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Principles of Islamic Religious Education Curriculum Development

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Abstract

This journal examines the fundamental principles that guide the development of Islamic Religious Education curricula. It highlights the importance of integrating core educational principles such as relevance, efficiency, effectiveness, flexibility, and sustainability, which are essential for creating a curriculum that addresses intellectual achievement and fosters moral and ethical character development in students. The study emphasizes the significance of theological values, primarily derived from the Qur'an and Sunnah, as the foundation for constructing an Islamic Religious Education curriculum that aligns with Islamic teachings. Additionally, the journal explores various philosophical foundations, including essentialism, perennialism, existentialism, and progressivism, that contribute to a diverse approach to the educational process, catering to students' individual needs. In response to the challenges of modern times, it stresses the necessity of adapting the curriculum to the advancements in science and technology while maintaining its religious essence. Ultimately, the research argues for the continuous development and application of a curriculum that integrates relevant educational theories and philosophies, ensuring a well-rounded generation that intellectually and morally excels. The findings suggest that the successful implementation of these principles will result in an effective and sustainable Islamic Religious Education curriculum that can meet the evolving needs of students while fostering strong religious values and ethical conduct.

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Introduction

Functionally, education has a massive role in human life. Throughout the history of human life, various changes have been seen, including the development of science. Humans have the potential, such as common sense, to think, reason, or analyze something in life's problems, which will help them find solutions that can solve the problem. This is an actual form of human reason-knowing. Over time, humans have the right way to transmit knowledge to humans, which is used as a scientific reference to the general public, namely through the education system (Qolbi & Hamami, 2021). Education is a long-change path for the better regarding knowledge, behavior, and skills (Hasan, 2023).

Education is transferring knowledge from adults to children, older people to younger people, and vice versa to provide teaching, moral improvement, direction, and training of the human

intellect. According to kbbi.kemdikbud.go.id, "education" has a broad scope. Education is considered a process that aims to change the attitudes of humans or a group of humans by applying learning strategies such as teaching. Education is also a conscious effort to create an engaging learning atmosphere with a good learning process (Jarni & Sugiran, 2023).

The core of education lies in teaching, training, and learning that involves humans as sources of knowledge, such as teachers, lecturers, or clerics in a religious context, to individuals or communities who need knowledge development. This aims to form knowledgeable individuals with spiritual strength, self-control, pleasing personality, intelligence, noble morals, and skills. However, achieving these goals requires efforts that are not easy. The right concepts and steps are needed so that the education process can run systematically and structured, one of which is by implementing an appropriate curriculum (Qolbi & Hamami, 2021). The legal framework governing the curriculum in Indonesia is contained in Law Number 20 of 2003. This law is the basis for developing and implementing the curriculum at every level of education. The curriculum is a set of plans and arrangements regarding objectives, content, and teaching materials, as well as the methods used to implement learning activities to achieve educational goals. The curriculum includes various lesson plans, contents, materials, and learning processes. These components are important elements in achieving educational goals. In addition, the curriculum also regulates various evaluation models that function to determine the standards of student learning success.

The curriculum is called "a plan of Learning," a learning program plan. Without a good and fixed curriculum, it will be challenging to achieve the desired educational goals and suggestions (Widyastari & Solong, 2023). Therefore, curriculum development is needed to realize the curriculum. Along with the development of the times, the human need for knowledge will continue to grow. This significantly impacts curriculum development, so the proper basis or principles are needed as a foundation for curriculum development. The principles of the curriculum are the main basis for designing and developing the curriculum, where these principles function as a guide so that the curriculum can develop in line with the basic values of education needed. This thinking is a strong foundation for the general education curriculum and Islamic religious education. Islamic education's ideal vision and mission is *Rohmatan lil' Alamin*, which refers to in-depth education and covers various aspects of multidimensional life. Islamic education is designed to support the role of humans as caliphs to create a prosperous, dynamic, harmonious, and sustainable world life, as mandated in the Qur'an (Syamsudin, 2023).

Facts show that there have been revolutionary changes in basic needs from time to time, covering various aspects ranging from religious issues to education. Education in the past faced challenges different from today's, both in general education and Islamic religious education. Suharman stated that practitioners and teachers must address various changes and challenges in Islamic education wisely (Suharman, 2024). Therefore, the development of Islamic religious education needs to be adjusted to the dynamics of the times while maintaining a commitment to core values. To explore this, theories that discuss the principles of developing educational curricula are needed. These theories are important to be integrated into developing Islamic religious education curricula, with the ultimate goal of evaluating the extent to which these principles play a role in developing Islamic education curricula.

The primary basis for this research is the work of Satria Kharimul Qolbi, who published a journal entitled "Implementation of the Principles of Curriculum Development towards the Development of Islamic Religious Education Curriculum." This journal starts with the issue of significant changes in Islamic religious education, which requires a solid foundation or framework

to support the curriculum development process and make it more focused. This study focuses on the discussion of philosophical schools that underlie curriculum development and the application of principles in the development of Islamic religious education curricula (Qolbi & Hamami, 2021). The research conducted by Satria Kharimul Qolbi aims to implement the principles of curriculum development in the development of an Islamic religious education curriculum. The similarity with this study lies in discussing Islamic religious education curriculum development principles. However, the difference lies in the focus of the study. Satria Kharimul Qolbi focuses more on implementing these principles in curriculum development. In contrast, this study focuses more on discussing various principles of curriculum development and analyzing the application of principles in the Islamic Religious Education curriculum in schools.

Method

The study used a qualitative approach, using literature study and theory analysis methods. This approach was chosen because the study focuses on an in-depth understanding of Islamic Religious Education curriculum development principles and how these principles are implemented in the school curriculum. Literature studies are used to explore various concepts, theories, and previous research relevant to the development of the Islamic Religious Education curriculum. The literature sources include books, scientific journals, articles, and related education policy documents.

The data collection process was carried out by identifying and analyzing various literatures that discuss the principles of curriculum development and basic concepts in Islamic religious education. The literature analyzed was selected based on the criteria of relevance to the research topic and the sources' validity. Data analysis was carried out through systematic steps, namely identifying the main themes that emerged from the literature, synthesizing relevant concepts, and drawing conclusions about the principles underlying the development of the Islamic Religious Education curriculum.

Theory analysis was carried out to understand how principles such as relevance, efficiency, effectiveness, flexibility, and sustainability are applied in the context of developing the Islamic Religious Education curriculum in schools. Through this analysis, this study attempts to provide a comprehensive picture of the importance of these principles in designing and implementing the Islamic Religious Education curriculum. In addition, this study also examines how applying these principles can support the formation of student character and improve the quality of religious education in Indonesia. The analysis results are then presented in descriptive form to explain the concepts found and provide a deep understanding of the principles of developing the Islamic Religious Education curriculum. This approach is expected to provide deep insight into the basic principles in developing the Islamic Religious Education curriculum and provide recommendations for improving the Islamic Religious Education curriculum in the future.

Results and Discussion

Definition of Curriculum

The curriculum comes from the Greek word *curir*. In Arabic, the word curriculum is usually expressed as *manhaj*, a bright path humans take in various fields of life. The educational curriculum (*manhaj al-dirasah*) in the *Tarbiyah Dictionary* is a set of plans and media used as a reference by educational institutions in realizing educational goals (Eva et al., 2024). The curriculum began to be known in education a century ago. For the first time, the term curriculum appeared in Webster's dictionary in 1856 (R. Sari, 2024). In Webster's dictionary, the curriculum is defined as subjects that

students in schools or colleges must take to obtain a specific diploma, and the curriculum is also defined as many subjects offered by an educational institution or department. From the definition above, it can be understood that of the many activities in the educational process at school, only many subjects offered are called the curriculum. According to the modern view, the curriculum is a set of subjects and educational programs provided by education providers to students at a level of education. The curriculum includes lesson plans and various educational activities that support the development of students' knowledge, skills, and character. If applied in the Islamic education curriculum, it functions as a guideline used by educators to guide their students towards the highest goals of Islamic education by accumulating knowledge, skills, and attitudes. In this case, the Islamic education process is not a process that can be carried out carelessly. However, it should refer to conceptualizing a perfect human (*insan kamil*) whose strategies have been systematically arranged in the Islamic education curriculum (Taufik, 2019).

Principles of Curriculum Development

The principles of the Education curriculum are the basis for compiling an education curriculum. Of course, every curriculum has a foundation as the basis for establishing the curriculum. The essential function or foundation provides direction for achieving goals and as a basis for establishing an education curriculum (Qolbi & Hamami, 2021).

The principles of developing the Islamic Religious Education curriculum are the basic principles that serve as guidelines in designing and implementing the curriculum. These principles aim to ensure that the Islamic Religious Education curriculum is relevant, integrated, and appropriate to the needs of students and their social and cultural contexts. These principles also emphasize the importance of education affordability for all students and focus on developing cognitive, affective, and psychomotor competencies. In addition, this principle plays a role in shaping students' character by Islamic values. Thus, the development of the Islamic Religious Education curriculum can produce individuals who are noble and have a deep understanding of religion.

According to Imam Ghazali, the curriculum's principles have two things in common. First, the classification of very detailed knowledge and all related aspects. Second, thinking about humans relates to all potentials carried since birth. Therefore, Imam Ghazali stated that the educational curriculum must be prepared and delivered to students according to their psychological growth and development (Othman & Kassim, 2016). Related to the principles of developing the Islamic religious education curriculum, one of the main foundations is the theological principle. This principle is the basis for thinking and expressing opinions in preparing the curriculum based on the values of religious teachings. The principles of Islamic theology refer to the teachings of Islam, which are sourced from the Qur'an and As-Sunnah. In Greek, "theology" consists of two words: "Theo," which means God, and "logia" which means word or science. Thus, theology can generally be interpreted as a science related to God. In literature, theology is related to theory and research, while in practice, it is related to the doctrine or teachings of a particular religion (Fauzulhaq, 2017).

Religion is established based on the Qur'an and As-Sunnah with the teachings of Divine values. Both books are general, eternal, and valid throughout the ages. In addition to these two sources, of course, Islamic education has another source, namely *ijtihad*, which is the result of the decisions of scholars. In *ijtihad* in the form of '*ijma*, *qiyas*, *istihsan*, *istihsab*, and' *urf* (Qolbi & Hamami, 2021). The basis of religion should have the highest position in the education curriculum, especially Islam, because the Islamic religious education curriculum must have goals that align with Islam's teachings, Surah An-Nahl verse 64 explains. "And We have not sent down to you the Book (Al

Quran) except that you may explain to them what they differ about and it is a guidance and mercy for a people who believe" (Jarni & Sugiran, 2023). The Quran is the highest place when taking educational sources, and all forms of teaching and learning activities must be based on the Quran. Several things are helpful in the Qur'an for education development, including scientific development, respect for human reason, maintaining human needs, and not opposing human nature (M. Akmansyah, 2015). The main foundation in the Islamic religious education curriculum should be theology or monotheism. The values in Islamic teachings are sourced from the Qur'an and As-Sunnah. They are complemented by various interpretive views that align with the principles of education in Indonesia. The Islamic education curriculum emphasizes the importance of strengthening faith by placing monotheism as the main foundation. After that, habituation in worship and the development of noble moral behavior receive attention. The two philosophical principles are the foundations that become the basis for thinking and compiling a framework based on investigations into the nature, origins, and laws to produce wise decisions. Learning philosophy helps humans understand things deeply and act with wisdom. An understanding is needed through a systematic, logical, and in-depth thinking process to become a wise individual. In other words, this thinking can be interpreted as an effort to think about the root of the problem (Qolbi & Hamami, 2021),

In philosophy, various schools of thought have different backgrounds and concepts. The essentialism school aims to unite the views of idealism and realism, which are often in conflict. Perennialism, considered "progressive," seeks to bring back past cultural values from the Middle Ages to the present. Meanwhile, progressivism emphasizes freedom as the main principle and rejects all forms of authoritarianism. Existentialism focuses on individual experience as the main thing. Finally, reconstructionism views all phenomena as being rooted in their existence, emphasizing the way humans exist in a world that is different from the existence of other objects (Jarni & Sugiran, 2023).

According to Winarso 2015 written in the work of Satria Kharimul Qolbi, published in a journal entitled "Implementation of the Principles of Curriculum Development towards the Development of Islamic Religious Education Curriculum." there are several schools of philosophy that are related to the curriculum, namely:

1. Perennialism.
Science is considered more important than daily activities, which are often neglected. Education that adheres to this understanding emphasizes unlimited truth, a universal truth that is not affected by space and time and tends to focus more on the past;
2. Essentialism.
Subjects such as mathematics, physics, and others are considered the basis of a very valuable curriculum for social life. Like perennialism, essentialism also tends to prioritize thinking that focuses on the past;
3. Existentialism.
It argues that individuals are the main source of understanding life and its meaning. To understand human life deeply, a person must first understand himself.
4. Progressivism.
Emphasizes diverse understanding and resolution of differences in experience and student-centered learning processes. Progressivism underlies an active learning approach and supports the holistic development of students;

5. Reconstructionism.

In reconstructionism, the main focus is on future human civilization. In addition to highlighting individual differences, as found in progressivism, reconstructionism also emphasizes the importance of problem-solving and critical thinking. This process encourages individuals to ask why critical thinking, problem-solving, and making changes are important. Supporters of this school of thought focus on the learning outcomes obtained during the process.

Based on the characteristics of these schools of thought, philosophically, several specific schools of thought can be used as basic references in curriculum development. This provides variation in the concept of the series and the development of its implementation. Philosophical schools of thought such as existentialism, perennialism, and essentialism are the basis for developing a subject-academic curriculum, namely a curriculum derived from classical education, which focuses on the content of education with an emphasis on the material delivered by the teacher (Qolbi & Hamami, 2021).

The three principles of psychology are the basis of thinking based on psychological theories related to human behavior and its background. Psychological conditions describe humans as individuals with psycho-physical characteristics, which are reflected in their behavior and various actions in interacting with the environment. According to Syafruddin Nurdin, education has psychological elements underlying the educational process. The educational process is related to human behavior, and educating means providing learning that can change students' behavior toward adulthood. Therefore, in the learning process, applying the principles of curriculum development is closely related to the theory of child behavior.

Analysis of the Application of Principles in the Islamic Religious Education Curriculum in Schools

One of the main principles of Islamic Religious Education is the curriculum. (Suharman & Hasan, 2023). The Islamic Religious Education curriculum is designed to create religious learning that is relevant to the context of students and encourages character development and the ability to adapt to changing times. Each principle applied has an important role in ensuring that religious learning is not only limited to cognitive aspects but also has a positive impact on students' lives. The three main principles that serve as guidelines in the Islamic Religious Education curriculum are the principle of flexibility, the principle of sustainability, and the principle of contextualization (Sadewa, 2022).

1. Principle of Flexibility: Integration with Local Wisdom

The principle of flexibility allows the Islamic Religious Education curriculum to adapt to socio-cultural conditions in various regions of Indonesia. This is important because each region has different cultural characteristics and values. Therefore, the Islamic Religious Education curriculum is designed to be integrated with local wisdom, making it easier for students to understand religious teachings while strengthening their cultural identity.

An example of applying this principle can be seen in East Nusa Tenggara, where local stories containing the values of mutual assistance and cooperation are used to teach the concept of solidarity in Islam. In Aceh, the customary concept of "Peumulia Jamee," which emphasizes respect for guests, is aligned with Islamic teachings about hospitality and kindness to others (Turi et al., 2019). Adaptation like this makes religious education easier to accept and strengthens students' attachment to local and religious values.

Flexibility is very relevant when facing social and economic challenges in various regions. Not all regions in Indonesia have the same educational facilities. Therefore, an adaptive curriculum ensures that religious learning runs effectively, even with limited resources (Abdullah, 2020). In this way, students can internalize and apply religious teachings daily without losing their local identity.

2. Principles of Sustainability: Integration of Contemporary Environmental and Social Issues
The principle of sustainability emphasizes the importance of aligning Islamic Religious Education materials with global issues, such as the environmental crisis and social justice. This curriculum aims for students not only to understand religious teachings normatively but also to be able to apply them in real life. For example, the concept of "environmentally friendly Islam" is taught to raise students' awareness of the importance of protecting nature, as commanded in the Qur'an (QS. Al-A'raf: 31). (Kholik, 2020)

Several schools in West Java have implemented the Clean Friday program, where students are invited to clean the school environment. This activity trains clean living habits and teaches that maintaining cleanliness is part of faith (Ayatullah, 2024). Thus, students not only understand that protecting the environment is a social responsibility but also a form of worship to Allah SWT. This is in line with the concept of Khalifah fil ard (leader on earth), who emphasizes the role of humans in protecting and caring for nature.

Integrating these contemporary issues is very important so that students can see the relationship between religious teachings and the challenges of the times. They are taught to be proactive in protecting the environment and to play a role in creating social justice so that Islamic values can be applied in a global context.

3. Contextualization Principle: Character Formation and Utilization of Technology
Contextualization in the Islamic Religious Education curriculum aims to make learning relevant to the needs and challenges faced by students. Religious education is a means of transferring knowledge and a medium for forming good character. Honesty, discipline, and social concern are integrated into the subject matter. For example, some schools invite students to discuss social issues such as corruption or injustice from the perspective of Islamic teachings on justice and Amanah (Nurdiyanto et al., 2023).

The use of technology is an integral part of implementing the principle of contextualization. Many schools now use educational applications, animated videos, and other digital media to teach Islamic Religious Education materials, such as the stories of the prophets and apostles. This method makes learning more engaging and interactive for students, especially the younger generation familiar with digital technology. Islamic quiz applications, for example, allow students to learn while playing to understand and remember the material more easily. Technology also allows the implementation of distance and blended learning, especially after the pandemic. This flexibility ensures that students can still learn effectively without losing the essence of religious teachings. With this approach, the Islamic Religious Education curriculum can adapt to technological developments and the needs of the digital era.

Conclusion

Education is an important process in human life that not only transfers knowledge but also shapes the character and personality of individuals. The curriculum, as the main framework in education, has a strategic role in ensuring the achievement of educational goals based on society's fundamental values. In the context of Islamic Religious Education, the principles of curriculum

development, such as relevance, efficiency, effectiveness, flexibility, and sustainability, are important guidelines for creating a curriculum that is not only relevant to the needs of the times but also able to form a generation with noble morals. These principles are based on theological principles derived from the Qur'an and As-Sunnah. The ijtihad of scholars strengthens their ability to adjust the curriculum to the dynamics of the times. By placing monotheism as the main foundation, the Islamic education curriculum integrates strengthening faith, habituation of worship, and development of morals as the main goals. In addition, educational philosophies such as essentialism, progressivism, and reconstructionism also provide a rich perspective in designing a curriculum that can answer global challenges without losing the identity of Islamic values.

Through the approach of literature study and theoretical analysis, this study shows that the development of the Islamic Religious Education curriculum requires systematic steps based on philosophical and theological principles. A good curriculum is not only a planning document but also a strategic tool to create individuals who are not only intellectually intelligent but also have spiritual, moral, and social strength. Therefore, the success of the development of the Islamic Religious Education curriculum is highly dependent on the commitment of all parties, including the government, educators, and the community, to ensure that the principles of the curriculum are applied consistently and in an integrated manner. Thus, Islamic religious education can effectively form a generation that can carry out its role as a caliph on earth, as mandated in Islamic teachings. In developing the Islamic Religious Education curriculum, basic principles play a very important role in designing, implementing, and evaluating a curriculum relevant to the development of the times. Based on the analysis carried out, several main principles must be considered, such as relevance, efficiency, effectiveness, flexibility, and sustainability, which are applied to ensure that the Islamic Religious Education curriculum is not only oriented towards achieving knowledge but also on the formation of character and noble morals of students.

Theological values are important in Islamic religious education, which is the main foundation in curriculum design, with the Qur'an and As-Sunnah as the main sources that cannot be negotiated. This principle ensures that the Islamic education curriculum remains on track through religious teachings, provides direction in developing a deep understanding of religion, and forms good morals in students. In addition, various philosophical principles, such as essentialism, perennialism, existentialism, and progressivism, play a role in providing a variety of approaches to the learning process that are more in line with individual needs.

In facing the challenges of the times, the Islamic religious education curriculum needs to adapt to the development of science and technology while still maintaining the essence of religious values as the central pillar. Therefore, curriculum development that involves educational theories and philosophy and the application of appropriate principles is essential to realize quality and in-depth education. Applying curriculum development principles based on relevant educational principles and solid religious values will create an Islamic Religious Education curriculum that is more effective, efficient, and can accommodate student development. Thus, Islamic religious education can play an important role in producing a generation that is intellectually intelligent and has high moral integrity.

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