

Islamic Education Curriculum and Learning Activities in Islamic Education

Ahmad Mudzakkir¹, Khalifah Mustami², Syarifuddin Ondeng³

^{1,2,3}Universitas Islam Negeri Alauddin Makassar, Indonesia

Sultan Alauddin No.63, Romangpolong, Somba Opu District, Gowa Regency, Indonesia.

mudzakkirahmad51@gmail.com

Abstract. The Islamic education curriculum plays an important role in shaping students' personalities, morals, and spirituality by integrating religious and scientific values. This article uses the literature review method to examine the application of the Islamic education curriculum and its learning activities in various Islamic educational institutions. This curriculum integrates Islamic values in cognitive, affective, and psychomotor aspects. In addition to emphasizing academic achievement, the curriculum also focuses on forming an Islamic character. The learning activities implemented are contextual, experience-based, and supported by technology tailored to Islamic values. The findings show that the Islamic education curriculum is holistic, balancing spiritual and academic aspects. Regular evaluation of the curriculum is needed so that Islamic education remains relevant and can produce a knowledgeable generation with Islamic character and ready to contribute to society.

Keywords: Islamic Education Curriculum, Islamic Learning

1. Introduction

The Islamic education curriculum is an important instrument in shaping students' character and personality through Islamic teachings. This curriculum is designed to provide a balanced spiritual, moral, and intellectual foundation so that learners can become individuals who are not only intelligent but also of noble character (Safira et al., 2024). Islamic education in Indonesia has developed since the colonial era and continues to transform. This long history reflects how important Islamic education is in creating a generation that has a strong understanding of religion. Islamic education not only focuses on mastering general science but also emphasizes strengthening religious values (Khadafi et al., 2023; Marzuki, 2014). The main goal of this curriculum is to form a generation that is faithful, pious, and able to play a positive role in society. In addition to the intellectual aspect, the Islamic education curriculum also includes moral coaching, indispensable in the modern era. Thus, this curriculum is expected to answer the challenges of the times while maintaining Islamic identity.

One of the important aspects of the Islamic education curriculum is the integration between general science and Islamic values. This integration aims to balance intellectual abilities with students' spiritual development (Ahmad et al., 2023). In this process, science is considered one of the ways to understand God's creation so that students can apply the knowledge they learn with a strong religious foundation (Cahyani et al., 2024). Islamic education seeks to make students not only master science but also be able to use it wisely through Islamic teachings (Aini et al., 2024). However, integrating general science and religion is not always easy and requires careful adjustment. It is mainly in determining appropriate teaching methods so that students can internalize knowledge in

the framework of Islam. Therefore, the Islamic education curriculum must be designed comprehensively and flexibly. Thus, this curriculum can provide an in-depth understanding of science without forgetting the underlying religious values.

Islamic education is also unique in its learning activities, focusing on delivering academic materials and character development through real experiences (Mujiono & Aly, 2023). Islamic education learning often involves direct interaction with the community and the environment. For example, social activities, such as social service and teamwork, are often part of learning activities to instill values of togetherness (Suharto & Kurniawan, 2024). This experiential learning is expected to help students apply Islamic values daily. These activities provide opportunities for students to understand Islamic teachings in a practical, not only theoretical context. In this way, students can gain a deeper and more applicable understanding of Islamic teachings. Direct experience in learning activities is also expected to strengthen students' character so they grow into individuals who care about others and the environment. Thus, learning activities in Islamic education are designed to create a balance between theory and practice.

Implementing the Islamic education curriculum has its challenges amid the development of the times and social changes. One of the main challenges is maintaining the curriculum's relevance while maintaining the essence of Islamic teachings. The Islamic education curriculum must adapt to the development of science and technology that continues to move forward (Ulya & Syafei, 2022). On the other hand, Islamic education must also maintain the basic values that are the identity of Muslims. Islamic education curriculum needs to be adapted to the development of the world without losing its fundamental values. Therefore, periodic evaluation and adjustment of the curriculum is very important. This adjustment aims to ensure that the curriculum can continue to be relevant and able to answer the needs of students in the modern era. Thus, Islamic education remains an effective means of producing a generation that is intellectually competent and has a solid spirituality.

This study is based on the importance of the Islamic education curriculum as an instrument for forming a balanced character between intellectual and spiritual aspects (Izzah et al., 2023). With its long history, Islamic education has transformed and remains a means to produce a faithful, pious, and relevant generation to face modern challenges (Wahyudi, 2023). Comprehensive curriculum adjustments are needed to remain relevant while maintaining Islamic identity.

This study is important because the Islamic education curriculum has a strategic role in producing a generation that is not only intellectually intelligent but also has a strong Islamic character. Amid the challenges of globalization and technological development, Islamic education needs to remain relevant while maintaining the essence of Islamic values.

The purpose of this study is to analyze the role of the Islamic education curriculum in forming a generation of faith, piety, and noble character through integrating Islamic values with general science. This research also aims to evaluate the effectiveness of experiential learning in instilling Islamic values and examine the importance of regular curriculum development so that it remains relevant to the times. By involving stakeholders and innovations in teaching methods, including the use of technology, this research is expected to provide recommendations to create a dynamic and adaptive curriculum so that it can produce an Islamic generation ready to contribute positively to society.

2. Method

This article uses the literature review method, where relevant literature sources are analyzed to understand and elaborate the concept of curriculum and learning activities in Islamic education

(Haris, 2012). A literature review is conducted by browsing various sources of academic literature, including books, journal articles, and official documents related to Islamic education and its curriculum

The literature analysis process is carried out systematically by identifying the main themes related to the concept of the Islamic education curriculum, learning activities, and its application in educational institutions. This method aims to explore comprehensive information about how the Islamic education curriculum is developed, how learning activities are implemented, and how these two aspects contribute to achieving the expected Islamic education goals.

3. Result

Concept of Islamic Education Curriculum

The Islamic education curriculum is a learning structure designed to guide students in developing intellectual and spiritual abilities in a balanced manner. In contrast to the general curriculum, this curriculum emphasizes teaching moral and ethical values in accordance with the teachings of Islam (Drajat, 2020). Subjects covered in the Islamic education curriculum include religious sciences such as tafsir, fiqh, and hadith, which are integrated with general subjects such as mathematics, science, and language. This integration aims to enable students to gain general knowledge and understand the religious values that govern daily life. In addition, this curriculum also includes learning about morals, manners, and social ethics, which are directed to form the character of students who have noble and responsible morals. Thus, Islamic education seeks to produce a generation that is intellectually intelligent and has strong morality.

The Islamic education curriculum is also dynamic, meaning that it must always be adjusted to the development of the times without sacrificing the basic Islamic values that are the foundation. This dynamic allows the curriculum to adapt to changes in science and technology so that students can face the challenges of the modern world without losing their Islamic identity. This adjustment process involves carefully integrating general science and religious teachings to create an optimal balance (Ramdhan, 2019). Thus, the Islamic education curriculum aims to educate students not only in the academic aspect but also in terms of spirituality and ethics. This emphasis on integration shows that the Islamic education curriculum places science as a means to get closer to the Creator and enrich the understanding of Islamic teachings.

One important aspect of the Islamic education curriculum is the focus on experiential learning, where students are expected to understand Islamic teachings theoretically and apply them in daily life. Learning activities in Islamic education are often designed to involve hands-on experience through religious and social activities, such as recitation, teamwork, and social service (Sultani et al., 2023). Through this approach, students can develop a deeper understanding of Islamic teachings while practicing their social and leadership skills. This experiential learning strengthens students' character and ensures Islamic values are cognitively learned, internalized, and implemented in daily attitudes and behaviors. In this way, Islamic education seeks to form individuals who can integrate science and religious values into their lives.

The main challenge in developing an Islamic education curriculum is maintaining its relevance and flexibility in line with social changes and technological developments. The curriculum must be able to answer the needs of students in the modern era while still maintaining the fundamental values of Islam, which are the identity of the people (Kusuma & Muharom, 2024). For this reason, it is very important to evaluate and adjust the curriculum periodically so that Islamic education can continue to be relevant and effective. This adjustment involves input from various stakeholders, including teachers, students, and the community, so the curriculum can respond to the times

without losing its essence. With a continuous evaluation process, the Islamic education curriculum is expected to continue to be an effective means of forming an intelligent generation with noble character and adherence to Islamic principles.

Integration of Science and Religious Teachings

One of the main characteristics of the Islamic education curriculum is integrating general science with religious teachings, which underlies learning in Islamic educational institutions. This principle is based on the belief that all science is part of God's creation and, therefore, must be studied and applied for the benefit of mankind. In Islamic education, science is not separated from religious values but is taught to form a holistic understanding (Ahmad et al., 2023). Through this approach, students are expected not only to master knowledge in the field of science and technology but also to be able to view it as a manifestation of the greatness of the Creator. In this way, the Islamic education curriculum offers a thorough understanding of the relationship between science and religion, which complements each other within the framework of Islam.

This integrative approach aims to ensure that learners are academically intelligent and have a solid moral and spiritual foundation. In science lessons, for example, the Islamic educational curriculum teaches natural theories and relates every phenomenon to the majesty of Allah's creation (Kulsum et al., 2024). Students are invited to understand that everything in the universe is a sign of the greatness of the Creator, which can be a source of inspiration and strengthen their faith. Thus, science in the Islamic education curriculum is seen as theoretical knowledge and a means to get closer to Allah. This learning is designed to form individuals who think critically and are aware of spiritual roles in daily life.

In addition, this approach also allows students to develop an integrated outlook on life, where they can understand science in a comprehensive Islamic context. They are taught to see that science and religion do not contradict each other but rather support each other in providing a complete understanding of existence and purpose in life (Ainissyifa, 2017). For example, a math lesson can teach the order of the universe as a form of order of God's creation, while a geography lesson provides insight into the diversity of His creation on earth. By understanding science from an Islamic perspective, students gain academic insights and strengthen their faith, which helps them live according to Islamic values.

However, this integration requires effective teaching strategies, in which educators must be able to present general science without sacrificing the principles of religious teachings. Teachers are important in bridging science and religious teachings so students can view the two as a harmonious unit. In addition, this process also requires a flexible and innovative curriculum to respond to the development of the times without losing the essence of Islam. With the right approach, the Islamic education curriculum can ensure that students can master modern science while still adhering to religious values, thus producing a generation that is intelligent, competent, noble, and pious.

Learning Activities in Islamic Education

Learning activities in Islamic education are specifically designed to support the achievement of holistic curriculum goals, including intellectual, spiritual, and social development (Chanifudin et al., 2020). One form of activity often applied is experiential learning, which encourages students to be directly involved in activities that connect theory and practice. For example, students are invited to understand and practice Islamic values through religious activities such as recitation, memorization of the Qur'an, and other worship practices. In addition, social activities such as social service and teamwork are also part of learning activities to practice social responsibility and foster a sense of togetherness among students. This activity aims to enable students to internalize Islamic values and apply them daily.

In addition to experiential learning, Islamic education also adopts an active learning approach, where students are expected to play an active role in the learning process. This active approach includes group discussions, interactive lectures, and simulations that allow students to share opinions, sharpen their understanding, and learn to solve problems collectively (Rahayu & Abbas, 2024). Group discussions, for example, provide opportunities for students to have dialogue on religious and social issues to develop critical thinking skills. Meanwhile, interactive lectures allow students to interact with teachers and convey opinions or questions that deepen their understanding. Students can develop analytical skills and learn to think logically and systematically through this method.

The role of teachers in this learning activity is very important as a facilitator who helps create a conducive learning atmosphere and supports active participation. Teachers function as material givers and guides who direct students in understanding and applying Islamic values (Kartika & Arifudin, 2020). With a supportive and interactive attitude, teachers can help students feel comfortable in the learning process, encouraging them to play an active role. In addition, teachers also act as role models who show the application of Islamic values in daily life. Teachers' presence as role models motivates students to emulate good morals and live according to Islamic teachings.

In addition to an active and experiential approach, Islamic education involves activities outside the classroom, such as visits to Islamic historical sites, mosques, or social institutions. This activity aims to broaden students' horizons about the history and contributions of Islam in society and provide real experiences relevant to the material learned in class (Hidayatullah et al., 2024). By combining diverse learning activities, Islamic education seeks to create a comprehensive and effective learning process. These approaches ensure that students understand Islam's teachings theoretically and practice them in various aspects of life to form a character with noble character and be ready to play a positive role in society.

4. Discussion

The Use of Technology in Islamic Learning

Technology has become an integral part of the modern world of education, including in Islamic education, and offers a variety of tools and methods to enrich the learning experience. Technology in Islamic education includes online learning platforms, multimedia tools, and special digital applications that support learning the Qur'an, hadith, and other religious sciences. Online learning platforms make it easier for students to access teaching materials anytime and anywhere, making learning more flexible and affordable (Nuryana, 2019). In addition, technology also allows for distance learning, which is becoming increasingly relevant in this digital era, especially in reaching students in remote areas. With technology, Islamic education can be widely accessed and more inclusive, creating equitable learning opportunities.

In addition to accessibility, technology also increases interactivity in the learning process, allowing students to be more actively involved in mastering the material. Various digital learning applications have been designed to facilitate the teaching of Islamic religious materials in an interactive manner, such as applications for memorizing the Qur'an equipped with tajweed guides or hadith learning modules with interactive features to facilitate understanding. Multimedia tools, such as learning videos and animations, also illustrate abstract religious concepts to be more visual and easy to understand (Sholeh & Efendi, 2023). This technology provides a richer and more diverse learning approach so students can understand Islamic teachings independently, even outside the classroom.

However, the application of technology in Islamic education must be made wisely, and Islamic values must still be paid attention to ensure its conformity with religious teachings (Andriyeni & Sesmiarni, 2024). Materials delivered through technological media must be carefully selected and filtered, considering the existence of various digital content that may not be by Islamic principles. Teachers and educators play an important role in supervising students' use of technology and ensuring that technology is used to support spiritual and moral development. In this case, the Islamic education curriculum must also accommodate the application of ethical and appropriate technology so technology truly becomes a tool that increases learning effectiveness without violating religious values.

Character Learning in Islamic Education

Character learning is one of the fundamental aspects of Islamic education, and it plays an important role in shaping students' personalities according to Islamic values. The Islamic education curriculum emphasizes intellectual ability development and prioritizes moral and character coaching (Ainissyifa, 2017; Kulsum & Muhid, 2022). Values such as honesty, fairness, responsibility, and empathy are taught explicitly through various subjects and learning activities, making them an integral part of the educational process. For example, in the Qur'an and hadith lessons, students are taught to understand religious teachings while practicing these values daily. Thus, Islamic education forms not only academically intelligent individuals but also a noble and strong character.

Learning activities that support the formation of students' character are designed to provide practical experiences that reflect Islamic values. Activities such as teamwork, social projects, and community service are part of the learning process that aims to instill moral and ethical values directly (Irawati et al., 2021). For example, social service activities teach learners the importance of empathy and social responsibility, while teamwork helps them understand the meaning of honesty, cooperation, and openness to differences. These activities provide opportunities for learners to learn in a real-world context, where they can feel firsthand the impact of the values they learn.

Character learning in Islamic education is also integrated through routine and school culture, prioritizing morals and manners (Erviana, 2021). For example, Qur'an memorization activities not only hone cognitive abilities but also train students' patience, discipline, and sincerity. With continuous habituation, students are expected to be able to internalize these values so that positive habits that are part of their character are created. This culture is strengthened by the role of teachers and a supportive educational environment, where every learning activity is directed to create an atmosphere conducive to forming an Islamic character.

With integrated character learning in every aspect of the curriculum, Islamic education seeks to create a generation that is intellectually superior and has a strong personality and noble character. Character education in Islamic education is expected to form students with high moral awareness, think critically, and place Islamic values in daily life. With this approach, Islamic education not only educates individuals to be intelligent but also to become individuals with integrity and able to contribute positively to society.

Evaluation and Development of Islamic Education Curriculum

The Islamic education curriculum must continue to be evaluated and developed to remain relevant to the dynamic development of the times. This curriculum evaluation aims to assess its effectiveness in achieving the goals of Islamic education, namely forming students who have faith, piety, and useful knowledge. In the evaluation process, the curriculum is evaluated from various aspects, including its suitability with scientific, technological, social, and cultural developments (Qolbi & Hamami, 2021). It is important to ensure that the Islamic education curriculum teaches religious values and equips students with the skills and knowledge needed in modern life. Thus,

curriculum evaluation is an important step in maintaining the relevance and usefulness of Islamic education amid changing times.

One of the important aspects in evaluating the Islamic education curriculum is ensuring that the curriculum can equip students with knowledge and skills that meet the needs of society without abandoning fundamental religious values (Irawan et al., 2022). Islamic education is expected to produce a generation that can adapt to the times but still uphold Islamic principles. Therefore, this evaluation also aims to assess the curriculum's balance between general science and religious teachings. In this way, students can have a strong intellectual foundation and have good morals. Effective evaluation will help the Islamic education curriculum continue to function as a means of character formation and knowledge per Islamic principles.

The Islamic education curriculum can be developed by involving various stakeholders, such as teachers, parents, and the community. Their involvement is essential to obtaining relevant input on learners' needs and challenges today (Qolbi & Hamami, 2021). By involving stakeholders, the curriculum can be adjusted to real conditions in the field, making it more contextual and applicable. For example, parents can provide perspective on the important values to teach at home, while teachers can share the challenges they face in implementing the curriculum in the classroom. In addition, input from the wider community also helps to understand the community's needs for graduates with noble character and high adaptability.

The development of the Islamic education curriculum must also consider innovations in teaching methods that meet the times' needs, such as the use of technology and project-based learning approaches (Azis, 2018). In this way, the curriculum can be designed to provide a more interactive and contextual learning experience. In addition, curriculum development needs to consider ways to increase the attractiveness of Islamic education in students' eyes so that it is more relevant and useful. Through continuous evaluation and development, the Islamic education curriculum is expected to continue to adapt to changes without losing its fundamental values to produce a generation that is not only intellectually intelligent but also has a character based on Islamic values.

5. Conclusion

The conclusion of this study highlights the importance of the Islamic education curriculum in forming a generation of faith, piety, and noble character through integrating Islamic values with general science. The main findings show that experiential learning activities and social interaction are effective in helping students practically internalize Islamic values. In addition, regular curriculum development also needs to be relevant to social and technological developments, involving stakeholders such as teachers, parents, and the community.

This study recommends innovations in teaching methods, including the use of technology by Islamic values and increased stakeholder involvement in the curriculum evaluation and development process. The contribution of this research lies in providing strategic insights to design a dynamic, innovative, and adaptive Islamic education curriculum so that it can produce an Islamic generation that is not only intellectually intelligent but also ready to contribute positively to society.

6. References

- Ahmad, F. N., Mispani, M., & Yusuf, M. (2023). *Integrasi Kurikulum Pendidikan Islam Pondok Pesantren Dan SMA | Assyfa Journal of Islamic Studies*.
<https://journal.assyfa.com/index.php/ajis/article/view/164>

- Aini, Q., Noviani, D., & Aina, Q. (2024). Teori Ilmiah Dalam Konsep Pendidikan Islam. *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora*, 4(1), Article 1. <https://doi.org/10.56799/peshum.v4i1.6785>
- Ainissyifa, H. (2017). Pendidikan Karakter dalam Perspektif Pendidikan Islam. *Jurnal Pendidikan UNIGA*, 8(1), 1–26. <https://doi.org/10.52434/jp.v8i1.68>
- Andriyeni, R., & Sesmiarni, Z. (2024). Penerapan Total Quality Management (TQM) dalam Pendidikan Islam | Jurnal Ilmu Pendidikan Islam. <https://ejournal.kopertais4.or.id/pantura/index.php/jipi/article/view/4340>
- Azis, R. (2018). Implementasi Pengembangan Kurikulum. *Jurnal Inspiratif Pendidikan*, 7(1), Article 1. <https://doi.org/10.24252/ip.v7i1.4932>
- Cahyani, N. D., Luthfiyah, R., Apriliyanti, V., & Munawir, M. (2024). Implementasi Pendidikan Agama Islam Dalam Penanaman Budaya Religius Untuk Meningkatkan Pembentukan Karakteristik Islami. *Mimbar Kampus: Jurnal Pendidikan Dan Agama Islam*, 23(1), Article 1. <https://doi.org/10.47467/mk.v23i1.5383>
- Chanifudin, C., Nuriyati, T., & Harahap, N. (2020). Rekonstruksi Kurikulum Pendidikan Islam (Analisis Pengembangan dan Materi Pendidikan Islam). *Akademika: Jurnal Keagamaan Dan Pendidikan*, 16(1), Article 1. <https://doi.org/10.56633/jkp.v16i1.101>
- Drajat, M. (2020). Re-Orientasi Kurikulum Pendidikan Islam. *Al-Afkar, Journal For Islamic Studies*, 172–185. <https://doi.org/10.31943/afkarjournal.v3i2>
- Erviana, V. Y. (2021). Penanganan Dekadensi Moral melalui Penerapan Karakter Cinta Damai dan Nasionalisme. *Jurnal Penelitian Ilmu Pendidikan*, 14(1), Article 1. <https://doi.org/10.21831/jpipfip.v14i1.27149>
- Haris, H. (2012). *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*. Penerbit Salemba Humanika.
- Hidayatullah, H., Idi, A., Karoma, K., Andre, A., Afriansyah, A., & Ikbal, M. (2024). *Madrasah dan Pranata Sosial: Tinjauan Sosiologi Pendidikan Islam | Hidayatullah | Jurnal Pendidikan Indonesia : Teori, Penelitian, dan Inovasi*. <https://doi.org/10.59818/jpi.v4i6.991>
- Irawan, M. N. L., Yasir, A., Anita, A., & Hasan, S. (2022). Strategi Lembaga Pendidikan Islam Dalam Menjawab Tantangan Pendidikan Kontemporer | Jurnal Pendidikan dan Konseling (JPDK). <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/8887>
- Irawati, I., Haifa, F., & Dewi, I. K. (2021). Membangun Generasi Cerdas dan Berakhlak: Kegiatan Pengabdian Masyarakat dalam Pendidikan Agama Islam di Ponpes Aulia Bogor. *Jurnal Peradaban Masyarakat*, 1(1), Article 1. <https://doi.org/10.55182/jpm.v1i1.351>
- Izzah, A. A., Umami, I., & Pane, E. (2023). Implementasi Manajemen Pembelajaran Aqidah Akhlak Berbasis Intellectual, Emotional, Dan Spiritual Quotient Dalam Membentuk Karakter Siswa Pada Madrasah Aliyah Di Kabupaten Lampung Selatan. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(001), Article 001. <https://doi.org/10.30868/ei.v12i001.7396>
- Kartika, I., & Arifudin, O. (2020). Peran Guru dalam Proses Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah Menengah Atas. *Jurnal Al-Amar: Ekonomi Syariah, Perbankan Syariah, Agama Islam, Manajemen Dan Pendidikan*, 1(1), Article 1.
- Khadafi, Z. A., Oktariani, C., Asri, M., & Silalahi, S. B. P. (2023). Hakikat Kurikulum Pendidikan Islam. *Ability: Journal of Education and Social Analysis*, 1–7. <https://doi.org/10.51178/jesa.v4i3.1395>
- Kulsum, U., & Muhid, A. (2022). Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital. *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 12(2), Article 2. <https://doi.org/10.33367/ji.v12i2.2287>

- Kulsum, U., Munirom, A., Sayuti, A., & Waluyo, B. (2024). Manajemen Kurikulum dalam Pendidikan Islam: Integrasi Ilmu Dunia dan Akhirat. *UNISAN JURNAL*, 3(9), Article 9.
- Kusuma, M. T. A., & Muharom, F. (2024). Transformasi Peran Pendidik dan Tren Pembelajaran Digital di Era Teknologi. *Indonesian Journal of Community Engagement*, 1(2), Article 2. <https://doi.org/10.70895/ijce.v1i2.29>
- Marzuki, B. (2014). Falsafah Kurikulum Dalam Pendidikan Islam. *Hunafa: Jurnal Studia Islamika*, 5(1), Article 1. <https://doi.org/10.24239/jsi.Vol5.Iss1.149>
- Mujiono, M., & Aly, H. N. (2023). Implementasi Kurikulum dalam Konsepsi Kebijakan Pendidikan Islam. *Akademika: Jurnal Keagamaan Dan Pendidikan*, 19(1), Article 1. <https://doi.org/10.56633/jkp.v19i1.512>
- Nuryana, Z. (2019). Pemanfaatan Teknologi Informasi Dalam Pendidikan Agama Islam. *Tamaddun : Jurnal Pendidikan Dan Pemikiran Keagamaan*, 19(1), Article 1. <https://doi.org/10.30587/tamaddun.v0i0.818>
- Qolbi, S. K., & Hamami, T. (2021). Impelementasi Asas-asas Pengembangan Kurikulum terhadap Pengembangan Kurikulum Pendidikan Agama Islam | Qolbi | EDUKATIF: JURNAL ILMU PENDIDIKAN. <https://doi.org/10.31004/edukatif.v3i4.511>
- Rahayu, S. I., & Abbas, N. (2024). Analisis Efektivitas Pembelajaran Sejarah Kebudayaan Islam terhadap Belajar Siswa di Madrasah Tsanawiyah Negeri 6 Sragen. *Bulletin of Community Engagement*, 4(2), Article 2. <https://doi.org/10.51278/bce.v4i2.1436>
- Ramdhan, T. W. (2019). Desain Kurikulum Pendidikan Islam Berbasis Tauhid. *Al-Insyiroh: Jurnal Studi Keislaman*, 5(1), Article 1. <https://doi.org/10.35309/alinsyiroh.v5i1.3400>
- Safira, N. J., Hafidz, H., Ramadhani, N. A., Khotimah, D. N. K., Mubarak, A. Z., Mubarrak, H. K. A., Hidayat, T., & Khozy 'Aisy, M. (2024). Ilmu Pendidikan Islam dengan Tiga Corak Bernuansa Keindonesiaan. *IHSANIKA: Jurnal Pendidikan Agama Islam*, 3(1), Article 1. <https://doi.org/10.59841/ihsanika.v3i1.2190>
- Sholeh, M. I., & Efendi, N. (2023). Integrasi Teknologi Dalam Manajemen Pendidikan Islam: Meningkatkan Kinerja Guru Di Era Digital | Jurnal Tinta: Jurnal Ilmu Keguruan dan Pendidikan. <https://ejournal.alqolam.ac.id/index.php/jurnaltinta/article/view/1049>
- Suharto, Y., & Kurniawan, S. (2024). Implementasi Konsep Rahmatan Lil Alamin pada Pendidikan Tinggi. *Nasir: Jurnal Pendidikan Islam*, 2(1), Article 1. <https://doi.org/10.59698/nasir.v2i1.248>
- Sultani, S., Alfitri, A., & Noorhaidi, N. (2023). Teori Belajar Humanistik dan Penerapannya dalam Pembelajaran Pendidikan Agama Islam. *ANSIRU PAI : Pengembangan Profesi Guru Pendidikan Agama Islam*, 7(1), Article 1. <https://doi.org/10.30821/ansiru.v7i1.16108>
- Ulya, N., & Syafei, M. M. (2022). Evaluasi Kebijakan Kurikulum Pendidikan Islam di Indonesia | Jurnal Pendidikan Tambusai. <https://jptam.org/index.php/jptam/article/view/3905>
- Wahyudi, T. (2023). Membangun Strategi Pembelajaran Pendidikan Agama Islam Era revolusi Industri 4.0 dan Society 5.0. *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 20(1), Article 1. <https://doi.org/10.46781/al-mutharahah.v20i1.670>