

The Role of Teachers in the Development of PAI Curriculum in Public School 2 Nglurup Sendang

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Abstract: *This study aims to analyze the role of Islamic Education (PAI) teachers in developing the PAI curriculum at SD Negeri 2 Nglurup and identify challenges and solutions in its implementation. The study uses a descriptive qualitative approach, with data collected through in-depth interviews, observation, and document analysis. Key informants include the Islamic Education (PAI) teacher, principal, and classroom teachers. The findings reveal that the PAI teacher plays an active role as a curriculum designer, implementer, and evaluator, particularly in integrating Islamic values into students' daily routines through structured worship practices and religious programs. The primary challenges identified include limited teacher availability, disparities in students' spiritual knowledge, and low parental involvement. Solutions include cross-teacher collaboration, digital communication, and innovative learning methods. The practical implication of this research is the necessity of actively involving teachers in value-based curriculum development. The originality of this study lies in its direct observation of how Islamic values are systematically instilled in a public-school context resembling private-Islamic-school models. The limitation of this research lies in its single-site focus and the absence of quantitative measurement to support broader generalizations.*

Keywords: *Islamic Education Teacher, Curriculum Development, Character Education, Public Elementary School, Religious Learning.*

Introduction

This study offers a fresh contribution by exploring how Islamic Religious Education (PAI) teachers in a public school context implement religious programs typically associated with private Islamic schools—an area rarely discussed in prior research.

Islamic Religious Education (PAI) has a strategic position in shaping the character and spirituality of learners from an early age. A dynamic and contextual Islamic Education curriculum is needed to answer the challenges of the times and meet the needs of increasingly complex and heterogeneous learners. The curriculum should focus on cognitive aspects and instill spiritual, social, and emotional values to form students with noble character. Therefore, the development of PAI curriculum is an urgent need that cannot be delayed, especially in basic education, where character building is the primary foundation.

Practically, curriculum development requires the active involvement of teachers as the primary implementers of education. Teachers are not only material deliverers, but also curriculum designers and implementers who are responsive to the needs of students. The role of teachers in the curriculum development process determines the effectiveness of curriculum implementation in elementary schools. PAI teachers must be able to adjust the content and teaching methods to the conditions of students and the times so that the objectives of character education can be achieved. At the level of reality, implementing the PAI curriculum in elementary schools still faces various challenges. Many teachers have been unable to contribute optimally to curriculum development due to limited training, lack of resources, and lack of policy support. This results in character strengthening through religious education still being less effective, especially if the learning approach only emphasizes formal and ritual aspects. PAI teachers often do not get enough space to innovate in designing learning based on Islamic values.

Nevertheless, some public schools have begun to show awareness of adopting a more integrative and transformative approach to religious education. SD Negeri 2 Nglurup, for example, has developed various religious programs that were previously more synonymous with Islamic-based private schools, such as habituation to pray dhuha in congregation, memorization of short letters, and Islamic studies. This shows a positive transformation in implementing religious education in public primary schools. However, these programs still face implementation challenges due to limited teacher time, differences in student backgrounds, and uneven support from all parties involved in education

There is a significant gap between the idealism of the need for a contextual and holistic PAI curriculum and the reality of its implementation in public elementary schools. Previous research focused more on the management or implementation aspects of the curriculum, not on the concrete role of PAI teachers as active and creative curriculum developers. The involvement of PAI teachers in developing and adjusting the curriculum is crucial so that religious learning can be more grounded and practical. In addition, not many studies specifically discuss how public schools such as SD Negeri 2 Nglurup adopt Islamic values-based character education models that resemble Islamic private schools. This gap indicates the need for further studies exploring PAI teachers' contribution in designing, implementing, and evaluating religious programs integrated in the school curriculum. Thus, the empirical contribution of this study is essential to address the existing literature gap.

This study aims to deeply analyze the role of PAI teachers in the development of PAI curriculum at SD Negeri 2 Nglurup, including designing religious habituation programs, overcoming implementation obstacles, and evaluating their impact on the character building of students. This study also aims to provide theoretical and practical contributions in strengthening the PAI curriculum that is more contextual, responsive, and relevant to the needs of students and the challenges of basic education today.

Method

This study uses a descriptive qualitative approach, which aims to describe in depth the role of teachers in developing the Islamic Religious Education (PAI) curriculum in public elementary schools. This approach was chosen because it can explore phenomena in a naturalistic manner and understand the meaning of actions or practices carried out by research subjects in the context of their daily lives. Qualitative research allows researchers to explore the complex dynamics of PAI curriculum development, including interactions between teachers, students, and the school environment that influence the formation of students' religious character.

The data sources in this study consisted of three types, namely people (people), place (place), and paper (documents), as stated by Arikunto. The "people" data sources include the principal, PAI teachers, and class teachers who play a role in curriculum planning and implementation. The source of "place" refers to the school environment

of SD Negeri 2 Nglurup, which is the research location, while “paper” is in the form of supporting documents such as curriculum structure, learning modules, and student evaluation results. All three were used triangulatively to ensure the validity and richness of the information obtained.

Data collection techniques were conducted through three primary methods, namely in-depth interviews, direct observation, and document analysis. Semi-structured interviews were conducted with PAI teachers, principals, and classroom teachers to explore information about the role and contribution of teachers in curriculum development. Observations were made of learning activities and religious programs at school to see the real practices taking place. Meanwhile, document analysis was conducted on curriculum tools and religious activity reports to support field findings.

The collected data were analyzed using the model of Miles, Huberman, and Saldana, which includes three main stages: data condensation, data presentation, and conclusion drawing and verification. Data condensation was conducted by selecting, simplifying, and organizing data according to the research focus. Furthermore, the data is presented in a narrative form, making it easier for researchers to identify patterns, relationships, and dynamics between variables. The final stage is conclusion drawing, which is carried out continuously and verified through triangulation of techniques and sources, to ensure the validity and credibility of the findings.

Result and Discussion

1. The Role of PAI Teachers in the Development of PAI Curriculum at SD Negeri 2 Nglurup

Islamic Religious Education (PAI) teachers at SD Negeri 2 Nglurup play a strategic role in curriculum development that is oriented to academic achievement and the formation of students' religious character. This role is realized through the involvement of PAI teachers in the planning, implementation, and evaluation stages of religious programs integrated in the school curriculum. One form of this role is the participation of PAI teachers in strategic forums such as the annual schoolwork meeting, where they provide input and design contextual and applicable religious programs ¹.

¹ Nuni Norlianti, Siti Rabiatul Aliyah, and Habib Zainuri, “Principles of Islamic Religious Education Curriculum Development,” *ISTIFHAM: Journal Of Islamic Studies*, December 31, 2024, 206–14, <https://doi.org/10.71039/istifham.v2i3.71>.

Activities such as duha prayer in congregation, memorization of short letters, recitation of Asmaul Husna, and commemorating Islamic holidays are concrete forms of implementing religious programs designed and implemented by PAI teachers. Not only that, PAI teachers also designed excellent programs such as Pondok Ramadhan and Islamic competitions as a means of strengthening Islamic values.² This shows that PAI teachers are not only the implementers of learning in the classroom, but also the driving force of the school's religious culture.

Collaboration between PAI teachers and principals, and classroom teachers is an important element in developing a comprehensive PAI curriculum. The coordination process is conducted regularly, not only in designing the program, but also in reflecting on the implementation results. The annual evaluation is important for teachers to provide input, convey the challenges faced, and formulate solutions to improve the quality of PAI curriculum implementation³, Teachers' involvement in this kind of forum is significant to ensure the curriculum's balance between academic and character aspects.

Despite limited presence, PAI teachers consistently coordinate with classroom teachers to ensure daily religious activities continue smoothly. This strategy is an effective form of collaboration in overcoming limited human resources. As stated by⁴, the involvement of class teachers in implementing religious activities is the right solution to ensure the continuity of the overall student character-building program. Not only that, PAI teachers also act as guardians of the internalization of Islamic values. This task includes more than just implementing the program but also ensuring that the values are truly embedded in the learners' behavior. The values instilled include responsibility, discipline, noble character, and social care. This process is supported by regular student character evaluations conducted

² Alya Ulfa Adila, Intan Purnama Sari, and Adiyono Adiyono, "The Role of Teachers in The Development of Islamic Religious Education (PAI) Curriculum in Public Junior High Schools," *Pedagogia: Jurnal Ilmiah Pendidikan* 15, no. 1 (July 31, 2023): 1-8, <https://doi.org/10.55215/pedagogia.v15i1.8368>.

³ Sarwo Edy, Sumarta, and Bambang Samsul Arifin, "DEVELOPMENT OF THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM CONSIDERING ACADEMIC AND PRACTICAL BALANCE," *Journal of Language and Literature Education* 1, no. 3 (September 3, 2024): 148-67, <https://doi.org/10.70248/jolale.v1i3.1124>.

⁴ Ahmad Aseery, "Enhancing Learners' Motivation and Engagement in Religious Education Classes at Elementary Levels," *British Journal of Religious Education* 46, no. 1 (January 2, 2024): 43-58, <https://doi.org/10.1080/01416200.2023.2256487>.

through teacher observations, daily notes, and homeroom teacher reports⁵.

In line with that, PAI teachers establish active communication with parents to synergize character building between home and school. Parents are involved in school activities, such as commemorating Islamic holidays and social and religious activities. This approach creates a collaborative atmosphere that strengthens students' character-building process⁶. The active participation of parents is an important social capital for successfully implementing the value-based PAI curriculum. Regarding curriculum content development, PAI teachers at SD Negeri 2 Nglurup also contribute to developing learning materials that are by the characteristics of students. The materials are sourced from textbooks and adapted to the students' socio-cultural conditions, including relevant local religious activities. This supports contextual curriculum theory, emphasizing the relevance between learning content and the reality of learners' lives⁷. Through this approach, PAI learning becomes more meaningful and can be internalized by students.

PAI teachers in this school also have a role as facilitators of religious extracurricular activities. They guide students in tahfidz activities, weekly Islamic studies, and prayer imam training. This role extends the reach of religious learning from the classroom to non-formal activities that are full of practice and hands-on experience.⁸ Asserts that meaningful learning depends not only on content, but also on context and student experience, which in this case is realized through practice-based religious activities. Implementing the PAI curriculum, designed jointly by teachers and principals, also pays attention to the principle of balance between cognitive, affective, and psychomotor aspects. Assessment is not only done on memorization and understanding of the material but also includes students' attitudes and behavior in daily life.

⁵ Farid Haluti, Anik Mufarrihah, and Nimim, "ISLAMIC RELIGIOUS EDUCATION TEACHER STRATEGIES IN DEVELOPING STUDENT CHARACTER EDUCATION," *JURNAL PENDIDIKAN GLASSER* 8, no. 1 (April 30, 2024): 151-61, <https://doi.org/10.32529/glasser.v8i1.3265>.

⁶ Linda Sari Bulan Siregar, "Islamic Education," *International Journal of Asian Education* 2, no. 4 (November 18, 2021): 462-71, <https://doi.org/10.46966/ijae.v2i4.211>.

⁷ Florencia Ananda Gulo, "Teachers' Role and the Development of Curriculum."

⁸ Theodore Coladarci, "Teachers' Sense of Efficacy and Commitment to Teaching," *The Journal of Experimental Education* 60, no. 4 (April 1992): 323-37, <https://doi.org/10.1080/00220973.1992.9943869>.

This approach aligns with the National Education Standards (SNP) that emphasize the importance of holistic assessment in Kemdikbud Education. Thus, the role of PAI teachers in the evaluation process is also important in developing a character-oriented curriculum. This study also corroborates the findings of⁹ that the success of PAI curriculum development in elementary schools is strongly influenced by the active participation of teachers in every stage of the curriculum process. They concluded that teacher involvement in planning, implementation, and evaluation will strengthen the relevance and effectiveness of the curriculum. This finding was also supported by the SD Negeri 2 Nglurup observation, where PAI teachers showed consistency and leadership in carrying out these roles.

PAI teachers also play a role in building the school's religious identity. Through integrating Islamic values in learning programs and school culture, SD Negeri 2 Nglurup is now seen as equal to Islamic private schools in strengthening religious character.¹⁰ mentioned that strengthening religious identity is one of the factors of school competitiveness in the current era, and this is evident in SD Negeri 2 Nglurup, which has experienced an increase in its positive image in the community.

Overall, the role of PAI teachers at SD Negeri 2 Nglurup includes four main dimensions: curriculum designers, religious program implementers, school culture activators, and Islamic character builders. These four dimensions do not run separately but are interrelated and support each other in forming a holistic education system rooted in Islamic values. Collaboration between PAI teachers, class teachers, principals, and parents are the key to success in realizing a PAI curriculum that is not only formal but also alive and contextual.

2. Obstacles Faced by PAI Teachers and Solutions in Implementing the Curriculum that has been prepared

In implementing the Islamic Religious Education (PAI) curriculum at SD Negeri 2 Nglurup, teachers face various challenges affecting the effectiveness of religious programs. One of the main obstacles is the limited attendance of PAI teachers who cannot teach full-time because they have additional duties at other institutions. PAI teachers are only

⁹ Anati Rahila and Khozin, "Holistic Curriculum Development in Islamic Religious Education Institutions in Primary Schools or Madrasah Ibtidaiyah."

¹⁰ Lela Indah Kristanti and Feri Tirtoni, "Literary Studies Implementation of Religious Character Education for Elementary School Student," *Academia Open* 4 (October 21, 2021), <https://doi.org/10.21070/acopen.4.2021.2592>.

present from Monday to Wednesday, while religious activities at school occur throughout the week. This impacts the lack of optimal direct supervision of students' worship habits and the implementation of routine religious programs that have been previously designed¹¹.

This limitation causes PAI teachers to be unable to attend all program planning meetings that are usually scheduled on certain days. Therefore, the solution taken by the school was to convey the results of the meeting through a WhatsApp group so that teachers could keep up to date with school information and policies. Although digital communication is an alternative, teachers still express that attending in-person meetings provides a fuller understanding and enables active participation in curriculum planning¹². This flexible approach shows that schools are aware of the importance of involving teachers in every stage of curriculum development, despite the time constraints.

To ensure the continuity of the religious program, the school applies a task-sharing system to all class teachers. Thus, activities such as Duha prayer, memorization of short letters, and recitation of daily prayers are consistently carried out even in the absence of PAI teachers. The principal also took part in supervising the implementation to maintain the quality. According to¹³, involving class teachers as implementers of religious activities is an effective strategy in the context of limited specialist teachers and creating a more collaborative school culture.

Another obstacle faced is student boredom due to the monotonous routine of religious learning. PAI teachers realize that learning that only occurs in the classroom does not provide a varied stimulus for students. To overcome this, teachers propose outing class programs such as visits to religious or natural attractions like Kedungminten and Ori Green Sendang. This activity has been proven to increase students' enthusiasm, build a new spirit of learning, and strengthen the relationship between teachers and students. According to¹⁴, experiential

¹¹ Norlianti, Aliyah, and Zainuri, "Principles of Islamic Religious Education Curriculum Development."

¹² Muhammad Misbahul Munir and Nihlatun Niswah, "THE ROLE OF THE PRINCIPAL IN STRENGTHENING THE RELIGIOUS CHARACTER VALUES OF STUDENTS AT SD AL ISLAM PENGKOL JEPARA," *PROGRES PENDIDIKAN* 5, no. 1 (January 31, 2024): 44-50, <https://doi.org/10.29303/prospek.v5i1.452>.

¹³ Aseery, "Enhancing Learners' Motivation and Engagement in Religious Education Classes at Elementary Levels."

¹⁴ Sevia Diana Safitri, "Strategies for Strengthening Character Education Through the Integration of Islamic Values: The Role of Teachers as Role Models in the Context of

learning methods can improve the understanding of religious concepts while fostering the values of togetherness and compassion for others.

The next challenge comes from the diversity of learners' backgrounds. Most students at SD Negeri 2 Nglurup have uneven basic religious abilities. Some children are accustomed to learning religion at TPQ or home, while others do not have this habit. This has implications for differences in speed in memorizing, understanding material, and daily religious behavior. PAI teachers must address this condition with a patient and adaptive approach. They apply contextual teaching methods and repetition of material, as well as providing additional guidance to students who have difficulties (Pita, direct interview, 2025).

In its implementation, PAI teachers also face obstacles in shaping students' attitudes and discipline. Some students are not accustomed to using polite language, dressing neatly, or attending congregational prayers in an orderly manner. Teachers deal with this condition by setting an example, providing regular guidance, and working with homeroom teachers to monitor changes in student behavior. Character evaluation is conducted informally through daily observation notes, and the results are discussed in the teachers' council meeting. This aligns with the view of¹⁵ that character assessment should be holistic and integrated with observations of students' daily behavior at school.

Another obstacle relates to the lack of parental involvement in assisting children to learn religion at home. Some students do not receive reinforcement of Islamic values in the family environment, so the process of internalizing religious values carried out at school does not run optimally. To overcome this, teachers and schools utilize WhatsApp groups to communicate between teachers, students, and parents. Teachers share memorization agendas, daily advice, and periodic student progress reporting through this group. This digital communication effectively increased parents' awareness to accompany their children, albeit within a limited time limit¹⁶.

Contextual Learning," *Afkarina: Jurnal Pendidikan Agama Islam* 9, no. 1 (June 29, 2024): 11–22, <https://doi.org/10.33650/afkarina.v9i1.9395>.

¹⁵ Haluti, Mufarrihah, and Nimim, "ISLAMIC RELIGIOUS EDUCATION TEACHER STRATEGIES IN DEVELOPING STUDENT CHARACTER EDUCATION."

¹⁶ Siregar, "Islamic Education."

In addition to technical constraints, teachers also experience obstacles in terms of policy and professionalism. Many teachers feel they have not received adequate training in curriculum development or innovative PAI learning strategies. Most teachers only rely on personal experience or material from textbooks, which are sometimes less relevant to the real conditions of students. Lack of training and additional workload hinder teachers from contributing optimally to curriculum development. Therefore, support is needed from educational institutions and related agencies in the form of training and continuous professional development for PAI teachers.

Regarding national policy, implementing the PAI curriculum has also not fully provided an innovative space for teachers. The general and formal curriculum lacks the flexibility to adapt to local needs or the characteristics of students.¹⁷ Emphasizes that weak policy support makes it difficult for teachers to play their role as curriculum developers creatively. In this case, schools have an important role in providing internal autonomy for teachers to innovate in implementing the curriculum according to the local context.

Another solution implemented at SD Negeri 2 Nglurup is a cross-teacher collaboration system in implementing religious activities. The principal actively involves all classroom teachers in daily activities such as prayer habituation, memorization, and character building. With this system, the responsibility is not only placed on the PAI teacher who has limited attendance but is shared equally among all teachers. Classroom teachers guide PAI teachers in implementing activities, and periodic evaluations are conducted through reports and internal discussions¹⁸.

Curriculum strengthening strategies are also carried out through improved learning methods. Teachers began to apply thematic approaches, discussion methods, simulations, and project-based learning to increase student engagement. These approaches improve students' absorption of religious materials and help them apply Islamic values in real life¹⁹. In Islamic religious education, experiential learning

¹⁷ Romana Bano, "Examine the Importance of Teachers' Participation in Curriculum Development."

¹⁸ Norlianti, Aliyah, and Zainuri, "Principles of Islamic Religious Education Curriculum Development."

¹⁹ Faith Johnson and C. J. Erasmus, "Equipping Educators for Learning Support: A Systematic Review," *British Journal of Special Education* 51, no. 3 (September 28, 2024): 296–316, <https://doi.org/10.1111/1467-8578.12522>.

innovation is needed, especially to build an applicative and transformative understanding.

Regarding infrastructure, SD Negeri 2 Nglurup still faces limited learning facilities such as a proper worship space, teaching aids, and visual teaching materials. Teachers took the initiative to make simple learning media, such as Asmaul Husna posters, daily prayer boards, and congregational prayer schedules, to strengthen the visualization of Islamic values. This innovation aligns with the view of²⁰, which states that teacher creativity in presenting alternative learning media is essential in situations of limited facilities. Periodic evaluation of curriculum implementation is also a key strategy in improving religious programs at school. Teachers, together with the principal and a team of teachers, conduct annual reflections to review the program's effectiveness, adjust activities to the needs of learners, and develop an improvement plan for the next school year. This evaluation covers student learning outcomes, parental involvement, the effectiveness of digital communication, and the consistency of program implementation at each grade level.

Thus, it can be concluded that although there are several obstacles in implementing the PAI curriculum at SD Negeri 2 Nglurup, the solutions implemented have shown effectiveness in reducing the impact of these obstacles. Collaboration strategies, digital communication, learning innovation, and periodic reflection are forms of adaptation that strengthen the success of PAI curriculum development in public schools. With continuous support from various parties, it is expected that the implementation of this curriculum will be better and able to impact the character building of students.

3. Impact of the Islamic Education Curriculum Development

The development of Islamic Religious Education (PAI) curriculum conducted in a structured and collaborative manner at SD Negeri 2 Nglurup has brought significant positive impacts, especially in character building and strengthening students' religious values. One of the most visible impacts is the increasing consistency of students' worship habits, such as Duha prayer, memorization of short letters, and daily prayers, which are done consciously without having to be reminded by the teacher. This indicates the success of internalizing Islamic values that

²⁰ Yuni Masrifatin et al., "Evaluation of Learning Implementation Islamic Religious Education," *IERA, Islamic Education and Research Academy* 5, no. 1 (April 23, 2024): 37-46, <https://doi.org/10.59689/iera.v5i1.1523>.

are not only instilled in theory but also practiced in real life in the school environment.

This strategy effectively aligns with the affective learning approach that places spiritual experiences as an integral part of the educational process, stating that repetition and consistency in the practice of worship is the most effective way to form positive habits and build students' religious awareness from an early age. In this context, the role of the teacher as a role model is crucial because it can instill Islamic values subtly but deeply through real daily actions.

In addition to the impact on worship behavior, the development of PAI curriculum also shows results in changing students' behavior towards a more polite, disciplined, and caring attitude towards their social environment. This is evidenced by the increase in the 5S culture (salam, sapa, senyum, sopan, santun), which is now part of the students' habit at school. Teachers and school staff also consistently implement this culture through daily supervision and educational sanctions for violations. Sanctions such as cleaning the school environment are applied not with a punitive approach, but as a learning social responsibility and self-reflection.²¹ explained that educational and proportional sanctions can be an excellent tool to instill the values of justice and social responsibility among learners. Furthermore, this approach strengthens the relationship between teachers, students, and parents in creating a synergistic educational environment that supports students' overall character development. Another impact is forming a collective awareness among school members of the importance of religious values in daily life. Students, classroom teachers, administrative staff, and the principal are also involved in supporting and running religious programs. This religious school culture fosters an atmosphere of harmony, mutual respect, and tolerance.²² Assert that communal habituation has more power in internalizing religious values than individual learning.

Parents' participation in the PAI curriculum program is also one of the important impacts of this collaborative approach. The school actively communicates through class WhatsApp groups that share

²¹ Robert D. Sege et al., "Effective Discipline to Raise Healthy Children," *Pediatrics* 142, no. 6 (December 1, 2018), <https://doi.org/10.1542/peds.2018-3112>.

²² Viola Michela Herfany and Abdurasyid Abdurasyid, "The Role of Islamic Religious Education Teachers in Shaping Students' Character at SMK 8 Negeri Medan," *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 9, no. 4 (November 30, 2024): 1099-1108, <https://doi.org/10.24815/jimps.v9i4.33600>.

information about memorization agendas, religious activity schedules, and children's spiritual achievements at school. This two-way communication encourages parental involvement in building children's character at home. In interviews conducted, PAI teachers stated that children who are consistently guided at home show more stable and stronger character development compared to children who do not get support from their families.

The PAI curriculum at SD Negeri 2 Nglurup also contributes to improving the quality of the learning environment. Programs such as weekly studies, Pondok Ramadhan, and religious competitions increase students' participation in spiritual activities and foster self-confidence, cooperation, and leadership. According to²³, students' involvement in systematically structured religious activities can develop important social and emotional skills in character education.

Strengthening the religious culture also has an impact on the positive image of the school. SD Negeri 2 Nglurup is now seen as a public school with the same religious quality as private Islamic schools. This image improvement aligns with the school's success in integrating Islamic values into the curriculum and school culture.²⁴ Noted that the real implementation of character values strongly influences community perceptions of schools and religiosity manifested in daily school activities.

This positive image also has a domino effect in terms of public trust. Parents are more confident sending their children to public schools with strong and integrated religious systems. The openness of schools in building communication and the ability to maintain the quality of PAI programs consistently are the main factors in increasing the competitiveness of public educational institutions amid the globalization of education competition.²⁵ Additionally, religious and friendly schools are more capable of maintaining public trust and ensuring the continuity of the character-based learning process.

²³ Pfuurai Chimbunde and Boitumelo Benjamin Moreeng, "The Sustainability of Curriculum Reform and Implementation Through Teacher Participation: Evidence from Social Studies Teachers," *Journal of Curriculum Studies Research* 6, no. 1 (May 13, 2024): 83–98, <https://doi.org/10.46303/jcsr.2024.6>.

²⁴ Kristanti and Tirtoni, "Literary Studies Implementation of Religious Character Education for Elementary School Student."

²⁵ Ainawa Kholilatul Nurizah and Muhlasin Amrullah, "Religious Character Formation Through Islamic Habituation in Primary Education," *Indonesian Journal of Islamic Studies* 12, no. 4 (October 1, 2024), <https://doi.org/10.21070/ijis.v12i4.1741>.

Professionally, the PAI curriculum developed has encouraged PAI teachers and other teachers to be more active in the learning innovation process. PAI teachers demonstrate the ability to create contextualized teaching materials, evaluate student character, and integrate project-based learning and social activities. This is a form of implementation of the Educator and Education Personnel Standard (SPTK), which emphasizes mastery of material, pedagogical skills, and reflective abilities in learning.

In terms of institutional management, the positive impact can be seen from the collaborative work pattern built between the principal, PAI teacher, and class teacher. Every program planning, activity implementation, and evaluation is conducted in an open and participatory manner. This reflects the fulfillment of the Management Standard in the National Education System, which emphasizes the importance of transparent decision-making based on learners' needs.

Furthermore, the PAI curriculum at SD Negeri 2 Nglurup also shows consistency with the school's vision and mission: to create students who excel in achievement, culture, discipline, and noble character. The school's vision and curriculum values are integrated into the habituation program and teachers' exemplary behavior. The school's mission, which emphasizes honesty, discipline, and noble character values, is truly used as a guideline in developing daily and annual religious activities.

Another equally important impact is the increased awareness of social responsibility among students. This is reflected in their cooperative attitudes, willingness to share through social activities such as environmental service projects and collective charitable giving (*infak*), and ability to manage conflicts fairly and peacefully. The Islamic-based character education approach, consistently implemented through curriculum and school activities, provides students with opportunities to learn directly through lived experiences.²⁶ Noted that such social experiences enhance the understanding of Islamic values and foster a deep sense of social awareness among elementary school-aged children.

Based on the various positive impacts observed, it can be concluded that the development of the Islamic Education (PAI) curriculum at SD

²⁶ Ahmad Yasar Ramdan and Puji Yanti Fauziah, "Peran Orang Tua Dan Guru Dalam Mengembangkan Nilai-Nilai Karakter Anak Usia Sekolah Dasar," *Premiere Educandum : Jurnal Pendidikan Dasar Dan Pembelajaran* 9, no. 2 (December 18, 2019): 100–111, <https://doi.org/10.25273/pe.v9i2.4501>.

Negeri 2 Nglurup has made a significant contribution to character formation, the strengthening of religious culture, increased parental involvement, teacher professionalism, as well as the improvement of the school's image and competitiveness. This success cannot be separated from the role of PAI teachers as initiators, facilitators, and character builders of students through a holistic, contextual, and collaborative approach. The PAI curriculum is no longer merely an instructional tool but has become the heart of the school's culture, shaping its learners' spiritual and moral foundation.

Table 1. Summary Teacher Roles, Challenges, and Solutions

No.	Teacher Role	Challenges	Solution
1.	Curriculum Designer	Limited teacher presence, unable to attend planning meetings regularly	Coordination via WhatsApp group, delegation of duties to classroom teachers
2.	Program Implementer	Inconsistent student participation, low parental support	Worship habituation programs, digital communication with parents
3.	Character Evaluator	Uneven religious background of students, lack of discipline	Contextual and repetitive teaching methods, behavior observation
4.	School Culture Activator	Monotonous learning, limited learning resources	Outing class, creation of simple visual media (e.g., posters, prayer charts)
5.	Collaborator with Stakeholders	Heavy teacher workload, limited curriculum flexibility	Cross-teacher collaboration, school autonomy for innovation support

The originality of this research lies in its practical insights into the adaptation of Islamic education models within a public-school setting. It demonstrates how public schools can integrate structured Islamic programs through collaborative and contextual approaches, which are often overlooked in mainstream curriculum studies.

Conclusion

This study demonstrates that Islamic Education (PAI) teachers play a highly central role in developing the PAI curriculum at SD Negeri 2

Nglurup, encompassing the planning, implementation, and evaluation stages. PAI teachers do not merely serve as content deliverers but act as key agents in instilling Islamic values through various religious programs integrated into the school curriculum. This role is carried out collaboratively with the principal and classroom teachers and is supported by the active participation of parents. The development of the PAI curriculum has positively impacted students' worship habits, the formation of religious character, the enhancement of politeness and social responsibility, and the strengthening of a school culture grounded in Islamic values.

These findings offer a theoretical contribution to the growing body of research on the role of teachers within the context of character-based curriculum development in public elementary schools. The study reinforces the perspective that effective curriculum development cannot be separated from the active participation of teachers as agents of educational change. Practically, the results of this research can serve as a reference for academic institutions and policymakers in designing strategies to engage teachers in strengthening the Islamic Education (PAI) curriculum in ways that are more contextual and responsive to students' needs. Furthermore, the collaborative practices between PAI teachers, classroom teachers, and school principals as identified in this study may serve as a model for implementing character education based on Islamic values in other elementary schools, both public and private.

However, this study has several limitations that should be acknowledged. First, the scope of the research is confined to a single public elementary school with distinct social and cultural characteristics, which limits the generalizability of the findings. Broader comparative studies across schools with diverse contexts are needed to validate these results. Second, the research employed a descriptive qualitative approach, which does not quantitatively measure the impact of curriculum development programs on students' character outcomes. Third, the limited duration of observation and the number of informants may not fully capture the broader dynamics involved in implementing the Islamic Education (PAI) curriculum. Therefore, future research employing mixed method approaches and broader coverage is highly recommended to enrich and deepen the understanding of this topic.

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