

Development of an Innovative ADDIE-Based Islamic Education Curriculum Model in Madrasah Aliyah Negeri

Mariani¹, Jamaluddin Idris², Silahuddin³, Nurmahni Harahap⁴, Maria Ulfa⁵, Nazarullah⁶

¹ Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia; mariani.spdi@gmail.com

² Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia; jamaluddin@ar-raniry.ac.id

³ Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia; silahuddin@ar-raniry.ac.id

⁴ Universitas Syiah Kuala, Banda Aceh, Indonesia; mahniharahap21@gmail.com

⁵ Balai Diklat Keagamaan Aceh, Banda Aceh, Indonesia; mariaulfa020382@gmail.com

⁶ Balai Diklat Keagamaan Aceh, Banda Aceh, Indonesia; nazarullahza73@gmail.com

Abstract

Keywords:

Innovative Curriculum; Islamic Religious Education; ADDIE Model; Madrasah Aliyah; Curriculum Development.

The development of an innovative Islamic Education (PAI) curriculum has become an urgent need in responding to the challenges of 21st-century learning, particularly in state Islamic senior high schools that are required to integrate Islamic values, technology, and character education. This study aims to develop an innovative ADDIE-based Islamic Education curriculum development model for teachers in Innovative State Islamic Senior High Schools (Madrasah Aliyah Negeri) in Aceh Province. This research employed a mixed-methods approach by combining qualitative and quantitative data. Qualitative data were collected through observations, interviews, and documentation, while quantitative data were obtained through expert validation and teacher practicality tests. The needs analysis revealed a significant gap between the ideal curriculum design and classroom practices, especially in terms of instructional innovation, technology integration, and character strengthening. The design and development stages resulted in an innovative Islamic Education curriculum module that is student-centered, integrative, contextual, and grounded in Islamic values. Expert validation results indicated a very high level of feasibility, with average scores ranging from 91% to 93% across content, language, and graphical aspects. The implementation of the model in three madrasahs demonstrated its effectiveness in enhancing teachers' creativity, increasing students' learning motivation, and improving the relevance of learning materials to real-life contexts. This study concludes that the ADDIE-based Islamic Education curriculum model is valid, practical, and effective. The findings imply that the model can be scaled up through systematic professional development programs for Islamic Education teachers and supported by educational policies that promote curriculum innovation grounded in Islamic values.

Abstrak

Kata kunci:

Kurikulum Inovatif; Pendidikan Agama Islam; Model ADDIE; Madrasah Aliyah; Pengembangan Kurikulum.

Pengembangan kurikulum Pendidikan Agama Islam (PAI) yang inovatif menjadi kebutuhan mendesak dalam menghadapi tantangan pembelajaran abad ke-21, khususnya di madrasah aliyah negeri yang dituntut mampu mengintegrasikan nilai-nilai Islam, teknologi, dan penguatan karakter. Penelitian ini bertujuan untuk mengembangkan model pengembangan kurikulum PAI inovatif bagi guru Madrasah Aliyah Negeri (MAN) Inovasi di Provinsi Aceh dengan menggunakan pendekatan ADDIE (Analysis, Design, Development, Implementation, dan Evaluation). Penelitian ini menggunakan metode mixed method dengan mengombinasikan data kualitatif dan kuantitatif. Data kualitatif diperoleh melalui observasi, wawancara, dan dokumentasi, sedangkan data kuantitatif diperoleh melalui validasi ahli dan uji kepraktisan oleh guru PAI. Hasil analisis kebutuhan menunjukkan adanya kesenjangan antara desain kurikulum ideal dan praktik pembelajaran di lapangan, terutama dalam aspek inovasi pembelajaran, integrasi teknologi, dan penguatan karakter. Tahap desain dan pengembangan menghasilkan modul kurikulum PAI inovatif yang berorientasi pada peserta didik, bersifat integratif, kontekstual, dan

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berbasis nilai-nilai Islam. Hasil validasi ahli menunjukkan tingkat kelayakan sangat tinggi dengan skor rata-rata 91%–93% pada aspek isi, kebahasaan, dan grafika. Implementasi model di tiga madrasah menunjukkan bahwa model ini efektif dalam meningkatkan kreativitas guru, motivasi belajar siswa, serta relevansi materi pembelajaran dengan kehidupan nyata. Penelitian ini menyimpulkan bahwa model kurikulum PAI berbasis ADDIE bersifat valid, praktis, dan efektif. Implikasi penelitian ini menegaskan pentingnya penerapan model secara lebih luas melalui pelatihan berkelanjutan bagi guru PAI serta dukungan kebijakan pendidikan yang mendorong inovasi kurikulum berbasis nilai-nilai Islam.

Corresponding Author:

Mariani

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia; mariani.spdi@gmail.com

INTRODUCTION

Education plays a strategic role in national development and is a fundamental right of every citizen as stipulated in Law Number 20 of 2003 concerning the National Education System (Carolina, Aisyah, & Wijayanti, 2024). Within this framework, the curriculum occupies a central position as the main instrument for achieving national education goals oriented toward shaping individuals who are faithful, devout, knowledgeable, and possess noble character (Elouazzani, Aboukhousa, El Jattari, & Abdellah, 2025; Mokmin, Arifin, & Basri, 2025; Susilowati, Suciati, Saputro, & Muzzazinah, 2025). In response to global challenges and the demands of 21st-century education, the Indonesian government continues to promote curriculum reforms and innovations that emphasize character education, critical thinking, creativity, collaboration, and the integration of technology in learning processes ((As'ad, Al-mufti, & Natsir, 2021; Dewi, Mujiono, & Kholis, 2025; Fatah, Khoiruddin, & Fakhruddin, 2025; Maulida, Prasetya, & Ghanib, 2025; Rekan, Howell, Salleh, Kassim, & Rokhimawan, 2025). In line with this vision, Madrasah Aliyah Negeri (MAN) Innovation in Aceh Province has emerged as a pioneer in the development of innovative curriculum models aimed at improving the quality of human resources with strong Islamic character and global competitiveness (Albert, Allen, & Harms, 2025; Haidar, Hasanah, & Ma`arif, 2022; Raflika, Nasution, & Samahangga, 2024). As an Islamic education laboratory, this madrasah seeks to balance religious values with mastery of science and technology, positioning madrasahs as adaptive institutions capable of responding to contemporary educational demands (Arifin & Mu'id, 2024; Kemenag Aceh, 2021).

The quality of education is not solely measured by academic achievement but also by the ability of educational institutions to internalize character and moral values among students (Permadi, Sain, Thelma, & Alai, 2025; Rashid et al., 2023; Salamah, Mujiono, & Muslihun, 2025). This holistic orientation is reinforced by Government Regulation No. 19 of 2005 concerning National Education Standards, which emphasizes educational quality through eight core standards covering content, process, assessment, and educator competence (P. Sari, Hadiarti, & Kurniasih, 2024). Within Madrasah Aliyah, the Islamic Education (PAI) curriculum is designed to instill comprehensive Islamic values, aiming to form students who possess good character, moderation, a deep understanding of the Qur'an and Hadith, the ability to practice fiqh in daily life, and proficiency in

Arabic as the language of religious knowledge (Hanif Fahrudin, Musthofa, & Ikmal, 2025). Nevertheless, empirical evidence indicates that the implementation of the PAI curriculum in MAN Innovation across Aceh Province has not yet achieved optimal outcomes, as reflected in gaps between curriculum ideals and actual student literacy, numeracy, and character development outcomes (Cahyadi, 2019; Rasmulyani, 2020).

These challenges are further exacerbated by limitations in integrating character education and digital technology within PAI learning (Indriana & Ahmad, 2025; A. K. Sari, 2024). Many students demonstrate cognitive understanding of religious teachings but encounter difficulties in applying Islamic values in real-life contexts, indicating the need for curriculum approaches that integrate character education more effectively into learning practices (Ma`arif et al., 2024; Mauliani & Musdar, 2025; Mustikamah, Na'imah, & Qutsiyah, 2025; Qowim, Afif, Mukhtarom, & Fauziah, 2024; Syalsabilla & Arif, 2023). At the same time, the rapid development of information and communication technology (ICT) requires PAI learning to move beyond theoretical instruction toward technology-enhanced and contextual learning experiences that support deeper religious understanding (Suryanti & Utari, 2025; Widiawati, Azzahra, Fadila, & Aeni, 2023). However, many PAI teachers still face challenges in developing innovative, creative, and technology-based learning tools aligned with the needs of 21st-century learners (Maulidi, Badriyah, & Masnawati, 2024).

Previous studies have explored various aspects of innovation in Islamic education, including character-based curriculum development, institutional management, and the role of leadership in madrasahs (Hafiz, Juliani, Sihotang, Ameylia, & Zulfizar, 2024; Nst, Zulhammi, & Nasution, 2025; Rahayu & Iskandar, 2023; Syahputra, 2020). Leadership innovation in madrasahs is often viewed not merely as an administrative function but as an intellectual and spiritual endeavor aimed at advancing Islamic education, aligning with Qur'anic teachings that emphasize intellectual reflection and the pursuit of knowledge (Bulhayat, Hanifansyah, & Hakim, 2021; Haikal & Sujadi, 2025; Kementerian Agama RI, 2019). Despite these contributions, most existing studies remain conceptual or evaluative in nature and have not produced a systematic, applicable PAI curriculum development model that directly addresses teachers' practical needs in designing and implementing innovative learning tools (Khairat & Alfurqan, 2023; Nugraha, Kafi, & Dedih, 2024; Nurhikmah, Sandy, Zulfikar Ali, & Ruswandi, 2023; Rohman, Saepul Hamdani, & Soraya, 2023).

To address this research gap, this study aims to develop an innovative Islamic Education (PAI) curriculum development model for teachers at MAN Innovation throughout Aceh Province based on the ADDIE framework (Analysis, Design, Development, Implementation, and Evaluation). The model is expected to generate relevant, valid, and practical curriculum tools through expert validation and field testing, thereby enhancing teacher competence and improving the quality of PAI learning (Maulana Husin & Jasiah, 2025; Shalihuddin, Syahrullah, & Ulfah, 2025). This article presents the stages of curriculum model development, discusses the results of implementation and evaluation, and highlights the theoretical and practical implications

of the model for curriculum innovation, teacher professional development, and Islamic education policy at both institutional and national levels.

METHOD

This study uses a research and development (R&D) approach with the ADDIE (Analysis, Design, Development, Implementation, Evaluation) development model (Creswell & Poeth, 2016). The ADDIE model was chosen because it is systematic, flexible, and proven effective in producing valid, practical, and applicable educational products. Each stage in this model is interrelated in a sequential and continuous manner, starting from the process of analyzing needs in the field, conceptual design, product development, implementation in madrasahs, to evaluation to assess the effectiveness of the product. This study also adopts a mixed methods approach, which combines quantitative and qualitative data (Gall, Borg, & Gall, 1996). This approach is used so that the development results are not only empirically measurable but also have interpretive depth that describes the real context in madrasahs. Quantitative data is obtained from expert validation of product feasibility and user (teacher) responses, while qualitative data is obtained through interviews, observations, documentation, and reflective notes during the implementation process of the innovative PAI curriculum development model.



Figure 1. ADDIE Development Model Chart

The research process was conducted in three three MAN (Madrasah Aliyah Negeri) in Aceh Province, namely MAN 1 Bener Meriah, MAN 1 Aceh Besar, and MAN 2 Banda Aceh. These three madrasahs were selected because they represent diverse geographical contexts and educational characteristics, thus providing a comprehensive picture of the needs and implementation of PAI curriculum innovation in Aceh. The research subjects consisted of madrasah principals and Islamic Education teachers who were directly involved in the planning, implementation, and evaluation of learning

(Sugiyono, 2013). Initial data was collected through observation of curriculum implementation, in-depth interviews, and documentation studies of the learning tools used by teachers (Moleong, 2017). This activity aimed to identify the gap between the actual and ideal conditions in the management of the PAI curriculum in innovative madrasahs. A needs analysis was conducted to formulate the main aspects that need to be developed in the curriculum model, including the need to strengthen teacher competencies, integrate technology, and implement character-based and contextual learning.

The analysis stages in the ADDIE model focus on five main dimensions, namely analysis of student and madrasah needs, analysis of learning objectives, analysis of the learning environment, analysis of curriculum gaps, and analysis of resources. The results of the analysis show that PAI teachers at MAN Innovation still need learning tools that are systematic and relevant to the characteristics of 21st-century students. In the design stage, the findings of the analysis were translated into a conceptual product design in the form of an innovative PAI curriculum development model, with reference to Tyler and Taba's instructional design theory. This design includes content structure, learning strategies, and supporting media designed to be in line with the principles of the Merdeka Curriculum. In the development stage, the product design is implemented in the form of an innovative PAI teaching module development model, both in print and digital formats. This module contains the principles of integrating Islamic values, character building, religious moderation, and 21st-century competencies, including critical, collaborative, creative, and communicative thinking (4C).

The development stage also involved a process of expert validation to ensure the quality of the product being developed. Validation was carried out by three experts, namely Prof. Dr. Sofyan, M.A., Dr. Taharuddin, M.A., and Dr. Wati Solihat Sukmawati, S.S., M.Pd., each of whom had expertise in the fields of Islamic education, curriculum, and learning media. The instruments used were closed and open assessment questionnaires with a Likert scale to measure the product's suitability in terms of content, design, language, and implementability. Quantitative assessment data were analyzed descriptively to obtain a suitability percentage, while qualitative suggestions from experts were used to revise and refine the product. The product was declared feasible for use if it obtained a minimum score in the "Good" category with a percentage range of 61%–80%. After the validation process was completed, the researchers revised the product based on expert input so that the module had high validity and practicality before being applied in the field.

The implementation stage was carried out after the modules were validated by experts. PAI teachers at the three Innovative MANs received intensive training and guidance on the use of modules and implementation strategies in learning. The modules were used in the teaching and learning process with a contextual, scientific, and collaborative approach. Teachers acted as facilitators and innovators who adapted the module content to the needs of students and the characteristics of the learning environment at each madrasah. During implementation, researchers and madrasah

supervisors provided direct assistance and observation to monitor the effectiveness of module implementation and identify any obstacles that arose. Implementation data was collected through classroom observation, reflective interviews with teachers and students, and documentation of the learning process to provide an empirical picture of the practicality and impact of the modules on the quality of PAI learning.

The final stage is evaluation, which is carried out in two forms, namely formative evaluation and summative evaluation. Formative evaluation is carried out at each stage of development to identify errors and continuously improve the product. Summative evaluation is carried out after the entire implementation process is complete, with the aim of assessing the overall effectiveness and feasibility of the product. The evaluation instruments include teacher response questionnaires, learning implementation observation sheets, and in-depth interviews about the experience of using the module. The data is analyzed using a descriptive-qualitative approach and simple statistics in the form of percentages to determine the level of practicality and effectiveness of the product. The module is declared effective if it obtains a minimum response in the "Good" category with a percentage above 61%. Final revisions are made based on the results of the summative evaluation to obtain an innovative PAI curriculum development model that is ready to be implemented widely in the MAN Innovation Aceh environment.

Overall, this research method is designed to produce educational products that are not only theoretically valid, but also applicable in real learning contexts (Miles & Huberman, 1994). The systematic procedures in the ADDIE model enable the development of a curriculum model that is oriented towards user (teacher) needs, based on empirical data, and grounded in strong scientific principles. Through a combination of quantitative and qualitative approaches, this research provides a comprehensive overview of the process of developing, validating, and implementing an innovative PAI curriculum model (Rahardjo, 2011). This approach also ensures that the final product is able to address real problems in madrasahs, strengthen teachers' professional competencies, and improve the quality of PAI learning in an increasingly competitive digital era.

RESULTS AND DISCUSSION

Results

This study produced an innovative Islamic Education (PAI) curriculum development model specifically designed for teachers at the State Islamic High School (MAN) Innovation in Aceh Province. This model was developed through five systematic stages within the ADDIE framework, namely analysis, design, development, implementation, and evaluation. The analysis stage showed that the implementation of the PAI curriculum in innovation madrasahs still faces various obstacles, including a lack of innovative learning tools, limited integration of technology, and a weak relevance between teaching materials and 21st-century needs. In general, PAI teachers are still oriented towards the delivery of cognitive knowledge and have not fully developed

project-based, reflective, or contextual learning approaches. In addition, there is also a gap between the ideal curriculum, which emphasizes character building and spirituality, and learning practices that are more textual in nature.

At the design stage, the product design focused on developing innovative PAI curriculum development modules, with an integrative approach between the principles of the Merdeka Curriculum, Islamic values, and 21st-century competencies. The module design includes key components such as an introduction, philosophical and theoretical foundations, guidelines for developing teaching materials, value-based active learning strategies, and character-based evaluation guidelines. The product is designed in two formats, namely print and interactive digital, so that it is easily accessible to teachers throughout MAN Innovation Aceh.

The development stage produced a prototype module that has been validated by three experts, namely subject matter experts, media experts, and learning design experts. The validation test results showed a high level of feasibility. Based on expert assessment, the module received an average score of 89.2% in the “highly feasible” category. The content was assessed as highly relevant to the needs of teachers and the characteristics of students at the innovation madrasah. In terms of language and appearance, the module was considered communicative, systematic, and easy to understand. These validation results reinforce the assumption that the ADDIE model is effective for developing field-based educational products.

During the implementation stage, trials were conducted at three MAN Innovation schools in Aceh Province: MAN 1 Bener Meriah, MAN 1 Aceh Besar, and MAN 2 Banda Aceh. Islamic Education teachers were involved through intensive training and mentoring to implement the modules in the learning process. Limited pilot test results showed that teachers found the modules helpful because they provided practical guidance in designing contextual and innovative learning. From the teacher response questionnaire, an average score of 86.5% was obtained, categorized as “very good.” Teachers assessed that these modules were able to improve learning effectiveness, enrich the variety of methods, and strengthen Islamic values in the teaching and learning process.

The evaluation stage was carried out formatively and summatively to assess the overall effectiveness of the module. Formative evaluation was carried out at each stage to improve product weaknesses, while summative evaluation was carried out after implementation to assess the final results. In general, the evaluation results showed that the product met the aspects of validity, practicality, and effectiveness. This module is considered suitable for widespread use at MAN Innovation Aceh and has the potential to be adapted in other madrasahs in the context of developing an innovation and character-based PAI curriculum. The following is a discussion of the five systematic stages in the ADDIE framework:

Analysis Stage

The analysis stage is the main foundation in developing an innovative Islamic Education (PAI) curriculum model for Innovative State Islamic High Schools (MAN) in Aceh Province. The analysis was conducted to map the actual needs in the field, identify the gaps between the current curriculum and the ideal conditions expected, and explore the pedagogical problems faced by PAI teachers. The findings show that PAI learning at MAN still focuses on memorizing texts, does not emphasize the process of internalizing values and spiritual reflection, and lacks the integration of scientific and digital technology approaches. This condition causes learning to feel monotonous and does not fully support the formation of Islamic character that is contextual to the challenges of the 21st century.

In addition, the results of observations and interviews with teachers and madrasah principals show that most teachers still find it difficult to design a student-centered curriculum. They tend to adopt teaching tools from outside without making adjustments to the vision and mission of innovative madrasahs. Teachers are more oriented towards cognitive delivery than affective learning that touches on value awareness. From the students' perspective, it was found that students need more interactive, applicable, and enjoyable learning so that Islamic values can be internalized in their daily lives.

A needs analysis was also conducted by examining national policies through KMA Document No. 347 of 2022 concerning the implementation of the Merdeka Curriculum in madrasahs. From policy studies and field observations, it was found that the integration of religious moderation values, character building, and digital literacy needs to be mainstreamed in the PAI curriculum. Aceh's religious socio-cultural environment provides great opportunities for value-based and local wisdom-based learning innovations. This analysis forms the basis for the argument that a participatory, contextual, and research-based curriculum development model is needed.

By combining Taba's inductive approach and Tyler's deductive approach, the analysis stage produced a comprehensive map of needs: (1) students' need for PAI learning that is relevant to real life; (2) teachers' need for practical guidance in designing creative learning; and (3) institutions' need for a curriculum model that is in line with the Merdeka Curriculum. The results of this analysis confirm the urgency of developing an innovative PAI curriculum model based on Islamic values, technology, and 21st-century competencies.

Design Stage

The design stage serves to transform the results of the analysis into a systematic design that becomes the blueprint for product development. The innovative PAI curriculum design that was developed refers to the principle of balance between national educational objectives, local madrasah needs, and student characteristics. This design was prepared with consideration given to the integration of spiritual, intellectual, and social aspects through the integration of Islamic values into the context of modern life. This curriculum was designed so that PAI learning is not only oriented towards the

transfer of religious knowledge, but also the formation of moral awareness, reflective abilities, and social sensitivity.

In the curriculum design, researchers developed a competency-based teaching module structure that refers to the knowing-being-doing principle. The material is organized into contextual themes such as environmental ethics, religious moderation, and Islamic social literacy. The modules are designed in a dual format—print and digital—to support flexible learning. The design also pays attention to visual aspects such as layout, color, icons, and attractive infographics to improve readability and student interest in learning. All of these elements are arranged based on instructional design principles that emphasize clarity of language, consistency of format, and interactivity.

An important aspect of the design stage is the integration of Islamic values and local Acehese wisdom. The modules were developed by linking Islamic teachings to the socio-cultural context of the community, so that students can understand religious values through real-life experiences. This curriculum design features project-based learning and problem-based learning, which provide space for students to think critically, collaborate, and innovate. These design principles make the curriculum adaptive to global dynamics while remaining rooted in local Islamic values.

The final product of the design stage is a master curriculum model document that contains objectives, content, learning strategies, and an evaluation system. This document was validated by experts in Islamic education and curriculum, who assessed that this design was feasible to proceed to the development stage. The design stage successfully produced conceptual and technical guidelines that are ready to be implemented as an innovative PAI curriculum model in innovative madrasahs.

Development Stage

The development stage is the process of realizing the design into a tangible product in the form of innovative PAI teaching modules. At this stage, researchers transform conceptual designs into ready-to-use modules through a process of validation, revision, and refinement. The modules cover five PAI subjects—Aqidah Akhlak, Fiqh, SKI, Al-Qur'an Hadith, and Arabic—with an integrated approach based on moderate Islamic values and the principles of the Merdeka Curriculum. Each subject is designed to foster students' awareness of values and reflective abilities by combining project-based learning, inquiry, and contextual experiences.

Expert validation was conducted to ensure the scientific quality and practical feasibility of the modules. Three expert validators assessed the modules in terms of content, presentation, language, and graphics. The validation results showed a very high level of feasibility, namely 93% for content, 93% for presentation, 91% for language, and 88% for graphics. The validators provided input for improving religious terminology, narrative structure, and visual consistency. Revisions were made based on this feedback until the module was declared “highly feasible” for implementation in innovative madrasahs.

The development stage also involved limited trials with PAI teachers in three madrasahs. The teachers' responses showed an acceptance rate of 90–94% with a rating of “very good.” Teachers assessed the module as easy to use, relevant to the learning context, and effective in increasing student interest and participation. This module not only serves as a technical guide but also as a tool to empower teachers to become creative and reflective curriculum designers.

The final product of the development stage consists of two main components: (1) Innovative Islamic Education Curriculum Model Module for madrasah teachers, and (2) Integrated Curriculum Model that synergizes systematic (Tyler) and contextual-participatory (Taba) approaches. This product excels in its integration of moderate Islamic values, Acehese local wisdom, and 21st-century learning. The module is ready to be tested in the field through the next implementation stage.

Implementation Stage

The implementation stage serves to test the effectiveness of the modules in a real learning context. Implementation was carried out in three innovative madrasahs – MAN 1 Bener Meriah, MAN 1 Aceh Besar, and MAN 2 Banda Aceh – involving teachers and students in module-based learning activities. Before implementation, teachers underwent intensive training facilitated by a team of researchers and Islamic education experts. This training covered understanding curriculum concepts, deep learning strategies (mindful, meaningful, joyful), and the use of digital learning media. These activities ensured that teachers had the pedagogical competence and mental readiness to implement the innovative curriculum.

During the implementation process, the modules were used in teaching and learning activities with a contextual and participatory approach. Teachers acted as facilitators of values and spiritual guides, while students became active subjects who linked PAI learning to their life experiences. The results of the implementation show significant changes in the classroom atmosphere: students are more enthusiastic, actively discuss, and are able to relate Islamic teachings to the socio-cultural context of Aceh. Learning becomes more lively, reflective, and meaningful.

Teachers reported that the use of modules made the teaching process more systematic and efficient. They felt more confident and creative in designing learning activities. The implementation also created a collaborative culture among teachers, where they shared good practices and engaged in collective reflection. The learning environment became more conducive, with harmonious interactions between teachers, students, and the madrasah community.

However, the implementation also faces a number of challenges, such as limited technological facilities in some madrasahs and variations in teachers' abilities to adapt to new methods. To overcome this, continuous mentoring and monitoring are carried out. Overall, the implementation of the innovative PAI curriculum model has proven to be effective in improving the quality of learning, the relevance of the material, and the formation of the religious character of students at innovative madrasahs.

Evaluation Stage

The evaluation stage is the final phase that aims to assess the effectiveness, feasibility, and sustainability of the developed curriculum model. The evaluation is conducted in two forms: formative and summative. Formative evaluation takes place throughout the development process to ensure that each stage is running according to its objectives, while summative evaluation is conducted after implementation to assess the overall impact of the product on the learning process and outcomes.

Formative evaluation includes expert validation, classroom observation, teacher interviews, and limited trials. The results show that continuous revisions improve product quality and ensure that the modules are aligned with user needs. Summative evaluation shows that the innovative PAI curriculum model is able to improve learning effectiveness, student activity, and teacher professional competence. This curriculum is considered adaptive to the challenges of the 21st century without abandoning Islamic values and local wisdom.

In addition to assessing product aspects, the evaluation also examined process dimensions, namely the extent of teacher and student participation in learning. It was found that the implementation of a values-based and technology-based curriculum increased student engagement, strengthened spiritual reflection, and created a pleasant learning atmosphere. Teachers also experienced an increase in professional capacity through reflective and collaborative learning.

Overall, the evaluation results concluded that the innovative ADDIE-based PAI curriculum model is academically valid, practically feasible, and effective in the context of Aceh's innovative madrasahs. This model is able to synergize Islamic values, 21st-century needs, and local characteristics, making it an example of a relevant curriculum development model to be applied nationally in other madrasahs in Indonesia.

Discussion

The results of this study indicate that the application of the ADDIE model in the development of the Islamic Religious Education (IRE) curriculum in innovative madrasahs has proven effective in producing educational products that are systematic, measurable, and relevant to the needs of the 21st century. The ADDIE model is able to bridge the gap between the idealism of the normative curriculum and the dynamic realities in the field. Each stage in this model is cyclically interconnected, forming a workflow that is not only oriented towards product creation, but also towards strengthening teacher competencies and improving the quality of learning. Field findings confirm that the success of this model lies not only in its curriculum design, but also in the collaborative process involving teachers, madrasah principals, education experts, and students as active subjects in the transformation of PAI learning.

At the analysis stage, this study found that the implementation of the PAI curriculum at MAN Innovation Aceh still faces structural and pedagogical challenges. Some teachers are still stuck in traditional learning approaches that focus on

memorization and knowledge transfer, rather than on developing values, skills, and attitudes. Based on the results of interviews and observations, it was found that teachers had difficulty integrating digital technology, designing project-based learning, and fostering students' critical thinking skills. On the other hand, students showed a high interest in contextual and interactive learning approaches. This gap became the rationale for developing an innovative ADDIE-based PAI curriculum model, which was designed to facilitate a more meaningful, reflective, and contextual learning process in relation to real life.

The needs analysis also revealed that the madrasah learning environment plays a significant role in determining the success of curriculum implementation. Madrasahs with visionary and collaborative leadership support demonstrate better readiness to adopt innovation. Madrasah principals who act as learning leaders are able to create a conducive learning climate that supports teacher creativity. These findings are in line with the theory of transformational leadership in education, which emphasizes the importance of vision, inspiration, and empowerment in the curriculum innovation process. Therefore, the ADDIE model was adapted to take into account the cultural context of madrasahs in Aceh, which are religious, communal, and oriented towards Islamic values.

The design stage is a crucial point that transforms the results of analysis into a conceptual product design. At this stage, researchers design the structure of an innovative PAI curriculum development model module that includes conceptual, procedural, and technical guidelines for teachers. This module is compiled based on integrative principles: combining Islamic values with scientific approaches and modern learning technologies. Each chapter of the module contains a framework that guides teachers to analyze student needs, design contextual learning, implement active strategies, and conduct reflection and evaluation. This design adapts Tyler and Taba's curriculum theory framework, which places teachers as curriculum designers, not merely implementers. The design results also show a balance between spiritual, moral, and intellectual content, which is a hallmark of Islamic education.

In addition, the product design is formatted in two forms – print and interactive digital modules. The digital version uses an interactive multimedia approach, equipped with learning resource links, value reflection videos, and project-based exercises. This innovation is an important breakthrough considering that most Islamic Education teachers in Aceh are still in the process of adapting to digital transformation. This dual approach not only expands access but also increases the flexibility of module use according to the conditions of each madrasah. From a pedagogical perspective, this design supports the principle of blended learning, which enables an effective combination of online and face-to-face learning.

The development stage is the moment when the design is realized into a tangible product that is ready for validation. At this stage, modules are created, content is compiled, and validation is carried out by three groups of experts: subject matter experts, media experts, and learning design experts. The validation results show a high level of

feasibility, with an average score of 89.2% (category “highly feasible”). The experts assessed that the modules meet scientific, pedagogical, and visual principles. The subject matter experts' validation confirmed that the PAI content in the module was in line with the principles of Islamic faith, sharia, and morals and was relevant to the context of modern life. Meanwhile, the media experts assessed that the module's appearance was attractive, interactive, and communicative. This reinforced the results of previous studies that confirmed the effectiveness of the ADDIE approach in developing innovative teaching materials based on field needs.

The development process also involved repeated revisions based on feedback from validators and teachers. Every suggestion provided, whether related to content, grammar, or appearance, was accommodated with a reflective principle to produce a more perfect product. This approach is in line with the iterative design philosophy in development research, which emphasizes that educational products are never static, but constantly evolve according to the dynamics of user needs. The end result is an innovative PAI curriculum development module that is not only theoretically valid, but also practical and contextually relevant.

The implementation phase is the main test to measure the effectiveness of the model in a real learning context. Implementation was carried out in three MAN Innovation schools: MAN 1 Bener Meriah, MAN 1 Aceh Besar, and MAN 2 Banda Aceh. PAI teachers were given intensive training before the module was implemented, covering the use of digital technology, collaborative learning strategies, and the integration of Islamic values in thematic learning. Observations during implementation showed significant changes in teachers' teaching patterns. They became more creative, adaptive, and confident in designing learning activities. Classes that were previously passive became dynamic and interactive (Ahwan & Karfida, 2025; Syaifulloh, 2024). Students appeared more enthusiastic and able to relate religious values to social phenomena around them. These findings indicate that the ADDIE model is effective not only at the curriculum design level but also in changing the learning paradigm in the field.

Assistance during implementation was provided through coaching and collaborative reflection between researchers, teachers, and school principals. The results showed that institutional support was crucial to the success of implementation. Schools with a collaborative culture and participatory leadership showed more optimal results. This confirms the importance of the managerial dimension in the sustainability of curriculum innovation (Al-Ulya, Zahidah, & Bakar, 2025; Andriyani & Leksono, 2024; Salim, Zaini, Wahib, Fauzi, & Asnawan, 2024). This module-based learning also improves the digital literacy of teachers and students. For example, teachers began to use interactive platforms such as Quizizz, Padlet, and Canva to enrich the PAI learning experience. This adaptation of technology demonstrates the positive synergy between religious values and technological progress.

The evaluation stage is the convergence point of the entire development process. Evaluations are conducted in two forms, namely formative and summative. Formative evaluations are conducted at each stage to directly improve product weaknesses, while summative evaluations are conducted after implementation to assess the overall success of the model. The evaluation results show that the innovative PAI curriculum development module has a high level of effectiveness with a teacher response rate of 86.5% (category “very good”). Teachers assessed that this module helped them overcome difficulties in designing teaching tools and provided inspiration to create reflective and contextual learning.

From a theoretical perspective, the results of this study reinforce the relevance of the ADDIE model as a flexible scientific framework in the development of Islamic education curricula. The findings also support Vygotsky's social constructivism theory, which emphasizes the importance of social interaction in the process of meaningful learning. Teachers and students are the main actors in constructing knowledge and values, while researchers and madrasah principals act as facilitators of change (Ahwan & Karfida, 2025; Madkan, Mumtahana, & Ardianto, 2025; Muhlis, Wardi, Baiquni, Septiadi, & Mansurnoor, 2025). This approach shows that curriculum innovation is not only about new products, but also about transforming mindsets and learning cultures in madrasahs.

In addition to its theoretical contribution, this study has a significant practical impact on strengthening the professionalism of Islamic Education teachers. Through the application of innovative curriculum development modules, teachers become more independent in designing learning, capable of pedagogical reflection, and acting as educational innovators. This indirectly improves the quality of Islamic education in madrasahs, strengthens religious literacy, and prepares a generation that is religious, critical, and adaptive to the changing times. Madrasahs that implement this model show improvements in student character development, particularly in terms of discipline, responsibility, and collaboration.

The results of this study also have strategic implications for Islamic education policy in Indonesia. The innovative ADDIE-based PAI curriculum development model can be used as a reference for the Ministry of Religious Affairs in formulating programs to improve teacher quality and develop adaptive curricula in madrasahs. This model can be replicated in other madrasahs with contextual modifications according to the conditions of each region. Thus, this model not only functions as a research product but also as a policy instrument to strengthen a quality, character-based Islamic education system that is relevant to global challenges.

Ultimately, the results of this study confirm that the development of the PAI curriculum through the ADDIE approach is not merely a technical endeavor, but rather a transformation of the Islamic education paradigm towards a more innovative, integrative, and sustainable direction. Curriculum innovation must be interpreted as intellectual jihad—a continuous effort to improve and update the education system so that it remains in line with Islamic values and the needs of the times. With the right

policy support, ongoing teacher training, and institutional commitment from madrasahs, this development model has the potential to be a strategic step in realizing the vision of excellent, character-building, and globally competitive madrasahs from Aceh for Indonesia.

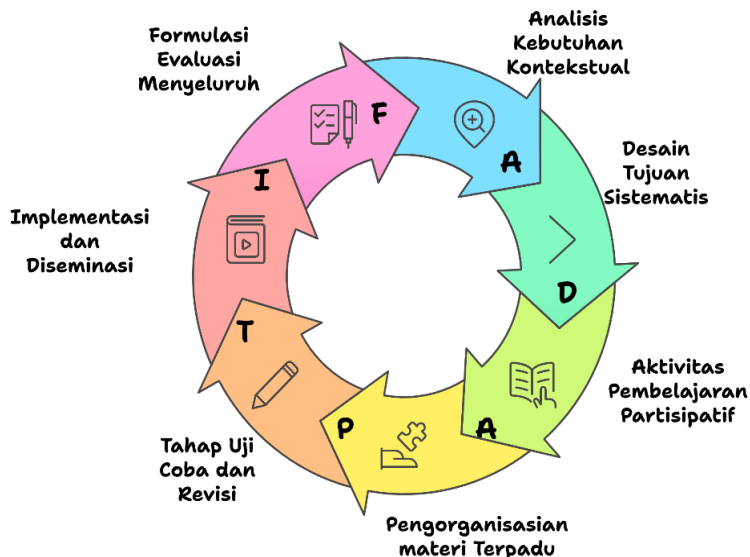


Figure 2. INOVASI Curriculum Development Model product design.

CONCLUSION

This study reveals a critical and previously underexplored finding that could only be identified through systematic development research: the primary weakness in Islamic Religious Education (IRE/PAI) learning at State Islamic Senior High Schools (MAN) in Aceh Province lies not merely in curriculum content, but in teachers’ limited capacity to design contextual, integrative, and student-centered learning experiences. This finding challenges the common assumption that curriculum problems are mainly caused by inadequate materials. The results demonstrate that the ADDIE-based innovative PAI curriculum model effectively addresses this issue by transforming teachers’ pedagogical practices, shifting learning from a teacher-centered to a student-centered paradigm. The model significantly enhances teacher creativity, student motivation, and the meaningful internalization of Islamic values, proving that curriculum development can function as a catalyst for pedagogical and institutional transformation in madrasahs.

This study contributes to the field of Islamic education by confirming previous research on the importance of character-based and technology-integrated learning, while extending these findings through empirical evidence derived from a structured ADDIE-based development model. Unlike earlier studies that were largely conceptual or evaluative, this research introduces a practical and applicable curriculum development model accompanied by validated curriculum modules. The study enriches the literature by demonstrating how the ADDIE framework can be systematically adapted to Islamic Religious Education, integrating Islamic values, character education, and 21st-century competencies into a coherent curriculum model. As such, this research

offers a new methodological and practical perspective for curriculum innovation in madrasahs.

Despite its contributions, this study has several limitations. The research was conducted in a limited number of madrasahs within a specific regional context, which may restrict the generalizability of the findings. In addition, the sample did not sufficiently represent variations in educational levels, gender, and socio-cultural backgrounds, and the evaluation focused primarily on short-term implementation outcomes. Future research is therefore recommended to involve larger and more diverse samples across different regions and educational contexts. Further studies should also develop more comprehensive instruments for assessing long-term impacts on students' character formation, spiritual literacy, and learning outcomes. Expanding the integration of digital Islamic curriculum models aligned with the Society 5.0 paradigm would also provide deeper insights and stronger policy implications for the modernization of Islamic education.

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