

Analysis of Islamic Education Curriculum Development Model Integrating 21st Century Values and Competencies Based

Hazirman¹, Devita Lona², M. Husin³, Ahmad Lahmi⁴, Rosniati Hakim⁵

hazirman1504@gmail.com¹, lonadevita57@gmail.com², muhamadhusin519@gmail.com³,

lahmiaahmad527@gmail.com⁴, rosniatihakim123@gmail.com⁵

Universitas Muhammadiyah Sumatera Barat^{1,2,3,4,5}

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ABSTRACT

This study aims to examine and formulate a model for developing an Islamic Religious Education curriculum based on the integration of Islamic values and 21st-century competencies. The method used is a literature review by examining various scientific sources in the form of books and national and international journal articles relevant to curriculum studies, Islamic education, and 21st-century competencies. The analysis was conducted descriptively and analytically through data reduction, theme categorization, and concept synthesis to build an integrative and contextual curriculum framework. The results of the study indicate that the development of an effective Islamic Religious Education curriculum model requires a paradigm shift from a content-based curriculum to a value- and competency-based curriculum. The integration of Islamic values, including faith, worship, morals, and muamalah, with 21st-century competencies can be realized through the formulation of holistic learning objectives, the development of contextual materials, the application of active and collaborative learning strategies, and authentic evaluation that assesses cognitive, affective, and psychomotor aspects in a balanced manner. This curriculum model is expected to strengthen the relevance of Islamic Religious Education in shaping students who are religious, have good character, and are ready to face the challenges of global life.

Corresponding Author: Hazirman, Pascasarjana Universitas Muhammadiyah Sumatera Barat, Email: hazirman1504@gmail.com, Phone Number: 081374579333



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1. Introduction

Education plays a strategic role in shaping the quality of human resources who are not only intellectually intelligent, but also morally and spiritually mature. In the context of Indonesian national education, Islamic Religious Education (PAI) is one of the important pillars in building the character of students based on Islamic, national, and humanitarian

values (Muhaimin 2014). The PAI curriculum does not merely function as a normative learning tool, but also as an ideological and pedagogical instrument in shaping a well-rounded Muslim personality that is adaptive to the changing times.

Entering the 21st-century is a period that begins in 2001 and ends in 2100. This period presents the world of education with increasingly complex challenges due to developments in science, technology, globalization, and rapid socio-cultural changes. Education is required to produce graduates who have critical thinking, creative, communicative, and collaborative competencies, as well as digital literacy and problem-solving skills. These challenges cannot be avoided by Islamic Religious Education, so the PAI curriculum needs to be reoriented to be relevant to the competencies required in the 21st-century without losing the substance of Islamic values (Zainuri 2024).

21st-century learning enables technology-based learning, which is now developing rapidly. Technological developments have encouraged various developments and innovations that keep pace with the challenges of the times, including assessment. Whereas conventional assessment previously used paper, modern assessment can now utilize technology. 21st-century learning itself has its own characteristics and uniqueness, whereby learning carried out in educational institutions must focus on 21st-century skills. Innovative 21st-century learning has characteristics that lead to interactive, holistic, integrative, scientific, contextual, thematic, effective, collaborative, and learner-centered learning, so that in its implementation, it applies learning models/methods oriented towards these characteristics (Djuariah and Hendra 2023).

Efforts to integrate Islamic values with 21st-century skills in the Islamic education curriculum are a strategic necessity, not just a temporary adaptation. This integration is important to ensure that Islamic education remains relevant, competitive, and capable of producing a generation of Muslims who are adaptive to technological developments and social changes in the digital age. Therefore, curriculum reform is an important step for Islamic educational institutions so that they do not fall behind in facing the complex challenges of the future (Zainuddin 2025). However, the practice of the Islamic Religious Education curriculum in various educational units still shows a tendency to be textual, dogmatic, and oriented towards mastery of material alone. IRP learning often emphasizes cognitive and memorization aspects, while the development of higher-order thinking skills and contextual internalization of values is not yet optimal (Sanjaya 2013). This condition causes IRP to be less able to respond to the needs of students in facing the dynamic and pluralistic realities of modern life.

The curriculum, as the heart of education, plays a central role in determining the direction, content, and process of learning. The curriculum not only contains a list of subjects and open materials, but also reflects philosophical views, educational goals, and community needs. Therefore, the model for developing the Islamic Education curriculum must be based on a comprehensive understanding of the nature of Islamic education while also being responsive to global developments (Triwiyanto 2022).

From an Islamic education perspective, the ideal curriculum is one that combines aspects of faith, morals, knowledge, and life skills in a balanced manner. Islamic education

aims to shape perfect human beings, namely people who are faithful, knowledgeable, moral, and able to play an active role in social life. The integration of values and competencies is a necessity so that Islamic education does not get caught up in the dichotomy between religious and general knowledge (Putri et al. 2024).

The concept of 21st-century competencies emphasizes mastery of critical thinking (critical thinking), creativity (creativity), communication (communication), and collaboration (collaboration), known as the 4Cs. In addition, information, media, and technology literacy are also essential competencies that students must possess (Wulandari et al. 2024). The integration of these competencies into the PAI curriculum is both a challenge and an opportunity to strengthen the relevance of Islamic education in the modern era.

The development of a PAI curriculum model based on the integration of values and 21st-century competencies requires a paradigm shift in the planning and implementation of learning. The curriculum no longer focuses solely on knowledge transfer, but on developing meaningful and contextual learning experiences. Islamic values need to be internalized through learning activities that encourage reflection, discussion, problem solving, and practical application in everyday life (Zainuddin 2025).

In Indonesia, national curriculum policy has undergone various changes, including efforts to strengthen educational character and the implementation of the Merdeka Curriculum. The Merdeka Curriculum provides space for educational units to develop learner-centered learning that is relevant to the needs of the times (Kemendikbudristek, 2022). In this context, PAI has a great opportunity to develop innovative and integrative models. However, the integration of values and 21st-century competencies into the PAI curriculum still faces various obstacles, such as limited teacher understanding, a lack of applicable conceptual models, and a lack of comprehensive evaluation guidelines. This indicates the need for in-depth studies that can formulate a systematic, contextual, and easily implementable PAI curriculum model.

Previous studies have shown that the integration of religious values with 21st-century competencies can increase the relevance of learning, student engagement, and the quality of learning outcomes holistically (Arifin and Mu'id 2024). However, studies that specifically discuss the model of developing an Islamic Religious Education curriculum based on the integration of values and 21st-century competencies are still relatively limited and require further exploration.

Based on this description, this study is important to examine and formulate a model for developing an Islamic Education curriculum that is capable of integrating Islamic values with 21st-century competencies. This study is expected to contribute theoretically to the development of the PAI curriculum and practically to educators and policy makers in improving the quality of Islamic education that is relevant, adaptive, and globally competitive.

2. Literature Review

A. Development of the Islamic Education Curriculum

The development of the Islamic Religious Education or Pendidikan Agama Islam (PAI) curriculum is a systematic process that aims to design, implement, and evaluate the curriculum so that it is in line with the objectives of Islamic education and the demands of the times. The IRE curriculum not only functions as an academic tool but also as an instrument for shaping the personality of Muslims who are faithful, pious, and have noble character (Muhaimin 2014). The development of the curriculum model also emphasizes the aspect of learning experiences and encourages educational institutions and educators to facilitate the progress of learners' education, so that the Islamic educational values that have been instilled in students can be practiced, which then become a habit and subsequently a necessity (Irsad 2016). Therefore, the development of the PAI curriculum must pay attention to the balance between theological, pedagogical, and sociocultural dimensions. In the context of national education, the development of the PAI curriculum is influenced by government policies, community dynamics, and advances in science and technology. The PAI curriculum is required to be adaptive and responsive to global changes without losing its Islamic identity and values (Nata 2014). This emphasizes the importance of an integrative and contextual PAI curriculum model.

B. The Concept of Value Integration in the Islamic Education Curriculum.

Value integration in the PAI curriculum is defined as the process of integrating Islamic values into all components of the curriculum, including objectives, materials, methods, and learning evaluation. These values include the values of faith, worship, morals, and social values derived from the Qur'an and Hadith (Zubaedi 2011). The integration of values aims to ensure that PAI learning is not merely cognitive but is able to shape the attitudes and behavior of students in a tangible way. Several studies emphasize that the integration of values into the PAI curriculum must be done holistically and continuously. PAI teachers act as value facilitators who are able to relate teaching materials to the realities of students' lives (Muhaimin 2014). Thus, Islamic values can be internalized deeply and contextually.

21st-Century Competencies in Education. 21st-century competencies are a set of skills that students need to face global challenges, including critical thinking, creativity, communication, collaboration (4Cs), as well as digital literacy, information literacy, and character (Wulandari et al. 2024). In the world of education, these competencies are indicators of the success of a curriculum in preparing a generation that is adaptive, innovative, and competitive. In the Indonesian context, 21st-century competencies have been integrated into national education policy through the strengthening of character education and the development of the Pancasila student profile. Islamic Religious Education has a strategic role in integrating these competencies with religious values, thereby creating a balance between intellectual and moral skills (Elvina et al. 2025). Integration of Islamic Values and 21st-Century Competencies in the PAI Curriculum.

The integration of Islamic values and 21st-century competencies in the PAI curriculum is a strategic effort to respond to the challenges of modern education without neglecting the normative foundations of Islam. This integration model emphasizes that the development of 21st-century skills must be based on Islamic morals and spirituality (Muhaimin 2014). In line with this, Abuddin Nata emphasizes that Islamic education needs to develop a contextual and adaptive approach to social change, so that Islamic values can be applied in modern life (Nata 2014). An integrative approach in the curriculum allows for a balance between mastery of knowledge and the formation of religious character. Thus, competencies such as critical thinking and creativity are directed towards ethical and beneficial goals. Several studies show that the integration of values and 21st-century competencies in PAI can be done through problem-based learning, projects, and value reflection approaches. These approaches enable students to develop 21st-century skills while internalizing Islamic values in their daily lives (Mutmainnah and Rofiq 2025). In the context of PAI, this integration can be achieved through contextual learning that links Islamic teachings to the realities of students' lives. The concept of character education in Islam emphasizes the importance of character building as the main goal of education, so that the development of modern competencies must remain based on ethical and spiritual values (Syafei 2025). Thus, an integrative PAI curriculum can produce students who are faithful, have noble character, and possess 21st-century competencies.

C. Integration-Based PAI Curriculum Development Model.

The integration-based PAI curriculum development model for 21st-century values and competencies requires a flexible, collaborative, and contextual curriculum design. This model includes the formulation of learning objectives that integrate competency and value attainment, the development of contextual teaching materials, active learning strategies, and authentic evaluations that comprehensively assess the learning process and outcomes (Mulyasa, 2018). The development of an integrative curriculum also needs to pay attention to the principles of relevance and continuity as emphasized by Oemar Hamalik, that the curriculum must be systematically structured with consideration of the needs of society and the times (Hamalik 2010). Thus, the PAI curriculum is not static, but dynamic and responsive to social change. The development of an integrative curriculum model requires an increase in the competence of PAI teachers, both in their mastery of Islamic material and modern pedagogy. Without the support of professional and reflective teachers, the implementation of an integrative curriculum model will find it difficult to achieve optimal results (Aulia Rahman and Eva Nasyah 2019). Therefore, the development of an integration-based PAI curriculum must be accompanied by strengthening the capacity of educators and sustainable policy support. This is in line with Suyanto's view, which emphasizes that teacher quality is a key factor in the successful implementation of the curriculum (Suyanto et al. 2025).

3. Method

This study uses a qualitative approach with a literature review method. This method was chosen because the purpose of the study is to examine, analyze, and synthesize various concepts, theories, and previous research results related to the development model of Islamic Religious Education curriculum based on the integration of values and 21st-century competencies. A literature review allows researchers to gain a comprehensive understanding of scientific developments, research trends, and conceptual similarities that still exist in PAI curriculum studies (Zed 2004; Creswell 2015). The data sources in this study consist of primary and secondary literature relevant to the research focus. Primary literature includes academic textbooks and scientific journal articles that discuss curriculum theory, Islamic education, and 21st-century competencies. Meanwhile, secondary literature includes education policy documents, research reports, and supporting publications that are substantially related to the research topic (Sugiyono 2013).

The results of this literature review are presented in the form of a conceptual description and a model for developing an Islamic Education curriculum based on the integration of 21st-century values and competencies. The presentation of the results focuses on concept mapping, integration frameworks, and practical implementation for the development and implementation of PAI curriculum in educational units. Thus, this research method is expected to produce a comprehensive, systematic study that is relevant to the needs of contemporary Islamic education.

4. Results and Discussion

Basic Concepts of the Islamic Education Curriculum Model

The curriculum is a core component of the education system that serves as a guideline for achieving educational goals in a focused and systematic manner. In the context of PAI the curriculum is not only understood as a collection of subjects, but as an educational plan that integrates Islamic values with the learning process to shape the personality of students as a whole (Muhaimin 2014). Therefore, understanding the basic concepts of the IRE curriculum model is an important foundation in the development of Islamic education that is relevant to the demands of the times.

Terminologically, a reference model refers to a conceptual framework that describes the structure, relationships between components, and approaches used in curriculum development and implementation. A criteria model serves as a reference in determining learning objectives, open materials, learning strategies, and evaluation systems (Husein and Yusuf 2025). In PAI, the curriculum model must reflect a balance between mastery of knowledge, character building, and the development of life skills.

In addition, the PAI curriculum must be flexible and adaptive to the times, so that the Islamic values taught are relevant to the social and cultural context and challenges of the modern era. In this context, curriculum development should not be rigid, but dynamic and able to keep pace with developments in science and technology, while maintaining Islamic identity as the main foundation. The approach used in this model must be able to integrate

the spiritual aspects, noble character, and social values contained in Islamic teachings, so that students can become pious individuals who are also empowered in society (Wafi 2017).

In essence, the basic concept of the PAI curriculum model also places teachers in the position of innovators and developers of the curriculum itself. Teachers are not only executors but also active actors in designing, adapting, and developing teaching content and methods in accordance with the characteristics of students and the needs of society. Teachers are required to have the competence to manage the curriculum so that they are able to deliver interesting lessons, touch on spiritual aspects, and effectively build the character of students. Professional teachers will be able to develop strategies that strengthen the understanding of Islamic teachings and build a conducive learning culture.

An ideal Islamic Education curriculum model must be able to accommodate social, cultural, and technological changes without losing its Islamic identity. This is the basis for curriculum design, so that Islamic Education can be contextualized according to the needs of students and the learning environment (Zubaidah 2016). Thus, the Islamic Education curriculum is not static, but dynamic and adaptive to the times. In addition, the PAI curriculum model needs to consider the integration between national education goals and Islamic education goals. The PAI curriculum not only serves to shape religious individuals, but also citizens who have social responsibility and the ability to contribute to global society (Hidayat and Asyafah 2019). This integration requires the formulation of holistic and contextual learning objectives.

Overall, the basic concept of the PAI curriculum model in this article emphasizes that the curriculum must be able to serve as an integrative framework that combines educational, religious, and character development aspects. This model must be able to create an inspiring and meaningful learning environment, as well as shape students' personalities so that they have strong faith, noble character, and high Islamic competence. Thus, the PAI curriculum is not just an academic document, but an educational system that is capable of shaping individuals with a true Muslim personality who are able to contribute positively to society.

Based on this description, the basic concept of the Islamic Religious Education curriculum model can be understood as a systematic framework that integrates Islamic values, educational goals, and learning approaches that are relevant to the needs of the 21st century. Understanding this concept is the main foundation in the model of developing an Islamic Religious Education curriculum based on the integration of values and competencies, which will be discussed further in the following points. The following are the characteristics of the Islamic Religious Education curriculum model:

Table 1. Characteristics of Islamic Education Curriculum Model

Aspect	Traditional Islamic Education Curriculum	Integrative Islamic Education Curriculum Model
Orientation	Mastery of material	Development of values and competencies
Approach	Textual and normative	Contextual and holistic
Role of Students	Passive	Active and reflective
Learning Focus	Cognitive	Cognitive, affective, psychomotor
Relevance to the Times	Limited	Adaptive to the 21st century

Islamic Values as the Foundation for Curriculum Development

Islamic values are the main foundation for the development of the Islamic Religious Education curriculum because Islamic education essentially aims to shape individuals who are faithful, pious, and have noble character. The PAI curriculum cannot be separated from the values of faith, worship, morals, and muamalah, which are the core of Islamic teachings (Muhaimin 2014). These values serve as normative and ethical orientations in the entire educational process. Faith is a fundamental value that shapes students' views of God, humanity, and the universe. In the PAI curriculum, faith is not only taught as a theological doctrine, but as a foundation for thinking and meaning in everyday life. Strengthening faith in the curriculum enables students to have a strong personality and not be easily influenced by globalization that contradicts Islamic values (Ramayulis 2014).

The value of worship in the PAI curriculum serves to foster spiritual awareness and discipline among students. Worship is not only understood as a ritual activity, but also as a means of character building and moral responsibility. A good curriculum must be able to practice worship by shaping attitudes of honesty, discipline, and care for others (Zubaidah 2016). Morality is a very strategic aspect in the development of the PAI curriculum because it is directly related to student behavior. Moral education in the curriculum is not enough through the delivery of concepts, but must be internalized through exemplary behavior, habituation, and moral reflection. A PAI curriculum based on moral values will encourage the formation of students' characters to be polite, tolerant, and responsible (Hidayat and Asyafah 2019).

Muamalah values emphasize the importance of fair and harmonious social relationships. In the context of the curriculum, muamalah values teach students to understand the principles of justice, cooperation, and social ethics in community life. The integration of muamalah values in the PAI curriculum is highly relevant to the demands of the 21st-century, which emphasizes collaboration and cross-cultural communication skills. The development of an Islamic education curriculum based on Islamic values requires a contextual approach so that these values can be understood and applied in practice by students. Islamic values need to be linked to the realities of modern life so that

Islamic education is not abstract and far removed from the experiences of students (Sanjaya 2013).

In addition, Islamic values in the curriculum must be organized in an integrative manner and not separated between subjects. The value of integration allows students to see Islamic teachings as a whole and applicable in various aspects of life. This is in line with the concept of holistic Islamic education (Muhaimin 2014). Thus, Islamic values are the main foundation in the development of the PAI curriculum model. Without a strong value foundation, the integration of 21st-century competencies has the potential to lose direction and meaning. Therefore, Islamic values must be the spirit that animates all components of the PAI curriculum. The following is a table of Islamic values in the PAI curriculum.

Table 2. Islamic Values in the PAI Curriculum

Value	Development Focus	Curriculum Implementation
Aqidah	Islamic faith and worldview	Strengthening understanding of tawhid
Ibadah	Spiritual discipline	Habituation and practice
Akhlak	Noble character	Role modeling and reflection
Muamalah	Social ethics	Contextual learning

21st-Century Competencies in the Perspective of Islamic Religious Education

21st-century competencies have become a global requirement in education due to the rapid development of technology, information, and social change. These competencies include critical thinking, creativity, communication, collaboration, digital literacy, and character (Zainuddin 2025). Islamic Religious Education needs to respond to these demands in order to remain relevant and effective. From the perspective of Islamic Religious Education, 21st century competencies do not conflict with Islamic values, but rather can reinforce each other. Islam encourages its followers to think critically, reflectively, and innovatively in understanding the realities of life. Therefore, the development of critical thinking competencies in PAI can be directed towards deepening the understanding of Islamic values and teachings (Ramdani et al. 2025; Fauzi et al. 2025).

Creativity in PAI can be developed through learning that encourages students to interpret Islamic values contextually and practically. Creativity does not mean interpreting religious teachings freely, but developing innovative ways of practicing Islamic values amid modern challenges (Zubaedi, 2017). Communication and collaboration are important competencies in 21st-century social life. In PAI, these competencies can be developed through discussions, group work, and social projects based on Islamic values. This type of learning helps students understand the importance of ukhuwah (brotherhood), tolerance, and cooperation in Islam (Hidayat & Asyafah, 2019).

Digital literacy is also an important part of 21st-century competencies. Islamic Religious Education needs to equip students with the ability to sort out valid religious information amid the proliferation of digital information. The PAI curriculum must teach media ethics

and digital literacy based on Islamic values. The integration of 21st-century competencies in PAI requires a change in learning strategies from teacher-centered to learner-centered. Students are encouraged to actively seek, process, and apply religious knowledge in real-life contexts (Zainuri 2024).

In addition, the evaluation of PAI learning needs to be adjusted to measure the achievement of 21st-century competencies. Assessment should not only focus on cognitive outcomes but also on the process, attitudes, and skills of students (Achadah 2019). Thus, 21st-century competencies can be harmoniously integrated into Islamic Religious Education. This integration will strengthen the relevance of PAI as a subject that not only shapes religiosity but also prepares students for global life. The explanation of 21st-century competencies in PAI is summarized in Table 3 below:

Table 3. 21st Century Competencies in Islamic Education

Competency	Relevance in Islamic Education
Critical thinking	Understanding contextual Islamic values
Creativity	Innovation in Islamic values
Communication	Dakwah & social dialogue
Collaboration	Ukhuwah & cooperation
Digital literacy	Islamic media ethics

Integration of Islamic Values and 21st Century Competencies in the PAI Curriculum Model

The integration of Islamic values and 21st-century competencies is a strategic paradigm in the development of the Islamic Education (PAI) curriculum in the era of globalization. Social, cultural, and technological challenges require the PAI curriculum to not only focus on the transmission of normative teachings, but also on strengthening students' critical thinking, creativity, communication, and collaboration skills. The contemporary PAI curriculum must be able to respond to the need to develop individuals who are faithful, have noble character, and are adaptive to the dynamics of change.

21st-century competencies include higher-order thinking skills, digital literacy, effective communication skills, collaboration, and character traits such as responsibility, tolerance, and leadership. These competencies are in line with the objectives of Islamic education, which emphasizes a balance between intellectual, emotional, social, and spiritual aspects. Thus, integration is not a process of mutual negation, but rather mutual reinforcement between Islamic values and global competencies (Najah and Lindasari 2022).

In the PAI model development curriculum, integration begins with the formulation of learning objectives. PAI objectives are designed not only to achieve conceptual understanding of Islamic teachings, but also the ability to apply these values in decision-making, social problem-solving, and ethical attitudes in everyday life. These competency-

based learning objectives encourage students to think reflectively and critically about contemporary phenomena based on Islamic values.

The PAI learning material must also be developed thematically and contextually. Teaching Islam through current issues such as the environment, religious moderation, social justice, and digital technology development will make it easier for students to internalize Islamic values meaningfully. This approach enables integrative learning that develops critical thinking skills as well as moral and spiritual awareness (Zainuri 2024).

In the PAI model development curriculum, integration begins with the formulation of In addition, learning strategies in the PAI curriculum must accommodate active and participatory methods, such as project-based learning, problem-based learning, and collaborative learning. Through this approach, students are not only recipients of information but also active subjects in exploring Islamic values and applying them in real contexts. This process contributes to strengthening 21st-century competencies without neglecting Islamic substance (Rusman 2011).

The evaluation of PAI learning in the framework of value and competency integration also needs to be authentic and holistic. Assessment should not only focus on cognitive aspects, but also on the attitudes, skills, and actual behavior of students. Authentic evaluation allows teachers to assess the extent to which students are able to internalize Islamic values and actualize them in actions that reflect 21st-century competencies (Hidayat and Asyafah 2019).

Implications of PAI Curriculum Model Development on Learning Practices

The development of the PAI curriculum model is a response strategy to the dynamics of social and cultural change and scientific developments in the global era. The PAI curriculum is no longer understood merely as a device for transferring religious knowledge, but as an instrument for character building, strengthening spirituality, and developing 21st-century competencies in students (Muhaimin 2014). Therefore, the development of the PAI implementation model has direct implications for learning practices in the classroom.

1. the application of the PAI curriculum is evident in the paradigm shift from teacher-centered learning to student-centered learning. PAI teachers are no longer the sole source of learning but act as facilitators, motivators, and spiritual guides for students. The contemporary PAI curriculum model requires active, participatory, and contextual learning so that Islamic values can be internalized in a meaningful way (Sanjaya 2013).
2. the development of the PAI curriculum has implications for the integration of Islamic values with 21st-century competencies, such as critical thinking, creativity, collaboration, and communication. PAI learning practices are directed not only at mastery of normative material but also at students' ability to apply Islamic teachings to solve real-life problems ethically and responsibly (Ar rifin and Mu'id 2024). Third, another implication is seen in the selection and development of learning methods. The PAI variability model encourages the use

of innovative methods such as problem-based learning, project-based learning, discovery learning, and value-based learning. These methods enable students to actively construct their understanding of Islam through authentic learning experiences (Rusman 2011).

3. the development of the PAI curriculum also has an impact on the use of media and learning resources. PAI learning practices are required to make wise use of technology and communication, such as digital media, learning videos, e-learning platforms, and bold learning information sources. The use of these media aims to increase the attractiveness of learning while broadening students' Islamic knowledge (Arsyad, 2019).
4. another important application is in the PAI learning assessment system. The PAI curriculum is developed holistically for authentic learning that covers cognitive, affective, and psychomotor aspects. Assessment does not only focus on written test results but also on religious attitudes, worship practices, and the social behavior of participants raised in everyday life (Sumardi 2020).
5. the PAI curriculum development model has implications for strengthening religious culture in schools. PAI learning practices do not stand alone but are integrated with intracurricular, cocurricular, and extracurricular activities. This aims to create an educational ecosystem that is conducive to instilling Islamic values, such as honesty, discipline, tolerance, and responsibility (Fitri et al. 2024). Overall, the PAI curriculum development model has a significant impact on learning practices, both in terms of the role of teachers, learning strategies, media utilization, and evaluation systems. These implications emphasize that PAI learning must be designed to be adaptive, contextual, and oriented towards shaping individuals who are faithful, have noble character, and are competent in facing the challenges of the times.

5. Conclusion

The development of an Islamic Education curriculum model based on the integration of 21st-century values and competencies is a necessary strategy in responding to contemporary educational challenges. The Islamic Education curriculum can no longer be solely oriented towards the normative transmission of religious knowledge, but must be able to integrate Islamic values with the development of thinking skills, social skills, and literacy needed by students in the global era. The values of faith, worship, morals, and muamalah serve as the main foundation that informs all components of the curriculum, so that Islamic education retains a strong identity while remaining relevant to the times. A review of the literature shows that the integration of Islamic values and 21st-century competencies can be achieved through holistic curriculum planning, learner-centered learning, and authentic and comprehensive evaluation. The integrative PAI curriculum model not only has an impact on improving the quality of learning but also encourages the formation of students who are faithful, have noble morals, are critical, creative, and able to play an active role in social life. Thus, the development of an Islamic Education

curriculum based on the integration of values and 21st-century competencies is an important step in strengthening the contribution of Islamic Education to the development of superior, religious, and globally competitive human resources.

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