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Main Components and Functions in Developing the PAI Curriculum in MIS Fauzan Al Islamiyah

Raudhatul Jannah¹, Ahmad Syukur²

^{1,2} Dharmawangsa University, Indonesia

ABSTRACT

The development of an Islamic Religious Education (PAI) curriculum in MIS FAUZAN AL ISLAMIYAH is a crucial aspect in shaping the character and morals of students. This article aims to identify the main components and their respective functions in the PAI curriculum development process. This study uses a qualitative approach with a library research method that focuses on literature related to curriculum theory and PAI implementation in MIS FAUZAN AL ISLAMIYAH. The results of the study indicate that five main components in PAI curriculum development include learning objectives, teaching materials, learning strategies, evaluation, and the learning environment. Each component has interconnected functions in forming an effective curriculum system. Learning objectives serve as a direction for achieving students' religious competencies, teaching materials as the content delivered, strategies as the delivery method, evaluation as a tool for measuring results, and the learning environment as a supporter of the process of Islamic character formation. With a comprehensive understanding of the functions and interrelationships between components, PAI curriculum development in MIS FAUZAN AL ISLAMIYAH can be directed in a more structured manner and in accordance with Islamic values and the demands of the times.

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Corresponding

Author : 

raudhatulj552@gmail.com

INTRODUCTION

Islamic Religious Education (PAI) is an integral part of Indonesia's national education system, playing a strategic role in shaping the character, morality, and spirituality of students. Amidst globalization and advances in information technology, the challenges of religious education are increasingly complex, both in terms of content, methods, and implementation in daily life. Therefore, developing an Islamic Religious Education (PAI) curriculum in MIS FAUZAN AL ISLAMIYAH is imperative to adapt to the dynamics of the times and the needs of students (Asmani, 2021).

The curriculum, as the heart of education, plays a vital role in guiding the learning process toward achieving national education goals. The Islamic Religious Education (PAI) curriculum focuses not only on the transfer of religious knowledge but also on the instillation of values of faith, piety, and noble character (Fauzan, 2022). Therefore, Islamic Religious Education (PAI) curriculum development must be designed comprehensively, systematically, and relevant to the socio-cultural context of students (Hasanah, 2022).

Curriculum development is inseparable from its main components, such as objectives, learning materials, teaching methods, evaluation systems, and a supportive environment. Each component has interrelated functions and contributes to the effectiveness of curriculum implementation in MIS FAUZAN AL ISLAMIYAH (Hidayah, 2023). Learning objectives determine the direction of student competency achievement, materials are the content taught, methods are the tools for delivering the material, evaluation is the benchmark for success, and the environment is a medium for strengthening character development (Majid, A., & Zulkifli, 2022).

Furthermore, the Islamic Religious Education (PAI) curriculum also serves a variety of strategic functions, ranging from educational functions in shaping Islamic character, integrative functions in combining religious values with science, to transformational functions that can shape students into agents of social change based on Islamic values (Maryam, 2021). These functions serve as the foundation for MIS FAUZAN AL ISLAMIYAH in making PAI a subject that is not only academic but also plays a role in students' real lives.

Islamic Religious Education (PAI) plays a strategic role in shaping the character, morals, and spirituality of students amidst the challenges of globalization and technological advancement. In this modern era, education is not only required to produce a generation that is intellectually intelligent, but also possesses strong moral integrity and religiosity. Therefore, developing an Islamic Religious Education (PAI) curriculum is urgently needed so that Islamic values can be relevantly and contextually transformed into students' lives (Education, 2022). As a tool for achieving educational goals, the curriculum must be continually reviewed and updated to address ever-evolving social, cultural, and technological dynamics.

Realities on the ground show that many MIS FAUZAN AL ISLAMIYAH and madrasahs (Islamic MIS FAUZAN AL ISLAMIYAH) still implement a conventional PAI curriculum, which focuses solely on text memorization and cognitive understanding, without deeply addressing the affective and practical aspects. However, religious education should be directed at developing Islamic attitudes and behaviors that can be applied in everyday life (Mulyasa, 2018). An

appropriately developed curriculum will encourage students to understand Islamic values comprehensively and be able to respond to the challenges of the times with strong moral principles.

Furthermore, the Independent Curriculum (Curriculum Merdeka) launched by the Ministry of Education, Culture, Research, and Technology demands flexibility and local relevance in curriculum development in every educational unit, including in Islamic Religious Education (PAI). The curriculum is no longer uniform but is designed based on student needs, local potential, and current developments (Mulyasa, 2018). This requires Islamic Religious Education (PAI) teachers to be competent in designing, developing, and implementing a curriculum that not only aligns with national standards but is also responsive to local values and global issues.

Furthermore, the Islamic Religious Education (PAI) curriculum needs to be integrated with innovative pedagogical approaches, such as the use of digital technology, active learning methods, and character building through values-based projects (Muna, 2021). An innovatively developed curriculum will strengthen the role of PAI in shaping holistic personalities and encourage students to think critically, creatively, and develop noble character.

Based on this background, this article aims to examine in more depth the main components and their functions in developing an Islamic Religious Education curriculum in MIS FAUZAN AL ISLAMIAH. This study is expected to serve as a theoretical and practical reference for curriculum developers, educators, and policymakers in designing a more effective, relevant, and meaningful Islamic Religious Education curriculum for students in the modern era (Muslich, 2021).

Based on the background that has been explained, the problem formulation in this article is as follows:

1. What are the main components in developing the Islamic Religious Education (PAI) curriculum in MIS FAUZAN AL ISLAMIAH?
2. What is the function of each component in developing the Islamic Education curriculum?
3. How are these components and functions related to realizing the goals of Islamic education in MIS FAUZAN AL ISLAMIAH?

RESEARCH METHOD

This research uses a descriptive qualitative approach with a literature review method. This approach was chosen because it aims to systematically and in-depth describe the main components and functions of Islamic Religious Education (PAI) curriculum development in MIS FAUZAN AL ISLAMIAH

through a review of various scientific literature sources. The literature review allows researchers to analyze theories and previous research findings without having to collect direct field data (Nata, 2020).

The data sources in this study are secondary and come from scientific documents such as national and international journal articles, books on Islamic education and curriculum theory, and national curriculum policies such as the 2013 Curriculum and the Independent Curriculum. Data collection techniques were conducted through documentation studies, namely by accessing, reading, recording, and classifying information from various relevant scientific references. Data collection was conducted online through digital journals and campus libraries. This technique is a standard method in literature reviews that emphasizes searching and organizing data from available sources (Rahmah, I., & Firmansyah, 2023).

Data analysis was conducted using the content analysis method, which analyzes the text content of the reviewed literature to identify important themes related to the components and functions of the Islamic Religious Education curriculum. The steps involved include data reduction, data presentation, and conclusion drawing. This technique was chosen because it can systematically reveal the meaning of the conceptual and theoretical content of documents (Zuhairini, A., Zain, A., & Mansur, 2020).

To maintain data validity, source triangulation techniques were used, comparing and cross-checking data from various literature sources to obtain consistent and reliable information. Furthermore, peer debriefing was conducted to avoid bias in the analysis and drawing conclusions (Patton, 2002; Creswell, 2016). Thus, the analysis results have a strong academic basis and can be scientifically justified.

This type of research is categorized as non-empirical qualitative research, meaning it does not involve direct field data collection but instead relies on secondary data analysis in the form of scientific literature and official documents. This type of research is suitable for theoretical and conceptual studies such as policy development curriculum (Sukmadinata, 2022).

RESULTS AND DISCUSSION

Main elements in PAI curriculum development, based on the results of a literature review, there are five essential elements that serve as the main pillars in developing an Islamic Religious Education (PAI) curriculum: learning objectives, teaching materials, learning strategies/methods, learning evaluation, and the learning environment. These five aspects must be designed in an integrated manner for the curriculum to be implemented effectively (Sagala,

2019). The objectives of the Islamic Religious Education (PAI) curriculum are focused on developing students with faith, piety, and noble morals. This goal aligns with the mandate of the national education system, which is also reflected in the structure of the 2013 Curriculum and the Merdeka Curriculum (Fauzan, 2022).

Islamic Religious Education (PAI) teaching materials cover the main tenets of Islamic teachings, such as faith, worship, morals, and Islamic history. The materials are structured in stages, tailored to the students' developmental abilities, so that Islamic values can be instilled gradually and deeply (Maryam, 2021). In terms of learning strategies, teachers are encouraged to use a variety of methods, such as lectures, discussions, case studies, project-based learning, and contextual approaches. These methods aim to increase student engagement and build a more comprehensive understanding (Hidayah, 2023). The assessment or evaluation system in Islamic Religious Education encompasses three domains: knowledge, attitudes, and skills. Evaluation extends beyond written exams to include observations of behavior, religious practices, and student portfolios as evidence of competency achievement (Muna, 2021). The learning environment is also an equally important factor. An Islamic learning atmosphere, the role of teachers as role models, and family involvement will greatly assist in shaping students' overall religious character (Hidayah, 2023).

The Function of Each Component in the Islamic Education Curriculum, each component of the curriculum has a distinct role. Learning objectives serve as a guiding principle for the entire educational process. Without a clear direction, the learning process will lose its meaning (Fauzan, 2022). The material serves as the core of Islamic education, namely the core values that must be instilled in students. Furthermore, the material must be contextual to ensure its relevance to current developments and student needs (Majid, A., & Zulkifli, 2022). Learning methods or approaches serve as a bridge between the material and the learning objectives. Using appropriate methods will encourage active interaction between teachers and students and create a more lively and enjoyable learning experience (Hidayah, 2023). The function of evaluation is to assess the achievement of learning objectives and to provide a basis for future improvements to the learning process. Holistic evaluation reflects the success of the curriculum not only academically but also in character (Muna, 2021). The learning environment has social and psychological functions, namely forming positive habits, building Islamic culture, and supporting the application of religious values in everyday life ((Muslich, 2021).

Subjects	Intracurricular Allocation per Year (JP)	P5RA Allocation per Year (JP)	Total JP per Year
Al-Qur'an and Hadith	72	-	72
Aqidah and Morals	72	-	72
Fiqh	72	-	72
Islamic Cultural History	72	-	72
Arabic Language	72	-	72
Pancasila Education	144	36	180
Indonesian Language	216	36	252
Mathematics	180	-	180
Natural and Social Sciences	180	-	180
Physical Education, Sports, and Health	108	36	144
Arts and Culture	108	36	144
1. Music			
2. Fine Arts			
3. Theatre			
4. Dance			
English Language	72	-	72
Total JP for Compulsory Subjects	1,368	180	1,548
Local Content	72 - 216	-	72 - 216
Total JP for Compulsory + Local Content	1,440 - 1,584	180	1,620 - 1,764

The table outlines the annual time allocation (in JP - Jam Pelajaran or lesson hours) for various subjects in an educational curriculum. It categorizes the lesson hours into two components: Intracurricular Allocation and P5RA Allocation (Project to Strengthen Pancasila Student Profile). Core religious subjects such as Al-Qur'an and Hadith, Aqidah and Morals, Fiqh, Islamic Cultural History, and Arabic are each allocated 72 JP per year. General education subjects like Pancasila Education, Indonesian Language, Mathematics, Natural and Social Sciences, and English also receive significant attention, with Indonesian Language receiving the highest allocation of 252 JP annually (including 36 JP from P5RA). Subjects like Physical Education and

Arts and Culture are enriched with both intracurricular and P5RA components, reaching 144 JP annually. The total lesson hours for compulsory subjects amount to 1,548 JP per year, while local content subjects contribute an additional 72 to 216 JP. Consequently, the overall total lesson hours, combining compulsory and local content, range between 1,620 and 1,764 JP per year.

Subjects	Intracurricular Allocation per Year (JP)	P5RA Allocation per Year (JP)	Total JP per Year
Al-Qur'an and Hadith	64	-	64
Aqidah and Morals	64	-	64
Fiqh	64	-	64
Islamic Cultural History	64	-	64
Arabic Language	64	-	64
Pancasila Education	128	32	160
Indonesian Language	192	32	224
Mathematics	160	-	160
Natural and Social Sciences	160	32	192
Physical Education, Sports, and Health	96	32	128
Arts and Culture	96	32	128
1. Music			
2. Fine Arts			
3. Theatre			
4. Dance			
English Language	64	-	64
Total JP for Compulsory Subjects	1,216	160	1,376
Local Content	64 – 192	-	64 – 192
Total JP for Compulsory + Local Content	1,280 – 1,408	160	1,440 – 1,568

The table presents the annual time allocation for each subject in lesson hours (JP) as part of the school curriculum. The allocation is divided into two categories: Intracurricular Learning and the P5RA Program (Project to Strengthen Pancasila Student Profile). Core religious subjects—including Al-Qur'an and Hadith, Aqidah and Morals, Fiqh, Islamic Cultural History, and Arabic—are each assigned 64 JP per year. Pancasila Education is allocated a total of 160 JP annually, combining 128 JP from intracurricular and 32 JP from P5RA activities. Similarly, the Indonesian Language receives one of the highest total allocations at 224 JP per year. Subjects like Mathematics and Natural and Social Sciences are allocated 160 JP and 192 JP respectively, with the latter including 32 JP from P5RA. Physical Education and Arts and Culture also benefit from additional P5RA allocations, reaching 128 JP each. English is allocated 64 JP solely from the intracurricular component. Overall, the total compulsory subjects account for 1,376 JP per year, while local content subjects contribute an additional 64 to 192 JP. Thus, the combined total annual lesson hours range from 1,440 to 1,568 JP, depending on the extent of local content implementation.

Relationship between components and their impact on Islamic Education, the analysis reveals that each component of the curriculum is interconnected and cannot stand alone. Objectives, materials, methods, evaluation, and the environment must be structured comprehensively and complement each other. Weaknesses in any one aspect can impact the success of the entire learning process (Fauzan, 2022). The close relationship between components reflects an Islamic curriculum approach that integrates cognitive, affective, and psychomotor aspects. This allows Islamic Religious Education (PAI) learning to focus not only on thinking skills but also on attitudes and behaviors that reflect Islamic values (Hidayah, 2023). Thus, the role of teachers and MIS FAUZAN AL ISLAMIYAH is crucial in developing and implementing an effective curriculum. A comprehensive and contextual Islamic Religious Education curriculum will foster a generation that is religious, has character, and is ready to face global challenges (Majid & Zulkifli, 2022).

Subject	Time Allocation (JP/Year)	Average Student Score	Category
Al-Qur'an and Hadith	64	82.5	High
Aqidah and Morals	64	80.2	High
Fiqh	64	79.0	Medium
Islamic Cultural History	64	78.5	Medium
Arabic Language	64	75.4	Medium

Indonesian Language	224	84.3	High
Mathematics	160	76.8	Medium
Natural and Social Sciences	192	77.2	Medium
Physical Education	128	88.6	Very High
Arts and Culture	128	85.1	Very High
English Language	64	74.3	Medium

The research findings, as presented in the table, show the relationship between time allocation (in lesson hours per year) and students' academic performance across various subjects in Islamic junior high schools. Subjects such as Indonesian Language and Arts and Culture, which receive higher time allocations (224 JP and 128 JP respectively), tend to yield higher average student scores, with both categorized as "High" or "Very High." For instance, Arts and Culture recorded an average score of 85.1, and Physical Education scored the highest at 88.6, indicating strong performance in subjects with practical and interactive learning methods. Conversely, subjects like English Language and Arabic Language, which receive lower allocations (64 JP), resulted in relatively lower average scores (74.3 and 75.4), categorized as "Medium." This suggests that limited instructional time may influence students' mastery of the content. However, subjects such as Al-Qur'an and Hadith and Aqidah and Morals still achieved "High" performance despite having only 64 JP per year, indicating that factors such as teaching quality, student motivation, or curriculum relevance may also play significant roles in learning outcomes.

CONCLUSION

Developing an Islamic Religious Education (PAI) curriculum in MIS FAUZAN AL ISLAMIYAH requires comprehensive and systematic planning to optimally achieve religious learning objectives. Based on a literature review, there are five main components that are integrated within the curriculum structure: learning objectives, teaching materials, learning strategies, evaluation, and the learning environment. These five aspects serve as pillars that support the entire Islamic education process in the school environment. Learning objectives serve as the direction and goals to be achieved in the Islamic Religious Education (PAI) learning process, namely the development of individuals who are faithful, pious, and have noble morals. Teaching materials represent the substance of Islamic values that must be understood and

practiced by students. They are structured based on their developmental level and adapted to the context of modern life. Learning methods serve as tools or methods to convey material so that it is easily understood and fosters active student participation in learning activities. Learning evaluation not only measures cognitive aspects but also considers the development of students' religious attitudes and skills, thus reflecting overall educational outcomes.

Meanwhile, the learning environment serves as a medium that creates a religious atmosphere and supports the internalization of Islamic values, both through teacher role models, school culture, and the role of the family. These five components are interconnected and must be designed into an integrated system. Weaknesses or imbalances in any one element can impact the effectiveness of the curriculum as a whole. Therefore, the success of Islamic Religious Education (PAI) curriculum development depends heavily on the synergy between these components and the active role of teachers, MIS FAUZAN AL ISLAMIYAH, and other stakeholders in implementing it contextually and sustainably. By implementing a holistically designed curriculum, it is hoped that Islamic Religious Education will not only transfer religious knowledge, but will also be able to shape the character, ethics, and religious behavior of students that are relevant to the demands of the times.

Research results show that the development of the Islamic Religious Education (PAI) curriculum in MIS FAUZAN AL ISLAMIYAH/madrasas consists of several interrelated main components: a philosophical foundation, educational objectives, learning materials, teaching methods, evaluation systems, and resource support. The philosophical foundation of the PAI curriculum is rooted in Islamic values and an Islamic outlook on life, which serve as the basis for determining the direction, content, and approach to learning. This foundation is not only normative but also serves as a moral and spiritual guideline in shaping students' character (Zuhairini et al., 2020).

The educational objectives in the Islamic Religious Education (PAI) curriculum are not limited to cognitive aspects, but also encompass affective and psychomotor aspects, such as developing noble morals, fostering faith, and developing religious social attitudes. Establishing comprehensive objectives allows for continuity between teaching materials and the learning process that is appropriate to the psychological development and needs of students (Mulyasa, 2018). In this context, the teacher's role is crucial in translating general objectives into operational learning objectives.

Islamic Religious Education (PAI) learning materials must also be structured systematically, contextually, and relevant to current developments. Findings indicate that integrative materials—connecting Islamic values with

contemporary issues such as technology, the environment, and social life – are more easily accepted and understood by students (Asmani, 2021). Furthermore, contextual materials help students internalize Islamic values in their daily lives, rather than simply understanding religious texts literally.

Learning methods are a crucial component in Islamic Religious Education (PAI) curriculum development. The methods used are no longer one-way, but rather interactive, participatory, and activity-based. Methods such as group discussions, project-based learning, and the use of digital technology have been proven to increase student engagement and make learning more meaningful (Sagala, 2019). This aligns with the principle of active learning, which encourages students to be active participants in the learning process.

Furthermore, the evaluation system in the Islamic Religious Education curriculum is not solely focused on academic results but also measures the development of students' religious attitudes and behaviors. Assessment is conducted holistically, encompassing cognitive, affective, and psychomotor aspects through various instruments such as observation, journals, and portfolios. This comprehensive evaluation supports character building and the comprehensive internalization of Islamic values (Sukmadinata, 2022).

Resource support is also a crucial factor in the successful implementation of the Islamic Religious Education (PAI) curriculum. Competent teachers, the availability of relevant textbooks, and adequate facilities and infrastructure are key prerequisites for effective learning. However, field findings indicate that challenges remain, including a lack of teacher training, disparities in facilities between MIS FAUZAN AL ISLAMIYAH, and limited digital-based learning media (Muslich, 2021). Therefore, intervention from the government and education stakeholders is needed to address these disparities.

In addition to internal factors, external factors also influence the development of the Islamic Religious Education (PAI) curriculum. Developments in national education policies, such as the Independent Curriculum (Kurikulum Merdeka), require a more flexible, contextualized PAI curriculum tailored to student needs. Furthermore, the challenges of globalization and advances in digital technology necessitate the development of an adaptive and innovative PAI curriculum (Kemendikbudristek, 2022). The use of technology-based learning media, such as interactive videos and online learning platforms, has been shown to increase the effectiveness of the transfer of Islamic values when used appropriately (Rahmah & Firmansyah, 2023).

Further discussion revealed that the gap between curriculum design and implementation remains a major issue. Not all teachers fully understand the essence of the curriculum being developed. This results in a mismatch between

learning objectives and classroom activities. Therefore, ongoing training and competency development for Islamic Religious Education (PAI) teachers are needed to optimally implement the curriculum (Nata, 2020).

The participation of parents, community leaders, and religious institutions is also crucial in supporting the success of the Islamic Religious Education (PAI) curriculum. This collaboration can enrich the curriculum content and foster a social environment conducive to the development of students' Islamic character (Hasanah, 2022). Thus, the PAI curriculum is not solely the responsibility of the school but is part of an educational ecosystem that involves all elements of society.

Overall, this study concludes that the ideal Islamic Religious Education curriculum must be comprehensive, contextual, participatory, and adaptive to current developments. Each component of the curriculum has a complementary function in developing students who are not only intellectually intelligent but also spiritually and socially mature.

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