

Developing Islamic Religious Education in Public Universities: A Multisite Study of Curriculum and Learning Systems in Indonesia

Pengembangan Pendidikan Agama Islam di Perguruan Tinggi Umum: Studi Multisitus tentang Kurikulum dan Sistem Pembelajaran di Indonesia

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Paper received : April 30, 2026

Paper revised : June 17, 2026

Paper approved : June 24, 2026

ABSTRAK

Penelitian ini bertujuan menganalisis model pengembangan Pendidikan Agama Islam (PAI) di perguruan tinggi umum, dengan fokus pada pengembangan kurikulum dan sistem pembelajaran di Universitas Brawijaya dan Universitas Negeri Malang. Penelitian menggunakan pendekatan kualitatif-studi multisitus. Data diperoleh melalui observasi, wawancara, dan dokumentasi, yang dianalisis melalui analisis kasus individual dan analisis lintas situs. Hasil penelitian menunjukkan bahwa pengembangan PAI di kedua universitas berlangsung melalui pola sentral-desentral. Secara sentral, kurikulum dikembangkan melalui visi, misi, kompetensi, silabus/RPS, dan bahan ajar yang mengacu pada regulasi nasional. Secara desentral, dosen memiliki ruang untuk mengembangkan materi, strategi, media, kegiatan pendalaman, dan evaluasi sesuai konteks keilmuan masing-masing. Kurikulum PAI di kedua universitas berbasis kompetensi, berorientasi pada learner-centered curriculum, berbasis tema, dan menggunakan pendekatan rekonstruksi sosial. Sistem pembelajaran mengarah pada student active learning, contextual learning, strategi inkuiri, serta diperkuat melalui Tutorial di Universitas Brawijaya dan Tafaqquh fii Dinil Islam di Universitas Negeri Malang. Namun, integrasi agama dan ilmu masih lebih kuat pada praktik pembelajaran daripada dokumen kurikulum formal, sementara evaluasi afektif atau karakter belum memiliki formula baku yang komprehensif. Penelitian ini berkontribusi dengan menawarkan pemetaan model PAI perguruan tinggi umum dan menegaskan perlunya penguatan integrasi kurikulum, kompetensi pedagogik dosen, kegiatan pendalaman, serta asesmen karakter yang autentik dan terukur.

Kata Kunci: Pendidikan Agama Islam; Perguruan Tinggi Umum; Pengembangan Kurikulum; Sistem Pembelajaran

ABSTRACT

This study examines the development model of Islamic Religious Education (PAI) in public universities, focusing on curriculum development and learning systems at Universitas Brawijaya and Universitas Negeri Malang. Using a qualitative multi-site design, data were collected through observation, interviews, and document analysis, then examined through individual case and cross-site analyses. The findings reveal a centralised-decentralised development pattern. Centrally, curricula are structured around institutional vision and mission, competencies, syllabi or Semester Lesson Plans, and teaching materials aligned with national regulations. Decentrally, lecturers adapt content, strategies, media, enrichment activities, and assessment to disciplinary contexts. Both institutions implement competency-based, learner-centred, thematic curricula informed by a social reconstruction approach. Their learning systems promote active, contextual, and inquiry-based learning, supported by tutorials at Universitas Brawijaya and Tafaqquh fii Dinil Islam at Universitas Negeri Malang. Nevertheless, religion-science integration is more apparent in teaching practice than in formal curriculum documents, and affective or character assessment lacks a comprehensive standard framework. This study maps PAI development in public universities and calls for stronger curriculum integration, lecturer pedagogical competence, enrichment activities, and authentic, measurable character assessment.

Keywords: Islamic Religious Education; Public Universities; Curriculum Development; Learning System

INTRODUCTION

Islamic Religious Education (PAI) in public universities holds a strategic position because it is located at the intersection of personality formation, knowledge development, and students' ethical-professional orientation. Within the framework of national education, education is directed toward forming human beings who are faithful, pious, noble in character, knowledgeable, competent, creative, independent, democratic, and responsible (Republic of Indonesia 2003). Therefore, PAI cannot be positioned as a supplementary course, but rather as an academic instrument for developing students' religious and moral dimensions. Syahidin et al.

(2014) emphasize that the goals of national education include religious, moral, intellectual, and national dimensions; in this context, PAI serves as a medium for internalizing religious values in students' academic and social lives. PAI is also affirmed as a Personal Development Course (MPK) and a compulsory core curriculum that functions to shape character and to serve as a source of values in the development of students' knowledge and professions.

The urgency of PAI development has become stronger as universities face social change, the digitalization of knowledge, moral crises, radicalism, and the fragmentation of religious authority in the public sphere. Contemporary Islamic education is required to respond to technological challenges, generational change, and the need for twenty-first-century character. Priyanto (2020) shows that character-based modernization of Islamic education is necessary in the era of the Fourth Industrial Revolution because education must produce human resources who are creative, innovative, independent, nationalistic, religious, and competitive. Recent studies also emphasize the importance of curriculum integration, digital transformation, and value-based leadership in Islamic higher education so that education is not reduced to a merely technical process, but remains oriented toward the formation of human beings who are spiritually, morally, intellectually, digitally, and socially whole (Aflahah et al. 2023; Albana 2023; Rizal et al. 2026).

The main problem of this study lies in the gap between the normative position of PAI as a compulsory course and the reality of its development in public universities. From a regulatory perspective, Decrees of the Minister of National Education Number 232/U/2000 and Number 045/U/2002 place religious education within the MPK group, which must be taken by students in all departments. Decree of the Director General of Higher Education Number 43/Dikti/Kep/2006 also establishes the substance of PAI study, covering divinity, human beings, law, morality, science, technology and the arts, interreligious harmony, society, culture, and politics. However, these regulations still provide room for each university to develop PAI according to institutional character and student needs. As a result, the PAI model in one university may differ from that in another, including between Universitas Brawijaya and Universitas Negeri Malang.

A general solution to this problem is to formulate a PAI development model that does not stop at administrative compliance with the national curriculum, but is able to connect regulations, university character, students' disciplines, and contemporary social needs. PAI needs to be developed as a system that includes curriculum, teaching materials, learning strategies, supporting activities, and evaluation. If PAI is delivered uniformly without considering students' academic backgrounds, the course risks becoming normative knowledge separated from academic and professional experience. Conversely, when developed contextually, PAI can become a space for dialogue between religious values, academic ethics, science, technology, and social responsibility.

A specific solution from previous literature points to strengthening the integrative-interconnective paradigm. Abdullah (2006) emphasizes that PAI in universities needs to avoid the dichotomy between religious knowledge and general knowledge by encouraging connections and dialogue across disciplines. This view is consistent with Muhaimin (2011), who states that Islamic education development must be carried out analytically and critically, creatively, and innovatively so that it does not lose the spirit of Islam. Tafsir (2006) also places faith education at the core of the educational process, so that all academic activities need to have moral and spiritual foundations. In recent studies, Nugraha (2020) shows that the integration of science and religion in higher education has been practiced through various interpretations, but still faces obstacles related to the proportion of knowledge, lecturer collaboration, and standards for integration outcomes.

Another solution is PAI learning that is active, contextual, moderate, and experience-based. Nasir and Rijal (2021) found that universities play an important role in internalizing religious moderation through curricula and religious activities; the values emphasized include national commitment, tolerance, anti-violence, and accommodation of local culture. Rahmi and Saefudin (2024) also affirm that Islamic higher education needs to integrate twenty-first-century skills, especially critical thinking, collaboration, curiosity, and information literacy,

into curricula and learning. In terms of evaluation, studies of attitude assessment in Islamic education show that case-based, portfolio-based, and digital technology-based approaches are more appropriate for measuring character and affective values in higher education than conventional assessments, which are often subjective and insufficiently adaptive.

Literature related to this study shows that PAI development needs to combine formal curriculum design and learning practice. Examples include the development of PAI at ITB, which emphasizes the relationship between the Qur'an and science, and the development of PAI at STIE INDOCAKTI Malang, which connects Islamic teachings with management, production, consumption, and business ethics. However, previous studies have focused more on dichotomous bias in PAI textbooks, the orientation of educational goals in textbooks, or PAI learning strategies. The remaining gap is the lack of studies that comprehensively compare curriculum development models and PAI learning systems in two public universities with different academic characters.

Based on this gap, this study aims to describe and analyze the development model of Islamic Religious Education at Universitas Brawijaya and Universitas Negeri Malang, with a focus on curriculum development and learning systems. The novelty of this study lies in its multisite analysis, which compares Universitas Brawijaya as a representation of a general university with a non-education disciplinary orientation and Universitas Negeri Malang as a university with strength in the fields of education and teacher education. The scope of the study is limited to the PAI curriculum as a document of vision, mission, objectives, outcomes, syllabus/RPS, and teaching materials, as well as the learning system, which includes strategies, supporting activities, media, and evaluation. Thus, this study is expected to contribute to the development of a PAI model that is more contextual, integrative, moderate, and relevant to the needs of public universities.

This study offers both academic and practical contributions. Academically, it enriches the theoretical understanding of Islamic Religious Education development in public universities through a multisite comparison between Universitas Brawijaya and Universitas Negeri Malang, which have different disciplinary orientations. Practically, the findings are expected to serve as a reference for university leaders, curriculum developers, and PAI lecturers in designing or improving curriculum documents, teaching materials, learning strategies, media, supporting activities, and evaluation systems. The proposed model is intended to address the need for PAI learning that is contextual, integrative, moderate, and responsive to the characteristics of general higher education.

Previous studies indicate that Islamic Religious Education (PAI) in public universities holds a strategic position as an instrument for character development as well as for integrating religious values with scientific knowledge. However, recent literature emphasizes that the implementation of PAI still faces a gap between formal curriculum design and actual teaching practices.

Conceptually, PAI is positioned as a value-based curriculum that must align with national education goals and the demands of 21st-century competencies (Priyanto 2020; Rizal et al. 2026). Recent studies show that Islamic religious education needs to integrate spiritual, intellectual, and digital dimensions to address the challenges of Society 5.0 (Rizal et al. 2026). However, other studies find that such integration remains largely declarative and has not yet been institutionalized within formal curricula (Irham 2025; Nugraha 2020).

From a curriculum perspective, the integrative-interconnective approach is considered a key solution to avoid the dichotomy between religious and general sciences (Abdullah 2006). Nevertheless, empirical studies reveal that the implementation of integration still depends heavily on lecturers' creativity and is not yet supported by strong institutional standards (Nugraha 2020; Qoyimah and Ratnasari 2025). This indicates a gap between curriculum policy and pedagogical practice.

In terms of learning, the literature highlights the importance of student-centered learning and active learning in improving the quality of PAI instruction. Meta-analyses show that active learning significantly enhances students' academic performance compared to lecture-based methods (Freeman et al. 2014; Kozanitis and Nenciovici 2023). Furthermore, contextual and problem-based learning approaches enable students to relate religious values

to social and professional realities (Prince 2004; Rahmi and Saefudin 2024). However, classroom practices still show a dominance of traditional methods and limited digital literacy among lecturers (Qoyimah and Ratnasari 2025).

In the context of religious moderation, research indicates that higher education institutions play an important role in fostering tolerance, non-violence, and inclusivity through curricula and religious activities (Nasir and Rijal 2021; Hasan and Juhannis 2024). The religious literacy approach is also considered effective in enhancing interfaith understanding and building social cohesion (Imamah and Lee 2024). However, the implementation of moderation values is often not yet systematically integrated into PAI learning.

Regarding evaluation, the literature shows that PAI assessment is still dominated by cognitive aspects, while affective and character evaluations lack valid and measurable instruments (Satrianto et al. 2025). Authentic assessment approaches are considered more relevant for measuring students' moral and ethical competencies (Gulikers et al. 2004; Boud and Falchikov 2006). In addition, formative assessment with effective feedback has been proven to improve learning quality (Black and Wiliam 1998; Hattie and Timperley 2007).

Furthermore, the literature also highlights the importance of extracurricular learning ecosystems, such as campus religious activities, as a means of internalizing values (Ismail 2016; Rosidin et al. 2022). However, these activities often lack clear academic standards and evaluation systems.

Based on this analysis, several research gaps can be identified: First, the lack of systematic integration between the formal curriculum and PAI teaching practices. Second, the weak institutionalization of the integration between religion and science in curriculum design. Third, the limited availability of valid and comprehensive affective evaluation models. Fourth, the scarcity of multisite studies comparing PAI models across public universities with different characteristics.

This study addresses these gaps by proposing a central–decentralized PAI development model that integrates national standards with pedagogical flexibility, while also analyzing the relationships between curriculum, learning processes, enrichment activities, and evaluation comprehensively. Thus, this study contributes theoretically to the development of an integrative PAI model and practically to the formulation of curriculum and instructional policies in public universities.

THEORETICAL FRAMEWORK

The conceptual framework of this study brings together constructive alignment, the integrative-interconnective paradigm, student-centered learning, religious moderation and religious literacy, and authentic assessment to examine the development of Islamic Religious Education (PAI) in public universities. PAI curriculum development is understood as a continuous relationship among intended learning outcomes, curricular content, learning activities, and assessment practices.

Constructive alignment directs attention to the coherence between learning outcomes, learning activities, and assessment. In PAI, this coherence becomes particularly important when the curriculum seeks to develop religious character, academic ethics, and social responsibility. Such outcomes require learning activities that invite students to discuss issues, solve contextual problems, reflect critically, and demonstrate their understanding through relevant evidence (Biggs, 1996). When these components are not aligned, PAI may remain normative in content without producing meaningful effects on students' attitudes and behavior.

PAI also needs to connect religious knowledge with the academic and professional contexts of students' disciplines. The integrative-interconnective paradigm places Islamic values in dialogue with scientific knowledge so that curriculum documents, teaching materials, and classroom practices move beyond declarative references to religion and science (Abdullah, 2006). This integration becomes more meaningful when students actively participate in discussion, collaborative inquiry, problem-solving, and critical reflection. Student-centered

learning shapes the way religious values are interpreted and applied to social, academic, and professional realities (Prince, 2004; Freeman et al., 2014).

Religious moderation and religious literacy provide substantive orientations for PAI learning. They encourage students to understand diversity, engage respectfully with different perspectives, and make responsible judgments in religious and social life (Nasir & Rijal, 2021; Imamah & Lee, 2024). These orientations need to be reflected not only in course content but also in classroom interaction, learning tasks, and assessment practices.

Assessment completes the relationship between curriculum and learning by providing evidence of how students interpret, apply, and reflect on the values and knowledge acquired through PAI. Authentic assessment places students in situations that resemble real academic, social, and professional challenges through case analyses, social projects, portfolios, and reflective writing (Gulikers et al., 2004; Boud & Falchikov, 2006). Such assessment supports a more systematic appraisal of students' cognitive, affective, and psychomotor development.

The framework is operationalized through a central-decentralized model of PAI development. At the central level, national regulations and institutional standards shape the curriculum's vision, learning outcomes, and minimum quality expectations. At the decentralized level, lecturers adapt content, teaching strategies, learning resources, and assessment practices to students' disciplinary backgrounds and learning contexts. Institutional support, educational policy, and lecturer competence shape the implementation of both levels.

Through constructive alignment, religion-science integration, student-centered and contextual learning, religious moderation and literacy, and authentic assessment, the model traces the development of students' cognitive competence, affective and character development, as well as psychomotor and social competence. These competencies contribute to the formation of graduates who are religious, moderate, professional, and socially responsible.

RESEARCH METHOD

This study used a qualitative approach with a multisite case study design. This design was chosen because the research focus was not directed at testing relationships between variables, but at understanding processes, institutional contexts, and practices of curriculum development and PAI learning systems in a natural setting. The research sites were determined purposively, namely Universitas Brawijaya and Universitas Negeri Malang, because both have different academic characters and allow comparison of PAI models. Universitas Brawijaya represents a general university with a non-education disciplinary orientation, whereas Universitas Negeri Malang represents a university with strength in education and teacher education. The research focus was limited to two aspects: PAI curriculum development and the PAI learning system. The operational definitions that the PAI curriculum includes the vision, mission, objectives, and learning instruments, while the learning system includes teaching materials, learning strategies, and evaluation.

Data sources consisted of primary and secondary data. Primary data were obtained from PAI lecturer coordinators and PAI lecturers at the two universities, while secondary data were obtained from written documents, archives, soft files, institutional profiles, syllabi, semester lesson plans, teaching materials, learning implementation documents, evaluation documents, and photographs of activities. The researcher acted as the main instrument. This position is important because qualitative research requires sensitivity to context, clarification of meaning, and the ability to interpret data based on the informants' experiences.

Data collection techniques included observation, unstructured interviews, and documentation. Observation was used to examine the physical conditions of the campuses, supporting facilities for PAI, classroom learning processes, and supporting religious activities. Semi-structured in-depth interviews were used so that informants could explain ideas and practices of PAI development openly while remaining directed toward the research focus. Documentation was used to verify data on curriculum, teaching materials and evaluation. The data were analyzed inductively through data collection, reduction, display, conclusion drawing, and verification; afterward, cross-site analysis was carried out to compare and integrate the findings from the two universities. This analytical model is consistent with Miles, M., &

Huberman, A. M. (2014), who emphasize the importance of recording, systematizing, and disclosing analytical procedures so that qualitative processes can be traced and trusted.

Data validity was maintained through credibility, dependability and confirmability. Credibility was strengthened through triangulation of sources and techniques, namely by comparing information from PAI coordinators, PAI lecturers, observations, interviews, and documents. Dependability was maintained through consistency in research procedures, while confirmability was pursued by ensuring that findings were supported by empirical evidence rather than the researcher's subjective preferences. This principle aligns with Ahmed (2024), who emphasizes that the quality of qualitative research is determined by credibility, transferability, dependability, and confirmability through adequate engagement, persistent observation, triangulation, rigorous documentation, and an audit trail.

RESULTS AND DISCUSSION

Overview of the Research Findings

The findings show that the development model of Islamic Religious Education (PAI) at Universitas Brawijaya and Universitas Negeri Malang has the same basic pattern, but differs in institutional accentuation, learning practice, and evaluation mechanisms. The main similarity lies in the position of PAI as a Personal Development Course (MPK) or a General Compulsory Course that refers to national provisions, especially Decree of the Director General of Higher Education Number 43 of 2006 concerning Guidelines for the Implementation of the Personal Development Course Group in Higher Education. The institutional curriculum positions PAI as a compulsory course for all students and functions to shape character, serve as a source of values, and direct the development of students' knowledge and professionalism.

In general, the research findings show that PAI development at both universities takes place through two channels: a central channel and a decentral channel. The central channel is reflected in the formulation of the vision, mission, learning outcomes, syllabus, RPS/RKPS, and textbooks that apply generally to all faculties. The decentral channel is reflected in lecturers' classroom learning practices, method selection, enrichment of teaching materials, use of media, tutorial or religious enrichment activities, and evaluation adjusted to students' needs and the character of each study program. The data reveals a structural central model with a tendency toward isolated entities or a mechanism, and a decentral model with a tendency toward interconnected entities or an organismic-systemic model.

PAI Curriculum Development at Universitas Brawijaya

PAI curriculum development at Universitas Brawijaya shows a pattern that combines national standards and the university's institutional orientation. The PAI curriculum continues to be based on Decree of the Director General of Higher Education Number 43 of 2006 as its main reference. However, the PAI coordinator and lecturers make adjustments to the vision, mission, and needs of Universitas Brawijaya. These adjustments are directed toward forming students who have Islamic character, noble morals, social responsibility, and the ability to connect religious values with the fields of knowledge they study. In the UB site findings, the vision and mission of PAI remain attached to the vision of PAI as a general compulsory course, but are developed in accordance with the university's vision and the needs of students across faculties.

The syllabus and RPS are prepared by the PAI coordinator together with PAI lecturers through internal meetings before classes begin. The resulting RPS is used as a general reference for all faculties and departments. This structure indicates a standardization mechanism so that all students receive a relatively similar foundation in PAI learning. However, in classroom implementation, lecturers still have room to innovate according to the character of the faculty, department, and current Islamic issues. Thus, curriculum development at UB is not entirely uniform; rather, it combines document standardization and pedagogical flexibility.

Another important finding is the use of textbooks or teaching materials prepared as the main reference for lectures. Textbooks function to unify the material framework so that PAI learning does not deviate too far from the formulated outcomes. However, the study also shows that lecturers have the right to develop additional teaching materials, including articles,

current cases, Qur'anic verses, hadith, socio-religious issues, and materials relevant to students' fields of study. This pattern shows that teaching materials at UB are not merely textual, but can be enriched through a contextual approach.

PAI Curriculum Development at Universitas Negeri Malang

PAI curriculum development at Universitas Negeri Malang also refers to Decree of the Director General of Higher Education Number 43 of 2006, but it has an emphasis related to UM's character as a university with strength in education and teacher education. The findings show that UM adapts the government-derived PAI vision and mission to align with the university's institutional goals and the need to form prospective educators, educational personnel, and graduates with good personalities. The main emphasis of the PAI curriculum at UM lies in shaping students' personalities, developing the ability to connect cognitive aspects with study programs, and strengthening religious behavior in academic life.

The RPS at UM is prepared by the PAI coordinator together with PAI lecturers through internal meetings. The RPS functions as a general reference for all faculties. However, as at UB, PAI lecturers at UM are not positioned as passive implementers of curriculum documents. They are given room to adapt learning to class needs, student characteristics, and the scientific context of each study program. Thus, the curriculum document functions as a shared framework, while learning practice provides room for adaptation.

The research findings also show that the PAI curriculum at UM is developed by considering contemporary Islamic, social, and cultural issues. This is important because many UM students are projected to work in education; therefore, mastery of religious values cannot stop at the personal level, but must be translated into pedagogical ability, social exemplarity, and moderate attitudes in educational spaces. Universities play an important role in internalizing the value of religious moderation through curricula and religious activities; these values include national commitment, tolerance, anti-violence, and accommodation of local culture.

The difference between UM and UB can be seen in the stronger orientation toward character education and religious practice development. While UB appears more as a space for PAI development among students across non-education disciplines, UM displays a PAI orientation that is closer to the formation of prospective educators who are moral, socially concerned, and able to become role models. Nevertheless, both universities show that the PAI curriculum cannot be separated from institutional character.

PAI Learning Systems at the Two Universities

The PAI learning system at UB and UM includes teaching materials, learning strategies, learning media, enrichment activities, and evaluation. In terms of teaching materials, both universities use textbooks or material packages as the main references. However, these teaching materials are not singular and closed. Lecturers may develop additional materials based on class needs. This development includes adding current issues, case examples, socio-religious discussions, the integration of Qur'anic verses and hadith, and materials linked to students' disciplines. The cross-site analysis demonstrates that PAI lecturers have the right to develop the teaching materials they use in class, thereby allowing variation in teaching materials within a single university.

In terms of learning strategies, both universities do not rely solely on lectures. The findings show the use of student active learning, contextual learning, problem-based learning, discussion, question and answer, case studies, jigsaw, participatory observation, presentations, and inquiry strategies. These approaches indicate a shift from teacher-centered learning toward learning that provides space for student participation. Students systematically analyze academic problems, debate current issues, and construct logical arguments, connect Islamic teachings with social contexts, and develop arguments.

The use of active strategies is an important finding because PAI in public universities often faces the challenge of being perceived as a normative and administrative course. Through active learning, PAI has the potential to become a lively space for academic dialogue. In the context of this study, the use of active and contextual strategies shows that PAI at UB and UM

has moved toward pedagogical transformation, although it has not yet been evenly implemented by all lecturers.

In terms of media, both universities use LCD projectors, whiteboards, printed and digital Qur'ans, video, audio, multimedia, and campus mosques as spaces for further learning. Universitas Brawijaya also uses a Distance Learning Center in the form of recorded PAI learning videos that students can access. This finding shows that technology has begun to be used as a supporting medium, although it has not yet become a fully integrated digital learning system. One obstacle faced by PAI in public universities is limited digital literacy and weak integration of learning with students' disciplines. Therefore, the use of digital media at UB can be read as an initial potential that needs to be developed more systematically.

Religious Enrichment Activities Outside the Classroom

One prominent research finding is the presence of religious enrichment activities outside the classroom. At Universitas Brawijaya, this activity takes the form of Religious Tutorial, whereas at Universitas Negeri Malang it takes the form of *Tafaqquh fii Dinil Islam* (TDI). These activities are not merely supplementary, but are an integral part of PAI learning. The study shows that Tutorial at UB and TDI at UM must be attended by students taking the PAI course in the current semester. In fact, these activities become one of the instruments that affect students' assessment and passing status in the PAI course.

The academic calendar allocates only 14 to 16 meetings. In addition, the PAI study load, which should be 3 credits, is developed through a combination of 2 credits of classroom learning and 1 credit of supporting religious activities. This pattern shows that the two universities do not understand PAI merely as face-to-face lectures, but as a development system that requires space for practice, mentoring, and the strengthening of religious experience.

Enrichment activities also show that the PAI learning model at both universities is moving toward an organismic-systemic approach. This means that learning does not occur only in formal classrooms, but also within the campus environment, mosques, study groups, and mentoring activities. The internalization of moderate religious values in higher education is effectively carried out through a combination of curriculum and religious activities.

However, the effectiveness of enrichment activities depends heavily on management quality, the competence of mentors or supervisors, consistency of materials, and continuity of evaluation. If these activities become only administrative requirements, their potential as a space for internalizing values will weaken. Conversely, if they are managed as dialogical and reflective learning communities, Tutorial and TDI can become important instruments for shaping religious character, Qur'an reading ability, social concern, and students' moderate attitudes.

Evaluation of PAI Learning

Evaluation of PAI learning at the two universities includes evaluation of outcomes, evaluation of processes, and evaluation of Qur'an reading ability. Outcome evaluation is conducted through midterm and final examinations. Process evaluation is conducted through attendance, active participation in discussion, assignments, presentations, papers, social activities, and assessment instruments prepared by lecturers or management units. Evaluation of Qur'an reading ability is one important component, especially at UM, and even becomes a requirement for passing the PAI course. In one finding, students who have not met the minimum standard for Qur'an reading may have their passing status postponed until they meet this basic ability.

At Universitas Negeri Malang, components of PAI assessment include attendance in lectures and TDI, midterm examination, presentation and paper assignments, community service, final examination, worship and morals assignments in behavior and dress, and the requirement of Qur'an reading ability. This composition shows that PAI evaluation does not measure only the cognitive dimension, but also the affective and psychomotor dimensions. However, the empirical data shows that assessment of the affective domain or student character has not yet developed a comprehensive standardized formula. In other words, there is awareness of the need to assess character, but the instruments used still require methodological strengthening.

At Universitas Brawijaya, passing criteria are more often based on final outcomes derived from assessment of the learning process through prepared assessment instruments. Meanwhile, at Universitas Negeri Malang, Qur'an reading ability is a more explicit requirement for passing. This difference shows that both universities use a comprehensive evaluation approach, but with different emphases. UB places greater emphasis on the accumulation of process and learning outcomes, whereas UM gives special weight to basic religious ability, especially reading the Qur'an.

The weakness identified in affective evaluation shows that attitude assessment in Islamic education still faces problems of subjectivity, weak integration of Islamic ethical values, and the lack of an adaptive system. The study also affirms that in higher education, case-based and portfolio-based assessments are more suitable for character education goals, and digital technology can improve the accuracy and scalability of attitude evaluation. Therefore, this study indicates the need to develop PAI evaluation instruments that are more valid, transparent, and adaptive, especially for measuring students' morals, responsibility, honesty, discipline, tolerance, and social commitment.

Cross-Site Analysis of PAI Development

Cross-site analysis shows that PAI curriculum development at UB and UM is equally competency-based, theme-based, oriented toward a learner-centered curriculum, and uses a social reconstruction approach. The curriculum does not contain only normative religious material, but is also directed toward forming students who are able to read social problems and position Islamic values in academic, professional, and national life. The cross-site analysis demonstrates that both universities implement a competency-based curriculum, developed based on a theme-based learner-centered curriculum with a social reconstruction approach, and managed in a central-decentral manner by the MPK, PPA/P2KB units together with PAI lecturers.

The first similarity is that both use national regulations as a juridical foundation. The vision, mission, learning outcomes, syllabus, and RPS are not prepared freely without reference, but refer to national guidelines. The second similarity is adjustment to the university's vision. UB and UM do not merely copy regulations, but reinterpret them according to institutional character. The third similarity is the use of enrichment activities outside the classroom as a support for PAI learning. The fourth similarity is the combination of cognitive, affective, and psychomotor evaluation.

The differences lie in accentuation. UB is more prominent in developing PAI learning in the context of students across non-education fields, with the potential to integrate Islamic values into science, technology, economics, law, social sciences, and the professions. UM is more prominent in personality formation and basic religious abilities, especially because of its institutional character as an education university. Another difference lies in evaluation: UM explicitly makes Qur'an reading ability a requirement for passing, while UB places greater emphasis on process assessment instruments and accumulated learning outcomes.

Conceptually, the central model in the formal curriculum still tends to fall into the category of isolated entities because PAI materials and documents remain arranged as separate instruments that apply to all faculties. However, the decentral model in learning practice tends to move toward interconnected entities because lecturers can connect PAI materials with students' scientific contexts, social issues, campus mosque activities, Tutorial, TDI, digital media, and learning experience. This shows that the integration of science and religion in higher education still faces obstacles in terms of proportion, collaboration, and implementation standards. The findings of this study reveal a pattern in which integration is visible in practice, but not yet fully strong in formal curriculum design.

The different characters of Universitas Brawijaya and Universitas Negeri Malang influence the PAI development model. Universitas Brawijaya, with its diverse non-education disciplines, needs a PAI model that is strong in integrating religious values with science, technology, economics, law, medicine, agriculture, and the professions. Here, PAI should ideally become a space for professional ethics and moral reflection on knowledge. Students are not only required to understand Islamic teachings, but also to apply Islamic values in scientific

decisions, public policy, business practices, health services, technological engineering, and social responsibility.

Meanwhile, Universitas Negeri Malang has a stronger orientation toward forming prospective educators and educational personnel. Therefore, PAI at UM is relevant not only to students' personal lives, but also to their capacity as future educators who will become moral models for learners. PAI at UM needs to emphasize exemplarity, value pedagogy, tolerance, religious literacy, and the ability to build inclusive learning environments. Thus, the difference in PAI models at the two universities can be understood as contextualization, not inconsistency.

However, these differences need to be managed systematically. Otherwise, PAI development will depend solely on individual lecturers' creativity. A strong model requires policy support, lecturer training, explicit curriculum documents, contextual teaching materials, and evidence-based evaluation. Therefore, the recommended PAI model is not merely central-decentral, but an integrated central-decentral model. The university establishes core standards and general outcomes, while lecturers are given room for adaptation that remains within a measurable academic framework.

Table 1. Cross-Site Characteristics Analysis

Aspect	Universitas Brawijaya	Universitas Negeri Malang	Implications for PAI development
Institutional orientation	Predominantly multidisciplinary and non-education oriented	Predominantly education and teacher-education oriented	PAI needs to be contextualized according to graduate profiles
Focus of integration	Professional ethics, science, technology, health, economics, law, environment	Value pedagogy, exemplarity, religious literacy, character education	The RPS needs to include cross-disciplinary case studies
Enrichment activities	Tutorial as classroom reinforcement and development of basic abilities	TDI as religious development and value internalization	Standards are needed for mentors, materials, monitoring, and rubrics
Weak point	Risk that PAI becomes too general and insufficiently specific to professional fields	Risk that PAI becomes too pedagogical and does not sufficiently penetrate non-education disciplines	Collaboration is needed between PAI lecturers and disciplinary lecturers
Quality agenda	Integration of faculty-based professional ethics	Integration of PAI with value pedagogy and moderation	The central-decentral model must be made operational

The Position of PAI as a Core Curriculum in Public Universities

The findings show that Islamic Religious Education (PAI) at Universitas Brawijaya and Universitas Negeri Malang occupies a strategic position as a compulsory university course. PAI does not merely function to transmit religious knowledge, but also to shape students' personality, academic morality, integrity, and ethical orientation. In the context of public universities, this position is important because students come from diverse disciplines and will enter professional fields that require ethical consideration, social responsibility, and the ability to understand religious issues moderately and academically.

Conceptually, PAI operates as a value-based core curriculum, not merely an administrative course. PAI is positioned as a Personal Development Course (MPK), included in the core curriculum, and must be provided to students in all departments. Its main function is to shape character and to serve as a source of values in students' knowledge development, self-management, and professional lives. Therefore, discussion of the PAI development model must be situated in the relationship between national policy, institutional character, student needs, contemporary socio-religious developments, and the demands of twenty-first-century competencies.

From the perspective of constructive alignment, the position of PAI as a core curriculum requires alignment among learning outcomes, learning activities, and assessment. Biggs (1996) emphasizes that the quality of learning in higher education is strongly determined by the integration of objectives, student learning activities, and assessment. Thus, if PAI aims to shape religiosity, integrity, tolerance, social responsibility, and academic morality, its learning methods and assessments must be able to produce and measure such ethical performance. Without this alignment, PAI risks remaining a normative course that is strong declaratively but weak in evidence of learning.

This argument is strengthened by Mubarok and Rustam (2020), who show that recurring problems in Indonesian Islamic education are related to multiculturalism, tolerance, and prejudice; therefore, religious education cannot be directed only toward strengthening internal belief, but also needs to build religious literacy that enables students to understand diversity academically and socially. Imamah and Lee (2024) also affirm that religious literacy can serve as an alternative approach in religious education because it helps build a shared moral space and social trust among religious groups.

This position also shows that PAI in public universities operates within a complex field. On the one hand, PAI must meet national guidelines on the substance of religious education. On the other hand, universities have academic autonomy to develop curricula and learning according to institutional character. This autonomy explains why the PAI models at Universitas Brawijaya and Universitas Negeri Malang are not entirely the same. These differences cannot be immediately judged as weaknesses because PAI development needs to consider disciplinary orientation, academic culture, student profiles, and graduate outcomes.

Universitas Brawijaya has a strong orientation toward non-education disciplines such as medicine, engineering, agriculture, economics, law, social sciences, and natural sciences. In this context, PAI should ideally become a space for reflection on professional ethics, scientific ethics, technological responsibility, and social justice. Universitas Negeri Malang has a strong institutional tradition in education and teacher education, so PAI also needs to be directed toward strengthening exemplarity, value pedagogy, tolerance, and students' ability as prospective educators to build inclusive learning environments. This difference in character becomes the basis for variations in PAI development models.

The Central-Decentral Model in PAI Curriculum Development

The findings show that PAI curriculum development at the two universities takes place through a central-decentral pattern. The central pattern is visible in the formulation of vision, mission, competencies, syllabus, RPS, and teaching materials prepared by MPK/PPA/P2KB management units together with PAI lecturers. The structural data highlights that PAI curriculum development uses a competency-based curriculum, oriented toward a learner-centered curriculum, theme-based, and using a social reconstruction approach. This pattern indicates an effort to maintain general standards so that all students, regardless of faculty and study program, receive a relatively equal foundation in religious education.

However, this central pattern does not operate rigidly. At the implementation level, lecturers have decentral room to adapt materials, case examples, learning strategies, and enrichment of teaching materials based on students' characteristics and disciplines. This decentral space is important because PAI in public universities will not be effective if it is delivered uniformly and detached from students' scientific contexts. Students of engineering, medicine, economics, law, social sciences, education, and literature have different contextual needs in understanding the relationship between religion, ethics, knowledge, and profession.

Theoretically, this pattern can be formulated as an integrated central-decentral curriculum model. The central dimension functions to maintain value standards, general outcomes, and the direction of religious moderation. The decentral dimension functions to contextualize PAI materials within students' academic and professional problems. This model is not merely an administrative compromise, but a pedagogical strategy to connect curriculum standardization with learning flexibility. Wahid and Hamami (2021) emphasize that Islamic education curriculum development must respond to future competency demands, both in the internal dimension of Islamic education and in the external challenges that change rapidly.

Therefore, the central-decentral model needs to be viewed as a mechanism for adapting to the complexity of contemporary higher education.

Nevertheless, this model still requires stronger institutionalization. Decentralization that depends only on individual lecturers' creativity is not sufficient to guarantee curriculum quality. A distinction needs to be made between pedagogical decentralization and curricular decentralization. Pedagogical decentralization occurs when lecturers choose case examples, media, and learning strategies. Curricular decentralization occurs when learning outcomes, teaching materials, case studies, and assessments are developed systematically according to disciplinary clusters. Based on the manuscript's findings, PAI development at UB and UM is stronger in pedagogical decentralization than in curricular decentralization. This is the main point for improvement.

The study by Qoyimah and Ratnasari (2025) strengthens this argument. They show that PAI in schools and public universities has been conceptually directed to be adaptive, comprehensive, and oriented toward character formation and moderate religious literacy. However, implementation still faces constraints such as the dominance of lecture methods, limited pedagogical competence, limited digital literacy, and weak interdisciplinary integration. This finding supports the conclusion that PAI curriculum development must not stop at formal documents. The curriculum must be translated into learning strategies, teaching materials, media, assessment, and a development ecosystem that truly reaches students' academic experiences. At the level of curriculum governance, Ismail (2016) shows that campus mosques can become spaces for forming students' religious identities, but they can also foster exclusivity if not managed within an academic and moderation framework. This finding is important for the central-decentral PAI model because enrichment activities outside the classroom must remain within university standards and not be left solely to the dynamics of informal religious communities.

Integration of Religion and Science in Learning Practice

One of the main theoretical issues in this discussion is the integration of religion and science. The analysis identifies two tendencies in the PAI development model in public universities can be read through two tendencies: the central model, which still approaches isolated entities or a mechanistic model, and the decentral model, which begins to move toward interconnected entities or an organismic-systemic model. This category is important because it explains that the integration of religion and science has not yet been fully institutionalized in curriculum documents, but has begun to appear in learning practice, lecturers' creativity, enrichment activities, and the linking of materials with current issues.

In this context, Abdullah's (2006) integrative-interconnective idea remains relevant. PAI should not stand as a discipline separated from general knowledge, but needs to engage in dialogue with other disciplines. However, the findings show that this integration remains stronger at the level of individual lecturers' practice than in formal curriculum design. This means that if lecturers have high capacity and creativity, PAI material can be connected with professional ethics, social responsibility, science, technology, economics, law, and education. Conversely, if lecturers only follow general materials textually, PAI learning may return to being a normative course separated from students' academic realities.

This finding is consistent with Nugraha (2020), who shows that the practice of integrating science and religion in higher education has developed, but still faces constraints in the form of imbalance in the proportion of knowledge, weak collaboration, and unclear standards for implementing integration. Irham (2025) also emphasizes that the integration of science and religion in Indonesian Islamic higher education is not sufficient as a policy statement, but must be embodied in curriculum structures, institutional patterns, and interdisciplinary learning practices. Thus, the contribution of this study is to show that the problem of integration occurs not only in Islamic higher education institutions, but is also relevant in the context of public universities.

The difference is that in public universities, the challenge of integration is more complex because PAI must engage with students from highly diverse disciplines, while the allocation of learning time is relatively limited. Therefore, religion-science integration at UB

and UM should not be understood merely as material enrichment, but as an explicit curriculum design. Each PAI theme needs to have an interdisciplinary bridge: medical ethics for health students, environmental ethics for agriculture and engineering students, economic justice for economics students, legal ethics for law students, and value pedagogy for education students.

Analytically, the integration found in the manuscript can be categorized into three levels. First, declarative integration, namely the mention of the relationship between religion and science in the vision, mission, or general documents. Second, pedagogical integration, namely the linking of PAI materials with field-specific cases by lecturers. Third, institutional integration, namely the institutionalization of integration in the RPS, teaching materials, assessment, lecturer training, and cross-faculty collaboration. Based on the research findings, UB and UM have moved from declarative integration toward pedagogical integration, but have not yet fully reached institutional integration. Nugroho et al. (2025) offer an example of developing a wasathiyyah campus that integrates moderate Islamic values, ecological awareness, and a scientific approach. In the context of PAI in public universities, this article is relevant because it shows that the integration of religion and science can be extended from individual ethics to cross-disciplinary issues such as ecotheology, sustainability, and campus social responsibility.

Active and Contextual Learning as a Transformation Strategy

The findings show that the PAI learning systems at Universitas Brawijaya and Universitas Negeri Malang do not rely only on lectures, but also develop student active learning, contextual learning, problem-based learning, discussion, question and answer, case studies, presentations, participatory observation, and inquiry strategies. These strategies show a shift from teacher-centered learning toward learning that positions students as active subjects. This shift is important because university students are at an intellectual development stage that requires argumentation, reflection, and the ability to make ethical decisions.

Empirically, support for active learning is very strong. Prince (2004) shows that active learning has an adequate research foundation, especially when students are involved in thinking, discussion, problem solving, and reflecting on learning experiences. Freeman et al. (2014), through a meta-analysis of 225 studies, found that active learning improves student performance and reduces failure rates compared with traditional lecturing. Kozanitis and Nenciovici (2023) also show that active learning has a positive impact on student learning outcomes in the humanities and social sciences. Therefore, the use of discussion, case studies, PBL, and contextual learning in PAI has a strong academic basis.

Active and contextual learning enables PAI to become a space for dialogue between religious texts and social problems. Through discussion and case studies, students can examine issues of radicalism, professional ethics, religious plurality, the relationship between religion and science, scientists' responsibility, academic culture, and moral problems in society. Thus, PAI does not only teach doctrine, but also shapes critical and responsible religious thinking. Rahmi and Saefudin (2024) found that twenty-first-century skills-based learning in the PAI Study Program emphasizes strengthening critical thinking, collaboration, curiosity, and information literacy. This finding supports the relevance of active strategies implemented at UB and UM.

However, active learning does not automatically guarantee quality. Discussion, presentation, or case-study strategies can become shallow if not accompanied by strong academic planning, adequate reading materials, clear evaluation rubrics, and critical lecturer facilitation. This is where constructive alignment becomes important again: active methods must be connected to specific learning outcomes and assessments capable of measuring students' ethical reasoning. Without this, active learning becomes merely methodological variation rather than pedagogical transformation.

PAI development needs to be complemented by capacity building for lecturers in learning design, development of cross-disciplinary cases, digital literacy, religious moderation, and authentic assessment. In the digital context, Qoyimah and Ratnasari (2025) remind us that PAI faces the challenge of digital religious authority, which can influence students' literacy. Therefore, PAI lecturers should not merely deliver materials, but must also become facilitators

of digital religious literacy, mentors of academic ethics, and guides for interdisciplinary dialogue.

Tutorial and TDI as a Development Ecosystem

One important finding is the presence of enrichment activities outside the classroom, namely Tutorial at Universitas Brawijaya and *Tafaqquh fii Dinil Islam* (TDI) at Universitas Negeri Malang. These activities were developed to complement the limitations of classroom learning. PAI, which ideally has a study load of 3 credits, is not sufficient if carried out only through face-to-face classroom meetings; therefore, 2 credits are delivered through lectures and 1 credit is strengthened through enrichment activities. These activities expand PAI learning from the classroom into the campus religious development ecosystem.

Conceptually, Tutorial and TDI reflect an organismic-systemic approach. Religious learning is not understood only as knowledge transfer, but as a process of habituation, mentoring, and value internalization. Students do not merely attend lectures; they are also involved in Qur'an reading activities, religious discussions, worship practice, moral development, and the strengthening of religious communities. In the context of public universities, such activities are important because students have diverse religious ability backgrounds. Some students already have a strong religious foundation, while others still need basic mentoring, including Qur'an reading ability.

These enrichment activities are also relevant to the issue of religious moderation. Nasir and Rijal (2021) show that universities have a strategic role in internalizing religious moderation values through curricula and religious activities; the values emphasized include national commitment, tolerance, anti-violence, and accommodation of local culture. Hasan and Juhannis (2024) also show that studies of education and religious moderation have become increasingly important because education shapes not only academic knowledge, but also students' character and social attitudes. Thus, Tutorial and TDI have the potential to become instruments for forming moderate religiosity, provided that their materials, mentors, and management systems are directed toward inclusive, dialogical, and academic values.

Rosidin et al. (2022) show that moderate Islamic educational institutions are marked by adaptive, inclusive, rational-philosophical attitudes, as well as the ability to balance theological perspectives and social action. This perspective can be used to assess Tutorial and TDI: both should not merely strengthen worship practices, but must also shape religious reasoning that is adaptive, moderate, and socially responsible.

The risk to be avoided is when enrichment activities turn into administrative formalities or development spaces without clear academic standards. Therefore, Tutorial and TDI need to have minimum standards: a companion curriculum, mentor guidelines, facilitator training, monitoring instruments, assessment rubrics, reporting mechanisms, and an explicit moderation orientation. Enrichment activities must not be only a credit supplement, but should become an integral part of the PAI learning ecosystem.

Learning Evaluation and the Weakness of Affective Assessment

Evaluation of PAI learning at both universities includes midterm examinations, final examinations, assignments, presentations, attendance, classroom activity, enrichment activities, and Qur'an reading ability. This shows that evaluation is not directed only toward cognitive outcomes, but also attempts to reach affective and psychomotor aspects. Evaluation is described as using assessment instruments for the learning process, midterm examinations, final examinations, and assessment of Qur'an reading ability. However, assessment of affective development or student character has not yet developed a comprehensive standardized formula.

This weakness is a fundamental problem. The main goal of PAI is character formation, but character is precisely the aspect most difficult to measure objectively. Attendance, assignments, or examinations can provide an overview of discipline and understanding, but they do not necessarily reflect value internalization. Similarly, Qur'an reading ability is important as a basic competency, but it is not sufficient to measure morals, responsibility, tolerance, honesty, or academic ethos. Therefore, PAI evaluation needs to move toward

authentic assessment that combines portfolios, self-reflection, behavioral observation, peer assessment, ethical case studies, social projects, and character rubrics.

Gulikers et al. (2004) offer a framework of authentic assessment that includes five dimensions: task, physical context, social context, result or product, and assessment criteria. This framework is relevant for PAI because character cannot be adequately assessed through written examinations, but needs to be measured through ethical performance in contexts resembling academic and professional life. Boud and Falchikov (2006) also emphasize the importance of assessment oriented toward long-term learning, not only the certification of short-term outcomes. Thus, PAI assessment should help students develop moral capacities that can be used after graduation.

Black and Wiliam (1998) show that formative assessment has a strong influence on learning because it provides feedback that improves the learning process. Hattie and Timperley (2007) also emphasize that effective feedback must answer three questions: where students are going, how current achievement stands, and what steps need to be taken next. In the context of PAI, feedback needs to be given not only on examination answers, but also on ethical arguments, the quality of reflection, discussion participation, integrity in group work, and students' social responsibility.

Recent PAI literature also supports the need for holistic assessment. Satrianto et al. (2025) show that PAI assessment needs to combine formative, summative, diagnostic, authentic, attitude, cognitive, and psychomotor assessments so that it can measure students' development comprehensively. Although that study focuses on elementary schools, the principle of holistic assessment is relevant to higher education because the formation of Islamic values still requires evidence of behavior, reflection, and authentic performance. Thus, the weakness of affective evaluation in the manuscript should not only be recorded as a limitation, but must be formulated as an agenda for developing the PAI model.

Table 2. Proposed Affective Assessment Rubric for PAI

Character dimension	Operational indicators	Assessment evidence	Assessment technique
Academic honesty	Avoiding plagiarism, citing sources, and not manipulating assignment data	Plagiarism case analysis, integrity declaration, assignment process log	Rubric, self-reflection, source checking
Tolerance and moderation	Ability to engage in dialogue with different views argumentatively and respectfully	Plurality case discussion, reflective essay, peer assessment	Discussion rubric and peer assessment
Social responsibility	Connecting Islamic values with social and professional problems	Mini social project, action report, reflection journal	Portfolio and observation
Professional ethics	Ability to analyze ethical dilemmas according to the discipline	Discipline-specific case study, presentation of ethical solutions	Case-study rubric
Academic communication etiquette	Critical argumentation without aggression; respect for evidence and interlocutors	Discussion observation, group feedback	Observation checklist and participation rubric
Digital religious literacy	Ability to verify digital religious sources and avoid disinformation	Analysis of digital religious content	Digital literacy rubric and source annotation

The table shows that affective assessment can be made more measurable without reducing character to mere numbers. Scores can still be used, but they must be derived from clear performative evidence. With this approach, PAI does not only assess whether students

know Islamic values, but also whether they are able to use those values to understand academic, social, and professional problems.

Theoretical and Practical Contributions

Theoretically, this study strengthens the view that PAI in public universities needs to be understood as a value education system that connects regulations, curriculum, learning, supporting activities, and evaluation. The PAI model cannot be read only from curriculum documents, because lecturers' practices and enrichment activities are often the main spaces where integration and value internalization occur. Thus, this discussion expands the understanding of PAI from a structural-formal approach toward an ecological approach, namely PAI as a learning ecosystem involving classrooms, campus mosques, learning communities, lecturers, mentors, teaching materials, media, and evaluation.

Practically, there are several implications. First, the integration of PAI with students' disciplines needs to be formulated explicitly in the RPS and teaching materials, rather than being left only to lecturers' initiatives. Second, PAI lecturers need strengthening in pedagogical competence, digital literacy, case study development, religious moderation, and character assessment. Third, Tutorial and TDI activities need to be clearly integrated with learning outcomes, evaluation rubrics, and monitoring systems. Fourth, affective evaluation needs to be strengthened through authentic instruments and character portfolios. Fifth, universities need to develop models of collaboration between PAI lecturers and lecturers in disciplinary fields so that the integration of religion and science does not remain merely a slogan, but appears in students' learning experiences.

Thus, the PAI development model at Universitas Brawijaya and Universitas Negeri Malang can be assessed as an important foundation for PAI development in public universities. This model has shown a combination of curriculum standardization, learning flexibility, religious enrichment activities, and multidimensional evaluation. However, strengthening is still needed in three main aspects: institutionalizing the integration of religion and science in curriculum documents, improving lecturers' pedagogical and digital quality, and developing standardized and accountable affective assessment. Without such strengthening, PAI risks remaining in a normative-administrative position. Conversely, with proper strengthening, PAI can become a strategic instrument for forming students who are religious, critical, moderate, professional, and socially responsible.

CONCLUSION

This study examines how Islamic Religious Education (PAI) is developed in public universities to support students' religious character, academic ethics, and social responsibility. The findings show that Universitas Brawijaya and Universitas Negeri Malang apply a central-decentral pattern: curriculum standards are centrally regulated, while lecturers have flexibility to adapt learning materials, strategies, media, and assessment to student and disciplinary contexts. The novelty of this study lies in its multisite analysis of curriculum, learning practices, enrichment activities, lecturer capacity, and evaluation within one model of PAI development.

The findings indicate that both universities have adopted competency-based, learner-centered, and contextual learning approaches. However, the integration of religion and science is more evident in classroom practices and enrichment activities than in formal curriculum documents. Evaluation has included cognitive, psychomotor, and some affective dimensions, but character assessment remains insufficiently standardized. This study is limited to two public universities and focuses on curriculum development, learning implementation, enrichment activities, and assessment practices; therefore, its findings cannot be generalized to all public universities in Indonesia.

Public universities should strengthen the formal integration of PAI with students' academic disciplines, improve lecturers' pedagogical and digital competence, and develop authentic affective assessment instruments. Future research should involve more universities in different regions, compare the effectiveness of religious enrichment programmes, and

develop character assessment tools through portfolios, reflective journals, case studies, and social projects.

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