

## Qur'anic Curriculum: Development of an Islamic Religious Education Curriculum with *Makkiyah-Madaniyah* Theory

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**Abstract:** *The Islamic Religious Education (IRE) curriculum encounters many challenges. One of the challenges is the inferiority of Muslims in developing an IRE curriculum based on Islamic tradition and only relying on the development of educational theories from the West. For this reason, this article examines the development of the IRE curriculum using the makkiyah-madaniyah theory. The purpose is to present an overview of IRE curriculum development using Islamic traditions that are often forgotten. This article uses a qualitative approach with the library research method. After understanding the makkiyah-madaniyah discourse, this article concludes that IRE curriculum development has two models: attention to psychological and sociological aspects. In psychological aspects, IRE educators at the primary level must pay attention to the context of the Makkiyah period, such as the editorial verses of the Qur'an tend to be short and rhyming so that learning and evaluation material should be delivered using a short and rhyming strategy. Emphasis on reward and punishment, aqeeda and moral learning content; and the use of storytelling and illustration (tamtsil) methods should also be a concern in the IRE at this level. Meanwhile, at the secondary level, educators can use the madaniyah model, namely, more extended learning and evaluation material and emphasizing the content of Islamic jurisprudence learning. The sociological aspect applies contextually because of the differences in social conditions between the Prophet Muhammad and us today. The focus of the sociological aspect is divided into two, namely, the sociology of students and the needs of society. Contextual is an approach suitable to be applied in this sociological aspect.*

**Keywords:** *Islamic Religious Education curriculum; Makkiyah-madaniyah; psychological and sociological aspect.*

**Abstrak:** Kurikulum Pendidikan Agama Islam (PAI) menemui banyak tantangan. Salah satu tantangannya adalah inferioritas Muslim dalam mengembangkan kurikulum PAI berdasarkan khazanah Islam dan hanya mengandalkan perkembangan teori-teori pendidikan dari Barat. Dengan alasan itulah, artikel ini mengkaji pengembangan kurikulum Pendidikan Agama Islam dengan teori *makkiyah-madaniyah*, yang disebut oleh penulis sebagai kurikulum Qur'ani. Tujuan artikel ini adalah untuk menyajikan gambaran pengembangan kurikulum PAI dengan tradisi keislaman yang acapkali terlupakan. Artikel ini menggunakan pendekatan kualitatif dengan metode studi pustaka. Setelah memahami diskursus *makkiyah-madaniyah*, artikel ini menyimpulkan bahwa ada dua model pengembangan kurikulum PAI: perhatian terhadap aspek psikologis dan sosiologis. Dalam aspek psikologis, pendidik PAI pada tingkatan dasar harus memperhatikan konteks pada periode *makkiyah* seperti redaksi ayat Al-Qur'an yang cenderung pendek dan berima sehingga materi pembelajaran dan evaluasi sebaiknya disampaikan dengan strategi pendek dan berima. Penekanan pada *reward* dan *punishment*; penekanan pada konten pembelajaran akidah dan moral; dan penggunaan metode bercerita dan ilustrasi (*tamtsil*) juga seharusnya menjadi perhatian dalam kurikulum PAI di tingkatan dasar. Sementara itu, pada tingkatan menengah, pendidik dapat memakai model *madaniyah*, yakni materi pembelajaran yang lebih panjang sebagaimana redaksi ayat-ayat *madaniyah* yang cenderung panjang dan penekanan pada konten pembelajaran hukum fikih yang memang agak sulit dipahami oleh peserta didik. Adapun aspek sosiologis berlaku secara kontekstual, sebab perbedaan kondisi sosial antara Nabi Muhammad saat Al-Qur'an diturunkan dengan kondisi umatnya pada masa sekarang. Fokus aspek sosiologis terbagi menjadi dua, yakni sosiologi peserta didik dan kebutuhan masyarakat. Kontekstual adalah pendekatan yang cocok diaplikasikan dalam aspek sosiologis ini.

**Kata Kunci:** kurikulum Pendidikan Agama Islam; *makkiyah-madaniyah*; aspek psikologis dan sosiologis.

## INTRODUCTION

So far, many educators consider the Islamic Religious Education (IRE) curriculum as a tool to achieve goals in IRE learning. Even so, the facts show that IRE faces various challenges in its development. This challenge has implications for IRE which must transform and not experience stagnation in thinking.<sup>1</sup> Some of the challenges facing IRE include, first, the existence of plurality in religion and culture in Indonesia, which often gives rise to friction, feuds and even prolonged conflicts;<sup>2</sup> second, rapid developments and social changes marked by the emergence of the Industrial Revolution 4.0 and Society 5.0 era;<sup>3</sup> third, the diverse personalities, interests, and learning preferences of students which always develop according to the pace of development of the times;<sup>4</sup> fourth, Muslims' inferiority in developing the IRE curriculum based on Islamic tradition (*turats*) and they only rely on the development of educational theories from the West.<sup>5</sup> Some of these challenges must

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<sup>1</sup> Benny Afwadzi, Triyo Supriyatno, and Agus Maimun, "Inovasi Pembelajaran Hadis Integratif Sebagai Upaya Merespon Tantangan Dunia Pendidikan Islam," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 7, no. 1 (2023): 23-27, <https://doi.org/10.32332/tarbawiyah.v7i1.7215>; Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (2022): 75-86, <https://doi.org/10.15575/jpi.v8i1.19037>; Senata Adi Prasetya, Muhammad Fahmi, and Moh. Faizin, "Social Intelligence in Islamic Education; Analysis of the Social Jurisprudence Ideas of KH. MA. Sahal Mahfudh," *An-Nida'* 47, no. 1 (2023): 1-21, <https://doi.org/10.24014/an-nida.v47i1.21865>.

<sup>2</sup> Firmansyah Firmansyah, "Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Multikultural," *Anthropos: Jurnal Antropologi Sosial Dan Budaya (Journal of Social and Cultural Anthropology)* 5, no. 2 (2020): 164-69, <https://doi.org/10.24114/antro.v5i2.14384>; Chusnul Chotimah, Ahmad Tanzeh, and Syahril Siddiq, "Building Academic-Religious Culture Based on Religious Moderation," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 2 (2022): 212-24, <https://doi.org/10.21154/cendekia.v20i2.4840>.

<sup>3</sup> Aldo Redho Syam, "Guru Dan Pengembangan Kurikulum Pendidikan Agama Islam Di Era Revolusi Industri 4.0," *TADRIS: Jurnal Pendidikan Islam* 14, no. 1 (June 10, 2019): 1-19, <https://doi.org/10.19105/tjpi.v14i1.2147>; Yasmansyah Yasmansyah and Supratman Zakir, "Arah Baru Pendidikan Agama Islam Di Era Digitalisasi," *JKIP: Jurnal Kajian Ilmu Pendidikan* 3, no. 1 (2022): 1-10, <https://doi.org/10.55583/jkip.v3i1.270>.

<sup>4</sup> Lalu Abdurrahman Wahid and Tasman Hamami, "Tantangan Pengembangan Kurikulum Pendidikan Islam Dan Strategi Pengembangannya Dalam Menghadapi Tuntutan Kompetensi Masa Depan," *J-PAI: Jurnal Pendidikan Agama Islam* 8, no. 1 (2021): 23-36, <https://doi.org/10.18860/jpai.v8i1.15222>; Benny Afwadzi, "Interaksi Epistemologi Bayani, Burhani, Dan Irfani Dengan Pendidikan Agama Islam: Tawaran Interconnected Entities," *Ma'arif Journal of Education, Madrasah Innovation and Aswaja Studies (MJEMIAS)* 2, no. 1 (2023): 28-37, <https://jurnal.maarifnumalang.id/index.php/mjemias/article/view/18>.

<sup>5</sup> Tatang Hidayat, Endis Firdaus, and Momod Abdul Somad, "Model Pengembangan Kurikulum Tyler Dan Implikasinya Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah," *Potensia: Jurnal Kependidikan Islam* 5, no. 2 (2019): 197-218, <https://doi.org/10.24014/potensia.v5i2.6698>; Titin Nurhidayati, "Inovasi Pembelajaran PAI

be able to be faced by the IRE curriculum so that representative development can be carried out.

The studies regarding IRE curriculum development are divided into three trends. First, it studies the stages, foundations, and principles in developing the IRE curriculum. This first tendency outlines the essential basics that must be understood by IRE curriculum developers, for example, relevance, effectiveness, efficiency, sustainability, flexibility, and integrity from within the aspects of IRE principles.<sup>6</sup> Second, studies on the development of the IRE curriculum are theoretically linked to changes in the times and policies. In this case, the IRE curriculum must adapt to various changes, for example, the Industrial Revolution 4.0, Society 5.0, the 2013 Curriculum, and what is currently trending is the Independent Learning Curriculum.<sup>7</sup> Third, studies explain the implementation of IRE curriculum development in educational institutions. Schools, madrasas, and Islamic boarding schools as educational institutions in Indonesia are trying to actualize the development of the IRE curriculum in a contextual form. The contextual meaning here is that educational institutions adapt the development of the IRE curriculum to the conditions of educational institutions.<sup>8</sup> Thus, previous studies on IRE curriculum development accommodated social reality as its basis.

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Berbasis Multiple Intelligences," *Jurnal Pendidikan Agama Islam* 3, no. 1 (2015): 24–56, <https://doi.org/10.15642/jpai.2015.3.1.23-56>.

<sup>6</sup> Sigit Tri Utomo, "Inovasi Kurikulum Dalam Dimensi Tahapan Pengembangan Kurikulum Pendidikan Agama Islam," *Journal of Research and Thought on Islamic Education (JRTIE)* 3, no. 1 (April 30, 2020): 19–38, <https://doi.org/10.24260/jrtie.v3i1.1570>; Satria Kharimul Qolbi and Tasman Hamami, "Impelementasi Asas-Asas Pengembangan Kurikulum Terhadap Pengembangan Kurikulum Pendidikan Agama Islam," *EDUKATIF : JURNAL ILMU PENDIDIKAN* 3, no. 4 (May 22, 2021): 1120–32, <https://doi.org/10.31004/edukatif.v3i4.511>; Ahmad Taufik, "Pengembangan Kurikulum Pendidikan Islam," *El-Ghiroh: Jurnal Studi Keislaman* 17, no. 2 (2019): 81–102, <https://doi.org/10.37092/el-ghiroh.v17i02.106>.

<sup>7</sup> Alif Achadah, "Model Inovasi Pengembangan Kurikulum PAI Untuk Menghadapi Revolusi 4.0," *Jurnal Pendidikan Islam Dan Multikulturalisme* 2, no. 1 (2020): 1–10, <https://doi.org/10.37680/scaffolding.v2i1.260>; Ahmad Wahyu Hidayat, "Studi Kebijakan Pengembangan Kurikulum Pendidikan Agama Islam Model Kurikulum 2013," *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman* 6, no. 2 (2020): 172–88, <https://doi.org/10.53627/jam.v6i2.3792>; Muhammad Zia Ul haq and Tasman Hamami, "Pengembangan Kurikulum Pendidikan Agama Islam Di Era 4.0," *ISLAMIKA* 2, no. 2 (July 31, 2020): 251–75, <https://doi.org/10.36088/islamika.v2i2.791>; Agung Ilham Prastowo et al., "The Independent Learning Curriculum Concept Of Imam Zarkasyi's Perspective In Pesantren For Facing The Era of Society 5.0," in *The 4th ICLIQE* (Surakarta, 2020).

<sup>8</sup> Aset Sugiana, "Pengembangan Kurikulum Pendidikan Agama Islam Dan Implementasinya Di MTs Nurul Ummah Yogyakarta," *Jurnal Pendidikan Agama Islam* 16, no. 1 (2019): 17–34, <https://doi.org/10.14421/jpai.jpai.2019.161-02>; Evi Susilowati, "Implementasi Kurikulum Merdeka Belajar Dalam Pembentukan Karakter Siswa Pada Mata Pelajaran Pendidikan Agama Islam," *Al-Miskawaih: Journal of Science Education* 1, no. 1 (2022): 115–32,

In contrast to some of the tendencies above, in this article, the authors present the development of the IRE curriculum using a religious text approach, namely makkiyah-madaniyah, one of the theories in Qur'an sciences. This article aims to present an overview of IRE curriculum development with Islamic traditions that are often forgotten and an overview of the Qur'an related to the principles in the IRE curriculum. In this context, previous researchers have yet to explore the Qur'an's curriculum views deeply. They only explore verses from the Qur'an which are perceived as verses that talk about the curriculum.<sup>9</sup> In contrast to that, the authors in this paper try to study it more philosophically, using a critical mindset towards one of the essential tools in the interpretation of the Qur'an, namely the makkiyah-madaniyah theory and how it is integrated with the IRE curriculum. According to this idea, this article has three focuses of discussion, namely first, an explanation of the IRE curriculum as a starting point; second, the makkiyah-madaniyah theory, which has been an essential part of the works of Muslim scholars for centuries; and third is how to develop the IRE curriculum using the makkiyah-madaniyah theory as an important finding in this article.

The authors have several arguments that support this article. First, as an essential part of Islamic education, the IRE curriculum must be based on developments in schools and society and guided by the Qur'an as the first source of Islam. With this thinking, the IRE curriculum will include a theo-anthropocentric model as a collaboration between divine and human dimensions. Second, makkiyah-madaniyah written by Muslim scholars must not just be a theory that is "neatly stored" in classical Islamic books but must also be integrated with various aspects of Islamic education, such as the IRE curriculum as done in this article, in order to gain a deeper understanding. Third, makkiyah-madaniyah, according to the authors, contains a "divine learning curriculum" model because it is related to how God revealed the Qur'an verses to humans as *hudan li al-nas* (guidance for humans). The Qur'an is the first teaching book for humans and the primary source of Islamic education. Thus, the development of the IRE curriculum must not only

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<https://doi.org/10.56436/mijose.v1i1.85>; Akmal Mundiri and Reni Uswatun Hasanah, "Inovasi Pengembangan Kurikulum PAI Di SMP Nurul Jadid," *Tadrib: Jurnal Pendidikan Agama Islam* 4, no. 1 (July 2, 2018): 40-68, <https://doi.org/10.19109/Tadrib.v4i1.1721>; Puspo Nugroho and Wifda Untsa Nailufaz, "Religious Moderation and Local Religious Content Curriculum: A Study of the Internalization of the Religious Moderation Values in Madrasa," *Penamas* (Balai Penelitian dan Pengembangan Agama Jakarta, 2022), <https://doi.org/10.31330/penamas.v35i2.537>.

<sup>9</sup> Alwizar Alwizar et al., "Nilai-Nilai Karakter Kurikulum Pendidikan Agama Islam Dalam Perspektif Al- Qur'an," in *Prosiding The Annual Conference on Islamic Religious Education*, 2022, 215-38, <http://acied.pp-paiindonesia.org/index.php/acied>; Moh. Aman, "Kurikulum Pendidikan Berbasis Al-Qur'an," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 16, no. 1 (2020): 1-14, <https://doi.org/10.31000/rf.v16i1.2418>.



be based on educational theories from the West but also be sourced from the Qur'an or the *'ulum al-Qur'an*. In the authors' view, this development pattern deserves to be called a Qur'anic curriculum.

This article uses a qualitative approach with a library research method. Overall, the data was obtained from an exploration process on the Google Scholar, Mendeley, Publish or Perish, and others, using main vital concepts, such as "curriculum development," "PAI/IRE curriculum," "makkiyah and madaniyah," "socio-historical aspect of makkiyah and madaniyah" and so on. The data obtained by the authors was then mapped into two parts: primary data, which is specifically related to the theme being studied and is an inseparable part of the analysis of the process, and secondary data, namely data that is not directly related but still relevant. The authors also excluded some data that needed more relevant to this theme. The authors analyze data that has relevance, both primary and secondary, in a critical-comprehensive manner that is wholly based on the objective data obtained. Applicatively, in the analysis process, the authors conduct in-depth searches regarding various correlated literature, make classifications, and determine between genuinely relevant literature and only supporting literature. The author's final goal is to get an overview of the Qur'an related to the principles in the IRE curriculum.

## DISCUSSION

### Islamic Religious Education Curriculum: What, Why, and How?

In Islamic education, the curriculum is critical because it functions as a tool to achieve goals and as a guide for implementing education. In this case, the curriculum is divided into three types: formal, ideal, and hidden curriculum.<sup>10</sup> The curriculum is redacted in Islamic education as *manhaj*, which means the clear or bright path humans traverse. In other words, the curriculum is a clear path educators take to improve students' knowledge, attitudes, and skills.<sup>11</sup> A curriculum can also be defined as plans and arrangements that include primary competency objectives, standard material, and learning outcomes. Educators use the curriculum to guide learning activities to achieve essential competencies and educational goals.<sup>12</sup> Thus, the IRE curriculum is a tool towards the goal of IRE

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<sup>10</sup> Redja Mudyahardjo, *Filsafat Ilmu Pendidikan Suatu Pengantar* (Bandung: PT. Remaja Rosdakarya, 2012), 23; Nur Ali et al., "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia," *Islam and Christian-Muslim Relations* 32, no. 4 (2021): 388, <https://doi.org/10.1080/09596410.2021.1996978>.

<sup>11</sup> Muh. Mustakim, "Ontologi Pendidikan Islam (Hakikat Pendidikan Dalam Perspektif Islam)," *At-Tajdid: Jurnal Ilmu Tarbiyah* 1, no. 2 (2012): 179.

<sup>12</sup> Abdul Wafi, "Konsep Dasar Kurikulum Pendidikan Agama Islam," *Edureligia; Jurnal Pendidikan Agama Islam* 1, no. 2 (2017): 138, <https://doi.org/10.33650/edureligia.v1i2.741>; Firda Sofiana and Benny Afwadzi, "Kurikulum Pendidikan Islam Di UIN Malang: Studi Pemikiran Imam

learning, namely *insan kamil* (perfect human beings) who have the integrity of faith, morals, and charity, as well as unity between physical and spiritual; the world and the hereafter.<sup>13</sup>

The IRE curriculum must cover three domains: heart or affective, mind or cognitive, and physical or psychomotor. These three domains must be taught simultaneously in an integrative and holistic manner.<sup>14</sup> Related to this, the IRE curriculum has several principal characteristics that curriculum developers must understand. First, the IRE curriculum greatly emphasizes religion and morals in its various objectives. IRE's materials, methods, tools and teaching techniques have a religious character. Second, the IRE curriculum covers all aspects of students' lives: intellectual, spiritual, psychological, and social. Third, the IRE curriculum emphasizes the principle of balance in its scientific material and the function of science, both in individual and social development. Fourth, the IRE curriculum includes sacred learning materials (meaning the afterlife) and profane (meaning the world). Fifth, designing the IRE curriculum aims to meet the needs and talents of students.<sup>15</sup>

The existence of a curriculum is significant in IRE learning. The reason is that the curriculum contains several vital aspects of learning, namely objectives, content or subjects, teaching methods, and assessment methods (evaluation). In the curriculum, subjects are a tool to influence students' thinking and behavior. The brain will absorb the material in the subjects delivered by educators, remembered and understood by students. Furthermore, students will implement this subjects in their lives. Students will use the learning material as a reference in thinking and behaving, so the learning material significantly influences the development and mentality of students. Likewise, suitable learning materials can be helpful for students if education uses suitable methods, too. If educators use methods and strategies that are not appropriate to the teaching material, students will experience difficulties understanding. They need help understanding more of the material presented by the educator.<sup>16</sup> This logic causes the curriculum in IRE to occupy an urgent position to realize learning objectives.

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Suprayogo Dan M. Zainuddin," *At-Ta'lim: Media Informasi Pendidikan Islam* 20, no. 2 (2021): 253, <https://doi.org/10.29300/atmipi.v20.i2.4142>.

<sup>13</sup> Utomo, "Inovasi Kurikulum Dalam Dimensi Tahapan Pengembangan Kurikulum Pendidikan Agama Islam," 20.

<sup>14</sup> Utomo, 20.

<sup>15</sup> Fajar Dwi Mukti and Ayu Sholiha, "Ontologi Pendidikan Islam," *AL-FAHIM: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2016): 68, <https://doi.org/10.54396/alfahim.v1i2.58>.

<sup>16</sup> Beni Ahmad Saebani and Hasan Basri, *Ilmu Pendidikan Islam (Jilid II)* (Bandung: Pustaka Setia, 2010), 192-93.

In terms of application in the field, the IRE curriculum has experienced significant developments. It adapts to the conditions and policies made by the government. For example, the IRE curriculum was developed when the government formulated the 2013 Curriculum (K-13), which is characterized by character education, local education, and cheerful and friendly education. This development occurs in several IRE components, including objectives, content, process, and assessment. The objective components follow the policies stated in the SKL (*Standar Kompetensi Lulusan*, Graduate Competency Standards); in the content component, competencies originally derived from subjects change to subjects developed from competencies. The process components revolve around three things, namely learning characteristics, planning, and implementation of learning. Lastly, the assessment component is based on the learning process and not just the final results of learning, namely with an authentic assessment system (measuring all attitudes, knowledge, skills, and competencies based on processes and results).<sup>17</sup>

Then, along with the development of information technology in the form of the Industrial Revolution 4.0 era and Society 5.0, the Indonesian government revised the 2013 curriculum. IRE, as one of the subjects, was also affected. In this revision, the emphasis given is Strengthening Character Education (*Penguatan Pendidikan Karakter*, PPK), Literacy, Creative, Critical Thinking, Communicative, Collaborative (4C), and Higher Order Thinking Skills (HOTS). Some of these abilities are very important for students to face various life phenomena in the era of Society 5.0 and subsequent developments. Curriculum development designs that integrate these abilities and skills are expected to contribute to solving various problems, achieving the right results, and improving society.<sup>18</sup>

Apart from that, along with the policy of Nadiem Makarim, Minister of Education, Culture, Research, and Technology, to implement the Independent Learning (*Merdeka Belajar*) curriculum, IRE also has to make adjustments. Although it is not free from shortcomings, the Independent Learning Curriculum has several advantages; for example, this curriculum focuses on important material and develops students' abilities in each phase so that they can learn in a more in-depth, meaningful, and enjoyable way. Through project activities, learning becomes more relevant and interactive. These activities give students more opportunities to participate actively in societal problems like the environment and health. These activities support the development of character and competency of the Pancasila Student Profile (*Profil Pelajar Pancasila*, P3). The Independent Learning curriculum

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<sup>17</sup> Hidayat, "Studi Kebijakan Pengembangan Kurikulum Pendidikan Agama Islam Model Kurikulum 2013," 183–86.

<sup>18</sup> Wahid and Hamami, "Tantangan Pengembangan Kurikulum Pendidikan Islam Dan Strategi Pengembangannya Dalam Menghadapi Tuntutan Kompetensi Masa Depan," 29.

emphasizes high-quality education to produce students who have the character of the Pancasila Student Profile and can become Indonesian human resources ready to face global challenges.<sup>19</sup>

Aldo Redho Syam mentioned several IRE curriculum development models, such as the Tyler, Harold B. Albery, and Hilda Taba models. These three figures have specific steps in curriculum development. The general difference between the three is that Tyler's model must ask several questions arranged according to predetermined steps. Harold B. Albery's model is carried out by making steps in development and placing more emphasis on learning resources, namely the approach to the learning process. Hilda Taba's model transforms Tyler's model by focusing more on the teacher's attention (teacher-centered). In this context, in Hilda Taba's model, teachers are innovators in developing the IRE curriculum.<sup>20</sup>

### ***Makkiyah-Madaniyah theory in the 'Ulūm al-Qur'ān***

The understanding of makkiyah and madaniyah or makki and madani is divided into three major theories.<sup>21</sup> First, the historical theory, meaning that makkiyah are verses that were revealed before the hijrah of the Prophet Muhammad even though not in Mecca, and madaniyah are verses that were revealed after the hijrah even though they were revealed in Mecca or Arafah. This theory is the best opinion among the two theories that followed. This theory contains certainty because there is a verse that was revealed during the *fath Makkah* (QS. Al-Nisa' [4]: 58) and revealed during the Hajj Wada' in Arafah (QS. Al-Ma'idah [5]: 3). Second, geographical theory, which means that makkiyah are verses revealed in Mecca and its surroundings such as Mina, Arafah, and Hudaibiyah, while madaniyah are verses revealed in Medina and its surroundings such as Uhud, Quba' and Sil. This theory cannot provide certainty because there are verses that came down on the journey (QS. al-Fath), in Tabuk (QS. Al-Tawbah [9]: 42), and Bait al-Maqdis [QS. Al-Zukhruf [43]: 45). Third, subjective theory contains the understanding that makkiyah are verses intended for residents of Mecca and madaniyah are verses intended for residents of Medina. The indicator is whether to use "*ya ayyuha al-nas*" or "*ya ayyuha al-ladzina amanu.*" The first verse is redacted for residents of Mecca and the second for residents of Medina.

In the *'ulum al-Qur'an* literature, Muslim scholars differ in giving the status of several Qur'an letters, whether they fall into the makkiyah or madaniyah category.

<sup>19</sup> Susilowati, "Implementasi Kurikulum Merdeka Belajar Dalam Pembentukan Karakter Siswa Pada Mata Pelajaran Pendidikan Agama Islam," 126-27.

<sup>20</sup> Syam, "Guru Dan Pengembangan Kurikulum Pendidikan Agama Islam Di Era Revolusi Industri 4.0," 10-12.

<sup>21</sup> Manna' Khalil Al-Qattan, *Studi Ilmu-Ilmu Qur'an*, trans. Mudzakir AS (Jakarta: Litera AntarNusa, 2007), 83-86.



Manna' Khalil Al-Qattan mentions twelve letters whose status is debated, namely Al-Fatihah, Al-Ra'd, Al-Rahman, Al-Saff, Al-Taghabun, Al-Mutaffifin, Al-Qadar, Al-Bayyinah, Al-Zalzalah, Al-Ikhlās, Al-Falaq, and Al-Nas.<sup>22</sup> Meanwhile, Muhammad Abid al-Jabiri, citing the views of Jalaluddin al-Suyuthi, mentioned thirty letters whose status was debated. Al-Jabiri mentioned again the letters that Al-Qattan had written, except for al-Bayyinah. He also added other letters whose status is debated, namely Al-Nisa', Yunus, Al-Hajj, Al-Furqan, Yasin, Sad, Muhammad, Al-Hujurat, Al-Rahman, Al-Hadid, Al-Jum'ah, Al-Mulk, Al-Insan, Al-Fajr, Al-Balad, Al-Layl, Al-'Adiyat, Al-Takatsur, Al-Ma'un, and Al-Kawtsar.<sup>23</sup> However, the authors describe the chronology of the revelation of the letters of the Qur'an, both Makkiyah and Madaniyah versions of Ibn 'Abbas, in Tables 1 and 2.<sup>24</sup>

Table 1: Chronological Arrangement of the Makkiyah Letters

Chronological Order	Letter Name and Number	Chronological Order	Letter Name and Number
1	Al-'Alaq [96]	44	Taha [20]
2	Al-Qalam [68]	45	Al-Waqi'ah [56]
3	Al-Muzzammil [73]	46	Al-Syu'ara' [26]
4	Al-Muddatstsir [74]	47	Al-Naml [27]
5	Al-Lahab [111]	48	Al-Qaṣas [28]
6	Al-Takwir [81]	49	Al-Isra' [17]
7	Al-A'la [87]	50	Yunus [10]
8	Al-Layl [92]	51	Hud [11]
9	Al-Fajr [89]	52	Yusuf [12]
10	Al-Duha [93]	53	Al-Hijr [15]
11	Alam Nasyrah [94]	54	Al-An'am [6]
12	Al-'Asr [103]	55	Al-Saffat [37]
13	Al-'Adiyat [100]	56	Luqman [31]
14	Al-Kawtsar [108]	57	Saba' [34]
15	Al-Takatsur [102]	58	Al-Zumar [39]
16	Al-Ma'un [107]	59	Al-Mukmin [40]
17	Al-Kafirun [109]	60	Al-Fussilat [41]
18	Al-Fil [105]	61	Al-Syura [42]
19	Al-Falaq [113]	62	Al-Zukhruf [43]
20	Al-Nas [114]	63	Al-Dukhan [44]
21	Al-Ikhlās [112]	64	Al-Jatsiyah [45]

<sup>22</sup> Al-Qattan, 74.

<sup>23</sup> Muhammad Abid Al-Jabiri, *Madkhal Ila Al-Qur'an Al-Karim* (Beirut: Markaz al-Dirasat al-Wahdah al-Arabiyah, 2006), 235-37.

<sup>24</sup> Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur'an* (Tangerang: PT Pustaka Alvabet, 2019), 94-96.

22	Al-Najm [53]	65	Al-Aḥqaf [46]
23	'Abasa [80]	66	Al-Dzariyat [51]
24	Al-Qadr [97]	67	Al-Ghasyiyah [88]
25	Al-Syamsy [91]	68	Al-Kahf [18]
26	Al-Buruj [85]	69	Al-Nahl [16]
27	Al-Tin [95]	70	Nuḥ [71]
28	Quraysh [106]	71	Ibrahim [14]
29	Al-Qari'ah [101]	72	Al-Anbiya' [21]
30	Al-Qiyamah [75]	73	Al-Mu'minun [23]
31	Al-Humazah [104]	74	Al-Sajdah [32]
32	Al-Mursalat [77]	75	Al-Tur [52]
33	Qaf [50]	76	Al-Mulk [67]
34	Al-Balad [90]	77	Al-Ḥaqqah [69]
35	Al-Tariq [86]	78	Al-Ma'arij [70]
36	Al-Qamar [54]	79	Al-Naba' [78]
37	Ṣad [38]	80	Al-Nazi'at [79]
38	Al-A'raf [7]	81	Al-Infīṭar [82]
39	Al-Jinn [72]	82	Al-Insyiqaq [84]
40	Yasin [36]	83	Al-Rum [30]
41	Al-Furqan [25]	84	Al-'Ankabut [29]
42	Faṭir [35]	85	Al-Muṭaffifin [83]
43	Maryam [19]		

Table 2: Chronological Arrangement of Madaniyah Letters

Chronological Order	Letter Name and Number	Chronological Order	Letter Name and Number
1	Al-Baqarah [2]	15	Al-Ḥasyr [59]
2	Al-Anfal [8]	16	Al-Naṣr [110]
3	Ali 'Imran [3]	17	Al-Nur [24]
4	Al-Aḥzab [33]	18	Al-Ḥajj [22]
5	Al-Mumtahanah [60]	19	Al-Munafiqun [63]
6	Al-Nisa' [4]	20	Al-Mujadilah [58]
7	Al-Zalzalah [99]	21	Al-Ḥujurāt [49]
8	Al-Ḥadid [57]	22	Al-Taḥrim [66]
9	Muḥammad [47]	23	Al-Jumu'ah [62]
10	Al-Ra'd [13]	24	Al-Taghabun [64]
11	Al-Raḥman [55]	25	Al-Saff [61]
12	Al-Insan [76]	26	Al-Faṭḥ [48]
13	Al-Talaq [65]	27	Al-Ma'idah [5]
14	Al-Bayyinah [98]	28	Al-Tawbah [9]

Tables 1 and 2 show that makkiyah letters have a greater quantity than madaniyah letters. Muslim scholars have identified the characteristics of Makkiyah and Madaniyah letters. Both have significant differences. The authors summarize some of these differences in Table 3.<sup>25</sup>

**Table 3:** Differences in Makkiyah and Madaniyah Characteristics

No.	Mecca	Medina
1.	There is an invitation to monotheism (monotheism) and worship only Allah	There is dialogue and rebuttal to the <i>Ahl al-Kitab</i>
2.	Talking about the horrors of doomsday, resurrection, and retribution, as well as hell and heaven	Explains about worship, <i>mu'amalah</i> , <i>had</i> , kinship, inheritance, <i>jihad</i> , social relations, international relations both during peace and war, legal rules and legislation
3.	Contains <i>sajdah</i> verses	The verses are long.
4.	Contains <i>kalla</i> pronunciation	Using the editorial <i>ya ayyuha al-ladzina amanu</i>
5.	The verses are short.	There is information about hypocrites except Al-'Ankabut which are called makkiyah
6.	Contains the words <i>qasam</i> (oath)	
7.	Starting with the letters <i>muqaththa'ah</i> except Al-Baqarah and Ali 'Imran	
8.	Using the editorial <i>ya ayyuha al-nas</i> and not <i>ya ayyuha al-ladzina amanu</i> except at the end of Al-Hajj which reads <i>ya ayyuha al-ladzina amanu irka'u wasjudu</i> even though most Islamic scholars call it makkiyah	
9.	It contains stories of previous prophets and people except Al-Baqarah.	
10.	Contains the story of Adam and the Devil except for Al-Baqarah	

Table 3 shows that each verse and letter, makkiyah and madaniyah, has its character. Even though it comes from Allah, because Mecca and Medina have different contexts, it has different implications for the format and characteristics of makkiyah and madaniyah verses. This phenomenon indicates that the revelation of the Qur'an is always intertwined with the socio-historical conditions in which the verses were revealed. When the verse was revealed in Makkah, it adapted to the

<sup>25</sup> Al-Qattan, *Studi Ilmu-Ilmu Qur'an*, 86–88.

Makkah context; Likewise, when a verse was revealed in Medina, it adapted to the conditions of Medina.<sup>26</sup> Makkiyah verses have a liberation nuance and madaniyah verses are more about building a pluralistic society.<sup>27</sup> Even though the terms makkiyah and madaniyah did not originate from the Prophet Muhammad and only appeared later, this terminology was a technical term created by *tafsir* scholars to show the atmosphere of the revelation of the Qur'an to the first audience.<sup>28</sup>

Furthermore, in Table 4, the authors write about several differences in socio-historical conditions between Mecca and Medina, significantly impacting the format of Makkiyah and Madaniyah verses.

**Table 4:** Differences in the Socio-Historical Conditions of Mecca and Medina

No.	Mecca	Medina
1.	Pagan society	There are many communities of the <i>Ahl al-Kitab</i> .
2.	The psychological condition of Muslim is not yet strong	The psychological condition of Muslim is already strong
3.	Islam has not yet become a distinctive community	Islam has become a separate community
4.	There have been stories circulating from previous <i>ummah</i>	Hypocrites appeared massively
5.	Trader profession because the land is barren	Farmer profession because the land is fertile

### Development of an Islamic Religious Education Curriculum using the Makkiyah-Madaniyah Theory

Scientific integration studies have been widely discussed in various forums. Likewise, integrative research is increasingly being carried out by scholars. However, the phenomenon that often arises is that scholars carry out integration simply by "putting" verses or hadiths into research without any in-depth reflection. In other words, the philosophical aspect is lost in this integration process. Suppose we refer to the concept of three *hadarah* (civilizations) in Amin Abdullah's concept. In that case, *hadarah falsafah* bridges *hadarah al-nass* (text civilization) and *hadarah al-*

<sup>26</sup> Khoyumatul Kiftiyah, Wahidah Wahidah, and Muslimah Muslimah, "The Theories of Makki and Madani According to Classical and Contemporary Scholars (Teori Makki Dan Madani Menurut Ulama Klasik Dan Kontemporer)," *Bulletin of Pedagogical Research* 3, no. 1 (2023): 4-6, <https://attractivejournal.com/index.php/bpr/index>.

<sup>27</sup> Zainal Arif, "Penafsiran Transformatif Melalui Pendekatan Makki-Madani," *Darulhikmah* 6, no. 1 (2020): 5.

<sup>28</sup> Muhammad Misbahul Huda, "Konsep Makkiyah Dan Madaniyah Dalam Al-Qur'an (Sebuah Kajian Historis-Sosiologis Perspektif Fazlur Rahman)," *Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 5, no. 2 (2020): 54, <https://doi.org/10.47435/al-mubarak.v5i2.459>.

'ilm (science civilization).<sup>29</sup> Therefore, the authors apply a philosophical integration model in this paper. In this context, integration is carried out by linking the makkiyah-madaniyah theory written by Muslim scholars in various Islamic literature with the IRE curriculum, which becomes a tool to achieve IRE learning objectives.

IRE curriculum development is carried out by paying attention to several aspects: planning, implementation, and evaluation. Each aspect is developed with theories or policies used by curriculum developers.<sup>30</sup> However, in this article, the authors offer several lessons (*ibrah*) based on the makkiyah-madaniyah theory and could be considered a development for the IRE curriculum. In this context, the authors bring two focuses, which are the basis for developing the IRE curriculum: psychological and sociological. These two things are of concern in the revelation of the Makkiyah and Madaniyah verses.<sup>31</sup> The authors illustrate the Makkah period as primary level Islamic education and the Medinan period as secondary level Islamic education. Furthermore, the conceptualization of IRE development using the makkiyah-madaniyah theory can be observed in Table 5.

**Table 5:** Conceptualization of IRE Development with Makkiyah-Madaniyah Theory

Development		
Psychological Aspect		Sociological Aspect
Primary Level	Secondary Level	
1. Learning and evaluation materials use a strategy of impressive short words and rhyming.	1. Learning and evaluation materials use long word strategies, even in the form of HOTS.	The IRE curriculum needs to use a contextual approach, both the sociology of students and the community.
2. Using storytelling and illustration ( <i>tamtsil</i> ) methods for students	2. Emphasis on the learning content of Islamic jurisprudence	

<sup>29</sup> M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2012), 404–5; Benny Afwadzi, "Spider Web Atau Shajarah Al-'Ilm?: Mencari Format Ideal Kajian Hadis Integratif Di Indonesia," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 7, no. 1 (2019): 32, <https://doi.org/10.24235/diYaafkar.v7i01.4527>.

<sup>30</sup> Acep Nurlaeli, "Inovasi Pengembangan Kurikulum Pendidikan Agama Islam Pada Madrasah Dalam Menghadapi Era Milenial," *Jurnal Wahana Karya Ilmiah* 4, no. 2 (2020): 622–44, <https://journal.unsika.ac.id/index.php/pendidikan/article/view/4332>; Utomo, "Inovasi Kurikulum Dalam Dimensi Tahapan Pengembangan Kurikulum Pendidikan Agama Islam."

<sup>31</sup> Hadiyanto Andy, "Makkiyah-Madaniyah: Upaya Rekonstruksi Peristiwa Pewahyuan," *Jurnal Studi Al-Qur'an* 7, no. 1 (2011): 4, <https://journal.unj.ac.id/unj/index.php/jsq/article/view/4729>.



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- |  |                                   |
|--|-----------------------------------|
| 3. Emphasis on reward and punishment                     | law, which are pretty complicated |
| 4. Emphasis on faith (aqeeda) and moral learning content |                                   |
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*First*, educators pay more attention to the psychological stages of students. The psychological aspect of the audience of the Qur'an occupies an essential position in the makkiyah-madaniyah theory because the format of the verses revealed by Allah follows the development of the audience's psychological condition. In the Mecca phase, the audience's psychological condition is still quite vulnerable. Muslims were often intimidated and ostracized by the Kafir Quraysh. For example, Bilal ibn Rabah, who was socially at a low level due to his status as an enslaved person, was tortured by his master for embracing Islam until finally he was freed by Abu Bakr. Likewise, the Prophet Muhammad and his followers also experienced a boycott by the Kafir Quraysh for three years during the Mecca period. In psychological conditions like this, the revealed verses and letters tended to use short and rhyming words (having the same word endings), often began with oaths, and used language full of imagery and poetic beauty.<sup>32</sup> Meanwhile, the Medina phase is different from the Makkah phase. In the Medina phase, the psychological condition of the Muslims had become stronger because Medina had been transformed into a country with the Prophet Muhammad as its leader and the Medina charter as the basis of its constitution. In conditions like this, the revealed verses tended to use long words to solidify the Shari'a and explain its objectives.<sup>33</sup>

When educators design the IRE curriculum, implement it, and evaluate it, they should be guided by the psychological development of students. Referring to the makkiyah-madaniyah theory, in learning and evaluation materials in IRE, educators can formulate strategies using short words and rhyme that impress students in primary education to accept and penetrate their hearts and minds easily. The reason is that, psychologically, children are still at a stage of psychological development that is not yet strong, and this condition is identical to that of Muslims when they are in Mecca. Meanwhile, when educators teach at secondary level education because students' psychological conditions are already at a more decisive stage, learning and evaluation materials can be formulated using more extended wording strategies and even in the form of HOTS (Higher Order Thinking Skills).

Likewise, in learning methods, based on the makkiyah-madaniyah theory, storytelling is the most appropriate method for students in elementary-level

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<sup>32</sup> Amal, *Rekonstruksi Sejarah Al-Qur'an*, 110.

<sup>33</sup> Al-Qattan, *Studi Ilmu-Ilmu Qur'an*, 88.

education. The Meccan period, as explained previously, is full of stories from previous *ummah*, reminding them of their behavior and the punishment they received when they rejected the Prophet's preaching. For students with psychological conditions that are not yet strong, stories are a delivery method that can penetrate their minds and hearts. IRE materials will be quickly delivered by educators using a storytelling model. Apart from that, reward and punishment must be emphasized during this primary education period. Why is that? Because the Qur'an in the early period (makkiyah) mentioned many threats and torture, heaven and hell. Verses with nuances of reward and punishment were evident when the Prophet was in Mecca. In Islamic education, emphasizing this aspect will undoubtedly leave an impression on students. They will think about the impact of the behavior they carry out.

Meanwhile, in the aspect of learning content, the content emphasized by educators in the early stages is learning content relating to faith and morals, and then after that, it continues with other content. In the Meccan period, many revealed verses spoke about theological doctrines that only Allah is worthy of worship (monotheism) and the improvement of society's decrepit morals (*jahiliyah*). Meanwhile, in the Medinan period, the verses of the Qur'an talked a lot about sharia laws and various other aspects related to the basic building blocks of statehood. This stage is also in line with IRE, which educators must start by instilling faith and improving students' morals first and, afterward, building an intellectual foundation in various forms. Alternatively, if we refer to the Islamic trilogy, faith (aqeeda) and morals must be taught first, then proceed to fiqh (Islamic jurisprudence). The laws of Islamic jurisprudence are complicated, and the learning content is emphasized in IRE at secondary level education.

*Second*, educators pay more attention to the sociological aspects of students. The Qur'an pays excellent attention to the sociological conditions of the audience; in other words, "*ma hawla al-Qur'an*" is the focus of the revelation of the verses of the Qur'an. This attention was seen, for example, when the Prophet Muhammad was in Medina, where there were *Ahl al-Kitab* and hypocrites. These two types of people always "throw tantrums" against the Muslim community and the Prophet Muhammad. From this sociological condition, Allah then revealed the verses of the Qur'an in the form of rebuttals against the *Ahl al-Kitab* and hypocrites. Of course, the sociological conditions of students today cannot be the same as those experienced by the Prophet Muhammad. Therefore, the IRE curriculum needs to contextualize the emphasis on sociological aspects. Contextual is an approach suitable to be applied in this sociological aspect. This statement means that needs of students must be included in the IRE curriculum; it must be responsive to the various challenges that students must face in each development period.

Furthermore, the emphasis on sociological aspects is enough to pay attention to students and examine the needs of the surrounding community. This attention can be seen in how makkiyah's verses talk about monotheism or the oneness of God. This characteristic is motivated by problems in Makkah society in the form of religious beliefs that are pagan or worship idols; they know many gods. Various idols, such as Hubal, 'Uzza, and Manat, decorate around the Kaaba. This condition is the fundamental problem experienced by the people of Makkah. Later, the Qur'an came to eliminate this fundamental problem with its monotheistic teachings. Thus, the transition from polytheism to monotheism is an essential message in the makkiyah letters. As previously explained using a contextual approach, community needs must also be understood according to the context of each student's community.

## CONCLUSION

IRE curriculum development often uses educational theories from the West. Muslims have the Qur'an as a paradigm that can be used to overcome various challenges facing Islamic education. The Qur'an is a revelation that is *salih li kulli zaman wa makan* (relevant to all times and places) if interpreted correctly and in-depth. In this case, the makkiyah-madaniyah theory is essential to developing the IRE curriculum if it is thought about deeply and philosophically. The authors found two models of IRE curriculum development based on the makkiyah-madaniyah theory: paying attention to psychological and sociological aspects. Psychological aspects in IRE at the primary level can be applied to conditions in the Meccan period; for example, learning and evaluation material is delivered using a strategy of words that tend to be short and rhyming, the use of storytelling and illustration (*tamtsil*) methods, an emphasis on reward and punishment, and an emphasis on faith and moral learning content. Meanwhile, secondary education can use the madaniyah model, namely long editorials, and emphasize the learning content of Islamic jurisprudence laws, which could be more apparent. The sociological aspect applies contextually, because the social conditions of the Prophet Muhammad and us as his followers, especially students in this contemporary era, are not the same. The focus of the sociological aspect is divided into two, namely, the sociology of students and the needs of society. Contextual is an approach suitable to be applied in this sociological aspect.

The authors realize that this paper has weaknesses because this is the first time—at least according to the authors' observations—that the theory in the *'ulum al-Qur'an* has been used as an IRE curriculum development. Therefore, further developments must continue to be carried out regarding the construction of thinking between the *'ulum al-Qur'an* on the one hand and the IRE curriculum on the other hand in order to create a solid theory. Furthermore, other researchers can

also take other theories originating from the womb of Islam itself—as the authors did—in order to prove that Islam holds extraordinary treasures if we think about it carefully. As an essential part of Islamic education, IRE must develop significantly so Muslims can progress.

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