YASIN
Jurnal Pendidikan dan Sosial Budaya

p-ISSN: 2808-2346
e-ISSN: 2808-1854

Terindeks: SINTA 5, Copernicus, Dimensions, Scilit, Lens, Crossref, Semantic, Garuda, Google, Base, etc.

https://doi.org/10.58578/yasin.v6i1.9214

Approaches and Models in the Development of Islamic Religious Education Curriculum

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Article Info:

Submitted:	Revised:	Accepted:	Published:
Jan 19, 2026	Feb 11, 2026	Feb 23, 2026	Feb 28, 2026

Abstract

Curriculum reform in Islamic Religious Education (PAI) has attracted significant scholarly attention in recent years; however, comprehensive studies that systematically integrate curriculum approaches and development models within a unified analytical framework remain limited. This study aims to analyze the dominant approaches and curriculum development models in PAI and to examine their interrelationship in responding to contemporary educational challenges. Employing a qualitative approach with a library research design, the study draws on primary and secondary academic sources related to curriculum theory and Islamic education, which were examined using an interactive content analysis process involving data reduction, categorization, and conclusion drawing. The findings indicate that four major approaches—academic subject, humanistic, social reconstruction, and technological—shape the philosophical orientation of PAI curriculum development. In addition, classical models such as those of Tyler and Taba remain structurally relevant, while contemporary models, including competency-based, integrative, and school-based curriculum development, provide adaptive and contextual frameworks for current educational needs. The study concludes that effective PAI curriculum development requires a

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hybrid model that integrates epistemological stability with methodological flexibility. The implications include theoretical clarification of the relationship between curriculum approaches and models, as well as practical recommendations for curriculum developers and policymakers to design adaptive, competency-oriented, and value-based PAI curricula in Indonesia.

Keywords: Islamic Religious Education; Curriculum Development; Curriculum Approaches; Curriculum Models; Competency-Based Curriculum

INTRODUCTION

The rapid development of science, technology, and socio-cultural dynamics demands continuous improvement in the field of education. Global shifts in social, cultural, technological, and political aspects require the development of an Islamic Religious Education (PAI) curriculum that is adaptive, flexible, and relevant. The paradigm shift in education from teacher-centered to student-centered learning, from an emphasis on memorization to the cultivation of critical thinking skills, and from classical instruction to digital-based learning has become a real challenge that must be addressed in PAI curriculum development. The PAI curriculum in Indonesia has undergone significant changes, as seen in the 2013 Curriculum, which emphasizes a scientific approach and student engagement in constructing knowledge rather than merely receiving content (Hanafi, 2020).

In addition, curriculum development is also directed toward strengthening character and integrating Islamic values with the demands of the Industrial Revolution 4.0 and Society 5.0. As one of the essential components of the education system, the curriculum must be continuously developed to meet the needs of learners and society (Ahmad, 2020). Islamic Religious Education (PAI), as a compulsory subject within the national education system, holds a strategic role in shaping faith, piety, and noble character; therefore, PAI curriculum development must consistently consider these dynamics(Anis, 2022). The development of the Islamic Religious Education (PAI) curriculum is a key priority in improving the quality of Islamic education across various levels, from Islamic boarding schools (pesantren) to higher education institutions.(Maharani, 2025).

The modern PAI curriculum requires the integration of religious knowledge with general knowledge, the strengthening of critical-thinking skills, and the use of digital technology in the learning process to ensure greater relevance to contemporary needs

(Taufik, 2020). Islamic boarding schools (pesantren) and other Islamic educational institutions have also begun adopting curricula that are more open to non-traditional subjects and problem-based learning to better prepare students for global challenges (Kawakip, 2020). Humanistic and participatory approaches, such as cooperative learning, have proven effective in developing social attitudes, collaboration, and empathy among students, as well as promoting more meaningful and life-relevant learning (Irmayanti, 2021). In addition, community-based education in pesantren and Islamic educational institutions involves active community participation in curriculum development, the implementation of spiritual education, community service, and leadership activities, making the learning process more contextual and responsive to local needs. The implementation of Islamic values emphasizing peace, social justice, and multiculturalism also constitutes an important part of this approach, highlighting empathy, tolerance, and social action within educational settings(Santoso & Khisbiyah, 2021).

However, several studies show that the process of internalizing humanistic and social values in the PAI curriculum still needs to be strengthened to ensure that these values are fully manifested in instructional practices. These approaches support the goals of Merdeka Belajar, which aim to provide freedom, creativity, and active participation for students, teachers, and communities in the Islamic education process. This shift reflects the need to align the curriculum with local contexts, community aspirations, and developments in science and technology. Theoretically, curriculum development involves a variety of approaches, each with its own focus and objectives. Four major approachesacademic, humanistic, social reconstruction, and competency-based play an important role in responding to the educational needs of the twenty-first century. Many institutions now adopt a multi-dimensional approach that integrates academic and humanistic aspects while emphasizing twenty-first century competencies (Fauzi, 2020).

Innovative models of the Islamic Religious Education (PAI) curriculum that integrate technology, contextual learning, and student-centered methods can enhance students' understanding of religious teachings (Ananda Indri Anisya et al., 2025). Every educator must understand the curriculum, as it serves as the heart of the educational system. By comprehending the curriculum, teachers are able to select and determine the appropriate content to provide to students, including the methods, strategies, techniques, media, and assessment approaches that align with learning objectives. The success of an educational

system is determined by multiple factors, including adequate facilities, effective organization, and the implementation of an appropriate curriculum. (Hasan, 2017).

On the other hand, various approaches and curriculum development models have been formulated and tested by experts. Approaches such as the academic-subject, humanistic, social reconstruction, and technological approaches provide different philosophical frameworks for designing Islamic education (Fauzi, 2020). Meanwhile, models such as Tyler, Taba, Beauchamp, Skillbeck, and the Integrative Model offer operational steps for implementing the curriculum in a systematic and contextual manner. However, comprehensive studies that combine both the philosophical approaches and the operational models within the context of modern PAI curriculum development remain limited. This gap constitutes a research opportunity that needs to be addressed so that PAI curriculum development can become more relevant to societal needs and the challenges of the digital era.

Therefore, this study is significant in addressing the need for an adaptive and contextual PAI curriculum that aligns with the characteristics of learners across different educational levels. By examining the approaches and models used in PAI curriculum development, this research aims to provide a conceptual framework and practical recommendations for teachers, curriculum developers, and policymakers to enhance the quality of PAI instruction in Indonesia. The objectives of this study are to describe the various approaches employed in PAI curriculum development, identify relevant curriculum development models, and analyze the strengths and weaknesses of each model in order to offer recommendations for a more effective PAI curriculum that meets contemporary demands.

METHODS

This study employs a qualitative approach using a library research design. This method was chosen because the research focuses on literature-based analysis to obtain an in-depth understanding of the approaches and models used in the development of the PAI curriculum. The data sources consist of primary and secondary materials. Data were collected by tracing, compiling, recording, and organizing relevant literature related to the research focus. The collected data were then analyzed using the interactive content analysis model by Miles et al. (2014). This model involves three stages carried out simultaneously and iteratively

throughout the research process: first, data reduction, which includes selecting, focusing on, and simplifying data obtained from various sources; second, data display, in which the reduced data are systematically organized; and third, conclusion drawing, where verification and logical inference are conducted to answer the research questions and derive the key findings from the overall analysis.

RESULTS

The analysis of relevant literature reveals that the development of the Islamic Religious Education (PAI) curriculum is shaped by several dominant approaches that consistently appear across theoretical and empirical studies. Four principal approaches were identified: the academic subject approach, the humanistic approach, the social reconstruction approach, and the technological approach (Fauzi, 2020). The academic subject approach emphasizes the organization of curriculum content based on disciplinary structures. In the context of PAI, this approach prioritizes systematic mastery of Islamic sciences, including aqidah, fiqh, Qur'an-Hadith, and Islamic history. The curriculum is designed to strengthen students' cognitive understanding of foundational religious concepts and principles (Sukiman, 2015).This orientation reflects the traditional structure of Islamic education, where subject matter is arranged hierarchically and learning is guided by predetermined objectives.

The humanistic approach focuses on the holistic development of learners. It places students at the center of the learning process and emphasizes personal growth, self-actualization, and meaningful engagement with religious values. In PAI instruction, this approach encourages reflective learning experiences that connect Islamic teachings with students' daily lives (Zainal, 2011).The literature indicates that this orientation supports the development of intrinsic motivation and character formation. The social reconstruction approach positions education as an instrument of social transformation. Within PAI, this approach integrates contemporary social issues such as tolerance, justice, and environmental awareness into the curriculum (Santoso & Khisbiyah, 2021). Studies show that reconstructionist-oriented curricula encourage students to engage in social action and community-based learning activities (Malhotra et al., 2023). This approach emphasizes the role of Islamic education in shaping socially responsible citizens.

The technological approach is characterized by systematic instructional design and the integration of digital media and educational technologies. Curriculum development under

this approach is based on competency analysis and structured evaluation (Sukiman, 2015). Recent studies indicate that the use of digital Qur'an applications, e-learning platforms, and interactive media enhances the effectiveness and accessibility of PAI learning (Yunus, 2023).This approach reflects the growing influence of digital transformation in Islamic education. In addition to these approaches, the literature identifies several curriculum development models that provide operational frameworks for PAI implementation. Classical models such as the Tyler model and the Hilda Taba model remain frequently referenced in Islamic education studies (Hidayat et al., 2020). The Tyler model emphasizes objective formulation, learning experience organization, and systematic evaluation, while the Taba model highlights teacher participation and contextual curriculum planning.

Furthermore, contemporary models have gained increasing attention in recent years. The competency-based curriculum model emphasizes measurable learning outcomes across cognitive, affective, and psychomotor domains (Rao, 2020). The integrative model promotes the integration of religious knowledge with science and technology, aiming to reduce the dichotomy between Islamic studies and general sciences (Sumarni et al., 2020) School-Based Curriculum Development (SBCD), as proposed by Skillbeck, provides institutional flexibility and contextual adaptation at the school level (Wei, 2021). The findings also reveal recurring challenges in the implementation of the PAI curriculum in Indonesia. Several studies report the continued dominance of cognitively oriented instruction and memorization-based assessment (Nasution, 2024). Resistance to curriculum innovation and limited teacher readiness in implementing competency-based and integrative approaches are also identified as significant obstacles (Laila et al., 2025)

At the same time, policy reforms such as the Merdeka Belajar initiative offer opportunities for contextual curriculum development and greater institutional autonomy (Norlianti et al., 2024). Digitalization and interdisciplinary integration are also identified as strategic opportunities for strengthening the relevance and adaptability of PAI in contemporary society (Moslimany et al., 2024)

DISCUSSION

Approaches to PAI Curriculum Development

Curriculum development approaches serve as conceptual frameworks that underlie the processes of designing, organizing, and evaluating a curriculum, as well as determining

the direction, content, and methods of education. In the context of Islamic Religious Education (PAI), an approach can be understood as a perspective or foundational viewpoint used to design, implement, assess, and refine the curriculum to create a more effective and high-quality Islamic educational process (Hasan, 2017). In other words, these approaches become the primary reference for determining the direction and strategies of curriculum development so that each stage from planning to evaluation aligns with the intended goals of Islamic education. Various approaches have been developed, including the academic approach (content-oriented), the humanistic approach (student-centered), the technological approach (system- and efficiency-based), the reconstructionist approach (focused on social change), as well as competency-based, systems-based, values clarification, comprehensive, and problem-centered approaches (Fauzi, 2020) In Islamic Religious Education, these approaches function to answer critical questions such as: Does the curriculum primarily emphasize religious texts? Does it focus on the development of the learner as an individual? Or is it directed toward solving social problems?

Based on the reviewed literature, there are several approaches commonly used in curriculum development, including the following:

1. Academic Subject Approach

The academic subject approach, or subject-centered approach, emphasizes the content of knowledge as the core of the curriculum. Curriculum development within this approach begins by determining the subjects that students must learn, with the aim of ensuring that learners possess a strong foundational understanding necessary to comprehend and advance various fields of study(Sukiman, 2015).

According to S. Nasution (1991), as cited in Zainal (2011) the academic subject curriculum aims to produce high-quality scholars by providing a deep understanding of the fundamental principles of each discipline, encouraging research and discovery processes, and offering a curriculum based on distinct academic fields, as each discipline possesses its own research methods.

In the academic subject approach, learning materials are organized systematically based on disciplinary structures, with the teacher serving as the central figure in the learning process. This approach places strong emphasis on cognitive development. Like other approaches, it has its strengths and weaknesses. Its strengths include preserving the integrity of Islamic scientific disciplines and providing a strong cognitive foundation. However, its

weaknesses lie in its limited attention to affective (attitudinal) and psychomotor (practical) domains, as well as its lack of contextual relevance to social realities. Moreover, concepts developed by experts may not always align with students' interests and needs

2. Humanistic Approach (Self-Actualization)

This curriculum approach emphasizes the development of learners as individuals capable of becoming fully human, meaning it seeks to provide opportunities for students to develop their potential optimally so they can solve various problems. According to Abdul Fattah Jalal, the potential tools that humans possess to acquire knowledge include the senses of smell, hearing, and sight, as well as the intellect and the heart. The humanistic approach is rooted in humanistic psychology, which prioritizes the intellectual and personal development of learners. This concept is inspired by John Dewey, who stated that education aims to develop students not only as individuals but also as social beings (Zainal, 2011).

Characteristics of this curriculum include its aim to develop a whole and well-rounded personality, its student-centered orientation, its emphasis on learners' interests, needs, and potential, and its focus on the learning process rather than the results, which are considered subjective for both teachers and students. In the context of PAI, this approach encourages students not merely to memorize religious teachings but also to find spiritual meaning in their daily lives. For example, students may be guided to reflect on honesty and relate it to real-life situations. Its strengths include increasing intrinsic motivation and fostering meaningful learning experiences. However, a weakness is that it tends to overly emphasize individual development, which makes it necessary to integrate this approach with the social reconstruction approach(Sukiman, 2015)

3. Social Reconstruction Curriculum

The social reconstruction approach began to develop in the 1920s when Harold Rugg emphasized that there was a significant gap between the curriculum and societal needs. This idea later influenced Hilda Taba, particularly through one of her curriculum functions namely, curriculum as a tool for social transformation or reconstruction. The social reconstruction approach in education is rooted in the philosophies of progressivism and pragmatism, pioneered by thinkers such as John Dewey, George Counts (1932), and Othanel Smith, who argued that education serves as an instrument for improving society and achieving social transformation.

This approach positions education as a means of shaping a more just social order, encouraging curriculum reform and educational systems that are sensitive to social issues, inequality, and community needs (Malhotra et al., 2023) A curriculum developed within a reconstructionist paradigm promotes teachers and students as agents of social change, fostering awareness of contemporary issues such as justice, peace, and equality.

The characteristics of this curriculum include its orientation toward solving social problems, integrating education with societal realities, and emphasizing student involvement in social action. In the context of PAI, the curriculum is directed toward shaping students who are concerned with social issues such as intolerance, radicalism, and environmental degradation. For example, PAI projects may involve "Social Charity" activities or Islamic-themed Go Green campaigns. The strengths of this curriculum include making religious education relevant to real-life contexts and fostering social awareness and religious moderation. However, its weaknesses lie in its susceptibility to political interests and its dependence on strong community support. Therefore, students need to be equipped with Islamic values when engaging directly with society.

4. Technological Approach

Curriculum or educational program development using the technological approach is based on an analysis of the competencies required to perform specific tasks. The instructional content, evaluation criteria for success, and learning strategies are determined according to this task analysis (Sukiman, 2015). The technological approach in curriculum development stems from the idea that the educational process can be designed, implemented, and evaluated systematically and efficiently, similar to a well-organized work system. In the past, education relied on chalk, blackboards, ink, and pens; however, by the twentieth century, technological advancements brought tools such as computers, slide films, and other supporting technologies into the learning environment (Muhammad Yunus, 2023). The core of this approach lies in utilizing technology and instructional design principles to enhance the effectiveness and efficiency of learning.

In the context of Islamic Religious Education (PAI), the technological approach can be manifested through the use of digital media and educational technologies to strengthen understanding of Islamic values. For example, interactive videos may be used for teaching Islamic history, digital Qur'an applications for tahsin and tahfidz, and e-learning platforms for online discussions on ethics and jurisprudence (fiqh). In fiqh, for instance, instructional

technology can demonstrate the correct steps of performing wudu'. Technology enables students to learn independently, collaboratively, and contextually, making PAI instruction more engaging and aligned with the characteristics of the digital generation. However, this approach also has limitations. If not balanced with humanistic and spiritual approaches, the use of technology may render the learning process too mechanistic and neglect the affective aspects of learners. Therefore, in PAI curriculum development, technology should be viewed not merely as a tool but also as a medium for dakwah and internalizing Islamic values, ensuring that education remains oriented toward character building and noble moral development.

Curriculum Development Models

A curriculum model is an operational conceptual framework that explains how the main components of a curriculum such as objectives, content, instructional strategies, and evaluation are organized and interconnected to achieve educational goals. If a curriculum approach serves as the philosophical foundation that explains why a curriculum is developed, then a curriculum model describes how its operational mechanisms are implemented in practice. A model can also be understood as the systematic steps taken by curriculum developers in the curriculum development process (Ahmad Wahyu Hidayat, 2020). Various curriculum models have been developed, such as the 4C/ID (Four-Component Instructional Design) model, which emphasizes situational analysis, formulation of objectives, material design, as well as systematic implementation and evaluation of the curriculum (Yin et al., 2025). The main components of a curriculum include objectives (goals/objectives), content (subject matter), instructional processes or strategies (process/strategy), and assessment, all of which must be integrated and mutually supportive (Ahmad Wahyu Hidayat, 2020).

Curriculum models help ensure that each component is well-organized and aligned with learners' needs and the demands of societal and technological development. In the context of Islamic Religious Education (PAI), curriculum models assist designers and teachers in translating Islamic values into objectives, content, learning experiences, and assessment. Explanation of Curriculum Development Models:

1. Model Tyler

The Tyler Rationale, developed by Ralph Tyler in 1949, is a curriculum development model that emphasizes four fundamental questions: (1) What educational objectives should be achieved? (2) What learning experiences can provide opportunities to achieve these

objectives? (3) How can these learning experiences be effectively organized? (4) How can it be determined whether the objectives have been achieved? (Ralph W. Tyler, n.d.). For developers of academic subject curricula, mastery of various concepts and theories within a discipline serves as the primary source of objectives. This differs from humanistic curriculum development, which centers on personal growth and places the learner as the primary objective. Meanwhile, in reconstructionist curriculum development, the main goal is to improve societal life (Sarinah, 2015). According to Tyler, evaluation should not rely solely on written tests, but also include observations, students' work, activities, participation, and other methods that more accurately reflect the attainment of educational objectives (Sukiman, 2015).

This model is systematic, logical, and easy to implement because it provides clear and structured steps for designing a curriculum. Its main strength is its systematic and easy-to-follow nature, making it widely used in various educational contexts (Hidayat et al., 2020a). However, its weakness lies in its linear approach, which is less adaptive to changes or specific needs because it places strong emphasis on predetermined objectives and pays less attention to the ongoing learning process. Additionally, the model is often criticized for its strong focus on objectives and evaluation, making it less flexible in addressing the complexities and dynamics of modern education(Ramadan et al., 2025)

2. Hilda Taba Model

The Grassroots Model, developed by Hilda Taba in 1962, is a curriculum development model that emphasizes the role of teachers as the primary designers of the curriculum. This model is participatory and contextual, as it allows teachers to adapt the curriculum to the needs and characteristics of students as well as the school environment. Taba's curriculum model begins with teachers identifying students' learning needs. The process then continues with formulating learning objectives, selecting appropriate content, organizing the content systematically, determining relevant learning experiences, structuring these experiences effectively, and concluding with evaluation to assess the effectiveness of the curriculum(Ramadan et al., 2025)

The main advantage of the Grassroots Model is the active involvement of teachers in the design process, making the curriculum more relevant and responsive to local conditions. However, its weakness lies in the requirement for teachers to possess sufficient curriculum knowledge and skills; without these, implementation may be hindered. Recent

studies also highlight the importance of participatory and collaborative approaches in curriculum development, where the direct involvement of educators and the community can enhance the relevance and effectiveness of the curriculum (Navarrete-Welton et al., 2022)

3. Harold B. Alberty Model

The Core Curriculum Model, as described by Harold B. Alberty in 1965, is a curriculum model that emphasizes the integration of various subjects. This model highlights the interconnectedness among disciplines so that students can understand concepts holistically rather than in isolated subject areas. The core curriculum typically focuses on central themes or issues relevant to students' lives, and learning activities are designed so that different subjects support one another in exploring these themes. The principle of integration and interdisciplinary connection remains fundamental in modern curriculum development, including contemporary national curricula in several countries(Hakala & Kujala, 2021) Model ini bertujuan untuk menciptakan pengalaman belajar yang lebih bermakna dan relevan bagi siswa dengan menghubungkan pengetahuan dari berbagai bidang.

This model aims to create meaningful and relevant learning experiences by linking knowledge across various fields. The procedural steps of this model include: Determining the objectives, which must align with the values upheld by society. Defining the scope of the learning content, including the formulation of concepts, principles, issues, and their boundaries.Determining learning activities that correspond to the selected themes. Selecting learning resources (bibliography) and instructional tools needed to support the process. Establishing evaluation procedures, where Alberty emphasizes that evaluation should not be conducted only at the end, but continuously from the beginning to the end of the learning process. Preparing guidelines or instructions on how the curriculum should be implemented.

4. David Warwick Model

The definition of curriculum as a system, according to Warwick (1975), describes the curriculum as an interconnected system consisting of input, process, and output components. In this model, the curriculum is viewed as a set of integrated elements: inputs include students, teachers, facilities, and educational objectives; the process encompasses instructional activities and classroom interactions; while the output refers to the expected learning outcomes or student achievements(Ramadani et al., 2021). This systems approach emphasizes the importance of alignment and balance among all components to ensure that

educational goals can be optimally achieved. In addition, a dynamic and flexible curriculum system allows adaptation to changing needs and developments over time(Li, 2020).

5. Beauchamp Model

According to Beauchamp (1981), curriculum development is defined as a result of collective decision-making, namely a process that involves various stakeholders in determining the content, goals, and implementation of the curriculum. This approach highlights the importance of collaboration, participation, and consensus among teachers, policymakers, communities, and other stakeholders in designing and developing the curriculum (Brown Wilson & Slade, 2020). Recent studies support the idea that curriculum development involving multiple stakeholders enhances its relevance, acceptance, and effectiveness because diverse perspectives and needs are accommodated (Marshall et al., 2021). Such collective processes also help reduce conflict and implementation barriers, ensuring that the curriculum is more responsive to social and cultural contexts. Beauchamp outlines five steps in the curriculum development process: Identifying the areas where curriculum change is needed. Determining the stakeholders who will be involved. Establishing the organizational structure and procedures to be followed. Implementing the curriculum. Conducting a comprehensive curriculum evaluation.

6. Malcolm Skillbeck Model

School-Based Curriculum Development (SBCD), according to Skillbeck (1984), is an approach in which schools are given autonomy to design, develop, and adapt their curriculum based on the needs, characteristics, and local context of each institution. This model emphasizes the active role of schools particularly teachers in making curriculum decisions, allowing the curriculum development process to become dynamic, interactive, and non-linear(Wei, 2021) S SBCD provides opportunities for schools to adjust content, teaching methods, and assessment practices to ensure greater relevance to students' needs and the surrounding environment. The autonomy granted through SBCD also encourages collaboration among teachers and school stakeholders, and strengthens school leadership in driving educational innovation(Wang, 2021). However, the effectiveness of SBCD is heavily influenced by school culture, leadership, teacher readiness, and the availability of sufficient resources. This approach aims to make the curriculum more responsive, contextualized, and capable of improving the quality of learning at the school level(Sumarni et al., 2020).

7. Integrative Model

Integrating religious knowledge with science, technology, and social studies refers to the effort to create a holistic connection between Islamic teachings and various scientific disciplines within the educational process. Research indicates that such integration is crucial to addressing the long-standing separation between religion and science, and to building a more balanced and relevant understanding for students in the modern era (Sumarni et al., 2020). Approaches such as RE-STEM (Religious Education–Science, Technology, Engineering, Mathematics) and STREAM (Science, Technology, Religion, Engineering, Art, Mathematics) have been proposed to ensure that students not only master scientific competencies but also possess strong religious and cultural values (Mubarok et al., 2020). Additionally, collaboration between religious education teachers and science teachers can enrich the learning process, enhance reasoning and argumentation skills, and promote interdisciplinary dialogue (Chan & Erduran, 2023). This integrative approach also helps students understand the interrelationship between scientific knowledge, technological development, and socio-religious values, thereby better preparing them to face real-life challenges.

8. Competency-Based Curriculum Development Model

A learning outcomes–based curriculum is an educational approach that emphasizes the final competencies students are expected to achieve after completing a program or course. In this model, all curriculum, assessment, and instructional decisions are anchored to specific, measurable, and observable learning outcomes, including the knowledge, skills, and attitudes that learners must demonstrate (Rao, 2020). Learning outcomes are typically formulated at several levels such as Program Outcomes (POs), Program Specific Outcomes (PSOs), and Course Outcomes (COs) and often use taxonomies like Bloom's to ensure clarity and measurability. This approach is student-centered, meaning that the learning process prioritizes the achievement of student outcomes rather than merely focusing on the delivery of subject content(Preeti Oza, 2021). A learning outcomes–based curriculum also encourages stakeholder involvement including industry, professional bodies, and regulatory institutions to ensure the relevance and quality of graduates (Aminah et al., 2025). Continuous evaluation and refinement of the curriculum are carried out based on the attainment of learning outcomes, making the educational process more adaptive and responsive to evolving societal and industry needs. Although the models described above vary in format, structure, and level of detail, they essentially share fundamental components of curriculum design, including

objectives, content, instructional processes, and evaluation. The primary differences lie in how each model structures and emphasizes these components.

The Relationship Between Curriculum Approaches and Models in Islamic Religious Education (PAI)

In Islamic Religious Education (PAI), the relationship between curriculum approaches and curriculum models is clearly evident. The academic approach, which emphasizes disciplinary knowledge, aligns well with the Tyler model because it highlights structure, objectives, and curriculum components. For example, an Aqidah curriculum in a madrasah can be designed using the Tyler model, focusing on clearly formulated learning objectives, hierarchical content, learning experiences such as memorization of verses, and written test–based evaluations. The humanistic approach is relevant to Taba's model because it recognizes the role of both teachers and students in curriculum development. For instance, PAI teachers in multicultural public high schools may design a curriculum on religious tolerance that accommodates students' interests and experiences, and later develop it into a learning program approved by the school. The social reconstruction approach is closely connected to the Beauchamp and Warwick models, as both emphasize community involvement in curriculum processes. For example, a madrasah located in an area prone to social conflict may design a project-based PAI curriculum that involves community leaders, village authorities, and local religious institutions. The competency-based approach corresponds to the Skillbeck, integrative, and competency models because it clearly focuses on measurable learning outcomes. A concrete example is a madrasah aliyah implementing the Kurikulum Merdeka, where PAI students not only learn the fiqh of zakat but also create simulated zakat reports in accordance with national zakat institution standards, evaluated using competency-based rubrics. Thus, the relationship between approaches and curriculum models in PAI is complementary. No single approach or model is absolute; instead, a combination is required. In practice, schools often use the Tyler model for cognitive goals, the Taba model for student needs, the Beauchamp model for social contextual relevance, and the Skillbeck model for local flexibility. This combination forms a hybrid curriculum design within PAI in the Indonesian context**.**

The Relevance of Classical Curriculum Models in Contemporary Islamic Religious Education (PAI)

Although developed in the 20th century, classical models such as those proposed by Ralph Tyler and Hilda Taba remain relevant within the context of Islamic Religious Education (PAI) in Indonesia. Their continued usefulness lies in their simplicity, systematic structure, and foundational flexibility.

1. Tyler Model

The Tyler model is widely regarded as a foundational milestone in curriculum development. Its four guiding questions objectives, learning experiences, organization of experiences, and evaluation remain relevant and are still widely applied today, including in PAI instruction in schools and madrasahs(Hidayat et al., 2020). This model helps teachers design systematic lesson plans. For example, when teaching fiqh thaharah, the teacher formulates clear objectives ("students are able to perform wudu correctly"), selects appropriate learning experiences (hands-on practice), organizes these experiences (theory, followed by demonstration, then practice), and evaluates students through observation (Hidayat et al., 2020)

The main strength of the Tyler model lies in its simplicity, logical structure, and universal applicability, making it easy to adapt in various educational contexts(Putra et al., 2021). However, its weakness stems from its linear and goal-oriented nature, which tends to be less responsive to social dynamics and the holistic development of learners. Within the context of PAI, this model needs further development so that it not only emphasizes the achievement of instructional objectives but also accommodates continuous learning processes and the internalization of character values.

2 Taba Model

Hilda Taba's curriculum model emphasizes the active role of teachers in curriculum development through a grassroots approach, in which teachers are directly involved in analyzing needs, formulating objectives, selecting content, and determining learning evaluation (Kaya, 2021). This approach is highly relevant in Indonesia, particularly for Islamic Religious Education (PAI) teachers who work within diverse local contexts. For example, in predominantly Muslim regions, the curriculum may emphasize fiqh al-'ibadah, while in multicultural areas it may give greater focus to tolerance and religious moderation.

One of the strengths of Taba's model is its ability to accommodate teacher participation and align the curriculum with real needs in the field. However, its major challenge lies in the limited curriculum design skills among teachers, which means that training and institutional support are necessary for teachers to perform this role effectively. The model also requires ongoing collaboration and reflection to ensure that the curriculum remains responsive to social changes and learners' needs. Together, Tyler's and Taba's models remain relevant for PAI because they offer both systematic structure (Tyler) and local flexibility (Taba). Combining the two allows madrasahs to develop a curriculum that is not only "top-down" from the government but also "bottom-up" from teachers..

Relevance of Contemporary Curriculum Models in Islamic Education (PAI)

Contemporary curriculum models in PAI have emerged as a response to the limitations of classical models in addressing the challenges of globalization, technological advancement, and multiculturalism. Competency-based models emphasize the development of knowledge, skills, and attitudes relevant to 21st-century demands such as creativity, collaboration, and character so that graduates are able to adapt to the era of the Fourth Industrial Revolution The integrative model combines religious knowledge with science, technology, and social studies, as practiced through the integration of Islamic studies, science, and technology in madrasahs and pesantren, enabling students to gain holistic insights and respond to the complexities of modern life (Muhlisin & Syaifuddin, 2020).

The learning-outcomes-based curriculum emphasizes measurable learning results in cognitive, affective, and psychomotor domains. In schools and madrasahs, this model is clearly reflected in the implementation of the Kurikulum Merdeka, where PAI students are assessed not only on their knowledge of the pillars of faith but also on their ability to apply these beliefs in daily attitudes and behavior. Teachers therefore assess knowledge, honesty, discipline, and worship practices (Susilawati Sj et al., 2021). A major strength of this model lies in its clearly defined and measurable learning outcomes, which facilitate the planning, implementation, and evaluation of instruction. However, one of the main challenges is assessing spiritual and affective aspects that are inherently abstract such as sincerity because their indicators are not always directly observable (Nurfuadi, 2020) . To address this, teachers must develop creative and reflective assessment instruments and conduct continuous observation of students' behavior. Additionally, the development of teacher competence in

designing and implementing learning-outcomes-based assessments is essential to ensure the effectiveness of this model.

The integrative curriculum model is highly relevant for addressing the fragmentation between religious knowledge and general sciences. For instance, collaboration between PAI teachers and science teachers when discussing the water cycle alongside Qur'anic verses about rain demonstrates that science and religion complement rather than contradict each other. This approach helps students develop a holistic and unified understanding of knowledge (Nurfuadi, 2020). Research indicates that the development of science-integrated PAI teaching materials in madrasahs is considered highly feasible and effective, with strong validity and reliability based on expert judgment and field trials. The implementation of the integrative model in madrasahs is carried out through curriculum development and student programs that combine Islamic studies, science, and technology, enabling madrasahs to become pioneers of interdisciplinary integration. Moreover, this integration is also regarded as an effort to prevent radicalism and foster tolerant character, as students learn to see the interconnectedness between religious values and general knowledge. However, challenges remain, particularly the need to improve human resources and educational infrastructure to ensure that integration can be implemented optimally.

Skillbeck's model emphasizes that schools or madrasahs have the authority and flexibility to develop their curriculum according to local needs and contexts. In pesantren, this can be seen in the incorporation of local curriculum components such as kitab kuning studies and community-based dakwah practices alongside the national curriculum. Consequently, graduates are equipped not only with general and religious knowledge but also with skills and values relevant to their social and cultural environment. This approach enables pesantren to integrate local, spiritual, and social values into the curriculum and to adapt learning activities to regional challenges and potentials. The main strength of this model lies in its flexibility and its alignment with the real needs of learners and the surrounding community. However, the challenge lies in maintaining consistent quality across schools or pesantren, as variations in management, resources, and teacher qualifications may influence educational outcomes. Therefore, an effective system of evaluation and supervision is required to ensure that such flexibility does not compromise educational standards. Overall, these three contemporary models are more responsive to present-day needs. While classical models tend to be stable, contemporary models are designed to be adaptive. Thus, PAI in Indonesia requires a synthesis of both approaches: stable in values, yet flexible in methods.

Challenges in Implementing the Islamic Education Curriculum (PAI)

Although numerous curriculum models have been proposed, the implementation of PAI in Indonesia continues to face several obstacles. PAI instruction remains predominantly cognitively oriented, with a strong emphasis on memorization, resulting in limited contextual understanding and practical application for instance, in calculating zakat (Nasution, 2024). Resistance to innovation also persists among teachers and communities, such as toward integrating PAI with science or adopting digital technologies for religious learning (Laila et al., 2025). Furthermore, PAI assessment is still dominated by written exams, which makes it difficult to authentically measure affective and moral aspects of students(Sylva Rahmah Hafiz et al., 2024). Other challenges include limited resources, restricted instructional time, and the lack of adequate training and support for teachers to develop more contextual and inclusive teaching methods (Sylva Rahmah Hafiz et al., 2024).

Opportunities for Developing the PAI Curriculum

Despite these challenges, Indonesia has significant opportunities to enhance its PAI curriculum. The Merdeka Belajar (Freedom to Learn) policy provides schools with the autonomy to contextualize the curriculum based on local needs, aligning with the principles of relevance and adaptability emphasized in modern PAI curriculum development (Norlianti et al., 2024) Educational digitalization opens doors for technological integration such as digital Qur'an applications, e-learning platforms for fiqh, and gamified religious learning which has been shown to improve the quality and effectiveness of PAI instruction when supported by proper planning and teacher training (Ananda Indri Anisya et al., 2025). Additionally, globalization and multiculturalism require an integrative and responsive PAI curriculum that prepares students to live harmoniously in diverse societies(Moslimany et al., 2024). Curriculum development oriented toward learners' needs, the integration of Islamic values with 21st-century skills, and collaboration with communities and industry also present strategic opportunities to enhance the relevance and competitiveness of PAI graduates (Toni Gunawan Rambe, 2025)

CONCLUSION

This study concludes that the development of the Islamic Religious Education (PAI) curriculum is shaped by four dominant approaches academic subject, humanistic, social reconstruction, and technological which collectively influence the philosophical orientation

of curriculum design. The findings demonstrate that classical curriculum models, particularly Tyler and Taba, continue to provide structural clarity and systematic planning mechanisms, while contemporary models such as competency-based, integrative, and school-based curriculum development offer adaptive frameworks aligned with 21st-century educational demands. The analysis further indicates that effective PAI curriculum development does not rely on a single approach or model, but rather requires a hybrid framework that integrates epistemological stability with contextual flexibility.

This study contributes theoretically by mapping the relationship between curriculum approaches and development models within the context of Islamic education, clarifying their complementary roles as philosophical foundations and operational mechanisms. Practically, the findings provide guidance for curriculum developers, policymakers, and PAI teachers in designing balanced curriculum frameworks that integrate structured objectives, measurable competencies, interdisciplinary integration, and local contextual adaptation.

However, this research is limited to conceptual analysis based on literature review. Future studies are recommended to conduct empirical investigations in diverse educational settings to examine how hybrid curriculum frameworks are implemented in practice and to measure their impact on students' cognitive, affective, and spiritual development. Longitudinal and mixed-method approaches would further strengthen the evidence base for developing adaptive and value-oriented PAI curricula in Indonesia.

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