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Indonesian Islamic Religious Education Curriculum:
A Review of Compliance with Global Education Standards

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ABSTRACT

This research aims to examine the suitability of the Islamic Religious Education (PAI) curriculum in Indonesia with global education standards. In the context of an increasingly integrated world, the PAI curriculum is expected to be able to reflect universal values, such as tolerance, inclusiveness, and desire, without ignoring local identity and religious values. This research uses a descriptive-analytic approach with a literature study method. The research results show that although the PAI curriculum includes several elements of global education, such as character education and strengthening moral values, there are still challenges in integrating technology, global literacy, and diversity-based education. In addition, resistance to change and limited resources are significant obstacles in implementing a curriculum that is in line with global standards. Therefore, it is necessary to develop a curriculum based on a global-local approach (glocalization), increase the capacity of educators, as well as collaborative support from the government, educational institutions, and the community. With this step, it is hoped that the PAI curriculum will be more responsive to global changes and contribute to forming a generation that is religious, tolerant, and competitive at the international level.

ABSTRAK

Penelitian ini bertujuan untuk mengkaji kesesuaian kurikulum Pendidikan Agama Islam (PAI) di Indonesia dengan standar pendidikan global. Dalam konteks dunia yang semakin terintegrasi, kurikulum PAI diharapkan mampu mencerminkan nilai-nilai universal, seperti toleransi, inklusivitas, dan penghargaan terhadap keberagaman, tanpa mengabaikan identitas lokal dan nilai-nilai keagamaan. Penelitian ini menggunakan pendekatan deskriptif-analitis dengan metode studi pustaka. Hasil penelitian menunjukkan bahwa meskipun kurikulum PAI mencakup beberapa elemen pendidikan global, seperti pendidikan karakter dan penguatan nilai-nilai moral, masih terdapat tantangan dalam mengintegrasikan teknologi, literasi global, dan pendidikan berbasis keberagaman. Selain itu, resistensi terhadap perubahan dan keterbatasan sumber daya menjadi hambatan signifikan dalam mengimplementasikan kurikulum yang sesuai dengan standar global. Oleh karena itu, diperlukan pengembangan kurikulum berbasis pendekatan global-lokal (glocalization), peningkatan kapasitas pendidik, serta dukungan kolaboratif dari pemerintah, institusi pendidikan, dan masyarakat. Dengan langkah ini, diharapkan kurikulum PAI menjadi lebih responsif terhadap perubahan global dan mampu berkontribusi dalam membentuk generasi yang religius, toleran, dan kompetitif di tingkat internasional.

PRELIMINARY

The purpose of education as regulated in Law Number 20 of 2023 concerning the National Education System is to develop the potential of students to become human beings who believe, are devoted to God Almighty, knowledgeable, have noble character, are creative, capable, independent, healthy, and become democratic and responsible citizens. Education has a strategic role in forming the next generation of the nation who not only have intellectual intelligence, but also spiritual and emotional intelligence. In this case, Islamic Religious Education (PAI) is a core part of the national education curriculum because it functions as the main pillar in forming the character of students who are faithful, pious, and have good character.

Islamic Religious Education (PAI) is comprehensive because it includes the development of physical, spiritual, intellectual, and emotional aspects of humans simultaneously. The goal is not only to meet individual needs, but also to contribute to the progress of society. Therefore, PAI not only aims to produce a generation that is good personally, but also one that is beneficial to the social environment, as explained by Sudarman (2019). PAI also supports universal values and encourages thinking that is in accordance with the needs of the times. (Utomo, 2020)

In the era of globalization marked by rapid progress in science and technology (IPTEK), PAI is expected to not only meet spiritual needs, but also play a role in the dynamics of global life. Globalization has brought major changes in various fields, including social, cultural, political, and educational. Therefore, the PAI curriculum must be able to prepare students with 21st century skills, such as life skills, learning and innovation skills, and skills in media and information technology, as explained by Bernie Trilling and Charles Fadel (2009) in Wathoni (2021).

PAI also needs to be in line with the concept of 21st century learning related to Society 5.0, where the focus is on mastering technology, innovation, and critical skills to face the challenges of the modern world. In addition, Islamic education rooted in scientific traditions, such as the study of classical books (fiqh, tauhid, tasawuf, and nahwu saraf), must also be able to adapt to global needs. Therefore, the PAI curriculum does not only emphasize theological aspects, but also on humanitarian values and self-development, both individually and socially.

To face the challenges of globalization, it is necessary to develop an Islamic Religious Education curriculum that includes various components, such as objectives, teaching materials, learning methods, media, students, environment, and learning resources. All these components must be well designed to produce students who are ready to face global challenges without losing their Islamic and Indonesian identity. With a curriculum that is responsive to changes in the times, Islamic Religious Education can play an important role in producing a generation that is intellectually superior, has a noble character, is globally competitive, and contributes to the progress of the nation (Asiah et al., 2024).

This explanation is very relevant, especially with the rapid development of the era. Islamic Religious Education (PAI) must be able to adapt to the needs of an increasingly modern world without losing the existing basic values. For example, mastery of technology and 21st century skills are important to be integrated into the PAI curriculum. That way, students not only learn religious knowledge, but can also be ready to face global challenges, especially in a world that is increasingly digitally connected.

In addition, it is also important to remember that although technology and innovation are very important, the Islamic Religious Education curriculum must still maintain strong moral values and character. Islamic Religious Education must be able to teach not only about religious knowledge, but also how to interact with others, maintain a balance between the world and the afterlife, and have concern for society. So, an Islamic Religious Education curriculum that is responsive to changes in the times will help create a better generation, more competitive, and more ready to contribute to the global world.

METHOD

This study uses a qualitative descriptive approach with a library research method. This approach was chosen to obtain more in-depth information about how the Islamic Religious Education (PAI) curriculum in Indonesia is in accordance with global education standards. With this approach, the study aims to explain the phenomenon systematically based on data taken from reliable literature sources. Researchers will collect various relevant and valid references, such as books, journals, articles, and other information from credible websites. Through literature studies, researchers can formulate the main components in the PAI curriculum, such as objectives, teaching materials, learning methods, and

evaluation approaches, as well as evaluate the extent to which this curriculum reflects universal values and 21st century skills needed in the global world.

FINDINGS AND DISCUSSION

Alignment of Islamic Education Curriculum with Global Education Standards

The Islamic Religious Education (PAI) curriculum in Indonesia continues to develop to meet the challenges of the times and global needs. One way is to strengthen the formation of students' character and skills. The 2013 curriculum, for example, emphasizes character development, critical thinking, and integrated learning. This is in line with global standards that prioritize 21st-century skills, such as critical thinking, creativity, cooperation, and communication (Huda, 2020).

The Independent Curriculum, which has been implemented since 2020, provides more flexibility for teachers and students to create learning that is relevant to students' needs. This curriculum focuses on personalized and student-based learning, and prioritizes character development, such as responsibility, independence, and problem-solving skills. This approach is in accordance with global standards that value individual learning and integrate character values into education (Ulya & Syafei, 2022). In addition, the use of technology in Islamic Religious Education learning is one of the advantages that brings this curriculum closer to global standards. Digital technology, such as multimedia, video, and social media, makes the learning process more interesting and interactive, in accordance with the needs of a generation that is already familiar with technology.

Globalization of education is the process of organizing education that transcends national borders through international cooperation, opening branches of educational institutions in various countries, and utilizing advances in information and communication technology. In globalization, the relationships and interactions that occur are very complex because they involve various parties, such as between countries, global markets, individuals, and groups. This process reflects the increasingly connected global education system to meet the needs of the times and expand access to quality education throughout the world.

Education in the era of globalization connects national education systems with education around the world. Global education has the characteristics of being flexible, adaptable, creative, and democratic. This means that global education does not only follow rigid rules but is more like an interconnected system. Schools are considered as places with various interactive processes that are seen as a whole, not only judged from the good or bad side.

Education has a close relationship with globalization. In facing the era of globalization, Indonesia cannot ignore this process because globalization will create a more globally connected society. Therefore, the education system in Indonesia needs to be updated to be more comprehensive and flexible, so that graduates can play an effective role in a democratic global society (Wahid & Hamami, 2021).

Education must be designed in such a way that students can develop their potential naturally and creatively in an atmosphere of freedom, togetherness, and responsibility. In addition, education must also produce graduates who understand their society, including the factors that support success or failure in community life. One way to achieve this is by developing a global-minded education system.

Islamic education must be able to respond to globalization with a positive and firm attitude, without feeling limited. Islamic education needs to be open (inclusive), but still maintain its Islamic values and identity. To face the challenges of globalization, Islamic education must be changed and adjusted to remain relevant to the needs of the ever-evolving world. So, Islamic education in Indonesia tries to keep up with the times by developing a curriculum that focuses on character, critical thinking skills, and collaboration skills. The Merdeka Curriculum provides more freedom for teachers and students to adjust learning to their individual needs, while technology is used to make learning more interesting and relevant.

Islamic education must also be able to respond to globalization openly but still maintain Islamic values. By following global trends and maintaining identity, Islamic education can prepare students to be more ready to compete and contribute to the global community, without losing the deep principles of religion.

Challenges in Implementing the PAI Curriculum

Islamic education in the era of globalization faces many challenges, one of which is creating a generation that is relevant to the needs of the times. Islamic education plays an important role in realizing a society with good morals and can control when deviations occur in society. Islamic education is designed

to convey Islamic teachings through teaching and learning activities. Therefore, Islamic education needs to improve the quality of human resources, including producing scholars who have expertise in accordance with the times. This process includes the transfer of knowledge, methods, and values that support individual development (Muthrofin & Madekhan, 2023).

In the era of globalization, Islamic education must also be able to master knowledge that is relevant to the progress of modern technology and sophisticated tools that continue to develop, so that it remains relevant and makes a positive contribution to global society. Religious education not only faces challenges from within but must also be ready to face challenges from outside that come from the development of the times and future needs. These external challenges include several aspects, such as the needs and demands of modern society that continue to change and prioritize innovation, as well as public perception of the relevance of Islamic religious education which still needs to be improved. In addition, advances in science and technology bring various new challenges, including adaptation to the educational revolution in the digital era (Irawan, 2024). The era of globalization also introduced the concept of World-Class University, which requires Islamic religious education to design a new approach to remain relevant. Therefore, religious education must be able to adapt to changes in the fields of technology, science, environment, creative culture, industry, and the development of international education.

Globalization and the rapid development of information technology bring new challenges to religious education, such as the influence of foreign cultures, negative behavior, and thoughts that contradict Islamic teachings. This can affect students' understanding of Islamic teachings and morality. Islamic education in the era of globalization faces challenges in creating a generation that is in accordance with the needs of the times. In addition to teaching Islamic values, this education must also shape the character of students to have good morals and be able to overcome deviations in society. For this reason, the quality of human resources, including scholars who master science and technology, needs to be improved.

Islamic education must also be ready to face external challenges, such as the demands of modern society and technological advances. To remain relevant, this education must adapt to changing times, follow the development of science, and respond to the influence of globalization that affects students' understanding of religion and morality.

Opportunities for PAI Curriculum Development

Globalization provides two opposing sides: opportunities and threats. On the one hand, globalization opens great opportunities for anyone who has the qualities to become a winner. However, on the other hand, globalization can also be a serious threat that can fail and weaken anyone who is unable to compete. In extreme situations, competition in the era of globalization can even result in the collapse of an institution, including educational institutions (Budiningsih, 2021).

For Islamic education, globalization presents various opportunities, including:

1. Global competition can motivate Muslims to build human resources that are superior physically, intellectually, and morally.
2. Advances in technology and industry offer convenience in carrying out worship and support education by increasing the effectiveness of the teaching and learning process. Religious information available in various forms, such as books, videos, seminars, and digital media, makes Islamic learning more efficient.
3. Globalization marked by business and trade activities provides opportunities for Muslims to develop managerial skills and business abilities.
4. Global cultural diversity encourages people to be selective, by maintaining old cultures that are still relevant and adopting new cultures that are in accordance with local values.
5. Scientific discoveries in the era of globalization increasingly motivate people to provide a religious basis for science, proving that Islam remains relevant to the development of technology and knowledge.
6. Globalization also inspires people to appreciate traditions and religious values more deeply. A lifestyle that maintains traditional values can be a pillar of cultural and religious identity, so that it is not easily eroded by the current of globalization.

Developing a curriculum is not a simple matter, because there are many aspects to consider and various questions to answer. All these questions are related to the basic principles that are the basis of each curriculum. An effective and relevant curriculum to achieve the goals of Islamic education is a curriculum that is integrated and comprehensive, by making the Qur'an and Hadith as the main sources in its preparation.

According to Nasution in the Principles of Curriculum (Mayasari, 2023), there are several basic principles of the curriculum, namely:

1. Philosophical principles, which relate to educational goals that are in accordance with the philosophy and values of the state.
2. Psychological Principles, which consider aspects of child psychology, child development, and learning psychology to support the learning process optimally.
3. Sociological Principles, which pay attention to the conditions of society, social development, cultural changes, and human works, including knowledge and innovation. The development and updating of this curriculum aim to ensure that the subject matter and learning methods presented are in accordance with the development of science and technology, as well as the needs of the times. This allows graduates of Islamic education to become competent individuals and be able to compete at the global level.

Globalization provides opportunities as well as challenges for Islamic education. On the one hand, it opens opportunities to improve the quality of human resources and utilize technology in learning. However, on the other hand, globalization can also be threatening if not ready to compete, especially in maintaining religious values. Islamic education needs to adjust its curriculum to be relevant to the 21st century, developing skills such as critical thinking, leadership, and collaboration. With an adaptive curriculum, Islamic education can produce a generation that is not only knowledgeable about religion, but also ready to compete in the global world and maintain cultural and religious identity.

The 21st century learning paradigm presents four ideal educational visions to support learning innovation to produce a generation that is ready to compete at the global level:

1. Learning to think: Means developing critical and rational thinking skills. The learning process must activate critical reasoning and curiosity of students so that they are able to independently explore information and knowledge without time and space limitations.
2. Learning to do: Learning provides opportunities for students to apply their knowledge in everyday life and society.
3. Learning to be a leader: Emphasizes the process of understanding and developing oneself to build a strong character. In addition to academic ability, personal competencies including adaptability, responsiveness, and the ability to face challenges are essential to compete in the global era. Education must train students to be able to face conflicts, problems, and crises, while also taking advantage of 21st century opportunities.
4. Learning to live together: Emphasizing the importance of tolerance, cooperation, and respect for diversity. Learning should encourage the development of knowledge, personality, and skills to form individuals who are able to live together harmoniously.

Recommendations for Developing Islamic Religious Education Curriculum

The connection between the Islamic religious education curriculum and digital is an important study to analyze. Integrating digital technology into the Islamic religious education curriculum can bring benefits, but it must also pay attention to aspects of values and character that must be instilled in students so that they are able to adapt and contribute positively to the digital era. Important elements in developing an ideal Islamic religious education curriculum in the digital era include: (Ubaidillah, 2024)

1. Integration of digital technology in learning. Islamic Religious Education learning must utilize various digital media such as videos, animations, and online learning platforms to enrich the material and increase student appeal.
2. Student-centered learning. The Islamic Religious Education curriculum must be able to facilitate student-centered learning, so that they are actively involved in the learning process.

3. Strengthening character and soft skills. The Islamic Religious Education curriculum must emphasize the instillation of character values, the development of soft skills, and life skills needed in the 21st century.
4. Teachers and schools as facilitators. Teachers must be able to act as facilitators who can guide students in utilizing digital technology for learning.
5. Collaboration of various parties. The development of Islamic Religious Education curriculum in the digital era requires collaboration between the government, schools, teachers, parents, and the community.

The curriculum that is compiled or developed is aligned with the development of the needs of the surrounding environment, so the author adds two bases for curriculum development, namely: first, Pancasila Basis. Pancasila which is the basis for developing the PAI curriculum that can unite diversity. (Munawar, 2022). Second, Technology Basis. Technology as a medium in developing the stages of the PAI curriculum plays a very important role. The connection between the Islamic religious education curriculum and digital technology is increasingly important to analyze, especially with the rapid advancement of technology that can be utilized in the learning process. The integration of digital technology into the PAI curriculum can provide many benefits, such as enriching teaching materials and increasing student involvement. However, aspects of values and character must still be maintained so that students are not only technology literate, but also able to adapt and make positive contributions in the digital society.

Some important elements in developing the PAI curriculum in the digital era include integration of digital technology in learning using various media, student-centered learning, strengthening character and developing soft skills, the role of teachers as facilitators, and collaboration between various parties such as government, schools, teachers, parents, and the community. In addition, curriculum development must also be based on Pancasila values that unite diversity and utilize technology to support the learning process.

CONCLUSION

Based on the description above, it can be concluded that globalization is defined as a process that arises from various activities that have long-term impacts beyond national borders, supported by the development of technology and information. Globalization is inseparable from the industrial revolution that occurred in Europe. Along the way, the globalization agenda was mostly controlled by large countries, such as the United States. Globalization is an opportunity to excel in facing global competition. Globalization is a global integration in various aspects of life without territorial boundaries, which allows for the exchange, trade, and distribution of resources, such as capital, labor, science, and technology. The challenges of globalization include free competition in the fields of labor, goods, services, and capital, both in domestic and international markets. In the current era, globalization is closely related to the era of Society 5.0, which has a significant influence on the tradition of Islamic education, especially in terms of curriculum.

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