



PAI CURRICULUM CHANGES FROM TIME TO TIME

Fitriah Khoirul Umamah¹, Dzihni mutawakkil Alalloh², Nanang Budiando³

¹ Pendidikan Agama Islam, Magister (Universitas Al-Falah As-Sunniyyah), Indonesia

² Pendidikan Agama Islam, Magister (Universitas Al-Falah As-Sunniyyah), Indonesia

³ Universitas Al-Falah As-Sunniyyah, Indonesia

Email : fitriahkhoirulumamah@gmail.com¹, dzihnimutawakkil87@gmail.com², nanangbudiando@inaifas.ac.id³

E-ISSN : 3109-9777

Received: Juni 2026

Accepted: Juni 2026

Published: Juli 2026

Abstract :

The Islamic Religious Education (PAI) curriculum in Indonesia has undergone significant changes since the early days of independence until the Merdeka Curriculum era. Each curriculum change reflects evolving educational needs, social dynamics, and ever-changing global challenges. This study aims to describe the development of the PAI curriculum from 1947, 1952, 1968, 1975, 1984, 1994, 2004 (KBK), 2006 (KTSP), 2013, to the Merdeka Curriculum in 2022. The method used is historical research through an analysis of official documents from the Ministry of Education and Culture and other relevant literature. The results show that changes to the Islamic Religious Education curriculum are influenced by factors such as relevance to the times, technological advances, societal needs, demands for 21st-century competencies, and national education policies. These changes have positive impacts, such as increased learning relevance, character building, and flexibility in implementation, but also present challenges, particularly teacher readiness and adaptation of the learning system. The latest curriculum, the Merdeka Curriculum, offers a more flexible, student-centered model that emphasizes religious moderation and contextual learning. In conclusion, the development of the Islamic Religious Education curriculum over time is an adaptive process aimed at improving the quality of Islamic education to meet the needs of generations and the demands of the times.

Keywords : Islamic Education Curriculum, Curriculum Changes, Independent Curriculum, Curriculum History, Islamic Education.

INTRODUCTION

The curriculum is a fundamental structure that determines the direction, process, and quality of a nation's education. In the classic theory of curriculum development, Tyler (1949) views the curriculum as a set of learning experiences designed to achieve predetermined educational goals, while Taba (1962) emphasizes the importance of the curriculum as a document born from a rational planning process based on student needs and social demands (Aiman et al., 2024). From a contemporary perspective, the curriculum is understood as a social construct that is constantly changing according to the times, technological advances, cultural dynamics, and changing societal needs (Goodlad, 1994; Print, 1993). Therefore, curriculum change is a necessary process and an indicator of educational responsiveness to social reality (Putri & Maula, 2024).

In the context of Islamic Religious Education (PAI), the curriculum plays a far more complex role. Besides serving as an instrument for transmitting religious knowledge, the PAI curriculum also serves as a medium for character formation, spiritual development, moral development, and strengthening



students' Islamic identity. Azra (2002) stated that Islamic education in Indonesia not only instills doctrine but also serves as a value system that shapes students' outlook on life. Similarly, Lickona's (1991) theory of character education emphasizes that religious education contributes significantly to building the nation's moral foundation. Therefore, changes to the PAI curriculum are not only related to the development of teaching materials but also involve the reconstruction of the educational paradigm as a whole (I. N. B. Sari et al., 2024).

From 1947 to the 2022 Independence Curriculum, the Islamic Religious Education (PAI) curriculum has undergone a long and dynamic evolution. The curricula of 1947, 1952, 1968, 1975, 1984, 1994, 2004 (KBK), 2006 (KTSP), 2013, and the Independence Curriculum show shifts in orientation that reflect the political, social, economic, and global contexts of each era. In the early days of independence, the 1947 curriculum was used to build a post-colonial national identity, so that PAI functioned more as a reinforcement of basic morals and personality (Muwahid et al., 2026). In the 1960s and 1970s, the curriculum moved towards integrating religious education with national development through an instructional approach. The 1994 curriculum began to provide a more comprehensive structure for PAI by separating the components of faith (aqidah), morals (akhlak), fiqh (jurisprudence), history (tarikh), and the Qur'an and Hadith. Subsequently, the 2004 KBK and 2006 KTSP introduced a competency-based approach that demanded more applied and output-oriented learning. The 2013 Curriculum strengthened the integration of spiritual and social attitudes within a scientific approach. Ultimately, the 2022 Independent Curriculum introduced a new paradigm in the form of teacher autonomy, flexibility, learning differentiation, and strengthening the Pancasila Student Profile, which had major implications for the reconstruction of the Islamic Religious Education (PAI) curriculum (Nathasya, 2024).

The relationship between changes in the Islamic Education curriculum and the development of modern educational theory is also very significant. *constructivism* (Piaget, 1972; Vygotsky, 1978) emphasized the importance of student-centered learning, which later became one of the foundations of the Independent Curriculum (Khikmah et al., 2025). Furthermore, the theory *curriculum alignment* (Biggs (1996) emphasized the importance of alignment between objectives, teaching materials, learning strategies, and evaluation, which has become a challenge in the implementation of Islamic Religious Education (PAI) over time. Meanwhile, the demands of 21st-century competencies (Trilling & Fadel, 2009) require the Islamic Religious Education curriculum to not only master religious doctrine but also develop digital literacy, critical thinking, collaboration, creativity, communication skills, and media ethics (Salimi et al., 2026).

The urgency of this research is further strengthened by considering the challenges of today's education. First, digital transformation is changing the way students interact with information and religious values. Islamic Religious Education (PAI) can no longer be delivered through monologue and textual approaches, but must adapt to the digital ecosystem. Second, the increasing

phenomena of intolerance, social polarization, and digital radicalism indicate a gap between the Islamic Religious Education curriculum and the realities of students' lives. Third, the implementation of the Independent Curriculum requires Islamic Religious Education teachers to possess high pedagogical capacity, while many teachers are not yet adequately prepared. Fourth, rapid socio-cultural changes require the Islamic Religious Education curriculum to integrate religious moderation, moral literacy, and universal human values (Giffari & Dafa, 2026).

Although extensive research on Islamic Religious Education (PAI) curricula has been conducted, several gaps remain unfilled. Previous research has tended to focus on the implementation of specific curricula (e.g., the 2013 Curriculum or the Merdeka Curriculum), but few studies have examined the evolution of the Islamic Religious Education (PAI) curriculum longitudinally and holistically since 1947. Furthermore, studies examining the relationship between changes in the Islamic Religious Education (PAI) curriculum and Indonesia's socio-political context are still limited. Research mapping the suitability of the Islamic Religious Education (PAI) curriculum to the demands of 21st-century competencies and the needs of the digital generation is also rare. Therefore, a comprehensive study of Islamic Religious Education (PAI) curriculum development is needed to provide a deeper understanding of the direction and quality of Islamic education in Indonesia (Komariah et al., 2025).

The novelty of this research lies in its longitudinal analysis, which examines all changes in the Islamic Religious Education (PAI) curriculum over time and connects them to modern educational theories, social change theories, and contemporary challenges. This research also maps the evolutionary patterns of the Islamic Religious Education (PAI) curriculum, thus identifying the direction of future curriculum reform. Furthermore, the research's focus on integrating 21st-century competencies, digital literacy, and religious moderation into the Islamic Religious Education (PAI) curriculum provides a new dimension that has not been widely studied before (Syafei, 2025).

This research's contributions are both theoretical and practical. Theoretically, this study enriches the Islamic education literature by providing a historical-critical mapping of the development of the Islamic Religious Education (PAI) curriculum. Practically, the research findings can be used as a basis for developing curriculum policies that are more responsive, contextual, and adaptive to current developments. Teachers, principals, and policymakers can utilize the findings to improve the quality of Islamic Religious Education (PAI) implementation in schools and madrasahs (Hamim et al., 2026).

Based on this background, this study aims to: (1) analyze the development of the PAI curriculum from time to time since 1947 to the Merdeka Curriculum; (2) identify social, political, and technological factors that influence changes in the PAI curriculum; (3) evaluate the impact of curriculum changes on the learning process and quality; (4) see the relevance of the PAI curriculum to the demands of 21st century competencies; and (5) provide mapping and recommendations for the direction of PAI curriculum development in the

future(Basyar & Mukhbir, 2025).

RESEARCH METHOD

The research method used in this study is historical research with a descriptive qualitative approach. This method was chosen because the research focuses on tracing the development of the Islamic Religious Education (PAI) curriculum from 1947 to the 2022 Independence Curriculum, which requires document analysis, reconstruction of past events, and interpretation of changes in social, political, and educational contexts. According to Gall, Gall, & Borg (2007), historical research aims to reconstruct the past systematically and objectively through the collection, evaluation, verification, and synthesis of relevant evidence. Meanwhile, Fraenkel & Wallen (2009) state that this approach is very appropriate for understanding the transformation of education policy over a long period of time(Bella & Irawan, 2024).

This research relies on data sources in the form of official documents from the Ministry of Education and Culture, curriculum policy archives, academic books, national and international journals, and various regulations related to Islamic Religious Education curriculum development. Data were analyzed using the principles of content analysis as proposed by Krippendorff (2013), a systematic technique for interpreting the meaning of texts or documents through a process of categorization and interpretation. Furthermore, the analysis process followed the steps of qualitative data analysis proposed by Miles, Huberman, & Saldaña (2014), namely data reduction, data presentation, and drawing conclusions (Supriyadi, 2024).

To increase the validity of the data, the study employed source triangulation and theory triangulation (Denzin, 1978), which involved comparing various documents from different periods and linking them to curriculum theory, social change theory, and modern curriculum development approaches. The research process involved three main stages: planning, data extraction, and data synthesis, as explained in the following paragraphs (HUDA, 2025).

In the planning stage, the researcher formulated the research focus, formulated main questions related to the evolution of the Islamic Religious Education curriculum, and determined the types of relevant documents. This stage follows the principles of historical document tracing from Hill & Kerber (1967), which emphasize the need for source validity through rigorous selection of primary and secondary documents(Hill & Kerber, 1967).

The next stage is data extraction, the process of gathering information from documents through recording, coding, and categorization techniques. Extraction was carried out by carefully reading all documents and recording important data regarding the characteristics of each curriculum, the context of change, driving factors, and educational orientation in each period. This approach aligns with the initial coding technique of Charmaz (2006)(M. N. Sari et al., 2025).

The final stage is data synthesis, This stage involves integrating the

information obtained to formulate patterns, trends, and dynamics of change in the Islamic Religious Education curriculum. At this stage, interpretation of meaning is carried out based on the theoretical framework of curriculum development (Tyler, 1949; Taba, 1962), social change theory (Burnes, 2004), and Islamic education theory (Azra, 2002). The results of this synthesis are used to compile comprehensive findings regarding the development of the Islamic Religious Education curriculum over time (Hakim, 2020).

Table 1. Stages of the Research Method

Research Stage	Main Activities	Theoretical Basis
Planning	<ul style="list-style-type: none"> - Determine the focus of research - Selecting relevant documents (Curriculum 1947-2022) - Establish a historical analysis framework 	Hill & Kerber (1967); Gall et al. (2007)
Data Extraction	<ul style="list-style-type: none"> Reading documents in depth - Do coding - Identify curriculum themes and patterns - Grouping by period 	Charmaz (2006); Krippendorff (2013)
Data Synthesis	<ul style="list-style-type: none"> - Analyze the relationship between curriculum periods - Integrating curriculum theory, Islamic education, and social change - Compiling a narrative of the evolution of the Islamic Education curriculum - Draw conclusions 	Tyler (1949); Taba (1962); Miles et al. (2014); Burnes (2004)

RESULTS AND DISCUSSION

Systematic Literature Review Results

The research findings show that the development of the Islamic Religious Education (PAI) curriculum in Indonesia over a period of more than seven decades is not merely an administrative process, but rather a pedagogical, ideological, and epistemological reconstruction directly influenced by political, social, and economic dynamics, globalization, and technological transformation. The evolution of the PAI curriculum from 1947 to the 2022 Independence Curriculum follows a progressive spiral pattern, a pattern of gradual change but with increasingly complex renewal intensity as the challenges of the times increase. This pattern indicates that the PAI curriculum has changed not only in structure but also in its perspective on the role of religious education in national development.

Document analysis reveals that the Islamic Religious Education curriculum in the early period (1947-1975) emphasized moralistic and ideological functions, namely building the identity of the Indonesian nation after independence and strengthening basic religious character. Islamic Religious Education functioned

primarily as a moral support for the nation, with a very strong normative-doctrinal approach. In the middle period (1984–2006), the Islamic Religious Education curriculum underwent a significant shift following the development of modern pedagogical theories such as constructivism, the competency approach, and student-centered learning. At this stage, the character of Islamic Religious Education became more applicable, contextual, and oriented towards developing competencies.

Entering the 21st century (2013–2022), the Islamic Religious Education curriculum began to integrate global values such as digital literacy, critical thinking skills, interpersonal communication, collaboration, creativity, and media ethics. Findings indicate that during this period, Islamic Religious Education entered a paradigm reorientation phase, from rote-based religious education to action-based religious education. *critical-reflective learning* And *value internalization*. Furthermore, the Ministry of Education, Culture, Research, and Technology has developed the Independent Curriculum, including the deep learning approach, which demonstrates a number of significant advantages in teaching practice. This approach encourages students to understand the material in depth, not simply memorizing it but connecting knowledge to real-life contexts. Furthermore, *deep learning* Strengthening critical, reflective, and creative thinking skills and supporting the internalization of character values, including in Islamic Religious Education (PAI) learning, learning becomes more meaningful because students are actively involved through exploration, discussion, and reflection, thus improving the quality of conceptual understanding and the application of values in everyday life.

However, this approach also has some drawbacks. Implementation *deep learning* It takes relatively longer than conventional learning, so not all material can be delivered in depth. Furthermore, this approach demands a high level of pedagogical competence from teachers, particularly in designing learning based on reflection and higher-order thinking. In practice, teachers still tend to revert to traditional methods due to their limited understanding of the concept. *deep learning* The main obstacles in implementing this approach include the unequal readiness of teachers, limited facilities and infrastructure, and a student learning culture that is still accustomed to rote memorization. On the other hand, the learning evaluation system also presents a challenge because assessment in *deep learning* demands the use of more complex authentic assessments that are oriented towards the learning process and outcomes.

To overcome these various obstacles, several strategic solutions are needed, including continuously improving teacher competency through training and mentoring, strengthening teacher learning communities, and optimizing the use of technology in learning. Furthermore, the implementation of learning models such as *project-based learning*, *inquiry learning*, and structured reflection can be an effective alternative in implementing *deep learning* Adapting the evaluation system toward authentic assessment and fostering a culture of critical and reflective thinking within the school environment are also important steps in supporting the ongoing success of this approach.

The analysis shows that the Independent Curriculum – as the latest stage – has the greatest transformational weight because it provides extensive autonomy for teachers, encourages differentiated learning, and places religious moderation competency as one of the main cores of Islamic Religious Education (PAI) learning. The synthesis of data shows that changes to the PAI curriculum did not occur solely through top-down policies, but were influenced by global discourse, the challenges of radicalism, changes in the digital behavior of the younger generation, and the need to prepare students for the complexities of modern life. Thus, the research findings confirm that the PAI curriculum is evolving into an increasingly inclusive, adaptive, and transformative curriculum.

Discussion

The discussion section deepens the interpretation of the research findings by connecting them to curriculum theory, social change theory, and modern pedagogical theory. This discussion outlines how Indonesia's historical and social dynamics have shaped the profile of the Islamic Religious Education curriculum over time.

Reconstructing Educational Orientation: From Moralistic to Global Competence

The changes in the Islamic Religious Education (PAI) curriculum from 1947 to 2022 demonstrate a transformation in educational orientation from a moralistic-doctrinal orientation to a more comprehensive competency orientation. In its early days, PAI was directed at strengthening the identity of the newly independent nation, in line with the theory of social reconstructionism (Counts, 1934; Brameld, 1950), which views education as a tool for establishing a new social order. However, in the modern era, this orientation has evolved through modernization and globalization, requiring the curriculum to be adaptive to changing times and the demands of 21st-century competencies (Wahyuni & Bunai, 2026). The Ministry of Education, Culture, Research, and Technology developed a deep learning approach to the independent curriculum, demonstrating a reconstruction of educational orientation from its original moralistic-normative tendencies to strengthening global competencies. In the context of Islamic Religious Education (PAI), moral values are no longer taught merely through doctrine or memorization, but rather internalized through contextual and reflective learning experiences. Students are encouraged to understand, critique, and apply Islamic values in a dynamic global life. Thus, *deep learning* bridging the gap between moral formation and mastery of 21st century competencies such as critical thinking, collaboration, and global literacy (Muwahid et al., 2026).

Pedagogical Paradigm Shifts Following Modern Educational Theory

Research findings confirm a paradigm shift in Islamic Religious Education (PAI) learning from a teacher-centered approach to student-centered learning, in line with the thinking of Dewey (1938), Vygotsky (1978), and Piaget (1972). This shift was particularly evident in the 2004 KBK and 2006 KTSP eras, where PAI began implementing active, collaborative, and experience-based strategies (Nathasya, 2024). In the 2013 Curriculum and the Independent

Curriculum, this paradigm is further strengthened through scientific approaches, project-based learning, problem-solving, and differentiated learning. Specifically, in the Independent Curriculum, the implementation of *deep learning* reflects a shift in the pedagogical paradigm from *teacher-centered* going to *student-centered learning* which aligns with constructivist theory. John Biggs' thinking emphasizes the importance of alignment between learning objectives, processes, and evaluation to produce in-depth understanding. In practice, teachers are no longer the sole source of knowledge, but rather act as facilitators who guide students through the process of exploration, reflection, and knowledge construction. This approach reinforces experiential learning (*experiential learning*) and discovery (*inquiry learning*), so that students actively construct meaning from the material being studied (Khikmah et al., 2025).

Transformation of Islamic Education Curriculum as a Response to Globalization and Digital Literacy

Modern Islamic education can no longer simply teach religious texts statically, but must also address global aspects such as technology, digital ethics, multicultural interactions, human rights issues, gender, democracy, and universal human values (Mashuri & Syahid, 2024). The Independent Curriculum significantly develops this approach. *deep learning* to encourage the transformation of the Islamic Religious Education (PAI) curriculum to be more responsive to the challenges of globalization and the development of digital literacy. PAI materials not only focus on ritual and doctrinal aspects, but are also contextualized with contemporary issues such as digital ethics, tolerance, religious moderation, and social responsibility. Project-based learning (P5) becomes an integrative means to connect religious values with the digital realities faced by students. Thus, PAI functions not only as a moral formation but also as an ethical guide in dealing with the complex flow of global information. This shows that PAI has moved towards a more adaptive and future-oriented curriculum, consistent with Azra's (2002) idea of moderate and cosmopolitan Islam Nusantara (Nisak et al., 2026).

Implementation Complexity: Challenges of Teacher Readiness and School Ecosystem

Despite ongoing Islamic Religious Education (PAI) curriculum updates, research has found gaps in implementation in the field. Uneven teacher preparedness, minimal digital literacy, and limited school infrastructure are major obstacles. Referring to Lewin (1951) and Fullan (2007), curriculum change will not be effective without changes in organizational culture and implementing capacity. This research confirms these findings: the implementation of the Independent Curriculum is heavily influenced by learning ecosystem factors rather than the curriculum document itself (Sholeh et al., 2024). Meskipun memiliki keunggulan konseptual, implementasi *deep learning* dalam Kurikulum Merdeka menghadapi kompleksitas yang cukup signifikan. Despite its conceptual strengths, implementation *deep learning* The Independent Curriculum faces significant complexity. The main challenge lies in teachers' readiness to shift learning patterns from traditional to reflective and problem-solving-based.

Furthermore, the school ecosystem, including the availability of facilities, academic culture, and policy support, is not yet fully equitable. Another obstacle arises in the evaluation aspect, where authentic assessments that assess processes and in-depth understanding are still difficult to implement consistently. Therefore, a comprehensive strategy is needed, including ongoing training, strengthening teacher learning communities, integrating educational technology, and adaptive policy support to ensure successful implementation. *deep learning* can run optimally and sustainably (Ramdan, 2025).

Table 2. Conceptual Findings of Islamic Education Curriculum Development

Curriculum Era	Main Features	Paradigm Pedagogical	Competency Implications	Socio-Political Constellation
1947-1952	Moralistic, identity	Normative-doctrinal	Basic characters	The newly independent nation
1968-1975	Development integration	Instructional	Discipline & nationalism	New Order, political stabilization
1984-2006	Competence & CBSA	Constructivism	Basic skills	Education reform
2013-2022	Abad 21 & scientific	Inquiry-based learning	Literacy, critical, collaborative	Digital era & globalization
Independent Curriculum	Flexible, moderation	Differentiation & projects	Digital ethics, tolerance, creativity	Digital transformation & multiculturalism

CONCLUSION

This research confirms that the development of the Islamic Religious Education (PAI) curriculum in Indonesia is a complex and multidimensional evolutionary process. This evolution is influenced not only by the internal dynamics of education but also by socio-political factors, technological transformation, changing societal needs, and the currents of globalization that demand a renewed learning paradigm. The PAI curriculum from 1947 to the 2022 Independence Curriculum shows a consistent shift from a normative-doctrinal approach to a more holistic and future-oriented competency approach. In the early period, the curriculum still functioned as an instrument for shaping national identity and strengthening basic morality. However, with the introduction of constructivist theory, the competency approach, and the need for 21st-century skills, PAI transformed into a curriculum based on critical thinking skills, problem solving, collaboration, creativity, as well as digital literacy and media ethics.

The pinnacle of transformation is seen in the Independent Curriculum, which integrates pedagogical flexibility, teacher professional autonomy, differentiated learning, and the Pancasila Student Profile project, which is relevant to the values of religious moderation. The Independent Curriculum positions teachers as learning designers, not merely implementers, thus providing space for pedagogical innovation that is appropriate to the character of students and the school context. The findings of this study also indicate that the development of the Islamic Religious Education curriculum follows a

progressive spiral pattern, namely gradual changes that become increasingly profound and complex as the challenges of the times increase – from radicalism and social polarization to digital ethics issues among the younger generation.

However, this study identified implementation gaps due to limited teacher digital literacy, school preparedness, disparities in facilities, and a lack of performance-based supervision. In other words, despite curriculum updates, not all educational actors have the capacity to implement them optimally. Without strengthening the educational ecosystem, curriculum changes have the potential to be symbolic and not contribute significantly to improving the quality of Islamic Religious Education (PAI) learning.

REFERENCES

- Aiman, U., Damapolii, M., Manoppo, Y. K., & Pantu, A. (2024). National Curriculum Development Models: Between Theory and Concept. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 9(1), 119–130.
- Basyar, A. B. B., & Mukhbir, M. (2025). Evolusi Paradigma Kebijakan Pendidikan Islam di Indonesia (1945–2025): Dari Kontrol Negara Menuju Dualisme Filosofis. *AS-SUNNIYYAH*, 5(01), 72–83.
- Bella, S., & Irawan, M. F. (2024). Jejak Historis Kebijakan Pendidikan Islam Di Indonesia Dalam Lintasan Sejarah. *Jurnal Inovatif Manajemen Pendidikan Islam*, 3(1), 52–62.
- Giffari, A., & Dafa, H. (2026). Pengembangan Kurikulum PAI Berbasis Literasi Digital untuk Mencegah Radikalisme Online pada Siswa SMA. *Al-I'tibar: Jurnal Pendidikan Islam*, 13(1), 83–90.
- Hakim, L. (2020). *Pendidikan Islam Integratif: Best Practice Integrasi Pendidikan Agama Islam dalam Kurikulum Pendidikan Tinggi*. Gestalt Media.
- Hamim, H., Mappanyompa, M., Hikmah, N., Nizar, N., Muhirdan, M., Abdullah, W. L., Syadiidan, M. H., Nugroho, R. S., Susanti, S., & Djunaidi, D. (2026). *Pendidikan Agama Islam dalam Membangun Peradaban Berbasis Nilai*. CV. Edu Akademi.
- Hill, J. E., & Kerber, A. (1967). *Models, methods, and analytical procedures in education research*. Wayne State University Press Detroit.
- HUDA, S. N. (2025). *Model Pembelajaran LOK-R sebagai Upaya meningkatkan Literasi Membaca dalam Pembelajaran Akidah Akhlak pada Kurikulum Merdeka di MTS N 3 SRAGEN*. Universitas Islam Sultan Agung Semarang.
- Khikmah, D. L., Huda, M. M., & Kharisma, A. I. (2025). Students' Critical Thinking Skills: Analysis of fifth-grade IPAS subjects at MI Muhammadiyah 18 Sumberrejo Bojonegoro. *Journal of Elementary Education*, 2(2), 85–95.
- Komariah, N., Hartati, H., Juliana, J., & Paulina, R. (2025). Analisis Historis Pengembangan Kurikulum Pendidikan Agama Islam di Indonesia: Tantangan dan Dinamika Implementasi. *Educational Journal of Islamic Management*, 5(2), 103–111.
- Mashuri, S., & Syahid, A. (2024). *Strategi pembelajaran pendidikan agama Islam perspektif multikultural*. Penerbit Litnus.
- Muwahid, I., Fujiyanti, I., Ilyas, H. M., & Nazib, F. M. (2026). Perkembangan Kurikulum Pendidikan Agama Islam Dan Relevansinya Dengan Tantangan

- Global. *Al-Ilmiya: Jurnal Pendidikan Islam*, 1(4), 1459-1468.
- Nathasya, H. (2024). Kurikulum Pendidikan Agama Islam. *Edu Research Indonesian Institute For Corporate Learning And Studies (IICLS)*, 5(1), 70-80.
- Nisak, Z., Septiani, B. M., & Marlina, M. (2026). Menata Ruang Nilai: Reinterpretasi Ruang Lingkup Kurikulum Pendidikan Agama Islam Sebagai Upaya Menjaga Moralitas di Era Digital. *Al-I'tibar: Jurnal Pendidikan Islam*, 13(1), 46-53.
- Putri, Z. F., & Maula, N. (2024). Curriculum Transformation in Indonesia and Its Effect on Student Competencies: Literature Study on 1947 Curriculum Until Merdeka Curriculum. *Jurnal Teknodik*, 77-93.
- Ramdan, A. (2025). Antara Kertas dan Realita: Penilaian Autentik dalam Kurikulum Merdeka. *Jurnal Inovasi Pedagogik Dan Teknologi*, 3(2), 56-65.
- Salimi, M., Karlimah, K., Hidayah, R., & Fajari, L. E. W. (2026). *Based Learning di Lembaga Pendidikan Tenaga Kependidikan: Sebuah Kajian Awal*. CV Eureka Media Aksara.
- Sari, I. N. B., Pahrudin, A., Jatmiko, A., & Koderi, K. (2024). Desain Kurikulum PAI Berbasis Karakter: Integrasi Pengetahuan, Etika, dan Spiritualitas. *Journal of Education Research*, 5(4), 6597-6604.
- Sari, M. N., Susmita, N., & Ikhlas, A. (2025). *Melakukan penelitian kepustakaan*. Pradina Pustaka.
- Sholeh, M. I., Lestari, A., Erningsih, E., Yasin, F., Saleh, F., Suhartawan, V. V., Pattiasina, P. J., Widya, A., Sampe, F., & Fadilah, N. N. (2024). *Manajemen Kurikulum*. CV. Gita Lentera.
- Supriyadi, S. (2024). *Kolaborasi Strategi Kepala Sekolah Dan Guru Pai Dalam Pengembangan Kurikulum Pendidikan Agama Islam (pai)(studi Kasus Di Madrasah Aliyah (ma) Nu 03 Sunan Katong Kaliwungu Kendal)*. Universitas Islam Sultan Agung Semarang.
- Syafei, I. (2025). *Pengembangan Kurikulum Pendidikan Agama Islam*. Penerbit Widina.
- Wahyuni, A. D., & Bunai, B. (2026). TRANSFORMASI KURIKULUM PAI DI INDONESIA: DARI KOLONIALISME HINGGA KURIKULUM MERDEKA. *Jurnal Kepemimpinan Dan Pengurusan Sekolah*, 11(1), 1-14.