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Development of an Integrated Islamic Religious Education (PAI) curriculum and its implementation in Senior High Schools in Indonesia

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ABSTRACT

The transformation of science and technology that is currently taking place has created a major leap in the history of Islamic Religious Education (PAI). This massive transformation requires the educational sector to be prepared to respond through efforts to adopt progressive and visionary patterns of change grounded in religious values. One such effort involves changes at the curriculum level as a conceptual and theoretical guide that functions as a normative reference. This study aims to examine the construction of an integrative PAI curriculum development in general educational institutions, specifically public and private senior high schools in Indonesia. This study employs a qualitative approach with a phenomenological design. Data collection techniques include participatory observation and in-depth interviews, while data analysis follows the interactive model proposed by Miles, Huberman, and Saldaña. PAI curriculum development is grounded in a philosophical foundation based on an integrative framework that incorporates multidisciplinary, interdisciplinary, and transdisciplinary approaches. In addition, the curriculum is supported by an epistemological foundation with an implementation-oriented dimension that addresses the challenges of scientific and technological advancement and globalization in the twenty-first century. This dimension is reflected in efforts to develop innovative learning methods and strategies, including the adaptation of information technology-based learning approaches aligned with PAI subject themes, as well as the strengthening and development of assessment aspects that emphasize the moral and spiritual dimensions of PAI learning.

Keywords: Curriculum; Islamic Religious Education; Integrative; and Implementation.

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1. INTRODUCTION

The discourse on the meaning of education continues to evolve in line with changing global paradigms. Initially, Islamic Religious Education (PAI) in Indonesia employed a traditionalist and conservative paradigm through educational institutions such as *surau* (Islamic prayer houses) and *pesantren* (Islamic boarding schools) (Jalaludin, 2020; Muhammad Abror Rosyidin, 2023). The development of PAI later became formally institutionalized after taking shape within more modern educational institutions, including schools and madrasahs. This process marked its transformation into a formal and structured educational system.

Currently, the concept of learning delivery is demonstrating a clear shift toward the realization of modern instructional practices. This shift is evident as the educational sector encounters the realities of twenty-first-century information technology advancement and the era of Industry 4.0 (Al-Ulum & Wahab, 2025), including the readiness of educators (Burhan & Putri, 2022; Slameto, 2018). These conditions require responsive readiness across various sectors, particularly in human resources (Destiana et al., 2025), to enable adjustment, adaptation, and development in accordance with the progressive nature of modernity (Daulay & Tobroni, 2017).

These dynamics influence most aspects of human activity, shaping patterns across diverse areas of life. In education, developments in the twenty-first century have generated a significant leap in the historical trajectory of educational practice. Sources of knowledge are no longer constrained by space and geography; however, as Langgung emphasizes, education retains the capacity to discover and develop the inherent potential of each individual (Langgung, 1988). This massive transformation requires the educational sector to be prepared to respond to and adapt to these shifting patterns.

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One concrete manifestation of educational readiness is the implementation of progressive and visionary models of change grounded in religious values (Nurohmat et al., 2023). This includes changes at the curriculum level as a conceptual and theoretical guide (Okpatrioka & Abdullah, 2024) that functions as a normative reference, as well as changes in teaching and learning techniques within the practical and didactic domain (Oktori et al., 2024). These efforts are essential to ensure that education, including PAI, can adapt effectively, strengthen its role, and empower learners to develop into spiritually, emotionally, and intellectually mature individuals (Mulyana, 2004).

Educational curriculum development is fundamentally oriented toward determining the direction of educational success (Adistiana & Hamami, 2024). However, numerous contemporary theories have emerged in the field of curriculum development. These include multidisciplinary, interdisciplinary, and transdisciplinary approaches (Mardiana et al., 2020). The implication is that PAI curriculum development efforts that employ these three approaches can promote progress and enhance educational quality. To date, PAI has primarily focused on the functional dimension, while the social, mental, and spiritual dimensions which are substantially more meaningful (Mourad & Karanshaw, 2013; Nata, 2003); particularly within the context of PAI objectives, have received limited attention.

In another dimension, PAI can be positioned as a bridge to the essential meaning of life. It functions as a medium for instilling religious values, resulting in a dual orientation of objectives. The primary objective involves the transfer of knowledge in accordance with the applicable curriculum, while the spiritual objective emphasizes the instilling of religious values among students. In reality, PAI encompasses complex and holistic educational objectives, including *tarbiyah jismiyah* (physical education), *tarbiyah rubiyah* (spiritual education), *tarbiyah aqliyyah* (intellectual education), *tarbiyah wijdaniyyah* (emotional education), *tarbiyah al-*khuluqiyah** (moral education), and *tarbiyah ijtimaiyyah* (social education) (Sumiarti et al., 2021). Therefore, the establishment of philosophical foundations for PAI curriculum development in the twenty-first century is an essential requirement for ensuring that PAI continues to adapt to contemporary progress.

Based on this explanation, this study aims to examine the construction of an integrative PAI curriculum development in general educational institutions. The analysis of integrative PAI curriculum development focuses on its philosophical foundations and its implementation within the educational process. Accordingly, this study analyzes the philosophical foundations underlying integrative PAI curriculum development, as well as the implementation dimensions of the integrative PAI curriculum in addressing the challenges of developments in the twenty-first century.

2. THEORETICAL FRAMEWORK

2.1. The 21st Century PAI Phenomenon

Information technology advancement and developments in the twenty-first century have provided positive momentum for the development of the domains of knowing, doing, and being in PAI. Knowing refers to the domain of understanding Islamic teachings, doing refers to the domain of practicing Islamic teachings, and being refers to living in accordance with Islamic teachings (Muhaimin, 2009). To address the needs of knowing and doing, scientific and technological advancement has generated a variety of learning methodologies that effectively support both domains among learners. Challenges emerge when PAI engages with the third domain, namely being, which is directly related to the instilling of religious values. The process of being is not limited to knowledge or practice, knowing and doing within the cognitive and behavioral dimensions of learners, but must extend to shaping the learners' hearts (*qalb*). Scientific and technological advancement thus presents a distinctive challenge in PAI discourse in identifying effective approaches to achieve the objective of being within the teaching and learning process.

Certainly, an expansion of new knowledge in the field of PAI and various benefits can be achieved through the use of technology. Information technology (IT) provides open access to interactive learning materials and information through digital networks (Fitriyandi, 2013). However, scientific and technological advancement has not yet been grounded in a conceptual foundation that is fully responsive to human values, thereby creating the potential for destructive outcomes due to a partial conceptual foundation originating from Western paradigms. It remains evident that PAI continues to emphasize the cognitive domain (knowing) while giving limited attention to the character domain (being) (Maksum, 2011). This partial conceptual foundation, in this context, reflects the influence of globalization on significant changes in the educational sector. One such change is

manifested in the reorientation of curriculum development in response to global economic and political developments, commonly referred to as the “knowledge-based economy” (Saridjo, 2009).

Among the available alternatives, curriculum integration represents a strategic approach to addressing the challenges in the twenty-first century in the domain of being within PAI. This integrated curriculum may be implemented through multidisciplinary, interdisciplinary, and transdisciplinary approaches.

The emergence of the concept of knowledge integration, which encompasses curriculum integration within PAI, originated from the existence of a scientific dichotomy. According to Muliawan, this phenomenon is explained through three causal factors: *first*, historical developments within Muslim societies since the Middle Ages (1250–1800); *second*, internal limitations of PAI institutions in undertaking renewal and development initiatives; and *third*, the classification of fields of knowledge, which has undergone rapid expansion, leading to the emergence of numerous new disciplines (Muliawan, 2005). Through the integration of knowledge, coherence is established among the patterns, characteristics, and essence of knowledge, uniting the material-physical domains (knowing and doing) with the spiritual domain (being).

By integrating the PAI curriculum through multiple approaches, relevance can be achieved in both individual development and applied educational practice. This integration enables students to develop in a balanced manner without disproportion in any domain. At the institutional level, educational institutions are expected to cultivate graduates who understand the dynamics of change and are capable of positioning themselves effectively and adapting accordingly (Langgulang, 1988).

2.2. Integrative Curriculum: Philosophical Study

PAI must be prepared to adapt dynamically to the significant changes increasingly occurring in the twenty-first century. As PAI responds to these changes, at least three themes emerge: accountability, relevance, and the twenty-first-century context itself (Drake, 2013). The accountability and relevance associated with change must be managed in a balanced manner within the educational sector. This objective can be achieved through curriculum standardization, which has contributed to the emergence of the Common Core State Standards (Drake, 2013b). An overview chart of the Common Core State Standards is presented as follows:

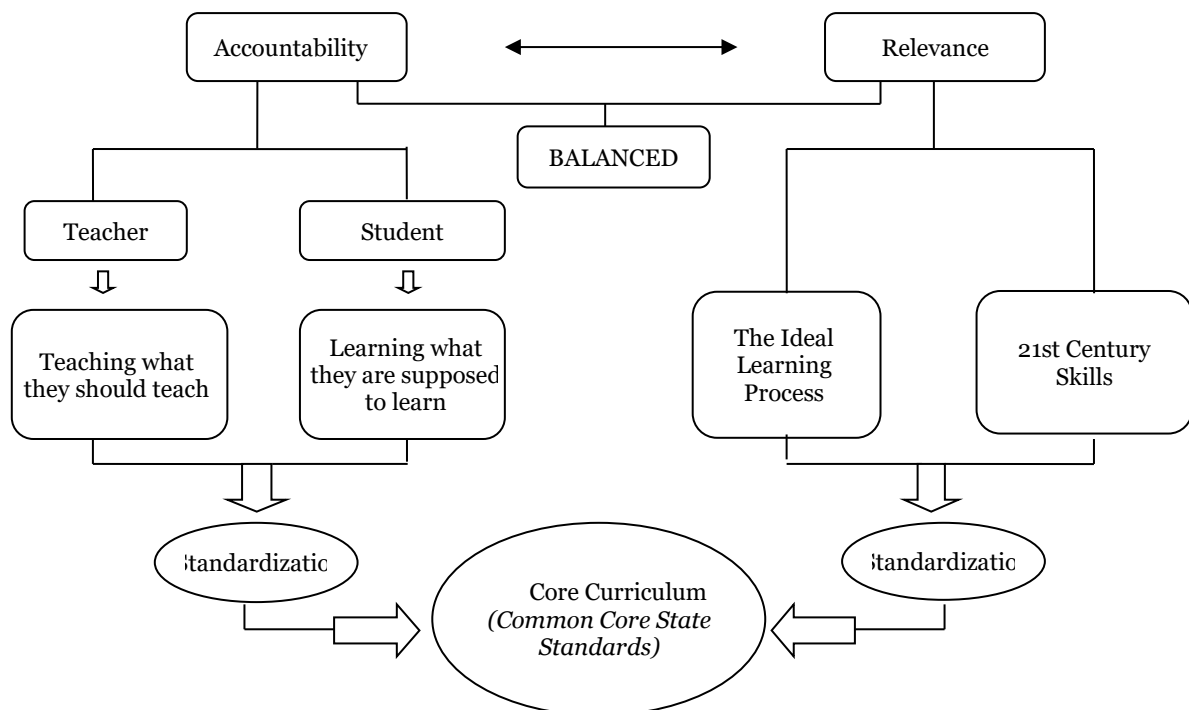


Figure 1: Core Curriculum Creation Through Accountability and Relevance Concepts

Before discussing efforts to develop PAI through an integrative curriculum, it is important to recognize that Islam acknowledges a hierarchy of truth. As cited by Hitami, this hierarchy consists of absolute truth, encompassing both divine and human truth. Human truth is understood as relative and measured within a scientific framework derived from all-encompassing knowledge

(Hitami, 2004b). Based on this perspective, explorations in the field of PAI curriculum development management have led to the identification of an integrative curriculum model grounded in three approaches. These approaches enhance the understanding and relevance of PAI by supporting a more comprehensive and adaptive response to changing times (Musyahid et al., 2025).

Each of these approaches has a philosophical foundation for curriculum development. The first is the multidisciplinary approach. According to Nata, this approach corresponds to what is termed a parallel curriculum (Abuddin Nata, 2009). It involves constructing PAI concepts through multiple Islamic and related disciplines, including history, philosophy, sociology, psychology, management, culture, politics, and information technology (IT). This approach occurs when the same subject matter is addressed concurrently across different disciplines (Drake, 2013), meaning that the study of a topic is not confined to a single disciplinary perspective but incorporates multiple fields simultaneously (Reinaldo et al., 2024).

Based on this description, similarities can be identified between the definitions proposed by Nata and Drake. A multidisciplinary approach is applied when a global theme is discussed and examined through perspectives drawn from diverse disciplines, in which one field of knowledge complements another. For example, in thematic learning, a single theme is explored by connecting it to several subjects simultaneously, enabling students to gain meaningful new learning experiences. Nurdyansyah (2015) found that thematic learning using a social reconstruction model enhances students' understanding of the dangers of corruption while simultaneously fostering sensitivity to phenomena in their surrounding environment. Moreover, this approach enriches perspectives and methodologies in academic inquiry (Siregar & Nurazizah, 2025), including studies (research) on PAI curriculum development.

Within a broader scope, PAI can function as a central theme that is discussed and correlated with other disciplines. Nata, for example, examines PAI as a theme discussed, correlated, and analyzed through various disciplinary perspectives, including normative perennialist, historical, philosophical, psychological, sociological, managerial, and information technology (IT)-based approaches (Nata, 2009). One planning model (template) within the context of a multidisciplinary approach proposed by Drake is presented as follows:

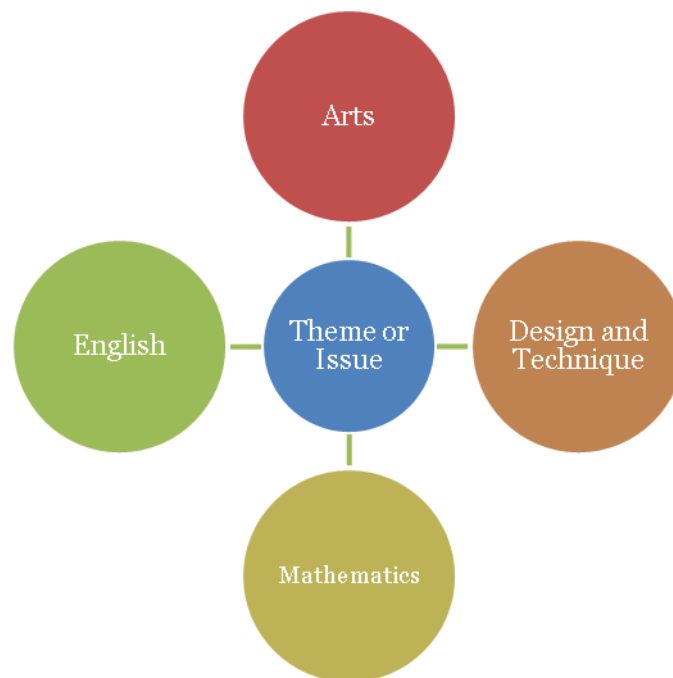


Figure 2: The Context of a Multidisciplinary Approach (source: Drake, 2012)

The second is the interdisciplinary approach, which situates PAI curriculum development around shared issues, themes, or problems, emphasizing concepts and skills across subject areas rather than within isolated disciplines (Drake, 2013). In other words, this approach establishes connections within a theme by examining it from multiple perspectives. In its early development during the late 1980s and early 1990s, the interdisciplinary approach was ontologically grounded in John Dewey's philosophy, which aligns with constructivist principles (Drake, 2013). Because constructivist theory emphasizes knowledge acquisition through lived experience, curriculum implementation must be connected to real-world contexts. This orientation creates

opportunities for the application of contemporary learning theories and fosters holistic learning experiences for students (Tu'aini et al., 2024).

From an epistemological perspective, this approach is implemented in a manner that adapts to the twenty-first century. It emphasizes intellectual intelligence as well as the spiritual and moral development of students, thereby fostering a knowledgeable and contributing generation (Muna & Fauzi, 2024). Interestingly, this approach has several characteristics, including: requiring modern twenty-first-century skills; having a global perspective; encompassing character and leadership education; incorporating collaborative learning; and implementing conceptually based learning (Drake, 2013). These characteristics are illustrated as follows:

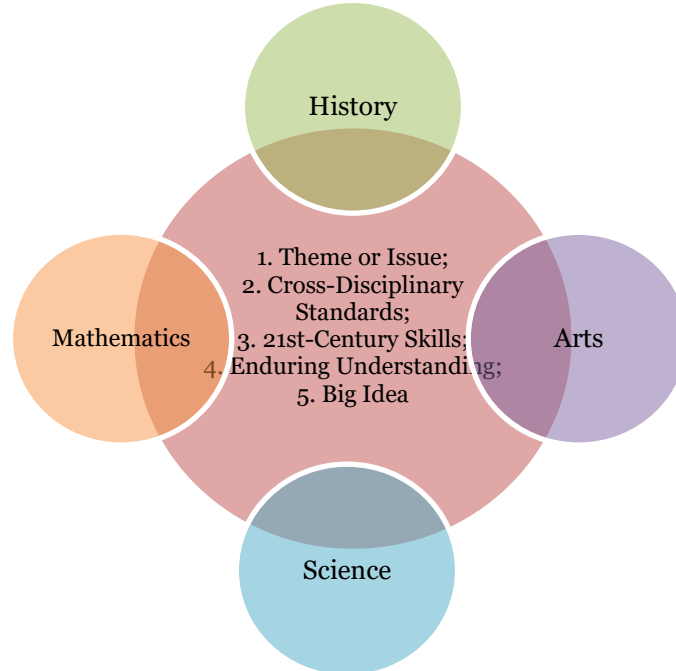


Figure 3: Core for Interdisciplinary Organization (source: Drake, 2012)

The third is the transdisciplinary approach. In this approach, the applied curriculum begins in a real-life context (Drake, 2013). It is characterized by the integration of multiple disciplines to analyze issues or problems, aiming to establish a paradigm for solving scientific problems across fields and to provide a differentiated perspective for navigating the dynamics of an evolving civilization (Putra, 2019). The learning strategy is exemplified by the implementation of the Problem-Based Learning (PBL) approach, defined as an active, student-centered method that fully supports the development of lifelong learning skills (Prihanti, 2025). This approach also emphasizes the transmission of essential knowledge and skills, the development of moral and spiritual character, and the integration of science and religion (Rahmah et al., 2024).

Notably, the knowledge base in this approach prioritizes problems and questions generated by the students themselves. By exploring their curiosity for new knowledge, it is anticipated that these learning experiences will give rise to novel theories distinct from those previously established. Through learning experiences derived from real-life applications, students develop an understanding of the meaning of learning and cultivate a caring disposition. This approach simultaneously enhances students' knowledge, character, and moral development (Madhakomala et al., 2022). Accordingly, this form of curriculum development is referred to as a "humanizing curriculum." (Yamin, 2009). To facilitate understanding of this approach, the design is outlined as follows:

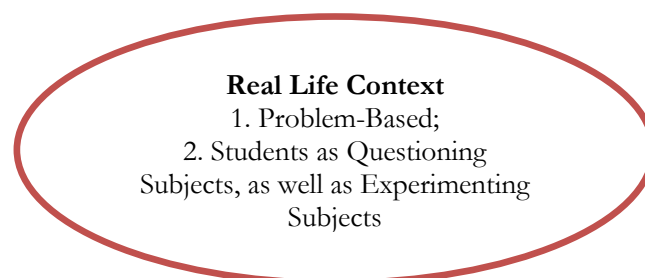


Figure 4: Planning of Transdisciplinary Curriculum

3. RESEARCH METHOD

Based on the focus of the study, a qualitative approach is employed to understand and interpret the dynamics of the development of an integrative PAI curriculum from the perspective of educational institution managers (emik). This study is therefore categorized as phenomenological qualitative research, emphasizing the analysis of integrative PAI curriculum development in relation to the construction of PAI curriculum development in general educational institutions. The analysis of integrative PAI curriculum development focuses on both the philosophical foundations and the level of its implementation within the educational process. The general educational institutions examined in this study are public and private senior high schools in Indonesia. The study involves twelve senior high schools (six public and six private), which are geographically located at relatively distant points within Indonesia.

Data collection in this study uses participatory observation techniques, providing a detailed and comprehensive understanding of integrative PAI curriculum development. This technique allows the researchers to observe and participate in various activities related to curriculum development, both from philosophical and implementation perspectives. In addition, in-depth interviews are conducted in accordance with established guidelines, allowing for a deeper understanding of the data, including the philosophical foundations of curriculum development and its implementation within the school education system. Interviewees include school principals (public and private), vice principals in charge of curriculum, and several PAI and non-PAI teachers. A total of 14 informants participate in the study.

The data analysis follows the interactive model proposed by Miles, Hubermann, and Saldaña, which consists of four stages: data collection, data condensation, data display, and drawing conclusions. This analysis is illustrated as follows:

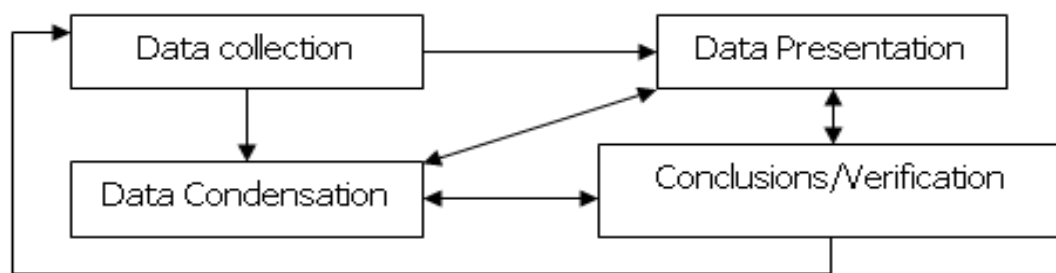


Figure 5: Interactive Model Data Analysis

4. RESULT AND DISCUSSION

4.1. The Construction of Integrative PAI Curriculum

The description of the concepts and scope of PAI learning innovations in twelve public and private senior high schools in Indonesia provides an overview of the broad and general scope of innovation. Various concepts and innovations are influenced by the currents of scientific and technological advancement and globalization across multiple aspects of society. In response, the senior high school sector addresses these challenges with measured and deliberate efforts. One approach is strengthening intellectual and spiritual development through moral and religious education, including Civic Education (PPKN) and, in particular, PAI. Accordingly, PAI curriculum development is grounded in planned normative references, namely a curriculum based on strong philosophical foundations.

Examining the PAI curriculum currently implemented in the twelve senior high schools in Indonesia, Joyce's ideas can serve as a reference for formulating PAI efforts to address challenges in the field of science and technology. Joyce argues that educators should guide students as facilitators of knowledge rather than solely as providers. Joyce elaborates on this concept using the term "undirected teaching." Broadly, this term emphasizes the importance of transforming educators' roles to act as facilitators who guide students in exploring knowledge, often accessed through IT (Joyce, 2016). In this context, PAI teachers position themselves as "directors" of students' potential in both public and private senior high schools.

In other words, the concept of undirected teaching using IT media is expected to generate learning innovation. However, conventional methods such as lectures and question-and-answer sessions continue to contribute to improving students' PAI

learning outcomes. Amaliah et al. found that conventional methods, including lectures, discussions, and question-and-answer sessions, can improve student learning outcomes across the cognitive, affective, and psychomotor domains (Amaliah et al., 2014). Students are even able to connect the material with moral understanding (*akhlak*) (Rahmah et al., 2025) and relate faith to intellect.

Accordingly, PAI curriculum development at the high school level is oriented toward an integrative approach. This effort is carried out systematically and continuously to address the challenges of scientific and technological transformation and the persistent dichotomy of knowledge in educational practices. The separation between religious and general knowledge has historically contributed to the decline of Islamic civilization. Interestingly, the integrative curriculum development in senior high schools in Indonesia does not treat Islamic doctrine as stand-alone normative material; instead, it serves as a value framework that animates the entire learning process and education as a whole.

In this context, Islam is understood as a worldview uniting the dimensions of revelation, reason, and empirical reality. Consequently, PAI curriculum development aims to cultivate students with theological awareness (*tawhid*), critical-scientific thinking skills, and ethical and social sensitivity simultaneously. PAI learning utilizes an interdisciplinary approach capable of providing solutions to socio-religious problems. This approach is also framed as a problem-based alternative, addressing or eliminating challenges through curriculum design guided by five elements: integration, synergy, synthesis, transformation, and collaboration (Nurhidin & Habibah, 2021).

Philosophically, an integrative PAI curriculum development in the twelve senior high schools in Indonesia is grounded in the view that the essence of education is the humanization of human beings according to their natural state as Allah's servants and caliphs on earth. One PAI teacher stated:

“In a unified educational process, all components within the student need to be integrated. The most appropriate foundation is QS. Ali Imran, verses 190–191, concerning the ulul albab. An integrative PAI curriculum development needs to restore and shape students into ideal, complete human beings who harmonize the activities of dhikr and thinking, and manifest this in the form of pious deeds that contribute to social life” (source: Results of interviews with Islamic Religious Education teachers at Kotabaru State High School).

Accordingly, the integrative PAI curriculum does not aim to cultivate students who understand Islamic teachings merely scripturally, but rather to enable students to instill them in their daily lives through rational thought. This is what Zahro (2025) terms a comprehensive understanding of Islam. Consequently, the curriculum rejects the dualistic paradigm that rigidly separates PAI knowledge sources (religion) from scientific knowledge. Integration of knowledge is achieved by critically and proportionally connecting Islamic religious concepts with scientific findings, social phenomena, and technological advancement. This integration forms the essence of the integrative PAI curriculum (Nadirah, 2025). In this context, multidisciplinary, interdisciplinary, and transdisciplinary approaches become an inevitable part of PAI learning.

Revelation is positioned as a source of moral and ethical values and orientation, while reason and empirical experience serve as instruments for understanding and managing reality. Therefore, PAI learning in the twelve senior high schools in Indonesia is not perceived as a supplementary subject, but as a central component for character development and scientific ethics that can enrich other disciplines. This integration also fosters an understanding of Islam that is contextual, adaptive, and relevant to societal dynamics. Consequently, the formulation of PAI learning objectives tends to be holistic and outcomes-based. The curriculum's objectives are designed to measure students' mastery of Islamic knowledge, analytical skills, religious attitudes, and social skills. Learning materials are structured thematically and interdisciplinarily, integrating religious themes with scientific concepts, or studies of the Quran and Hadith with digital literacy and social media. Clearly, PAI learning in these twelve senior high schools is characterized by creativity that connects contemporary dynamics, which in itself represents an ongoing pedagogical challenge.

However, other challenges arise when educational innovations intersect with religious or moral values, both of which are central to PAI learning. Instilling religious and moral values in students cannot be measured quantitatively over a short period. Reiman and Dotger highlight that one of the challenges in moral innovation is the assessment of obedience as a form of moral learning (Reiman & Dotger, 2008). Seleznyov (2019) also concludes that the lesson study learning strategy has limitations, noting that there is still little evidence supporting its advantages in conveying the teacher's learning message to students. One challenge in implementing lesson study is the ambiguity in assessing the targeted outcomes.

Another interesting aspect is the learning strategies employed in the integrative PAI curriculum by PAI teachers in the twelve senior high schools in Indonesia. These strategies encourage active student involvement while contextualizing learning within twenty-first-century conditions. Methods used include problem-based learning, project-based learning, case studies, and collaborative learning. The primary objective is to develop critical thinking skills and foster the internalization of Islamic values. Consequently, the learning process is oriented not only toward knowledge transfer but also toward the formation of attitudes and character through value dialogue, spiritual reflection, and direct learning experiences.

It is acknowledged that addressing the challenges of developments in the twenty-first century and globalization is a necessity for developing innovative PAI learning methods and strategies in the twelve senior high schools in Indonesia. These efforts include adapting PAI learning methods and strategies using IT to suit the themes of the material, addressing ambiguity in the assessment of moral and spiritual PAI content, and integrating religious and general knowledge. All elements of PAI are aligned with the challenges of scientific and technological transformation through the development of the currently implemented curriculum. Consequently, PAI education in the twelve senior high schools in Indonesia continues to fulfill its mandate of educating students to become complete human beings (*insan kamil*).

4.2. Innovation in PAI Methods and Strategies: Implementation Aspects

In an effort to address the challenges in the twenty-first century, the twelve senior high schools in Indonesia are developing innovative learning methods and strategies to achieve educational objectives. Many factors are considered in determining appropriate methods and strategies. Educators' motivation is one factor that influences the learning methods used with students, as evidenced by the study conducted by Hussin and Tamuri on teachers referred to as "excellent teachers." This study concluded that the instilling of Islamic religious values intended by these "excellent teachers" is carried out through two methods: problem-solving and lectures. Another conclusion of the study identified a spiritual method employed by these "excellent teachers," namely praising students (Hussin & Tamuri, 2019).

This study provides insight into how learning methods applied in the educational process are an essential aspect of instruction. PAI teachers in the twelve senior high schools in Indonesia have varying views regarding terminology. One teacher defines a learning method as a technical learning process that includes working procedures. This view aligns with expert opinion, which defines a learning method as a basic principle of a working method that can be technically developed to implement classroom learning (Suprihatiningrum, 2013a).

This idea, when broadly interpreted, represents a generalization of the views of several education experts, such as Sanjaya, Degeng, and others. These experts emphasize the scope of learning methods across several elements, including methods for delivering instruction, learning objectives, and student involvement (Suprihatiningrum, 2013). The views of PAI teachers in the twelve senior high schools in Indonesia do not differ significantly from these definitions; therefore, the PAI curriculum needs to integrate (incorporate) elements of these learning methods.

From a learning strategy perspective, a learning method is defined as the overall procedure and approach that emphasizes student activity in the learning process to achieve specific objectives (Suprihatiningrum, 2013). In SMA Jember, procedures and approaches tend to be *core value* of learning strategies. This position is further supported theoretically when learning methods are understood to include teaching method aspects (Suprihatiningrum, 2013). In this context, the PAI learning method in SMA Yogyakarta constitutes one element of the learning strategy. In other words, the learning method is implemented after the learning strategy has been clearly planned. The role of learning methods and strategies in PAI instruction in SMA Jakarta is essential for building effectiveness, efficiency, and attractiveness in the learning process. The orientation of PAI instruction in SMA Yogyakarta aligns with the taxonomy of teaching variables proposed by Reigeluth and Stein, as cited by Uno (Uno, 2012). This alignment is shown in the following chart:

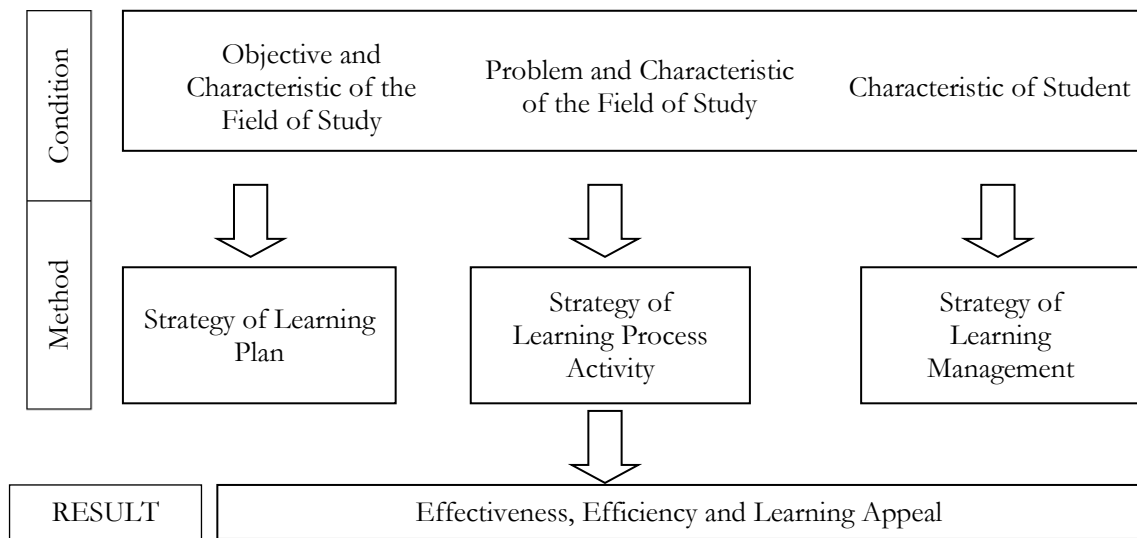


Figure 6: The Taxonomy of Teaching Variables

Through Reigeluth and Stein's taxonomy, the role of learning methods and strategies becomes clearly evident. Learning strategies analyze existing conditions; namely learning objectives, constraints, and student characteristics by applying three different strategies for each condition. Learning organization strategies are used under conditions related to learning objectives and the characteristics of the field of study. Learning delivery strategies are applied under conditions related to constraints and the characteristics of the field of study, while learning management strategies are used to manage student characteristics. Therefore, to achieve PAI learning outcomes in the form of effectiveness, efficiency, and learning appeal, these strategies are analyzed through the learning methods employed by PAI teachers.

In addition, learning innovations are implemented by PAI teachers in PAI instruction. These innovations are developed based on the creativity of PAI teachers who continuously seek improvement. Innovation itself is a concept with several dimensions, as Darmawan classifies innovation into three elements: ideas, processes, and products (Darmawan, 2012). When viewed as an idea, innovation gives rise to approaches, strategies, and even learning models that are renewable. When conceived as a process, learning becomes crucial in the hands of an innovator, as this stage is where learning activities undergo tangible progress and innovation. This indicates that innovations initially conceptualized as ideas or concepts are transformed into concrete forms through student learning activities. Ultimately, innovation is interpreted as a product manifested in the form of technology, meaning that learning innovations emerge as products that can also be utilized in other subjects.

Thus, innovations in PAI learning implemented by PAI teachers in the twelve senior high schools in Indonesia represents efforts that begin with ideas or concepts, continue through practices, and culminate in assessments aimed at enabling students to learn and develop abilities aligned with predetermined targets. According to Daryanto's concept, these efforts can be carried out by recognizing the main characteristics of innovation, which include the following: First, innovation possesses specific characteristics in the form of programs, ideas, systems, and arrangements, including the targets expected from PAI learning implemented by PAI teachers. In other words, innovation has distinguishing characteristics that differentiate it from previous conditions, such as ideas, programs, arrangements, systems, and similar elements.

Second, innovation contains elements of novelty compared to existing practices. Elements that existed prior to the innovation merge and evolve alongside the emergence of new innovations, thereby creating novelty in PAI learning. Third, is implemented through a pre-designed program. Through the execution of a planned program, the implementation of innovation in PAI learning can be optimized. Fourth, innovation is directed toward achieving specific objectives, ensuring that PAI learning has clear and measurable targets (Daryanto, 2015).

Based on this description, both theoretically and normatively, the purpose of implementing PAI learning innovation in SMA Kotabaru is to improve all aspects of PAI learning in order to achieve the intended learning objectives and targets. The urgency of improving educational outcomes through PAI learning innovation is increasingly evident when linked to technological advancement and the dynamics of the twenty-first century, which indirectly influence the educational sector. Without learning innovation, education in SMA Surakarta risks becoming stagnant (*jumud*), static, and unable to keep pace with technological advancement and contemporary developments.

Based on the factors that trigger innovations in PAI learning, various learning innovations, including PAI learning methods and strategies, have emerged in the twelve senior high schools in Indonesia. Several aspects can be identified in this context, including the following:

4.2.1. Innovation of PAI Learning Planning (Design)

The development of PAI learning innovations in the context of instructional design cannot occur without prior planning. The planning stage is where PAI teachers develop ideas, concepts, and instructional designs that are transferred to students throughout the learning process. In other words, changes resulting from learning innovations implemented by PAI teachers occur at this stage. Various aspects of PAI learning can be carefully planned during this process.

The importance of learning planning factors in PAI instruction is also emphasized by Uno (2011), who explains the basis for the necessity of learning planning. These factors include improving the quality of learning; designing learning using a systems approach; aligning learning design with individual learning methods; orienting learning design toward individual students; referring learning design to the objectives to be achieved; facilitating ease of learning; involving learning variables in the design process; and determining appropriate methods for achieving learning objectives. Essentially, PAI learning innovations involve new forms of ideas, concepts, practices, or objects that are realized and accepted, either individually or collectively, to be adopted and implemented (Daryanto, 2015). In this context, PAI learning innovation from a design perspective encompasses at least two viewpoints, namely a personal perspective and an institutional perspective.

From a personal perspective, as expressed by Deni, the design aspect shows that the scope of instructional design has expanded. This expansion refers to a shift from what was initially limited to personal and individual PAI learning resources toward a broader, communal scope through learning resources derived from a systemic environment (Darmawan, 2012). Through systems embedded within the PAI learning environment, learning innovations emerge and are ultimately categorized into four components: PAI instructional system design, message design, PAI learning strategies, and PAI learner characteristics.

Learning strategies constitute a crucial element in the creation of innovations in PAI learning and represent one of the seven elements of effective professional development. Bates and Morgan, in their study, concluded that active learning can be achieved by transforming teaching methods from didactic approaches, which tend to limit student involvement, to inquiry-based learning that requires active participation (Bates & Morgan, 2018). Other studies indicate that the implementation of Problem-Based Learning (PBL) strategies in Islamic Jurisprudence (Fiqh) subjects is appropriate and applicable to the learning process and effective in facilitating student understanding (Saleh, 2013).

The next perspective, namely the institutional perspective, is implemented through policies issued by authorized agencies or institutions. Within the educational sector, the government and the Ministry of Education are responsible for issuing education-related policies. At this stage, policy is viewed as a cyclical process with the potential for continuous evolution (Hasbullah, 2016).

The role of competent educational leaders is essential in fostering educational innovation. Such leadership enables educational institutions to achieve sustained progress. According to Qomar, this form of leadership contributes to improvements in the quality of teaching staff, the quality of education personnel, student enrollment, curriculum development, and increased public trust in educational institutions (Qomar, 2013).

4.2.2. Innovation in Learning Devices and Media

In this context, the term development is interpreted as the process of translating instructional design specifications into tangible forms (Darmawan, 2012), moving from the theoretical to the practical realm. Accordingly, development in relation to the direction of PAI learning can be understood as PAI learning activities conducted based on previously planned instructional designs. When instructional design is manifested at the physical level, a recognizable characteristic of PAI learning innovation is the application of technology during the learning process. PAI learning innovation within this development context can be classified into four forms: print technology, audiovisual technology, computer-based technology, and integrated technology (Darmawan, 2012).

Print technology refers to pre-designed PAI learning designs that are implemented through learning innovations in the form of printed outputs. One example is audiovisual technology, which involves the delivery of PAI instruction using both audio and visual media. In addition, computer-based technology is applied to teaching materials delivered through computer microprocessors. Finally, integrated technology combines multiple media controlled by a computer with the aim of delivering teaching materials from PAI teachers to students during learning activities.

When PAI learning innovations implemented by PAI teachers are used as learning tools in teaching and learning activities (KBM), PAI teachers are able to utilize these tools to enhance their competencies as professional teachers. This orientation is characterized by three missions, namely Islamic propagation, pedagogical, and educational missions (Muchith, 2016).

4.3. Innovation in PAI Learning Supervision

The learning innovation aspect also refers to innovation within the context of educational management, particularly in Islamic education. The term management in this context refers to Islamic education learning technology that is controlled through the stages of planning, organizing, coordinating, and supervising. From the management perspective, four classifications exist within the supervision domain, including project management, which involves planning, monitoring, and controlling instructional design and development projects, including the control of instructional design functions used; resource management, which includes planning, monitoring, and controlling support systems and learning resource services; delivery system management, which relates to the organization of learning material distribution; and information management, which focuses on controlling how information is stored and processed to provide resources for learning activities (Darmawan, 2012e).

4.4. Innovation in PAI Learning Evaluation

Assessment of learning or education (Arikunto, 2003) is an integral part of educational management, including PAI management. Throughout the learning process, PAI teachers are fully responsible for evaluating students' learning outcomes. Assessment of student learning outcomes by PAI teachers can be conducted at three stages: before the learning process begins, during the learning process, and after the learning process is completed. In the context of learning, educational assessment refers to the process of collecting data used to determine the extent and accuracy of achieving predetermined educational objectives. When these objectives are not achieved, educational assessment plays a role in identifying the underlying causes (Arikunto, 2003).

According to PAI education in the twelve senior high schools in Indonesia, high-quality assessment of learning outcomes can be achieved when PAI teachers understand the criteria for effective assessment, particularly when innovation in assessment is intended. Therefore, it is necessary to first understand the characteristics of assessment in PAI learning. In this context, Arikunto explains that the characteristics of good educational assessment include the following: assessment is conducted indirectly and implemented using quantitative measurements with relative units, meaning that results are not always constant over time (Arikunto, 2003).

5. CONCLUSION

Based on this description, several conclusions can be drawn. First, the philosophical foundation for developing PAI education in response to the challenges in the twenty-first century lies in an integrative curriculum that applies three approaches: multidisciplinary, interdisciplinary, and transdisciplinary. The development of an integrative curriculum does not position Islamic doctrine merely as stand-alone normative material but rather as a value framework that animates the entire learning process and educational practice. Second, the epistemological foundation of PAI includes an implementative dimension that addresses the challenges of scientific and technological advancement and globalization in the twenty-first century through efforts to develop innovative learning methods and strategies. Various educational innovations are implemented to improve educational quality, including adapting learning methods and strategies through information technology in alignment with PAI subject themes and emphasizing the development of assessment aspects that emphasize the moral and spiritual dimensions of PAI learning.

Research and Publication Ethics Statement

This study is a multi-case study that involves the process of data collection from informants. The sources or references in this study are obtained legally through academic databases, and no personal information from any party is used. In this regard, this study also adheres to research ethics and academic publishing standards, including honesty and proper acknowledgment of the original authors.

Contribution Rates of Authors to the Article

All authors contributed to the writing of this article.

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