalah bahan-bahan pendidikan agama berupa kegiatan, pengetahuan dan pengalaman yang dengan sengaja dan sistematis diberikan kepada peserta didik dalam rangka mencapai tujuan Pendidikan Agama Islam. Asfiati, *Pendekatan Humanis dalam Pengembangan Kurikulum*, (Medan: Perdana Mulya Sarana, 2016), hlm. 60.

<sup>22</sup>Hendro Widodo, *Pengembangan Kurikulum PAI*, (Yogyakarta: UAD Press, 2023), hlm. 9-10.

<sup>23</sup>Zakiah Daradjat, *Ilmu Pendidikan Islam*, (Jakarta, Bumi Aksara, 2000), hlm. 28.

<sup>24</sup>Asfiati, *Visualisasi dan Virtualisasi Pembelajaran Pendidikan Agama Islam Versi Program Merdeka Belajar dalam Tiga Era (Revolusi Industri 5.0, Era Pandemi Covid-19 dan Era New Normal)*, (Jakarta: Prenada Media, 2020), hlm. 51.

<sup>25</sup>Asfiati, *Manajemen Pembelajaran Pendidikan Agama Islam Berorientasi pada Pengembangan Kurikulum 2013 Memadupadankan Panggilan Jiwa, Teori dan Skill Teaching Melalui Pemanfaatan Micro Teaching*, (Bandung: Citapustaka Media, 2014) hlm. 43.

character in practicing Islamic teachings from the main source of the holy book of the Qur'an and hadith through guidance, teaching, training and the use of experience. Accompanied by demands to respect adherents of other religions in relation to harmony between religious communities and society until the unity and unity of the nation is realized.

### **Curriculum Basics of Islamic Religious Education**

The word "foundation" in Arabic is *fundation*, in English, *foundation*, etymologically means the base, foundation, principal or base of all opinions, teachings, rules. In terminology, basic contains meaning as the source of the existence of something and the most general proposition and the broadest meaning that is used as a source of science, teaching, or law. Hasan Langgulung explained in the Principles of Islamic Education stating that regarding the principles in question, namely the principles of Islamic education, it can be described in six principles as follows.<sup>26</sup> First, the historical principle that perceives the educator with the results of past educational experience, with its laws and regulations, its limits and shortcomings. These historical principles include some historical and archaeological sciences, documents and written objects that can support the interpretation of education in terms of history and civilization. Second, the social principle that gives him the cultural framework from which education departs and moves, transfers culture, chooses, and develops it. This principle includes some sociology and population sciences, anthropology, and ethnology that can interpret society and groups, milieu and population, socialization and demolition, and others.

Third, economic principles that give him a perspective on the potential of human potential and finance as well as the materials and preparations that govern the source of his resources and are responsible for his budget. This principle includes some economics and accounting, budgeting and planning that can help in more ideal investments, more satisfactory services, and higher abilities. Fourth, political and administrative principles that give him an ideological frame (*aqidah*) from which he departs to achieve his aspirational goals and plans that have been made. This principle includes some administrative and organizational science, laws, and legislation that can interpret the structure of educational organizations and direct their movements. Fifth, psychological principles that provide him with information about the character of students, teachers, good ways in practice, achievement and evaluation, and measurement and guidance. These principles include some of the behavioral sciences, biology and physiology, and communication that are appropriate for understanding teaching and learning processes, development and growth, maturity, abilities and intelligence, perceptions and individual differences, interests, and attitudes. Sixth, the principle of philosophy that always seeks to give him the ability to choose the better, to give direction to a system, to control it, and to give direction to all other principles. This principle includes some of the ethical and aesthetic sciences, ideology and logic to give direction to teaching and harmonize each interaction, compile the system after it is carefully and criticized, analyzed and systematized.<sup>27</sup>

The process of designing and designing a curriculum requires a solid foundation. This foundation will in turn be the axis of the survival of a curriculum. Specifically, Nasution said that in the preparation of the Islamic education curriculum, it must be based on at least four principles,

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<sup>26</sup>Hasan Langgulung, *Asas-asas Pendidikan Islam*, (Jakarta: al-Husa Zikra, 2000), hlm. 196-206.

<sup>27</sup>Akrim, *Buku Ajar Pengembangan Kurikulum PAI*, (Medan: UMSU Press, 2023), hlm. 122-123.

namely philosophical, sociological, organizational and psychological principles. Philosophical principles have an essential role as determining the direction of educational goals to be carried out. Furthermore, sociological principles, this principle has a role in providing an overview of what will be studied in education to answer the needs of society, social life to the development of science and technology. The organizational principle plays a role in arranging and organizing the materials taught in the educational process.<sup>28</sup> The psychological principles play a role in embodying various principles about the psychological development of students along with determining subject matter that is tailored to the development of students in various aspects.

Basics of Islamic Education curriculum. A curriculum developer must also pay attention to the basics that are the basis of the institution in compiling or developing the curriculum. It is very important to know what is the basis for the development of the PAI curriculum. In addition, these basics are also the background for the importance of the PAI curriculum being developed in the world of education in Indonesia as a compulsory subject in all types and levels of education. The basis for the development of the PAI curriculum according to Hamdan in his book *Islamic Religious Education (PAI) Curriculum Development Theory and Practice* is as follows:

- a. Religion is a human right. This is in accordance with the Islamic concept that religion cannot be forced, as stated in the words of Allah surah al Baqarah: 256.
- b. The foundation of our country Pancasila is the first precept "The One Godhead" c. 1945 Constitution Article 29, paragraphs: 1) The state is based on the One Godhead; 2) The State guarantees the freedom of each education to embrace its own religion, and to worship according to its religion and belief.
- c. RI Law No.20 of 2003 concerning the National Education System article 3.<sup>29</sup>

One of the priorities of national development in the field of education in the context of developing the quality of human resources is to improve the quality of each type and level of education. Therefore, what is always a concern for the government is the adequacy of educational resources in order to support the quality of teachers, education personnel, learning facilities and infrastructure, as well as the quality of the educational process in the sense of curriculum formulation and implementation and the implementation of teaching in the framework of encouraging students to learn more effectively and efficiently, as well as the quality of the output of the educational process in the form of skills and knowledge that have been acquired by students getting better as expected.<sup>30</sup>

### **Principles of the Islamic Religious Education Curriculum**

In addition to having the basics as mentioned above, the Islamic education curriculum has principles that must be upheld. The principle in this article is interpreted as a statement or view of fundamental/general or individual truth that is used as a foothold for action. In this case, the Islamic education curriculum has at least seven principles as follows.<sup>31</sup> First, the principle of integration with religion. This means that every component in the curriculum must be integrated with the values of Islamic religious teachings. At the theoretical level, this principle places the

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<sup>28</sup>Abuddin Nata, *Filsafat Pendidikan Islam (Edisi Baru)* (Jakarta: Gaya Media Pratama, 2005). hlm. 177.

<sup>29</sup>Hamdan, *Pengembangan...*, hlm. 100.

<sup>30</sup>Farid Hasyim, *Kurikulum Pendidikan Agama Islam Filosofi Pengembangan Kurikulum Transformatif Antara KTSP dan Kurikulum 2013*, (Malang: Madani, 2015), hlm. 1.

<sup>31</sup>Abuddin Nata, *Filsafat Pendidikan Islam (Edisi Baru)* (Jakarta: Gaya Media Pratama, 2005). hlm. 170.



illumanship, Islam and progress of civilization in a proportional position.<sup>32</sup> Second, universal principles. This principle includes curriculum objectives and their components. This principle means that the goals and components of the curriculum must be able to be accepted by individuals and socially. Likewise, it includes goals that are beneficial to the community in terms of spirituality, culture, socio-economy, and politics both in the theoretical and practical planes. Third, the principle of balance between the goals that an educational institution wants to achieve and the scope of material that will be given to students. This balance is included in materials that are oriented towards this world and the hereafter, without presenting any of them. Fourth, the principle of relatedness.

This principle with regard to the curriculum and its components must be related to the abilities and talents possessed by students and their concerns as individual and social beings. With this principle, the Islamic education curriculum intends to maintain the authenticity of students that can be adjusted to the individual and social needs of the community. This is in line with Jean Peaget's opinion about education, he said that education must be individualized by being aware of the differences in abilities between individuals and other individuals, consequently educational materials must pay attention to the differences of students.

Fifth, the principle of flexibility. The meaning is that the Islamic education curriculum must be designed and developed based on dynamic and up-to-date principles for socio-cultural development and the needs of the community, nation and state. Sixth, the principle of paying attention to individual differences. This principle means that the Islamic education curriculum must have relevance to the needs of students and society. Students are understood as unique individuals with various socio-economic and psychological backgrounds, so the preparation of the Islamic education curriculum must pay attention to the diversity of these backgrounds in order to achieve the educational goals themselves. Seventh, the principle of linkage between subjects and physical activities is covered in the Islamic education curriculum. This linkage is urgent in order to maximize the role of the curriculum as a program with the goal of achieving moral human beings.

### **Objectives of the Islamic Religious Education Curriculum**

The Islamic education curriculum is Islamic education materials in the form of activities, knowledge and experiences that are deliberately and systematically given to students in the context of Islamic education goals. Based on the information above, the Islamic education curriculum is a component of religious education in the form of a tool to achieve goals. This means that to achieve the goals of Islamic Education, a curriculum is needed that is in accordance with the goals of Islamic education and is also in accordance with the age level, the level of psychological development of children and the ability of students. The Islamic education curriculum aims to instill faith in the minds and hearts of the younger generation, restore morals and develop spiritual souls. It also aims to acquire knowledge continuously, a combination of knowledge and work, trust and morals, as well as the application of theoretical practice in life. The purpose of Islamic religious education is to increase students' belief, understanding, appreciation

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<sup>32</sup>Luthfi Hadi Aminuddin, "Integrasi Ilmu Dan Agama: Studi Atas Paradigma Integratif-Interkonektif," dalam *Kodifikasia* 4, no. 1 (2010): 181-214.

and practice of Islam and fear of Allah SWT, as well as noble character in personal life, society, state and to continue education at a higher level.<sup>33</sup>

Broadly speaking, according to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, the purpose of Islamic religious education is to increase students' faith, understanding, appreciation and practice of Islamic religious teachings, so that they become Muslim human beings who fear Allah SWT, and have noble character, both in personal life, society, nation and state.<sup>34</sup> This goal remains oriented to the national education goals contained in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. Subsequently, the general objectives of PAI above are described in the goals of each educational institution in accordance with the existing level of education. In addition, Islamic religious education as a learning program, is directed to; (a) maintaining the aqidah and piety of students, (b) becoming the foundation for more diligent study of religious sciences, (c) encouraging students to be more critical, creative and innovative, (d) becoming the basis of behavior in daily life in society. Thus, PAI does not only teach knowledge in theory, but also to be practiced or practiced in daily life (building social ethics).<sup>35</sup>

The objective component in the curriculum design becomes the initial idea or idea that is desired in every educational process. The design of objectives provides direction for the educational process in accordance with the aspirations. There are opinions of experts about the importance of formulating the goals of a curriculum. Goals provide a guide on what to do, how to do it, and are a benchmark for knowing how far the goal has been achieved. Purpose plays a very important role, will color other components and will direct all teaching activities. The curriculum objectives that are formulated also describe the views of curriculum developers regarding the knowledge, abilities, and attitudes that they want to develop.<sup>36</sup>

Departing from the thinking of experts about the goals above, goals are a guideline and step in finding something you want. Clear objectives will also provide clear instructions for the selection of content/teaching materials, strategies, learning media, and evaluation. In fact, in various curriculum development models, this goal is considered as the basis, direction, and benchmark in determining the other components. There are curriculum experts who view goals as a process. However, most experts view goals as products. Gagne and Briggs stated that goals are a capacity that can be carried out shortly after an educational activity takes place, not what students experience during the educational process. R.F. Mager and K.M. Beach Jr. argue that the goal should describe the output, not the process. Regardless of the problem whether it is a process or an output, the purpose of the curriculum is inseparable from the demands and needs of the community, which is based on the philosophy and ideology of a nation. This is understandable because educational efforts themselves are a subsystem in the system of society and the state, so social, political, cultural, and economic forces play a very important role in determining curriculum goals or educational goals, especially goals that are general (national) in nature. These goals form a hierarchy that is interrelated and affects each other.

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<sup>33</sup>Mastuhu, *Memberdayakan Sistem Pendidikan Islam*, (Jakarta: Logos, 1999), hlm. 87.

<sup>34</sup>*Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*.

<sup>35</sup>Hamdan, *Pengembangan...*, hlm. 101.

<sup>36</sup>R. Masykur, *Teori dan Telaah Pengembangan Kurikulum*, (Bandar Lampung: Aura, 2019), hlm. 20.

### **Islamic Religious Education Curriculum Methods**

To design an interesting and useful Islamic education curriculum, a method is needed that is compatible with the content and current social context. The content and social context occur in the teaching and learning process in the classroom or wherever they are. To package the learning, an effective method is needed. Syukri Zarkasyi, the caretaker of the modern Gontor boarding school, once stated that: *Al-thariqatu ahammu min al-maddah, walaakinna al-mudarrisa ahammu min al-thariqah, wa ruh al-mudarris ahammu min al-mudarris nafsih* (The method is more important than the material, but the teacher is more important than the method, and the teacher's soul is more important than the teacher himself). This expression emphasizes that the method played by the teacher will greatly determine the success of the process of teaching and learning interaction.<sup>37</sup>

Method is a method used by educators and students in the teaching and learning process. Therefore, the method is a tool to create interaction between teachers and students in learning a certain material. In this case, the teacher plays the role of a mover, facilitator, supervisor and so on. Meanwhile, students can play an active role in these activities. The Islamic education method currently used by educators is the result of the method developed by Westerners. Because nowadays we can easily access that reference source and can be used to improve our learning methods and strategies. The methods we apply are, for example, lecture methods, brainstorming, question and answer, discussion, sociodrama, play, recitation and others. To implement this method, the right way is needed from teachers to be compatible with the visions and missions of the material, the objectives of the material and the characteristics of the material. The method used for the implementation of the Islamic religious education curriculum is not much different from the method used in general education. In fact, there is hardly much difference between the two, that the educational process whatever its name, its framework or aspects of its domain are cognitive, affective and psychomotor.

Therefore, Islamic religious education must be oriented towards "awareness" in the three aspects above. These three aspects, in learning Islamic religious education, cannot be separated from one another. This principle, according to A. Malik Fadjar, is that Islamic religious education is an educational process that is able to arouse the awareness of students to become true Muslim individuals. The method that needs to be used, according to A. Malik Fadjar, must have two foundations. First, the motivational foundation, which is the fertilization of individual students' traits to accept their religious teachings and at the same time be responsible for their experiences in daily life. Second, the moral foundation, namely the instillation of religious values and the likeness of students so that their actions always refer to the content, soul and spirit of moral character. In addition, so that the value system in students is based on authentic teachings, so that it has resilience in facing every challenge and change of the times.

### **Islamic Religious Education Curriculum Materials**

Islam is the main teaching of Islam which includes the issues of *aqidah* (faith), *shari'ah* (Islam), and morality (*ihsan*). The three main teachings were then elaborated in the form of the pillars of faith, Islam, and Ihsan. From these three were born the science of monotheism, fiqh, and morality. However, according to Mujtahid, such Islamic religious education content has not been

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<sup>37</sup>Mujtahid, *Kurikulum Pendidikan Agama Islam (PAI)*, (t.tp: t.p, 2011), hlm. 67.

fully able to make students have a complete and integrative advantage in themselves. Because Islam needs to be described more broadly, as wide as the universe. The Islamic religious education curriculum should come into contact with all aspects of human life that are sourced from the Qur'an and hadith as well as logical reasoning and observation results that are rich in knowledge and experience of life and life.

According to Mujtahid, the three groups above (faith, Islam and ihsan) which are translated into branches of knowledge such as Aqidah, Fiqh, Sufism, Tarikh and so on are only at the Divine level which tends to give birth to differences and conflicts, which have not been able to answer and respond quickly to current changes and developments. Islamic teachings must refer to the teachings of the Qur'an and hadith which have a wider range of visions of human life values and are never limited by space and time. In formulating the curriculum or Islamic education materials, 5 (five) principles must be considered. First, the subject is aimed at educating the spiritual or heart, that is, the material is related to divine consciousness that is able to be translated into every human movement and step. Human beings are creatures that always involve relying on the Almighty, namely Allah SWT. Second, the subjects given contain guidance on how to live. This lesson is not only the science of fiqh and morals but also the science that leads humans to achieve a superior life in all its dimensions.

Third, the subject presented should contain science, which is a science that encourages human curiosity about everything that needs to be known. The knowledge needed to seek God's bounty through noble and calculated ways. Fourth, the subjects provided must be practically useful for life, the point is that the material teaches an experience, skill, and a broad outlook on life. Fifth, the subjects presented must frame against other materials. So, the knowledge learned is useful for other sciences.<sup>38</sup> Islamic education not only asks students to master the subject, but also requires them to be able to bring the experience they have gained into learning. Therefore, it can be said that as the core of the characteristics of the Islamic education curriculum is a curriculum that can motivate students to have morals or noble ethics, either towards Allah or towards themselves and the surrounding environment based on the provisions of the Qur'an, hadith, and Ijtihad ulama.

### **Characteristics of the Islamic Religious Education Curriculum**

In a dynamic society, education plays a role in finding the existence and development of that society. Therefore, education is an effort to preserve and transfer and inform cultural values in all aspects and types to the next generation. Similarly, the role of Islamic Religious Education among Muslims is a form of manifestation of the ideals of Islamic life to preserve, transfer and instill these Islamic values to the next generation so that cultural-religious values can continue to function and develop in society. In the context of Islamic Religious Education Teachers (GPAI), according to Muhaimin as quoted by Fauzan, professional teachers should be accompanied by a high work ethic, because the two complement each other to produce academic quality or quality work products. However, sometimes GPAI teachers only present themselves as mere spiritual teachers and/or moral teachers who have more sufistic connotations, and in the form of patron-client relationships (teacher-students) in mystical life. The atmosphere of the loyalty relationship between GPAI and students does not always have to be from a doctrinal perspective as expressed

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<sup>38</sup>Armai Arief, *Pengantar Ilmu Pendidikan dan Metodologi Pendidikan Islam*, (Jakarta: Ciputat Press, 2002), hlm. 33.

above, but must create an atmosphere of critical-dynamic relationship that can have implications and consequences for increasing creativity, knowledge ethic and work ethic together from GPAI itself and its students.<sup>39</sup>

The essence of education is the formation of human beings in the desired direction. Thus, Islamic education is the process of shaping human beings in the direction aspired by Islam. The essence of education is to look at the basic elements of education itself. The basic elements of education are the elements of givers and receivers, elements of good goals, good ways or paths, and the existence of a positive context. Looking at educational activities in Indonesia, it can be said that Islamic education has played a lot of roles in order to educate the life of the nation, besides that there have also been dynamics of the development of Islamic education in Indonesia.

When viewed from the perspective of education legislation, the term "professional teacher" including GPAI means that the teacher has at least a D4/S1 academic qualification, and qualitatively must have four (4) competencies, namely pedagogical competence, professional competence, personal competence, and social competence. The existence of laws and regulations on professional teachers, of course, applies nationally, including the ability of Islamic Religious Education Teachers. The initial purpose of the establishment of PAI was actually almost the same as the development of PTAI, namely "to produce religious experts and Islamic leaders", although later this goal began to be doubted by many circles. There are three traditional functions of PTKI, namely; first, as a medium for conveying religious knowledge (transfer of Islamic knowledge), second, as a medium for maintaining Islamic tradition (maintenance of Islamic tradition) and third, as a media for printing ulama (reproduction of ulama).

According to Mujtahid, each type of curriculum has characteristics or characteristics, including Islamic religious education.<sup>40</sup> According to Abdurrahman al-Nahlawi, in Majid, explained that the Islamic education curriculum must meet several criteria, namely:

- a. It has a teaching and material system that is in harmony with human nature and aims to purify human souls, maintain from deviation, and maintain the safety of human nature as hinted at by the Qudsi hadith as follows: "My servants were created with a tendency (to the truth). Then Shethan misled them."
- b. The purpose of Islamic education is to purify obedience and worship only to Allah. The Islamic education curriculum that is prepared must be the foundation for the revival of Islam, both in intellectual, experiential, physical, and social aspects. Worship is not only interpreted as prayer or dhikr, but work and deeds are also worship.
- c. It must be in accordance with the level of education both in terms of characteristics, level of understanding, type of gender and community tasks that have been designed in the curriculum.
- d. Paying attention to the goals of the community that are realistic, related to livelihoods and the starting point of the ideal Islam. Islamic education curriculum as a mirror of civilization and spirituality values, both personally and collectively (social).
- e. It is not contrary to the concept and teachings of Islam, but must understand the context of Islamic teachings whose meaning and source of truth have not been explored so far.

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<sup>39</sup>Fauzan, *Kurikulum...*, hlm. 16.

<sup>40</sup>Noorzanah, "Konsep Kurikulum dalam Pendidikan Agama Islam", dalam *Ittihad Jurnal Kopertais Wilayah XI Kalimantan, Volume 15 No. 28 Oktober 2017*, hlm.72.

There are still many normative texts whose messages and wisdom have not been revealed that can be researched for the benefit of human beings.

- f. The curriculum design must be realistic so that it can be applied in harmony with the ability of students and in accordance with the circumstances of the community. The Islamic education curriculum is a mirror of society.
- g. Must choose methods and approaches that are relevant to the material conditions, teaching and learning, and the atmosphere of the learning environment in which the curriculum is organized.
- h. The Islamic education curriculum must be effective, able to provide educational results that are understanding, appreciation, and practice.
- i. It must be suitable for various age levels of students. For all levels, a section of curriculum material is selected in accordance with the readiness and development that has been achieved by students. In this case, the most important thing is the level of language mastery achieved by students. In short, psychologically the curriculum can be compatible with the maturity of students.
- j. Pay attention to educational aspects about aspects of behavior that are direct activities such as jihad, Islamic da'wah, and the creation of an Islamic, ethical and elegant school environment.<sup>41</sup>

## CONCLUSION

The curriculum as an educational plan, has a central position, determining educational activities and outcomes. Its preparation requires a strong foundation, based on the results of in-depth thinking and research. A weak curriculum will produce weak people as well. The Islamic education curriculum is Islamic education materials in the form of activities, knowledge and experiences that are deliberately and systematically given to students in order to achieve the goals of Islamic education. The Islamic education curriculum includes three very important issues, namely: the problem of faith (aqidah), the problem of Islam (sharia), and the problem of ihsan (morals). The curriculum as an educational plan, has a central position, determining educational activities and outcomes. Its preparation requires a strong foundation, based on the results of in-depth thinking and research. A good curriculum will produce good people too, a weak curriculum will produce weak people as well.

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<sup>41</sup>Abdul Majid, *Pendidikan Agama Islam Berbasis Kompetensi Konsep dan Implementasi Kurikulum 2004*, (Bandung: Remaja Rosdakarya, 2004), hlm. 45.

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