

RECONSTRUCTING ISLAMIC RELIGIOUS EDUCATION CURRICULUM: AN ADAPTIVE, RESPONSIVE, AND CONTEXTUAL FRAMEWORK

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Abstract

This review article reconstructs Islamic Religious Education (PAI) curriculum development through an adaptive, responsive, and contextual framework. The study uses a narrative literature review and conceptual synthesis grounded in the twenty references contained in the source paper, with bibliographic metadata, DOI records, publication details, and topical relevance rechecked before synthesis. The review identifies three interconnected requirements for contemporary PAI curriculum reform. First, reconstruction must address fragmented content, cognitive dominance, digital disruption, and the changing learning characteristics of digitally immersed students without weakening the normative foundations of faith and character. Second, adaptive curriculum design should integrate Islamic values with 21st-century competencies, digital literacy, blended learning, and flexible learning strategies. Third, responsive and contextual learning should connect Islamic teachings with contemporary issues such as digital ethics, social inequality, environmental responsibility, and religious diversity. The article proposes the ARC-PAI framework—Adaptive, Responsive, and Contextual—as its conceptual contribution. The framework positions Islamic values as the normative core, adaptability as the design principle, responsiveness as the social orientation, and contextualization as the pedagogical mechanism. Its implication is that curriculum innovation should be evaluated not only by technological novelty, but by its capacity to deepen religious understanding, ethical judgment, and meaningful action.

Keywords: Islamic Religious Education Curriculum, Curriculum Reconstruction, Adaptive Curriculum, Contextual Learning, Digital Education



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INTRODUCTION

Islamic Religious Education (PAI) occupies a distinctive position in the curriculum because it is expected to develop religious understanding while simultaneously shaping moral, spiritual, and social conduct. The source paper emphasizes that PAI cannot be reduced to the transmission of religious concepts; it should help students interpret Islam as a practical guide for living in changing social conditions. Recent studies similarly argue that contemporary PAI curriculum development needs to connect character formation with digital literacy, contextual learning, and competencies required in

modern education (Normawati, 2025; Syafitri et al., 2025). This dual mandate creates a curriculum challenge: the substance of Islamic teaching must remain normatively grounded, while the design and delivery of learning must remain open to social and technological change.

The need for reconstruction emerges from a persistent gap between the ideal function of PAI and the learning experiences reported in the reviewed literature. The source paper notes that PAI is often perceived as theoretical, monotonous, and dominated by cognitive-instructional approaches. Curriculum evaluation literature also points to the importance of aligning objectives, content, implementation, and evaluation so that religious learning does not stop at knowledge acquisition (Umam & Hamami, 2023). When curriculum structures privilege factual mastery without sufficiently connecting knowledge to lived experience, students may understand religious concepts but struggle to apply them to ethical decisions, digital communication, social responsibility, and contemporary problems.

Reconstruction and innovation therefore need to be distinguished but treated as complementary. Reconstruction concerns the reorganization of curriculum purposes, structures, content relationships, learning experiences, and assessment priorities. Innovation concerns the introduction of more effective ways to operationalize those reconstructed priorities through learning models, digital media, interdisciplinary connections, and context-sensitive pedagogy. Wahid and Hamami (2021) frame future-oriented Islamic curriculum development as a strategic response to changing competency demands, while Ilmiyah et al. (2022) show that innovation in PAI curriculum cannot be confined to changing teaching methods or media; it also requires attention to how knowledge is organized and integrated.

The urgency of reform is intensified by the characteristics of contemporary learners and the expansion of digital technologies. Research on Generation Z learning in PAI indicates that students who are accustomed to rapid, visual, and interactive information environments may respond poorly to repetitive and abstract instruction (Febriani et al., 2025). At the same time, artificial intelligence changes how learners search, summarize, evaluate, and produce information. Ng et al. (2024) demonstrate that AI literacy includes not only cognitive and technical dimensions but also affective, behavioural, and ethical dimensions. This is particularly significant for PAI because the curriculum must help students evaluate not merely whether information is accessible, but whether its use is responsible, truthful, and ethically appropriate.

Global social change also expands the moral horizon of PAI. Religious moderation, tolerance, environmental responsibility, digital behaviour, and social justice are no longer peripheral themes because they are part of the everyday environments in which students practice religion. Puspita Sari et al. (2024) emphasize the importance of integrating religious moderation into PAI curriculum development, while Mona et al. (2025) connect curriculum transformation with the formation of ethics and character in modern contexts. These strands suggest that curriculum relevance depends on the ability to relate Islamic normative values to actual situations without allowing contemporary trends to displace the theological foundations of the subject.

However, the reviewed literature often discusses reconstruction, digital adaptation, contextual learning, moderation, and curriculum innovation as separate concerns. The conceptual gap lies in the absence of a simple framework that explains how these elements can operate as one curriculum logic. This article therefore aims to synthesize the source paper into an integrated model for PAI curriculum reform. Its conceptual contribution is the ARC-PAI framework—Adaptive, Responsive, and Contextual—which positions Islamic values as the normative core, adaptive design as the mechanism for responding to learner and technological change, responsiveness as the mechanism for engaging contemporary social issues, and contextualization as the pedagogical bridge between religious knowledge and lived experience.

RESEARCH METHOD

This article employs a narrative literature review combined with conceptual synthesis. The source paper “Rekonstruksi dan Inovasi Kurikulum PAI” served as the thematic starting point and provided the initial literature corpus. Rather than treating the paper as empirical field research, the review reorganized its conceptual content into a journal-article structure focused on curriculum reconstruction, adaptive design, responsive-contextual learning, and an integrated conceptual framework.

The review began with the twenty references listed in the source paper, published between 2021 and 2026. Each reference was rechecked for bibliographic completeness, author order, journal identity, year, volume, issue, page range, DOI, and topical relevance. Where the source paper contained incomplete or inconsistent metadata, the bibliographic record was corrected using journal or publisher pages and DOI-linked records. For example, the incomplete DOI attached to the MAN 1 Mojokerto curriculum innovation study was corrected to 10.18592/jtipai.v12i2.6998, and the verified author order begins with Ilmiyah rather than Aryani. Claims that exceeded what a cited source directly supported were narrowed during synthesis rather than reproduced without qualification.

The analysis used thematic coding in four stages. First, sources were coded according to the drivers of curriculum reconstruction, including cognitive dominance, fragmentation, digital change, and social pluralism. Second, sources were coded for adaptive curriculum components such as 21st-century competencies, digital literacy, blended learning, and technology-supported religious learning. Third, responsive and contextual themes were identified, including digital ethics, social inequality, environmental responsibility, and moderation. Fourth, relationships among the themes were synthesized into the ARC-PAI framework. The purpose of this synthesis is conceptual clarification rather than statistical generalization.

RESULTS AND DISCUSSION

Reconstructing and Innovating the Islamic Religious Education Curriculum

The first synthesis indicates that curriculum reconstruction in PAI should begin with the relationship between normative continuity and pedagogical change. Reconstruction does not mean replacing the theological foundations of Islamic education. Instead, it means reorganizing how those foundations are translated into curriculum aims, learning sequences, experiences, and assessment. Normawati (2025) argues for a modern PAI curriculum that remains grounded in religious values while addressing contemporary educational demands. This principle is important because innovation that focuses only on novelty may produce technologically attractive learning without strengthening faith, character, or ethical reasoning.

A central reconstruction problem is the tendency to separate religious content into discrete knowledge units without sufficiently connecting them to wider themes or lived problems. Ilmiyah et al. (2022) identify the fragmented organization of PAI-related subjects in madrasah as a reason to consider broader and more integrated curriculum designs. The implication is not that disciplinary distinctions should disappear, but that curriculum planning needs explicit thematic bridges so that Qur'anic studies, creed, jurisprudence, history, and ethics contribute to coherent understanding. In a reconstructed curriculum, integration becomes an organizing principle rather than an incidental classroom activity.

A second driver is the changing information environment of learners. Febriani et al. (2025) highlight the mismatch between conventional PAI teaching and the learning tendencies of Generation Z. The curriculum therefore needs to move beyond an assumption that relevance is achieved merely by adding digital media. The more fundamental question is whether curriculum experiences require learners to interpret, compare, verify, discuss, and apply religious knowledge. Digital tools are useful when they expand these processes; they are less useful when they simply transfer lecture-based instruction onto a screen.

Artificial intelligence makes this distinction even more important. Ng et al. (2024) conceptualize AI literacy as involving affective, behavioural, cognitive, and ethical dimensions. For PAI, this suggests that curriculum reconstruction should include responsible information practices, source verification, intellectual honesty, and ethical judgment in technology use. The goal is not to turn PAI into a technology subject, but to ensure that religious education provides moral orientation for technologies that increasingly shape learning and social interaction.

The reviewed literature also places reconstruction within the wider context of globalization and plural social life. Religious moderation can function as a curricular orientation that helps students maintain religious commitment while developing respectful interaction in diverse communities (Puspita Sari et al., 2024). In this sense, curriculum innovation is strongest when it is both internally rooted and externally responsive: rooted in Islamic values, yet capable of interpreting new social realities. Table 1 summarizes the main reconstruction drivers and the curricular priorities derived from them.

Table 1. Drivers and Priorities of PAI Curriculum Reconstruction

Reconstruction driver	Evidence in reviewed literature	Curriculum risk if ignored	Priority for reconstruction
Cognitive and theoretical dominance	PAI requires stronger integration of cognitive, affective, and practical learning (Umam & Hamami, 2023; Syafitri et al., 2025).	Religious knowledge remains detached from ethical action.	Align objectives, learning experiences, and assessment with knowledge, attitudes, and practice.
Fragmented curriculum structure	PAI subject areas may remain compartmentalized rather than thematically connected (Ilmiyah et al., 2022).	Students encounter isolated content without a coherent religious worldview.	Build thematic and interdisciplinary links across core PAI domains.
Digital-native learning environment	Generation Z learning tendencies challenge repetitive and abstract instruction (Febriani et al., 2025).	Low engagement and weak connection between religious learning and daily experience.	Use active, visual, interactive, and inquiry-oriented learning experiences.
AI and information disruption	AI literacy includes cognitive, behavioural, affective, and ethical dimensions (Ng et al., 2024).	Technology use may outpace ethical judgment and source verification.	Embed digital ethics, verification, and responsible AI use in learning tasks.
Plural and global social context	Moderation and tolerance are relevant to contemporary PAI curriculum development (Puspita Sari et al., 2024).	Religious learning may become socially disconnected or insufficiently dialogical.	Integrate moderation, social responsibility, and respectful engagement with diversity.

Designing an Adaptive PAI Curriculum for the Digital Era

The second synthesis concerns adaptive curriculum design. Adaptability should not be interpreted as unlimited flexibility or the weakening of curricular standards. In PAI, adaptation is better understood as the capacity to modify goals, content emphasis, learning pathways, media, and assessment strategies while preserving the core orientation toward faith, worship, moral character, and social responsibility. Sari et al. (2023) emphasize that curriculum development for the Society 5.0 era requires management that responds to technological and social change. Mona et al. (2025) likewise stress the importance of curriculum transformation that preserves ethical and moral formation.

An adaptive design begins with learning objectives. Objectives should articulate not only what students know about Islamic teachings but how they reason, communicate, collaborate, and act on that knowledge. Ahwani et al. (2025) propose integrative PAI planning based on 21st-century competencies, while Nasucha et al. (2023) show the relevance of critical thinking, communication, collaboration, and creativity in integrated Islamic learning. These competencies are not foreign additions to PAI; they can function as capacities through which students interpret religious sources, deliberate ethically, solve social problems, and communicate religious understanding responsibly.

Adaptation also requires flexible content organization. Core religious content remains stable in its normative orientation, but examples, cases, texts, media, and application contexts can be updated. A lesson on honesty, for example, can address academic integrity and digital content creation; a lesson on tabayyun can include information verification in social media and AI-assisted search; and a lesson on responsibility can include environmental or community concerns. This approach helps the curriculum remain current without treating religious values as historically disposable.

Digital and blended learning represent another adaptive mechanism. Ariansyah et al. (2024) found that blended and hybrid learning were positively related to PAI students' learning motivation in their study, while Riswanda et al. (2026) report that blended learning can support motivation, independence, and more varied PAI learning, although infrastructure, internet access, devices, and digital literacy remain practical constraints. Soleha et al. (2025) further show how interactive digital platforms can support religious literacy and learner engagement. Together, these studies indicate that digital integration should be curriculum-planned, pedagogically purposeful, and supported by teacher capacity rather than left as an optional technological add-on.

The adaptive principle also has an assessment implication. If curriculum objectives include ethical judgment, collaboration, digital literacy, and contextual application, assessment cannot rely exclusively on recall tests. Authentic tasks, reflective writing, problem analysis, projects, presentations, and observation of learning processes provide more appropriate evidence of whether students can use religious knowledge meaningfully. The point is not to abandon conventional assessment, but to combine it with forms that capture how students interpret and apply values. Table 2 presents the components of an adaptive PAI curriculum and the safeguards needed to maintain its Islamic orientation.

Table 2. Components of an Adaptive PAI Curriculum Design

Curriculum component	Adaptive design principle	Illustrative PAI application	Normative safeguard
Learning objectives	Integrate religious knowledge with 4C and ethical competence.	Analyze a contemporary issue using relevant Islamic sources and communicate a reasoned response.	Competencies remain directed toward faith, character, and responsible action.
Content organization	Maintain core concepts while updating contexts, cases, and interdisciplinary links.	Connect tabayyun with online information verification or environmental stewardship with khalifah responsibility.	Contextual examples do not replace authoritative religious foundations.
Learning process	Use active, collaborative, inquiry, and problem-oriented strategies.	Discussion, inquiry, project work, reflective dialogue, and case analysis.	Teacher guidance ensures interpretive accuracy and respectful reasoning.
Digital/blended learning	Combine face-to-face depth with flexible digital access and interaction.	LMS discussion, interactive resources, digital tafsir/hadith tools, and guided online inquiry.	Technology functions as a means, not the educational end.
Assessment	Use mixed and authentic evidence of understanding and application.	Written tests combined with projects, reflection, presentations, and ethical case responses.	Assessment evaluates both accuracy of understanding and responsible application.

Responsive and Contextual PAI for Contemporary Social Issues

The third synthesis concerns responsiveness and contextualization. A responsive curriculum recognizes that students encounter moral and social questions before, during, and beyond formal lessons. A contextual curriculum then provides a pedagogical mechanism for connecting those questions with Islamic concepts, values, and sources. Putriana et al. (2025) argue for instructional design that is responsive to learner needs and contemporary demands, while Shah et al. (2025) show the relevance of Contextual Teaching and Learning (CTL) in PAI for connecting concepts with students' experiences. The combination of responsiveness and contextualization helps prevent PAI from becoming either purely normative or merely reactive to trends.

Digital behaviour is one important area. The source paper highlights cyberbullying as a contemporary issue that can be connected to Islamic teachings on dignity, speech, suspicion, slander, and responsibility. Nito et al. (2022) document cyberbullying among university students in Indonesia, illustrating that digital harm is a real social phenomenon rather than an abstract classroom topic. A responsive PAI curriculum can address such cases without sensationalizing them by asking students to analyze communication practices through ethical concepts such as avoiding harm, maintaining honour, verifying information, and taking responsibility for what is shared online.

The same contextual logic applies to AI-supported information practices. Students increasingly encounter generated summaries, automated answers, and algorithmically selected information. Rather than framing technology as inherently positive or negative, PAI can contextualize values such as honesty, amanah, tabayyun, and accountability in information use. Ng et al. (2024) provides a useful literacy framework because it includes ethical and behavioural dimensions alongside knowledge and cognition. This allows PAI to contribute a distinct moral perspective to digital literacy: information competence should include the responsibility to verify, attribute, and use information in ways that do not mislead others.

Social and environmental issues also provide strong contexts for value internalization. A lesson on zakat can move from definitions and legal conditions to analysis of poverty, distribution, solidarity, and social justice. Historical learning can connect leadership narratives with present questions of amanah, consultation, and fairness. Environmental topics can connect stewardship with daily practices of care and responsibility. Mona et al. (2025) support a curriculum orientation that links Islamic ethics with contemporary life, while Lestari et al. (2025) show how Islamic education has historically responded to changing social contexts. Such contextualization makes religious learning more functional because students are required to interpret values in situations that demand judgment.

Religious diversity and tolerance represent another responsive domain. Puspita Sari et al. (2024) argue that moderation values can be integrated into PAI curriculum development to support peaceful, tolerant, and respectful attitudes. Contextual learning can translate this orientation into practical classroom experiences: comparing respectful forms of disagreement, examining ethical communication in plural communities, or discussing how justice and social cooperation operate across difference. The curricular aim is not relativism, but the ability to hold religious convictions while acting with fairness, restraint, and respect.

The effectiveness of responsive-contextual learning depends on careful selection of issues. Not every trending topic should become curriculum content. Issues should be selected because they illuminate curriculum objectives, are developmentally appropriate, have credible information sources, and allow meaningful application of Islamic values. In this way, responsiveness is disciplined by educational purpose, while contextualization is disciplined by theological and pedagogical accuracy. Table 3 maps selected contemporary contexts to possible PAI curricular responses.

Table 3. Contemporary Contexts and Responsive-Contextual PAI Responses

Contemporary context	Relevant Islamic ethical lens	Responsive-contextual learning task	Competence developed
Cyberbullying and digital communication	Dignity, avoiding harm, responsible speech, tabayyun.	Analyze a non-graphic digital communication case and develop ethical communication guidelines.	Digital ethics, empathy, responsible communication, moral reasoning.
AI-assisted information use	Shiddiq, amanah, tabayyun, accountability.	Compare AI-generated information with verified religious sources and explain verification decisions.	AI literacy, source evaluation, intellectual honesty.
Poverty and social inequality	Zakat, sadaqah, justice, solidarity.	Connect zakat concepts with local social needs and design a learning-based social awareness project.	Social analysis, compassion, application of worship to social responsibility.

Contemporary context	Relevant Islamic ethical lens	Responsive-contextual learning task	Competence developed
Environmental responsibility	Khalifah, amanah, moderation in consumption.	Audit a simple school environmental practice and propose value-based improvements.	Ecological awareness, stewardship, collaborative problem solving.
Religious and social diversity	Tasamuh, justice, ukhuwwah, respectful dialogue.	Discuss scenarios involving difference and formulate responses that preserve conviction and fairness.	Moderation, communication, respect, civic responsibility.

The ARC-PAI Framework: Integrating Adaptability, Responsiveness, and Contextualization

The final synthesis combines the preceding findings into the ARC-PAI framework. The framework is built on the proposition that curriculum innovation in Islamic Religious Education becomes coherent only when three design logics operate together. Adaptability answers the question of how curriculum structures and learning strategies should change in response to learner diversity, technology, and competency demands. Responsiveness answers the question of which contemporary realities deserve curricular attention. Contextualization answers the question of how Islamic knowledge and values are pedagogically connected to those realities. None of the three is sufficient by itself.

Adaptability without responsiveness may produce technologically flexible learning that remains socially detached. Responsiveness without contextualization may produce a list of contemporary issues without a clear learning mechanism. Contextualization without a stable normative core may reduce religious education to general social discussion. The ARC-PAI framework therefore places Islamic values and authoritative religious knowledge at the centre, not as a fourth optional component but as the normative foundation that governs all three dimensions. This is consistent with the reviewed literature, which repeatedly emphasizes that modernization should strengthen rather than dilute the ethical and spiritual purpose of PAI (Mona et al., 2025; Syaifuddin & Junaedi, 2025).

In implementation, the adaptive dimension operates at the level of curriculum design: objectives, content organization, learning pathways, media, and assessment. The responsive dimension operates at the level of curriculum relevance: it identifies social, digital, environmental, and plural-life contexts that require ethical interpretation. The contextual dimension operates at the level of pedagogy: it turns these contexts into cases, inquiries, projects, discussions, observations, or reflections through which students apply religious knowledge. Blended learning and interactive platforms can support all three dimensions when they are used to deepen inquiry and access rather than simply digitize conventional instruction (Ariansyah et al., 2024; Riswanda et al., 2026; Soleha et al., 2025).

The framework also implies a different approach to curriculum evaluation. An innovative PAI curriculum should not be judged only by the number of digital tools, projects, or contemporary themes it contains. Evaluation should ask whether students demonstrate deeper religious understanding, stronger ethical reasoning, more responsible participation, and a greater ability to connect Islamic teachings with concrete decisions. This evaluation principle protects curriculum reform from technological determinism and ensures that innovation remains educationally meaningful.

At the institutional level, ARC-PAI requires coordinated curriculum management. Teachers need professional development in contextual pedagogy, digital literacy, source verification, and authentic assessment. Schools need infrastructure and policies that support blended learning and safe digital practices. Curriculum developers need mechanisms for periodically reviewing emerging issues without constantly destabilizing core content. This makes curriculum reconstruction an ongoing quality process rather than a one-time response to a particular technology or policy trend. Table 4 summarizes the integrated framework and its implementation logic.

Table 4. The ARC-PAI Curriculum Innovation Framework

Framework dimension	Primary question	Curriculum operation	Evaluation indicator
Normative core	What Islamic knowledge and values must guide learning?	Defines theological foundations, ethical principles, and non-negotiable educational purposes.	Accuracy of religious understanding and consistency of ethical orientation.
Adaptive	How should curriculum design adjust to changing learners, competencies, and technologies?	Adjusts objectives, learning pathways, media, blended formats, and assessment strategies.	Accessibility, engagement, flexibility, and development of relevant competencies.
Responsive	Which contemporary realities require religious and ethical interpretation?	Selects meaningful social, digital, environmental, and diversity-related issues.	Relevance of learning to students' actual moral and social contexts.
Contextual	How are Islamic concepts connected to lived experience?	Uses cases, inquiry, projects, reflection, observation, and CTL-oriented learning.	Ability to apply Islamic concepts in reasoned and responsible decisions.
Integrated outcome	What should curriculum innovation ultimately produce?	Combines normative depth, adaptive design, social relevance, and contextual application.	Religious literacy, ethical judgment, responsible action, and readiness for contemporary life.

CONCLUSION

The review shows that reconstruction and innovation of the Islamic Religious Education curriculum are justified by a clear educational problem: PAI is expected to form religious understanding and character, yet contemporary learning environments demand greater relevance to digital practices, social change, learner diversity, and 21st-century competencies. The strongest response is not to replace the normative foundations of PAI, but to reconstruct how those foundations are organized, taught, experienced, and assessed. Adaptive design enables the curriculum to respond to technology and changing learning needs; responsiveness ensures that socially significant issues enter curriculum consideration; and contextualization turns religious knowledge into meaningful learning through real-life application.

The conceptual contribution of this article is the ARC-PAI framework—Adaptive, Responsive, and Contextual. The framework treats Islamic values as the normative core that directs all curriculum innovation. It suggests that future PAI curriculum development should integrate 4C competencies, digital and AI literacy, blended learning, authentic assessment, moderation, social responsibility, and contextual pedagogy within a coherent design rather than as separate innovations. For practice, curriculum developers and schools should establish periodic review mechanisms, strengthen teacher competence, and evaluate innovation by its contribution to religious understanding, ethical judgment, and responsible action. Future research should empirically test the ARC-PAI framework across school and madrasah levels to examine its feasibility, learning outcomes, and implementation challenges.

AUTHOR CONTRIBUTIONS

Yuni Rosita: Conceptualization; literature review; data curation; conceptual synthesis; writing - original draft. Kartini: Supervision; validation; conceptual refinement; writing - review and editing. Both authors reviewed and approved the final manuscript.

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