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Design of Islamic Religious Education Curriculum and Learning Outcomes in the Implementation of the Merdeka Curriculum in Indonesia

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Abstract

This study aims to analyze the design of the Islamic Religious Education curriculum and Learning Outcomes (Capaian Pembelajaran/CP) within the implementation of the Merdeka Curriculum in Indonesia. The implementation of the Merdeka Curriculum has introduced significant changes in the orientation of national education, particularly regarding competency-based learning, character development, and student-centered instruction. In the context of Islamic Religious Education, these changes influence curriculum structure, instructional approaches, and competency development across educational phases. This study employed a qualitative approach using a literature review design. Data were collected from policy documents, scientific journal articles, books, and relevant academic publications related to curriculum design, Islamic Religious Education, and the implementation of the Merdeka Curriculum. The collected data were analyzed using content analysis techniques through data reduction, categorization, interpretation, and conclusion drawing. The findings indicate that the Merdeka Curriculum has transformed Islamic Religious Education from content-oriented learning toward competency-based and contextual learning. The Learning Outcomes in Islamic Religious Education are systematically organized according to students' developmental phases and integrate cognitive, affective, and psychomotor competencies. In addition, the curriculum emphasizes character education, critical thinking, social responsibility, and religious moderation through the integration of the Profil Pelajar Pancasila. The study concludes that the implementation of the Merdeka Curriculum strengthens the role of Islamic Religious Education as an instrument for competency development, character formation, and social transformation in contemporary Indonesian education.

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Introduction

Education serves as a fundamental instrument in shaping the quality of human resources and determining the direction of national development. Within the context of the Indonesian educational system, the curriculum occupies a strategic position as a guideline for organizing systematic, measurable, and goal-oriented learning processes. The development of the curriculum in Indonesia has experienced significant transformation influenced by social, political, cultural, and technological changes, as well as the demands of globalization. These transformations aim to establish an educational system that is adaptive to contemporary challenges while maintaining national identity and character values.

In Islamic education, the curriculum functions not merely as an academic framework for transferring knowledge, but also as a medium for fostering moral, spiritual, and social values among students. Islamic Religious Education plays a significant role in developing learners who are faithful, morally responsible, and capable of implementing Islamic values in their daily lives. Consequently, the design of the Islamic Religious Education curriculum should be systematically developed to integrate cognitive, affective, and psychomotor dimensions in a balanced manner. Furthermore, the curriculum is expected to respond to contemporary social changes, technological advancements, and the increasingly complex challenges faced by Muslim societies in the modern era.

Normatively, the concept of education in Islam is strongly grounded in the Qur'an. Allah SWT states in Q.S. An-Nahl verse 125 that *دعوت* (invitation) and education should be conducted with wisdom, good instruction, and constructive dialogue. This verse reflects that educational practices should emphasize humanistic, ethical, and character-oriented approaches. Therefore, Islamic Religious Education should not solely focus on the transfer of religious knowledge, but also prioritize the internalization of Islamic values and character formation within learners' personal and social lives.

The implementation of the Merdeka Curriculum has introduced a new paradigm in the Indonesian educational system, including in Islamic Religious Education. The Merdeka Curriculum emphasizes student-centered learning, flexibility, competency development, and character strengthening through the integration of the Profil Pelajar Pancasila framework. Within this curriculum, Learning Outcomes (Capaian Pembelajaran/CP) function as the primary reference for instructional planning and replace the previous structure of Core Competencies and Basic Competencies used in the 2013 Curriculum. The Learning Outcomes are designed based on students' developmental phases and provide greater flexibility for teachers in designing contextual, differentiated, and adaptive learning processes.

However, the implementation of Learning Outcomes in Islamic Religious Education still faces several challenges. Many educators experience difficulties in understanding the structure of Learning Outcomes, formulating instructional objectives, and integrating Islamic character values into classroom practices. In addition, the shift from content-based learning toward competency-based learning requires a reconstruction of Islamic Religious Education curriculum design that is more relevant to contemporary educational needs. These conditions indicate the necessity for a comprehensive study regarding the relationship between curriculum design and Learning Outcomes within the implementation of the Merdeka Curriculum.

Several previous studies have discussed the design of Islamic Religious Education curricula and the implementation of the Merdeka Curriculum in Indonesian schools and madrasahs. Pratama et al. examined the conceptual and contextual implementation of Islamic Religious Education curriculum design, while Nurjasmu et al. investigated the new paradigm of Learning Outcomes in Islamic Religious Education under the Merdeka Curriculum. Other studies have mainly focused on differentiated learning, character education, and the integration of the Profil Pelajar Pancasila within Islamic education. Nevertheless, studies specifically analyzing the relationship between Islamic Religious Education curriculum design and phase-based Learning Outcomes within the Merdeka Curriculum framework remain limited.

Based on these considerations, this article aims to analyze the design of the Islamic Religious Education curriculum and its Learning Outcomes within the implementation of the Merdeka Curriculum in Indonesia. This study is expected to contribute conceptually to the development of an adaptive, integrative, and contextual Islamic Religious Education curriculum that is relevant to the demands of contemporary education..

Method

This study employed a qualitative approach using a literature review design (library research). The literature review method was selected because the study focuses on examining conceptual, theoretical, and policy-related discussions concerning the design of the Islamic Religious Education curriculum and Learning Outcomes within the implementation of the Merdeka Curriculum in Indonesia.

The data sources used in this study consisted of primary and secondary sources. Primary sources included official policy documents related to the Merdeka Curriculum, particularly documents concerning Learning Outcomes (Capaian Pembelajaran) for Islamic Religious Education issued by the Indonesian Ministry of Education, Culture, Research, and Technology. Secondary sources included scientific journal articles, books, conference proceedings, and relevant academic publications discussing curriculum design, Islamic Religious Education, competency-based learning, and curriculum transformation in Indonesia.

Data collection was conducted through documentation and systematic literature searching from various academic databases and credible scientific sources. The researchers selected references based on their relevance to the research topic, publication credibility, and conceptual contribution to the study. The selected literature primarily consisted of recent publications related to curriculum development, Islamic education, and the implementation of the Merdeka Curriculum.

The collected data were analyzed using content analysis techniques. The analysis process involved several stages, namely data reduction, data categorization, interpretation, and conclusion drawing. In the data reduction stage, relevant information concerning curriculum design and Learning Outcomes was identified and selected. Subsequently, the data were categorized into several thematic discussions, including the concept of Islamic Religious Education curriculum design, the transformation of curriculum policy in Indonesia, and the structure of Learning Outcomes in the Merdeka Curriculum. The interpretation stage focused on identifying the relationship between curriculum design and

competency development within Islamic Religious Education. Finally, conclusions were drawn based on the synthesis of findings obtained from the analyzed literature.

To ensure the validity of the data, this study applied source triangulation by comparing findings from various scholarly references, policy documents, and academic studies relevant to the research topic. Through this approach, the study aimed to produce a comprehensive and academically reliable analysis regarding the design of the Islamic Religious Education curriculum and Learning Outcomes within the implementation of the Merdeka Curriculum in Indonesia.

Results

The Concept of Islamic Religious Education Curriculum Design

Curriculum design refers to a systematic process of organizing educational objectives, learning materials, instructional strategies, and evaluation systems in order to achieve educational goals effectively. In the educational context, curriculum design functions as a framework that determines the direction, content, and implementation of learning activities. A curriculum is not only intended to facilitate knowledge transfer but also to support the intellectual, emotional, social, and spiritual development of students.

In Islamic Religious Education (*Pendidikan Agama Islam/PAI*), curriculum design encompasses broader dimensions because it integrates religious values, character formation, and moral development within the learning process. Islamic Religious Education aims not only to develop students' understanding of Islamic teachings but also to cultivate attitudes and behaviors that reflect Islamic values in everyday life. Therefore, the curriculum design of Islamic Religious Education should integrate cognitive, affective, and psychomotor domains in a balanced manner.

The design of the Islamic Religious Education curriculum consists of several interconnected components, including educational objectives, learning materials, instructional organization, learning experiences, and evaluation systems. Educational objectives function as the primary direction of the learning process, while learning materials serve as instruments to achieve these objectives. Instructional organization and learning experiences are designed to create meaningful and student-centered learning processes, whereas evaluation is conducted to assess competency achievement and learning effectiveness.

Within the context of Islamic education, curriculum design should also be grounded in Islamic philosophical values derived from the Qur'an and Hadith. These foundations emphasize the integration between knowledge, morality, spirituality, and social responsibility. Consequently, Islamic Religious Education curriculum design should not solely focus on academic achievement but also prioritize the development of students' character and religious identity.

The implementation of curriculum design in Islamic Religious Education continues to evolve alongside educational policy transformation in Indonesia. The implementation of the Merdeka Curriculum reflects an educational reform emphasizing flexibility, competency-based learning, character strengthening, and student-centered instruction. This transformation influences the structure and orientation of Islamic Religious Education curriculum design, particularly in the formulation of Learning Outcomes and competency development across educational phases.

Transformation of Curriculum Policy in Indonesia

Curriculum policy in Indonesia has undergone continuous transformation influenced by social, political, cultural, and educational dynamics. Since the early period of Indonesian independence, curriculum reform has become an important component in improving educational quality and adapting educational objectives to societal needs and global developments.

The 1947 curriculum, known as *Rentjana Pelajaran 1947*, emphasized character building and civic awareness following Indonesia's independence. Subsequently, the 1952 curriculum introduced more structured subject organization and clearer educational objectives. During the New Order era, curriculum reforms focused on efficiency, instructional objectives, and national development. The 1975 curriculum adopted an objective-based instructional approach, while the 1984 curriculum introduced active learning approaches that positioned students as the center of learning activities.

The 1994 curriculum combined content mastery with structured instructional systems, although it was frequently criticized for excessive learning loads. During the Reform Era, Indonesia introduced the Competency-Based Curriculum (*Kurikulum Berbasis Kompetensi/KBK*) in 2004, emphasizing competency achievement rather than merely content mastery. This orientation continued through the School-Based Curriculum (*Kurikulum Tingkat Satuan Pendidikan/KTSP*) in 2006, which provided schools with greater autonomy in curriculum development.

The implementation of the 2013 Curriculum represented another important transformation emphasizing character education, scientific approaches, and competency integration. However, challenges related to curriculum complexity, administrative burdens, and learning effectiveness encouraged further curriculum reform.

In response to post-pandemic educational challenges and the need for more adaptive learning systems, the Indonesian government introduced the Merdeka Curriculum in 2022. The Merdeka Curriculum emphasizes flexible learning, differentiated instruction, competency strengthening, and character education through the *Profil Pelajar Pancasila*. Within this curriculum structure, Learning Outcomes (*Capaian Pembelajaran/CP*) replace the previous competency structure and become the primary reference for instructional planning and competency development.

Learning Outcomes in Islamic Religious Education within the Merdeka Curriculum

Learning Outcomes (*Capaian Pembelajaran/CP*) represent competency formulations that students are expected to achieve at each educational phase. In the Merdeka Curriculum, Learning Outcomes function as the primary reference for designing instructional objectives, learning activities, assessments, and competency development.

Unlike the previous curriculum structure, which separated competencies into Core Competencies and Basic Competencies, Learning Outcomes in the Merdeka Curriculum are organized based on students' developmental phases. This structure provides teachers with greater flexibility in designing contextual and differentiated learning processes according to students' characteristics and learning needs.

In Islamic Religious Education, Learning Outcomes encompass several major elements, namely Qur'an and Hadith, Aqidah, Akhlak, Fiqh, and Islamic Cultural History.

These elements are systematically organized from Phase A to Phase F to ensure gradual competency development across educational levels.

The structure of Learning Outcomes in Islamic Religious Education integrates cognitive, affective, and psychomotor competencies. Students are expected not only to understand Islamic concepts theoretically but also to demonstrate Islamic values through attitudes, behaviors, and social interactions in daily life.

The implementation of Learning Outcomes in Islamic Religious Education is also aligned with the objectives of the *Profil Pelajar Pancasila*, particularly regarding religious character, critical thinking, collaboration, independence, and social responsibility. Therefore, Islamic Religious Education within the Merdeka Curriculum is positioned not merely as a religious subject but also as an instrument for character education and social transformation.

Analysis of Islamic Religious Education Learning Outcomes Across Educational Phases

1. Phase A (Grades 1–2 of Elementary School)

The Learning Outcomes in Phase A focus on introducing fundamental Islamic concepts and developing basic religious practices among students. Competencies at this phase include recognizing hijaiyah letters, memorizing short Qur'anic surahs, understanding the pillars of faith, and practicing basic worship activities such as prayer and ablution. Students are also introduced to moral values related to respect, discipline, honesty, and obedience toward parents and teachers.

2. Phase B (Grades 3–4 of Elementary School)

In Phase B, Learning Outcomes emphasize broader understanding of Islamic teachings and social interaction. Students are expected to understand selected Qur'anic verses and Hadiths, apply Islamic manners in daily life, and demonstrate responsibility in social interaction. Competencies related to fasting, Friday prayer, cooperation, and social awareness are also introduced at this stage.

3. Phase C (Grades 5–6 of Elementary School)

The Learning Outcomes in Phase C focus on strengthening students' understanding of Islamic values and their implementation in social life. Students are expected to understand concepts related to zakat, charity, halal and haram principles, environmental responsibility, and the role of humans as *khalifah* on earth. Historical materials concerning the Prophet Muhammad and *Khulafaur Rashidun* are also introduced.

4. Phase D (Junior High School Level)

In Phase D, Learning Outcomes emphasize conceptual understanding and moral awareness. Students are expected to understand Qur'anic verses related to tolerance, honesty, discipline, environmental awareness, and social responsibility. Competencies at this stage also include reflective understanding of worship practices and social ethics in Islam.

5. Phase E (Grade 10 of Senior High School)

The Learning Outcomes in Phase E emphasize contextual understanding of Islamic teachings and contemporary social issues. Students are expected to analyze Islamic perspectives regarding moderation, diversity, social ethics, and avoidance of harmful

behavior. Learning competencies also include collaborative discussion and contextual problem-solving activities.

6. Phase F (Grades 11–12 of Senior High School)

Phase F represents the highest level of competency development in Islamic Religious Education within the Merdeka Curriculum. Students are expected to critically analyze Qur'anic verses and Hadiths related to science, technology, tolerance, social justice, and civic responsibility. Competencies concerning inheritance, marriage, Islamic judiciary, and *ijtihad* are also introduced at this level.

Discussion

The findings of this study indicate that the implementation of the Merdeka Curriculum has transformed the paradigm of Islamic Religious Education in Indonesia from content-oriented learning toward competency-based and student-centered learning. This transformation can be observed through the structure of Learning Outcomes (*Capaian Pembelajaran/CP*), which emphasize competency development, character formation, and contextual learning experiences across educational phases. Unlike previous curriculum structures that mainly focused on content mastery and instructional targets, the Merdeka Curriculum positions students as active participants in the learning process.

The transformation of curriculum design in Islamic Religious Education reflects broader educational reforms responding to social changes, technological advancement, and globalization. The integration of competency-based learning demonstrates that Islamic Religious Education is no longer limited to the transmission of religious knowledge. Instead, it also functions as a medium for strengthening moral awareness, social responsibility, critical thinking, and religious moderation among students. This finding supports the perspective that Islamic education should integrate religious understanding with contextual and social competencies.

The findings also show that the structure of Learning Outcomes across educational phases demonstrates systematic competency progression. In the elementary phases, Islamic Religious Education mainly focuses on introducing basic religious values, worship practices, and moral habituation. At higher educational levels, the curriculum gradually emphasizes conceptual understanding, reflective thinking, contextual interpretation, and social engagement. This progression indicates that the Merdeka Curriculum attempts to align Islamic Religious Education with students' cognitive and psychological development stages.

Another important finding concerns the integration between Islamic Religious Education and the *Profil Pelajar Pancasila*. The values of religiosity, independence, cooperation, critical thinking, creativity, and social responsibility are integrated into Learning Outcomes across educational phases. This integration strengthens the position of Islamic Religious Education as an instrument for character education and national identity formation in Indonesian society.

The implementation of Learning Outcomes also reflects a shift toward differentiated and contextual learning approaches. Teachers are given greater flexibility to design learning activities according to students' characteristics, interests, and learning needs. Such flexibility supports the development of adaptive and meaningful learning environments. In this context, teachers are expected not only to transfer knowledge but

also to facilitate students in constructing understanding through active participation and reflective learning experiences.

These findings are consistent with previous studies emphasizing the importance of curriculum transformation in responding to twenty-first century educational challenges. Previous research has shown that competency-based curricula can strengthen students' critical thinking, collaboration, creativity, and adaptability. Similarly, studies on Islamic education have highlighted the importance of integrating religious values with contextual and social competencies to maintain the relevance of Islamic Religious Education within modern educational systems.

Despite these positive developments, the implementation of Learning Outcomes in Islamic Religious Education still faces several challenges. Many teachers experience difficulties in understanding competency-based curriculum structures, formulating instructional objectives, implementing differentiated learning, and conducting authentic assessments. The transition from content-based learning toward competency-based learning requires significant changes in teachers' pedagogical understanding and instructional practices.

Another challenge relates to disparities in educational resources and teacher competencies across regions in Indonesia. Educational institutions with limited facilities and insufficient professional development opportunities may encounter difficulties in implementing the Merdeka Curriculum effectively. These disparities potentially influence the consistency and quality of Islamic Religious Education implementation in different schools and madrasahs.

The findings further indicate that successful implementation of the Merdeka Curriculum requires stronger integration between curriculum policy, teacher training, instructional materials, and assessment systems. Without adequate institutional support, the objectives of competency-based Islamic Religious Education may not be achieved optimally. Therefore, strengthening teacher professional development programs, improving curriculum literacy, and providing sustainable educational support systems are necessary to optimize curriculum implementation.

Conclusion

This study concludes that the implementation of the Merdeka Curriculum has transformed the paradigm of Islamic Religious Education in Indonesia from content-oriented instruction toward competency-based and student-centered learning. The formulation of Learning Outcomes (*Capaian Pembelajaran/CP*) across educational phases demonstrates the integration of cognitive, affective, and psychomotor competencies within Islamic Religious Education. The curriculum also emphasizes character formation, contextual learning, critical thinking, and religious moderation through the integration of the *Profil Pelajar Pancasila* framework.

The findings indicate that Learning Outcomes in Islamic Religious Education are systematically designed according to students' developmental stages. At the elementary level, the curriculum focuses on the introduction of fundamental Islamic values and religious habituation, while at the secondary level it increasingly emphasizes conceptual understanding, social responsibility, contextual interpretation, and reflective thinking. These findings show that the Merdeka Curriculum positions Islamic Religious Education

not only as a subject of religious knowledge but also as an instrument for character education and social development.

This study contributes conceptually to the discussion of curriculum transformation in Islamic education, particularly regarding the relationship between curriculum design and competency development within the Merdeka Curriculum framework. However, this study is limited to literature-based analysis and does not involve direct field investigation regarding curriculum implementation practices in schools and madrasahs.

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