

## RETHINKING CURRICULUM REFORM IN MADRASAH AND PESANTREN: HILDA TABA'S MODEL AS A FRAMEWORK FOR INTEGRATING ISLAMIC VALUES

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### ABSTRACT

This article aims to analyze the relevance and potential application of Hilda Taba's curriculum development model in the reform of Islamic Religious Education (PAI) in madrasahs, particularly through an integrated curriculum approach that emphasizes the linkage between Islamic values and 21st century learning needs. This research uses a qualitative method based on library *research*, by examining Hilda Taba's main works, national curriculum policy documents, and relevant academic literature in the field of Islamic education and curriculum development theory. The main focus of the study lies in a systematic examination of the core ideas of Taba, including the stages of need diagnosis, goal formulation, selection and organization of content, learning experience, and evaluation, and how these principles can be adapted in the context of madrasahs. The results of the analysis show that the Taba model offers a participatory, reflective, and student-based curriculum approach. This approach is very suitable for the context of Islamic education in madrasahs which have tended to follow a standard curriculum without adequate innovation space. By utilizing the Taba model, the PAI curriculum can be developed in a more contextual, integrative, and transformative manner that combines Islamic values with an active, collaborative, and character-oriented learning approach. In addition, this article also emphasizes the importance of the role of teachers as the main actors in curriculum development, as well as the need to change the evaluation paradigm in religious education from just cognitive measurement to assessment that includes affection and morality. These findings make a theoretical and practical contribution to the development of a responsive, relevant, and progressive Islamic curriculum, while strengthening the position of madrasahs as educational institutions that are adaptive to changing times.

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### INTRODUCTION

Islamic Religious Education (PAI) in traditional Islamic education in Indonesia, both in pesantren and madrasahs, has so far occupied a central position as the main forum for the transmission of Islamic values as well as the formation of the character of students. In the midst of rapid social dynamics and increasingly complex challenges, expectations of religious education are no longer enough to be based solely on normative inheritance, but must be developed towards an integrative and transformative learning system. The PAI curriculum, which has often been seen as too fragmented and oriented solely on cognitive aspects, needs to be reorganized to align with

the needs of 21st century learning, which emphasizes the integration of values, life skills (praxis), and spiritual meaning. One of the interesting models that is relevant and potentially adapted in the reform of the PAI curriculum in madrassas is Hilda Taba's curriculum development model. This model emphasizes the importance of curriculum development from the *grassroots*, by involving teachers as the main actors in designing curriculum content and structure in a systematic, participatory, and based on the real needs of students and their communities. (Print, 1963)

The key idea of Hilda Taba lies in the rational approach she offers in designing the curriculum. In this model, the curriculum development process is not *top-down*, but starts from identifying student needs, formulating goals, selecting content, organizing, and *bottom-up* evaluation. This approach is in line with the spirit of Islamic education which ideally places students as active and fully developed learning subjects, both cognitive, affective, and psychomotor aspects. Therefore, the integration of Hilda Taba's model in the development of the PAI curriculum is not just a methodological adaptation of Western theory, but can be a pedagogical strategy to strengthen the essence of contextual Islamic values. PAI developed with an integrated curriculum framework allows learning to occur that is inseparable from the reality of students' lives, as well as providing space for the reflective and applicative interpretation of religious values in their social lives.

Various previous studies have raised the issue of PAI curriculum reform and the importance of integrating values in religious learning. The study of Hilda Taba's curriculum theory in the context of Islamic education, especially in madrassas and Islamic boarding schools, shows the wide openness of innovation space in the realm of curriculum development based on values and student needs. Several previous studies have provided an empirical and theoretical basis on the importance of Islamic education curriculum reform and its potential adaptation to modern curriculum models. Rofiq (2019) in his research at the Annuqayah Sumenep Islamic Boarding School in Madura, emphasized that the transformation of the pesantren curriculum must be directed at the merger of local religiosity and global needs. He pointed out that the success of Islamic boarding schools in carrying out educational innovations is highly dependent on the ability of the institution to design a curriculum that is responsive to the challenges of the times, while maintaining Islamic cultural values. This is in line with Hilda Taba's principle that the curriculum should not only reflect official documents, but also respond to the reality of students and their communities. Setiawan (Rofiq, 2019) (Photograph, 1962) *et al.*, (2020) in their research examined the pesantren-based madrasah model and showed that institutions like this have the potential to become a superior educational model with the note that the development of the curriculum is directed in a structured and participatory manner. The emphasis on student needs, teacher involvement, and strengthening religious character became a relevant meeting point between Taba's approach and the institutional reality of madrassas. Meanwhile, Selvia (2024) maps the dynamics of the Islamic education system since the reform era and shows that madrassas and pesantren have undergone significant changes in terms of curriculum management, but still face challenges in terms of contextualization of teaching materials and pedagogical flexibility. These findings show that there is an urgent need to develop a PAI curriculum that is not only normative, but also dialogical and participatory—a key characteristic of the Taba-style curriculum development model. Suasti & Ernawati (2021) emphasized that Hilda Taba's curriculum development theory has high relevance in efforts to improve the quality of education. They showed that Taba's systematic measures, such as need diagnosis, goal formulation, and learning evaluation, were able to increase learning effectiveness when adapted contextually. Jong (2023) in his sociological study of the development theory of Taba-style social studies, emphasized that this model is not ideologically closed, but open to local adaptation. He points out that the Taba principle can be used in the context of multicultural and value-based education, such as those found in religious institutions. (Setiawan et al., 2020) (Selvia, 2024) (Zein R et al., 2021) (Young, 2023)

Previous studies have shown that the student needs-based approach, teacher participation, and evaluation flexibility offered by Taba are strategic alternatives to encourage PAI curriculum reform in madrassas and Islamic boarding schools. However, there are still not many studies that directly elaborate the integration of the Taba curriculum with Islamic values in the overall PAI learning design. The main argument of this article lies in its approach that directly blends Hilda Taba's theory of curriculum development with the basic values of Islamic education, not merely adopting external theories as technical models, but interpreting them critically and contextually. Thus, this article is not only a pedagogical effort, but also an epistemological—that is, in an effort to build a bridge between modern curriculum theory and Islamic principles of integral education. In the Islamic view, the purpose of education is to form kamil people who are able to actualize the value of monotheism in all aspects of their lives. For this reason, the integrative approach does not only unite subjects mechanically, but synergizes

the intellectual, moral, and spiritual dimensions in the curriculum structure that is rooted in the social reality of students. By initiating the application of the Taba model in an adaptive manner in PAI reform, this paper hopes to offer a participatory, dynamic, and still grounded curriculum development model based on the principles of Islamic teachings, while addressing the needs of 21st-century pedagogy that demands integration, creativity, and relevance. (Aji, 2019; Arifin & Saad, 2020; Fahrozy et al., 2022; Heryanti et al., 2022; Kholik, 2019; Ret al., 2022; Rosnaeni, 2021)

## METHOD

This research uses a qualitative approach based on library *research* which focuses on critical analysis of texts, scientific articles, and academic works relevant to the theme of curriculum development and Islamic education. This approach was chosen because it is in accordance with the theoretical-conceptual research objectives, namely exploring the possibility of applying Hilda Taba's curriculum development model in the reform of Islamic Religious Education (PAI) in madrasas, especially through an integrated curriculum approach. The main focus in this study is not on the collection of empirical field data, but on the reading, interpretation, and synthesis of key ideas from the available literature, both primary and secondary.

The main data sources in this study include Hilda Taba's original works, especially the book *Curriculum Development: Theory and Practice* (1962), which is a fundamental reference in understanding the structure, principles, and stages of curriculum development according to Taba's model. In addition, the analysis also refers to various indexed international and national journals that discuss curriculum development, integrated curriculum implementation, and PAI learning in the context of madrasas and Islamic boarding schools. The data analysis technique used is descriptive-critical analysis, with a thematic approach. The researcher identified the main concepts of the Taba model such as: diagnosis (Photograph, 1962) *of needs*, goal formulation, content selection, curriculum organization preparation, learning experience selection, and evaluation. Each of these components is then reviewed for relevance in the context of PAI in madrasas. In addition, the researcher also examines core values in Islamic education that are relevant to the integrated curriculum approach, such as the integration of faith, science, and charity; moral education; as well as the formation of a balanced Islamic character between the worldly and the ukhrawi. The credibility of the analysis is maintained by triangulating the source of the text, namely by comparing various opinions from different authors or researchers that highlight both Taba theory and contemporary Islamic educational practices. The validity of the content is strengthened by referring to the latest PAI curriculum document from the Ministry of Religion of the Republic of Indonesia, as well as comparing it with the theoretical literature on value-based education in Islam. Thus, the results of the analysis are expected to be not only descriptive, but also able to offer theoretical and practical contributions to the reform of the PAI curriculum in madrasas based on tested theory.

## RESULTS AND DISCUSSION

### Hilda Taba's Intellectual Profile and Main Ideas on Education and Curriculum

Hilda Taba is one of the most important figures in the history of curriculum thought in the 20th century who developed a rational and systematic model in the design of educational curriculum. Born in Estonia in 1902 and later in the United States, Taba combined a European pedagogical approach with a pragmatic spirit of American education. As an educational scientist and curriculum practitioner, Taba is known for her contributions to a curriculum development model that emphasizes teachers' active participation, sensitivity to student needs, and a gradual and reflective approach to instructional planning. He was a pupil of John Dewey and Harold Rugg, two important figures in the American educational progressivist tradition. From the two, Taba absorbed the importance of social relevance in education and democratic values in the teaching and learning process. (Williams, 2017)

Unlike other figures who emphasize curriculum design from an administrative or managerial perspective, Hilda Taba actually offers a "*grassroots*" approach, namely that teachers as direct agents of learning must be empowered in the curriculum planning process. He rejected the "*top-down*" model that was elitist and centralistic, because according to him it was unable to capture the real needs of students in the classroom. In his monumental book *Curriculum Development: Theory and Practice* (1962), Taba formulated a comprehensive curriculum development framework, consisting of seven strategic steps: (1) needs diagnosis, (2) goal formulation, (3) content selection, (4) content organization, (5) learning experience selection, (6) learning experience organization, and (7)



evaluation. This model is not purely linear, but opens up the possibility of improvement and repetition as part of the reflective cycle of the curriculum (Print, 1962, 1963).

Diagnosis of needs is the first and fundamental step in the Taba model. This is where the position of the student takes center stage. A good curriculum must start from an in-depth reading of the needs of students, both cognitive, social, and emotional needs. The second step is the formulation of goals, which according to Taba must be operational and measurable, yet remain flexible to accommodate the socio-cultural context. Furthermore, content selection is carried out selectively based on relevance to the formulated objectives. The content in question is not limited to conventional academic materials, but rather includes values, life experiences, and social norms that are essential in character formation. This idea is becoming increasingly relevant in the context of Islamic education, where religious content also reflects the dimensions of ethics and spirituality. At the stage of organizing content, Taba suggests the use of progressive principles such as from simple to complex, concrete to abstract, as well as temporality and internal logic of matter. This is designed so that students can understand the content of the lesson in stages and stages. At the learning experience selection stage, Taba emphasized that the learning experience must be able to bring students to active involvement, both mentally and emotionally. Passive and one-way learning is considered ineffective in forming deep understanding and critical attitudes. Learning experiences should be relevant to real life and allow space for value exploration. This is another aspect of the Taba curriculum that can be integrated with the vision of Islamic education that emphasizes charity as an expression of faith.

Taba also criticized the unstructured and unsystematic curriculum. He believes that the organization of learning experiences has a great influence on the formation of students' thinking structures. Therefore, curriculum design is not just an accumulation of material, but a systematic construction of a gradual learning experience. The final aspect of the Taba model is evaluation, which in his view is not only an assessment of student learning outcomes, but also a tool for reflection on the relevance of the curriculum as a whole. Evaluation is a reflection of whether the curriculum is able to answer the needs of students and the community. In addition to the seven-stage framework, Taba's thinking was also enriched by his commitment to democratic education. He sees the curriculum as a tool for social transformation, not just a means of knowledge transfer. According to him, education must provide space for students to think critically, participate in discussions, and interpret the reality of their lives ethically. These values are very parallel to the principles of Islamic education that prioritize manners, moral awareness, and social responsibility. Therefore, the application of the Taba model in the PAI curriculum is not only a matter of technical design, but also the selection of ethical and contextual educational approaches. (Fazlurrahman, 2018; Tajuddin & Awwaliyah, 2021)

Hilda Taba's ideas have relevance to be adopted selectively and adaptively. If in Islamic thought, education is the process of *tazkiyah* (purification of the soul), *ta'dib* (the development of adab), and *ta'lim* (the teaching of knowledge), then the Taba model can act as a structural framework that supports these goals. Each stage in the Taba model can be filled with Islamic values that are not just taught as dogma, but are lived through a meaningful and contextual learning process. For example, the diagnosis of needs can be attributed to the child's nature as the starting point of Islamic education; educational goals are associated with the achievements of Kamil people; Learning content is not only in the form of religious texts, but also reflections on social realities; and learning experiences are designed so that students can cultivate righteous deeds in real life. (Mohamad et al., 2017; Muttaqin, 2022; Picken, 2005)

#### **Understanding Hilda Taba's Perspective on Education and Curriculum**

Hilda Taba is one of the figures who provides an important theoretical foundation in the development of the 20th century curriculum, especially through her systematic approach and based on the real needs of students. Within the grand framework of his thinking, Taba views the curriculum not only as a set of learning plans and documents, but as a dynamic process that continues to develop and must be compiled through the active participation of education actors, especially teachers. For Taba, teachers are not only in charge of running the finished curriculum, but also acting as the main designer of the curriculum at the operational level. With this approach, Taba emphasizes the importance of pedagogical autonomy in the hands of teachers as well as the need to develop a curriculum that is relevant, contextual, and based on authentic learning experiences.

In his work, *Curriculum Development: Theory and Practice* (1962), Taba devised a curriculum development model consisting of seven main stages, which has become widely known as the Taba Model. The seven stages start from: (1) diagnosis of student needs, (2) goal formulation, (3) content selection, (4) content organization, (5) learning experience selection, (6) learning experience organization, and (7) evaluation. Although

it may seem linear, Taba emphasizes that this entire process is reflective and cyclical, meaning that each stage can be reviewed for continuous adjustments and improvements. He not only introduced the technical sequence model, but also gave a philosophical value that the curriculum is a social instrument that must be able to respond to the contextual needs of society and the changing times.

The first stage, which is the diagnosis of needs, is the most important element in the Taba framework. He emphasized that curriculum development must start from a deep understanding of who the students are, what their social backgrounds are, the values they adhere, and the challenges they face in real life. This is where Taba introduced the basic principles of democratic and humanistic education, namely the recognition of the differences in students' experiences and identities as a starting point in designing learning. In this context, teachers are asked to be social observers as well as designers of learning strategies that are not only responsive to academic needs, but also to students' social and affective needs.

The second step in the Taba model is the formulation of objectives that must be specific, operational, and measurable. However, Taba also warned that the goal should not be too rigid. According to him, the objectives of the curriculum must be flexible to be adapted to the classroom situation and character of students, and open to enrichment from the learning experience. He proposed that the educational goals include not only the cognitive domain, but also the affective (values, attitudes) and psychomotor (skills) domains, which are in line with the comprehensive learning model. In the context of Islamic education, this approach is particularly relevant because it emphasizes the importance of character formation and moral integrity as part of successful learning.

The third step is content selection, which according to Taba must be done by considering the significance of the material for students and its relevance to the curriculum objectives. He criticized traditional curricula that are often too dense and do not give students room to develop conceptual understanding. Taba emphasized that the content of the curriculum must be prepared selectively so as not to burden students with information content that is not contextual. In the context of PAI, this means that religious content is not presented solely as doctrinal memorization, but is consciously chosen to have a connection to real life issues—such as tolerance, social ethics, and moral responsibility.

Once the content is selected, the content organization becomes the next stage. Here Taba introduces the principle of progressivity, which is that the content of learning should be sorted from the simplest to the most complex, from the concrete to the abstract, and from the near to the far. This organization is done to assist students in understanding the relationship between concepts and to strengthen their thinking structure. Taba does not believe that students can absorb learning content instantly; He believes in gradual learning structured with strong pedagogical logic. In this case, teachers are required not only as content presenters, but as designers of learning strategies that guide students in stages and systematically.

Next is the selection and organization of learning experiences. According to Taba, learning experiences are the heart of the educational process because it is through that experience that students internalize values and knowledge. He suggests that learning experiences should be active, challenging, and allow students to think, feel, and act. He avoids a learning model that relies only on one-way lectures or transmission. In Islamic religious education, this approach can be implemented through discussion methods, religious case studies, simulations of social worship, or reflection on Qur'anic values in students' daily lives. That way, PAI learning does not only take place at the theoretical level, but also enters the realm of student life praxis.

The last stage of the Taba model is evaluation, which according to him is not solely done to assess student achievement, but also to measure the extent of the effectiveness of the curriculum in answering the needs of students. Taba emphasized that the evaluation must be carried out in an ongoing manner, be formative and summative, and involve reflection from the teacher. Evaluation is not only a final test, but can also be observations, reflective journals, class projects, and collaborative activities. In the context of Islamic education, evaluation can also include the measurement of students' internalized character values, such as honesty, responsibility, and social concern. Taba's ideas also show a partiality towards democratic and inclusive education. He believes that an effective curriculum is not built behind a bureaucratic table, but in the classroom by teachers who have a direct understanding of the dynamics of students. Therefore, he advocates teacher training as an integral part of curriculum development. Teachers should not be mere technical implementers, but active partners in the process of creating the meaning of education. This idea inspired a variety of community-based education systems, including in Islamic education, where the authority of teachers is not solely on instruction, but also on example, spiritual leadership, and pedagogical creativity. (Middaugh & Perlstein, 2005; Taba & Elzey, 1964)

If drawn into the context of the reform of the PAI curriculum in madrasas, the Taba model provides a very applicable framework. Each stage in the model can be combined with Islamic principles, such as *niyyah* in the formulation of goals, wisdom in content selection, adab in learning experience, and muhasabah in evaluation. With this approach, PAI can move beyond textual and formalistic approaches towards vibrant, dynamic, and grounded learning. The curriculum is not only a tool to convey religious teachings, but also a praxis field for the formation of a complete human being who thinks critically, has noble character, and is responsible for his community. (Abdullah, 2020; Kusumastuti, 2020; Munir, 2020; Scott, 2019)

### **PAI Curriculum in Madrasah and Islamic Boarding School: Contextual and Integrative Strategies**

The implementation of Hilda Taba's curriculum development model in Islamic Religious Education (PAI) in madrasas presents challenges as well as great opportunities in forming a curriculum that is not only structural and systematic, but also contextual and valuable. The Taba model, which emphasizes teacher involvement, student needs, and a sustainable reflective process, is very suitable to be applied in the context of Islamic education, especially madrasas which have been known to have the peculiarities of an integration-based curriculum between Islamic values and the needs of society. In the reality of contemporary Islamic education, the implementation of the PAI curriculum is not enough to be based only on normative content, but must also answer the issues of social relevance, character building, and real-life challenges. One of the important aspects of the implementation of the Taba model in the PAI curriculum is the needs diagnosis stage. In madrasas, students' needs are often not only academic, but also include spiritual, social, and moral dimensions. PAI teachers are required to map these needs comprehensively in order to design relevant learning goals and experiences. According to A. Y. Kolb & Kolb (2009), the educational process must depart from the introduction of the student's learning context so that teaching does not "drift" from the reality of life. The Taba model provides a strategic space for teachers to develop learning programs that are sensitive to students' local realities, such as tolerance issues, interfaith relations, and digital ethics issues. (A. Y. Kolb & Kolb, 2009a)

At the goal formulation stage, the Taba model encourages the preparation of objectives that are operational but still flexible to be adapted to the dynamics of learning in the classroom. In the context of madrasas, the purpose of PAI is often determined by official documents such as KMA No. 183 of 2019 concerning the Islamic Religious Education Curriculum. However, the flexibility of teachers in developing derivatives of goals that are in accordance with local character is important so that the curriculum is not standard and limits pedagogical creativity. According to Siregar & Hasibuan, the goal of Islamic education is inseparable from the spiritual and social mission of Islam, which is to produce human beings who are able to realize the value of monotheism in all aspects of life. Therefore, the objectives of PAI in the Taba model can be formulated by emphasizing the integration between cognitive, affective, and psychomotor dimensions that are internalized through contextual activities. The next implementation lies in the selection and organization of curriculum content. In the context of PAI, the learning content is not only in the form of theological teachings or formal rituals, but also includes the ethical, social, and historical dimensions of Islam. The Taba model emphasizes that content should be selected based on its functional value and its relevance to the needs of the students. This means that PAI content such as faith, morals, jurisprudence, and Islamic history must be presented with a living, non-dogmatic, and contextual narrative. This emphasis is in line with an integrative approach that emphasizes the interconnectedness between sciences, as developed by Al-Attas (1980) through the concept (Siregar & Hasibuan, 2024) of *ta'dib*, namely education as a process of human humanization based on manners and knowledge. (Al-Attas, 1980)

Content organization is also an important focus in the implementation of the Taba model. It rejects rigid linear approaches, preferring spiral or progressive structures. In a spiral structure, the main themes can be taught over and over again with increasing depth. This can be applied in PAI by presenting the same theme—for example, honesty or responsibility—at various grade levels with an increasingly reflective and applicative approach. As explained by Bruner (1977) the spiral curriculum reinforces conceptual understanding through meaningful repetition. Thus, the Taba model and the spiral approach can support each other to form a dynamic and in-depth PAI curriculum structure. The learning experience selection stage is the core of the transformation of the PAI curriculum into learning practice. In the Taba, the learning experience should activate students mentally, emotionally, and socially. In the context of madrasas, teachers can design activities that are reflective, collaborative, and applicative—such as zakat simulations, value-based projects, case studies of Islamic ethics, and so on. It is this consciously designed learning experience that will strengthen the formation of religious character and social awareness of students. According to Ismail (2017), religious learning must reach the dimension of Islamic praxis,



not just knowledge transfer. The Taba model emphasizes that teachers should have the pedagogical freedom to design learning experiences based on the real conditions of the classroom, rather than just following standard textbooks or modules. (Bruner, 1977)

The organization of learning experiences is also important to ensure the integration of the learning process. In madrasahs, intracurricular activities must be supported by extracurricular activities such as recitation, *halaqah*, worship practices, and socio-religious activities. The Taba model opens up such integration spaces with the principle that learning experiences do not have to take place in the form of formal classrooms, but can take place in a variety of meaningful learning environments. This is in line with *the hidden curriculum* approach in Islamic education, which is learning that occurs through example, social interaction, and school culture. (Dewey, 1986; James, 1993)

Evaluation as the final stage in the Taba model provides a great opportunity for teachers to reflect not only on student learning outcomes, but also on the effectiveness of the curriculum as a whole. In practice, PAI evaluation in madrasahs is often still stuck on memorization tests and cognitive mastery alone. In fact, the religious and ethical values that want to be instilled in Islamic education are more affective and need an authentic evaluation approach. The Taba model offers evaluations that are formative and summative, but emphasize reflection as part of continuous development. Teachers can use portfolios, daily journals, social projects, or open discussions to gauge students' overall understanding and attitudes.

With this kind of approach, madrasahs can develop a PAI curriculum that is not only normative, but also reflective and applicative. The curriculum is a tool to build awareness, not just the transmission of knowledge. This implementation certainly requires teacher training, fair academic supervision, and the courage of educational institutions to innovate. The application of this model in madrasahs is very possible in stages, starting from the development of a syllabus based on student needs, strengthening the role of teachers as classroom curriculum designers, and more participatory evaluation. One of the crucial aspects of the application of the Taba model in the MAI curriculum is its adaptation to the institutional structure and culture of Islamic education. As many curriculum experts acknowledge, curriculum changes that are only administrative documents will not bring real changes without the support of changes at the level of practice and the driving actors—namely teachers. In this context, Taba's model makes a fundamental contribution: it asserts that teachers are the main agents of curriculum change. Therefore, strengthening teachers' capacity in designing, evaluating, and adjusting the curriculum contextually is an absolute prerequisite for successful implementation. Islamic education centers such as madrasahs need to provide a conducive pedagogical experimentation space for teachers, not only making them administrative implementers, but also as curriculum innovators in their own classrooms. (Photograph, 1962)

The conception of the curriculum as a dynamic social product is also an important aspect in the implementation of Taba. The PAI curriculum which is sourced from Islamic values is actually dynamic—always contextual to its time. Thus, the Taba model based on needs and field participation can serve as a bridge between religious ideal norms and the social reality of students. For example, in the context of madrasahs that are in multicultural areas or prone to intolerance, PAI teachers can use the Taba approach to design learning objectives and experiences that place more emphasis on inclusivity, dialogue, and the values of *rahmatan lil 'alamin*. This can be seen from the integration of PAI themes such as "tolerance in Islam", "the history of the Prophet's peace", or "social morals" into the syllabus with case study methods or social projects involving the environment around the madrasah. The Taba model allows the development of a curriculum that is more relevant to the needs of the 21st century without losing its Islamic roots. The PAI curriculum developed through the Taba principle can bring together Islamic moral values with 21st century skills such as (Astika, 2016) *critical thinking, problem solving, and collaboration*. For example, fiqh lessons on muamalah can be developed into entrepreneurial simulations based on Islamic ethics; or material on morals associated with digital projects on ethical footprints in social media. This is in line with Al-Attas's idea that Islamic education is not merely the transmission of religious information, but the process of forming just, wise, and knowledgeable human beings. In this case, the Taba model makes room for more reflective and transformative pedagogical practices. Another noteworthy aspect is the evaluation principle in the Taba model that rejects a single, static approach. Evaluations in PAI are often dominated by daily tests, semester exams, or memorization—even though the religious character and understanding of students' spiritual values are not always reflected in these forms. Taba & Spalding (1962) emphasized that curriculum evaluation is not just an assessment of students, but also of the effectiveness of teaching strategies and the content of the curriculum itself. Therefore, teachers need to be encouraged to develop alternative evaluation instruments such as

value portfolios, religious reflection journals, or participatory observation in students' social activities. That way, evaluation becomes part of the learning process that fosters, not just judges. (Al-Attas, 1980; Assiji, 2019; Bambang & In'amin, 2023; Rahimi, 2024) (Photograph, 1962)

In the end, the implementation of the Taba model in the PAI curriculum cannot be separated from the institutional and political structure of the national curriculum. Although the Ministry of Religious Affairs has provided a standard structure through KMA 183 of 2019, the Taba model is still relevant to be applied as an approach to micro-level curriculum development (classroom). This is emphasized by Fullan (2007) that true educational change actually occurs at the school level, when teachers are able to adapt and innovate locally that respond directly to the needs of students. Therefore, it is important for madrasas to develop a *school-based curriculum* by utilizing the flexibility of the classroom and encouraging teachers' creativity in developing alternative learning programs that remain within the framework of the vision of Islamic education. Hilda Taba's curriculum development model is not only compatible with the PAI curriculum in madrasas, but is also able to drive a profound transformation in Islamic educational practices. By carrying an approach based on student needs, teacher participation, and reflective principles, this model opens up space for Islamic education that is more adaptive, contextual, and responsive to the challenges of the times. Religious education is no longer solely in the normative space, but also becomes a field of ethical praxis and value formation in real social life. (Hastürk & Dogan, 2016; Husbands et al., 2003; Roblyer & Doering, 2016)

#### **Integration of Islamic Values in PAI Learning in Madrasah and Islamic Boarding School**

The implementation of Hilda Taba's theory in the context of madrasas is not only limited to the design of the curriculum structure, but also touches on ideological, philosophical, and cultural aspects inherent in the tradition of Islamic education. One of the important approaches in actualizing the Taba model in the madrasah curriculum is through the process of integrating Islamic values into subjects in a *cross-disciplinary* manner. This allows Islamic theological and ethical concepts not only to be taught in PAI subjects, but also to be part of the learning approach in general subjects such as Indonesian, Mathematics, Science, and History. The Taba model provides a logical and progressive framework for designing objectives, content, learning experiences, and evaluations that reflect Islamic values in a contextual and non-indoctrinative manner. An integrated curriculum like this is becoming increasingly relevant because madrasah students live in a digitally, socially, and culturally connected world. The demands of the times require the curriculum to no longer only be a space for doctrinal delivery, but must be able to equip students with reflective and ethical skills in making decisions. In this case, Islamic values such as honesty, justice, responsibility, and love of science need to be the basic principles that guide the curriculum structure. Taba's model strongly supports this principle, as it emphasizes that learning objectives should be formulated based on the real needs of students and their social environment, rather than simply (Chen, 2015; Gullestrup, 2006) *top-down* through a rigid national curriculum. (Photograph, 1962)

The learning experience is also the main space for the integration between active learning methods and Islamic values. Using the principles of the Taba model, teachers can design learning experiences that are not only instructional, but also transformative. For example, in the topic of fiqh muamalah, teachers can develop a simulation of sharia buying and selling practices that involve students in the process of planning, implementing, and evaluating transactions. In the field of morals, teachers can design community-based social projects, such as honesty campaigns or environmental care programs, that train students to apply Islamic values in real terms. This approach is in line with Kolb's experiential learning style and is very likely designed within the analytical framework of Taba's progressive and reflective model. Not only that, the curriculum is also an arena to form religious habitus that lives in students' daily lives. One of the weaknesses of the PAI curriculum in many institutions is the disconnect between material and life practice. The Taba model, through the stages of content organization and learning experience, can bridge these gaps. This can be seen in how teachers structure faith learning into reflective activities that not only memorize postulates, but also discuss the challenges of faith in modern digital life. Similarly, Islamic history can be used as a space for the formation of historical-critical awareness of the diversity of sects, tolerance, and the contribution of Islam to civilization. (A. Y. Kolb & Kolb, 2009; D. A. Kolb, 1993) (Azmi et al., 2020)

One of the important points that needs to be emphasized is that the curriculum is not a neutral entity. It is the product of certain values, ideologies, and epistemological choices. In this context, the Taba model that emphasizes the active role of teachers and students in the curriculum design and revision process is actually a curriculum decolonization strategy that is in accordance with the context of Islamic education. Decolonization



here does not mean a rejection of modernity or Western science, but rather an affirmation of Islamic values that are universal and relevant in shaping the character and civilization of the ummah. Thus, the application of the Taba model can be read as an effort to develop an Islamic curriculum that is open, critical, and still rooted in Islamic scientific traditions. In the reality of implementation in madrasahs, of course there are structural and cultural challenges. One of the biggest challenges is the limitations of teacher training in participatory curriculum development. Many teachers are still used to being the implementer of the curriculum, not as the developer. Therefore, there needs to be a strategy to strengthen teacher capacity, both through curriculum design training based on the Taba model, as well as the formation of a community of curriculum development teachers in the madrasah environment. In addition, madrasah heads need to be encouraged to provide flexible policy space for teachers to innovate, including in the development of value-based thematic syllabus. (Apple & Apple, 2004) (Badriyah, 2022; Budi et al., 2024; Musfirah et al., 2024)

Another challenge that is also important is adjustment to national curriculum policies, which are often centralistic. Although KMA 183 of 2019 provides room for innovation, in practice many madrasahs still tend to copy the curriculum raw from the center without modification according to the local context. The Taba model offers a negotiation space, where teachers can adjust the content, methods, and evaluation of learning according to the needs and character of their students. This process can begin with strengthening the curriculum development team at the madrasah level and student involvement in formulating participatory-based learning objectives. The curriculum strategy based on the Taba model must be accompanied by a change in the paradigm of learning evaluation. Evaluation is no longer focused on cognitive outcomes alone, but on the formation of values, attitudes, and applicative skills. PAI evaluations can be designed using a portfolio approach, performance assessment, or participatory observation that records students' involvement in religious and social activities. This model can be used to map student progress in the religious dimension in a more meaningful and contextual way, while avoiding the pitfalls of assessment that are administrative and less relevant. The application of the Taba model in the reform of the PAI madrasah curriculum not only provides a logical structure in learning planning, but also opens up space for the formation of Islamic education that has character, dynamics, and is responsive to changing times. The development of a curriculum based on needs, real experience, and constant reflection is a middle ground between a normative approach and a contextual approach in Islamic religious education. In this framework, the curriculum is not only an official document, but an emancipatory instrument in building a generation of Muslims who are knowledgeable, moral, and critical of social reality. (Hermawan et al., 2020; Jayadi et al., 2024)

## CONCLUSION

The curriculum development model offered by Hilda Taba makes a significant contribution to the reform of Islamic Religious Education (PAI) in madrasahs, especially in creating a curriculum design that is participatory, reflective, and based on the real needs of students. Taba emphasized that the curriculum development process is not top-down, but must start from the classroom—through the involvement of teachers as the main designer of learning. This principle is very relevant for the context of madrasahs which have often been trapped in the implementation of a rigid and uniform curriculum. The application of the Taba model in the PAI curriculum opens up a space for integration between Islamic values and the social and cognitive needs of modern students. The curriculum is not only a tool for the transfer of religious knowledge, but also a medium for character building, ethical habituation, and value-based critical reflection training. In this case, goal development, content selection, learning experience selection, and contextually designed evaluation can strengthen the relevance of Islamic education to students' real lives. However, the success of the implementation of the Taba model is highly dependent on institutional readiness, teacher competence, and flexibility of madrasah policies in opening up space for curriculum innovation. Therefore, it is necessary to strengthen teacher capacity, collaborate in the development of school-based curriculum, and update the evaluation paradigm that emphasizes the affective and value dimensions.

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