Edupedia: Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 9, No. 2, Januari 2025 | pp. 192-199
p-ISSN: 2252-8164 | e-ISSN: 2580-0884
https://journal.ibrahimy.ac.id/index.php/edupedia | DOI: https://doi.org/10.35316/edupedia.v9i2.5913

DYNAMIC TRANSFORMATION OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN INDONESIA

Received: 2024-10-11 | **Revised:** 2025-01-24 | **Accepted:** 2025-01-30

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Abstract

Changes in the Islamic Religious Education curriculum are undeniable in Indonesia. The changes are in line with the development of the national curriculum in general. There are many articles about the development of the Islamic Religious Education curriculum in Indonesia, but all of them are protracted on the development of the national curriculum in general. This article aims to describe the characteristics of Islamic Religious Education in particular that have not been touched upon by previous articles. This literature research was carried out by reviewing articles and books on the development of the national curriculum and specifically about the Islamic Religious Education curriculum. Triangulation is carried out between one reference and another, classified according to sub-subjects, and finally conclusions are drawn. The results of the study show that there are five periods of changes in the Islamic Religious Education curriculum, namely the Pre-Independence Era when Islamic Religious Education materials were not found in schools, the 'Orde Lama' Era Islamic Religious Education lessons were optional at the request of the students' parents, the 'Orde Baru' Era Islamic Religious Education lessons gained a proportional position and portion, the Reform Era did not change but the forerunners of change were quite visible. In the New Indonesia era, the change in the Islamic Religious Education curriculum was very dynamic and this lesson became the spirit of all other subjects in K.13.

Keywords: *Factors, Transformation, PAI Curriculum, Indonesia.*

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INTRODUCTION

The curriculum is one of the aspects that affect the success of national education. The success of the curriculum is one of the components that has a strategic role in the education system (Prasetyo & Hamami, 2020, p. 42-55). The transformation of the Islamic Religious Education curriculum in Indonesia is a complex and dynamic process. Changes in the Islamic Religious Education curriculum in Indonesia from time to time are inseparable from several factors behind it (A'la et al., 2023, p. 143-152) such as historical, social, political, and cultural factors. In this

context, Islamic Religious Education not only functions as a tool to transmit Islamic teachings, but also as a means to shape the character and morality of students. Since the pre-independence period until now, the Islamic Religious Education curriculum has undergone significant changes that reflect a paradigm shift in Indonesian society. These changes are inseparable from the influence of diverse government policies in each period (Aziz et al., 2022, p. 217-228).

There have been many articles about the Islamic Religious Education curriculum in Indonesia, even at the technical level there are more articles about Islamic Religious Education in the classrooms. One of these articles is an article written by Ayu Ratih Rizki Pradika entitled "Islamic Religious Education Curriculum Policy in Indonesia." He presented a comprehensive analysis of the development of the PAI curriculum in Indonesia from pre-independence to the reform era. This study shows that the PAI curriculum is experiencing dynamics in line with the government's political attitude towards Muslims. The PAI curriculum has undergone significant changes through several eras, including the *'Orde Lama'*, *Orde Baru*, and Reform era. Each era has different policies and paradigms in the development of the PAI curriculum, such as a change from an emphasis on memorization and memory to an understanding of the goals, meanings, and motivations of Islam (Ratih Rizki Pradika, 2020, p. 8-17).

The above research divides the era of curriculum change to the reform era. In the author's view, the last era is not appropriate to categorize the reform era since the loss of the *Orde Baru* regime until now. Therefore, the difference between this article and Pradika's article lies in the last era. This last era needs to be further studied because since the reform until now there have been major changes in the Islamic Religious Education curriculum conceptually even though it is difficult at the level of implementation. In addition, previous articles about the transformation or development of the Islamic Religious Education curriculum in Indonesia have dragged on the development of the national curriculum in general. The author does not specifically talk about Islamic Religious Education specifically in the curriculum changes. In this article, it will focus on the substance of Islamic Religious Education in every curriculum change.

RESEARCH METHOD

The type of research used in this study is literature with a historical approach. The historical approach is the study of sources that contain information about the past that is carried out systematically (Haryanto, 2012, p. 127-135). The historical approach is to read the literature on the PAI curriculum in Indonesia from year to year and from period to period. With this kind of study, the findings of the characteristics of each applicable PAI curriculum are sought. Data collection

was carried out by reading literature on the development of the national curriculum, selecting and selecting sections related to PAI. The analysis carried out was data categorization, systematically compiled, and conclusions were drawn.

FINDINGS AND DISCUSSION

Transformation of the Islamic Religious Education (PAI) Curriculum

Based on the study of Islamic Religious Education documents in Indonesia, the curriculum transformation in these subjects can be described as follows:

1. From memorization influenced by Middle Eastern traditions to understanding the purpose, meaning, and motivation of Islam.
2. From a textual, normative, and absolute approach to thinking to a historical, empirical, and contextual approach.
3. From the content/material mastery approach to the process or method approach.
4. From closed development by experts only to open development by experts, teachers, students, and the community (Ratih Rizki Pradika, 2020, p. 8-17).

Transformation of the PAI Curriculum in Indonesia

Pre-Independence Period

During this period, no data was found on the transformation of Islamic Religious Education. The existing literature only mentions education in general. Mukti said that education in this era was focused on supporting the colonial agenda, ignoring more holistic aspects of education, including religious education (Ali Mukti, 2003, p. 38). The same statement was conveyed (Mulia, 2020, p. 1-3) that the purpose of education was to make them submit and become part of an oppressive colonial system. Let alone Islamic Religious Education materials, other subject matter also did not receive attention from the colonial government. However, outside of the schools organized by the colonial government, the study of Islam was very much noticed by the kiai and Muslim leaders in the institutions they managed, such as Islamic boarding schools, secretly because they were closely supervised by the colonial government.

The 'Orde Lama' Period

The *'Orde Lama'* government period was aimed at the administration of President Soekarno. During the *'Orde Lama'* period, curriculum changes occurred 2 times, namely the 1947 curriculum change and the 1952 curriculum which was valid until 1964. The implementation of the 1947 curriculum could only be realized in 1950 to coincide with the year of the issuance of Law No. 4

of 1950 concerning the Basics of Education and Teaching in Schools in which it was stated that religious education was part of the national curriculum. This law was strengthened by Government Regulation number 19 of 1954 which emphasized that religious education is provided in public schools if requested by at least 10 parents of students, carried out outside of core class hours, and is not required for students who do not have a certain religion.

Although Islamic Religious Education is not binding for schools at this time, its face has begun to appear. Meanwhile, the curriculum orientation in the *'Orde Lama'* era is still strengthening the character of love for the homeland, strengthening the unity and unity of the nation, and specifically in the 2nd curriculum known as the 'Unraveled Lesson Plan 1952' curriculum is directed at the work skills of school graduates, such as agriculture, carpentry, and fisheries (Mulia, 2020, p. 1-3) in order to strive to achieve the goal of independence. In addition to the work of Muslim figures in their respective institutions as in the previous era, the role of the government in including Islamic religious lessons in schools has also strengthened the existence of Islamic Religious Education in this country. The work of Muslim leaders in educating the nation's children with Islamic religious students is no longer under the government's monitoring and threats.

The 'Orde Baru' Period

The position of Islamic religious lessons in the *'Orde Baru'* period is getting stronger. This is evidenced by Law Number 2 of 1989 concerning the National Education System. In it, it is stated that religious lessons are no longer optional, but have the same status as other lessons, namely it is mandatory to be given to all students from elementary to high levels, it also has its own lesson hours. In fact, in this law, madrasah education – which was originally managed independently and on its own initiative as the conscience call of Muslim leaders to help educate the nation – has been recognized as part of the national education system. The law was strengthened by Government Regulation No. 28 of 1990 concerning Basic Education and Government Regulation No. 29 of 1990 concerning Secondary Education, which regulates more technically the implementation of religious education in schools.

Meanwhile, the specific regulation regulating Islamic Religious Education in this era is the Ministry of Education and Culture Number 0489/U/1992 which emphasizes that Islamic Religious Education in public schools includes creed, morals, fiqh, Islamic history, and Al-Qur'an-Hadith. Islamic Religious Education gets a portion of two hours of lessons every week. Outside of Islamic Religious Education regulations, there are also Islamic Religious Education regulations that help strengthen the function of Islamic Religious Education in schools. The regulation is Presidential

Decree No. 10 of 1979 concerning Early Education and Islamic Boarding Schools. This decision recognizes and diniyah madrasas and Islamic boarding schools as part of the national education system (Dirgahayu et al., 2025, p. 277-285).

Reformation Period

In this article, the reform period was given to the Gusdur and Megawati governments from 1997-2004. Between those years, there was a restructuring and consolidation towards a new Indonesia. Like a building, in the middle of the year it is like building a new foundation from a house that is dismantled to be rebuilt. After it was felt that the foundation was sufficiently strengthened, since 2004 and after that, the development of a new Indonesia was continued. State documents related to religious education regulations are not much different from the previous era. In this era, there is only Law Number 20 of 2003 concerning the National Education System (Naila et al., 2025, p. 29-38). Islamic religious education in this era does not receive serious attention because the government prioritizes state structuring. However, the atmosphere of freedom is very felt in this era, including religious freedom and the study of Islamic religious reform in particular. This is also the foundation of the building of Islamic Religious and Religious Education in the future. This means that if there is a progressive transformation of Islamic Religious and Religious Education in the next era, it is the result of efforts made in this era.

The New Indonesia Period, the Decentralization Period

Indonesia is only given in the period from 2004 to the present. According to (Hasyim Farid, 2015: p. 24), since 2004 there have been three changes in the curriculum in the span of that year. In 2004, the Competency-Based Curriculum (KBK) was initiated. KBK emphasizes on achieving student competencies both individually and classically (Ministry of National Education, 2009). Four main focuses in KBK can be elaborated for the development of PAI in schools, namely (Sugianto, 2022, p. 351-360):

1. Achievement of competencies comprehensively in both the domains of knowledge, skills, and attitudes. Students are not only expected to be able to answer Islamic questions contained in student books, but they are also expected to be able to practice and practice in real life.
2. The role of teachers as facilitators involves students actively in learning. Pedagogical competence is absolutely needed by PAI teachers to realize this role.
3. Cooperative learning to encourage students to learn actively. The strategy of activating students can be done by making students in pairs or small groups. This pair or small group is expected not only to master the subject matter but also Islamic skills and attitudes reflected in them.

4. The process of students mastering competencies is the focus of KBK. Learning outcomes are important in education, but the process that goes towards them is much more important. This trains students to be resilient and resilient and avoid instant lifestyles.

In general, the development of the curriculum in KBK does not specifically touch PAI, because the four KBK focuses above are the attention of all teachers on all subjects taught to their students.

Furthermore, in 2006 KBK was changed to the Education Unit Level Curriculum (KTSP). The development of KTSP from KBK lies in school autonomy. KTSP gives freedom to schools to develop the curriculum according to local characteristics and needs, not only that this curriculum also further increases the involvement of teachers in curriculum development, so that they have greater responsibility (Hasyim Farid, 2015, p. 24).

This KTSP provides a wider opportunity for schools to add PAI material as a distinctiveness, especially schools in Islamic boarding schools, Islamic education foundations, or schools that pay high attention to the internalization of Islamic values. As Hasyim said above that teachers can be involved in the preparation of the curriculum, then PAI teachers can make a contribution here.

Furthermore, in the 2013 Curriculum, both the initial edition and the revised edition, there is a very high conceptual development of PAI, although there are many difficulties in its implementation. Some people say that the 2013 Curriculum is a form of PAI's victory. This is because KI-1 and KI-2 are focused on strengthening socio-religious character (Sugianto, 2022, p. 351–360). In all lessons, it is required that there is an integration of religious values (Islam in the context of PAI) into the lessons delivered by teachers. In other words, the lessons given must be loaded with Islamic values. The weakness of the 2013 Curriculum in this context is the difficulty of integrating Islamic values in lessons, so that in the revision of the 2013 Curriculum in the end KI-1 and KI-2 are only required for PAI and PkN lessons (civic education).

Finally, the national education curriculum is called the Independent Curriculum which was initiated in 2022. The Independent Curriculum emphasizes skills, work ability, and *match* with the needs of the world of work and in the tradition of Islamic education this has been going on for a long time. One of the underlying thoughts is Ibn Khaldun's thought which links education with social life (Firmansyah & Asmuki, 2023, p. 99-108). Through this curriculum, it is hoped that education in Indonesia can produce a generation that is not only academically competent, but also has strong character and the necessary skills to face future challenges (Liriwati & Marpuah, 2024, p. 1-10).

CONCLUSION

Several findings that *'Orde Lama'* era, there were two changes in the curriculum in this era, namely the 1947 and 1952 Curriculum. This curriculum is still heavily influenced by colonialism. The content of the national curriculum in this era is directed to internalize the spirit of unity and unity, love for the homeland, and skills for life provisions. Meanwhile, Islamic Religious Education in this era is still optional depending on the request of students' parents. *'Orde Baru'* era, the position of Islamic Religious Education in this era is strengthened because it is supported by several regulations that ensure its continuity. Islamic Religious Education lessons have the same status as other lessons. Reformation era, it goes back to the *'Orde Lama'* period which prepared the foundation of the country's idealism towards a new Indonesia. In general, the four curricula are directed at two things, namely competency orientation and decentralization of education, including Islam. In this era, the position and portion of Islamic Religious Education underwent dynamic changes and the biggest transformation to win Islamic Religious Education occurred in K.13. Decentralization era, there have been four changes in the curriculum, namely KBK, KTSP, K.13, and Kurmer. In general, the four curricula are directed at two things, namely competency orientation and decentralization of education, including Islam.

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