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Curriculum Theories Adopted in the Development of the Islamic Religious Education Curriculum at MIS Fauzan Al Islamiyah

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ABSTRACT

This study aims to analyze the curriculum theories adopted in the development of the Islamic Religious Education (PAI) curriculum at MIS Fauzan Al Islamiyah and evaluate their relevance to the objectives of Islamic education. This study uses a qualitative approach with a case study design, where data are collected through in-depth interviews with the madrasah principal, PAI teachers, and other relevant parties, supported by direct observation of the learning process and a review of curriculum documents such as syllabi, lesson plans, and madrasah archives. The results show that the development of the PAI curriculum at MIS Fauzan Al Islamiyah adopts a constructivist approach that emphasizes student activeness in building knowledge through discussion, group work, and problem solving. Learning is systematically designed through introductory, core, and closing stages by involving small and large groups to hone critical and creative thinking skills, and connect the subject matter with students' real experiences. This curriculum successfully integrates cognitive, affective, and psychomotor dimensions that align with Islamic spiritual and social values. However, several challenges were identified, such as teachers' limited understanding of the curriculum framework, limited supporting resources, high administrative burdens, and difficulties in assessing students' affective aspects. This study recommends improving teacher competency, providing supporting facilities, and strengthening collaboration between madrasahs, parents, and policymakers to optimize the implementation of the Islamic Religious Education curriculum.

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INTRODUCTION

The curriculum is one of the most important components in an education system, therefore the curriculum is a tool to achieve educational goals and also serves as a guideline in implementing teaching at all types and levels of education (Dhani, 2020). The goals of education in a nation or country are determined by the philosophy and outlook on life of that nation or country

(Anwar, 2015). The different philosophies and outlooks on life of a nation or country cause different goals to be achieved in education and at the same time will also have an impact on the country (Alhaddad, 2018). Every educator must understand curriculum development, because it is the most important pedagogical formulation in the context of education. The curriculum will describe how efforts are made to help students develop their potential in the form of physical, intellectual, emotional, social and religious (Wafi, 2017).

By understanding the curriculum, educators can choose and determine appropriate and suitable learning objectives, methods, techniques, learning media and teaching evaluation tools (Anggraini, 2021). Therefore, in conducting a study on the success of the education system, it is determined by realistic goals, acceptable to all parties, good facilities and organization, realistically high work intensity and an appropriate curriculum (Dhomiri, 2023). Therefore, it is only natural that educators and staff in the field of Islamic education understand the curriculum and strive to develop it. The design of the Islamic Education curriculum development must be given serious attention, especially in its application during the teaching and learning process (Dewi, 2024). So far, the understanding of most people is that the presence of Islamic Religious Education in schools is expected to be able to foster knowledge in terms of both science and technology and the students' IMTAK (Rukhayati, 2020). This assumption must be taken seriously, as otherwise, it could have fatal consequences. We know that currently, the role of Islamic Religious Education (PAI) is not merely prioritizing religious education, but rather a combination of general education and religious education is expected. Therefore, this paper will discuss the basis and design of the curriculum, which must be understood from its early history to the present day (Mahrus, 2021).

Based on the above description, it can be concluded that the curriculum plays a very strategic role in determining the direction and success of the education system, including Islamic Religious Education (PAI). The curriculum serves not only as a guideline for learning implementation but also as an instrument for achieving educational goals grounded in a nation's philosophy and outlook on life. Therefore, a thorough understanding of curriculum development is essential for educators, particularly in the context of PAI, to be able to design appropriate learning objectives, methods, media, and evaluation.

The development of the Islamic Religious Education curriculum is not merely oriented towards fulfilling religious aspects, but must also integrate general and religious education in a balanced manner to form students who are knowledgeable, faithful, and have noble character. Thus, the design of the Islamic Religious Education curriculum must be formulated comprehensively

and applicatively, considering the history of curriculum development, students' needs, and the challenges of the times, so that it can provide optimal contributions to achieving the expected educational goals. Therefore, this research is important to conduct to examine the adopted curriculum theories, analyze their relevance to the goals of Islamic education, and evaluate the extent to which the curriculum development at MIS Fauzan Al Islamiyah is able to answer the needs of students in facing social change and scientific developments.

RESEARCH METHODE

Research Design

This research uses a qualitative approach with a case study, as its focus is on gaining a deeper understanding of the curriculum theories adopted in the development of the Islamic Religious Education (PAI) curriculum at MIS Fauzan Al Islamiyah. The case study was chosen to allow the researcher to comprehensively explore the curriculum phenomenon, from research and implementation to evaluation within the context of the madrasah.

Data Sources and Data Collection Methods

The research data sources consisted of primary data obtained through in-depth interviews with the madrasah principal, Islamic Religious Education teachers, and relevant parties directly involved in curriculum formulation and implementation. Secondary data were obtained from Islamic Religious Education curriculum documents at MIS Fauzan Al Islamiyah, including syllabi, lesson plans, teacher guidebooks, and madrasah archives related to curriculum development, as well as literature and curriculum theories from relevant books and scientific journals.

Data collection methods included in-depth interviews to gather information related to the curriculum theories used, the reasons for their adoption, and their implementation in the field. In addition, direct observations of the Islamic Religious Education (PAI) learning process were conducted to determine how the curriculum was implemented in the classroom. Documentation studies were also conducted by collecting various curriculum documents, such as annual programs, syllabi, lesson plans, and evaluation notes, to strengthen the results of the interviews and observations. This approach is expected to provide a comprehensive understanding of the adopted curriculum theories and how they are implemented in the development of the Islamic Religious Education (PAI) curriculum at MIS Fauzan Al Islamiyah.

RESULT AND DISCUSSION

The definition of a constructivist approach is a situation where students can create explanations about themselves based on what they know through experience. The teacher's role in constructivist learning is to conduct learning in such a way that the goal is to create active student involvement in learning activities. Therefore, the researcher asked teachers at MIS Fauzan Al Islamiyah about the implementation of constructivist theory in Islamic Religious Education (PAI) learning.

Umi Syafirda Fakar" Constructivist learning theory can be said that learning is a process of knowledge formation by the students themselves. Because the formation of knowledge is the students themselves, students must be active during learning activities, actively thinking, constructing concepts, and giving meaning to the things being learned, but what most determines the realization of learning symptoms is the students' own learning intentions.

Umi Purnama Sari, a religious education teacher, echoed this sentiment: "Constructivist learning theory aims to empower students to discover their own competencies and knowledge, developing their existing abilities. In the teaching and learning process, teachers don't simply impart knowledge to students in a coherent manner. Instead, students must construct that knowledge based on their own experiences.

Umi Syafrida Fakar" To implement the constructivist learning theory in MIS Fauzan Al Islamiyah, we do it as usual in the learning stage, starting from the introduction, content, and closing. The first step is the introduction, namely by making preparations, by looking at the material that will be taught, the teacher instructs students to form small groups of two people and the teacher gives students assignments to discuss and analyze the problems given, in the closing activity the teacher instructs students to present the results of their discussions.

The same thing was also conveyed by Umi Yunita as a PAI teacher: Umi Purnama Sari "We apply the constructivist learning theory in MIS Fauzan Al Islamiyah, the same as learning in general, only in the process the teacher chooses and uses the right method in delivering the learning. The stages carried out in learning, starting from the introduction, content, and closing. The first step is the introduction, namely by making preparations, by looking at the material that will be taught.

The description of the research results obtained in the field regarding the Implementation of Constructivist Theory in the Islamic Religious Education Learning Process at MIS Fauzan Al Islamiyah includes one aspect, namely the description of the implementation of constructivist learning theory. Application

of constructivist learning theory in the Islamic Religious Education learning process. In applying constructivist learning theory, teachers go through the introduction, content, and closing stages.

a. Preliminary Activities

Learning the application of constructivist learning theory in Islamic Religious Education. It begins with a greeting. The teacher then continues by checking students' attendance. After that, the teacher asks about the previous material about congregational prayer. This is to check students' understanding of last week's material so that students do not forget the previous material and continue to the next one. All students compete to answer the questions posed by the teacher. The teacher invites students to answer questions about congregational prayer. Next, the teacher explains the competency achievement indicators to students so that students know their purpose in learning the material.

b. Core Activities

The next core learning activity is the teacher asking about the material to be discussed, namely the material on respecting parents. After that, the teacher together read the SKI book (History of Islamic Culture) related to the lesson material, namely about the steadfastness of the Prophet Muhammad and his Companions in preaching. Before the students read, the teacher first read the SKI book. Then the students followed suit to read it. The students orderly followed the teacher's instructions. Next, the teacher asked about the material to be discussed, namely about the steadfastness of the Prophet Muhammad in preaching. Some students were enthusiastic and enthusiastic in answering questions. The teacher gave praise to students who had answered questions and encouraged students who did not answer questions. The teacher instructed students to form small groups of two and assigned them to discuss and analyze a given problem. The teacher provided small group observation sheets with questions related to the problem. Afterward, the teacher gave students the opportunity to ask questions about the material presented. In analyzing, students are required to think creatively, critically, and develop a strong sense of curiosity to explore the problem. Students are expected to relate the analysis to their previous experiences. Afterward, the teacher instructs students to form large groups of 4-5 students to develop the answers to the previous small group analyses. Students demonstrate responsibility as they strive to complete the assigned tasks.

c. Closing Activities

Closing the lesson: After the large groups are formed, the teacher distributes the large group observation sheets to students. The teacher instructs students to explore and develop the answers from the small groups. The teacher tells students to record their analysis on the large group observation sheet. In both small and large groups, students were seen socializing with their group mates, other students, and the teacher to ask questions about things they didn't understand. In large group discussions, students were seen expressing their opinions to help provide input to their group. After each student completed their analysis, the teacher instructed them to present the results of their discussion. The teacher first drew a lottery with several numbers corresponding to the number of groups. Then, the teacher called one of the group numbers and the group number called reported the results of their analysis.

CONCLUSION

The results of the study indicate that the development of the Islamic Religious Education (PAI) curriculum at MIS Fauzan Al Islamiyah adopts constructivism theory, which positions students as active subjects in building knowledge through learning experiences, discussions, and problem solving. The implementation of learning is carried out systematically through three stages, namely preliminary, core, and closing activities, by utilizing small and large group work to foster critical and creative thinking skills, as well as linking the subject matter to students' real experiences. The implemented curriculum successfully integrates aspects of knowledge, skills, and character building based on Islamic spiritual and social values.

However, this study also identified several obstacles, such as teachers' limited understanding of the curriculum framework, a lack of supporting resources, a high administrative burden, and difficulties in objectively assessing students' affective aspects. Therefore, ongoing efforts are needed to improve teachers' professional competence, provide adequate facilities, and strengthen collaboration between madrasahs, parents, and policymakers. With these steps, it is hoped that the implementation of the Islamic Religious Education (PAI) curriculum at MIS Fauzan Al Islamiyah will be more optimal in developing students who are knowledgeable, have noble character, and are able to face the challenges of the times.

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