

THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN PESANTREN, MADRASAH, AND SCHOOLS IN THE MILLENNIAL ERA

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Abstract: *The purpose of this study is to determine how the PAI curriculum is developed in pesantren, madrasah, and schools in the millennial era. This study uses a qualitative approach with a library research approach. The research results show that the curriculum is an essential component of the education program because it functions as a system and as a tool to achieve educational goals. In curriculum development, it must be adjusted to the conditions of students, schools, and the surrounding socio-cultural community, other parties related to the school. That is relevant to the needs and characteristics of the millennial generation will help them become individuals who are faithful, pious, and have noble character, which can be developed through intracurricular and extracurricular activities. Madrasah and pesantren prioritize in-depth Islamic education, while schools focus on general education in their curriculum development.*

Keywords: *Curriculum Development, Pesantren, Madrasah, Schools*

INTRODUCTION

Islamic Religious Education (PAI) in Indonesia plays a vital role in shaping a young generation that is faithful, has noble character, and possesses knowledge. However, in this millennial era, there are several challenges faced in developing the PAI curriculum in Islamic boarding schools (pesantren), madrasahs, and schools,¹ including: (1) Rapid changes: The

¹ M Mukhibat, "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2024.2302308>.

millennial era is characterized by rapid advancements in information and communication technology. This brings about changes in various aspects of life, including in the world of education.² The PAI curriculum needs to be updated to keep up with the times and meet the needs of the millennial generation. (2) Characteristics of the millennial generation: Millennials have different characteristics than previous generations. They are a generation born in the digital age, so they are accustomed to technology and information.³ The PAI curriculum needs to be designed with these characteristics in mind to attract the interest and participation of millennials. (3) Internal challenges: The PAI curriculum in pesantren, madrasahs, and schools still has several weaknesses, such as a lack of integration with other subjects, monotonous teaching methods, and underutilization of technology.⁴ According to Moch Sya'roni Hasan, The PAI curriculum development model describes the important components of the curriculum, namely: objectives, teaching materials, teaching strategies, learning media, evaluation, and teaching improvement. This model is divided into 5, namely: academic subject approach, humanistic approach, technology approach, social reconstruction approach, and eclectic model⁵. However, this research has not described the development of madrasah and pesantren curriculum, and in this study the focus is on the millennial generation, comprehensive approach, and curriculum development model: this research produces a contextual, integrative, and technology-based PAI curriculum development model for the millennial era.

Based on the background above, the research problem in this study is: what is a contextual, integrative, and technology-based PAI curriculum development model for the millennial era in pesantren, madrasahs, and schools? The objectives of this research to develop a contextual, integrative, and technology-based PAI curriculum development model for the millennial era in pesantren, madrasahs, and schools.⁶ This research is expected to provide the following benefits: contribute to the development of theory and practice of PAI in Indonesia. Assist stakeholders in developing a more contextual, integrative, and technology-based PAI

² P Mahanani, "Educational Analysis to Develop Character in Malaysia and Indonesia," *International Journal of Instruction* 15, no. 3 (2022): 377–92, <https://doi.org/10.29333/iji.2022.15321a>.

³ N A Memon, *Curriculum Renewal for Islamic Education: Critical Perspectives on Teaching Islam in Primary and Secondary Schools, Curriculum Renewal for Islamic Education: Critical Perspectives on Teaching Islam in Primary and Secondary Schools*, 2021, <https://doi.org/10.4324/9780429276811>.

⁴ S Winoto, "Improving Curriculum and Lecturers: Challenges to Quality Based-Technology," *Journal of Social Studies Education Research* 13, no. 2 (2022): 221–42.

⁵ Sya'roni Hasan, "Marliana, ' Anatomi Kurikulum Pendidikan Agama Islam Di Sekolah ,' " *Jurnal Al-Ibrah* 2, no. 1 (2013): 60–87.

⁶ I Marzuki, "How to Develop Blended Learning Educational Evaluation Courses Islamic Religious Education Study Program," *Universal Journal of Educational Research* 8, no. 3 (2020): 24–34, <https://doi.org/10.13189/ujer.2020.081404>.

curriculum for the millennial generation. Improve the quality of PAI learning in pesantren, madrasahs, and schools.⁷ Prepare a millennial generation that is faithful, has noble character, and possesses knowledge.

This research is important because the PAI curriculum plays a vital role in shaping a young generation that is faithful, has noble character, and possesses knowledge. The millennial era brings about changes in various aspects of life, including in the world of education.⁸ The PAI curriculum needs to be updated to keep up with the times and meet the needs of the millennial generation.⁹ This research is expected to contribute to the development of theory and practice of PAI in Indonesia. Therefore, this research is expected to help in developing a more qualified and relevant PAI curriculum for the needs of the millennial generation in Indonesia.

This research is expected to help in developing a more qualified and relevant PAI curriculum for the needs of the millennial generation in Indonesia. Especially in curriculum development, it cannot be separated from various aspects that influence it, such as ways of thinking, value systems such as morals, religion, politics, culture, and social, the development process, the needs of students, the needs of society, or the direction of the education program.¹⁰ These aspects will be material that needs to be considered in curriculum development. The curriculum development model is an alternative procedure for designing, implementing, and evaluating a curriculum. Therefore, the curriculum development model must be able to describe a learning planning system process that can meet various needs and standards of educational success. So that the quality of schools can be seen from the curriculum of the Institution.

RESEARCH METHOD

Based on a qualitative approach, this research is included as library research because the research uses library methods, namely by understanding studies that use books and articles as data sources. The books and articles in this research discuss educational curriculum, the history of curriculum and education in Indonesia which are relevant to study. Written data was

⁷ A Akrim, "Transformation of Islamic Education Curriculum Development Policy in the National Education System," *Cypriot Journal of Educational Sciences* 17, no. 7 (2022): 2538–52, <https://doi.org/10.18844/cjes.v17i7.7685>.

⁸ A L Shaikh, "Exploring Marketing Orientation in Integrated Islamic Schools," *Journal of Islamic Marketing* 13, no. 8 (2022): 1609–38, <https://doi.org/10.1108/JIMA-11-2019-0241>.

⁹ N Lafrarchi, "Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools," *Religions* 11, no. 3 (2020), <https://doi.org/10.3390/rel11030110>.

¹⁰ R Razali, "Curriculum Development in Higher Education in Light of Culture and Religiosity: A Case Study in Aceh of Indonesia," *International Journal of Society, Culture and Language* 12, no. 1 (2024): 39–55, <https://doi.org/10.22034/ijscsl.2023.2010108.3144>.

created as a result of this research. This research is of a nature descriptive analysis, where the author collects and then analyzes data to explain a topic clearly and concisely so that readers can get money easily. School/madrasah curriculum book related to curriculum development is one source of information collected in this research. In addition, data is collected from various supporting articles and journals. Descriptive analysis is used to analyze data, which describes and describes the data collected.¹¹

DISCUSSION

Definition of Curriculum and Development of PAI Curriculum

In Arabic, the word "curriculum" can be expressed as "manhaj," which means the path taken by humans in various fields of life. Meanwhile, the educational curriculum (manhaj al-dirasah) in the Tarbiyah dictionary is a set of plans and media that are used by educational institutions to achieve their educational goals.¹² PAI is defined as physical and spiritual education based on Islamic laws to form the main personality in accordance with Islamic standards. In addition, PAI can be defined as a conscious effort to build and educate students so that they can understand Islamic teachings in a comprehensive (kaffah) manner. Then understand the goals that can be implemented and make Islam a way of life.

The curriculum is defined as a collection of subjects given to students to achieve learning objectives, both inside and outside of school. "The planning of learning opportunities intended to bring about certain desired in pupils, and assessment of the extent to which these changes have taken place" is the definition of curriculum development.¹³ This means that curriculum development is the process of planning learning experiences with the aim of bringing students towards the desired changes and assessing how much these changes have an impact on students. The curriculum is discussed in three aspects:

1. The curriculum as a plan (as a plan) that functions as a guideline (guideline) to achieve the goals that will be achieved
2. The curriculum as material or content (as a content) that will be delivered to students

¹¹ Dimas Assyakurrohim et al., "Metode Studi Kasus Dalam Penelitian Kualitatif," *Jurnal Pendidikan Sains Dan Komputer* (Information Technology and Science (ITScience), 2022), <https://doi.org/10.47709/jpsk.v3i01.1951>.

¹² C Wijaya, "Management of Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effort to Moderate Religion in Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 4306–14, <https://doi.org/10.48047/rigeo.11.05.310>.

¹³ Asfiati, "Implementation of Policies, Strategies, Islamic Religious Education Learning Programs with Curriculum Integration During the Covid 19 Pandemic Period at State Madrasah Aliyah (MAN) Indonesian Scholar," *AIP Conference Proceedings*, 2023, <https://doi.org/10.1063/5.0166441>.

3. Methods and approaches used to deliver the curriculum.

To achieve educational goals, the three aspects of curriculum (plan, content, and methods/approaches) must work together harmoniously. Curriculum development is an ongoing, dynamic, and contextual process that involves creating a comprehensive plan for teaching and learning.¹⁴ To ensure the effectiveness of PAI curriculum, the Ministry of National Education Regulation No. 22 of 2006 on Content Standards for Basic and Secondary Education outlines the following principles that should guide curriculum development:

1. Focus on Student Abilities, Progress, Needs, and Desires

The curriculum should be centered on the student as an active learner, fostering their development into individuals who are: faithful and pious to god almighty, possess noble character, healthy, knowledgeable, skilled, creative, independent, responsible and democratic citizens

2. Diverse and integrated Curriculum

The curriculum should be designed to cater to the diverse characteristics of students, regional conditions, educational levels, and types of education. It should also be sensitive to: religion, ethnicity, culture, and customs, socio-economic status, also gender. the curriculum should encompass various components, including: mandatory curriculum components, local content, and self-development opportunities. These components should be integrated and interconnected in a meaningful and appropriate manner.

3. Responsive to Advancements in Science, Technology, and Art.

The curriculum should acknowledge the dynamic nature of these fields and encourage students to engage with and utilize their advancements responsibly.

4. Aligned with Basic Human Needs

Stakeholders from various sectors, including society, businesses, and the world of work, should be involved in curriculum development to ensure its relevance to real-world needs. This involvement is crucial for enhancing: thinking skills, social skills, academic skills, vocational skills

5. Continuous and Comprehensive

The curriculum should encompass all dimensions of competence, fields of study, and subjects, ensuring consistency and continuity across all educational levels.

¹⁴ Suhayib, "Design of Islamic Religious Education: Purposes, Alignment of Curriculum Components and Contexts," *British Journal of Religious Education* 45, no. 4 (2023): 382–93, <https://doi.org/10.1080/01416200.2023.2220940>.

6. Lifelong Learning

The curriculum should focus on fostering a process of development, enculturation, and empowerment that extends throughout students' lives. It should reflect the interconnectedness of formal, nonformal, and informal education, preparing students to adapt to ever-changing conditions and demands.

7. Balancing Local and National Interests

The curriculum should be designed to strike a balance between local and national interests, promoting a harmonious and prosperous society. Within the framework of the Unitary Republic of Indonesia, local and national interests should complement and empower each other, in line with the motto "Bhineka Tunggal Ika" (Unity in Diversity).

Pesantren, madrasah, and schools have distinct characteristics, necessitating a tailored approach to developing the PAI curriculum. This includes considerations for: human resource availability, and natural resources or the availability of facilities and infrastructure.¹⁵ The PAI curriculum should be developed based on the following principles: rooted in the quran and sunnah, contextualized, competency-oriented, values-based, flexible, curriculum development strategies. PAI curriculum development can be achieved through both intracurricular and extracurricular activities. When implementing PAI education, teachers must consider the following principles: learning is a process of creating learners, the learning process should begin with lesson plan preparation (RPP) the learning process includes implementation, assessment of learning outcomes, and evaluation of the learning process.¹⁶ PAI teachers are expected to effectively enhance students' learning activities. In other words, curriculum implementation is the process of learning or educational interaction between teachers and students. It creates a learning environment where students respond to the teacher's efforts.

To prevent the overwhelming flow of transformation and innovation in education and learning as has been happening lately, PAI curriculum development efforts require a clear and solid foundation. Additionally, innovation is often top-down because the use of a coercive or forced strategy from superiors or entrepreneurs makes this innovation deliberately to improve

¹⁵ M Alabdulhadi, "Religious Tolerance in Secondary Islamic Education Textbooks in Kuwait," *British Journal of Religious Education* 41, no. 4 (2019): 422–34, <https://doi.org/10.1080/01416200.2019.1585329>.

¹⁶ M Nasir, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 213–41, <https://doi.org/10.18326/ijims.v11i2.213-241>.

efficiency and increase the quality of religious education.¹⁷ An individual's religious attitude (religiosity) is closely related to the discussion of PAI. Religiosity is not just knowledge but also submission and obedience, or in other words, knowledge that produces obedience. Beliefs are a component of attitude according to psychological theory. Beliefs will shape attitudes. It will show his opinion on a dimension.

Basically, the process of planning, organizing, directing, and evaluating learning activities is the key to effective learning. This study focuses on PAI learning. PAI is a planned and conscious effort to educate students to know, understand, and experience Islamic teachings so that they believe in them, while also teaching them to respect others who adhere to other religions.¹⁸ In relation to interfaith harmony and the realization of national unity and unity, PAI aims to foster and nurture students to fully understand Islamic teachings, understand their purpose in life, and make Islam a way of life. Thus, PAI plays a very important role in the formation of individuals who are faithful and pious to Allah SWT.

Development of PAI Curriculum in Pesantren

Pesantren education curricula are categorized into four types: [7]

1. Pesantren that implement the national curriculum, either with only religious schools or with both religious and general schools.
2. Pesantren that solely teach religious knowledge in the form of madrasah diniyah (early Islamic schools).
3. Pesantren that function as study circles only.
4. Pesantren that offer religious education in the form of madrasah and teach general knowledge, even though they do not apply the national curriculum.

Despite these changes, pesantren remain deeply rooted in their culture. In general, pesantren continue to fulfill the functions of educational institutions that transfer religious knowledge and Islamic values, religious institutions that exercise social control, and religious institutions that engage in social engineering.¹⁹ Research indicates that pesantren have the

¹⁷ M.H.M.W.B. Yahya, "Building Moderate Islamic Thoughts in Indonesian Students through Dialogue-Argumentative Methods," *Academic Journal of Interdisciplinary Studies* 10, no. 3 (2021): 288–300, <https://doi.org/10.36941/AJIS-2021-0084>.

¹⁸ N Putkonen, "Balancing Differences through Highlighting the Common: Religious Education Teachers' Perceptions of the Diversity of Islam in Islamic Religious Education in Finnish State Schools," *Religions* 14, no. 8 (2023), <https://doi.org/10.3390/rel14081069>.

¹⁹ N Wakhidah, "Examining Environmental Education Content on Indonesian Islamic Religious Curriculum and Its Implementation in Life," *Cogent Education* 9, no. 1 (2022), <https://doi.org/10.1080/2331186X.2022.2034244>.

unique authority to create and develop their own curricula, which can be divided into four formats:

1. **The Curriculum Teaches PAI**

In pesantren (Islamic boarding schools), learning Islamic religion is commonly referred to as *ngaji* or *pengajian* (study sessions). Essentially, *ngaji* activities in pesantren are divided into two levels. At the initial level of *ngaji*, the process is quite simple: students learn to read Arabic texts, primarily the Quran. This level is considered the minimum religious education requirement that must be mastered by students. Students at the next level select classical Islamic books and study them under the guidance of *kyai* (religious teachers). Among the fields of study used for *ngaji* are *fiqh* (Islamic jurisprudence), *aqidah* or *tauhid* (creed), *nahwu* (Arabic grammar), *sharaf* (morphology), *balaghah* (rhetoric), *hadith* (prophetic traditions), *tasawwuf* (Islamic mysticism), *akhlak* (ethics), and *ibadah* (worship) such as prayer, supplication, and *wirid* (remembrance). Additionally, *kitab kuning* (yellow books) are highly regarded in the pesantren world and serve as references and handbooks in each pesantren, with the curriculum functioning as the education system.

2. **Moral Experience and Education Shape the Curriculu**

In pesantren, the piety and commitment of students to the five pillars of Islam are the most prominent religious activities. It is hoped that these activities will foster awareness among students to practice the moral values taught during *ngaji*. The moral values emphasized in pesantren are Islamic brotherhood, sincerity, simplicity, and Islamic brotherhood.

3. **The Curriculum is Offered through Educational and General Education Institutions**

The curriculum of schools in pesantren refers to the national curriculum set by the Ministry of National Education.

4. **The Curriculum Takes the Form of Skills and Courses**

Pesantren utilize extracurricular activities to structure a curriculum focused on skills and courses.

The inclusion of skills and courses in pesantren curricula is driven by two primary motivations: politics and promotion. Pesantren that provide skills and courses to their students are responding to the government's call for enhancing human resource (HR) capabilities. This alignment with government initiatives fosters a positive relationship between pesantren and the authorities.²⁰

²⁰ R Raihani, "Education for Multicultural Citizens in Indonesia: Policies and Practices," *Compare* 48, no. 6 (2018): 992–1009, <https://doi.org/10.1080/03057925.2017.1399250>.

From a promotional standpoint, the integration of skills and courses attracts more students to modern and integrated pesantren. The diverse range of courses and vocational training offered enhances the appeal of these institutions.

Development of PAI Curriculum in Schools

As mandated by the 1945 Constitution, the government is obligated to develop and implement a national education system that aims to enhance faith and piety in God Almighty and cultivate noble morals for the intellectual advancement of the nation. PAI stands as a crucial component of this national education system.²¹ Therefore, PAI education in schools serves as a means to assist students in comprehending their religion, strengthening their faith and piety towards Allah SWT, and instilling virtuous character.

PAI education in schools faces significant challenges due to the heavy workload and the vastness of the subject matter. Currently, the allotted time for formal PAI classes is quite limited. However, the core essence of PAI education lies in the internalization of values, which requires consistency and repetition, such as:

1. Fostering belief or faith (iman)
2. Cultivating akhlaq or moral character
3. Enhancing ibadah (worship) skills, including Quran recitation

To achieve mastery of the Merdeka Belajar Curriculum, particularly the PAI micro-curriculum in schools, specialized policies and efforts are required from educators to develop effective and efficient teaching approaches. Although PAI in public schools is allocated only two hours per week, teachers at SDN Sumberwungu II prioritize moral and behavioral education while also considering students' IQ. They recognize the paramount importance of PAI in nurturing students' noble character. As Islamic education carries moral messages grounded in divine teachings, it serves as an agent of change and moral transformation to uplift student behavior.

In the PAI teaching process at SDN Sumberwungu II, educators strive to enhance the existing curriculum through innovative practices. These include: assigning quran recitation tasks, engaging students in creative drawing or calligraphy, organizing quran reading and writing activities, imparting moral and ethical insights through short films, encouraging

²¹ R.N.S.R. Mohd Yazit, "Illuminance Level Measurement at Lower Working Plane Height in Islamic Religious School," *Asian Journal of University Education* 16, no. 3 (2020): 125–37, <https://doi.org/10.24191/ajue.v16i3.11076>.

students to practice prayers like duha and dhuhr together.²² Curriculum development in the PAI teaching process at SDN Sumberwungu II extends beyond the implementation of the Merdeka Belajar curriculum. It aims to prevent monotony among students and facilitate better absorption of the presented material. For evaluation purposes, teachers typically conduct daily quizzes after completing each chapter, along with Mid-Semester and End-Semester assessments.

Development of PAI Curriculum in Madrasah

Aside from mosques and pesantren (Islamic boarding schools), madrasah stands as a prominent type of Islamic educational institution established to deepen students' knowledge of PAI. While pesantren hold the title of Indonesia's oldest educational institutions, adhering to a conservative religious understanding, madrasah have undergone continuous transformation amidst global dynamics, attracting many to explore both pesantren and madrasah education.²³ One outcome of this dynamization is the ability of madrasah to adapt to government requirements. This is achieved by aligning madrasah education programs with general schools and incorporating general discipline subjects that were previously absent in both madrasah and pesantren curricula.

In Arabic, "madrasah" translates to "school," signifying a place of learning. In Arabian lands, the term "madrasah" encompasses all schools collectively, while in Indonesia, it specifically refers to Islamic schools with Islamic studies as their core subjects. These institutions emerged as an extension of the pesantren system, incorporating elements from the pesantren world.²⁴ They represent a continuation of the old-style pesantren education system, modified to follow the model of general school organization with a classroom system. Besides imparting religious knowledge, they also provide general education. In an effort to bridge the gap between madrasah schools and the madrasah education curriculum, the following minimum objectives have been set to enhance the quality of education:

1. Establish madrasah as centers for fostering the Islamic spirit and way of life.
2. Elevate the status of madrasah to be on par with the general school system.

²² M Abdul Fattah Santoso, "Integration of Education: The Case Study of Islamic Elementary Schools in Surakarta, Indonesia," *Humanities and Social Sciences Reviews* 7, no. 4 (2019): 1046–52, <https://doi.org/10.18510/hssr.2019.74143>.

²³ I Mukhyidin, "Analysis of The Concept of Religious Humanism Islamic Education According to Abdurrahman," *Millah: Journal of Religious Studies* 20, no. 1 (2020): 33–62, <https://doi.org/10.20885/millah.vol20.iss1.art2>.

²⁴ H C A Kistoro, "Dynamics of the Implementation of Experience-Based Religious Learning in Indonesian and Malaysian Senior High Schools," *Jurnal Pendidikan Agama Islam* 19, no. 2 (2022): 283–96, <https://doi.org/10.14421/jpai.2022.192-08>.

3. Enable madrasah to respond to future demands in anticipation of technological advancements and the globalization era.

In the madrasah curriculum, religious subjects are divided into several subtopics, including Al-Quran, Hadith, Akidah-Akhlak, Fikih, and Islamic History and Culture (SKI), resulting in a more substantial allocation of time for Islamic studies. In contrast, non-madrasah schools allocate only two hours per week to Islamic studies.²⁵ Nevertheless, it fundamentally covers Al-Quran and Hadith, faith (akidah), morals (akhlak), Islamic worship (syariah), social interactions (muamalah), and Islamic history and culture.

In the PAI teaching process at MI Karangtritis, the following curriculum development approaches are implemented:

1. Regular memorization of short Quranic chapters every morning
2. Implementing the procedures for wudu (ablution), Duha prayer, Dhuhr prayer in congregation, and direct adhan (call to prayer) training for male students.
3. Creating two-dimensional crafts related to Asmaul Husnah (names of Allah) using seeds, promoting student creativity and introducing innovative teaching methods.
4. Conducting a Quran reading and writing program once a week.
5. For learning assessment, teachers typically conduct daily quizzes after completing each chapter, along with Mid-Semester and End-Semester Assessments.

As evidenced in the preceding discussion, the development of Islamic Religious Education (PAI) curriculum in the millennial era has become a pressing necessity to address the challenges of the times and the needs of the younger generation. The millennial era is characterized by rapid advancements in information and communication technology, necessitating an adaptive and contemporary PAI curriculum.²⁶ The characteristics of millennials, who are accustomed to technology and information, must be taken into account when designing PAI curricula. PAI curricula need to be packaged in an engaging and interactive manner, utilizing information and communication technology in learning, and integrating religious values with contemporary issues faced by millennials.

²⁵ A D Ucan, *Improving the Pedagogy of Islamic Religious Education in Secondary Schools: The Role of Critical Religious Education and Variation Theory, Improving the Pedagogy of Islamic Religious Education in Secondary Schools: The Role of Critical Religious Education and Variation Theory*, 2019, <https://doi.org/10.4324/9780429055706>.

²⁶ Sukirman, "Examining ELT-Knowledge-Based Learning Outcomes Within the National Curriculum Guidelines of Indonesian Islamic Higher Education," *Studies in English Language and Education* 11, no. 1 (2024): 228–46, <https://doi.org/10.24815/siele.v11i1.30555>.

CONCLUSION

Curriculum stands as a crucial component of educational programs, serving as both a system and a tool for achieving educational objectives. Curriculum development must align with the needs and circumstances of students, schools, and the surrounding socio-cultural community, as well as other stakeholders associated with the school. PAI curricula inevitably vary among pesantren (Islamic boarding schools), schools, and madrasah, as they are tailored to the specific needs of students and their respective environments. PAI curriculum that aligns with the needs and characteristics of the millennial generation can effectively guide them towards becoming individuals of faith, piety, and noble character. Curriculum development encompasses both intracurricular and extracurricular activities. The development process involves curriculum planning, organization, and control. Curriculum development for madrasah and pesantren emphasizes in-depth PAI education, positioning PAI as the primary focus. In contrast, schools prioritize general education, placing less emphasis on PAI due to the inclusion of a broader range of subjects.

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