

Challenges in Islamic Religious Education Learning in Schools: Solutions and Resolution Strategies

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ABSTRACT

Islamic Religious Education (IRE) learning in schools plays a strategic role in shaping students' character and morals. However, in practice, IRE learning faces various complex and multidimensional challenges. This article aims to identify and analyze the multiple challenges encountered in IRE learning in schools, covering the aspects of teachers, students, curriculum, infrastructure, learning methods, and the environment. The method used is a literature review (library research) by analyzing various relevant sources. The results indicate that the challenges in IRE learning stem from both internal and external factors. Internal factors include sub-optimal teacher competence, low student learning motivation, and a superficial understanding of religion. External factors encompass a dense curriculum, limited infrastructure, the negative influence of social media, and an unsupportive family environment. Synergy among schools, families, and communities, alongside the renewal of learning methods and approaches, is required to overcome these challenges.

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Introduction

Islamic Religious Education (IRE) is a compulsory subject taught across all educational levels, from primary to secondary schools in Indonesia. The existence of IRE within the national education system holds a solid juridical foundation, specifically regulated under Law Number 20 of 2003 concerning the National Education System, which mandates that

every student has the right to receive religious education in accordance with their respective faith (Arifin, 2021; Muhaimin, 2020). Substantively, IRE aims to foster individuals who possess faith and piety (*taqwa*) toward Allah SWT, exhibit noble character (*akhlak mulia*), and demonstrate a profound understanding of Islamic teachings (Daulay, 2019). Within the scope of national education, IRE carries a noble and strategic mission. It transcends the mere cognitive transfer of religious knowledge; rather, it integrally shapes students' affective attitudes and psychomotor religious skills (Majid, 2022). In other words, ideal IRE learning must not only produce students who 'know' about religion but also those who 'internalize' and 'practice' Islamic values in their daily lives.

Nevertheless, empirical reality on the ground indicates that IRE learning in schools is still far from the expected ideal conditions. Various issues and challenges continuously emerge, ranging from technical-pedagogical constraints to structural-systemic barriers (Nurdin, 2023). The alarming phenomenon of moral degradation among students—manifested in rampant bullying, student brawls, free association (*pergaulan bebas*), and a low level of religious consciousness among adolescents—serves as a critical indicator that IRE has not maximumly achieved its core objectives (Zuhairini & Mansur, 2022; Suyatno et al., 2021). This gap between ideal goals and reality has become a collective concern among educational practitioners, academicians, the government, and the wider community. Therefore, identifying the root causes of these learning challenges is an indispensable first step before formulating appropriate and comprehensive solutions. Without a deep understanding of these multifaceted problematics, any intervention or educational reform will merely be partial and fail to address the core of the issue (Azra, 2020).

Based on the aforementioned background, this article attempts to comprehensively identify, describe, and analyze the various problematics encountered in IRE learning within the school environment. By evaluating these dimensions, this study seeks to dissect both internal factors, such as teacher competence and student motivation, and external challenges, including curriculum density and environmental shifts. This study is highly expected to provide significant contributions to the development of Islamic educational theory and serve as a critical reflection tool for policymakers, school administrators, and educators in optimizing the quality of religious education in the contemporary era.

Method

This study employs a qualitative approach through a library research design (literature review). Library research involves a series of activities concerning the collection of library data, reading, note-taking, and processing research materials without the need for field exploration (Zed, 2014). This method was selected to obtain a comprehensive, analytical, and conceptual overview regarding the challenges and solutions of Islamic Religious Education (IRE) learning in schools by synthesizing existing academic literature.

The data sources for this study consist of secondary data drawn from reputable academic publications. These include scientific articles from national and international journals (indexed in Sinta, Scopus, or Google Scholar), relevant textbooks, educational reports, and government regulations concerning the IRE curriculum. The literature search was systematically conducted using specific keywords such as "Islamic Religious Education problematics," "IRE learning challenges," "Islamic education solutions," and "curriculum evaluation."

The data analysis technique used in this study is content analysis, which operates through three systematic stages: data reduction, data display, and conclusion drawing/verification (Miles, Huberman, & Saldaña, 2014). First, **data reduction** was carried out by selecting, focusing, and filtering out irrelevant literatures, ensuring only

studies that directly address IRE learning challenges and strategies are analyzed. Second, **data display** was executed by organizing and structuring the synthesized findings into specific thematic categories, namely internal factors (teachers and students) and external factors (curriculum, infrastructure, and environment). Third, **conclusion drawing** was performed by critically reflecting on the mapped data to generate conceptual solutions and strategic recommendations for resolving IRE learning barriers in schools.

Results and Discussion

The Essence of Islamic Religious Education Learning

Conceptually, Islamic Religious Education (IRE) can be understood as a conscious, deliberate, and well-structured endeavor aimed at preparing students to systematically encounter, comprehend, internalize, and ultimately embrace the core tenets and doctrines of Islam in a comprehensive manner. According to **Muhaimin**, Islamic Religious Education is a distinct educational paradigm that is conceptually derived and continuously developed from the fundamental, immutable principles embedded within its primary foundational epistles: the Holy Qur'an and the Prophetic Tradition (*Al-Sunnah*). Far from being a singular or monolithic course of study, the instructional domain of IRE encompasses five structurally integrated and mutually reinforcing dimensions:

- **The Qur'an and Hadith**, which serve as the primary, authoritative sources of all Islamic legal and theological doctrines.
- **Aqidah Akhlak (Theology and Ethics)**, which fundamentally addresses the crystallization of internal faith and the outward manifestation of noble moral conduct.
- **Fiqh (Jurisprudence)**, which explicitly regulates the diverse array of Islamic legal codes, rituals, and practical applications in the daily lives of adherents (**Majid**).
- **The History of Islamic Culture**, which critically examines the rich socio-cultural, political, and intellectual developmental trajectories of Islamic civilizations across different epochs.
- **The Arabic Language**, which functions as the indispensable linguistic and philological key required to unlock, decode, and interpret classical and contemporary Islamic texts (**Daulay**).

The ultimate overarching objective of IRE learning is the holistic cultivation of *taqwa* (piety) – producing individuals who demonstrate unwavering consistency in fulfilling the divine commands of Allah SWT while rigorously avoiding His prohibitions across all facets of human existence. As argued by **Arifin**, piety within this instructional framework is by no means restricted to isolated, mechanical religious rituals; rather, it constitutes a profound existential orientation and a comprehensive life guide that is tangibly reflected in prosocial behaviors, rigorous professional ethics, and a deep-seated sense of ecological and environmental responsibility.

Problematics from the Perspective of Islamic Education

The concept of "problematics" within the landscape of Islamic education refers fundamentally to the intricate web of systemic issues, institutional barriers, and instructional constraints that disrupt, delay, or prevent the optimal achievement of educational objectives. **Arifin** systematically categorizes these structural problematics into two expansive dimensions: internal problematics and external problematics.

Internal problematics encompass the variables and dynamics that exist directly within the educational apparatus itself, such as sub-optimal teacher qualifications, stagnant instructional materials, and outdated pedagogical methodologies. Conversely, **external problematics** relate to the volatile, fast-evolving variables originating outside the immediate educational system, which include shifting socio-cultural dynamics, the rapid acceleration of information technologies, and macro-level government or ministerial policies.

In the practical arena of school-based curriculum delivery, these problematics do not emerge in isolation; rather, they manifest across multiple intersecting dimensions that continuously influence one another. As observed by **Nurdin**, these interconnected areas include the institutional dimension (school governance and management), the personnel dimension (the professional competencies of teachers and educational staff), the student dimension (the socio-demographic characteristics and psychological conditions of learners), the curricular dimension (the baseline structure and substance of the syllabus), the methodological dimension (the instructional approaches and media deployed), and the macro-environmental dimension (the immediate domestic realities of families and the broader community).

Problematics of Islamic Religious Education Learning in Schools

1. Problematics within the Aspect of Islamic Religious Education Teachers

Teachers undeniably serve as the primary linchpin and the most critical determinant of success within the instructional process, heavily dictating the efficacy of classroom delivery. Consequently, the multifaceted challenges surrounding educators remain a focal point of concern in any serious effort to upgrade the quality of IRE learning in schools. A highly prevalent issue highlighted across contemporary literature is the sub-optimal development of **pedagogical competence** among IRE instructors (**Suyatno et al.**). A significant number of religious teachers still struggle to design, execute, and evaluate learning activities in an innovative, flexible, and professional manner. Classroom dynamics remain stubbornly dominated by traditional, passive lecturing methods, which inevitably renders the learning environment monotonous, strictly one-way, and incapable of stimulating critical inquiry, independent problem-solving, or active student participation. Furthermore, the exponential advancement of technology in the current digital era presents a unique, compounding challenge for conventional IRE teachers. As noted by **Nurdin**, there is a noticeable disparity in the technological proficiency required to integrate Information and Communication Technology (ICT) effectively as an interactive learning medium. In modern classrooms, the deployment of interactive digital platforms, educational software, and multimedia assets is no longer a luxury but an absolute pedagogical necessity to ensure that the content is engaging and aligned with the cognitive traits of digital-native students. The lingering limitations in technological mastery cause IRE learning to become stagnant and peripheral compared to other secular disciplines that have seamlessly optimized digital infrastructure.

This issue is further exacerbated by a distinct generational, cultural, and psychological gap between older educators and modern students regarding contemporary life choices. Discrepancies in core mindsets, daily lifestyles, and digital subcultures make it incredibly difficult for many IRE teachers to establish a close, empathetic, and communicative rapport with their pupils (**Muhaimin**). When the delivery of religious instruction feels detached from the empirical realities and modern dilemmas faced by adolescents, the perceived relevance of the material plummets, triggering a sharp decline in student interest and internal academic motivation.

Lastly, IRE teachers are frequently overwhelmed by an exorbitant amount of

administrative and bureaucratic burdens. The continuous demands to manually draft extensive lesson plans, complete complex assessment spreadsheets, and compile institutional compliance documentation consume a disproportionate amount of their daily time and creative energy. As emphasized by **Arifin**, this administrative over-saturation leaves educators with severely restricted windows of opportunity to engage in self-directed professional development, refine their creative teaching strategies, or pilot meaningful pedagogical innovations within their respective schools.

2. Problematics within the Aspect of Students

Students function simultaneously as both the active subjects and the receptive objects within the educational ecosystem, meaning that their internal psychological states and diverse background profiles give rise to distinct instructional challenges. A prominent barrier encountered by educators is the **alarmingly low motivation and learning interest** directed toward IRE courses. A substantial portion of the student body tends to view religious education as an unengaging, strictly dogmatic discipline that lacks direct utility or tangible alignment with their future secular careers and practical life needs (**Suyatno et al.**). This dismissive attitude fosters a widespread deficit in classroom enthusiasm, giving rise to passivity, low cognitive engagement, and outright apathy during critical discussions. Additionally, the immense **heterogeneity of students' religious backgrounds**, particularly within public non-sectarian schools, introduces severe pedagogical complexities. As investigated by **Daulay**, students enter the classroom with vastly unequal baseline knowledge, varying levels of religious literacy, and highly diverse domestic practices of faith. While some students benefit from a highly nurturing, observant, and supportive home environment, others originate from secularized or fragmented households where religious guidance is entirely marginalized. This polarization drastically affects their initial comprehension capacity and shapes their preliminary attitudes toward IRE content, forcing teachers to constantly struggle with diversifying their instructional paces to accommodate an uneven classroom spectrum.

In the current hyper-connected digital ecosystem, students have also become extraordinarily vulnerable to the negative externalities of unmonitored peer groups and algorithmic social media networks. The frictionless accessibility of globalized internet content exerts an unprecedented influence over adolescent worldviews, moral frameworks, and behavioral patterns. **Azra** warns that digital spaces frequently expose youth to unchecked materials, secularist consumer cultures, and hedonistic trends that directly contradict core Islamic ethics and values. Without robust domestic supervision and institutional mentorship, these digital exposures lead to a severe erosion of personal morality, a superficial or distorted understanding of religious tenets, and the rise of behaviors that deviate sharply from Islamic principles. Consequently, modern IRE is forced to expand its mandate; it can no longer rest content with the mere cognitive transmission of textbook data, but must actively work to construct internal spiritual resilience and media literacy so students can safely navigate their digital environments.

3. Problematics within the Aspect of the IRE Curriculum

The curriculum stands as the structural spine of any educational institution because it legally codifies the overarching objectives, instructional materials, methodological blueprints, and evaluation rubrics. Within the context of IRE, a well-balanced curriculum is vital to shaping the cognitive, affective, and religious character of the youth. However, its real-world implementation is severely bottlenecked by **acute time allocation**

constraints. In typical public schools, IRE is marginalized to a very brief instructional window each week, which stands in stark contrast to the vast, dense breadth of the mandatory syllabus (**Majid**). This structural limitation makes it logistically impossible for teachers to cover the expansive course material deeply, forcing them to rush through dense topics and leaving no room for behavioral habituation or meaningful spiritual reflections. Beyond structural time deficits, there is an undeniable **gap between ideal curriculum design and empirical field implementation.** While government-formulated IRE curriculums are conceptually sophisticated, holistic, and noble on paper, their execution on the ground is continuously disrupted by stark socio-economic disparities. As pointed out by **Muhaimin**, structural limitations such as unevenly distributed learning facilities, varying teacher competencies across rural-urban divides, and localized school constraints mean that macro-level policy goals rarely translate accurately into micro-level classroom realities. This mismatch creates an ongoing contradiction between the lofty moral outcomes expected by the state and the actual, limited instructional processes taking place within schools.

Furthermore, the existing IRE curriculum remains disproportionately **biased toward cognitive evaluation metrics.** Assessment matrices place an overwhelming emphasis on theoretical mastery, rote memorization of texts, and the accumulation of numerical grades on written examinations. Conversely, the affective and psychomotor domains—such as the gradual formation of an Islamic character, the habituation of daily worship, the cultivation of social tolerance, and the practical application of ethics—are rarely given balanced, systemic evaluation. As a result, schools frequently produce students who can effortlessly pass theoretical exams on paper but struggle immensely to manifest those ethical principles within their lived social spaces (**Azra**).

Finally, the **contextual relevance of the instructional content** requires urgent modernization. Much of the current syllabus is delivered via abstract, textual, and strictly dogmatic methodologies that fail to address the modern socio-psychological dilemmas faced by contemporary youth. Given the rapid shifts in digital communication and adolescent psychology, religious curriculum frameworks must transform to become more contextual, flexible, and applicable (**Nuridin**). When a curriculum fails to link historical or theological doctrines directly to the immediate realities of modern life, students naturally view the course as an archaic exercise rather than a living, functional guide for modern existence.

4. Problematics within the Aspect of Instructional Methods and Learning Media

The specific choice of instructional methods and learning media directly dictates the efficiency, clarity, and durability of knowledge transmission. Unfortunately, contemporary classrooms are still heavily plagued by an **unyielding reliance on passive lecture methods** (**Arifin**). A large number of IRE teachers opt for continuous lecturing as their default pedagogy because it is logistically easier, less demanding of preparatory resources, and allows them to cover content quickly. However, this one-way, top-down transmission of knowledge induces severe boredom, alienates the learner, and forces students into a position of intellectual passivity. This structural flaw deprives students of crucial opportunities to develop Higher Order Thinking Skills (HOTS), participate in structured peer debates, or creatively construct their own understandings of faith.

This pedagogical monotony is compounded by the **minimal diversification of learning media.** In a vast majority of cases, IRE instruction remains confined to physical textbooks and traditional whiteboards. This stands in sharp contrast to the rich, expansive ecosystem of modern educational technology, which offers interactive instructional videos, digital presentations, specialized mobile software, and environment-based educational

resources (**Nurdin**). Failing to adopt these media assets makes religious studies appear outdated to a generation that has been socialized from infancy via high-definition digital interactivity, thereby causing IRE to lose its competitive edge in capturing student attention.

Underlying all these issues is the lack of a systematic transition toward **student-centered learning paradigms**. Active learning models that place the student at the core of inquiry remain rare, fragmented, and inconsistently implemented across schools (**Suyatno et al.**). Moving away from teacher-centered, didactic structures toward collaborative, inquiry-based frameworks is absolutely vital if schools wish to foster deep conceptual comprehension, independent religious critical thinking, and genuine, internalized moral growth.

5. Problematics within the Aspect of School Infrastructure

Physical and digital infrastructure provides the critical structural scaffolding required to execute an effective, high-fidelity learning experience. A recurring and highly damaging bottleneck in public schools is the **chronic inadequacy of religious practice facilities**, such as dedicated school mosques or proper prayer rooms (*mushala*). As emphasized by **Majid**, many schools lack spaces that are clean, large enough, or adequately equipped to facilitate mass group prayers, scriptural literacy circles, and practical worship simulations. The absence of these facilities severely undercuts the school's ability to provide a lived, communal religious experience, which is the cornerstone of character habituation. Furthermore, there is a **severe scarcity of contemporary reference materials and literature**. In rural, underfunded, or geographically marginalized schools, the volume of updated IRE textbooks and the diversity of the library's religious collection are drastically limited (**Daulay**). This resource starvation forces the entire instructional process to depend exclusively on whatever fragmented information the teacher provides verbally during class, preventing students from conducting independent research, expanding their theological horizons, or consulting alternative scholarly viewpoints.

This infrastructure deficit is widened even further by the **digital divide between urban and rural educational centers**. While well-funded urban schools leverage high-speed internet, digital smartboards, and computer laboratories to deliver dynamic religious education, rural institutions often struggle with basic structural utilities. This systemic digital disparity prevents the uniform, equitable distribution of modern, media-rich Islamic education across the country, ensuring that underprivileged students remain trapped in outdated instructional modes.

6. Problematics within the Aspect of the Environment

The domestic family setting and the immediate social environment hold immense power over whether the ethical values taught in school take root or wither away. Religious character building cannot succeed through institutional efforts alone; it requires a high degree of continuity between the school, the home, and the community. However, current empirical realities reveal severe environmental problematics. A primary challenge is the **profound lack of parental reinforcement and support at home** (**Zuhairini & Mansur**). Due to intense professional overcommitments, economic survival pressures, or their own limitations in religious literacy, many parents fail to monitor, mirror, or support the moral habits taught at school. Without this domestic alignment, the ethical frameworks built by educators during the day are frequently neutralized or contradicted by parental neglect or counter-modeling in the evening.

Simultaneously, **negative peer pressures and localized social environments**

present a massive threat to adolescent character development. Adolescence is developmentally marked by an intense psychological need for peer group acceptance, rendering youths highly conformist to the behavioral norms of their immediate social circles. As warned by **Azra**, when these peer groups normalized or tolerate behaviors that conflict with Islamic ethics – such as verbal or physical bullying, substance use, or general moral laxity – students frequently capitulate to peer expectations to avoid social isolation, directly undermining the spiritual values inculcated by the school.

This social breakdown is rapidly accelerated by the forces of **unfiltered globalization and consumerist modernization**, which stream secularist worldviews directly into students' lives through digital entertainment. Cultural trends prioritizing hedonism, hyper-individualism, and materialism are continuously popularized by global algorithms. If institutional religious education does not evolve to become deeply analytical, robust, and highly relevant, the moral and spiritual identities of students risk being eroded by these contemporary trends. Therefore, establishing a well-coordinated partnership between the school, the home, and the wider community is an absolute prerequisite to creating an ecosystem that supports holistic character development.

Solutions and Resolution Strategies

HOLISTIC IRE RESOLUTION FRAMEWORK

- [Teacher Professionalism] --> Continuous Training & Digital Literacy
- [Methodological Innovation] --> Project-Based Learning & Contextual Approaches
- [Curriculum Optimization] --> Multi-Dimensional Assessments (Affective/Psych)
- [Ecosystem Synergy] --> School, Parent, and Community Partnerships
- [Digital Integration] --> Selective & Wise Use of Educational Technology

1. Enhancing the Professionalism of IRE Teachers

Uprooting these systemic problematics requires a strategic, long-term institutional commitment to restructuring teacher education and support frameworks. According to **Muhaimin**, this objective must be operationalized through several concrete steps:

- The mandatory institutionalization of **Continuing Professional Development (CPD)** programs that focus heavily on digital pedagogical design, modern youth psychology, and active classroom management.
- Upgrading the baseline quality and entry standards of Islamic teacher education programs at the university level to ensure that incoming graduates possess strong pedagogical and digital competencies.
- Empowering and well-funding **Teacher Working Groups (KKG)** and **Subject Teacher Forums (MGMP)** to serve as collaborative, localized hubs where educators can regularly meet, exchange innovative lesson plans, and collectively solve classroom challenges.
- Introducing robust institutional incentive structures, meritocratic promotions, and academic rewards to motivate teachers to engage with global educational literature, attend scientific conferences, and publish actionable classroom action research.

2. Renewing Learning Methods and Pedagogical Approaches

Pedagogical stagnation must be forcefully countered with systematic methodological innovation. Educators must intentionally transition away from obsolete, teacher-centered didactic styles toward active learning paradigms that position the student as the primary investigator (**Suyatno et al.**).

- **Project-Based Learning (PjBL)**: Should be widely implemented to integrate abstract

Islamic ethics into tangible, real-world community initiatives, transforming dogmatic concepts into lived, social experiences.

- **Problem-Based Learning (PBL):** Should be deployed by utilizing contemporary social, ethical, and environmental dilemmas as classroom case studies to stimulate theological analysis and critical problem-solving skills.
- **Contextual Teaching and Learning (CTL):** Must be utilized to systematically bridge scriptural doctrines with the immediate empirical realities, digital habits, and psychological development stages of modern adolescents, moving past dry textual memorization into functional spiritual literacy (**Nurdin**).

3. Strengthening Curriculum and Evaluation Mechanisms

The macro-level IRE curriculum structure requires strategic modifications to become more adaptive, streamlined, and holistically balanced. Weekly instructional time allocations must be re-evaluated or supplemented through structured, mandatory co-curricular activities that focus explicitly on **character cultivation and contemporary social relevance** (**Majid**). The syllabus must prioritize pressing contemporary themes such as religious moderation (*wasatiyyah*), digital citizenship ethics, and environmental stewardship from an Islamic perspective.

Concurrently, evaluation paradigms must move completely past cognitive-heavy written examinations. Schools need to construct and deploy **authentic assessment frameworks** that measure true holistic development (**Arifin**). This involves evaluating the affective domain through systematic behavioral observations, peer-review rubrics, and character tracking charts, alongside measuring the psychomotor domain via practical worship assessments, community service records, and reflective spiritual portfolios.

4. Strengthening School, Family, and Community Partnerships

Because sustainable character building cannot happen within an institutional vacuum, schools must establish active, operational partnerships with external stakeholders. As suggested by **Zuhairini and Mansur**, school administrations should introduce structured, mandatory parenting seminars and routine counseling loops to ensure that domestic home environments complement institutional goals.

Furthermore, solid operational synergies must be built between schools and local community institutions, such as regional mosques, madrasahs, and religious youth organizations (**Azra**). This structural network can be manifested through integrated community literacy programs, joint social service drives, and neighborhood-based youth mentorship circles, thereby creating a protective, positive social ecosystem that reinforces ethical conduct outside school borders.

5. Optimizing Technology Integration in IRE Learning

In the era of the Fourth Industrial Revolution, technology integration within IRE can no longer be treated as an optional luxury; it is a fundamental educational imperative. Educators must creatively and boldly utilize specialized mobile software, verified scriptural databases, digital interactive maps, Islamic podcasts, and multimedia animations to make learning vibrant, immediate, and accessible to digital-native students (**Nurdin**).

However, this systemic shift must be coupled with the cultivation of **robust digital Islamic literacy**. As insisted by **Azra**, students must be explicitly trained to apply rigorous critical thinking to online religious data, detect radical or unverified theological content, and utilize digital communication tools as instruments to spread peace, strengthen their internal faith, and cultivate personal piety rather than falling prey to digital distractions.

Conclusion

The problematics of Islamic Religious Education (IRE) learning in schools constitute a complex, multidimensional issue that requires holistic handling. The identified challenges encompass the teacher aspect (pedagogical competence, technological mastery, and administrative burdens), the student aspect (learning motivation, heterogeneity of religious backgrounds, and social media influences), the curricular aspect (limited time allocation, cognitive orientation, and material relevance), the instructional methods and media aspect (the dominance of lectures and lack of varied media), the infrastructure aspect (limitations in worship facilities and reference books), as well as the environmental aspect (lack of family support, negative peer influences, and the impacts of globalization).

These problematics do not stand in isolation; rather, they are deeply interconnected and influence one another in a systemic manner. Therefore, addressing these challenges must also be conducted through a systemic and comprehensive approach, as partial interventions that merely touch upon one or two aspects are no longer sufficient. The solutions that must be pursued include: the continuous development of IRE teacher professionalism; the renewal of learning methods and approaches toward more active, innovative, and contextual frameworks; the strengthening and refinement of a more holistic and relevant IRE curriculum; the enhancement of partnerships among schools, families, and communities; as well as the wise and creative utilization of technology within IRE learning.

Ultimately, the success of IRE learning is heavily determined by the collective will and commitment of all educational stakeholders. Professional and dedicated teachers, active and motivated students, a relevant and holistic curriculum, adequate infrastructure, strong parental support, and a conducive social community environment are vital factors that must harmoniously synergize. This collective effort is indispensable to realizing an IRE learning experience that is truly effective in fostering a Muslim generation possessing solid faith, profound knowledge, and righteous deeds (*amal saleh*).

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