



Implementation of Islamic religious education curriculum based on religious values in junior high schools

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ABSTRACT

Islamic Religious Education (Pendidikan Agama Islam or PAI) in secondary schools has a strategic role in shaping students' character in accordance with Islamic values. However, the implementation of the ideal PAI curriculum still faces several challenges, including differences in the perception of implementers, limited resources, and the influence of the social environment. The purpose of this article is to comprehensively analyze the implementation of PAI curriculum design in secondary education practice and how religious values can be integrated into all aspects of learning. Through the literature review method and qualitative analysis, this article finds that the role of teachers, school support, and family and community involvement have a significant impact on the success of curriculum implementation. In addition, Islamic values are reinforced not only through teaching materials, but also through role models and school culture. This paper can serve as a reference for policy makers, educators, and researchers in an effort to improve the relevance and effectiveness of PAI curriculum implementation at the secondary level. Improving the quality of curriculum implementation will contribute positively to the development of a young generation with character and faith.

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ABSTRAK

Pendidikan Agama Islam (PAI) di sekolah menengah memiliki peran strategis dalam membentuk karakter peserta didik sesuai dengan nilai-nilai Islam. Namun implementasi kurikulum PAI yang ideal masih menghadapi beberapa tantangan, diantaranya perbedaan persepsi pelaksana, keterbatasan sumber daya, dan pengaruh lingkungan sosial. Tujuan artikel ini untuk menganalisis secara komprehensif implementasi desain kurikulum PAI dalam praktik pendidikan menengah dan bagaimana nilai-nilai religius dapat diintegrasikan ke dalam semua aspek pembelajaran. Melalui metode tinjauan literatur dan analisis kualitatif artikel ini menemukan bahwa peran guru, dukungan sekolah, serta keterlibatan keluarga dan masyarakat memiliki dampak yang signifikan terhadap keberhasilan implementasi kurikulum. Selain itu, nilai-nilai Islam diperkuat tidak hanya melalui bahan ajar, tetapi juga melalui keteladanan dan budaya di sekolah. Tulisan ini dapat menjadi referensi bagi para pengambil kebijakan, pendidik dan peneliti dalam upaya meningkatkan relevansi dan efektivitas implementasi kurikulum PAI di tingkat menengah. Peningkatan kualitas implementasi kurikulum akan memberikan kontribusi positif bagi pengembangan generasi muda yang berkarakter dan beriman.

Kata Kunci: implementasi kurikulum; nilai-nilai religius; pendidikan agama Islam; sekolah menengah pertama

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INTRODUCTION

In Indonesia, Islamic Religious Education serves as a fundamental pillar of the national education system. The challenges faced by religious education in schools have become increasingly complex in the era of globalization, characterized by the rapid dissemination of knowledge and technological advancements. Adolescents at the secondary school level are in a phase of identity exploration, making them highly susceptible to the influences of social environments, popular culture, and various ideologies circulating freely in society. In the context of globalization, marked by the rapid flow of information, penetration of popular culture, and shifts in value orientations, the implementation of the curriculum faces increasingly complex challenges. Today's youth grow up in environments filled with digital distractions and an instant-minded mentality (Sucipto *et al.*, 2023).

A well designed PAI curriculum should be able to integrate Islamic values into all learning activities. A curriculum that focuses solely on cognitive aspects without reinforcing affective and psychomotor domains risks failing to cultivate a strong Islamic character in students. Moreover, the urgency of designing a curriculum that is responsive to the changing times becomes increasingly important, considering societal expectations that high school graduates should not only possess high intellectual abilities but also strong moral standards and the capacity to serve as role models within the community (Sucipto *et al.*, 2023).

The Indonesian government, through the Ministry of Education and Culture (Kemendikbud) and the Ministry of Religious Affairs (Kemenag), has carried out several revisions of the PAI curriculum to adapt to the demands of the times and the challenges of modern society. However, the implementation of the nationally formulated curriculum design often faces obstacles at the school level, including inadequate infrastructure, facilities, and human resources, as well as disparities in how educators interpret Islamic values in the classroom (Nopitasari & Dewi, 2024). On the other hand, the urgency of strengthening the PAI curriculum based on Islamic values is not merely an internal educational need but also an external demand, namely the necessity of cultivating young generations who possess integrity, tolerance, and social responsibility. This becomes increasingly relevant considering the rising phenomena of juvenile delinquency, identity crises, and declining morality, which frequently attract public attention. Therefore, efforts to design a PAI curriculum that emphasizes Islamic values represent a strategic step in shaping the character of the nation's future generations (Aziz & Hasanah, 2022).

Although the PAI curriculum in Indonesia has been systematically designed and grounded in Islamic values, its implementation at the secondary school level does not always proceed as expected. Several challenges frequently arise in the field, including limited human resources, particularly teachers, not all of whom have received training on the latest curriculum implementation. Many teachers still focus solely on the cognitive aspect while neglecting the affective and psychomotor domains (Supriyatin *et al.*, 2024). Learning facilities and instructional media in some schools are also very limited, resulting in PAI learning processes that are less varied and innovative. The diverse social, economic, and cultural backgrounds of students further contribute to the complexity of teaching. This presents a significant challenge for teachers aiming to instill universal Islamic values that remain relevant to students' daily lives (Arti *et al.*, 2024).

The lack of parental involvement and community support in facilitating PAI learning also poses a significant challenge. Ideally, Islamic values should not only be taught in schools but also reinforced at home and within the community. In addition, the rapid development of technology and social media presents new challenges in the form of an uncontrollable flow of information, making students vulnerable to values that are inconsistent with Islamic teachings (Dewi & Yusilafita, 2024).

Research on the implementation of the PAI curriculum based on Islamic values has been widely conducted, both nationally and internationally. Among the findings, a community based PAI curriculum is

considered important for education because it is contemporary and relevant to societal needs (Sucipto *et al.*, 2023). The studies highlight the importance of collaboration between families and schools in fostering Islamic character in children. They found that schools that actively involve parents in religious programs tend to be more successful in integrating Islamic values into their students (Sucipto *et al.*, 2023). Meanwhile, other researchers emphasize that the use of contextual learning methods, which relate religious material to daily life, has been shown to improve both knowledge and the practical implementation of Islamic values (Sari & Gumiandari, 2022). These research findings indicate that integrating Islamic values into education requires a comprehensive approach, involving multiple stakeholders, and should not be limited to classroom instruction alone (Fitriani & Masnawati, 2024).

Based on the issues described above, this article aims to provide an in depth analysis of how the implementation of the PAI curriculum design, grounded in Islamic values, is carried out in secondary schools, as well as to identify the factors that hinder or support its implementation. Additionally, this article seeks to offer strategic recommendations to ensure that the PAI curriculum can be implemented more effectively and remain relevant to contemporary needs. Therefore, this article will discuss the implementation of the PAI curriculum design based on Islamic values in secondary schools, outline the challenges and obstacles encountered in applying this curriculum, and highlight measures that can be taken to optimize its implementation. It also aims to provide a more integrated and dynamic perspective on the PAI approach, with a particular focus on Islamic values, the involvement of various stakeholders, and adaptive and sustainable processes in addressing contemporary challenges. This represents a significant shift from previous studies, which may have been more unilateral and less focused on the interactions among these elements.

Research on the implementation of PAI curriculum design based on Islamic values in secondary schools holds significant strategic importance for the development of education in Indonesia. First, the findings of this study are expected to serve as a reference for teachers, particularly PAI teachers, in applying more contextual, effective learning strategies that are oriented toward the development of Islamic character in students. Second, this research contributes theoretically by enriching the body of knowledge in the fields of curriculum studies and PAI, particularly in ways that are relevant to contemporary needs. Furthermore, this study is important for policymakers at the school, regional, and national levels as a basis for evaluating and formulating more targeted and effective policies.

In the long term, these findings are expected to make a meaningful contribution to the development of an Indonesian generation that is not only academically proficient but also morally grounded and capable of adapting quickly to global changes. From an early age, students are instilled with Islamic values as a fundamental foundation for building a peaceful, tolerant, and civilized society.

LITERATURE REVIEW

Curriculum

Etymologically, the term "curriculum" originates from the Latin word *curriculum*, meaning "the distance to be covered" or "racecourse." In modern education, a curriculum is defined as a set of plans and arrangements regarding the objectives, content, and learning materials, serving as a strategic guide for implementing instructional activities to achieve specific goals (Mahrus, 2021).

Several experts provide a broader definition of curriculum, explaining that it encompasses all educational activities designed and coordinated by schools to help students achieve optimal learning outcomes. This concept includes the dimensions of educational objectives, relevant learning experiences, the organization of these experiences, and evaluation mechanisms to ensure that the intended learning goals are achieved.

Other scholars define curriculum as a design comprising four main components: learning objectives, appropriate learning experiences, the organization of experiences, and evaluation (Asli & Dewi, 2024).

Indonesia implements several types of curricula, including the 2013 Curriculum (K-13), which is still widely used in many schools. The K-13 curriculum integrates character education with knowledge, skills, and behavior through Islamic Religious Education (PAI) to instill moral values in students. In addition, the Merdeka Curriculum is more flexible and focuses on character development through project-based learning. General religious education topics included in the curriculum for private schools aim to enhance students' character and moral development through the application of religious values in daily life (Acetylena et al., 2025).

However, there are several challenges in integrating inclusive education programs into the general education curriculum, particularly regarding instructional innovation and teacher competencies. Developing learning modules and contextualizing moral values are considered effective strategies to enhance the quality of religious moral education (Primary et al., 2024).

Islamic Religious Education (PAI)

Islamic Religious Education (PAI) is an educational method aimed at developing individuals who are faithful, devout in worship, virtuous, and capable of practicing Islamic teachings in their daily lives. PAI seeks to shape students who not only possess theoretical understanding of Islamic teachings but are also able to implement them in everyday life. Law Number 20 of 2003 concerning the National Education System stipulates that PAI must be provided at all levels of education (informal, non-formal, or formal). In addition to delivering cognitive learning in religion, PAI also teaches attitudes and psychomotor skills necessary for the practice of religion (Fitrah & Kusnadi, 2022).

The ideal form of PAI is an education that instills the principles of *tauhid* (monotheism), worship, morality (*akhlak*), and social transactions (*muamalah*), thereby producing students who are balanced in terms of knowledge, skills, and spirituality. PAI learning should be designed to integrate all these dimensions so that students can understand, internalize, and practice Islamic teachings comprehensively (*kaffah*) (Winarti et al., 2025).

PAI memiliki peran penting dalam membentuk karakter peserta didik di Indonesia. Di era digital dan Revolusi Industri 5.0, PAI memiliki peluang dan tantangan untuk bertransformasi melalui pemanfaatan teknologi, seperti media video dan aplikasi Islami, untuk meningkatkan motivasi belajar. Penting bagi guru untuk melek teknologi agar materi yang diajarkan tetap akurat. Kurikulum pendidikan Islam secara umum harus disesuaikan dengan kebutuhan digital peserta didik melalui sistem pembelajaran yang interaktif. Inovasi dalam kurikulum pendidikan Islam umum harus menggabungkan nilai-nilai spiritual dan teknologi untuk membangun kepribadian peserta didik. Selain itu, literasi digital guru juga penting untuk pembelajaran kurikulum PAI yang efektif dan untuk membantu peserta didik menghindari informasi yang salah di era digital (Robbi & Syafi'uddin, 2025).

Curriculum Design

Curriculum design is the initial stage in curriculum development, encompassing the formulation of objectives, selection of instructional materials, determination of learning strategies, and assessment of learning outcomes. Several theories and models of curriculum design have significantly influenced the development of PAI curriculum in Indonesia. Among them, Tyler's Model highlights four essential elements for curriculum planning: 1) learning objectives; 2) learning experiences; 3) organization of experiences; and 4) evaluation. This model is widely used due to its systematic and flexible nature, making it applicable

across various contexts, including PAI (Hadi & Bayu, 2021). Taba's Model emphasizes the involvement of teachers in curriculum development. According to Taba, an ideal curriculum should be developed inductively, starting from the concrete needs of students in the classroom and then expanding into a broader curriculum (Zaskia & Hamami, 2021). The Islamic Curriculum Model views curriculum not only as oriented toward worldly goals but also aimed at achieving ultimate happiness in the hereafter. Islamic values should serve as the primary foundation at every stage of curriculum development, from the formulation of objectives to the evaluation phase (Umam & Hamami, 2023).

Islamic Values in Education

Islamic values are a set of principles and teachings based on the Qur'an, Hadith, and the scholarly *ijtihad* of Islamic scholars, serving as a guide for Muslims in their daily lives. In the realm of education, Islamic values do not focus solely on religious aspects but also encompass social, moral, and humanitarian dimensions. Some key values commonly referenced in Islamic education include honesty (*shidq*), responsibility (*amanah*), tolerance (*tasamuh*), justice (*adl*), diligence (*ijtihad*), and compassion (*rahmah*).

The instillation of Islamic values within the educational environment is expected to shape students into individuals with noble character, independence, and active societal engagement. Islamic Education (PAI) in schools should serve as a medium for the internalization and reinforcement of these values through comprehensive and contextual learning. The strengthening of Islamic values in education can be realized through internalization (embedding values within students), habituation (practice and routine), and the exemplary behavior of teachers and the school environment (Nisa & Hamami, 2023).

In addition to being reflected in the instructional content, the integration of Islamic values must also be present in teaching methods, social interactions in the classroom, and the school culture that embodies Islamic principles. Thus, Islamic values become the guiding spirit that permeates every educational process, encompassing cognitive, affective, and psychomotor domains. Islamic Education (PAI) should be designed contextually so that students can fully internalize these values in their daily lives. The cultivation of values is carried out gradually, through active learning methods, interpersonal relationships between teachers and students, and a school culture that reflects Islamic principles. The integration of Islamic values is expected not only to cover the cognitive domain but also to shape attitudes and behaviors that demonstrate strong character (Sukino, 2023).

METHODS

This study utilized descriptive data in the form of written and oral language, as well as observed behaviors, obtained through a qualitative approach using a literature study method. Data collection involved gathering information from relevant written sources with the aim of obtaining a comprehensive overview of the phenomenon under investigation. A literature study is a type of research in which literature serves as the primary object of analysis; in this case, the researcher examines various written sources and texts related to the research topic. Data analysis followed the steps of collection, reduction, presentation, and drawing conclusions within a qualitative dialogical analysis model. This approach is qualitative in nature, and the results of the analysis are used to answer the research questions. The research process consisted of problem identification, formulation of objectives, data collection from various works, information grouping, and content analysis. The findings were then summarized, and recommendations were provided based on the analyzed data.

RESULTS AND DISCUSSION

Curriculum Design of Islamic Religious Education (PAI) Based on Religious Values

The design of the PAI curriculum needs to be grounded in the core principles of Islamic education, namely tauhid (monotheism), akhlaq (morality), and the balance between worldly knowledge and the hereafter. The principle of tauhid emphasizes that all learning efforts should result in increased faith and devotion to Allah SWT. Akhlaq serves as the foundational element in shaping students' character, while maintaining a balance between intellectual, spiritual, and social aspects is a distinctive feature of Islamic education. The PAI curriculum must be able to keep pace with the times and meet the needs of students (Aflah & Alwizar, 2024). Consequently, the curriculum does not merely focus on theoretical religious material, but also provides opportunities for students to develop critical thinking, problem-solving skills, and adaptability to change. To harmonize Islamic education with the demands of the Industry 4.0 revolution, modernization of the Islamic educational environment is necessary (Hakim *et al.*, 2025).

The integration of Islamic values into the curriculum requires teachers to be able to link each learning material with values that shape students' Islamic character. This aligns with experts' views that PAI learning must connect knowledge, faith, and practice. Indonesia's 2013 Curriculum (K-13) designates PAI as a core subject, with core competencies and basic competencies developed comprehensively. All PAI core and basic competencies are oriented toward balancing aspects of knowledge, attitudes, and skills. At the secondary school level, the PAI curriculum is also designed to address global challenges and evolving times, without neglecting fundamental Islamic values (Munir & Kholid, 2022).

Implementation of Islamic Religious Education (PAI) Curriculum in Junior High Schools

Effective implementation strategies require directed planning and innovation in the teaching and learning process. PAI teachers are expected to optimize various methods, such as group discussions, case study problem solving, role playing, performance of worship, habituation of moral behavior, and the use of digital technology, to align with the characteristics of today's students. The use of interactive media and linking the material to relevant contemporary issues can also enhance students' motivation and understanding of PAI content (Kharisma *et al.*, 2024).

Teachers hold a central role in the implementation of the PAI curriculum. In addition to serving as facilitators, teachers must also act as role models (*uswah hasanah*) by practicing Islamic values within the school environment. Teachers with strong academic and moral excellence can inspire students to emulate Islamic behavior. This exemplification is crucial, as character education is more effectively transmitted through real-life examples rather than mere theory (Anas *et al.*, 2023).

The implementation of the PAI curriculum at the secondary level still faces various obstacles, such as a lack of qualified PAI teachers, limited learning facilities, and insufficient supporting media. The social, cultural, and economic diversity of students requires that the instillation of Islamic values be carried out in a more flexible and contextual manner. In addition, negative influences from social media, popular culture, and the surrounding environment also act as barriers to the internalization of Islamic values. Not all teachers receive ongoing training on the latest curriculum, so teachers' understanding and pedagogical skills still need to be strengthened (Sari & Gumiandari, 2022).

Case Study: Best Practices of Implementing the Islamic Religious Education (PAI) Curriculum in Junior High Schools Based on Digital Platforms

Based on case studies from previous research, it was found that several junior high schools have successfully implemented the PAI Curriculum based on religious values in daily learning processes, including SMP Kota Metro, which utilizes Google Classroom and YouTube as a means to display lecture videos, religious studies, and online discussions involving students in direct interaction regarding PAI material. Example videos shown discuss the importance of the spirit of seeking knowledge in Islam based on a verse from the Qur'an, and feature an animation discussing the rules of alif lam ([Sapruddin, 2025](#)).

At SMP Negeri 2 Ambarawa, we identified several issues faced by PAI teachers. These challenges include difficulties in utilizing digital technology, limited availability of digital equipment at school, and the need to enhance teachers' skills in educational technology. Additionally, there were problems in managing teaching materials and a lack of support from the school environment and parents. Nevertheless, efforts to teach PAI through conventional learning activities are still carried out, such as practicing worship, reading the Qur'an, and providing practical examples of PAI material relevant to everyday problems ([Mansur & Nursikin, 2025](#)).

The findings indicate that some schools have implemented digital platforms in the learning process, including enhancing student interaction through the use of PAI learning videos. Technology supported learning improves students mastery of both religious and digital skills. However, the greatest challenges are the availability of teachers, particularly those unfamiliar with technology, and differences in infrastructure between schools. Recommendations include teacher training and the improvement of technological equipment. Competency based PAI curricula have great potential to enhance the quality of learning, but disparities in teacher availability and infrastructure need to be addressed ([Sapruddin, 2025](#)).

Evaluation of the Implementation of Islamic Religious Education (PAI) Curriculum

Although there are several schools that have implemented good practices in PAI learning, this does not automatically eliminate the various shortcomings in the implementation of the curriculum based on Islamic values. Reflection and gap analysis are still needed to identify the differences between expectations and conditions in the field. Some challenges that often arise include the lack of adequate guidance and training for teachers in creating innovative learning. In addition, limited time allocation often causes the teaching of Islamic values to focus only on ritual worship aspects, without being balanced by comprehensive character strengthening. Parental and community participation in supporting religious programs is also still low, so the process of internalizing religious values has not yet been carried out optimally

PAI in secondary schools is an important step to determine the extent to which knowledge, emotional, and motor skills objectives have been achieved. However, several problems arise when implementing this assessment, such as imbalance in assessment that focuses on the cognitive aspect, inconsistent implementation, lack of appropriate assessment tools, limited teacher competence, and incomplete evaluation. The assessment process includes planning, implementation, data processing, and reporting. Assessment results show that many students have successfully mastered cognitive content with performance indicators above 65%, but emotional and motor aspects are not evaluated optimally. PAI assessment should provide balanced evaluation of all aspects to comprehensively reflect student competence. Improvements are needed in assessment tools and methods, teacher training, as well as the inclusion of emotional and motor indicators in the final assessment. In addition, the assessment must align with the curriculum (KTSP) to meet the needs and characteristics of students ([Kesuma et al., 2024](#)).

One example of evaluating the implementation of PAI teaching in the curriculum was carried out by SMP Negeri 1 Karanganyar. In the process, the evaluation conducted by this school used test and non test assessments, taking into account cognitive, affective, and psychomotor aspects. Written tests were conducted through daily assessments in the form of exercises at the end of each chapter. Meanwhile, oral tests assessed memorization of verses and the practice of prayer recitation that had been previously assigned. Non test evaluations included creating slide materials and summary posters of the material, which were then presented in groups in front of the class. The positive impact was an increase in teacher creativity and greater student enthusiasm for learning. However, challenges also existed, such as difficulties in preparing engaging lessons and selecting appropriate topics. This study concluded that, although positive changes occurred, greater support is still needed to overcome these challenges (Noor *et al.*, 2023).

Discussion

Some curricula, such as the 2013 Curriculum and the Merdeka Curriculum, have advantages but also have shortcomings, for example, a lack of innovation and teaching skills. Therefore, it is necessary to develop learning modules that are more suitable for the conditions and teach moral values. One example of curriculum development is the PAI program that incorporates religious values into the learning process (Mahrus, 2021). In Indonesia, there are various types of curricula, such as the 2013 Curriculum (K-13), which focuses on character building and balanced education, and the Merdeka Curriculum, which is more flexible and focuses on project based learning. However, there are challenges in curriculum implementation, such as lack of innovation and pedagogical skills (Acetylena *et al.*, 2025).

PAI aims to develop students who are faithful and have noble character, and it must be integrated into all levels of education as a reinforcement of spiritual and moral values. PAI must integrate the dimensions of tauhid, worship, creation, and transactions. In the digital era, PAI must adapt by using technology to enhance the effectiveness of learning (Robbi & Syafi'uddin, 2025). The application of digital technology in learning is very important to deliver PAI material in an engaging and effective manner (Sari & Istanto *et al.*, 2025). The development of a learning plan begins with formulating objectives and selecting materials, learning strategies, and assessments. There are various models of curriculum development, such as the Tyler Model and the Taba Model, which focus on the basic elements of curriculum development. Islamic values, such as honesty and responsibility, must be conveyed and instilled through habit formation and exemplary practice (Umam & Hamami, 2023)..

Evaluation of the PAI curriculum also needs to be conducted regularly by utilizing various instruments, including cognitive assessments (through written and oral tests) to determine how well students understand religious content. Affective and psychomotor assessments are carried out through observation of behavior, participation in religious activities, and performance of worship. Satisfaction surveys for students and parents are also used to measure their perceptions of the school's religious environment. The purpose of this evaluation is not merely to assess students academic outcomes, but also to evaluate the success of instilling Islamic values in daily life. The evaluation findings then serve as a reflection for teachers and school management to implement continuous improvements.

As a follow up, a gap analysis is conducted, because although many schools have implemented good practices, differences are still found between expectations and reality in the field. Some challenges that are often encountered include limited training and mentoring for teachers in developing innovative learning, the limited PAI hours which often result in the integration of Islamic values being restricted to ritual worship aspects, and the low involvement of parents and the community in supporting the school's religious programs.

The strengthening of Islamic values in PAI learning is not merely the delivery of material in the classroom, but needs to be carried out using a more integrative method to encourage active participation. This effort is important to determine how well students understand and develop moral character that can apply Islamic teachings in real life. The PAI program for secondary schools, based on the Merdeka Program, emphasizes the development of students' personality and spiritual values. This program focuses on Islamic beliefs, worship practices, noble character, the history of Prophet Muhammad SAW, and the application of Pancasila values in daily life. Teaching methods include active learning with topics specifically designed according to students interests and the use of digital media. Assessment is diagnostic, formative, and summative, covering cognitive, behavioral, and practical aspects. PAI is taught for 2–3 hours per week and is adjusted according to needs. Overall, this program aims to create learning that is flexible and objective, aligned with students' developmental needs..

Improvement strategies that can be implemented include strengthening teacher training based on pedagogical and educational technology competencies that are adequately provided. Supporting factors for the success of the PAI curriculum include teachers professional competence, a religious school culture, and the principal's support in providing learning facilities. Teacher competence has been proven to contribute significantly to the effectiveness of the teaching and learning process of Islamic values (Sucipto *et al.*, 2023). In addition, the involvement of parents and the community in school religious programs enhances the successful internalization of religious values in students (Fitriani & Masnawati, 2024).

CONCLUSION

The implementation of the PAI curriculum based on Islamic values at the secondary school level is a complex process. The PAI curriculum is not only aimed at delivering Islamic knowledge cognitively, but it is also directed towards character development, moral strengthening, and the application of Islamic teachings in daily life. A well designed curriculum is always based on the principles of Islamic teachings, integrating learning objectives, content, and methods that align with the current needs of students.

In its implementation, success is highly determined by the creativity and exemplary behavior of teachers, support from the school environment, as well as the involvement of family and the community. Some successful practices show that the integration of in school activities, extracurriculars, and school culture can strengthen students understanding and application of Islamic values. However, challenges such as limited resources, lack of teacher training, and environmental and technological influences still need to be addressed adaptively.

This study emphasizes that the strengthening of Islamic values in education will not be optimal without harmonious cooperation between teachers, parents, the school, and the wider community. The success of implementation depends on the creativity of teachers, support from the school environment, and the active role of families and society. Best practices show that the synergy of intramural activities, extracurricular activities, and school culture can strengthen the internalization of religious values. Continuous evaluation and reflection are very important to ensure that curriculum implementation aligns with its objectives and responds to the demands of the times.

AUTHOR'S NOTE

The author affirms that this article is free from plagiarism. There is no conflict of interest related to the publication of this work. The author states that no one has copied this article using the words or ideas of others.

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