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Implementation of the Islamic Religious Education (PAI) Curriculum Based on Local Wisdom in Schools: Learning Planning, Implementation, Evaluation, and Classroom Management

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ABSTRACT

The implementation of the Islamic Religious Education (PAI) curriculum in schools plays an essential role in developing students' religious knowledge, moral values, spiritual awareness, and Islamic character. This study aims to examine the implementation of the Islamic Religious Education curriculum in schools, focusing on four main aspects: learning planning, learning implementation, evaluation, and classroom management. Learning planning involves preparing instructional materials, learning objectives, teaching methods, learning media, and assessment instruments in accordance with the curriculum. Learning implementation focuses on the application of effective and interactive teaching strategies that encourage students to understand and practice Islamic values in their daily lives. Evaluation is conducted to measure students' achievement in cognitive, affective, and psychomotor domains, while classroom management aims to create a conducive, disciplined, and supportive learning environment. The implementation of these four aspects is expected to improve the quality of Islamic Religious Education and support the development of students who possess strong faith, noble character, and positive social attitudes. Therefore, effective curriculum implementation requires teachers' professional competence, appropriate instructional strategies, continuous evaluation, and effective classroom management.

Keywords: Islamic Religious Education, Curriculum Implementation, Learning Planning, Learning Implementation, Evaluation, Classroom Management.

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INTRODUCTION

Islamic Religious Education (PAI) is an essential component of the national education system, playing a strategic role in developing students' faith, piety, moral values, and Islamic character. Islamic Religious Education is not merely concerned with the acquisition of religious knowledge but also emphasizes the internalization of Islamic values in students' attitudes, behavior, and everyday lives. Therefore, the implementation of the Islamic Religious Education curriculum in schools is crucial to achieving educational objectives that encompass cognitive, affective, and psychomotor domains.

According to Law No. 20 of 2003 concerning the National Education System, education functions to develop students' abilities and shape their character and civilization. This objective aligns with the fundamental purpose of Islamic Religious Education, which is to develop individuals who possess faith, piety, and noble character. Consequently, the PAI curriculum must be implemented systematically through learning planning, learning implementation, evaluation, and effective classroom management.

Curriculum implementation refers to the process of translating curriculum designs into actual teaching and learning activities. Fullan (2007) explains that

educational implementation and change require a process involving understanding, readiness, and the participation of all stakeholders within the educational environment. In the context of Islamic Religious Education, successful curriculum implementation is not determined solely by the alignment of learning materials with curriculum documents but also by teachers' ability to develop instructional strategies that respond to students' needs, characteristics, and developmental stages.

The first aspect of curriculum implementation is learning planning. Learning planning is an essential initial stage that determines instructional objectives, materials, methods, media, and assessment techniques. Islamic Religious Education teachers are expected to develop systematic, contextual, and competency-oriented lesson plans. Effective planning enables teachers to organize meaningful learning activities while integrating Islamic values into the teaching and learning process. This perspective is consistent with Tyler's (1949) curriculum development model, which emphasizes educational objectives, learning experiences, the organization of learning experiences, and evaluation.

The second aspect is learning implementation. Learning implementation refers to the actualization of instructional plans through classroom teaching and learning activities. In Islamic Religious Education, teachers should not merely deliver theoretical religious knowledge but also develop active, interactive, participatory, and contextual learning approaches. Learning activities should encourage students to understand, internalize, and practice Islamic values in their daily lives. This approach is consistent with Vygotsky's (1978) constructivist perspective, which emphasizes the importance of social interaction and supportive learning environments in students' knowledge development.

The third aspect is learning evaluation. Evaluation is an integral component of the teaching and learning process, intended to measure the achievement of instructional objectives and assess students' competency development. In Islamic Religious Education, evaluation should not be limited to students' ability to answer questions or understand religious concepts. It should also consider their attitudes, behavior, worship practices, and application of Islamic values. Therefore, PAI assessment needs to comprehensively address cognitive, affective, and psychomotor competencies. Anggraena et al. (2022) emphasize that learning and assessment are interconnected processes, in which assessment results provide essential information for improving subsequent learning activities.

The fourth aspect is classroom management. Classroom management refers to teachers' ability to create, organize, and maintain a conducive learning environment to achieve educational objectives effectively. In Islamic Religious Education, classroom management extends beyond arranging seating, maintaining discipline, and managing student interactions. It also involves establishing a religious atmosphere, fostering moral values, developing Islamic behavioral habits, and promoting harmonious social relationships. Hayati et al. (2023) highlight that Islamic Religious Education management involves planning, organizing, implementing, and supervising educational activities. This indicates that classroom management is an important factor supporting successful PAI curriculum implementation.

In Indonesia, curriculum implementation continues to evolve in response to educational developments and students' changing needs. Minister of Education, Culture, Research, and Technology Regulation No. 12 of 2024 established the framework for the Merdeka Curriculum, which was subsequently amended through Minister of Primary and Secondary Education Regulation No. 13 of 2025. These policies emphasize learning flexibility, competency development, and the adaptation of instructional processes to students' needs. Consequently, Islamic Religious Education teachers are

expected to demonstrate professional adaptability in translating curriculum policies into meaningful and contextual learning practices (Ministry of Primary and Secondary Education, 2025).

Despite the development of educational policies and curriculum frameworks, the implementation of Islamic Religious Education in schools continues to face several challenges. Previous research conducted by the Center for Religious Education Research and Development (2009) identified difficulties experienced by Islamic Religious Education teachers in understanding content standards, developing syllabi, preparing lesson plans, and assessing students' behavioral competencies. These findings indicate that successful curriculum implementation depends not only on the availability of curriculum documents but also on teachers' professional competence in managing the entire instructional process.

Furthermore, Jayanti et al. (2025) found that although Islamic Religious Education lesson planning fulfilled administrative requirements, it remained relatively normative, insufficiently innovative, and not fully oriented toward students' learning needs. This finding reveals a gap between administrative compliance and the actual quality of classroom instruction.

Based on these considerations, research on the implementation of the Islamic Religious Education curriculum requires an integrated examination of learning planning, learning implementation, evaluation, and classroom management. These four dimensions are interconnected and cannot be separated when developing effective Islamic Religious Education. This study therefore seeks to provide a comprehensive understanding of how the PAI curriculum is translated into classroom practices, how teachers manage instructional activities, how students' competencies are evaluated, and how classroom environments are organized to support Islamic character development. Accordingly, this study aims to analyze the implementation of the Islamic Religious Education curriculum in schools through four main dimensions: (1) learning planning; (2) learning implementation; (3) learning evaluation; and (4) classroom management. The findings are expected to contribute theoretically and practically to improving the quality of Islamic Religious Education in schools.

The implementation of the Islamic Religious Education (PAI) curriculum in contemporary schools must respond to various educational challenges arising from digital transformation, globalization, and changing social and cultural values. One of the most significant developments is the increasing use of digital technology and Artificial Intelligence (AI) in educational settings. These developments provide opportunities to improve access to information, learning resources, and instructional innovation. However, they also raise concerns regarding digital ethics, academic integrity, students' moral development, and the responsible use of technology. Therefore, Islamic Religious Education plays an increasingly important role in developing students' religious awareness, moral values, and ethical responsibility in responding to contemporary challenges.

In Indonesia, educational policies continue to emphasize meaningful, contextual, and student-centered learning. The implementation of the Merdeka Curriculum and the development of deep learning approaches encourage teachers to create learning experiences that connect academic knowledge with students' everyday lives. In this context, Islamic Religious Education should not merely focus on transferring religious knowledge but should also facilitate the internalization and practical application of Islamic values. PAI teachers are therefore expected to develop innovative learning strategies that integrate religious teachings with technological developments, social realities, and local cultural values.

Another important issue in contemporary education is the preservation of local wisdom amid globalization and cultural change. Local wisdom represents the values, traditions, customs, and collective knowledge developed within communities and transmitted across generations. Values such as mutual cooperation (*gotong royong*), respect for elders, deliberation (*musyawarah*), social solidarity, and environmental responsibility have strong connections with Islamic teachings. These cultural values can serve as contextual learning resources for Islamic Religious Education, enabling students to understand the relationship between religious principles and their surrounding cultural environment.

The integration of local wisdom into Islamic Religious Education is particularly important because students' character development is influenced not only by classroom instruction but also by family traditions, community interactions, and local cultural practices. Through the integration of local wisdom into learning planning, instructional activities, evaluation, and classroom management, teachers can create meaningful educational experiences that connect Islamic teachings with students' social and cultural realities. For example, the values of honesty, responsibility, cooperation, respect, and tolerance can be developed through local traditions and community activities that reflect Islamic moral principles.

Furthermore, the rapid development of digital technology and artificial intelligence requires students to possess not only technological competencies but also strong moral foundations. The integration of local wisdom into PAI learning can provide cultural and ethical guidance for students in navigating the digital era. Islamic values and local cultural traditions can complement one another in shaping students who are religious, disciplined, culturally aware, and responsible in their use of technology. Thus, local wisdom should not be viewed merely as a cultural heritage to be preserved but also as an educational resource that can strengthen the relevance of Islamic Religious Education in contemporary society.

Despite the importance of integrating local wisdom into Islamic Religious Education, its implementation in schools still requires further investigation. Teachers may encounter challenges in translating local cultural values into learning objectives, instructional materials, teaching methods, assessment instruments, and classroom management practices. Furthermore, the integration of local wisdom requires teachers to understand the relationship between Islamic teachings and local cultural traditions so that the learning process remains consistent with Islamic principles while respecting cultural diversity.

Based on these considerations, research on the implementation of the Islamic Religious Education curriculum needs to examine not only its administrative and pedagogical dimensions but also the integration of local wisdom into the educational process. Learning planning, learning implementation, evaluation, and classroom management are interconnected aspects that determine the effectiveness of curriculum implementation. Therefore, this study seeks to investigate how local wisdom is integrated into these four dimensions of Islamic Religious Education in schools and how such integration contributes to the development of students' Islamic character and cultural identity.

The novelty of this study lies in its integrative approach to analyzing the implementation of the Islamic Religious Education (PAI) curriculum in schools through four interconnected dimensions: learning planning, learning implementation, learning evaluation, and classroom management.

METHOD

This study employed a qualitative descriptive approach to examine the implementation of the Islamic Religious Education (PAI) curriculum in schools. The qualitative approach was selected to obtain an in-depth understanding of learning planning, learning implementation, evaluation, and classroom management. Qualitative research enables researchers to explore educational phenomena through participants' experiences, perspectives, and actual practices (Creswell & Poth, 2018). The research data were collected through interviews, classroom observations, and documentation involving Islamic Religious Education teachers, school principals, and students. Interviews explored teachers' experiences and challenges in implementing the PAI curriculum, while observations focused on teaching activities, student participation, assessment practices, and classroom management. Documentation was used to examine curriculum documents, teaching modules, assessment instruments, and other relevant instructional materials.

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), which consists of data condensation, data display, and conclusion drawing and verification. The analysis focused on identifying how the four dimensions of curriculum implementation were planned, conducted, and evaluated in school settings. To ensure data credibility, triangulation was applied by comparing information obtained from interviews, observations, and documentation.

The study also considered ethical principles by obtaining research permission, ensuring voluntary participation, and maintaining the confidentiality of participants' identities and information.

RESULT AND DISCUSSION

RESULTS

The implementation of the Islamic Religious Education (PAI) curriculum in schools involves several interconnected aspects that contribute to the achievement of educational objectives. Based on the analytical framework, the implementation of the curriculum is examined through four main dimensions: learning planning, learning implementation, learning evaluation, and classroom management. These dimensions demonstrate that successful Islamic Religious Education requires not only adequate curriculum preparation but also effective instructional practices, comprehensive assessment, and a supportive classroom environment.

Learning Planning

Learning planning is an essential component of curriculum implementation because it provides direction and structure for the teaching and learning process. In Islamic Religious Education, teachers are expected to prepare instructional plans that correspond to curriculum objectives, students' characteristics, and the expected development of religious knowledge and Islamic character. The analysis of learning planning focuses on the preparation of learning objectives, instructional materials, teaching methods, learning media, and assessment instruments. These components are important in ensuring that the teaching process is organized, systematic, and relevant to students' educational needs.

Effective PAI learning planning should integrate religious knowledge with the development of students' attitudes and practical skills. For example, learning materials concerning prayer, morality, Islamic history, and the Qur'an should not be limited to theoretical explanations. Teachers should also design learning activities that encourage students to understand and apply Islamic teachings in their daily lives.

Furthermore, instructional planning needs to consider students' different abilities, backgrounds, and learning needs. The selection of appropriate teaching strategies and learning resources can help teachers create meaningful learning experiences. Therefore, learning planning serves as the foundation for achieving comprehensive educational objectives in Islamic Religious Education.

Learning Implementation

Learning implementation represents the actual application of instructional plans in classroom activities. In Islamic Religious Education, the teaching process should facilitate students' understanding of Islamic concepts while encouraging the internalization and practice of religious values. The implementation of PAI learning can involve various instructional methods, including lectures, discussions, question-and-answer sessions, demonstrations, group activities, and problem-based learning. The selection of these methods should be adjusted to the learning objectives, instructional materials, and students' characteristics.

An effective learning process requires active participation from both teachers and students. Teachers function not only as sources of knowledge but also as facilitators, motivators, and role models who demonstrate Islamic values through their attitudes and behavior. Meanwhile, students are encouraged to participate actively, express their opinions, ask questions, and connect religious knowledge with real-life situations.

The integration of Islamic values into classroom activities is another important aspect of learning implementation. Religious values such as honesty, discipline, responsibility, tolerance, respect, and cooperation can be developed through instructional activities and daily interactions. Consequently, PAI learning should provide opportunities for students to develop both religious understanding and moral awareness.

Learning Evaluation

Learning evaluation is an important component in determining the extent to which instructional objectives have been achieved. In Islamic Religious Education, evaluation should measure not only students' understanding of religious concepts but also their attitudes, practical skills, and ability to apply Islamic values.

The evaluation process encompasses three major learning domains: cognitive, affective, and psychomotor. The cognitive domain concerns students' understanding of Islamic teachings, including knowledge of the Qur'an, Hadith, Islamic beliefs, worship, and morality. The affective domain relates to students' religious attitudes, discipline, responsibility, and moral behavior. The psychomotor domain focuses on practical religious skills, such as performing prayer, reading the Qur'an, and demonstrating appropriate worship practices.

Teachers can employ various assessment techniques, including written tests, oral examinations, practical demonstrations, classroom observations, assignments, and student portfolios. The use of different assessment methods allows teachers to obtain a broader understanding of students' learning progress.

Furthermore, evaluation should be conducted continuously throughout the learning process. Assessment results can help teachers identify students' strengths and weaknesses, provide appropriate feedback, and improve subsequent instructional activities. Thus, evaluation functions not only as a measurement of learning achievement but also as an instrument for improving the quality of Islamic Religious Education.

Classroom Management

Classroom management is an essential aspect of effective curriculum implementation because it creates an environment that supports the teaching and learning process. In Islamic Religious Education, classroom management involves organizing classroom activities, maintaining discipline, encouraging positive interactions, and developing a religious atmosphere.

Effective classroom management requires teachers to establish clear learning rules, maintain constructive communication, and encourage students to participate responsibly. A conducive classroom environment enables students to concentrate on learning activities and develop positive relationships with teachers and classmates.

In addition, classroom management in PAI should incorporate Islamic values into everyday classroom practices. Teachers can encourage students to demonstrate politeness, respect, cooperation, honesty, and responsibility. These values can be developed through classroom routines, group discussions, religious activities, and teacher modeling.

The management of classroom diversity is also important. Students may have different levels of religious understanding, learning abilities, and social backgrounds. Therefore, teachers need to develop inclusive instructional strategies that provide equal learning opportunities and encourage mutual respect.

Overall, classroom management should not be understood merely as maintaining classroom order. It should also function as a means of developing students' Islamic character and creating a positive learning environment.

DISCUSSION

The Role of Learning Planning in Effective Curriculum Implementation

The findings discussed in this study indicate that learning planning is a fundamental element in the implementation of the Islamic Religious Education curriculum. A well-developed instructional plan enables teachers to establish clear learning objectives, select appropriate materials, determine teaching strategies, and prepare relevant assessment instruments. This perspective is consistent with Tyler's (1949) curriculum development framework, which emphasizes the importance of educational objectives, learning experiences, the organization of learning experiences, and evaluation. These components demonstrate that instructional planning must be systematically connected to the expected learning outcomes.

In the context of Islamic Religious Education, planning requires particular attention because its educational objectives extend beyond academic achievement. PAI teachers are expected to integrate religious knowledge, moral development, and practical religious competencies into the learning process. Therefore, instructional planning should provide opportunities for students to understand Islamic teachings and apply them in their everyday lives.

Fullan (2007) also explains that successful educational implementation requires teachers to understand curriculum changes and translate them into appropriate educational practices. This suggests that teachers' professional competence and understanding of curriculum objectives are important factors in developing effective PAI learning plans. Consequently, learning planning should not be treated merely as an administrative obligation. Rather, it should function as a pedagogical foundation that guides meaningful and student-centered learning activities.

Learning Implementation and the Internalization of Islamic Values

Learning implementation is the stage at which curriculum objectives are translated into actual classroom experiences. In Islamic Religious Education, successful implementation requires instructional approaches that encourage students to actively engage with religious knowledge and develop the ability to apply Islamic values. Vygotsky (1978) emphasizes that learning occurs through social interaction and the support provided by the surrounding environment. This perspective is relevant to PAI learning because students develop their understanding of Islamic teachings through discussions, collaboration, interaction with teachers, and practical learning experiences. Teachers therefore need to create opportunities for students to participate actively in the learning process. The use of discussions, demonstrations, group assignments, and contextual learning can help students connect religious concepts with their everyday experiences.

Furthermore, teachers have an important responsibility as role models. Islamic values cannot be effectively internalized through theoretical instruction alone. Students also need to observe and experience these values through teachers' behavior, classroom interactions, and school culture. For example, honesty can be developed through responsible academic practices, discipline through consistent classroom routines, and tolerance through respectful discussions involving different perspectives. These practices demonstrate that Islamic Religious Education should contribute directly to students' moral and social development. Thus, effective learning implementation requires a balance between the delivery of religious knowledge and the practical development of Islamic character.

Learning Evaluation and Comprehensive Student Development

Evaluation plays an important role in determining the effectiveness of Islamic Religious Education. Unlike assessment practices that primarily emphasize academic knowledge, PAI evaluation should consider the broader development of students' religious understanding, attitudes, and practical competencies.

The cognitive, affective, and psychomotor domains provide an important framework for understanding students' learning achievements. These domains are interconnected because religious knowledge should ideally be reflected in students' attitudes and practical behavior. Assessment of the cognitive domain can be conducted through written and oral examinations. The affective domain can be examined through classroom observations, reflective activities, and behavioral assessments. Meanwhile, the psychomotor domain can be evaluated through practical demonstrations of worship activities and other religious competencies.

Anggraena et al. (2022) emphasize that learning assessment should be integrated with the instructional process. Assessment results should provide meaningful information for teachers to improve teaching strategies and support students' learning development.

However, assessing religious attitudes and moral behavior requires careful consideration. Teachers should avoid relying exclusively on subjective judgments and instead use clear indicators, consistent observations, and appropriate assessment instruments.

Therefore, comprehensive evaluation in Islamic Religious Education should function as both a measurement tool and a mechanism for continuous instructional improvement.

Classroom Management and the Development of Islamic Character

Classroom management has a significant relationship with the effectiveness of Islamic Religious Education because the classroom serves as an environment in which students develop academic competencies and social behavior. A well-managed classroom provides

opportunities for students to participate actively, develop discipline, and establish positive relationships with others. In PAI learning, these conditions should be supported by the integration of Islamic values into classroom routines and interactions.

Hayati et al. (2023) emphasize the importance of management in supporting Islamic Religious Education learning. This perspective indicates that educational management should encompass the organization of instructional activities and the creation of an environment that supports the achievement of educational objectives.

Furthermore, classroom management should promote students' awareness of responsibility, respect, cooperation, and mutual understanding. Teachers can develop these values through positive reinforcement, constructive communication, and consistent classroom expectations. An important implication is that classroom management should not rely exclusively on punishment or strict control. Instead, teachers should develop a supportive learning environment in which students understand the importance of discipline and demonstrate responsible behavior based on Islamic values.

Therefore, classroom management becomes an integral dimension of curriculum implementation because it connects instructional activities with the development of students' character.

The Integration of Four Dimensions in PAI Curriculum Implementation

The four dimensions examined in this study demonstrate that curriculum implementation is a comprehensive process involving interconnected pedagogical and managerial activities.

Learning planning establishes the instructional direction, learning implementation translates the plan into classroom activities, evaluation measures the achievement of learning objectives, and classroom management creates an environment that supports the entire educational process.

These dimensions should not operate independently. Effective planning requires appropriate implementation, while evaluation provides information for improving subsequent instructional planning. Similarly, classroom management supports the implementation of learning activities and contributes to the development of students' character.

This integrated perspective is important because the success of Islamic Religious Education cannot be determined solely by students' academic achievement. It should also consider their religious understanding, moral development, practical competencies, and ability to demonstrate Islamic values in everyday life.

Accordingly, the implementation of the PAI curriculum requires teachers to possess pedagogical competence, professional knowledge, assessment skills, and effective classroom management abilities.

The integration of these four dimensions provides a comprehensive framework for understanding how Islamic Religious Education can contribute to the development of knowledgeable, responsible, disciplined, and morally upright students.

IMPLICATIONS

The discussion highlights several implications for the development of Islamic Religious Education in schools. At the theoretical level, the integration of learning planning, learning implementation, evaluation, and classroom management provides a comprehensive perspective for examining PAI curriculum implementation.

At the practical level, Islamic Religious Education teachers need to strengthen their instructional planning, apply interactive teaching strategies, develop comprehensive assessment instruments, and establish supportive classroom environments. Schools also need to provide professional development opportunities and institutional support to improve teachers' ability to implement the curriculum effectively.

Ultimately, the successful implementation of the Islamic Religious Education curriculum depends on the integration of pedagogical practices and Islamic values throughout the educational process.

DISCUSSION

The role of Islamic Religious Education (PAI) teachers in shaping student character amid social media influence is an essential element of school-based character education. PAI aims not only for cognitive mastery of religious concepts but for deep value internalization reflected in daily conduct. Teachers are tasked with guiding students to embody honesty, discipline, politeness, responsibility, and empathy. The rise of social media adds complexity to this mission, extending student interactions into virtual environments. Character education must therefore foster moral consciousness, enabling students to evaluate right from wrong and anticipate the outcomes of their actions.

Teachers fulfill their roles as educators and mentors by embedding moral values directly into learning processes. Lessons on virtue, guarding the tongue, respect, and responsibility are connected with social media experiences—such as fact-checking before sharing, avoiding hurtful comments, and protecting privacy. Tabayyun serves as a cornerstone for critical thinking against digital misinformation, while prohibitions against backbiting and slander address online harassment and rumors. Contextual methods demonstrate that Islamic principles remain deeply relevant in modern life. Teacher role modeling is equally vital; verbal instructions must align with teacher behavior. By exhibiting courtesy, fairness, patience, and honesty, teachers provide living proofs of Islamic character. Online, teachers demonstrate responsible communication and respect for differing views, setting standards for students to emulate.

Habituation ensures that values like discipline, responsibility, and politeness become natural routines rather than abstract ideas. Schools support this through daily prayers, respectful greetings, cleanliness, and accountability. Applied digitally, habituation encourages thinking before posting, using respectful language, and weighing the impact on others. Proper oversight and feedback ensure students embrace these habits out of moral conviction rather than fear of penalties (Suriyati, Kahar, Mustamir, Rabiah, & Nasrul, 2026).

Understanding social media's impact requires a balanced view of its benefits and risks. For junior high students, social media offers communication, learning, news, and social connections. In PAI contexts, digital platforms provide access to sermons, Qur'an studies, Hadith resources, and moral educational materials, serving as powerful tools for religious growth when used appropriately (Nasution, Claudia, & Sari, 2026). However, benefits depend heavily on content type, usage duration, critical thinking, and adult guidance. Developing adolescents may struggle to filter false information, inappropriate entertainment, or harmful online behaviors. Exposure to hate speech, bullying, verbal violence, and un-Islamic lifestyles can gradually reshape mindsets and behaviors through repeated exposure.

A critical area of concern is shifting communication patterns. Digital interactions allow rapid expression but may diminish empathy and respect for others (Hikmah, Nasokah, & Astina, 2026). Degrading comments, abusive language, unauthorized screenshot sharing, and online shaming violate Islamic ethics, where communication carries moral accountability

(Harahap et al., 2026). Politeness, guarding speech, and honoring others must govern both physical and digital interactions. Furthermore, social media challenges student honesty and responsibility. Information ease can lead to spreading unverified news or private details. Islam's concept of tabayyun demands verifying facts before sharing, preventing the spread of harmful rumors. Digital literacy must encompass ethical decision-making alongside technical skills.

Self-control is another crucial dimension. Excessive screen time can undermine study habits, sleep schedules, face-to-face social interactions, and religious duties. Character education must build self-discipline, time management, and priority-setting, ensuring technology serves personal growth rather than hindering duties. PAI teachers play a strategic role in guiding wise media use (Patimah, Annisa, & Azizah, 2026), connecting religious lessons with digital reality, fostering open dialogue, setting examples, and building parent-school partnerships (Aulia & Mukhtar, 2024). Rather than relying solely on strict prohibitions, education should empower students to evaluate content, verify facts, protect privacy, exercise self-control, and act responsibly.

Ultimately, character building is a shared responsibility involving families, peers, school culture, and media exposure. Teacher-parent synergy ensures consistent guidance across school and home settings (Faza, 2026). Evaluating character growth requires continuous observation of consistent behavior, peer interactions, task responsibility, and digital ethics awareness (Prasetiya, 2025), prioritizing dialogic mentorsh ip over harsh punishment.

Note: Academic Note: This discussion presents a conceptual analysis. To finalize as empirical research, field findings from SMP Al-Huda should be directly integrated alongside interviewee quotes, observational evidence, and existing literature.

CONCLUSION

The implementation of the Islamic Religious Education (PAI) curriculum in schools plays an important role in developing students who have strong faith, piety, good morals, and a proper understanding of Islamic teachings. The success of the PAI curriculum depends on four main aspects: learning planning, learning implementation, evaluation, and classroom management.

Learning planning involves preparing objectives, materials, methods, media, and strategies that are appropriate to students' needs and characteristics. Learning implementation should be conducted actively, creatively, effectively, and enjoyably so that students can understand Islamic teachings and apply them in their daily lives. Learning evaluation is carried out to measure students' achievements in terms of knowledge, attitudes, and skills. Meanwhile, effective classroom management creates a comfortable, orderly, and conducive learning environment that supports the achievement of educational goals.

In conclusion, the implementation of the PAI curriculum is not only focused on students' academic achievement but also on developing their Islamic character and personality. Therefore, Islamic Religious Education teachers must be able to plan, implement, evaluate, and manage learning professionally and continuously to ensure that the objectives of Islamic Religious Education can be achieved optimally.

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