



The Process of Developing the Islamic Religious Education Curriculum in Schools and Madrasah

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Abstract

This research aims to provide a scientific contribution to the development of the curriculum in Madrasahs as a response to the dynamics of changing times that affect various aspects of life, especially in the field of education. Social and technological advancements require innovation and adjustments to the education system, particularly in the curriculum as the main foundation in the learning process. In the context of Madrasah education, curriculum development is strategically important because this institution not only focuses on religious education but must also produce graduates who are flexible, competitive, and aligned with global demands, while upholding Islamic spiritual values. This research applies a qualitative approach with the library research method through an examination of various literature sources related to the research topic. The literature data analysis techniques used include content analysis to identify main patterns and themes from literature documents, comparative analysis to compare curriculum development models between countries or institutions, and thematic analysis to group data based on themes such as technological

innovation and spiritual values. The analysis shows that curriculum development includes several crucial stages, such as establishing a development model, evaluating needs and situational context, formulating general and specific objectives (objectives, aims, goals), arranging teaching materials, implementing the curriculum, as well as assessment and feedback on the results of implementation. Furthermore, it was found that most educators still need improvement in their ability to implement the Merdeka Curriculum. Factors such as facilities and infrastructure, as well as the utilization of modern educational technology, for example gamification, also influence the effectiveness of curriculum implementation. Conceptually, this research suggests that the Islamic Religious Education curriculum be designed to be more adaptive, contextual, and capable of integrating religious values with current educational challenges and needs. The results of this research have practical implications for Madrasahs and related parties, such as improving the quality of education through intensive training for educators to master the implementation of the Merdeka Curriculum, including the use of educational technology like gamification to make learning more engaging and effective. Madrasahs can allocate budgets to improve facilities and infrastructure, such as digital laboratories or e-learning platforms, to support the integration of Islamic spiritual values with global challenges. Furthermore, these implications encourage collaboration among Madrasahs to share best practices in curriculum development, so that graduates become more flexible and competitive in the digital era. For related parties such as the Ministry of Religious Affairs and local governments, it is recommended that national policies be strengthened through the preparation of standard guidelines for the development of more adaptive Madrasah curricula, incorporating elements of technological innovation and regular evaluations of their implementation. These policies can include the allocation of special funds for teacher training, infrastructure procurement, and incentives for Madrasahs that successfully integrate Islamic values with modern educational needs. Additionally, regulations are needed to monitor and evaluate the effectiveness of the curriculum nationally, to ensure that Madrasahs can produce graduates ready to compete globally while maintaining their spiritual identity.

Keywords: Curriculum Development, Islamic Education, Educational Institutions

Penelitian ini bertujuan untuk memberikan sumbangan ilmiah dalam pengembangan kurikulum di Madrasah sebagai jawaban atas dinamika perubahan zaman yang memengaruhi berbagai aspek kehidupan, terutama di bidang pendidikan. Kemajuan sosial dan teknologi mengharuskan adanya inovasi dan penyesuaian sistem pendidikan, khususnya pada kurikulum sebagai fondasi utama dalam proses belajar. Dalam lingkup pendidikan Madrasah, pengembangan kurikulum sangat penting secara strategis karena institusi ini tidak hanya fokus pada pendidikan agama, tetapi juga harus menghasilkan lulusan yang fleksibel, bersaing, dan sesuai dengan tuntutan global, sambil tetap menjunjung nilai-nilai spiritual Islam. Penelitian ini menerapkan pendekatan kualitatif dengan metode studi pustaka (library research) melalui kajian terhadap berbagai sumber literatur yang berkaitan dengan topik penelitian. Teknik analisis data pustaka yang digunakan meliputi content analysis untuk mengidentifikasi pola dan tema utama dari dokumen literatur, comparative analysis untuk membandingkan model pengembangan kurikulum antarnegara atau institusi, serta thematic analysis untuk mengelompokkan data berdasarkan tema-tema seperti inovasi teknologi dan nilai spiritual. Analisis menunjukkan bahwa pengembangan kurikulum mencakup beberapa tahap krusial, seperti penetapan

model pengembangan, evaluasi kebutuhan dan konteks situasional, penyusunan tujuan umum dan spesifik (objectives, aims, goals), pengaturan materi ajar, implementasi kurikulum, serta penilaian dan pemberian masukan terhadap hasil penerapan. Lebih lanjut, ditemukan bahwa sebagian besar tenaga pendidik masih membutuhkan peningkatan kemampuan dalam mengimplementasikan Kurikulum Merdeka. Faktor seperti sarana prasarana dan pemanfaatan teknologi pendidikan modern, misalnya gamifikasi, juga turut memengaruhi efektivitas pelaksanaan kurikulum. Secara konseptual, penelitian ini menyarankan agar kurikulum Pendidikan Agama Islam dirancang lebih adaptif, kontekstual, dan mampu mengintegrasikan nilai-nilai keagamaan dengan tantangan serta kebutuhan pendidikan saat ini. Hasil penelitian ini memiliki implikasi praktis bagi Madrasah dan pihak terkait, seperti meningkatkan kualitas pendidikan melalui pelatihan intensif bagi tenaga pendidik untuk menguasai implementasi Kurikulum Merdeka, termasuk penggunaan teknologi pendidikan seperti gamifikasi untuk membuat pembelajaran lebih menarik dan efektif. Madrasah dapat mengalokasikan anggaran untuk memperbaiki sarana prasarana, seperti laboratorium digital atau platform e-learning, guna mendukung integrasi nilai spiritual Islam dengan tantangan global. Selain itu, implikasi ini mendorong kolaborasi antar-Madrasah untuk berbagi praktik terbaik dalam pengembangan kurikulum, sehingga lulusan menjadi lebih fleksibel dan kompetitif di era digital. Untuk pihak terkait seperti Kementerian Agama dan pemerintah daerah, disarankan agar kebijakan nasional diperkuat melalui penyusunan panduan standar pengembangan kurikulum Madrasah yang lebih adaptif, dengan memasukkan elemen inovasi teknologi dan evaluasi berkala terhadap implementasinya. Kebijakan ini dapat mencakup alokasi dana khusus untuk pelatihan guru, pengadaan infrastruktur, dan insentif bagi Madrasah yang berhasil mengintegrasikan nilai-nilai Islam dengan kebutuhan pendidikan modern. Selain itu, diperlukan regulasi untuk memantau dan mengevaluasi efektivitas kurikulum secara nasional, guna memastikan Madrasah mampu menghasilkan lulusan yang siap bersaing global sambil menjaga identitas spiritual.

Kata Kunci: Pengembangan Kurikulum, Pendidikan Islam, Lembaga Pendidikan

INTRODUCTION

Education can be defined as a conscious and systematic process that aims to change the expected behavior in Islamic Religious Education. This process is dynamic and continues to evolve over time. With the emergence of the era of globalization, marked by the acceleration of the development of science and technology, humans are required to adapt to contemporary demands. These changes are not limited to social, economic, political, and cultural aspects, but also have a significant impact on the world of education. This dynamism affects all levels of education, from early childhood education to higher education. In the perspective of progressive educational philosophy, learners are intrinsically motivated to learn and explore their environment. On the other hand, the school of futurism views education as an anticipation of the future, where learning materials are designed as a continuous process so that education remains contextual and able to equip students to face future challenges more effectively. (Bakar Abu Yunus, Wahyullah Rijal Syarifur, 2024; Maulana & Ashimulloh, 2025; Ningrum et al., 2024; Reza Alinata et al., 2024; Salwa Rihadatul Aisy et al., 2024).

Changes in various aspects of education are designed to comprehensively improve the goals of Islamic Religious Education. In the social and religious context, Islamic

teachings also promote transformation towards better and more constructive conditions. All components in the education system undergo an evolution, including the curriculum, which serves as a foundation and framework for the learning process. In Indonesia, curriculum reform has been going on since the independence era, adjusted to the demands of the times and the direction of national education policies. The first curriculum was implemented in 1947 under the name (Lesson Plan), then updated to (Detailed Lesson Plan) in 1950. Subsequently, in 1964, it became known as the (Education Plan), which underwent revisions in 1968, 1975, 1984, and 1994. Entering the 21st century, curriculum reform increasingly emphasizes on the development of student competencies. This is reflected in the implementation of the Competency-Based Curriculum (*KBK*) in 2004, followed by the School-Based Curriculum (*KTSP*) in 2006, and later refined through the 2013 Curriculum (*K13*), which remains valid today with some adjustments.(Febriana et al., 2025; Laana, 2021; Lutfiya et al., 2025; Nirmala & Zalnur, 2023; Nurhasanah & Sukino, 2022).

The development of the Islamic Religious Education curriculum in schools and madrassas is an important and urgent step in the current Indonesian education system. This need arises in response to rapidly ongoing social, cultural, and technological changes, so the curriculum must be adapted to remain relevant to the needs and challenges faced by students. This research aims to study in depth the process of developing the Islamic Religious Education curriculum and its implementation in learning activities in various educational institutions. Through this research, it is hoped that it can obtain more comprehensive insights and practical solutions to improve the quality of Islamic religious education in Indonesia.(December, 2024; Dzikrul Hakim, Nur Ahid, 2023; Isop, 2025; Rahmadhani Riri, Wedra Prison, 2024; Yuldafriyenti et al., 2025).

The difference in the Islamic Religious Education curriculum between public schools and madrasahs reflects different strategies in fostering religious abilities and the unique characteristics of their graduates. In public schools, the Islamic Religious Education curriculum emphasizes basic understanding of Islamic teachings, moral character development, and the cultivation of Islamic values in diverse social life. The goal is to produce graduates who have an open religious awareness, accept differences, and are able to live harmoniously in a multicultural society. On the other hand, the Islamic Religious Education curriculum in madrasahs is designed to be deeper and more comprehensive. In addition to covering fundamental elements such as faith (*Aqidah*), worship (*Worship*), and good behavior (*Moral*), the curriculum also includes advanced Islamic studies, such as Islamic law (*Fiqh*), interpretation of the Qur'an (*Interpretation*), hadith, history of Islamic civilization, and other religious sciences. This approach aims to produce graduates with a higher level of religious understanding, the ability to read and understand strong Islamic texts, and preparation to advance to a higher level of religious education, even with the potential to become religious leaders in society. (Ependi et al., 2024; Mansir & Abas, 2024; Mukhlis, 2024; Panes et al., 2025; Zulkifli et al., 2024).

Current research highlights the significant impact of curriculum variations on the development of religious competence and character formation in Islamic education graduates. The purpose of this study is to analyze how curriculum variations, particularly in the context of Islamic education, affect religious competence, character formation, and students' readiness to face global challenges. The main research questions that will be discussed include: (1) How does curriculum variation affect the development of religious competence and character formation in madrasah graduates compared to public school graduates? (2) How effective is the implementation of the Independent Curriculum in facilitating more contextual and adaptive learning in Islamic Religious Education? (3)

What is the role of the integrated Islamic education model in shaping the character of students and strengthening Islamic identity in the global era? The findings of the study revealed that madrasah alumni typically show deeper religious literacy, greater ability to interpret religious texts critically, and sharper skills in analyzing religious issues. In contrast, public school graduates tend to be more proficient in connecting Islamic principles to current socio-cultural contexts and demonstrate high adaptability in various situations of modern life. The implementation of the Independent Curriculum offers greater flexibility in managing Islamic Religious Education learning, thus facilitating a more contextual approach tailored to the diverse needs of students. Currently, madrassas hold an equal position with public schools in producing quality graduates who are ready to compete in the job market. In addition, integrated Islamic education models have proven effective in shaping students' character, enhancing social skills, and strengthening Islamic identities relevant to contemporary global challenges.

RESEARCH METHODOLOGY

This research uses a qualitative approach through library research methods, with the main focus on the issue of developing the Islamic Religious Education curriculum in madrasahs. The main object of the research is madrasahs that still use traditional curriculum in their learning process. The literature selection is based on the criteria of relevance to the topic of Islamic Religious Education curriculum development, the accuracy of sources, and academic quality. The main criteria include: (a) direct relevance to the issue of curriculum development of Islamic Religious Education in madrasahs, including implementation and innovation challenges; (b) the credibility of the author or publisher, such as a book from a reputable university or peer-reviewed journal; (c) current information, with priority given to the latest sources to reflect current developments. The literature was selected from 2021–2025 to ensure the data is current and relevant in the current educational context. Primary sources consist of specialized books such as "Development of Islamic Religious Education Curriculum" (2025 edition), "Development of Islamic Religious Education Curriculum: Theory and Practice" (2021 edition), "Development of Islamic Religious Education Curriculum: Theoretical and Philosophical Perspectives" (2022 edition), and "Introduction to Islamic Religious Education Curriculum Development" (2023 edition), as well as academic articles and journals from databases such as Google Scholar, Scopus, or national education portals related to development of the Islamic Religious Education curriculum. Data collection was carried out through documentary studies, which involved examining various written sources such as the book "Development of Islamic Religious Education Curriculum" (2025 edition), "Development of Islamic Religious Education Curriculum: Theory and Practice" (2021 edition), "Development of Islamic Religious Education Curriculum: Theoretical and Philosophical Perspectives" (2022 edition), and "Introduction to Islamic Religious Education Curriculum Development" (2023 edition), academic articles, and journals in 2021–2025 related to topics development of the Islamic Religious Education curriculum. The data analysis technique applied is analytical analysis, which is a method to draw conclusions based on logical and structured thinking from factual and descriptive data. In addition, this study uses additional library data analysis techniques such as content analysis to identify the main patterns and themes of literature documents related to the development of the Islamic Religious Education curriculum, comparative analysis to compare traditional madrasah curriculum models with cross-country or institutional innovative models, and thematic analysis to group data based on themes such as technological integration, spiritual values, and adaptation to global challenges. These

techniques help uncover in-depth insights into the effectiveness of the Islamic Religious Education curriculum in madrasas.

RESULTS AND DISCUSSION

Review of the Islamic Religious Education Curriculum Development Process

Based on the literature analysis, the process of developing the Islamic Religious Education curriculum in schools and madrasas can be described as activities that are systematically planned and focus on the needs of students and the dynamics of the times. The Islamic Religious Education curriculum not only aims to improve the cognitive understanding of Islamic teachings, but also shapes the character, morality, and spirituality of students, so that Islamic Religious Education is a balance between knowledge, beliefs, and real actions. The development of this curriculum is carried out in stages, starting from the national (central), regional (regional), to educational institutions. However, the findings of the study show that schools and madrasas play an important role in adapting and contextualizing the curriculum to be in harmony with socio-cultural conditions and local needs of students. Thus, the Islamic Religious Education curriculum is dynamic, which continues to be improved and revised in accordance with developments.

Stages of the Islamic Religious Education Curriculum Development Process

The findings of the study revealed that the stages of developing the Islamic Religious Education curriculum in schools and madrasas include the following main steps:

1. Needs Analysis

This step involves identifying the needs of students, the community, and educational institutions related to religious competence. Islamic Religious Education teachers and curriculum development teams conduct a study on: the social and moral condition of students, public expectations of moral and competitive graduates, government policies through National Education Standards, and existing educational resources (such as teaching staff, facilities, media, and learning environment). The results of this study show the need to integrate Islamic values with advances in science, technology, and digital learning.

2. Formulation of the Purpose of Islamic Religious Education

The goal set focuses on the formation of a whole individual (*insan kamil*), that is, students who are balanced between intellectual, emotional, and spiritual intelligence. In madrasas, this goal is associated with the vision of "creating a generation of Muslims who are knowledgeable, loyal and noble in character". In the context of public schools, the purpose of Islamic Religious Education is oriented to foster understanding and practice of Islamic teachings in daily life, as well as build a tolerant attitude towards diversity.

3. Material Selection and Organization

The learning materials are arranged based on Core Competencies (KI) and Basic Competencies (KD) according to the national curriculum, but adjusted to the characteristics of the institution. In madrasas, Islamic content is expanded through the addition of materials such as *fiqh*, moral beliefs, and the history of Islamic civilization. Meanwhile, in public schools, the emphasis of the material is more directed towards the internalization of Islamic values in the social and national context. This process also emphasizes the integration between religious science and general science, for example by connecting Qur'anic verses that are relevant to the fields of science, ecology, and humanities.

4. Development of Learning Strategies and Methods

The findings of the study show that Islamic Religious Education teachers in schools and madrasahs are increasingly implementing student-based learning approaches, such as project-based learning, contextual learning, and blended learning that utilizes digital technology. This strategy was chosen to make learning more interactive, engaging, and in accordance with the realities of students' lives. In addition, teachers use an integrative approach that includes cognitive, affective, and psychomotor aspects through activities such as studying the holy book, memorizing the Qur'an, simulating worship, and social activities based on Islamic values.

5. Curriculum and Learning Evaluation

Evaluations are carried out periodically to measure the effectiveness of the curriculum in achieving the goals of Islamic Religious Education. The assessment includes not only cognitive learning outcomes, but also aspects of religious attitudes, morality, and worship habits. This evaluation is carried out by teachers, principals, and madrasah supervisors through academic supervision and the Islamic Religious Education Subject Teacher Conference (MGMP) forum. (Isop, 2025; Tasman, Hamami, 2023; Utomo, 2020).

Factors Influencing the Development of the Islamic Religious Education Curriculum

The findings of the study revealed that several main factors affect the process of developing the Islamic Religious Education curriculum in schools and madrasahs, including:

1. Government Policy

Regulations such as the Independent Curriculum and the Decree of the Minister of Religion Number 183 and 184 of 2019 provide guidance for developing a competency-based curriculum and character building.

2. Quality of Teachers

The professional and pedagogical competence of Islamic Religious Education teachers greatly determines the effectiveness of the implementation of the curriculum in the field.

3. Social and Cultural Environmental Conditions

Local values, traditions, and culture of schools or madrasahs also shape the content and learning methods of Islamic Religious Education.

4. Development of Digital Technology

Islamic Religious Education Learning now uses many digital platforms, such as Learning Management System, interactive videos, and social media for da'wah.

5. The Role of Religious Institutions and Communities

Collaboration with mosques, Islamic boarding schools, and religious leaders enriches the implementation of the curriculum. (Hermawan & Anggraheni, 2025; Nugroho Wahyu, Chumairoh Lutfi, Hidayatullah Syarif Ahmad, Adibah Zahara Ida, 2025; Zain & Sesmiarni, 2025).

Innovation and New Trends in the Development of Islamic Religious Education Curriculum

The findings of the study also show innovative trends in the development of the Islamic Religious Education curriculum, such as:

1. Integration of Character-Based Curriculum and Pancasila Student Profiles The Islamic Religious Education Curriculum is now directed to foster religious values, mutual cooperation, and global diversity.

2. The Digital Curriculum and Qur'an Literacy madrasah and the school began using digital applications for Qur'an memorization, interactive interpretation, and distance learning.
3. The Humanistic and Contextual Approach of the Curriculum emphasizes not only memorization, but also the meaning of Islamic values in the context of social, economic, and environmental life.
4. Community Involvement in School Learning and madrasas establish cooperation with parents and the community in religious activities, such as social service programs and environmental concern.(Ismail Mulias & Amaluddin Amaluddin, 2025; Sci. taufik, 2025).

Challenges in the Development of Islamic Religious Education Curriculum

Despite the progress, the research findings identify key challenges in the curriculum development process, namely:

1. Limited human resources, especially Islamic religious education teachers who are proficient in digital learning technology.
2. The gap between the ideal (normative) curriculum and its application in the field.
3. The tendency to learn is still textual and lacks emphasis on contextual aspects.
4. There is a lack of integration between Islamic Religious Education and general subjects, so that students do not fully understand the relationship between Islamic values and modern life.(Hamzah & Mudlofir, 2025; Singarimbun, 2025).

Impact and Results of Islamic Religious Education Curriculum Development

The development of the Islamic Religious Education curriculum in schools and madrasas has resulted in several positive implications, including:

1. Increase the relevance of Islamic Religious Education learning to the context of students' lives.
2. Formation of religious and social character, such as honesty, discipline, and empathy.
3. Innovation of Islamic Religious Education learning methods that utilize technology, for example through interactive media and e-learning platforms.
4. The growth of integrative awareness between religious science and general science, especially in leading madrasas.(Amelia & Dahlan, 2025; Nurjadid et al., 2025).

Overall, the development of the Islamic Religious Education curriculum contributes to improving the quality of Islamic education in Indonesia, although improvements are still needed in terms of implementation and continuous evaluation.

The process of developing the Islamic Religious Education curriculum is a dynamic approach that aims to maintain a balance between spiritual values and the demands of modernity. The curriculum is no longer considered a static document, but rather as a value system that continues to be contextualized with social, technological, and cultural changes. Islamic Religious Education is currently oriented to form students who are religious, critical, adaptive, and have strong character, through an integrative, flexible, participatory, and competency-based curriculum. Collaboration between the government, educators, and the community is the main factor in the success of this curriculum development in the future.

Challenges or Obstacles Affecting the Development Process of Islamic Religious Education Curriculum

Many Islamic Religious Education teachers are not fully ready to implement the Independent Curriculum, especially in the preparation of teaching materials such as learning outcomes (*CP*), learning objectives (*TP*), and teaching modules. Key barriers include limited curriculum understanding, inconsistent training programs, inadequate institutional support, ineffective time management, limited facilities and infrastructure, and a shortage of educators. In addition, prospective teachers often face difficulties in interpreting and developing teaching materials. These challenges are not only technical but also reflect resistance to innovation in instructional methods, as well as incompatibilities between lesson plans (*RPP*) and scientific approaches that must improve the learning efficiency and character development of students. (Ali, 2025; Nurnaifah, 2024; Sayekti et al., 2025; Seituni et al., 2023).

Islamic Religious Education Teachers in Indonesia face major challenges such as limited curriculum understanding, ongoing training, inadequate institutional support, ineffective time management, limited facilities and infrastructure, shortage of educators, and difficulties in interpreting and developing teaching materials. The solutions include regular training, promoting independent learning, technology integration, digital curriculum development, forming a community of practitioners, improving competencies (4C skills: critical thinking, communication, collaboration, creativity; and innovative pedagogical approaches), and active collaboration between schools, governments, and related institutions.

Critical analysis reveals that these challenges reflect resistance to innovation, as highlighted by Sudirman (2023), who emphasizes the need for technology integration to overcome these limitations. Compared to the view of Rahmatullah (2022) that encourages the formation of a community of practitioners to share practices, these findings show an implementation gap: a lack of collaboration between teachers and institutions. Further comparisons show differences: Ahmad (2021) emphasizes teachers' rejection of innovation as the main factor of the mismatch between lesson plans and scientific approaches, while Sari (2024) focuses more on the scarcity of professional development programs as the main cause. Hasan (2022) highlights the importance of students' readiness to face global challenges through the development of creative thinking skills and tolerance, while Jokowi (2024) emphasizes the role of teachers as curriculum implementers, developers, adaptors, and researchers. This view suggests that innovation resistance (Ahmad) and lack of professional development (Sari) complement each other, but the integration of technology (Sudirman) and collaboration (Rahmatullah) emphasizes practical solutions rather than problem diagnoses.

The gaps identified include inadequate collaboration between teachers and institutions, which hinder the implementation of the curriculum to the fullest, as well as inconsistencies between theoretical curriculum design and field practice, where most Islamic Religious Education *RPP* fail to accommodate the diverse needs of students, as identified in the latest study (2023–2025). In addition, most Islamic Religious Education *RPP* It still follows conventional patterns and has not fully integrated scientific approaches. Other fundamental gaps are the lack of focus on adaptive aspects and character in the midst of changing times, often overlooked in traditional curricula, as well as the problem of religious education frameworks that are not in line with practical demands such as developing creative thinking and tolerance skills. (Alfani, 2024; Asykur et al., 2025; Awan Setiawan et al., 2024; Scott, et al., 2025; Murdani A et al., 2025).

Analysis of the documents reveals that most of the Lesson Plans (*RPP*) for Islamic Religious Education still follows a conventional pattern and has not fully integrated the scientific approach, although this approach has been shown to improve the learning efficiency and character development of students. A comparison of experts' views highlights the differences: for example, Ahmad (2021) emphasizes teachers' rejection of innovation as the main factor of mismatch between *RPP* and scientific approach, while Sari (2024) focuses more on the scarcity of professional development programs as the main cause. The gaps identified lie in the misalignment between theoretical curriculum design and field practice, where many lesson plans fail to accommodate the diverse needs of students, as shown in the latest study (2023-2025). Practical contributions to curriculum development in madrassas include improvement measures such as the application of religious moderation models and the integration of innovative learning theories, which can assist teachers in designing more student-centered lesson plans that are effective in cultivating Islamic character. (Fauzan Ahmad, Ayu Mas Sovia, Hadiati Eti, 2025; Loviana et al., n.d.).

The challenge in the preparation of the Islamic Religious Education Lesson Plan (*RPP*) is not solely related to the technical competence of teachers, but also shows the existence of fundamental issues in the conceptual framework of religious education. The inconsistency between *the lesson plan* and the scientific approach is influenced by several key factors, namely: (1) the limited understanding of teachers on how to apply the scientific approach in religious teaching, (2) the rejection of innovation in teaching methods, (3) the lack of sustainable professional development programs, and (4) the inconsistency between curriculum design and practical demands in the field.

The process of developing the Islamic Religious Education curriculum involves systematic stages such as model selection, needs analysis, goal formulation, content development, method selection, assessment, and implementation, all of which aim to produce a curriculum that is in harmony with the advancement of science, technology, and Islamic values. Critical analysis compares the perspectives of scholars: for example, Hasan (2022) highlights the importance of preparing students to face global challenges by fostering creative thinking and tolerance, while Widodo (2024) emphasizes the role of teachers as implementers, developers, adaptors, and researchers of the curriculum. The gaps identified lie in the lack of focus on adaptive aspects and character building amid elements of rapid societal change that are often overlooked in traditional curricula. A practical contribution to the development of the curriculum in madrassas is the reaffirmation of the teacher's responsibility in shaping the character of the students in particular through the integration of the 4C skills (critical thinking, communication, collaboration, and creativity) and innovative pedagogical approaches, which can be applied to produce academically and morally competent graduates in the 21st century. (Chusnul, 2022; Fauzi, 2023; Hamdan, 2021; Irfiana & Quddus, 2025; Sartika et al., 2024).

Contribution to Curriculum Development in Madrasah

The practical contribution to curriculum development in madrassas lies in the recommendation of solutions that can be applied directly, such as routine training programs, the promotion of independent learning, technology integration, the development of digital curriculum, the formation of a community of practitioners, and the improvement of competencies such as the 4C skills (critical thinking, communication, collaboration, and creativity) in addition to innovative pedagogical approaches. The implementation of this initiative requires active collaboration between schools, the government, and related

institutions. Specific improvement measures include the application of a religious moderation model and the integration of innovative learning theories, which assist teachers in designing a more student-centered lesson plan (lesson plan) that effectively promotes the formation of Islamic character. The systematic process of developing the Islamic Religious Education curriculum which includes model selection, needs analysis, goal setting, content formulation, method selection, assessment, and implementation can produce a curriculum that is relevant to the advancement of science, technology, and Islamic values, while reaffirming the responsibility of teachers in shaping the character of students to produce academically and morally competent graduates in the 21st century. Curriculum developers can adopt these strategies to address existing gaps, such as by prioritizing collaboration and innovation in lesson plan design. Overall, this analysis shows that the development of the Islamic Religious Education curriculum requires a more integrative and innovative approach to address implementation challenges. By emphasizing practical contributions such as teacher training and adaptive learning plan design, madrassas can become more effective in producing globally competitive graduates who uphold Islamic values.

CONCLUSION

Research on the development of the Islamic Religious Education curriculum shows that the success of curriculum implementation is influenced by the readiness of teachers, the availability of infrastructure, the use of technology, and the leadership of madrasah principals. Most educators are not ready enough to implement the Independent Curriculum, so they need adequate training and mentoring. Adequate facilities and the application of technology such as gamification can significantly improve the quality of learning. In addition, the role of madrasah principals in terms of supervision and academic support is very important. Therefore, synergy between the government, educational institutions, and the community is very important to improve the quality of Islamic Religious Education in a sustainable and responsive manner along with the changing times.

The curriculum serves as the primary guide to achieving Islamic Religious Education for the purpose of Islamic education. The process of developing the Islamic Religious Education curriculum in madrassas is based on seven main principles and adopts a student-centered, humanistic, technology-based, and socially reconstructive approach. These principles include religious, philosophical, psychological, social, and scientific-technological aspects. Curriculum development can be seen from three perspectives: as a product, as a process, and as a series of educational activities. Today, the madrasah curriculum has evolved through the integration of religious and general sciences, which aims to eliminate the dichotomy between the two. The findings of this study have practical implications for madrassas and related stakeholders. For example, improving the quality of education can be done with Islamic Religious Education through intensive teacher training to master the implementation of the Independent Curriculum, including the use of educational technology such as gamification to make learning more interesting and effective. Madrassas can also allocate funds to improve infrastructure such as digital laboratories or e-learning platforms to support the integration of Islamic spiritual values with global challenges. Furthermore, these implications encourage collaboration between madrasahs to share best practices in curriculum development, resulting in more flexible and competitive graduates in the digital era. For stakeholders such as the Ministry of Religion and local governments, it is recommended that national policies be strengthened through the formulation of adaptive curriculum development standards for madrasahs, incorporating

elements of technological innovation and periodic evaluation of implementation. Such policies could include special funding for teacher training, infrastructure development, and incentives for madrassas that successfully integrate Islamic values with modern educational needs. In addition, regulations are needed to monitor and evaluate the effectiveness of the curriculum at the national level to ensure that madrassas can produce globally competitive graduates while maintaining their spiritual identity.

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