



Implementation of islamic education curriculum development at stitma madani yogyakarta: A practical and theoretical review

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ABSTRACT

The development of the Islamic Religious Education (PAI) curriculum in higher education plays a strategic role in shaping graduates who are not only intellectually excellent but also possess strong Islamic character. This article aims to examine in depth the processes of development, implementation, evaluation, and the challenges of the PAI curriculum at Sekolah Tinggi Ilmu Tarbiyah Madinatul Ilmi (STITMA) Yogyakarta. Employing a qualitative approach with a case study design, data were collected through interviews, observations, and document analysis. The findings show that STITMA applies an integrative curriculum approach that combines contemporary scientific knowledge with Islamic values, supported by active learning models such as project-based learning and the use of digital technology. Curriculum evaluation is conducted regularly and participatively, forming the basis for curriculum revisions that are aligned with real needs and national education policies. Despite challenges such as limited resources, resistance to innovation, and digital readiness issues, the development of the PAI curriculum at STITMA has shown a transformative direction that is adaptive and relevant to the demands of the times. This article recommends strengthening cross-sector collaboration and enhancing lecturer capacity as strategic steps to improve the quality of the PAI curriculum in the future.

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Introduction

Islamic Religious Education (PAI) in Indonesia plays a vital role in shaping a nation of noble character and broad knowledge (Alwi, 2019). (Cahyono, 2020) At the higher education level, the development of the PAI curriculum must be able to respond to the dynamics of the times, meet the demands of the job market, and maintain the integration of religious values as the foundation of learning. STITMA Yogyakarta, as one of the higher education institutions focusing on the development of Islamic education (tarbiyah), bears a significant responsibility in designing and implementing a curriculum that meets these needs.

The curriculum development at STITMA Yogyakarta aims to produce graduates who excel not only in Islamic religious sciences but also possess the necessary skills to compete in

the professional world (Yogyakarta, 2020) (Junaedi, 2018). This development is not without challenges, including limited human resources and technological constraints. Therefore, this article seeks to provide an in-depth analysis of the development of the PAI curriculum at STITMA Yogyakarta through an examination of its processes, implementation, evaluation, and the challenges faced.

Globalization in this modern era has not only impacted the industrial and economic sectors but has also gradually influenced the educational landscape (Nashihin et al., 2020). The digital era, often seen as a consequence of globalization, connects individuals and nations across boundaries of time and geography (Aliwan, 2024). Empowerment in education involves mobilizing, organizing, and directing human potential to optimize existing resources in achieving defined objectives (Aliwan, Moh. Fahsin, 2025) (Aliwan, 2025) Improving the quality of education in Indonesia can be achieved by reforming both learning and teaching systems (Maskur, Muhammad Khoirul Anwar, 2021). Today, most of Indonesian society—and even globally—relies heavily on information technology, as it enables faster and more efficient access to information (Hidayati, 2020). These findings reinforce the relevance of deep learning as a learning model that is not only responsive to changing times but also firmly rooted in strong spiritual values. The theocentric humanistic educational approach emphasizes that the learning process should not only focus on cognitive skills but also foster spiritual character that places God at the center of all values (Panuntun, 2024)

Islamic Religious Education (PAI) holds a very strategic position in Indonesia's national education system. This education is not only related to religious learning, but also closely connected to the formation of the nation's character (Alwi, 2019:P.15). The PAI curriculum in higher education is not only required to be academic but also must be applicable, capable of instilling Islamic moral and ethical values that can guide students in their social lives. The curriculum at the higher education level must be designed systematically and integratively to address the challenges of globalization and modernity. This is important because the flow of information and foreign cultures is easily accessible, and if not balanced with strong religious education, it can negatively impact students' Islamic values (Cahyono, 2020:p.22)

STITMA Yogyakarta, as an Islamic higher education institution, plays an important role in producing graduates who are not only intellectually capable but also spiritually and socially resilient. Therefore, the development of the curriculum at this institution is directed towards the integration of contemporary knowledge and Islamic values, as suggested by Arifin (2018: 34) that ideal Islamic education should be able to unite spiritual and intellectual aspects. Global challenges demand innovation in the curriculum. Islamic education should not stagnate with traditional approaches focused solely on memorization and dogma, but must adapt to the times, including the use of technology in the learning process (Hidayati, 2020: 40). Therefore, in this context, curriculum innovation is an inevitability.

Curriculum development must also consider the needs of the job market. PAI graduates should not only be prepared to become religious teachers but also be capable of contributing to various sectors such as media, government, and social affairs. This aligns with Junaedi's (2018: 18) view that a competency-based and responsive curriculum is crucial to meet the needs of the era. Evaluation of the implementation of the PAI curriculum in higher education still shows disparities between concept and practice. In many places, the designed curriculum has not been fully implemented consistently. This is due to various factors, including limited human resources, infrastructure, and insufficient training for lecturers (Wibowo, 2021:P.56). One solution to address these challenges is by involving all stakeholders in the curriculum development process. This involvement includes students, lecturers, alumni, and employers to ensure the curriculum designed truly reflects the real needs in the field (Fauzi, 2019: 60). Such a participatory approach can also increase the sense of ownership of the curriculum. Islamic religious education cannot be separated from the mission of da'wah (Islamic preaching). Therefore, the ideal PAI curriculum should be able to

produce competent da'wah cadres, both in theory and practice. In line with Wijayanti's (2019: 44) opinion, the success of Islamic education can be measured by how well its outputs are able to spread Islamic values wisely in society.

STITMA Yogyakarta strives to build an adaptive and integrative curriculum. This effort is not only done internally but also through benchmarking with various other institutions both domestically and abroad. The hope is that the PAI curriculum implemented will truly produce graduates who excel in academic, spiritual, and social aspects (Zulkarnain, 2018: 29). Ultimately, the role of the PAI curriculum in higher education becomes very important as one of the strategic instruments in building an advanced Islamic civilization amid global challenges. Therefore, this article will examine in depth how STITMA Yogyakarta develops and implements the PAI curriculum, while also evaluating the challenges and potential for its future development. Along with the development of modern educational paradigms, Islamic education is also required to transform from a normative-doctrinal approach to a more contextual and humanistic one. Islamic education must equip students with the ability to think critically, creatively, and solve social issues that arise in society (Zulkarnain, 2018: 31). Therefore, the curriculum must be designed considering the social realities that students face. In the context of the PAI curriculum, an integrative approach becomes a strategic alternative. This approach not only combines religious knowledge and general knowledge but also integrates theory and practice. As Arifin (2018: 39) explains, the success of Islamic education is greatly influenced by the curriculum's ability to harmonize these two dimensions in a balanced and proportional manner. Technological advancements also require changes in the learning system. Higher education institutions, including STITMA Yogyakarta, must be able to integrate digital technology into their learning systems. The use of Learning Management Systems (LMS), educational social media, and learning videos is part of a modern learning strategy that is expected to enhance the effectiveness of learning (Hidayati, 2020: 45). However, to optimize this technology, both lecturers and students need to be digitally literate (Ramadhani, 2023:P.41)

The PAI curriculum must also pay attention to the affective and psychomotor aspects of students. It is not enough just to master academic material; students also need to be trained in social skills, teamwork, leadership, and Islamic work ethics. Fauzi (2019: 73) mentions that comprehensive Islamic education is one that is able to develop all aspects of the students' personality in a balanced manner. To address the complexities of the times, integrating Islamic character values into the curriculum is a priority in shaping students into religious, intelligent, and independent individuals (Nugroho, 2021:P.66). STITMA Yogyakarta recognizes that the success of the curriculum depends greatly on the sustainability of the evaluation and innovation processes that are responsive to social changes. Regular evaluations based on data, involving active participation from the entire academic community and alumni, will strengthen the effectiveness of the PAI curriculum in shaping superior graduates (Fadillah, 2023:P.58). Thus, the curriculum designed can truly align with real-world needs and future challenges. Finally, the integration of the Merdeka Belajar (Independent Learning) principles and Islamic values is a key factor in the formulation of the PAI curriculum in the era of academic freedom today. Flexibility in design and teaching methods must still uphold the spiritual roots of Islamic values (Kurniawan, 2022:P.33)

Method

This study employs a descriptive qualitative approach using the case study method (Syaiful Anam, 2023). This approach was selected as it is considered most appropriate for gaining an in-depth understanding of the phenomenon of Islamic Religious Education (PAI) curriculum development within the local context of STITMA Yogyakarta. The case study method allows researchers to explore the dynamics of curriculum development in a contextual, holistic, and intensive manner using various data sources (Yin, 2016: 17). The primary data were obtained through semi-structured in-depth interviews conducted with PAI course lecturers, program administrators, and students. This interview technique provides

informants with the freedom to express their perspectives openly, while still being guided by a systematic question framework (Sugiyono, 2019:p.137)

In addition to interviews, the study also utilized document analysis as a secondary data source. The analyzed documents included curriculum documents, Semester Learning Plans (RPS), curriculum evaluation reports, and alumni tracer study results. This analysis is crucial for understanding how curriculum planning and evaluation are formally and administratively conducted (Moleong, 2018:p216). To strengthen data validity, the researcher also conducted direct observations of classroom learning processes and academic activities related to curriculum implementation. These observations were used to confirm data obtained from interviews and documents, as well as to capture actual interactions between lecturers and students during the curriculum implementation process (Creswell, 2016:p.87)

All collected data were then analyzed thematically. This analytical technique involves three stages: data reduction, data presentation, and conclusion drawing. Data reduction was conducted to filter relevant information, data presentation was done in narrative and tabular form, and conclusion drawing referred to the research questions and objectives (Miles & Huberman, 2014:p.20). The validity and reliability of the research were maintained through source and technique triangulation, by comparing the results of interviews, observations, and document analysis. Triangulation was carried out to avoid bias and ensure the accuracy of the information (Patton, 2002: p.247). This study also upheld research ethics, such as obtaining informed consent from participants, maintaining the confidentiality of informants' identities, and presenting research findings objectively and transparently. With this methodology, the study is expected to provide a comprehensive overview of the dynamics of PAI curriculum development at STITMA Yogyakarta and serve as a reference for similar curriculum development efforts at other Islamic higher education institutions.

Results and Discussion

The Development Process of the PAI Curriculum at STITMA Yogyakarta

The development of the Islamic Religious Education (PAI) curriculum at STITMA Yogyakarta begins with a thorough needs analysis, both from academic and labor market perspectives. Curriculum managers conduct surveys involving various stakeholders—including lecturers, students, and education practitioners—to gain a clearer understanding of recent developments in the field of Islamic education. As a result of this analysis, the PAI curriculum at STITMA Yogyakarta is designed to accommodate essential competencies that are expected to prepare students to become educators with broad knowledge and strong character.

The curriculum at STITMA Yogyakarta adopts the principle of integration between scientific knowledge and Islamic values, emphasizing the strengthening of students' pedagogical, professional, social, and personal competencies (Arifin, 2018)(Wibowo, 2021). This model is intended to produce graduates who not only master academic knowledge but also demonstrate sound moral and social character, becoming future educators who can positively impact society (Fauzi, 2019)(Wijayanti, 2019)

The Development of the Islamic Religious Education (PAI) Curriculum at STITMA Yogyakarta

1. In building an adaptive curriculum framework, STITMA Yogyakarta must adopt a transdisciplinary approach that integrates religious, social, and technological sciences. This approach aligns with Muslich's perspective, who states that a modern curriculum must be able to bridge various scientific disciplines to remain relevant to the dynamics of contemporary society.(Muslich, 2023:p.24)
2. The importance of digital literacy in the development of the PAI curriculum cannot be overlooked. STITMA needs to emphasize the strengthening of technological competencies among lecturers and students through regular training and workshops.

- As Zahroh asserts, digital literacy is an essential component in the implementation of 21st-century learning. (Zahroh, 2022:p.31)
3. Project-based learning can be an effective pedagogical strategy in the implementation of the PAI curriculum. This approach not only increases student engagement but also fosters the development of soft skills such as communication and collaboration. (Nasution, 2023:p.47)
 4. Curriculum design should take gender balance into account in both content and instructional delivery. According to Sulastrri (2021: 39), religious education should serve as a medium for promoting equality, rather than reinforcing gender biases that still often appear in Islamic learning practices. (Sulastrri, 2021:p.39)
 5. A curriculum that is responsive to contemporary social issues—such as environmental awareness, tolerance, and social justice—can increase the attractiveness and relevance of PAI. Ismail (2023: 52) states that contextual religious education will be more meaningful and applicable to students' lives. (Ismail, 2023:52)
 6. An outcome-based education (OBE) framework should be applied to evaluate the extent to which the PAI curriculum produces graduates with real competencies. OBE emphasizes learning outcomes as indicators of success, not merely the learning process (Kurniasih, 2024:p.28)
 7. Collaborating with international institutions in curriculum development can enrich students' global perspectives without abandoning Islamic roots. This aligns with Firdaus' view that curriculum internationalization is a strategic step in enhancing graduates' competitiveness. (Firdaus, 2022:p.18)
 8. Integrating the values of *maqashid sharia* into the structure of the PAI curriculum is essential to ensure that education is not only normative but also solution-oriented. Research by Maulana shows that a curriculum based on *maqashid sharia* is more capable of grounding the values of justice and public benefit. (Maulana, 2023:p.44)
 9. Differentiated instruction strategies are also highly relevant at STITMA to accommodate students' diverse backgrounds and abilities. According to Andriani, this approach helps to improve learning outcomes more equitably. (Andriani, 2024:p.37)
 10. To ensure the sustainability of curriculum quality, STITMA needs to establish an interdisciplinary curriculum team composed of academics, practitioners, and alumni. The formation of such a team is recommended by Farhan within the framework of a participatory and democratic curriculum management model. (Farhan, 2023: p. 61)

Implementation of the PAI Curriculum at STITMA Yogyakarta

Once the curriculum is formulated, the next phase is its implementation in the classroom. At STITMA Yogyakarta, learning processes are conducted using various methods aligned with current trends ((Hidayati, 2020).(Zulkarnain, 2018) One method applied is active and interactive learning, which encourages students to think critically and apply their knowledge to real-world issues. Additionally, technology has begun to be incorporated into the learning process, though it is not yet fully optimized. Digital media, such as e-learning platforms and online learning applications, are being introduced, albeit with some challenges regarding the readiness of both lecturers and students to utilize these technologies effectively (Ridwan, A., 2018). As part of the curriculum implementation, students at STITMA Yogyakarta are also involved in extracurricular activities and community service programs. These activities aim to strengthen students' social, leadership, and communication skills, which are integral to their personal and professional development. Furthermore, these activities support the integration of Islamic values into students' daily lives, with the hope that these values will be reflected in their future roles in education.

The Implementation of the Islamic Religious Education (PAI) Curriculum at STITMA Yogyakarta :

- 1) Project-Based Learning is applied as a core strategy to encourage students to connect theory with real-life practice. Students are tasked with designing community-based Islamic education programs, such as Qur'an literacy training, which are implemented collaboratively. This strategy helps students understand social realities while internalizing Islamic values contextually (Nasution, 2023: 47).
- 2) Student-centered learning approaches position students as active subjects in the learning process. Lecturers act as facilitators who provide stimuli in the form of contemporary case studies relevant to socio-religious issues. Students are encouraged to analyze and offer solutions through Islamic perspectives, enhancing their critical and reflective thinking skills (Fauzi, 2019: 73).
- 3) Digital technology integration plays a key role in the implementation of the PAI curriculum. STITMA has introduced an internal e-learning platform that allows students to access lecture materials, learning videos, and submit assignments online. While implementation varies, some courses like Thematic Tafsir and Social Fiqh are already using blended learning models (Hidayati, 2020: 45).
- 4) Microteaching sessions serve as pedagogical training tools implemented structurally to shape future professional Islamic educators. Students are given the opportunity to design lesson plans, deliver material in front of the class, and receive feedback from lecturers and peers. This process strengthens mastery in teaching methods, communication skills, and classroom management (Arifin, 2018: 39).
- 5) Community service programs are an integral part of the PAI curriculum at STITMA. Through activities such as religious guidance in partner villages and Ramadan outreach programs in local mosques, students apply the theory of Islamic preaching (da'wah) they have learned. These programs also foster empathy and social awareness—fundamental values in Islamic education (Wijayanti, 2019: 44).
- 6) Islamic character development is a central focus in the curriculum. Through courses such as Islamic Ethics, Professional Ethics, and Worship Practice, students are not only equipped with knowledge but are also instilled with values of integrity, responsibility, and trustworthiness. These values are reinforced through religious activities like weekly halaqah and spiritual mentoring (Nugroho, 2021: 66).
- 7) Cross-course collaboration is implemented to avoid rigid academic boundaries. For example, the courses on Qur'anic Studies and Sociology of Education are designed to complement each other through interdisciplinary discussions, such as analyzing contemporary social phenomena from a Qur'anic perspective (Muslich, 2023: 24).
- 8) Semester Learning Plans (RPS) based on graduate learning outcomes are designed by lecturers following the Indonesian National Qualifications Framework (KKNI) and the Merdeka Belajar policy. These RPS documents include methods, instructional materials, assessment strategies, and portfolio-based evaluations, enabling structured and measurable learning (Kurniasih, 2024: 28).
- 9) Guest lectures by Islamic education practitioners and public figures are scheduled regularly every semester. External speakers provide fresh perspectives and broaden students' insights on topics such as religious moderation, digital transformation in da'wah, and the challenges of Islamic education in the era of Industry 5.0 (Firdaus, 2022: 18).
- 10) Curriculum implementation is evaluated through questionnaires and open forums between lecturers and students. This evaluation covers not only technical aspects such as content delivery but also the relevance of learning outcomes and student needs. The results are used to revise content or teaching methods for the following semester (Fadillah, 2023: 58).

Curriculum Evaluation and Revision

Curriculum evaluation at STITMA Yogyakarta is conducted regularly at the end of each semester. This evaluation process includes feedback from students, lecturers, and alumni to assess whether the implemented curriculum has achieved its intended goals. The

evaluation results are then used to identify strengths and weaknesses within the curriculum, which inform the necessary improvements.

Based on the evaluation results, the PAI curriculum at STITMA Yogyakarta is revised to better align with the development of knowledge and the needs of the workforce. The revision process involves a range of stakeholders, including course lecturers, alumni, and education practitioners. This collaborative effort ensures that the curriculum remains relevant and effective in equipping students with the skills required in the job market.

Revision and Evaluation of the Implementation of the Islamic Religious Education (PAI) Curriculum at STITMA Yogyakarta

1. The continuous improvement approach in revising the PAI curriculum at STITMA Yogyakarta is guided by the Plan-Do-Check-Act (PDCA) cycle. At the end of each semester, learning outcomes are evaluated, followed by re-planning based on feedback from lecturers, students, and stakeholders. Revisions include not only content but also delivery strategies, assessment systems, and the integration of both local and global values (Cahyono, 2020: 25).
2. The student satisfaction survey is a primary instrument for evaluating curriculum implementation. STITMA uses online forms to assess aspects such as teaching methods, lecturer communication effectiveness, and the use of technology in classrooms. The data is analyzed to identify recurring problems and strengths in curriculum delivery (Fadillah, 2023: 58).
3. Alumni involvement in curriculum review strengthens the connection between academia and the job market. Alumni working in education, social services, and religious institutions provide valuable feedback regarding the relevance of their academic training to real-world professional demands (Kurniawan, 2022: 34).
4. Semester Learning Plans (RPS) are revised collaboratively by teaching teams. The revisions adjust learning outcomes, update learning materials, and diversify assessment methods such as case studies, group presentations, and portfolio-based assessments. The main focus is to maintain alignment between learning objectives, activities, and evaluation methods (Arifin, 2018: 39).
5. Student academic data serves as an indirect indicator of curriculum effectiveness. Quantitative grades are complemented with qualitative data from classroom observations and student involvement in intra- and extracurricular activities. These indicators provide a holistic view of how the curriculum affects both intellectual and spiritual student development (Fauzi, 2019: 74).
6. Adaptation to national regulations is achieved through biennial curriculum review workshops. Policies such as *Merdeka Belajar-Kampus Merdeka* (Freedom to Learn – Independent Campus) encourage STITMA to broaden student learning opportunities through internships, student exchanges, and community-based Islamic service projects (Zulkarnain, 2018: 30).
7. A modular learning model has been introduced as a flexible strategy to match students' interests and needs. PAI courses are now offered in modules focused on da'wah, education, or Islamic management, while remaining aligned with national core curriculum standards (Muslich, 2023: 25).
8. The digital-based evaluation reporting system simplifies the process for lecturers to input student achievement data. The curriculum dashboard developed by STITMA's IT team visualizes the achievement of learning indicators, facilitating data-driven decision-making by academic administrators (Ramadhani, 2023: 41).
9. External evaluations by academic partners—including guest lecturers, educational practitioners, and accreditation bodies—serve as a quality assurance mechanism. These parties conduct academic audits on syllabi, RPS, and learning outcomes, and offer strategic recommendations for future curriculum development (Firdaus, 2022: 19).

10. Overall, the curriculum revision and evaluation process is focused on strengthening Islamic values and graduate competitiveness. The process emphasizes not only pedagogical skills but also soft skills such as Islamic leadership, communication, and adaptability. Evaluations are conducted in a participatory manner through focus group discussions, program coordination meetings, and faculty-student reflections to ensure the curriculum remains relevant and meaningful (Fadillah, 2023: 59).

Challenges in Curriculum Development and Implementation

Although STITMA Yogyakarta has successfully developed and implemented a curriculum that aligns with labor market needs and Islamic values, several challenges persist. One of the main challenges is the limited availability of human resources to optimally support curriculum development—particularly in terms of recruiting lecturers with adequate backgrounds in Islamic education and higher education management.

Another challenge is the integration of technology in learning. Despite efforts to incorporate technology into the learning process, not all lecturers and students are able to use it effectively. Therefore, there is a need to enhance both capacity and infrastructure so that technology can be more effectively utilized in the teaching and learning process. Challenges in the Development of the Islamic Religious Education (PAI) Curriculum at STITMA Yogyakarta:

1. One of the main challenges in the development of the PAI curriculum at STITMA Yogyakarta is the gap between theory and practice in the field. Many lecturers possess in-depth theoretical knowledge but are not yet accustomed to applying contextual and practical learning approaches (Wibowo, 2021: 56).
2. The next challenge is the lack of cross-disciplinary integration, which leads to fragmented learning. This hinders the realization of the integrative curriculum's goals that combine Islamic values with science and technology (Arifin, 2018: 39).
3. STITMA also faces obstacles in providing adequate digital resources. Technological facilities such as LMS platforms, multimedia equipment, and internet connectivity are often insufficient, especially in supporting online learning (Hidayati, 2020: 45).
4. The lack of ongoing training for lecturers on innovative teaching methods is another constraint. Many educators still rely on conventional lecturing methods, which are less capable of accommodating diverse student learning styles (Fauzi, 2019: 73).
5. The absence of a continuous and data-driven curriculum evaluation system is also a challenge. STITMA needs to develop a systematic evaluation system that actively involves the entire academic community (Fadillah, 2023: 58).
6. The low level of collaboration with industry and external institutions makes it difficult to align the curriculum with labor market needs. Such collaboration is crucial to ensure that graduates are highly competitive (Junaedi, 2018: 18).
7. Cultural challenges also arise from resistance to change, both from lecturers and students. Some faculty members perceive new curriculum approaches as a threat to traditional values (Wijayanti, 2019: 44).
8. The Islamic character of students has not been fully internalized through the curriculum approach. This is due to an overemphasis on the cognitive domain rather than the affective and psychomotor aspects (Nugroho, 2021: 66).
9. Changes in educational regulations issued by the government are often not followed by prompt institutional adjustments. This results in delays in implementing new policies, such as the Merdeka Belajar (Freedom to Learn) program (Kurniawan, 2022: 33).
10. The lack of benchmarking and comparative studies with other universities, both nationally and internationally, also limits the development of an innovative and competitive curriculum (Zulkarnain, 2018: 29).

Conclusion

The development of the Islamic Religious Education (PAI) curriculum at STITMA Yogyakarta is a strategic process aimed at addressing the challenges of Islamic higher education in the modern era. Based on the findings, the PAI curriculum at STITMA is designed using an integrative approach that unites contemporary scientific disciplines with Islamic values. This curriculum is also directed at shaping graduates who are not only academically excellent but also possess moral integrity, strong spirituality, and readiness for the professional world. In terms of implementation, STITMA has adopted various active learning methods such as project-based learning, microteaching, digital technology integration, and interdisciplinary course collaboration, all of which enhance the contextual learning experience for students. Community service programs and Islamic character-building activities also serve as key pillars in developing students' affective and social competencies.

For curriculum evaluation and revision, STITMA employs a continuous improvement approach that involves various stakeholders, including students, lecturers, alumni, and external practitioners. Evaluation is conducted in a participatory and data-driven manner, utilizing information technology to accelerate analysis and decision-making processes. Nevertheless, the curriculum development process still faces several challenges, including limited human resources and digital infrastructure, a gap between theory and practice, and resistance to curriculum reform. However, efforts to address these challenges have been carried out through lecturer training, alignment with national policies such as Freedom to Learn, and the expansion of partnerships with both domestic and international institutions.

Overall, the development and implementation of the PAI curriculum at STITMA Yogyakarta demonstrate a progressive and relevant direction. The curriculum successfully bridges academic and professional demands while reinforcing the role of religious education in shaping students' character and competencies. Moving forward, strengthening innovation and cross-sector collaboration will be the key to sustaining the PAI curriculum as a transformative instrument for adaptive and solution-oriented Islamic education.

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