

Contents lists available at ojs.aeducia.org
Jurnal Indonesia Pendidikan Profesi Guru
Volume 3, Issue 3 (2026), DOI: 10.64420/jippg.v3i3
Journal homepage: https://ojs.aeducia.org/index.php/jippg

JIPPG
E- ISSN 3063-0797
P- ISSN 3063-0827

Review Article **Read Online:** https://doi.org/10.64420/jippg.v3i3.593 **Open Access**

Strategic Framework of Islamic Religious Education Instructional Design in Facing Contemporary Curriculum Challenges

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ABSTRACT

Background: Instructional design serves as a fundamental component in determining educational success, particularly within Islamic religious education. Nevertheless, contemporary classroom practices frequently remain constrained by conventional lecture dominance, passive rote memorization, and limited student engagement amidst evolving curricular demands. **Objective:** This study aims to analyze strategy formulation concepts and map out systematic strategic steps in designing effective Islamic religious education instruction aligned with modern educational transformations. **Method:** Utilizing a qualitative library research method, this inquiry synthesizes credible scholarly literature through systematic content analysis and thematic synthesis. **Result:** The findings demonstrate that Islamic religious education instructional strategies must be constructed holistically across integrated stages, encompassing student needs analysis, SMART based objective formulation, active student-centered pedagogical approaches, interactive digital media utilization, and continuous authentic evaluation. **Conclusion:** Implementing a coherent and adaptive instructional design transforms passive religious knowledge transmission into meaningful experiential learning that fosters both academic achievement and noble moral character. **Contribution:** This research provides a comprehensive Islamic religious education instructional design architecture as an operational blueprint for educators to develop innovative, technology responsive, and contextually relevant learning aligned with the Merdeka Curriculum.

ARTICLE HISTORY

Received: June 5, 2026
Revised: November 10, 2026
Accepted: November 13, 2026
Published: November 20, 2026

KEYWORDS

Learning strategy, instructional design; Islamic Religious Education; Merdeka Curriculum; Educational innovation

1. INTRODUCTION

Islamic Religious Education holds a central and strategic position within the national education system, particularly in cultivating students' faith, piety, and noble moral character (Kasturi et al., 2025). In the modern era, Islamic Religious Education is no longer positioned merely as a medium for transferring religious knowledge characterized solely by rote memorization and theoretical concepts (Rohman et al., 2025). Beyond knowledge transmission, Islamic Religious Education is entrusted with guiding students to deeply internalize Islamic values and apply them through life skills, social attitudes, and civilized character amidst evolving societal dynamics (Saifuddin et al., 2025).

The successful transformation of these religious values relies heavily on educators' proficiency in formulating a systematic, adaptive, and student oriented instructional design (Nurhaliza, 2024). Optimal learning conditions require an interactive, contextual, and intellectually stimulating classroom atmosphere, wherein instructional planning serves as the primary blueprint. Thorough planning bridges the gap between abstract curricular competency standards and the measurable attainment of student learning outcomes in the classroom (Faradilla et al., 2021). The

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How to Cite this Article:

Qolbiy, M. R., Mizani, H., & Djamarah, S. B. (2026). Strategic Framework of Islamic Religious Education Instructional Design in Facing Contemporary Curriculum Challenges. *Jurnal Indonesia Pendidikan Profesi Guru, 3*(3), 161-169. https://doi.org/10.64420/jippg.v3i3.593

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primary challenge currently confronting educators is how to align this instructional design with the core principles of the Merdeka Curriculum, which emphasizes learner autonomy and independence (Muhtar et al., 2024).

Nevertheless, a pronounced gap persists between these ideal pedagogical expectations and empirical realities in the field. Daily Islamic Religious Education practices across many educational institutions remain confined to conventional patterns of one-way knowledge transmission, particularly the dominance of monotonous lecture methods (Nurrahmi et al., 2026). This reliance leads to low student motivation, minimal active participation, limited integration of interactive technology, and insufficient opportunities for learners to critically and independently construct their religious understanding. Addressing this discrepancy requires adopting more participatory instructional models, such as Project Based Learning, which has proven effective in enhancing students' critical thinking skills and learning motivation within Islamic Religious Education contexts (Prabowo et al., 2025).

Numerous prior scholarly investigations have explored pedagogical innovations in Islamic education through project-based approaches as viable alternatives to bridge the divide between traditional methods and modern educational demands by offering practical and contextual learning experiences (Mafruhah et al., 2026; Rachman & Nurhanifansyah, 2024; Srinio et al., 2025). Additional studies have focused on evaluating the effectiveness of specific teaching methodologies, the integration of audiovisual media, or the application of specialized classroom models (Panjaitan et al., 2020; Syafe'i & Noviani, 2025; Yarun et al., 2023). Collectively, these findings demonstrate that teacher centered instructional approaches remain inadequate for integrating Islamic values into meaningful and contextual learning experiences for students.

The narrow scope of existing studies reveals a distinct research gap. Few scholarly works have integratively synthesized learning objective formulation, student needs analysis, pedagogical strategy selection, and evaluation systems into a unified Islamic Religious Education instructional design framework. Consequently, the alignment among instructional components in responding to curriculum reforms frequently remains fragmented and unbalanced.

Therefore, a comprehensive inquiry is warranted to formulate a strategic framework for Islamic Religious Education instructional design in response to contemporary curricular demands, ensuring that every instructional component is designed coherently and mutually reinforces the others. This holistic integration aligns with the principles of deep learning, which emphasize the synergy among conceptual understanding, meaningful reflection, and the real-world application of values in students' daily lives (Maghfiroh et al., 2026; Nabil et al., 2026).

Accordingly, constructing a strategic framework for Islamic Religious Education instructional design carries substantial urgency while offering clear conceptual novelty. The novelty of this study lies in formulating an Islamic Religious Education instructional design architecture that transcends mere administrative compliance, providing instead a flexible strategic framework that is responsive to digital technology and capable of addressing practical challenges in contemporary curriculum transformation.

Based on the contextual background and pedagogical challenges outlined above, this paper focuses specifically on analyzing, formulating, and mapping a strategic framework for Islamic Religious Education instructional design. The primary objective of this study is to establish a comprehensive conceptual foundation for aligning Islamic Religious Education instructional components to meet the demands and dynamics of the Merdeka Curriculum alongside contemporary learning needs.

2. METHOD

2.1 Research Design

This study employs a qualitative approach utilizing a library research method. The rationale for selecting this method is that the primary focus of the research is directed toward examining concepts, theories, conceptual frameworks, and the synthesis of prior literature concerning strategies in Islamic Religious Education instructional design. A library based qualitative approach enables researchers to explore theoretical ideas in depth without requiring empirical object testing in the field, making it highly appropriate for constructing a cohesive and comprehensive conceptual framework.

2.2 Study Object and Data Sources

The object of study in this research comprises scholarly literature and academic documents examining learning strategies, instructional design, and their implementation within the context of Islamic Religious Education. Primary and secondary data sources were gathered from various credible literatures, including academic textbooks, repu-

table national and international scholarly journal articles, seminar proceedings, and educational policy documents relevant to the research topic.

2.3 Data Collection

The primary instrument in this study is the researcher acting as the human instrument, who serves as the planner, collector, analyst, and reporter of the research results. The data collection process was carried out through systematic literature searching stages utilizing specific keywords on online academic databases (such as Google Scholar and accredited scientific journal portals). Data were gathered through literature identification, selection, and classification procedures, with priority given to recent scholarly publication sources to ensure information currency and theoretical relevance.

2.4 Data Analysis

The data analysis techniques employed are content analysis and thematic synthesis. The collected literature data were analyzed systematically, critically, and reflectively to discover patterns, themes, concepts, and relationships among variables related to the formulation of strategies in Islamic Religious Education instructional design. The results of this content analysis were subsequently described qualitatively to present a structured, logical, and in-depth conceptual narrative addressing the research problems.

3. RESULT AND DISCUSSION

3.1 Result

3.1.1 The Nature of Strategies in Islamic Religious Education Instructional Design

Instructional strategies in Islamic religious education are fundamentally a conscious and planned effort undertaken by educators to organize all instructional components so that Islamic educational goals can be achieved optimally. Strategies function not only as technical guidelines for classroom execution, but also as the primary foundation in determining the direction, approach, and learning experiences for students.

Unlike other general subjects, Islamic religious education instruction possesses a broader dimension because it emphasizes not only intellectual (cognitive) aspects, but also spiritual, moral, emotional, and social development. Islamic religious education aims to create students who do not merely understand Islamic teachings, but are capable of internalizing and practicing them in real life. Therefore, the essence of Islamic religious education strategies is to align learning experiences to be meaningful, accommodating to diverse student learning styles, and responsive to the development of digital technology and the Merdeka Curriculum.

3.1.2 Principles of Formulating Islamic Religious Education Learning Strategies

The formulation of Islamic Religious Education learning strategies must be grounded in robust pedagogical and Islamic principles. First, strategies must be goal-oriented, where all activities are specifically designed to achieve predetermined Learning Outcomes and competencies. Second, learning must be student centered, placing students as active subjects while educators act as facilitators. Third, strategies need to account for student development by adjusting according to age levels, psychology, and educational stages. Fourth, Islamic values must be integrated to internalize noble morals such as honesty, discipline, tolerance, and responsibility into every lesson material. Fifth, strategies must possess relevance to contemporary needs by contextually connecting Islamic teachings with the challenges of the modern era and digital technology. Sixth, flexibility is required to adapt to dynamic situations, infrastructure, and learning environments. Seventh, the principles of effectiveness and efficiency must be applied to guarantee the optimal attainment of learning goals through the appropriate utilization of time, cost, and resources.

3.1.3 Steps in Formulating Strategies within Islamic Religious Education Instructional Design

Furthermore, the strategy formulation process is conducted through systematic and integrated stages. The first step begins with a needs and student characteristic analysis to identify initial capabilities, learning styles, sociocultural backgrounds, and learning environment conditions. The second step is the formulation of learning objectives to establish specific, measurable targets that balance cognitive, affective, and psychomotor aspects. The third step involves determining instructional approaches by selecting teaching philosophical frameworks such as scientific, constructivist, or project-based approaches. The fourth step is the selection of methods and techniques combining diverse forms, including interactive lectures, discussions, simulations, case studies, and worship demonstrations. The fifth step encompasses the determination of media and learning resources through the integration of audiovisual

media, digital platforms, and contextual teaching materials. The sixth step is the preparation of instructional scenarios to design the flow of teaching and learning activities from initial, core, to concluding stages. Finally, the seventh step involves constructing evaluation instruments to design measurement tools for assessing learning processes and outcomes as a basis for continuous reflection and improvement.

Table 1. Matrix of Islamic Religious Education Instructional Design Strategy Components

Strategic Stage / Step	Focus & Main Aspects	Interactive Methods / Media	Target Learning Outcomes (Competencies)
Needs & Student Analysis	Learning style profiles, initial ability levels, socio-cultural conditions	Diagnostic assessments, interest/talent surveys	Mapping student learning readiness
Objective Formulation	Integration of Islamic cognitive, affective, and psychomotor domains	SMART formulations (Specific, Measurable, Relevant)	Indicators of learning objective attainment
Approach & Method Selection	Active, contextual, problem and project-based learning	Project Based Learning (PBL), Group Discussions, Simulations	Active engagement, critical thinking, & problem solving
Media & Technology Utilization	Digitalization of religious materials, interactive platforms	Instructional videos, infographics, LMS, digital platforms	Enhanced motivation & contextual comprehension
Evaluation & Reflection	Authentic assessments (process and outcomes)	Performance assessments, reflective journals, diagnostic tests	Value internalization, behavioral change, & design improvement

The interpretation of the matrix table above illustrates a systematic and holistic interrelationship among various components in formulating Islamic Religious Education instructional design strategies. First, there is an aspect of instructional flow alignment wherein strategy formulation is not conducted partially; rather, it begins with a deep understanding of student profiles in the first stage, which serves as an essential foundation for determining objectives in the second stage, extending to the adjustment of methods and interactive media in the third and fourth stages. Second, a balance between cognitive aspects and moral character is established, whereby through the selection of activity-based methods and media, Islamic religious education instruction can shift from mere rote theoretical transmission into meaningful experiential learning capable of fostering spiritual values and civilized character in the third and fifth stages. Third, elements of digital adaptability and continuous learning are present, where the integration of digital technology alongside authentic evaluation instruments provides space for Islamic religious education educators to continuously refine instructional strategies to remain relevant, effective, and innovative in accordance with the evolution of the Merdeka Curriculum.

3.2. Discussion

Instructional strategies in Islamic Religious Education are fundamentally a conscious and planned effort undertaken by educators to organize all instructional components so that Islamic educational goals can be achieved optimally. Based on the main findings of this study, strategies function not only as technical guidelines for classroom execution, but also as the primary foundation in determining the direction, approach, and learning experiences for students. The interpretation of these findings confirms that Islamic Religious Education instruction possesses a much broader dimension compared to general subjects because it emphasizes not merely intellectual (cognitive) aspects, but encompasses holistic spiritual, moral, emotional, and social development.

Furthermore, the analysis of internal mechanisms indicates that the formulation of Islamic Religious Education learning strategies must be driven through systematic stages involving internal classroom factors. This process begins with a needs and student characteristic analysis to map learning profiles, followed by the formulation of SMART based objectives, the selection of activity-based approaches, the utilization of interactive digital media, and the application of authentic evaluation instruments (Wathani et al., 2025). This internal mechanism ensures that all instructional components work synergistically to transform the classroom orientation from passive rote transmission into a student centered learning ecosystem.

The relevance of these findings to various theoretical perspectives underscores the importance of systematic instructional planning as a primary blueprint in the educational world (Eijansantos et al., 2026; Otlang, 2026). The constructed conceptual framework demonstrates how student centered learning theories can be integrated compre-

hensively with Islamic values and contemporary pedagogical principles (Paridi et al., 2025). Theories of objective formulation and instructional design prove relevant when aligned with internal character formation needs, ensuring that religious knowledge transfer does not stop at the cognitive level alone, but deeply touches the affective and spiritual domains (Andrini et al., 2025).

When compared with previous studies that largely remain partial such as solely discussing the effectiveness of specific lecture methods, the isolated use of audiovisual media, or the application of specialized classroom learning models this study offers a much more comprehensive framework (Al-Maroof et al., 2022; Utami et al., 2024; Wekerle et al., 2024). Most previous literature frequently overlooks the integration among needs analysis, objective formulation, pedagogical strategy selection, and evaluation systems into a single unified Islamic Religious Education instructional architecture (Aidil et al., 2026). Through an in-depth library research approach, this study successfully weaves these previously fragmented elements into a cohesive planning blueprint that aligns seamlessly with the dynamics of the Merdeka Curriculum.

These findings formulate an Islamic Religious Education instructional design architecture that transcends mere administrative completeness, presenting instead a flexible strategic framework that is responsive to digital technology and capable of addressing the practical challenges of contemporary curriculum transformation. Consequently, this strategy formulation model offers an adaptive solution for Islamic Religious Education teachers to break away from monotonous teaching patterns toward an interactive and technology-based learning ecosystem (Dzulfiqar & Miskiyah, 2026; Syaharuddin et al., 2026). Nevertheless, the successful implementation of this framework heavily relies on teachers' professional readiness to interpret each instructional component as a mutually reinforcing unity rather than merely a checklist of administrative stages to be fulfilled (Hidayat et al., 2022; Primajaya et al., 2025).

From a critical analysis perspective, this study challenges the old paradigm that positions Islamic Religious Education instructional design as a rigid administrative routine (Ahyai et al., 2026). This shift directs instructional orientation toward an adaptive approach that is responsive to the digital era and the flexibility of the Merdeka Curriculum. However, from a critical standpoint, the effectiveness of this architecture strongly depends on educators' digital literacy readiness and the availability of supporting facilities in educational institutions. Without adequate infrastructure support, the implementation of these digital based strategic steps potentially faces practical operational hurdles in the field (Putri et al., 2026).

These findings emphasize their capacity to enrich the theoretical landscape of Islamic pedagogy while providing operational practical guidance for educators. The success of Islamic Religious Education instruction is determined not solely by the sophistication of the digital media utilized, but by the teacher's precision in weaving harmony among student need profiles, noble moral values, and selected interactive methods (Anas et al., 2026; Hendri et al., 2025). Therefore, humanistic and spiritual approaches remain the primary anchor in interpreting every successful attainment of student learning outcomes.

The synthesis of the overall discussion demonstrates a systematic and holistic interrelationship among various components in formulating Islamic Religious Education instructional design strategies. First, there is an alignment in the instructional flow wherein strategy formulation begins with a deep understanding of student profiles, which serves as an essential foundation for determining objectives and subsequently adjusting methods and interactive media. Second, a balance is established between cognitive aspects and moral character, wherein Islamic Religious Education instruction shifts from rote theoretical transmission into tangible experiential learning that fosters spiritual value internalization. Third, elements of digital adaptability and continuous evaluation ensure that teaching strategies remain relevant, effective, and innovative in accordance with the evolution of the Merdeka Curriculum.

4. IMPLICATIONS AN CONTRIBUTIONS

4.1 Research Implications

This study provides profound implications, both theoretically and practically, within the scope of Islamic Religious Education. Theoretically, the findings of this study imply the importance of updating the paradigm of Islamic Religious Education instructional design, which no longer positions planning merely as an administrative formality, but rather as a dynamic framework combining modern pedagogical principles and Islamic values. Practically, the formulated strategic framework provides applicable guidance for Islamic Religious Education educators in schools and madrasahs to transform classroom atmospheres from passive rote transmission into interactive learning experiences based on digital technology, aligning with the demands of the Merdeka Curriculum.

4.2 Research Contributions

The primary contribution of this study lies in the formulation of a holistic and integrated Islamic Religious Education instructional design architecture. This research bridges the research gap left by previous studies that tended to discuss instructional components partially such as focusing solely on methods or media by presenting a complete framework ranging from student needs analysis, cognitive, affective, and psychomotor objective alignment, to authentic evaluation. Furthermore, the contributions of this study also encompass strengthening the literature regarding the adaptation of Islamic pedagogy in responding to the advancement of information technology and twenty-first century learning needs.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTION

5.1 Research Limitations

Although this study successfully constructed a comprehensive conceptual framework, several limitations must be acknowledged. Foremost among these is methodological limitation, as this study relies entirely on a library research approach based on qualitative descriptive analysis. Consequently, the resulting strategic framework has not been empirically tested in the field to quantitatively measure its effectiveness or to identify real technical constraints that teachers might face when implementing this instructional design across various school levels with differing facilities.

5.2 Recommendation for Future Research

Based on these limitations, future studies are recommended to conduct Classroom Action Research or Research and Development to empirically test and validate this instructional design framework in educational institutions. Future research is also advised to explore the effectiveness of utilizing specific digital learning platforms such as religious gamification-based Learning Management Systems and to measure their impact on character formation and the internalization of students' moral values longitudinally.

6. CONCLUSION

This study concludes that instructional strategies in Islamic Religious Education are a fundamental element functioning not only as technical guidelines, but also as the primary foundation in directing, managing, and systematically and purposefully integrating all instructional components. Islamic Religious Education instruction possesses a broad dimension because it aims to shape spiritual, moral, emotional, and social aspects so that students can internalize and practice Islamic values in their daily lives. The formulation of this strategy must be grounded in robust pedagogical and Islamic principles, ranging from being goal-oriented and student centered, accounting for psychological development, to integrating noble moral values and digital technology.

Most importantly, the process of formulating Islamic Religious Education strategies demands integrated and systematic stages, starting from student needs analysis, objective formulation, approach determination, interactive method selection, digital media designation, to instructional scenario preparation and authentic evaluation. Amidst the dynamics of the Merdeka Curriculum and the advancement of the digital era, Islamic Religious Education teachers are required to continuously develop adaptive and contextual learning innovations. Through a holistic instructional design architecture, Islamic Religious Education instruction can transform from passive conventional methods into meaningful learning experiences capable of producing students who achieve academic excellence alongside noble moral character.

Acknowledgments

The authors express their deepest gratitude to the academic community of Universitas Islam Negeri Antasari Banjarmasin for the moral support and academic facilities provided, which enabled the successful completion of this article. Appreciation is also conveyed to colleagues and journal editors who provided constructive feedback and critical reviews to enhance the substantive quality of this manuscript.

Author Contribution Statement

The author declares that all authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Muhammad Rizqo Qolbiy: Conceptualization, Investigation, Data Curation,

Formal Analysis, and Writing – Original Draft Preparation. Hilmi Mizani: Theoretical Framework Development, Methodology, Writing – Review & Editing, and Critical Review. Syaiful Bahri Djamarah: Supervision, Validation, Writing – Review & Editing, and Final Manuscript Approval.

Declaration of Generative AI (GenAI) Usage in Scientific Writing

During the preparation of this article, the authors utilized Generative AI (OpenAI) in a limited and controlled manner. AI tools were utilized purely for language editing assistance, grammar correction, narrative structure adjustment, and academic writing style alignment. All conceptual ideas, content analysis, literature synthesis, and responsibility for the accuracy of the manuscript content remain entirely with the authors. All instances of Generative AI usage in this article were conducted by the authors in accordance with the JIPPG GenAI Tool Usage Policy, with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict of Interest Statement

The authors strictly declare that there are no potential conflicts of interest whether financial, institutional, or personal that could influence the objectivity or results of the writing of this scientific article.

Funding Statement

The authors declare that this article was fully funded independently by the authors, without receiving any specific grants, sponsorships, or commercial financial support from external parties, institutions, or organizations.

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© Qolbiy, M. R., Mizani, H., & Djamarah, S. B. (2026)
First Publication Right:
Jurnal Indonesia Pendidikan Profesi Guru
Article info:
DOI: https://doi.org/10.64420/jippg.v3i3.593
Word Count: 4999

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