

## Implementation of Islamic Religious Education Curriculum Based on Educational Values of Mosque Architecture

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**Abstract.** Islamic Religious Education (IRE) plays a crucial role in shaping students' character and spiritual values. However, current pedagogical approaches often remain theoretical, neglecting contextual learning resources. The mosque, as a place of worship and a center of Islamic civilization, offers valuable educational elements that can be integrated into the IRE curriculum. This study explores the educational values embedded in mosque architecture, including spiritual, aesthetic, symbolic, and social aspects, and proposes strategies for incorporating them into IRE instruction. A qualitative library research method with a descriptive-analytical approach was used, analyzing data from scientific journals, books, and educational documents. The findings highlight how architectural elements such as the mihrab, dome, minaret, calligraphy, and spatial design support IRE learning across cognitive, affective, and psychomotor domains. These elements can be integrated into the Merdeka Curriculum through project-based learning, field observations, and interdisciplinary approaches. The study concludes that mosque architecture serves as both a symbol of religiosity and an educational tool that enhances students' religious character, appreciation of Islamic art, and spiritual experiences through immersive learning.

**Keywords:** *Islamic Religious Education Curriculum, Mosque Architecture, Education*

**Abstrak.** Pendidikan Agama Islam (PAI) berperan krusial dalam membentuk karakter dan nilai-nilai spiritual peserta didik. Namun, pendekatan pedagogis yang ada saat ini seringkali masih bersifat teoretis, mengabaikan sumber belajar kontekstual. Masjid, sebagai tempat ibadah dan pusat peradaban Islam, menawarkan unsur-unsur pendidikan berharga yang dapat diintegrasikan ke dalam kurikulum PAI. Penelitian ini mengeksplorasi nilai-nilai pendidikan yang terkandung dalam arsitektur masjid, termasuk aspek spiritual, estetika, simbolik, dan sosial, serta mengusulkan strategi untuk mengintegrasikannya ke dalam pembelajaran PAI. Metode penelitian kepustakaan kualitatif dengan pendekatan deskriptif-analitis digunakan, menganalisis data dari jurnal ilmiah, buku, dan dokumen pendidikan. Temuan penelitian ini menyoroti bagaimana elemen arsitektur seperti mihrab, kubah, menara, kaligrafi, dan desain spasial mendukung pembelajaran PAI di seluruh ranah kognitif, afektif, dan psikomotorik. Unsur-unsur ini dapat diintegrasikan ke dalam Kurikulum Merdeka melalui pembelajaran berbasis proyek, observasi lapangan, dan pendekatan interdisipliner. Studi ini menyimpulkan bahwa arsitektur masjid berfungsi sebagai simbol religiusitas sekaligus sarana pendidikan yang meningkatkan karakter religius siswa, apresiasi seni Islam, dan pengalaman spiritual melalui pembelajaran imersif.

**Kata Kunci:** *Kurikulum Pendidikan Agama Islam, Arsitektur Masjid, Pendidikan*

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## Introduction

Islamic Religious Education (PAI) plays a critical role in Indonesia's national education system, being instrumental in shaping students' character, moral values, and spirituality. In its implementation, the PAI curriculum is expected to respond to the challenges of the times, keep pace with socio-cultural developments, and accommodate local values that are alive within society (Nasution et al., 2022). The curriculum not only serves as a formal guide for learning but also acts as a tool for social engineering and the formation of students' personalities. This is reinforced by the definition of curriculum in the perspective of *hadis tarbawi*, which views the curriculum as a span of values, culture, character, principles, and teachings spread across the realm of knowledge, exemplified in the Qur'an through the Prophet Muhammad (saw) (Dinda et al., 2023). Thus, the development of the PAI curriculum needs to consider contextual, integrative, and applicable approaches (Firdaus et al., 2023). This means that the PAI curriculum should be dynamically designed to address students' real-life needs, ensuring that it not only imparts theoretical knowledge of religion but also shapes religious attitudes and behaviors that are relevant to contemporary life challenges.

One of the approaches that aligns with this need is utilizing the students' real-world environment as a learning resource. In this context, the mosque, as a religious institution, holds great potential to serve as a holistic center for learning (Harahap et al., 2024). The mosque has a multidimensional role that can support the PAI learning process in a more holistic and contextual manner. As a public space rich in religious and social activities, the mosque should be integrated into the curriculum to instill Islamic values through direct experiences, such as worship practices, scholarly studies, social activities, and community-based character strengthening. Unfortunately, this strategic role has not yet been fully optimized in the PAI curriculum design, which still tends to focus on classical, classroom-based approaches.

Mosque design often combines traditional and modern elements to create harmony between religious functions and local cultural traditions (Syarif, 2020). The Al-Baakhirah Grand Mosque in Cimahi is a concrete example of how a mosque can play a role beyond just a place of worship. With an architectural design resembling a ship, the mosque carries deep symbolic meaning, inspired by the story of Prophet Noah (AS). The ship shape represents a spiritual journey and protection in faith. This unique architecture makes the Al-Baakhirah Grand Mosque an educational and religious destination, conveying Islamic messages deeply both visually and symbolically (Rahadhyani, 2022). The mosque's architectural uniqueness makes it an attractive religious tourist destination. Its design, different from typical mosques, attracts many visitors, especially during Ramadan. The mosque not only functions as a place of worship but also as a social interaction space for the community, creating an inclusive environment that supports community activities (Nurlatifah, 2018).

In educational practices, the symbolic and aesthetic values of mosque architecture have not been widely utilized as part of the PAI teaching materials. Mosques are more often used merely as the setting for worship practices or other religious activities. However, mosque architecture holds potential as a learning medium that can strengthen the affective and psychomotor aspects of students (Husin & Anisa, 2021). Symbolic elements such as calligraphy, dome shapes, minarets, and spatial orientation within the mosque can serve as teaching materials to introduce values such as *tanbih* (monotheism), unity, and discipline in a more meaningful way. Meanwhile, the aesthetic value of mosque architecture can cultivate students' sensitivity to beauty with

spiritual value and encourage their active involvement through activities like observation, documentation, or creative projects based on the mosque's environment.

This phenomenon highlights a gap between the socio-religious realities in society and the curriculum design applied in schools. PAI educators still tend to use theoretical and textual learning approaches, and education has not touched the aesthetic and symbolic dimensions of Islamic values reflected in mosque architecture. As a result, the learning process fails to engage students' inner and aesthetic experiences. Contextual learning approaches emphasize the importance of linking learning materials to students' daily lives, making education more meaningful and relevant. In the context of PAI, this means that religious teachings should not only be delivered theoretically but also connected to the social, cultural, and environmental realities surrounding the students, such as the presence of mosques in their communities (Rifka Andriani et al., 2024).

The *Kurikulum Merdeka*, as the latest educational policy in Indonesia, provides space for educational institutions and teachers to develop learning based on local contexts and students' needs. Project-based learning (PBL) and problem-based learning (PBL) approaches are recommended strategies in the implementation of this curriculum. In this context, mosques with all their architectural elements can be used as contextual and inspiring learning objects. However, there has been limited research specifically examining how the educational values in mosque architecture can be integrated into the PAI curriculum. Therefore, it is important to conduct in-depth studies on this topic to ensure that these values do not remain solely as visual culture but become an integral part of a systematic and meaningful learning process.

An article by Slamet et al. titled "*Implementasi Kurikulum Pendidikan Agama Islam berbasis Pendidikan Karakter di Mts Al Mujahidin*" discusses the application and strategies for implementing character-based Islamic Education Curriculum at MTs Al Mujahidin Samarinda to strengthen students' behavior in line with religious values and school regulations (Slamet et al., 2023). This study shares a common focus on the implementation of the PAI curriculum in educational institutions, but differs in that the former study emphasizes character education, while this paper discusses educational values in architecture. Another work by Laily et al., titled "*Implementasi Kurikulum Pendidikan Agama Islam Berbasis Masyarakat Di Kutai Lama*", explores the implementation of community-based Islamic Education Curriculum, highlighting the role of historical sites and *majelis taklim* (study groups) as part of the contextual education process in line with local needs (Sucipto et al., 2023). These two articles serve as literature reviews for this study, providing a deeper exploration and complementing previous research.

This study aims to identify and describe the educational values embedded in mosque architecture, such as spiritual, aesthetic, symbolic, and social values, which can enrich the learning experience in the context of Islamic Religious Education (PAI). This study does not only focus on the visual and physical aspects of the building but also delves into the philosophical and cultural meanings inherent in elements of mosque architecture such as domes, minarets, calligraphy, spatial design, and Islamic ornaments. Moreover, this study attempts to formulate strategies for integrating these values into the PAI curriculum so that learning is not only focused on cognitive aspects but also touches on the affective and psychomotor domains of students. Using a contextual approach, this study also aims to develop a learning model that integrates architectural beauty, worship experiences, and Islamic educational content in an integrated way, creating a more lively, meaningful, and engaging learning atmosphere to shape students' religious character.

The novelty of this research lies in its interdisciplinary approach that combines Islamic religious education, curriculum development, and Islamic architecture studies. This research proposes a PAI curriculum model that not only focuses on cognitive aspects but also includes affective and aesthetic dimensions, which have often been neglected in religious education. By utilizing the surrounding environment, particularly the mosque and its architecture, as a learning resource, PAI education is expected to become more contextual, enjoyable, and spiritually engaging for students. This study is expected to contribute to the development of theories and practices in Islamic religious education that are more adaptive to local contexts and the needs of the times. The proposed model for implementing the PAI curriculum based on the educational values of mosque architecture can serve as an innovative, relevant, and applicable approach to Islamic education in Indonesia.

## **Method**

This study adopts a qualitative approach with a library research design. This approach is selected because it is appropriate for deeply exploring and understanding the concepts, meanings, and educational values embedded in mosque architecture as a learning resource within the Islamic Religious Education (PAI) curriculum. Library research allows the researcher to analyze academic documents, previous research findings, books, scholarly articles, and various relevant references related to the research topic (Nugraha et al., 2024). Data analysis in this study employs a descriptive-analytical method, which involves describing, explaining, and interpreting the data found in various sources. The analysis process is carried out in three main stages: data reduction, data presentation, and conclusion drawing. Data reduction is conducted by selecting and organizing relevant information that aligns with the research focus (Sugiyono, 2018). Subsequently, the reduced data is presented in the form of descriptive narratives to facilitate interpretation and understanding (Rahman & Willis, 2025).

In gathering data, the researcher uses sources such as scholarly journals, educational policy documents, as well as theories related to Islamic education and Islamic architecture (Sukmadinata, 2015). Data from scholarly journals provide both theoretical and empirical foundations, while policy documents offer an implementational framework in the current context of Indonesian education. The conclusion drawing in this study is inductive, meaning it is based on patterns and findings emerging from the analysis of the literature. To ensure the validity and reliability of the data, this study uses a source triangulation technique, which involves comparing and confirming data from various credible and diverse references. This triangulation aims to obtain a comprehensive and holistic view of the educational values in mosque architecture and its potential for integration into the PAI curriculum (Qolbi et al., 2022). By employing this approach, the study is expected to provide a deep and comprehensive understanding of how mosque architecture can be utilized as a source of educational values in the development and implementation of the Islamic Religious Education curriculum.

## **Results and Discussion**

### *Educational Values in Mosque Architecture*

Mosques, as spiritual and social centers, embed profound educational values within their architecture. Serving more than merely as places of worship, mosques impart essential spiritual,

aesthetic, symbolic, and social aspects of Islamic Religious Education (PAI). Through their architectural elements, mosques enrich students' learning experiences, engaging cognitive, affective, and psychomotor aspects.

1. Spiritual Value

The architecture of the mosque plays a crucial role in supporting spiritual values, focusing on achieving faith and devotion. The orientation towards the Qibla, marked by the mihrab, is one of the key elements guiding congregants to perform worship correctly. The mihrab serves not only as a direction indicator during prayers but also emphasizes the submission to Allah SWT (Nata, 2021). The mosque's open and spacious prayer hall reflects equality among the worshipers, implying that everyone, regardless of social status, comes together for worship (Mutmainah et al., 2024a). The solemnity of worship in the mosque fosters discipline and a strong sense of responsibility in performing daily religious rituals, which can be incorporated into the PAI curriculum.

2. Aesthetic Value

The aesthetic value in mosque architecture strengthens both the spiritual and educational experience. The beauty of the mosque is reflected through calligraphy, geometric ornaments, and other design elements that symbolize the order and magnificence of Allah's creation. Calligraphy of Quranic verses, for instance, not only adorns the mosque but also serves as an effective learning tool for educators to introduce and memorize Quranic teachings (Fajariyah, 2021). The aesthetics of the mosque cultivate artistic sensitivity among students, which can be further explored through creative projects, such as designing alternative mosques or analyzing the beauty of mosque architecture (Ghasemzadeh et al., 2013).

3. Symbolic Value

Symbolism in mosque architecture carries significant meaning. For example, the dome shape symbolizes the mercy of Allah, enveloping His followers, while the mosque's minaret serves as a reminder for the call to prayer (Zuliana et al., 2023). A striking example of this symbolism is the Al-Baakhirah Mosque, which features a ship-like design symbolizing spiritual journeys and salvation, drawing from the story of Prophet Noah (AS). Understanding this symbolism can be integrated into PAI lessons to enhance students' knowledge of Islamic values and religious history (Ghasemzadeh et al., 2013).

4. Social Value

Apart from being a place of worship, mosques function as community centers hosting various social and educational activities. The mosque's architecture, equipped with multifunctional spaces, allows for the organization of study circles, academic discussions, and social training (Mutmainah et al., 2024b). These activities provide students with opportunities for collaborative learning, social networking, and nurturing social responsibility (M. A. Batubara et al., 2023). By involving students in community-based projects at the mosque, such as social services, the PAI curriculum can enhance their leadership skills and inclusivity within a diverse society (Kouider & Ivashko, 2018).

Overall, mosque architecture is not only aesthetically and structurally functional but also contains educational values that support the learning process in Islamic Religious Education. The spiritual value is reflected in the Qibla orientation and prayer spaces that instill discipline and submission to Allah SWT. The aesthetic value is present through beautiful elements like calligraphy and

ornaments, enriching students' learning experience. The symbolic value carries philosophical and historical messages, strengthening students' understanding of Islam. Meanwhile, the social value is evident in the mosque's role as a community hub that promotes collaboration, leadership, and social care. Integrating these four values into the PAI curriculum provides a holistic approach that combines spiritual, intellectual, and social aspects in education.

Table 1: Integrating Mosque Architecture Values into the PAI Curriculum

Aspect	Educational Benefit
Spiritual	Enhances students' spiritual understanding and appreciation of worship, especially prayer.
Aesthetic (Islamic Art)	Builds appreciation for Islamic calligraphy, ornamentation, and symmetry.
History and Culture	Instills knowledge about the development of Islamic civilization.
Multisensory Education	Activates visual and emotional learning through direct observation.

The table above summarizes the educational benefits of integrating the values embedded in mosque architecture into the Islamic Religious Education (PAI) curriculum. Each of the four key aspects—spiritual, aesthetic, history and culture, and multisensory education—represents a distinct area where the mosque's architecture contributes to students' learning experiences.

- **Spiritual:** The spiritual element of mosque architecture, particularly its alignment with prayer and worship, offers a deep connection to religious practices. Observing the structural elements like the mihrab and prayer hall enhances students' understanding of spiritual practices in Islam.
- **Aesthetic (Islamic Art):** The mosque's artistic elements, such as intricate calligraphy and decorative designs, play a significant role in fostering students' appreciation for Islamic art, encouraging creativity and deeper engagement with religious expression through design.
- **History and Culture:** Mosque architecture is a cultural artifact that represents Islamic civilization's historical development. It provides students with insight into the evolution of architectural practices and religious traditions within Islamic society.
- **Multisensory Education:** Direct exposure to the mosque's design allows students to engage with the subject matter on multiple sensory levels. By observing the mosque's structure, students can experience firsthand the aesthetic and spiritual significance of the elements, deepening their learning in a way that textual or theoretical study alone cannot.

#### *Relevance of Mosque Architecture Values to the PAI Curriculum*

The Islamic Religious Education curriculum is designed to help students understand, internalize, believe in, and practice Islamic teachings. This curriculum includes learning activities, knowledge, habits, and experiences structured in a way that enables students to achieve the educational goals of Islam effectively. These materials can include religious teachings, Islamic activities, organized educational programs, and practices that enable students to apply Islamic teachings. Additionally, evaluation is conducted to assess how well students learn and apply Islamic teachings (Qolbi & Hamami, 2021).

The relevance of mosque architecture values to the Islamic Religious Education (PAI) curriculum is significant, especially in the context of the *Kurikulum Merdeka*, which focuses on holistic and contextual learning. Mosque architecture not only serves as a place of worship but also encompasses educational values that facilitate the achievement of PAI goals across cognitive, affective, and psychomotor domains (Gusmita Dewi, 2023).

## Conclusion

From the presentation above, it can be concluded that the integration of educational values contained in mosque architecture is an innovative approach to teaching Islamic Religious Education (PAI). Mosque architecture, with elements such as the mihrab, dome, calligraphy, and minaret, not only holds physical beauty but also carries symbolic and spiritual messages that are highly relevant in shaping students' character. The spiritual, aesthetic, symbolic, and social values embedded in the design of mosques engage students' cognitive, affective, and psychomotor dimensions comprehensively. This approach enhances contextual, grounded, and real-life learning experiences, thus expanding the scope of religious education from mere theory to profound religious experiences. This study emphasizes the importance of utilizing mosque architecture as a contextual learning resource that can enrich the PAI curriculum, especially within the framework of the *Kurikulum Merdeka*, which encourages project-based learning and local values. The recommendations put forward include the development of problem-based lesson plans (RPP), field visits to mosques, and the use of calligraphy art and mosque symbolism in creative assignments. The goal is not only to transfer knowledge but also to foster Islamic aesthetic awareness, love for the mosque, and appreciation for Islamic civilization. By implementing this approach, Islamic education becomes not only an academic process but also a means of character formation, spirituality, and appreciation for the beauty of worship in students' daily lives.

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