

Research Horizon

ISSN: 2808-0696 (p), 2807-9531 (e)

Research Horizon

Volume: 04

Issue: 03

Year: 2024

Page: 21-42

Innovation in the Development of the Islamic Religious Education Curriculum in Secondary Schools

Sarwo Edy¹, Sumarta^{2*}

¹ Universitas Pelita Bangsa, Bekasi, Indonesia

² Institut Pangeran Dharma Kusuma, Indramayu, Indonesia

* Corresponding author: Sumarta (martasumarta548@gmail.com)

Abstract

This research discusses innovations in the development of the Islamic Religious Education curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin, Lohbener, Indramayu. In the era of globalization and rapid technological advancement, there is an urgent need to update the curriculum to remain relevant to contemporary demands while maintaining Islamic values. This case study reveals how the integration of technology in teaching and the application of active learning methods can enhance the quality of Islamic education. The study's results indicate that these innovative approaches not only enrich students' learning experiences but also prepare them to face social and technological challenges in the future. However, the implementation of these innovations also faces challenges such as resistance from the local community and the need for teacher training. Recommendations for further research include exploring the impact of curriculum innovations in various madrasah contexts and an in-depth analysis of student learning outcomes.

Keywords

Curriculum Innovation, Islamic Education, Madrasah Aliyah, Active Learning, Technology Integration

1. Introduction

Islamic Religious Education (*Pendidikan Agama Islam/PAI*) plays a crucial role in shaping students' character, morals, and spirituality. Amidst the rapid development of globalization and technology, PAI curricula often face challenges in remaining relevant and effective. A rigid curriculum that fails to adapt to the needs of the time can lead to decreased student interest and a limited understanding of Islamic values. Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu, with its strong tradition in religious education, faces similar challenges in developing a curriculum that not only meets national educational standards but also remains relevant in today's social and technological dynamics. In the era of globalization and digitalization, educational systems face increasingly complex challenges. Innovative PAI curricula must adapt to these changes to stay relevant. Information technology, the internet, and social media have transformed how students access information and interact. Therefore, PAI curricula need to integrate these technologies to make learning more interactive and engaging, thus meeting the demands of modern education (Shabana, 2017). PAI curricula must adapt to contemporary developments so that students not only gain deep religious knowledge but also apply Islamic values in their daily lives in the modern era.

This research aims to identify and develop innovations applicable to the PAI curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu. Despite the benefits of technology, it also brings challenges in the form of negative influences that can undermine students' morals and spirituality. Innovative PAI curricula can help strengthen religious values as a shield against these negative influences (Amrullah, 2018). With creative and relevant approaches, students can better understand and internalize Islamic teachings. Enhancing the quality of learning is another crucial aspect. By developing innovative curricula, the quality of PAI education is expected to improve. Innovative teaching methods and course materials can make the teaching-learning process more engaging and effective, motivating students to understand the materials thoroughly.

Conventional teaching methods often lead to boredom and lack of interest among students. Innovation in PAI curriculum development, such as project-based learning, educational games, and group discussions, can enhance student engagement and motivation, making the learning process dynamic and enjoyable (Tanner & Laurel, 2007). Moreover, the outcomes of this case study can contribute to the national curriculum development. Successful innovations implemented here can serve as a model or reference for PAI curriculum development in other madrasahs and schools across Indonesia. These innovations can be adapted and applied in broader contexts, thus contributing to national educational advancement.

An innovative curriculum not only focuses on religious knowledge but also on developing life skills essential for facing future challenges. Skills such as critical thinking, communication abilities, and teamwork are crucial in an ever-changing world. An innovative PAI curriculum can help cultivate these skills within the context of Islamic values (Buang & Phyllis, 2014). Addressing actual challenges, an innovative PAI curriculum can contribute to shaping students' characters to be tolerant, morally upright, and possessing a moderate and inclusive understanding of religion, amidst contemporary issues such as radicalism, intolerance, and shifting moral values. Innovation in PAI curriculum also encourages teachers to be more creative in their teaching approaches (Priatna, 2018). Teachers engaged in developing innovative curricula are more motivated to seek new, effective, and enjoyable teaching methods. This not only enhances teaching quality but also increases teacher satisfaction with their work. Empowering local resources is another aim of this research in curriculum development. Involving local religious

figures, utilizing local religious literature, and organizing community-based activities can enhance the relevance and effectiveness of the curriculum.

Innovation in PAI curriculum can improve the quality of education at Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu (Ministry of Religious Affairs, 2020). With a more relevant, interactive, and challenging curriculum, students will receive more meaningful and comprehensive education. This ultimately fosters a better generation, not only in terms of religious knowledge but also in life skills and character. Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu serves as an ideal example for implementing innovation in PAI curriculum. As an institution with a strong tradition in religious education, applying innovation here can serve as a model for other madrasahs (Nurlaeli, 2020). Integrating modern learning methods and technology with Islamic values taught in this madrasah demonstrates how innovative religious education can be realized without compromising the essence of Islamic teachings.

Several researchers such as Hasan (2020) in his work "Enhancing Islamic Education Curriculum through Technology Integration" emphasize the importance of adapting Islamic Education curriculum to contemporary changes, including technology integration and more relevant learning approaches suited to students' lives today. Rahman (2021) in his article "Case Study of Curriculum Innovation in Islamic Secondary Schools: Lessons from Madrasah Al-Furqan" underscores the preparation of students for future challenges. Curriculum innovation in PAI is not just about strengthening academic aspects but also preparing students to face global and local challenges while adhering to Islamic values as moral and spiritual foundations. Ali (2020) in "Exploring Innovative Teaching Approaches in Islamic Education" discusses the effectiveness of innovative approaches in learning. Case studies show that innovative approaches in developing PAI curriculum can enhance student motivation, deepen their understanding of Islamic teachings, and improve overall educational quality.

This research focuses on Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu, while previous studies may have been more general or not considered the specific context you are exploring. This allows for exploration of the dynamics, challenges, and unique innovative potentials in the PAI curriculum at this educational institution. The study employs in-depth case study research methods, experimental approaches, or detailed comparative analyses relevant to the conditions at Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu. This approach can provide new and profound insights into the effectiveness of innovations in PAI curriculum.

The research delves deeper into specific aspects of innovation, such as integrating specific technologies, developing new teaching methods, or strategies to strengthen moral and spiritual values within the PAI curriculum. The objectives and expected benefits include enhancing student learning motivation, improving religious competence, or preparing students for life in a global society. By highlighting active engagement from the local community, including teachers, students, and parents at Madrasah Aliyah, in the curriculum innovation process, the research aims to add value and contribute to existing literature. It offers a deeper and more relevant perspective on implementing innovation in the development of Islamic Education curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu. With this background and significance, the research on innovation in developing Islamic Education curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu is expected to significantly contribute to improving the quality of Islamic education and shaping students' characters in accordance with Islamic values and contemporary demands.

2. Literature Review

This research employs several educational and innovation theories to understand and develop new approaches in the development of the Islamic Religious Education (*Pendidikan Agama Islam/PAI*) curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu. In the context of globalization and rapid technological development, it is important to review the educational methods and strategies used to ensure their relevance and effectiveness. The educational and innovation theories that will be used in this research include Constructivism Theory and Educational Innovation Theory. These theories have been selected due to their emphasis on active, contextual learning and adaptation to changes and developments over time.

2.1. Constructivism Theory: Emphasizing the Importance of Active and Contextual Learning

Constructivism theory is an educational approach that emphasizes that students do not merely receive information from external sources, but they actively construct their own understanding of the world through their experiences and interactions (Harper et al., 2000). In this theory, learning is considered more effective when students are actively engaged in the learning process, such as conducting experiments, participating in discussions, or creating something based on the knowledge they have acquired. Moreover, the context or situation in which learning occurs is significant as it helps students relate new concepts to their own experiences and the world around them. Specifically, constructivism theory highlights the importance of active learning where students act as builders of their own knowledge rather than mere recipients of information from teachers or other sources. Contextual learning is also a focus of this theory as it helps students understand the relevance and practical application of what they learn in their daily lives. Thus, constructivism theory offers a different approach to education by promoting learning that is more meaningful, profound, and relevant to students.

Experts have provided various opinions on constructivism, particularly in the context of the importance of active and contextual learning. Jean Piaget, a key figure in constructivism, proposed that children actively construct their own knowledge through interaction with their physical and social environment. Active learning and direct experience are considered crucial in the knowledge construction process (Ibda, 2015). Lev Vygotsky emphasized the significant role of social interaction in learning. According to him, learning occurs not only through interaction with objects but also through interaction with others. Vygotsky's concept of the Zone of Proximal Development (ZPD) highlights that student can achieve higher understanding through guidance or collaboration with others (Baharuddin, 2008). Jerome Bruner developed social constructivism theory, emphasizing the importance of narrative and representation in learning. According to Bruner, students construct their knowledge through the process of organizing and interpreting information they receive, which happens within a meaningful context for them (Trianto, 2007). Instructional design should integrate authentic tasks relevant to students' real-life experiences (Donald et al., 2006). These opinions underline that constructivism highlights the importance of students as active builders of their own knowledge, social interaction in learning, and meaningful context as integral parts of effective learning processes. This approach shifts the focus from passive reception of information to the construction of deep and relevant knowledge for students.

Constructivism theory is an educational approach that emphasizes the importance of active and contextual learning for students. This theory posits that students do not merely receive information from teachers or textbooks passively; rather, they actively construct their own understanding of the world based on their experiences. Active Learning: Constructivism theory suggests that the best learning occurs when

students are actively engaged in the learning process. These activities include exploration, discussion, experimentation, and personal reflection. Teachers act as facilitators who assist students in constructing their own knowledge rather than just transferring information. Meaningful Context:

According to constructivism, the context or situation in which learning occurs is significant. Students learn better when they can relate new concepts to their own experiences, culture, and social environment. Teachers can help bridge the gap between theoretical concepts and practical applications in everyday life. Active Understanding: This theory emphasizes that students do not just store information but must also deeply understand those concepts. This process involves reflection, connecting with prior knowledge, and constructing new meanings based on their learning experiences. Collaboration and Interaction: Collaboration among students, as well as their interaction with teachers and peers, is also a key element in constructivism. Group discussions, collaborative projects, and problem-based learning are often used methods to facilitate meaningful knowledge construction processes. Critique of Passive Learning: Constructivism theory highlights that passive learning, where students only receive information without actively engaging, is less effective in building deep and sustainable understanding. Therefore, constructivist education emphasizes the importance of enabling students to be active subjects of their learning.

By focusing on student activities, the application of constructivism theory in Islamic religious education can help students not only understand religious teachings theoretically but also internalize spiritual values in the context of their daily lives more deeply and meaningfully. This theory underscores the importance of active and contextual learning, where students play a role in constructing their own knowledge through experiences and interactions. Constructivism theory teaches that students do not just passively receive information; rather, they actively shape their understanding of the world. In this context, learning becomes more effective when students are engaged directly in the learning process, such as through experiments, discussions, and creating something based on the knowledge they acquire. The learning context also becomes crucial as it helps students connect new concepts with their own experiences and the world around them.

2.2. Theory of Educational Innovation: Examining How Innovation Can Be Applied in the Context of Education

The theory of educational innovation focuses on the introduction and application of new ideas, practices, or products aimed at enhancing the effectiveness, efficiency, and relevance of education. Innovation in education can encompass various aspects such as curriculum, teaching methodologies, educational technology, school management, and community involvement (Fullan, 2007). Educational innovation theory centres on the introduction, development, and implementation of new ideas in education with the goal of improving the effectiveness, efficiency, and relevance of the learning process. Innovation in education can cover various aspects, including curriculum, teaching methods, technology use, school management, and community engagement (Rogers, 2003).

Definition and importance of educational innovation. Educational innovation refers to the process of creating, adopting, and implementing new approaches to enhance student learning outcomes (Christensen et al., 2008). This innovation is crucial as it addresses challenges in education such as unequal access, low teaching quality, and curriculum relevance to workplace needs. With rapid technological advancements and social changes, continuous innovation in education is essential to remain relevant and effective. Innovation can enhance student motivation and engagement, improve teaching effectiveness, and enrich learning experiences. Key components of educational innovation. Several key components are focal points in educational innovation, including:

1. Innovative curriculum.
Designing flexible, relevant, future-oriented curricula (Fullan, 2007). This may involve integrating technology, interdisciplinary approaches, and focusing on 21st-century skill development.
2. Teaching methodologies.
Adopting more interactive, collaborative, and student-centered teaching methods. Examples include project-based learning, flipped classrooms, and gamification.
3. Educational technology.
Utilizing technology to support the teaching and learning process. This includes educational software, online learning, and digital learning tools.
4. School management.
Innovations in school management and organization to create conducive learning environments. This may include data-driven management, parental involvement, and community partnerships.
5. Implementation of innovation in education.
Innovation in education can be implemented through several steps: Needs identification. Assessing the needs and challenges faced by students, teachers, and educational institutions.
6. Idea development.
Generating new ideas that have the potential to enhance educational processes and outcomes. This can be achieved through research, benchmarking, and collaboration with relevant stakeholders (Rogers, 2003).
7. Pilot and evaluation.
Implementing innovative ideas on a small scale initially to test their effectiveness. The results of these pilots are then evaluated for further improvement.
8. Scalability.
If proven effective, the next step is to scale up the implementation to a larger level.
9. Training and development.
Providing training to teachers and educational staff to adopt and implement these innovations.
10. Monitoring and evaluation.
Continuously monitoring and evaluating to ensure that innovations have a positive and sustainable impact.
11. Case studies and examples.
Examples of educational innovation include: The 2013 Curriculum in Indonesia. Implementation of a competency-based curriculum focusing on knowledge, skills, and attitudes. Online learning during the COVID-19 pandemic. Use of online learning platforms such as Zoom, Google Classroom, and Edmodo to ensure continuity of teaching and learning.
12. Vocational High Schools (SMK) based on industry.
Collaboration between schools and industries to develop curricula relevant to the needs of the job market and provide internships for students (Jonassen et al., 2008).
13. Challenges and barriers in educational innovation.
Challenges include: Resistance to change. Teachers, students, and parents may resist changes to existing methods or systems (Hargreaves & Fullan, 2012).
14. Resource limitations.
Implementation of innovation often requires investment in terms of time, finances, and effort. Lack of policy support. Education policies that do not support or lack flexibility can hinder the innovation process.

The theory of educational innovation emphasizes the importance of renewal and adaptation within the education system to address contemporary challenges and needs. By effectively implementing innovation, it is expected that the quality of education can improve and become more relevant to future demands. This theory examines how innovation can be applied in the context of education to enhance the quality and effectiveness of learning. Educational innovation involves the application of new methods and approaches that can address existing challenges and prepare students for a dynamic future. The theory underscores the importance of flexibility, creativity, and adaptation in the educational process to create a more engaging and relevant learning environment for students.

2.3. Curriculum Theory: Explaining the concepts and basic principles in curriculum development

Curriculum theory is a framework used to understand, design, develop, and evaluate educational curricula (Tyler, 1949). Curriculum encompasses all planned learning experiences directed by educational institutions to achieve specific educational goals. Curriculum theory explains the concepts and basic principles underlying how curriculum is shaped, implemented, and adjusted according to the needs of students and society (Taba, 1962).

Curriculum can be defined as a learning plan that includes educational objectives, content, methods, and assessment (Ornstein & Hunkins, 2017). It covers all planned learning activities directed by schools, both inside and outside the classroom. Curriculum can determine educational goals to be achieved, including knowledge, skills, attitudes, and values to be developed in students. Curriculum goals should be relevant to individual and societal needs. Curriculum content can define the material or subjects to be taught, encompassing various disciplines and relevant topics. Curriculum content must align with educational goals and remain relevant to advancements in science and technology. Curriculum organization can structure and sequence the material to ensure coherence and continuity among topics. Organization can take the form of integrated curriculum, spiral curriculum, or modular curriculum. Teaching methods can select effective teaching strategies to deliver curriculum content and achieve educational goals. Teaching methods may include lectures, discussions, project-based learning, and the use of educational technology. Curriculum evaluation can determine how to assess the effectiveness of the curriculum in achieving educational goals. Evaluation can be conducted through tests, observations, performance assessments, and feedback from students and teachers.

According to Tyler (1949), curriculum is a learning plan designed to achieve specific educational goals. Taba (1962) proposed a student-centered model of curriculum development. Taba (1962) believed that teachers should actively participate in curriculum development and identify student needs as the basis for determining educational goals. Taba (1962) outlined a sequential process for curriculum development, including needs diagnosis, goal formulation, content selection, content organization, selection of learning activities, and evaluation. Bloom (1956) is renowned for his Taxonomy of Educational Objectives, which categorizes educational goals into three main domains: cognitive, affective, and psychomotor. Curriculum should encompass objectives from all three domains to ensure holistic student development. It should be designed to facilitate intellectual, emotional, and motor skills development through structured and diverse learning experiences.

Stenhouse (1975), posited that curriculum is a hypothesis that should be continuously tested and revised based on research and feedback from practice in the field. Stenhouse (1975) emphasized that curriculum should be flexible and adaptive, allowing teachers to adjust and experiment with different teaching methods to meet

student needs. Dewey (1916), emphasized the importance of direct experience and the relevance of educational content to students' lives. Dewey (1916) believed that education should focus on developing critical thinking and problem-solving skills. Curriculum should be based on real and relevant experiences, encouraging active student participation in the learning process and connecting knowledge to everyday life contexts. Basic Principles in Curriculum Development, including:

1. Relevance.
The curriculum must be relevant to students' needs, societal demands, and the current era (Fullan, 2007). The taught content should be contextual and beneficial for students' future lives.
2. Continuity.
Curriculum should be organized in a coherent manner from one educational level to the next (Taba, 1962). The taught materials should be interconnected and build upon previously learned knowledge.
3. Integration.
Curriculum should integrate various disciplines and aspects of life to create holistic learning (Dewey, 1919). Integration helps students see the relationships between topics and apply knowledge in real-life situations.
4. Flexibility.
Curriculum should be flexible enough to adapt to individual students' needs and interests (Stenhouse, 1975). Flexibility allows teachers to adjust teaching methods and materials according to classroom conditions and student needs.
5. Participation.
Curriculum development should involve various stakeholders, including teachers, students, parents, and the community (Hargreaves & Fullan, 2012). Active participation from all parties can enhance the relevance and acceptance of the curriculum.
6. Effectiveness and Efficiency.
Curriculum should be designed to achieve educational goals effectively and efficiently (Rogers, 2003). Resource utilization should be optimized to maximize outcomes.

By integrating these theories, this research aims to identify and develop innovations in the Islamic Religious Education (*Pendidikan Agama Islam/PAI*) curriculum that not only enhance students' understanding of Islamic teachings but also prepare them to face global and local challenges while adhering to Islamic values as moral and spiritual foundations. This research is expected to contribute significantly to the improvement of the quality of Islamic religious education at Al-Mukminin Modern Islamic Boarding School (Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu) and serve as a model for PAI curriculum development in other educational institutions.

3. Method

Qualitative research methods are research approaches used to deeply understand social phenomena through interpretation and analysis based on the natural context in which these phenomena occur (Creswell & Poth, 2018). The primary goal of this method is to explore, explain, and understand the meaning of individual or group experiences within a broader context (Denzin & Lincoln, 2005). In the context of developing the Islamic Religious Education (*Pendidikan Agama Islam/PAI*) curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu, the qualitative approach will be used to gain in-depth insights into how innovations in the PAI curriculum are implemented, understood, and responded to by various

stakeholders such as teachers, students, and school administrators (Ministry of Religious Affairs of the Republic of Indonesia, 2017).

The case study approach is an in-depth research method focusing on a single case or several cases related to specific phenomena, such as innovations in the development of the PAI curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu (Hashim & Al-Dasoqi, 2017). This approach allows researchers to gather rich information about how these innovations are applied in real-world contexts and to evaluate their impact on the learning process and the achievement of Islamic education goals (Muhammad et al., 2016). Case studies not only focus on collecting quantitative data but also consider qualitative aspects such as the views, experiences, and perceptions of various parties involved in the implementation of the innovative PAI curriculum at the Madrasah Aliyah (Yin, 2018). By using this approach, the research is expected to provide a deep understanding of how innovations in the PAI curriculum can be successfully implemented in the context of Islamic secondary schools and to contribute to the development of more effective and relevant theories and practices in Islamic education.

4. Results

4.1. Understanding the State and Challenges of Islamic Religious Education Curriculum at Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu

Plays a crucial role in shaping the character and spirituality of its students. As an Islamic-based educational institution, this madrasah focuses not only on transmitting religious values but also on preparing students to face complex modern challenges. The PAI curriculum at this madrasah serves as the backbone for delivering holistic religious education, encompassing deep religious knowledge, moral values, ethics, and skills relevant to contemporary demands. This research examines how the PAI curriculum is designed and implemented to achieve these goals and the challenges encountered in the process. Islamic Religious Education (*Pendidikan Agama Islam/PAI*) plays a central role in shaping the character and spirituality of students at Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu. As an Islamic-based educational institution, this Madrasah is responsible not only for transmitting religious values but also for preparing students to face complex modern challenges. In this context, the PAI curriculum forms the backbone of delivering holistic religious education that is relevant to contemporary demands.

Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu has unique characteristics that influence the development of its PAI curriculum. As a pesantren-based educational institution, this Madrasah emphasizes not only academic aspects but also spirituality, morality, and religious scholarship. This approach makes the development of the PAI curriculum here different from that of typical public schools. However, like other educational institutions, Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu also faces various challenges in developing an effective and relevant PAI curriculum. These challenges include integrating technology into religious education, adapting to global educational developments, improving the quality of teaching and learning, and dealing with resource limitations that often hinder the implementation of educational innovations.

In order to gain a deep understanding of the conditions and challenges faced in the development of the Islamic Religious Education (PAI) curriculum at Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu, this research aims to identify key factors influencing this process. Thus,

this study is expected to provide a clear insight and sustainable solutions to enhance the effectiveness and relevance of the PAI curriculum within the context of Islamic education at the Madrasah. The State of the PAI Curriculum at Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu includes:

1. Curriculum structure.
The Islamic Religious Education curriculum at this Madrasah follows guidelines from the Ministry of Religious Affairs of the Republic of Indonesia. It covers various subjects in Islamic studies, including Qur'an and Hadith studies, Islamic faith and ethics (Akidah Akhlak), Islamic jurisprudence (Fiqh), and Islamic cultural history.
2. Teaching approaches.
Teaching methods employed include lectures, discussions, memorization sessions, and practical religious practices. The use of educational technologies such as e-learning and digital media is being introduced to enhance the quality of learning.
3. Extracurricular activities.
Various extracurricular activities supporting PAI education, such as study circles (halaqah), Qur'an memorization competitions, and regular religious studies sessions, are conducted to deepen students' understanding.

Islamic Religious Education plays a crucial role in shaping the character and spirituality of students across various educational levels in Indonesia. The PAI curriculum is designed not only to impart religious knowledge but also to instill morals, ethics, and Islamic values in students. However, in an era of globalization and rapid technological advancement, developing the PAI curriculum faces various complex and dynamic challenges. One of the main challenges in developing the PAI curriculum is its relevance to contemporary needs. With changes in social, economic, and cultural contexts, the PAI curriculum must adapt to remain contextual and beneficial for students' future lives. The integration of technology into religious education is a critical aspect to consider, given that technology has become an integral part of students' lives. The use of digital media and e-learning platforms can enhance the effectiveness and attractiveness of PAI learning, but its implementation requires adequate preparation and infrastructure.

Furthermore, the PAI curriculum must address challenges in integrating Islamic values with modern knowledge. An interdisciplinary approach in the curriculum can help students understand how Islamic teachings are relevant to various aspects of life and knowledge. However, this requires collaborative efforts among educators, academics, and other stakeholders to design a holistic and integrative curriculum. Another challenge is enhancing the quality of PAI teaching and learning. PAI teachers need to be equipped with high pedagogical competence and a deep understanding of the subject matter. Continuous training and professional development programs are crucial to ensure that teachers can employ innovative and effective teaching methods. Moreover, active student engagement in the learning process needs to be enhanced through interactive and participatory approaches.

The development of the PAI curriculum also faces constraints in terms of resources. Budget limitations, infrastructure, and access to quality teaching materials can hinder efforts to update and implement an innovative curriculum. Therefore, cooperation among the government, educational institutions, and the community is necessary to overcome these obstacles and ensure that the PAI curriculum can evolve according to the demands of the times. Challenges in Developing Islamic Religious Education (PAI) Curriculum at Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu include:

1. Curriculum relevance.

- Adapting curriculum content to match the evolving needs of students and modern life poses a significant challenge. The curriculum must remain relevant to contemporary contexts without compromising fundamental Islamic values.
2. Teaching quality.
Constraints in teaching quality due to insufficient ongoing teacher training. Teachers need to be equipped with innovative teaching methods and the latest educational technologies.
 3. Resources.
Limited resources such as learning facilities, up-to-date teaching materials, and access to modern technology. The Madrasah needs to find solutions to overcome these limitations to support more effective learning.
 4. Student participation.
Maintaining student participation and engagement in PAI learning is a distinct challenge. Less engaging teaching methods can result in decreased student motivation.
 5. Evaluation and assessment.
Comprehensive evaluation and assessment systems are necessary to effectively measure educational goals achievement. Evaluation approaches should cover cognitive, affective, and psychomotor aspects.
 6. Community involvement.
Involving parents and the community in the development and implementation of the PAI curriculum. Active participation from various stakeholders can enhance the relevance and effectiveness of the curriculum.

Islamic Religious Education (PAI) is a cornerstone of the education system in Indonesia, especially in madrasahs aimed at shaping students' character and spirituality. However, the development of the PAI curriculum faces various complex and dynamic challenges. In this era of globalization and rapid technological advancement, these challenges are becoming increasingly apparent and require innovative and effective solutions. Challenges in developing the PAI curriculum include relevance of teaching materials to students' and societal needs, integration of technology in learning, improvement of teaching quality, and resource limitations. The relevance of the curriculum to contemporary developments is crucial to ensure that religious education is not merely theoretical but also applicable in daily life. For instance, the use of technology in religious education can enhance accessibility and effectiveness but requires adequate infrastructure and technical competence.

Furthermore, the quality of PAI teaching needs continual enhancement through teacher training and professional development. PAI teachers should be equipped with innovative teaching methods and approaches that stimulate active student engagement. Resource limitations, both in terms of budget and teaching materials, also pose barriers that require collaboration among the government, educational institutions, and the community to overcome. Facing these challenges requires strategic efforts to develop an effective and relevant PAI curriculum. These efforts include developing sustainable teacher training programs, integrating technology into learning, developing contextual and applicable teaching materials, and increasing community involvement in the education process. Thus, the PAI curriculum can adapt to changing times and remain an effective tool in shaping students' character and spirituality.

Efforts to Overcome Challenges in Developing Islamic Religious Education Curriculum at Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu include:

1. Teacher training and development.

Conducting ongoing training programs for teachers to enhance their competencies and skills. Encouraging teachers to utilize technology in teaching.

2. Provision of resources.
Improving learning facilities and providing relevant and up-to-date teaching materials. Seeking collaboration with external parties to obtain assistance in providing technology and educational resources.
3. Development of teaching methods.
Implementing innovative and engaging teaching methods for students. Integrating contextual and project-based learning to enhance student participation.
4. Stakeholder involvement.
Enhancing communication and cooperation among the madrasah, parents, and the community. Involving various parties in the evaluation and development of the curriculum.
5. Curriculum evaluation.
Conducting regular evaluations to measure the effectiveness of the curriculum and making necessary improvements. Developing comprehensive evaluation tools that encompass various aspects of learning.

By understanding the current conditions and challenges, and striving for appropriate solutions, it is expected that the PAI curriculum at Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu can continue to evolve and provide high-quality Islamic religious education for students.

4.2. Recommendations for Innovations that Can be Applied to Develop PAI Curriculum

Islamic Religious Education (*Pendidikan Agama Islam/PAI*) plays a crucial role in shaping students' character, morals, and spirituality in Islamic schools. In an era of globalization characterized by rapid technological and informational developments, the PAI curriculum needs continuous development to remain relevant and effective in meeting students' educational needs. Innovations in PAI curriculum development are essential to ensure that religious education not only transmits knowledge but also equips students with relevant skills and values to face contemporary challenges. One of the main challenges in developing the PAI curriculum is ensuring that the taught materials remain contextual and applicable in students' daily lives. Static and inflexible curricula often fail to engage students and address critical questions arising from social and technological changes. Therefore, recommendations for innovations are needed to enrich the PAI curriculum, making it more dynamic and responsive to contemporary developments.

These innovations can encompass various aspects, from integrating technology into the learning process, interdisciplinary approaches that connect religious knowledge with modern sciences, to developing more interactive and participatory teaching methods. For example, the use of e-learning platforms and educational applications can facilitate more flexible and engaging learning experiences for students. Additionally, project-based learning and inquiry-based learning approaches can develop students' critical and creative thinking skills in understanding and applying religious teachings in real-world contexts.

In addition to innovations in teaching methods, it is crucial to enhance the competencies of PAI teachers. Innovative and adaptive teachers can be key to the success of implementing a new curriculum. Continuous training and professional development programs are essential to equip teachers with the latest skills and knowledge. Regarding recommendations for innovations that can be applied in developing the Islamic Religious Education (PAI) curriculum at Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu:

1. Integration of technology in learning.
Implementing e-learning platforms to provide lesson materials, assignments, and assessments online. This allows students to access materials anytime and anywhere. Multimedia and educational apps. Utilizing videos, animations, and interactive apps to make learning more engaging and easily understandable for students.
2. Active learning approaches.
Involving students in projects relevant to real-life situations to apply PAI concepts practically. Collaborative learning. Encouraging students to work in groups to complete tasks or projects, enhancing their social skills and understanding through discussions and cooperation.
3. Contextual learning.
Linking learning materials with students' everyday life contexts. For example, teaching Islamic values through examples relevant to their experiences. Emphasis on moral and ethical values. Integrating teachings on ethics and morals into every PAI subject to shape students' characters based on Islamic values.
4. Differentiated learning.
Developing learning plans tailored to individual students' needs, interests, and abilities. This helps each student learn in the most effective way for them. Authentic assessment. Using various assessment methods that reflect students' abilities in real-world contexts, such as portfolios, presentations, and projects.
5. Professional development of teachers.
Providing regular training and professional development for teachers to introduce the latest teaching methods and educational technologies. Community of practice. Establishing a community of teachers to share experiences and effective teaching strategies.
6. Parent and community engagement
Involving parents in the education process through regular meetings, workshops, and joint learning programs. Partnership with the community. Engaging community leaders and local institutions to contribute to education, such as guest speaking or providing internship opportunities.
7. Curriculum evaluation and adjustment.
Conducting routine evaluations of the curriculum to assess its effectiveness and make adjustments based on feedback from students, teachers, and parents. Action research. Encouraging teachers to conduct classroom action research to identify issues and test innovative solutions in PAI teaching.
8. Sustainable curriculum development.
Designing a flexible curriculum that can be updated periodically to reflect advancements in knowledge, technology, and societal needs. Focus on 21st-century skills. Integrating 21st-century skills such as critical thinking, creativity, communication, and collaboration into the PAI curriculum.

By implementing these innovations, it is expected that the Islamic Religious Education curriculum at Al-Mukminin Modern Islamic Boarding School (Ponpes) Al-Mukminin Lohbener Indramayu can become more relevant, effective, and capable of meeting students' needs and contemporary challenges.

4.3. Empirical Evidence on the Influence of Innovation on the Effectiveness of PAI Learning

Islamic Religious Education (*Pendidikan Agama Islam/PAI*) is an integral part of the education system in many countries with significant Muslim populations. The evolving times and demands for educational relevance necessitate continuous innovation in PAI teaching methods and approaches. Innovations in this context

include the use of educational technology, active learning approaches, application of the latest psychological and educational theories, and adaptation of curricula responsive to student needs and contemporary demands. Empirical studies on the impact of innovation in PAI learning are crucial in understanding how new methods can enhance learning effectiveness, facilitate deeper understanding, and promote Islamic values in contemporary contexts. This empirical evidence encompasses not only students' academic outcomes but also other aspects such as learning motivation, conceptual understanding, and relevant practical skills.

This approach is not only relevant for developing PAI curricula at elementary and secondary education levels but also contributes significantly to the global discourse on integrating technology and innovation in values-based education. Here are some studies and research demonstrating the positive impact of various innovations on the effectiveness of Islamic Religious Education (PAI) learning:

1. **Integration of technology in learning.**
This research found that the use of e-learning applications in PAI learning enhances student motivation and learning outcomes (Hasanah et al., 2020). These applications allow students to learn more flexibly and access additional materials outside of school hours.
2. **Project-Based Learning.**
This study shows that project-based learning in PAI enhances students' critical thinking skills and their understanding of the subject matter (Hadiyanto, 2019). Students involved in real projects demonstrate improvements in applying Islamic concepts in their daily lives.
3. **Contextual learning.**
This research found that contextual learning approaches in PAI enhance the relevance of the subject matter for students and make them more interested and motivated in learning (Arifin, 2018). Students are able to connect religious concepts with real-life situations they encounter.
4. **Differentiated instruction.**
This research found that differentiated instruction in PAI helps meet individual students' needs and improves their learning outcomes (Sari et al., 2021). This method allows teachers to adjust instruction and assessment according to each student's abilities and interests.
5. **Professional development of teachers.**
This research shows that continuous professional training and development for PAI teachers enhance their teaching competence and use of educational technology (Anwar & Fitriani, 2017). This positively impacts the quality of classroom learning.
6. **Parent and community engagement.**
This research found that parent and community engagement in the development and implementation of PAI curriculum enhances student motivation and academic achievement (Zainuddin, 2019). Active participation from various stakeholders helps create a more supportive learning environment.

These empirical findings indicate that innovations in PAI learning, such as technology integration, project-based learning, contextual approaches, differentiated instruction, professional development of teachers, and parent-community engagement, significantly enhance learning effectiveness. These studies underscore the importance of implementing innovations to achieve better educational outcomes in the context of PAI. Empirical Evidence on the Influence of Innovations on the Effectiveness of Islamic Religious Education (PAI) Learning at Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu. Empirical

evidence from Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu includes data such as:

1. **Integration of technology in learning.**
Internal studies at Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu found that the use of e-learning platforms and digital applications in PAI learning enhances student participation and learning outcomes (Internal Research Report, Madrasah, 2021). Teachers reported that students are more enthusiastic and have easier access to learning materials.
2. **Project-Based Learning.**
Implementation of project-based learning in PAI subjects at this madrasah resulted in significant improvements in students' critical thinking skills (Ponpes Modern Al-Mukminin Lohbener Indramayu Institution, 2020). One project involved students in social activities related to Islamic values, helping them understand and apply Islamic teachings in real-life situations.
3. **Contextual Learning.**
Teachers at Madrasah Aliyah Ponpes Modern Al-Mukminin conducted classroom action research to implement contextual learning (Ponpes Modern Al-Mukminin Institution, n.d.). The results showed that students better understand PAI materials when connected to their daily lives, enhancing engagement and learning outcomes.
4. **Professional Development of Teachers.**
Continuous training for PAI teachers at this madrasah has shown improvements in teaching methods and the use of educational technology (Ponpes Modern Al-Mukminin Lohbener Indramayu, 2021). Teachers feel more prepared and creative in delivering materials, positively impacting student learning.
5. **Parent and Community Engagement.**
Collaborative programs with parents and the community at this madrasah successfully increased student motivation and academic achievement (Ponpes Modern Al-Mukminin Lohbener Indramayu, 2019). Active participation from parents in school activities and community support create a more conducive learning environment.
6. **Curriculum Evaluation and Adjustment.**
Periodic evaluations of the PAI curriculum at this madrasah have shown that adjustments based on feedback from students, teachers, and parents enhance the relevance and effectiveness of learning (Ponpes Modern Al-Mukminin Lohbener Indramayu, 2022). A dynamic curriculum helps students connect materials to real-world contexts.

The empirical evidence from Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu demonstrates that innovations in PAI learning, such as technology integration, project-based learning, contextual approaches, teacher training, parent-community engagement, and curriculum evaluation, significantly enhance learning effectiveness and academic outcomes.

4.4. Innovative and Adaptable PAI Curriculum Models

The Islamic Religious Education (*Pendidikan Agama Islam/PAI*) curriculum has undergone significant transformation alongside the developments of our time and the complexities of contemporary educational challenges. Amidst the dynamics of globalization and rapid social changes, an innovative and adaptive curriculum approach is necessary to ensure the relevance, effectiveness, and competitiveness of Islamic education in preparing future generations. An innovative PAI curriculum model emphasizes outcome-oriented learning methods, utilizes information and communication technology, and considers individual needs and local contexts.

Meanwhile, curriculum adaptability refers to its ability to adjust to changes in educational demands, societal values, and the dynamic needs of learners. Research and Implementation of Best Practices Show that Innovative PAI Curriculum Models Enhance Learning Motivation, Strengthen Conceptual and Applicative Understanding of Islamic Values, and Stimulate Creativity and Critical Thinking.

In addition, curriculum adaptability enables educational institutions to respond more effectively to contemporary challenges, maintain the relevance of learning materials, and integrate universal values within a unique local context. The development of innovative and adaptive PAI curriculum models is not merely an educational strategy but also a commitment to strengthen students' Islamic identity, prepare them to face global complexities, and encourage positive contributions to society and civilization at large. Thus, research and implementation of PAI curriculum continuously challenge and inspire to deliver inclusive, progressive, and sustainable education.

Details of the Innovative and Adaptive PAI Curriculum Model include:

1. **Technology-Based Approach.**
Developing specialized e-learning platforms for PAI that provide learning materials, videos, quizzes, and discussion forums. This technology enables students to learn independently and access resources anytime. Interactive multimedia. Using videos, animations, and interactive applications to explain PAI concepts. This multimedia makes learning more engaging and understandable.
2. **Project-Based Learning.**
Social projects. Involving students in projects that integrate Islamic values, such as charitable activities, environmental programs, or community projects. These projects help students apply Islamic teachings in real-life situations. Interdisciplinary collaboration. Integrating PAI lessons with other subjects through interdisciplinary projects that allow students to see the connections between religious knowledge and general education.
3. **Contextual Learning.**
Linking PAI materials with real-life situations experienced by students, such as examples of Islamic ethics in daily life or inspirational stories from Islamic history. Case studies and simulations. Using case studies and simulations to teach complex concepts. For example, ethical decision-making simulations based on Islamic teachings.
4. **Differentiated Approach.**
Developing learning plans tailored to the needs, interests, and abilities of individual students. This method ensures that each student receives appropriate support. Diverse assessments. Using various assessment methods such as portfolios, presentations, and projects to assess students' holistic abilities.
5. **Professional Development of Teachers.**
Providing regular training for PAI teachers to introduce the latest teaching methods, educational technology, and innovative learning strategies. Communities of practice. Forming communities of teachers to share experiences, strategies, and resources, as well as to discuss challenges and solutions in PAI teaching.
6. **Parent and Community Engagement.**
Involving parents in the education process through regular meetings, workshops, and joint learning programs. Parents can help reinforce the values taught at school in the home environment. Community partnerships. Inviting community leaders and local institutions to contribute to learning, such as guest speaking or providing internship opportunities.
7. **Curriculum Evaluation and Adjustment.**

Conducting regular evaluations of the PAI curriculum to assess its effectiveness and make adjustments based on feedback from students, teachers, and parents. Dynamic curriculum. Developing a flexible curriculum that can be periodically updated according to advancements in knowledge, technology, and societal needs.

The innovative and adaptive PAI curriculum model integrates technology, project-based learning, contextual approaches, differentiated learning, professional development of teachers, parent and community engagement, and periodic evaluation. With this model, schools can create a more dynamic, relevant, and effective learning environment to shape students' character and abilities in accordance with Islamic values. The implementation of this model also requires commitment and collaboration from all stakeholders involved in the education process.

5. Discussion

In the ever-evolving era of education, the issue of innovation in the development of the Islamic Religious Education curriculum at the secondary school level has become a major concern. Madrasah Aliyah Ponpes Modern Al-Mukminin in Lohbener, Indramayu, stands out as an intriguing case study in this exploration. With the challenges of globalization and technology influencing educational approaches, there is an urgent need to evaluate and update the curriculum to be relevant to contemporary needs and strong Islamic values. This discussion is not only relevant in the local context of the madrasah but also reflects the broader debate on Islamic identity in modern education.

The issue of innovation in the Islamic Religious Education curriculum at the secondary school level has garnered widespread attention, particularly amid the dynamics of rapid globalization and technological advancements. Updating the curriculum has become increasingly urgent to ensure its relevance in modern times. Madrasah Aliyah Ponpes Modern Al-Mukminin in Lohbener, Indramayu, serves as a crucial focal point in this discussion, reflecting efforts to maintain the relevance of Islamic Religious Education in a contemporary context. The development of the Islamic Religious Education curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin faces various complex and diverse challenges. From philosophical considerations to practical implementation in learning, adjusting Islamic values to contemporary realities is essential. This requires an approach that is not only rooted in tradition but also responsive to social, technological, and global needs. Madrasah Aliyah Ponpes Modern Al-Mukminin in Lohbener, Indramayu, represents a significant step forward in combining traditional heritage with contemporary perspectives. The discussion on curriculum innovation not only focuses on the internal successes of the madrasah but also underscores its important role in developing an inclusive and progressive paradigm of Islamic education. Social and political issues also influence the dynamics of developing the Islamic Religious Education curriculum. Madrasah Aliyah Ponpes Modern Al-Mukminin not only strives to meet academic demands but also takes on the responsibility of shaping students' characters to be resilient in facing global and local challenges. Thus, curriculum innovation becomes key in preparing a highly competitive generation while firmly upholding the spiritual and moral values of Islam.

Several factors support the innovation in the development of the Islamic Religious Education curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin in Lohbener, Indramayu. Innovation in curriculum development at this institution brings significant benefits in preparing young Muslim generations to face the complexities of the modern era. For instance, integrating technology into Islamic education enables students to access broader and deeper resources, expanding their

understanding of religious values in the current global context. Innovative approaches in the curriculum also enrich students' learning experiences by incorporating elements of active and collaborative learning. For example, using problem-based learning or case studies helps build critical and analytical thinking skills essential for understanding Islamic teachings in everyday practical contexts. This hands-on approach not only enhances engagement but also ensures that students can apply their knowledge in real-world scenarios. The commitment of Madrasah Aliyah Ponpes Modern Al-Mukminin to continuously update its curriculum reflects its dedication to improving the quality of relevant and responsive Islamic education. By incorporating contemporary approaches into learning, the madrasah prepares students not only for academic life but also to become leaders capable of adapting to rapid social and technological changes. This ongoing effort to innovate ensures that the curriculum remains dynamic and effective.

Innovation in the Islamic Religious Education curriculum also provides a competitive advantage for the madrasah and its students. By offering education that integrates Islamic values with modern science and technology, Madrasah Aliyah Ponpes Modern Al-Mukminin opens opportunities for students to make significant contributions in a multicultural and multi-faith global society. This blend of traditional and contemporary education equips students with the skills and knowledge needed to thrive in diverse environments. Innovation in the development of the Islamic Religious Education curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin is beneficial not only academically but also spiritually. Shaping a generation capable of understanding and applying religious teachings in a relevant and meaningful way is a long-term investment in the future of inclusive and progressive Islamic education. This holistic approach ensures that students are well-rounded individuals who can navigate both the spiritual and practical aspects of life.

Innovation in the curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin in Lohbener, Indramayu, while beneficial, comes with significant counterarguments. Overemphasis on technology might blur the traditional values central to Islamic education, potentially leading to a reduced understanding of religious teachings and weaker character formation in students. Additionally, while innovative approaches like problem-based learning can enhance critical thinking, they may also diminish the focus on spiritual appreciation and love for religious teachings, compromising the depth of Islamic understanding. Maintaining consistency in Islamic education becomes challenging with the continuous updates to the curriculum incorporating contemporary methods. Rapid or radical changes can create uncertainty among teachers, students, and the madrasah community, disrupting a stable and effective learning process. Furthermore, innovation efforts might face resistance from the local community, which upholds strong traditional values. This socio-political conflict can hinder the successful implementation of new approaches, especially if not conducted sensitively. Balancing modernization with the preservation of traditional Islamic values is crucial. While curriculum innovation has the potential to enhance Islamic education, the risks of devaluing traditional values, losing spiritual emphasis, facing inconsistency, and encountering local resistance must be carefully managed. A balanced approach is key to achieving holistic and sustainable education at Madrasah Aliyah Ponpes Modern Al-Mukminin.

To successfully innovate the Islamic Religious Education curriculum, Madrasah Aliyah Ponpes Modern Al-Mukminin should adopt an inclusive approach that balances tradition with modernity. This involves facilitating open dialogue among stakeholders, including students, teachers, parents, and the local community, to address various perspectives and concerns regarding curriculum changes. Continuous professional development for teaching staff is also crucial. Ongoing training can prepare teachers to implement innovative methods effectively, enhancing their understanding of the potential and challenges in Islamic education

and promoting comprehensive and sustainable learning. For those interested in this topic, exploring the latest literature and research on innovation in Islamic education from various perspectives is recommended. This will provide a comprehensive understanding of the pros and cons, aiding in making informed decisions about curriculum innovation in religious education. Finally, maintaining a balance between Islamic values and modern challenges should remain a key focus. With a careful and sustainable approach, Madrasah Aliyah Ponpes Modern Al-Mukminin and similar institutions can strengthen their ability to produce a generation that is academically proficient and strong in moral and spiritual values.

6. Conclusion

This study reveals the importance of innovation in the context of developing the Islamic Religious Education curriculum at Madrasah Aliyah Ponpes Modern Al-Mukminin. In facing the challenges of globalization and technological change, continuous efforts are needed to update the curriculum to remain relevant and effective in conveying Islamic values to the younger generation. This madrasah stands out as an example of how innovative approaches, such as the integration of technology in learning and active learning methods, can enhance students' learning experiences and prepare them to face the rapidly changing realities of the modern era. Recommendations for further research include expanding the scope of the study to involve more madrasahs with different contexts. Research can delve deeper into the implementation of curriculum innovations in achieving holistic Islamic education goals. Additionally, it is important to investigate the impact of these innovations on student learning outcomes, both in terms of enhancing religious understanding and their preparedness to face future social and technological challenges. The limitations of this study include restricted access to secondary data, which may affect the depth of the analysis. Furthermore, variability in the implementation of innovations at other madrasahs could be a subject for further research to understand contextual differences and their impact. Thus, the ongoing efforts to develop and improve the Islamic Religious Education curriculum in madrasahs are not only the responsibility of schools and administrators but also represent an important investment in the future of sustainable and relevant education for the Muslim community in Indonesia.

References

- Ali, M. (2020). Exploring Innovative Teaching Approaches in Islamic Education: A Case Study of Madrasah Aliyah in Jakarta. *Educational Research and Reviews*, 14(3).
- Amrullah, A. M. K. (2018). *Inovasi Pendidikan Islam dalam Perspektif Kurikulum dan Pembelajaran*. Jakarta: Gramedia.
- Anwar, S., & Fitriani, R. (2017). Professional Development for Islamic Education Teachers: Its Impact on Teaching Quality. *Journal of Teacher Education*, 5 (2), 99–115.
- Arifin, M. (2018). Contextual Teaching and Learning in Islamic Education: A Case Study. *Journal of Educational Research*, 6 (3), 210–225.
- Baharuddin. (2008). *Teori Belajar dan Pembelajaran*. Yogyakarta: Ar-Ruzz Media.
- Bloom, B. S. (1956). *Taxonomy of Educational Objectives*. Allyn and Bacon, Boston, MA. Copyright (c) 1984 by Pearson Education.
- Buang, S., & Phyllis, G. L. C. (2014). *Teaching and Learning in Islamic Schools*. London: Routledge.
- Christensen, C. M., Horn, M. B., & Johnson, C. W. (2008). *Disrupting Class: How Disruptive Innovation Will Change the Way the World Learns*. McGraw-Hill.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches (4th ed.)*. Sage Publications.
- Denzin, N. K., & Lincoln, Y. S. (2005). *The Sage Handbook of Qualitative Research*. Thousand Oaks, CA: Sage Publications.
- Dewey, J. (1919). *Democracy and Education*. Macmillan.

- Donald, R. C., Jenkins, D. B., & Metcalf, K. K. (2006). *The Act of Teaching*. New York: McGraw Hill.
- Fullan, M. (2007). *The New Meaning of Educational Change*. Teachers College Press.
- Hadiyanto. (2019). The Impact of Project-Based Learning on Students' Critical Thinking Skills in Islamic Education. *International Journal of Islamic Education Studies*, 3 (1), 75–90.
- Hargreaves, A., & Fullan, M. (2012). *Professional Capital: Transforming Teaching in Every School*. Teachers College Press.
- Harper, B., Squires, D., & McDougall, A. (2000). Constructivist simulations: A new design paradigm. *Journal of Educational Multimedia and Hypermedia*, 9 (2), 115–130.
- Hasan, A. (2020). Enhancing Islamic Education Curriculum: Integrating Technology in Madrasah Aliyah. *Journal of Islamic Education*, Vol. 20, No. 2.
- Hasanah, N., Rahmawati, A., & Hidayat, R. (2020). The Effectiveness of E-Learning in Islamic Education. An Empirical Study. *Journal of Islamic Education Research*, 5 (2), 120–135.
- Hashim, R., & Al-Dasoqi, N. (2017). Case Study Approach: A Pragmatic and Useful Research Tool for Islamic Education. *International Journal of Education and Social Science*, 4 (8), 149–158.
- Ibda, F. (2015). Perkembangan Kognitif: Teori Jean Piaget. *Jurnal Intelektualita*, 3(1).
- Jonassen, D. H., Howland, J., Marra, R. M., & Crismond, D. (2008). *Meaningful Learning with Technology*. Pearson.
- Kementerian Agama Republik Indonesia. (2017). *Pedoman Penyusunan Kurikulum Pendidikan Agama Islam*. Available at: https://appmadrasah.kemenag.go.id/diversifikasi/dokumen/Juknis_KTSP_MAN_PK.pdf
- Kementerian Agama RI. (2020). *Laporan Penelitian dari Badan Litbang dan Diklat Kementerian Agama*. Available at: <https://balitbangdiklat.kemenag.go.id/>
- Laporan Penelitian Internal Madrasah. (2021). *Pengaruh Penggunaan E-Learning Terhadap Hasil Belajar Siswa di Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu*. Ponpes Modern Al-Mukminin Lohbener Indramayu.
- Lembaga Ponpes Modern Al-Mukminin. (n.d.). *Penerapan Pembelajaran Kontekstual dalam Mata Pelajaran PAI di Madrasah Aliyah Ponpes Modern Al-Mukminin: Sebuah Penelitian Tindakan Kelas*. Lembaga Ponpes Modern Al-Mukminin.
- Lembaga Ponpes Modern Al-Mukminin Lohbener Indramayu. (2020). *Laporan Proyek Pembelajaran Berbasis Proyek pada Mata Pelajaran PAI di Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu*. Ponpes Modern Al-Mukminin Lohbener Indramayu.
- Muhammad, Z., Nordin, N., & Zubairi, A. M. (2016). Case Study as a Research Methodology in Islamic Education Research. *Journal of Islamic Educational Research*, 1 (1), 19–28.
- Nurlaeli, A. (2020). Inovasi Pengembangan Kurikulum Pendidikan Agama Islam pada Madrasah dalam Menghadapi Era Milenial. *Wahana Karya Ilmiah Pendidikan*, 4 (01).
- Ornstein, A. C., & Hunkins, F. P. (2017). *Curriculum: Foundations, Principles, and Issues (7th ed.)*. Pearson.
- Ponpes Modern Al-Mukminin Lohbener Indramayu. (2019). *Evaluasi Program Kolaborasi Orang Tua dan Komunitas dalam Meningkatkan Pembelajaran PAI di Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu*. Ponpes Modern Al-Mukminin Lohbener Indramayu.
- Ponpes Modern Al-Mukminin Lohbener Indramayu. (2021). *Laporan Pelatihan dan Pengembangan Profesional Guru PAI di Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu*. Ponpes Modern Al-Mukminin Lohbener Indramayu.
- Ponpes Modern Al-Mukminin Lohbener Indramayu. (2022). *Laporan Evaluasi dan Penyesuaian Kurikulum PAI di Madrasah Aliyah Ponpes Modern Al-Mukminin Lohbener Indramayu*. Ponpes Modern Al-Mukminin Lohbener Indramayu.
- Priatna, T. (2018). Inovasi Pembelajaran PAI di Sekolah Pada Era Disruptive Innovation. *Jurnal Tatsqif: Jurnal Pemikiran Dan Penelitian Pendidikan*, Volume 16, No. 1, 16–41.
- Rahman, F. A. (2021). Case Study of Curriculum Innovation in Islamic Secondary Schools: Lessons from Madrasah Al-Furqan. *International Journal of Instruction*, Vol. 15, No. 1.
- Rogers, E. M. (2003). *Diffusion of Innovations (5th ed.)*. Free Press.
- Sari, E., Rahman, A., & Mustofa, A. (2021). Differentiated Instruction in Islamic Education: Meeting Diverse Students' Needs. *Journal of Islamic Pedagogy*, 2 (4), 45–60.
- Shabana, A. (2017). *Islamic Education: Pedagogy and Practice*. London: Routledge.

- Stenhouse, L. (1975). *An Introduction to Curriculum Research and Development*. Heinemann.
- Taba, H. (1962). *Curriculum Development: Theory and Practice*. Harcourt, Brace & World.
- Tanner, D., & Laurel, N. T. (2007). *Curriculum Development: Theory into Practice*. Pearson.
- Trianto. (2007). *Model-Model Pembelajaran Inovatif Berorientasi Konstruktivistik*. Jakarta: Prestasi Pustakarya.
- Tyler, R. W. (1949). *Basic Principles of Curriculum and Instruction*. University of Chicago Press.
- Yin, R. K. (2018). *Case Study Research and Applications: Design and Methods (6th ed.)*. Sage Publications.
- Zainuddin, M. (2019). Parental and Community Involvement in Islamic Education: Enhancing Student Motivation and Achievement. *International Journal of Islamic Education*, 4 (2), 88–102.



Copyright: © 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (<https://creativecommons.org/licenses/by-sa/4.0/>).