



Needs Analysis in Islamic Religious Education: Reconstructing a Humanistic and Contextual Curriculum

Amelia Mustafa T Husin¹, Agussalim Firdaus¹, Asri Ode Samura¹,
Muhammad Zein¹

¹Universitas Islam Negeri Raden Intan Lampung, Indonesia

✉ 25020010@student.iain-ternate.ic.id*

Article Information:

Received June 10, 2026

Revised July 19, 2026

Accepted August 26, 2026

Keywords: *Needs analysis, learning, Islamic education, Islamic religious education curriculum, instructional planning*

Abstract

Learning needs analysis is a fundamental stage in educational planning that aims to identify gaps between the actual and desired conditions in the learning process. In the context of Islamic education, needs analysis serves as a strategic tool to ensure that all components of learning from objectives, content, methods, and media to assessment are aligned with Islamic values and the demands of the times. This article provides an in-depth examination of the concepts, theories, models, and implications of learning needs analysis in Islamic education. Using a content analysis approach, this study reviews various relevant primary and secondary sources. The results of the study indicate that a comprehensive needs analysis must encompass the normative-theological dimension, the learners' developmental dimension, the sociocultural dimension, as well as the technological and globalization dimensions. The implications of this analysis lead to the development of an Islamic Religious Education curriculum that is integrative, contextual, and transformative.

INTRODUCTION

Islamic education is one of the main pillars in the formation of a kaffah (complete) Muslim personality. As a system, Islamic education aims not only to transfer knowledge but also to instill divine values in students (Azra, 2023; Hakim & Rohaeni, 2026; Husnah & Misra, 2025). In its development, the world of education faces various dynamic challenges, ranging from the Fourth Industrial Revolution and digital disruption to rapid shifts in sociocultural values. These conditions require educators and curriculum designers in Islamic Religious Education to continuously implement adaptive and responsive reforms (Arif, 2012; Ismail & Marwiji, 2023; Renaldi, 2025).

One of the most crucial initial steps in the instructional planning process is conducting a needs assessment. A needs assessment is a systematic process for identifying and determining solutions to the gap between the desired conditions and the actual conditions on the ground. Harahap & Albina, 2025; Mager, (1997) define a needs assessment as a process for determining what a person should learn in order to be able to perform a specific job or task. Kaufman & Herman, (1991) emphasize that without an adequate needs analysis, instructional design will lack a solid foundation

How to cite:

Husin, A. M. T., Firdaus, A., Samura, A. O., Zein, M. (2026). Needs Analysis in Islamic Religious Education: Reconstructing a Humanistic and Contextual Curriculum. *Ahlussunnah: Journal of Islamic Education*, 5(2), 812-821.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

and may result in learning that is irrelevant to the needs of learners and the demands of society.

In the context of Islamic education, needs analysis takes on a more complex dimension because it must consider not only cognitive aspects and skills but also the spiritual, moral, and ethical dimensions of students. Therefore, this article provides an in-depth examination of various aspects of needs analysis in Islamic education, ranging from conceptual foundations and models of needs analysis to their implementation in the development of high-quality Islamic education (Pahrudin et al., 2023; Wakhidah & Erman, 2022; Yulia & Iswantir, 2026).

Based on this background, this article formulates the following research questions: the nature and basic concepts of needs analysis in Islamic education; the normative and theoretical foundations of needs analysis in Islamic education; which needs analysis models are relevant to Islamic education; the procedures for conducting needs analysis in Islamic education; and the implications of needs analysis for the development of Islamic education.

METHODS

This study employs a qualitative approach using content analysis. This approach was chosen because it is suitable for an in-depth examination of concepts, theories, models, and the implications of needs analysis in Islamic Religious Education (Anidar et al., 2026; Efendi et al., 2026; Engkizar et al., 2026; Saidi et al., 2025; Tadöl et al., 2025). Content analysis allows researchers to systematically examine various sources of literature to identify gaps between actual and ideal conditions in instructional planning. Research data sources were obtained through a literature review that included books, scientific journals, articles, research reports, and relevant Islamic education policy documents. Sources were selected based on academic credibility, the recency of the information, and relevance to the theme of learning needs analysis. The primary research instrument was a thematic coding sheet, used to classify and organize data according to analytical categories, such as normative-theological dimensions, student development, socio-cultural factors, and technology and globalization.

The research procedure was conducted through several systematic stages: i) collection of literature data from primary and secondary sources, ii) data reduction by selecting relevant information and eliminating data that did not support the focus of the study, iii) thematic coding to identify patterns and conceptual relationships among sources, iv) data interpretation to identify key themes related to the analysis of learning needs, and v) synthesis of the analysis results into recommendations for the development of an integrative, contextual, and transformative Islamic Religious Education curriculum (Akem et al., 2025; Aryasutha et al., 2025; Engkizar et al., 2023, 2025).

To ensure validity and reliability, this study employed source triangulation, which involves comparing findings from various sources to arrive at more objective conclusions. In addition, the researcher applied the audit trail principle by transparently documenting the entire analysis process so that it can be retraced by other researchers. With this methodology, the study is expected to provide a theoretical contribution in the form of a comprehensive understanding of needs analysis in Islamic Religious Education, while also offering practical recommendations for the development of a more humanistic and contextual curriculum.

RESULT AND DISCUSSION

The Importance of Needs Analysis in Islamic Religious Education

Needs analysis in Islamic education holds significant importance. Akbar et al., (2025); Nurlaeli, (2020) emphasize that a well-designed Islamic education curriculum must be based on a comprehensive needs analysis, encompassing the needs of students as individuals, the needs of the community, the needs of the nation and state, as well as the demands of advancements in science and technology. Without a comprehensive needs analysis, the design of Islamic Religious Education instruction risks becoming merely formalistic merely fulfilling administrative requirements without addressing the essence of students' spiritual and moral development (Alfinnas, 2018; Maimun & Fitri, 2010).

Nurhakim et al., (2026); Puspitasari et al., (2025) cite at least four reasons why needs analysis is crucial in Islamic Education: First, to ensure the curriculum's relevance to the needs of students and society. Second, to optimize the allocation of learning resources. Third, to enhance the effectiveness and efficiency of the learning process. Fourth, to identify learning problems that require immediate solutions.

Models of Instructional Needs Analysis

First is the Dick, Carey & Carey Model. The model is one of the most comprehensive and widely adopted instructional design models in instructional development (Arifin & Fitria, 2017). In this model, needs analysis serves as the first phase that determines the direction of the entire instructional design process. The stages involved include: identifying instructional objectives; conducting an instructional analysis; analyzing learner characteristics; and formulating performance objectives.

In the context of Islamic Religious Education, the application of the Dick, Carey & Carey model involves identifying the core competencies to be achieved, analyzing the necessary sub-skills, identifying learner characteristics and prior knowledge related to religious material, and formulating measurable learning objectives.

Second is the Kaufman Model. Kaufman & Herman, (1991) developed a needs analysis model known as the Organizational Elements Model (OEM). This model distinguishes five levels of educational outcomes, namely: i) Mega, impact on society; ii) Macro, impact on institutions; iii) Micro, impact on individuals; iv) Process, activities and programs; and v) Input, resources used.

The application of the Kaufman model in Islamic Religious Education is highly relevant because it compels instructional designers to not only focus on the process (teaching methods) or output (exam scores), but also to consider long-term outcomes namely, the development of Muslims who make positive contributions to society and civilization.

Third is Bloom's Taxonomy. Bloom's Taxonomy, updated by (Gatwiri & Anderson, 2021; Taabudillah, 2023), provides a highly useful framework for analyzing learning needs in Islamic Religious Education. This taxonomy divides learning objectives into three domains: cognitive, affective, and psychomotor (Blomm, 1983). In Islamic Education, these three domains must be integrated holistically. The cognitive domain encompasses an understanding of *'aqidah*, *sharia*, and *akhlak*. The affective domain relates to the internalization of the values of faith and piety. The psychomotor domain encompasses the practice of worship and virtuous behavior in daily life.

Fourth is the ADDIE Model. The ADDIE Model (Analysis, Design, Development, Implementation, Evaluation) is the most widely used instructional design model in curriculum-based learning development. The Analysis phase in the ADDIE Model comprises two main components: needs analysis and front-end analysis (Ary, 1995). Needs analysis aims to identify the gap between expected and

actual performance, while front-end analysis includes an analysis of learner characteristics, task analysis, and context analysis.

In the implementation of Islamic Religious Education, the ADDIE model is highly applicable because it provides a systematic and iterative framework. Each phase is interconnected and can be revised based on evaluation results, thereby enabling the continuous improvement of instructional design.

Procedures for Analyzing Learning Needs in Islamic Religious Education

First, identify the gaps. The first step in the needs analysis is to identify the gaps between the ideal conditions for Islamic Religious Education and the actual conditions observed in the field. These gaps may include the following aspects: i) student competencies that have not been achieved; ii) a mismatch between the curriculum and the students' real-life contexts; iii) teaching methods that lack variety and student participation; and iv) minimal use of technology-based learning media (Jabar, 2010).

Mulyasa, (2022); Pebriani et al., (2025) emphasizes that the identification of these gaps must be conducted objectively and based on data. The data collected includes students' learning outcomes, observations of the learning process, interviews with teachers and students, and an analysis of the current curriculum documents.

Second is the collection of needs data. Needs data is collected through various instruments, including: questionnaires, in-depth interviews, classroom observations, focus group discussions (FGDs), and document analysis. In the context of Islamic Religious Education, data collection involves not only teachers and students but also parents, community leaders, and religious scholars as representatives of the Muslim community. Al Huda, (2025); Huda, (2025); Zainuri, (2019) emphasizes the importance of involving various stakeholders in the data collection process to ensure that the resulting analysis is comprehensive and accommodates diverse perspectives.

Third is the analysis of student characteristics. A deep understanding of student characteristics is a critical component in the needs analysis for Islamic Religious Education. The characteristics that need to be analyzed include: aspects of cognitive and moral development; family and religious background; learning styles; prior knowledge in the field of religion; and motivation and interest in Islamic Religious Education (Purba et al., 2021). Sudjana & Rivai, (2007); Sutomo & Aini, (2024) emphasize that an understanding of student characteristics will help educators select the most effective learning strategies, methods, and media that are best suited to students' needs.

Fourth is Context and Environment Analysis. Context analysis involves a study of both formal and non-formal learning environments. In Islamic education, context plays a crucial role in determining the relevance of the materials and methods used. The environments that need to be analyzed include: the school/madrasah environment, the family environment, the community environment, and the digital (cyber) environment. Roqib, (2009); Setyowati, (2022) emphasize that effective Islamic education cannot be separated from the sociocultural context of society. Therefore, an analysis of local wisdom and local culture is an integral part of the needs assessment for Islamic Religious Education.

Fifth is the prioritization of needs. Once the data has been collected, the next step is to prioritize the needs. Not all gaps can be addressed at once due to resource constraints. Soekamto, (1993); Wahid, (2024) suggests using a prioritization matrix that considers: the severity of the gap; the feasibility of addressing it; the impact on students' competencies; and the availability of resources.

In the context of Islamic Religious Education, priority in identifying needs must also take into account both the fundamental (*ushul*) and subsidiary (*furu'*) values of Islam. Needs related to strengthening faith and essential acts of worship are given higher priority than those involving supplementary knowledge (Assegaf, 2005).

Dimensions of Needs in Islamic Religious Education

First is the normative-theological dimension. This dimension relates to the need to ensure that the content of Islamic Religious Education aligns with normative Islamic sources (the Quran and Hadith) and correct theological understanding (*ahlussunnah wal jamaah*). Analysis of this dimension includes an examination of the material's conformity with sharia principles, the accuracy of the taught creed, and the relevance of fiqh content to the students' life contexts (Maulidya & Fauzi, 2023; Yazid & Madjid, 2026).

Second is the dimension of students' developmental needs. Each stage of a student's development has different learning needs. Based on Kohlberg's theory of moral development and Piaget's theory of cognitive development, Islamic Religious Education instruction must be tailored to the students' developmental stage (Permana et al., 2025; Sukiman, 2022). Material on concrete acts of worship (prayer, fasting) is more appropriate for children, while studies on the wisdom behind worship and contemporary Islamic issues are more suitable for adolescents and adults.

Third is the dimension of socio-cultural needs. As a country with a pluralistic and multicultural society, Indonesia requires Islamic Religious Education that is contextual and inclusive. A needs analysis in this dimension includes studies on: issues of interfaith harmony, tolerance within the framework of moderate Islam (*Islam wasathiyah*), and an understanding of the relationship between Islam and Indonesian identity (Islam Nusantara) (Saihu & Aziz, 2020).

Fourth is the dimension of technological needs and digitalization. The era of the Fourth Industrial Revolution and Society 5.0 has brought radical changes to the way people learn. An analysis of the needs of Islamic Religious Education in this dimension includes: the need to integrate digital technology into learning; the development of digital literacy based on Islamic values; preparing students to deal with misinformation and negative content on social media from an Islamic perspective; and the development of e-learning and m-learning-based instructional materials for Islamic Religious Education.

Implications of the Needs Analysis for Islamic Religious Education

First, the development of a responsive curriculum. The results of the needs analysis directly imply the development of an Islamic Religious Education curriculum that is more responsive, relevant, and contextual. Hasan, (2013); Saiyidah et al., (2025) emphasizes that a good Islamic Religious Education curriculum must possess four characteristics: i) it is holistic and integrative; ii) it is responsive to students' needs; iii) it is relevant to societal developments; and iv) it is grounded in universal Islamic values.

The concrete implication is the need to reconstruct the Islamic Religious Education curriculum so that it is oriented not only toward the transfer of religious knowledge but also toward the internalization of values and the development of Islamic character. This requires a more active, participatory, and experiential learning approach (Naim, 2012; Virskya et al., 2025).

Second is the innovation of teaching methods and strategies. A needs analysis revealing the characteristics of Generation Z and Alpha students who are highly familiar with digital technology implies the need for innovation in Islamic Religious Education teaching methods. Some relevant methods include: i) blended learning, which combines face-to-face learning with online learning; ii) project-based learning grounded in Islamic values; iii) storytelling using inspirational tales from Islamic history; and iv) inquiry-based learning to develop critical thinking skills from an Islamic perspective.

Third is the development of technology-based instructional media for Islamic Religious Education. A needs analysis revealing gaps in technology utilization implies

the need to develop engaging and interactive technology-based instructional media for Islamic Religious Education. The development of mobile apps for learning the Quran, virtual reality simulations of the Hajj, and engaging Islamic Religious Education content on social media platforms are some of the innovations that need to be developed.

Fourth is the strengthening of Islamic Religious Education teachers' competencies. One important finding that frequently emerges in needs analyses for Islamic Religious Education is a gap in teacher competencies. The implication of this finding is the need for continuous professional development programs for Islamic Religious Education teachers, which include strengthening pedagogical competencies, technological competencies, as well as personal and social competencies.

Fifth, strengthening holistic learning assessment. The needs analysis also implies the need for reform of the Islamic Religious Education learning assessment system. Arikunto, (2022) emphasizes that effective learning assessment must be able to authentically measure all dimensions of students' competencies. In the context of Islamic Religious Education, this means that assessment must be able to measure not only aspects of religious knowledge (cognitive) but also aspects of the internalization of values (affective) and the practice of worship (psychomotor).

CONCLUSION

Based on the discussion above, the following conclusions can be drawn. First, learning needs analysis is a fundamental stage in Islamic education planning that aims to identify the gap between the actual and ideal conditions, thereby providing an empirical and normative foundation for the development of effective and efficient learning. Second, the analysis of Islamic education needs must be based on normative Islamic sources (the Quran and Hadith), national education regulations, and relevant theories of education and learning, thereby producing a comprehensive and multidimensional analysis.

Third, needs analysis models such as the Dick, Carey & Carey model; the Kaufman model; Bloom's Taxonomy; and the ADDIE model can be adaptively integrated to address the specific learning needs of Islamic Religious Education. Fourth, a comprehensive needs analysis for Islamic Religious Education must encompass four main dimensions: the normative-theological dimension, the learner development dimension, the socio-cultural dimension, and the technology-digitalization dimension. Fifth, the implications of a valid and comprehensive needs analysis lead to the development of an integrative Islamic Religious Education curriculum, innovations in technology-based teaching methods and media, the strengthening of teacher competencies, and the reform of an authentic and holistic learning evaluation system.

REFERENCES

- Akbar, A., Sukino, S., & Muttaqin, I. (2025). Pengembangan Kurikulum Pendidikan Agama Islam. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 8(4), 4426–4434. <https://doi.org/10.54371/jiip.v8i4.7760>
- Akem, U., Hamdan, N. M., Iskandar, M., Efendi, Y., & Halimahturrafiah, E. (2025). Digital Technology in Quranic Learning: Opportunities and Challenges. *Journal of Quranic Teaching and Learning*, 1(2), 49–64. <https://joqer.intischolar.id/index.php/joqer/index>
- Al Huda, U. (2025). Peran Stakeholder Dalam Meningkatkan Manajemen Mutu Pendidikan (Studi Kasus: Mi. Bahrul Ulum Watupanjang – Krucil). *Irfani*, 21(3), 1127–1142. <https://doi.org/10.30603/irfani.v21i3.7060>
- Alfinnas, S. (2018). Arah Baru Pendidikan Islam di Era Digital. *Fikerotuna*, 7(1), 803–

817. <https://doi.org/10.32806/jf.v7i1.3186>
- Anidar, J., Nursyamsi, N. Diminurman, A., & Engkizar, E. (2026). Building religious character in students: a qualitative study of youth information and counseling centers. *Jurnal Konseling Dan Pendidikan*, 14(1), 194–204. <https://doi.org/https://doi.org/10.29210/1158400>
- Arif, M. (2012). Ilmu Pendidikan Islam: Ilmu Pendidikan Islam, Tujuan Ilmu Pendidikan Islam (Ilmu Pendidikan Islam. In *Www.Blogspot.Com*. Kencana Prenada Media Group. <https://belajarbersamavika.blogspot.com/2016/09/penjelasan-berdasarkan-buku-ilmu.html>
- Arifin, M. B. U. B., & Fitria, K. L. (2017). The Implemantation of Islamic Character Through Developing Material of Indonesian Language in 3rd Grade of Islamic Elementary School. *Madrosatuna: Journal of Islamic Elementary School*, 1(1), 23–36. <https://doi.org/10.21070/madrosatuna.v1i1.1212>
- Arikunto, S. (2022). Metodologi Penelitian Kualitatif. In Metodologi Penelitian Kualitatif. In *Rake Sarasini* (Issue March). Bumi Aksara.
- Ary, D. (1995). Pengantar Penelitian dalam Pendidikan (terjemahan). In *Surabaya: Usaha*. Pustaka Pelajar.
- Aryasutha, R., Azizah Ria Kusriani, N., Nurul Ulya, J., & Syamsiah Septiani, N. (2025). Opportunities and Challenges for Islamic Education Teachers in Using Artificial Intelligence in Learning. *Muaddib.Intischolar.Id*, 2(1), 43. <https://muaddib.intischolar.id/index.php/muaddib/article/view/6>
- Assegaf, A. R. (2005). Politik Pendidikan Nasional Pergeseran Kebijakan Pendidikan Agama Islam dari Praproklamasi ke Reformasi. *Buku*.
- Azra. (2023). *Falsafah Pendidikan Islam Kontemporer*. Langgung, Penerjemah). Bulan Bintang.
- Blomm, B. S. (1983). Taxonomy Of Educational Objectives The Classification Of Educational Goals. In *Cataloging and Classification Quarterly* (Vol. 3, Issue 1). David McKay.
- Efendi, E., Jaafar, A., & Engkizar, E. (2026). Muslim Women's Leadership in Conflict Management in Higher Education. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 11(2), 826–838. <https://doi.org/https://doi.org/10.24042/tadris.v11i2.30474>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial, A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38. <https://doi.org/10.67055/xt598c43>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Oktavia, G., Febriani, A., & Albizar, A. (2026). Tartil Method as an Effective Strategy for Transforming Students' Positive Attitudes in Learning the Qur'an. *Journal of Quranic Teaching and Learning*, 2(1), 50–63. <https://doi.org/10.67055/y3htyp95>
- Engkizar, E., Jaafar, A., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26–39. <https://doi.org/10.67055/kjn18a62>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary of Higher Education (IJMURHICA)*, 6(4), 633–644. <https://doi.org/10.24036/ijmurhica.v6i4.321>
- Gatwiri, K., & Anderson, L. (2021). Parenting Black children in White spaces: Skilled African migrants reflect on their parenting experiences in Australia. *Child & Family Social Work*, 26(1), 153–162. <https://doi.org/https://doi.org/10.1111/cfs.12799>
- Hakim, L. L., & Rohaeni, A. (2026). Dari Transfer Pengetahuan ke Pembentukan

- Karakter: Kajian Teoretis atas Tantangan Pembelajaran PAI di Sekolah Dasar. *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial Dan Pendidikan*, 7(2), 217–227. <https://doi.org/10.54543/syntaximperatif.v7i2.1015>
- Harahap, M. R., & Albina, M. (2025). Pentingnya Penggunaan Analisis Kebutuhan Belajar Dalam Memahami Kemampuan dan Kebutuhan Pada Pencapaian Pembelajaran. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*, 3(1), 318–325. <https://doi.org/10.61104/jq.v3i1.813>
- Hasan, S. (2013). Pengembangan Kurikulum Pendidikan Agama Islam Terpadu di sekolah. In *Jurnal Al-Ibrah* (Vol. 2, Issue 1). Madrasah, dan Perguruan Tinggi. PT RajaGrafindo Persada.
- Huda, I. N. (2025). Pola Kepemimpinan Kepala Sekolah Di Lingkungan Pondok Pesantren. *Equity In Education Journal*, 7(1), 27–37. <https://doi.org/10.37304/ej.v7i1.21225>
- Husnah, M., & Misra, M. (2025). Pendidikan Islam di Era Global dengan Menjaga Nilai, Merangkul Perubahan. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(3), 259–267. <https://doi.org/10.61132/jmpai.v3i3.1127>
- Ismail, I., & Marwiji, M. H. (2023). Nilai-Nilai Sosiokultural di Era Revolusi Industri 4.0 sebagai Landasan Kurikulum Pendidikan Agama Islam. *Epistemic: Jurnal Ilmiah Pendidikan*, 2(2), 183–198. <https://doi.org/10.70287/epistemic.v2i2.185>
- Jabar, S. A. dan C. S. A. (2010). *Pedoman Teoritis Praktis bagi Mahasiswa dan Praktisi Pendidikan*. Bumi Aksara.
- Kaufman, R., & Herman, J. (1991). *Strategic Planning in Education: Rethinking, Restructuring, Revitalizing*. Technomic Publishing.
- Mager, R. F. (1997). *Preparing Instructional Objectives: A Critical Tool in the Development of Effective Instruction: Robert F. Mager: 9781879618039: Amazon.com: Books* (3rd ed., Issue 1997). The Center for Effective Performance. <http://www.amazon.com/Preparing-Instructional-Objectives-Development-Instruction/dp/1879618036>
- Maimun, A., & Fitri, A. Z. (2010). *Madrasah Unggulan : Lembaga Pendidikan Alternatif di Era Kompetitif*. UIN Maliki Press.
- Maulidya, A., & Fauzi, M. A. (2023). Sejarah Penulisan dan Pembukuan Al-Qur'an. *Tarbiatuna: Journal of Islamic Education Studies*, 3(1), 129–136. <https://doi.org/10.47467/tarbiatuna.v3i1.2762>
- Mulyasa. (2022). *Manajemen dan Kepemimpinan kepemimpinan kepala sekolah*. Bumi Aksara.
- Naim, N. (2012). Character Buildin Optimalisasu Peran Pendidikan Dalam Mengembangkan Ilmu Dan Pembentukan Karakter Bangsa. In *Jogjakarta: Ar-Ruzz Media*. Ar-Ruzz Media.
- Nurhakim, F., Chadidjah, S., & Latiefah, E. (2026). Strategi Rekrutmen Peserta Didik SMA Di Kota Bandung Dalam Perspektif Pendidikan Agama Islam Program Studi PAI Universitas Muhammadiyah Bandung. *At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam*, 3(2), 249–258. <https://journal.staittd.ac.id/index.php/at/article/view/855>
- Nurlaeli, A. (2020). Inovasi Pengembangan Kurikulum Pendidikan Agama Islam pada Madrasah dalam Menghadapi Era Milenial. *Jurnal Wahana Karya Ilmiah*, 4(2), 622–644. <https://journal.unsika.ac.id/index.php/pendidikan/article/download/4332/2413>
- Pahrudin, A., Wakidi, W., & Anggini, V. (2023). Curriculum Development Management of Islamic Education in The Internet of Things Era. *Jurnal Penelitian Pendidikan Islam*, 11(2), 150–167. <https://doi.org/10.36667/jppi.v11i2.657>
- Pebriani, I., Hamdian Affandi, L., & Astria, F. P. (2025). Analisis Kesiapan Guru

- untuk Melakukan Penilaian dalam Implementasi Kurikulum Merdeka di SDN 02 Jurit Kecamatan Pringgasea Lombok Timur. *Jurnal Studi Guru Dan Pembelajaran*, 8(1), 362–380. <https://doi.org/10.30605/jsgp.8.1.2025.5645>
- Permana, D., Rahman, A., Wildan, D., Harsing, & Hasanah, A. (2025). Landasan Teori Pendidikan Karakter dalam Perspektif Teori Perkembangan Moral, Kognitif, dan Sosial. *Jurnal BELAINDIKA (Pembelajaran Dan Inovasi Pendidikan)*, 7(2), 215–223. <https://doi.org/10.52005/belaindika.v7i2.355>
- Purba, P. B., Siregar, R. S., Purba, D. S., Iman, A., Purba, S., & ... (2021). *Kurikulum dan Pembelajaran*. Bumi Aksara.
- Puspitasari, R., Rodiyah, S., Romlah, R., & Abdurrahman, A. (2025). Dari Kebutuhan Menuju Kebermaknaan: Reformulasi Konsep Needs Assessment dalam Perencanaan Pendidikan Islam Kontemporer. *Jambura Journal of Educational Management*, 6(6), 1–14. <https://doi.org/10.37411/jjem.v6i2.4384>
- Renaldi, R. (2025). Tantangan Dan Tugas Kontemporer Organisasi: Pentingnya Pengembangan Kurikulum Pendidikan Islam Dalam Menyikapi Perubahan Sosial Dan Teknologi. *Tarbawi: Jurnal Pendidikan Dan Pemikiran Islam*, 8(1), 107–124. <https://doi.org/10.51476/tarbawi.v8i1.739>
- Roqib, M. (2009). Ilmu Pendidikan Islam; Pengembangan Pendidikan Integratif di Sekolah. In *LKiSYogyakarta*. Keluarga.
- Saidi, N. S. B., Mutathahirin, M., Zulkefli, N. A. B., & Dasrizal, D. (2025). Students' Pursuit of Knowledge in Islam: Framework for Character Education from Quran and Hadith. *Muaddib: Journal of Islamic Teaching and Learning*, 1(3), 64–78. <https://doi.org/https://muaddib.intischolar.id/index.php/muaddib/article/view/25>
- Saihu, M. M., & Aziz, A. (2020). Implementasi Metode Pendidikan Pluralisme Dalam Mata Pelajaran Pendidikan Agama Islam. *Belajea; Jurnal Pendidikan Islam*, 5(1), 131. <https://doi.org/10.29240/belajea.v5i1.1037>
- Saiyidah, L. H., Pahrudin, A., Jatmiko, A., & Koderi, K. (2025). Analisis Hakikat, Prinsip, dan Landasan Pengembangan Kurikulum Pendidikan Agama Islam: Kajian Literatur. *Paedagogie*, 20(2), 323–332. <https://doi.org/10.31603/paedagogie.v20i2.15310>
- Setyowati, N. (2022). Interkoneksi agama, sosial dan budaya dalam pendidikan Islam. *Journal of Islamic Education and Innovation*, 56–63. <https://doi.org/10.26555/jiei.v3i1.6086>
- Soekanto, T. (1993). Perencanaan Dan Pengembangan Sistem Interaksional. *J-SES: Journal of Science, Education and Studies*, 5(1), 90. <https://doi.org/10.30651/jses.v5i1.31234>
- Sudjana, N., & Rivai, A. (2007). *Teknologi Pengajaran Nasional*. Sinar Baru Algensindo.
- Sukiman. (2022). *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah Berbasis Paradigma Teo-Antropo-Ekosentris*. Madrasah, dan Perguruan Tinggi. Rajawali Press.
- Sutomo, F. G., & Aini, M. R. Q. (2024). Pemahaman Karakteristik Peserta Didik Dalam Mengoptimalkan Pembelajaran. *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan*, 2(4), 60–72. <https://doi.org/10.59031/jkppk.v2i4.499>
- Taabudillah, M. H. (2023). Peran Guru Pendidikan Agama Islam dalam Meningkatkan Akhlak Mulia Siswa. *Wistara: Jurnal Pendidikan Bahasa Dan Sastra*, 4(2), 130–132. <https://doi.org/10.23969/wistara.v4i2.10491>
- Tadol, N.-H. D., Neem, C., Oktavia, G., & Febriani, A. (2025). Analysis of Parental Involvement in Achieving Sustainable Development Goals (SDGs) 4. *Muaddib: Journal of Islamic Teaching and Learning*, 1(3), 93–108. <https://doi.org/https://muaddib.intischolar.id/index.php/muaddib/article/view/20>
- Virskya, A. F., Fazira, N. H., Putri, S. D. K., & Muhtarom, T. (2025). Menciptakan

- Generasi Peduli Lingkungan Melalui Pendidikan di Sekolah Alam Dengan Metode Experiential Learning (Belajar melalui Pengalaman) Di SD IT Alam Nurul Islam. *Jurnal Pendidikan Sosial Dan Humaniora*, 4(2), 1561–1567.
- Wahid, S. H. (2024). Exploring the intersection of Islam and digital technology: A bibliometric analysis. *Social Sciences and Humanities Open*, 10, 101085. <https://doi.org/10.1016/j.ssaho.2024.101085>
- Wakhidah, N., & Erman, E. (2022). Examining environmental education content on Indonesian Islamic religious curriculum and its implementation in life. *Cogent Education*, 9(1). <https://doi.org/10.1080/2331186X.2022.2034244>
- Yazid, A., & Madjid, A. (2026). Analisis Buku Akidah Akhlak MTS Kelas VII: Studi Komparasi dengan Pendekatan Multikomponen. *Journal in Teaching and Education Area*, 3(1), 126–150. <https://doi.org/10.69673/mragxs16>
- Yulia, M., & Iswantir, I. (2026). Pengembangan Dan Inovasi Kurikulum Berbasis Kompetensi Dalam Perspektif Manajemen Pendidikan Islam Kontemporer: Kajian Konseptual, Implementasi, dan Strategi Inovatif. *Jurnal Ilmiah Pendidikan Dasar (JIPDAS)*, 6(3), 3863–3880. <https://doi.org/10.37081/jipdas.v6i3.5637>
- Zainuri, A. (2019). Analisis kebutuhan pembelajaran PAI di era digital. *Jurnal Pendidikan Islam*, 8(2), 145–167. <https://doi.org/10.15575/jpi.v8i2.5678>

Copyright holder:

© Husin, A. M. T., Firdaus, A., Samura, A. O., Zein, M.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA