



Exploring The Roots Of The Failure Of Islamic Religious Education In Achieving Its Final Goals

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ABSTRACT

This study aims to examine in depth the roots of the failure of Islamic Religious Education (PAI) in achieving its ultimate goal, namely to form students who are faithful, pious, and have noble character in everyday life. Through a qualitative approach with content analysis methods and comprehensive literature studies, this study identifies fundamental factors that cause the gap between the ideals and the reality of PAI implementation in Indonesia. The results of the study indicate that there are several main factors for PAI failure, including: problems with the curriculum that is not contextual, learning methods that tend to be indoctrinative, lack of teacher competence, limited infrastructure, disparities in education policies, the influence of globalization and digitalization, and minimal collaboration between three educational centers. The implication of this study is the need for a comprehensive reformulation and revitalization of the PAI system that involves all stakeholders, by considering philosophical, sociological, psychological, and technical pedagogical aspects to realize the ultimate goal of PAI in forming perfect human beings who reflect Islamic values in life.

Introduction

Islamic Religious Education (PAI) is a fundamental component of Indonesia's national education system, playing a strategic role in shaping students' character and personality based on Islamic values. Normatively, PAI is expected to produce individuals who are faithful, pious, have noble morals, and possess a balance in intellectual, emotional, and spiritual dimensions (Muhaimin, 2012). The ultimate goal of PAI is the formation of a perfect human being, a complete human being capable of implementing Islamic values in all aspects of life, both as 'abdullah (servants of Allah) and khalifatullah fil ardh (representatives of Allah on earth).

Empirical reality, however, shows a significant disparity between the ideal goals of Islamic Religious Education (PAI) and actual achievements in the field. The phenomena of moral decadence, destructive behavior, religious radicalism, and the degradation of religious values among the younger generation are indicators that indicate problems in the Islamic religious education system (Nurdin, 2017). According to Nata (2016), various cases of deviant behavior involving Muslim students such as brawls, drug abuse, promiscuity, and acts of violence indicate the failure of Islamic Religious Education (PAI) in transforming Islamic values into concrete behavior in everyday life.

This paradoxical phenomenon is all the more concerning considering that Islamic Religious



Education (PAI) has been systematically implemented from elementary to higher education, with considerable time and resources allocated. Despite this, the output of Islamic religious education has not been able to comprehensively reflect the internalization of Islamic values in students' mindsets, attitudes, and actions (Tafsir, 2013). This raises fundamental questions about the root causes of PAI's failure to achieve its ultimate goal.

A study by Majid (2014) revealed that one of the root problems of Islamic Religious Education (PAI) is a learning approach that tends to be normative-doctrinal and less contextual to the realities of students' lives. Meanwhile, Muhaimin (2015) identified that the failure of Islamic Religious Education also stems from a curriculum that is fragmented and lacks integration in combining scientific dimensions and Islamic values. On the other hand, Tafsir (2016) stated that weak educator competence and a lack of good role models (*uswah hasanah*) are significant factors hampering the effectiveness of Islamic Religious Education.

The complexity of Islamic Religious Education (PAI) problems is also exacerbated by increasingly massive external challenges in the era of globalization and digitalization. According to Shihab (2018), the penetration of global culture and the transformation of information technology have introduced various values and lifestyles that often conflict with Islamic values, creating cognitive and cultural dissonance for students. Furthermore, Azra (2020) emphasized that the absence of synergistic collaboration between the three educational centers (school, family, and community) is a determining factor that weakens the effectiveness of internalizing Islamic values in students.

Given the complexity of these problems, a comprehensive and in-depth study is needed to identify the roots of Islamic Religious Education (PAI)'s failure to achieve its ultimate goals. This investigation is urgent and strategic, serving as a fundamental foundation for formulating strategies for reformulating and revitalizing the Islamic religious education system to be more effective, contextual, and meaningful. Through holistic identification of the root causes, it is hoped that systemic solutions can be formulated that can optimize the role of PAI in shaping a comprehensive generation of Muslims, encompassing spiritual, intellectual, emotional, and social dimensions. (Permadi & Sya'ban, 2025).

Furthermore, a study by Fathurrohman (2018) revealed that the failure of Islamic Religious Education (PAI) is also related to an evaluation system that tends to prioritize cognitive aspects and ignores assessment of affective and psychomotor dimensions. This condition causes Islamic Religious Education (PAI) learning to be trapped in a solely academic orientation, rather than on transforming Islamic values into concrete behavior. This is reinforced by Badriah's (2019) findings, which show that the majority of students achieve good academic performance in Islamic Religious Education (PAI), but this is not directly proportional to the implementation of Islamic values in their daily lives.

In a broader context, Hidayat (2017) identified a paradigmatic problem within the Islamic Religious Education (PAI) system, where a dichotomy exists between religious education and general education, resulting in fragmentation of knowledge and values. Meanwhile, Dahlan (2021) argued that the failure of PAI is also influenced by educational policies that fail to provide adequate space for optimal PAI development, both in terms of time allocation, resources, and institutional support. (Permadi et al., 2025).

Given the complexity of these issues, this study seeks to deeply explore the roots of Islamic Religious Education's failure to achieve its ultimate goals through a comprehensive approach. This research is expected to make a significant contribution to the development of a more effective and meaningful Islamic religious education system in the future.

Method

This research employs a qualitative approach with content analysis and literature review, conducted systematically and comprehensively. The qualitative approach was chosen because

it allows for an in-depth exploration of the roots of Islamic religious education problems within a holistic context, taking into account the various dimensions and perspectives emerging within academic discourse. As Creswell (2014) points out, a qualitative approach is relevant for studying complex educational phenomena and requires a deep contextual understanding.

The content analysis method was applied to systematically review various scientific literature examining the problems of Islamic religious education, from a philosophical, sociological, psychological, and technical-pedagogical perspective. Content analysis allows researchers to identify, categorize, and interpret problem patterns that emerge in various literatures (Krippendorff, 2018). Through this method, researchers can identify dominant themes that comprehensively represent the root of Islamic religious education problems.

The data sources in this study were scientific literature in the form of books, accredited national journals, dissertations, and policy documents discussing Islamic religious education in Indonesia over the past 10 years (2012-2022). Data sources were selected using a purposive sampling technique with the following criteria: (1) relevance to the research topic, (2) source credibility, and (3) publication novelty. To ensure data validity, researchers prioritized national journals indexed in the Sinta database and verifiable through Google Scholar.

Data collection was conducted through systematic searches of electronic databases such as Garuda (Digital Reference Platform), Sinta Portal, Indonesian Publication Index (IPI), and university repositories. Keywords used in the search included: "Islamic religious education problems," "Islamic religious education failure," "Islamic religious education evaluation," "Islamic religious education effectiveness," and "Islamic education reformulation." The search resulted in 78 relevant literatures, which were then selected based on inclusion and exclusion criteria until 45 literatures were obtained that met the requirements for in-depth analysis.

Data analysis was carried out through several stages, as stated by Miles, Huberman, and Saldana (2014), which include: (1) data reduction, namely the process of selecting and simplifying literature data that is relevant to the research focus; (2) data display, namely the presentation of data in the form of an analysis matrix to facilitate the identification of patterns and themes; (3) drawing conclusions and verification, namely the process of interpreting and constructing meaning from the data that has been analyzed.

To ensure the credibility of the research, source triangulation was conducted by comparing various perspectives from different literature on the same topic. Furthermore, member checking was conducted by involving Islamic education experts to review the data analysis and interpretation. As stated by Lincoln and Guba (2013), triangulation and member checking are effective techniques for increasing trustworthiness in qualitative research.

In analyzing the literature, researchers identified several categories of PAI problems, which include: (1) philosophical-paradigmatic aspects, (2) curriculum and material aspects, (3) learning methodology aspects, (4) educator competency aspects, (5) infrastructure aspects, (6) evaluation aspects, (7) education policy aspects, and (8) socio-cultural environmental aspects. This categorization allows researchers to map the roots of PAI problems systematically and comprehensively.

Result and Discussion

Philosophical-Paradigmatic Problems in Islamic Religious Education

One of the fundamental roots of the failure of Islamic Religious Education (PAI) in achieving its ultimate goal is the philosophical-paradigmatic problems underlying the conception and implementation of PAI in Indonesia. According to research by Hidayat (2017), an epistemological dichotomy exists within the scientific construction of PAI, rigidly separating religious knowledge from general knowledge. This dichotomy manifests not only in the curriculum structure but also in the mindset and orientation of PAI learning. As a result, PAI loses its integrative dimension and fails to develop a holistic understanding of Islam as a comprehensive value system.

Furthermore, Azra (2020) identified that this dichotomy has implications for the fragmentation of educational goals, where Islamic Religious Education (PAI) is more oriented towards the formation of 'individual piety' and pays less attention to the development of 'social piety'. This view is reinforced by Kholid (2018) who stated: "PAI is still trapped in a theological-normative paradigm that tends to be exclusive and less responsive to contemporary social problems, thus failing to become an instrument of social transformation as expected."

Another paradigmatic problem is the tendency of Islamic Religious Education (PAI) to be too theocentric and not enough anthropocentric. According to Tafsir (2016), PAI often falls into a doctrinal-normative approach that emphasizes the formal ritual aspects of religion and does not develop humanistic values relevant to the realities of students' lives. Nata (2018) echoed this sentiment, noting that: "The overly theocentric orientation of Islamic Religious Education leads to the alienation of Islamic values from the context of students' real lives, so that Islam is perceived as a set of rituals and doctrines separate from social reality."

The problematic Islamic Religious Education paradigm is also reflected in normative-textual tendencies that provide little room for the development of critical and contextual reasoning. Rahman (2019) in his research found that: "The majority of Islamic Religious Education learning is still dominated by a textual-scripturalistic approach that tends to be dogmatic and does not develop a contextual understanding of Islamic teachings, so that students have difficulty actualizing Islamic values in the context of contemporary life" (p. 115). This condition causes Islamic Religious Education to lose its relevance and is considered incapable of addressing the challenges and problems of modern life.

Problems of Curriculum and Learning Materials

The curricular dimension is a crucial aspect that contributes significantly to the failure of Islamic Religious Education (PAI) in achieving its ultimate goal. Research conducted by Majid (2017) revealed that the PAI curriculum tends to be overloaded and fragmented, thus emphasizing mastery of cognitive-informative material rather

than the formation of attitudes and behaviors that reflect Islamic values. In line with this, Muhaimin (2016) stated: "The PAI curriculum is still dominated by fiqh-oriented material that tends to be dogmatic and does not develop the spiritual-ethical dimension that is the essence of Islamic teachings."

The problem with the Islamic Religious Education curriculum also lies in its content, which lacks contextual relevance to the needs and challenges of students' lives. According to Zuhdi (2018), the majority of Islamic Religious Education materials still focus on classical discussions that lack relevance to contemporary contexts, making them inapplicable to everyday life. Furthermore, Shihab (2018) criticized that: "Islamic Religious Education materials tend to be textual-normative and do not explore the contextual-applicable dimension, making it difficult for students to understand the relevance of Islamic values to contemporary life's problems."

Fathurrohman's (2018) research identified weaknesses in the Islamic Religious Education (PAI) curriculum in developing affective and psychomotor competencies. He stated, "The PAI curriculum is still too theoretical and does not provide authentic and meaningful learning experiences for students, thus preventing optimal internalization of Islamic values" (p. 127). This finding is reinforced by Dahlan's (2021) findings, which state that the implementation of the PAI curriculum is still dominated by a knowledge transmission approach and lacks a transformative approach that emphasizes internalization of values and character development.

Problems of Learning Methodology

The methodological aspect of learning is a determining factor influencing the effectiveness of Islamic Religious Education (PAI) in achieving its ultimate goal. According to Nurdin's (2017) research, Islamic Religious Education (PAI) learning methodology is still dominated by a conventional, teacher-centered approach, thus under-developing students' critical-analytical and creative potential. This aligns with Ismail's (2019) findings, which state: "Islamic Religious Education (PAI) learning is still trapped in an indoctrination pattern that tends toward monologue and provides little room for the development of critical and dialogical reasoning in students."

Furthermore, Badriah (2019) identified that Islamic Religious Education (PAI) learning approaches tend to be verbalistic and lack experientialism, thus failing to lead students to a deep understanding and comprehensive appreciation of Islamic values. According to her, "The majority of Islamic Religious Education (PAI) learning still focuses on knowledge transfer and under-develops the dimensions of experiencing and embodying Islamic values in students." This situation creates a

gap between religious knowledge and the implementation of values in everyday life.

Another methodological tendency contributing to the failure of Islamic Religious Education (PAI) is the minimal implementation of contextual and integrative learning approaches. According to Suyadi (2020), Islamic Religious Education (PAI) learning remains isolated from the socio-cultural context and scientific developments, thus hampering the development of an integrative Islamic worldview. Furthermore, Amiruddin (2018) stated: "Islamic Religious Education (PAI) learning tends to be exclusive and lacks an interdisciplinary approach that integrates Islamic values with various scientific fields, resulting in a partial and incomprehensive perception of Islam."

Research conducted by Kholid (2018) also revealed the weak implementation of learning approaches based on the development of higher-order thinking skills (HOTS) in Islamic Religious Education. According to him, "Islamic Religious Education learning is still dominated by memorization and low-level understanding activities (lower-order thinking), thus lacking the development of students' analytical, evaluation, and creative abilities in actualizing Islamic values" (p. 129). This condition results in students' low capacity to respond to various life problems from the perspective of Islamic values critically and constructively.

Problems of Educator Competence

The teacher or educator factor is a crucial component that contributes significantly to the effectiveness of Islamic Religious Education (PAI) in achieving its ultimate goal. Research conducted by Tafsir (2016) revealed that one of the roots of Islamic Religious Education (PAI) failure is the low professional and pedagogical competence of Islamic Religious Education (PAI) teachers, particularly in developing innovative and meaningful learning. In line with this, Muhaimin (2015) stated: "The majority of Islamic Religious Education (PAI) teachers still experience difficulties in implementing contextual learning approaches based on the development of higher-order thinking skills."

The problem of Islamic Religious Education teacher competency also encompasses the personality and social dimensions, reflected in the lack of exemplary behavior (*uswah hasanah*). According to Rahman (2019), "The inconsistency between the values taught and the behavior displayed by Islamic Religious Education teachers is a significant factor hindering the internalization of Islamic values in students" (p. 143). Furthermore, Nata (2018) identified that some Islamic Religious Education teachers have not been able to model behavior that inspires students to actualize Islamic values in their daily lives.

The limited integrative scientific insight is also a fundamental problem for Islamic Religious Education (PAI) teachers. According to Azra (2020), "Many Islamic Religious Education (PAI) teachers are still trapped in a textual-formalistic understanding of Islam and lack a contextual-substantive understanding, making them less able to connect Islamic values to various contemporary problems" (p. 65). This condition is reinforced by Hidayat's (2017) findings, which state that the majority of Islamic Religious Education (PAI) teachers still hold a dichotomous view of knowledge, making it difficult to integrate Islamic values with various academic disciplines.

Another problem is the low level of Islamic Religious Education (PAI) teachers' skills in utilizing information and communication technology (ICT) in learning. According to Ismail (2019), "In the digital era, many Islamic Religious Education (PAI) teachers are still technologically illiterate and unable to optimize various digital platforms to develop innovative and engaging learning" (p. 98). This condition results in low student interest and motivation in participating in Islamic Religious Education (PAI) lessons, which are considered monotonous and less relevant to current needs.

Problems of Facilities and Infrastructure and Learning Environment

The infrastructural dimension also contributes significantly to the failure of Islamic Religious Education (PAI) in achieving its ultimate goal. Research conducted by Zuhdi (2018) revealed that the lack of supporting infrastructure for Islamic Religious Education (PAI) learning, such as religious laboratories, libraries, and learning media, causes Islamic Religious Education (PAI) learning to tend towards verbalism and lack of experiential learning. Similarly, Fathurrohman (2018) stated: "Limited infrastructure makes it difficult for Islamic Religious Education (PAI) teachers to develop innovative and meaningful learning, leading them to become trapped in conventional, monotonous patterns."

Furthermore, Suyadi (2020) identified that the limited learning environment conducive to the development of Islamic values is also a factor inhibiting the effectiveness of Islamic Religious Education. According to him, "The lack of religious culture in the school environment results in the internalization of Islamic values not receiving consistent reinforcement and habituation, so that these values are not optimally internalized in students." This condition is reinforced by the findings of Badriah (2019), who stated that many schools have not been able to create an educational ecosystem integrated with Islamic values.

Dahlan's (2021) research also revealed that limited time allocated for Islamic Religious Education (PAI) learning is a significant factor hindering the optimal achievement of PAI goals. He stated, "The PAI time allocation of only 2-3 hours per week is inadequate for the development of comprehensive religious competencies,

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especially given the extremely dense material load." This situation tends to lead to rushed and in-depth PAI learning, thus failing to develop a comprehensive understanding of Islam.

Problems of Learning Evaluation

The learning evaluation system is another crucial aspect contributing to the failure of Islamic Religious Education (PAI) in achieving its ultimate goal. According to Amiruddin's (2018) research, the PAI evaluation system is still dominated by cognitive-theoretical assessments and does not adequately measure the affective and psychomotor aspects that reflect the internalization of Islamic values. Furthermore, Majid (2017) stated: "The majority of PAI evaluation instruments are written tests that primarily measure religious knowledge rather than religious attitudes and behavior, thus failing to provide a complete picture of students' religious competency achievements."

The problem with Islamic Religious Education evaluation also lies in the weakness of authentic assessments that measure students' ability to apply Islamic values in real-life contexts. According to Kholid (2018), "Islamic Religious Education evaluations are still trapped in measuring formal-ritual aspects and do not develop enough assessments of the substantive-applicative dimensions of students' religiosity." This condition is reinforced by Nurdin's (2017) findings, which state that the majority of Islamic Religious Education evaluations have not used a performance assessment approach that measures students' ability to actualize Islamic values in everyday life.

Furthermore, Rahman (2019) identified that the Islamic Religious Education (PAI) evaluation system is also unable to comprehensively measure various dimensions of students' religiousness, such as knowledge, beliefs, practices, experiences, and consequences. According to him, "PAI evaluation tends to be partial and unable to provide constructive feedback for the holistic development of students' religious competence." This condition means that PAI evaluation results cannot be used as a basis for optimal learning improvement and development.

Problems of Education Policy and Institutional Support

Policy dimensions and institutional support also contribute significantly to the failure of Islamic Religious Education (PAI) to achieve its ultimate goals. According to Azra's (2020) research, educational policies that tend to prioritize cognitive aspects and pay little attention to character development based on Islamic values are factors that hinder the effectiveness of PAI. Similarly, Dahlan (2021) stated: "Educational policies that are too oriented toward academic achievement and

under-appreciate non-academic achievements result in PAI being marginalized in the curriculum structure and learning implementation."

Policy issues are also reflected in the lack of institutional support for optimal Islamic Religious Education (PAI) development. According to Hidayat (2017), "Many educational institutions have not prioritized Islamic Religious Education (PAI) development, whether in terms of budget allocation, human resource development, or infrastructure improvement." This situation is reinforced by Suyadi's (2020) findings, which state that Islamic Religious Education is often considered a "supplementary subject" that lacks strategic significance in developing student competencies.

Furthermore, Nata (2018) identified that education policies also do not provide adequate space for the integrative and comprehensive development of Islamic Religious Education (PAI). According to him, "Policies that still maintain a scientific dichotomy result in PAI being isolated from other subjects and lacking integration within the overall education system." This condition results in the marginalization of PAI within the curriculum structure and learning practices.

Problems of the Influence of Globalization and Socio-Cultural Transformation

External challenges in the form of globalization and socio-cultural transformation are significant factors influencing the effectiveness of Islamic Religious Education (PAI) in achieving its ultimate goals. Research conducted by Shihab (2018) revealed that the penetration of global culture, laden with materialism, hedonism, and individualism, has created a cultural dissonance that makes it difficult for students to internalize Islamic values. According to him, "The battle of values in the global arena has placed Islamic values in a subordinate position, often losing in contestation with more aggressive global values supported by the massive power of capital."

Furthermore, Ismail (2019) identified that the transformation of information technology and the digitalization of life have created serious challenges for the implementation of Islamic Religious Education (PAI). According to him, "Unlimited accessibility of information through various digital platforms has created epistemological confusion among students, where the authority of truth has become fragmented and relativistic." This condition is reinforced by the findings of Muhaimin (2016) who stated that students are increasingly difficult to distinguish between authoritative and deviant religious information in the highly diverse digital space.

Amiruddin's (2018) research also revealed that changes in social interaction patterns in the digital era have created a generational gap that complicates the transmission of Islamic values from older to younger generations. He stated, "The

shift from direct interaction to mediated interaction has reduced the effectiveness of value transfer through role models and habituation, the primary methods in Islamic education." This situation has led to Islamic values becoming increasingly alienated from the lives of students who interact more in digital spaces.

Furthermore, Kholid (2018) identified that the pop culture phenomenon dominated by secular values has created a cultural hybridity that complicates the formation of an authentic Islamic identity among students. According to him, "The infiltration of pop culture values has created an ambivalent identity among the younger generation of Muslims, where there is a combination of Islamic symbols with lifestyles that contradict the substance of Islamic values themselves." This condition is reinforced by the findings of Nurdin (2017) who stated that many students experience cognitive dissonance between the Islamic values learned in school and the socio-cultural realities they face in their daily lives.

Problems of Collaboration in the Tripusat Education

The collaborative dimension of the three educational centers (school, family, and community) is also a determining factor influencing the effectiveness of Islamic Religious Education (PAI) in achieving its ultimate goal. According to Rahman's (2019) research, the lack of synergy between educational institutions, families, and the community in developing Islamic values leads to inconsistencies in the process of internalizing values in students. Furthermore, Tafsir (2016) stated: "The absence of synergistic collaboration between the three educational centers leads to disharmony in values, which makes it difficult for students to develop behavioral patterns consistent with Islamic values."

The collaboration issue is also reflected in the weak role of families in religious education. According to Zuhdi (2018), "There has been a shift in responsibility for religious education from families to formal educational institutions, even though the family is a very determinant foundation in the formation of a child's religious personality." This condition is reinforced by Badriah's (2019) findings, which revealed that many parents abdicate responsibility for religious education and hand it over entirely to formal educational institutions.

Furthermore, Suyadi (2020) identified that changes in family structure and function in the modern era have significantly impacted the effectiveness of religious education. According to him, "The rise in dual-career families, changes in parenting patterns, and limited quality time within the family have reduced the intensity of the transmission of Islamic values within the family environment." This condition creates a discontinuity between the values instilled in schools and those internalized within the family.

The societal dimension also faces equally serious problems. According to Azra (2020), "The degradation of the role of socio-religious institutions such as mosques, Islamic schools, and religious study groups in community development has created a vacuum of religious authority filled by various non-authoritative sources of religious information." This condition is reinforced by Dahlan's (2021) findings, which state that the development of urban-industrial society has eroded traditional value systems based on religious communality and replaced them with more individualistic and secular value systems.

The problem of collaboration between the three educational centers is also reflected in the lack of communication and coordination between educational institutions, families, and the community. According to Fathurrohman (2018), "The lack of effective communication mechanisms between schools and families has led to an information gap regarding students' religious development, thus preventing synergistic reinforcement between learning at school and habits at home." This condition results in fragmentation in the process of developing students' religious personalities.

The Problems of a Fragmented and Superficial Approach to Religious Education

The fragmented and superficial dimensions of the Islamic Religious Education (PAI) learning approach also contribute significantly to the failure of PAI to achieve its ultimate goals. According to Nata's (2018) research, PAI learning tends to be fragmented into separate parts, such as faith, worship, morals, and muamalah, without any systematic effort to integrate them into a comprehensive worldview. According to him, "The fragmentation of PAI material causes students to be unable to understand Islam as a holistic and integral value system, so that the implementation of Islamic values is also partial and incomplete."

Furthermore, Majid (2017) identified that Islamic Religious Education (PAI) learning also tends to be superficial, emphasizing ritual-formal aspects over substantive-ethical dimensions. According to him, "PAI learning is more focused on the superficial aspects (rituals) and less focused on the core aspects (values) of Islamic teachings, so that students' religiosity tends to be symbolic and less substantive." This condition is reinforced by Hidayat's (2017) findings, which state that the majority of Islamic Religious Education (PAI) learning is still trapped in a legal-formal approach that does not develop spirituality and morality, which are the essence of Islamic teachings.

The problematic approach to Islamic Religious Education (PAI) learning is also reflected in the limited development of critical thinking and problem-solving skills in a religious context. According to Ismail (2019), "PAI learning places more emphasis on memorizing and less on developing analytical skills, thus preventing students from being trained to apply Islamic values in various problematic life

contexts." This condition makes it difficult for students to respond to various challenges and problems in life from an Islamic perspective.

Kholid's (2018) research also revealed that Islamic Religious Education (PAI) learning tends to be doctrinally oriented and less experiential. According to him, "PAI learning emphasizes the transfer of doctrine rather than transformative experience, so that Islamic values are not deeply internalized and do not become an integral part of students' personalities." This condition results in a gap between religious knowledge and the implementation of Islamic values in everyday life.

Conclusion

Based on a comprehensive search of various literature and an in-depth analysis of the roots of the failure of Islamic Religious Education (PAI) in achieving its ultimate goals, several fundamental points can be concluded as follows: **First** The failure of Islamic Religious Education (PAI) to achieve its ultimate goal is rooted in philosophical-paradigmatic problems, namely the existence of an epistemological dichotomy that rigidly separates religious knowledge from general knowledge, the tendency of theocentric and less anthropocentric paradigms, and the dominance of normative-textual approaches that provide little room for the development of critical and contextual reasoning. This condition causes PAI to lose its integrative dimension and fail to develop a holistic understanding of Islam as a comprehensive value system.

Second the curricular dimension also contributes significantly to the failure of Islamic Religious Education (PAI), as reflected in an overloaded and fragmented curriculum, content that lacks context and relevance to students' needs, and weaknesses in the development of affective and psychomotor competencies. Consequently, the PAI curriculum places greater emphasis on mastering cognitive-informative material than on developing attitudes and behaviors that reflect Islamic values. **Third** the methodological aspects of Islamic Religious Education (PAI) learning are still dominated by conventional approaches that are teacher-centered, indoctrinating, verbalistic, and lacking in experientialism, thus failing to lead students to a deep understanding and comprehensive appreciation of Islamic values. This condition is exacerbated by the minimal implementation of contextual, integrative learning approaches based on the development of higher-order thinking skills (HOTS).

Fourth teacher or educator factors are also a significant root of the problem, reflected in low professional and pedagogical competence, a lack of good role models (uswah hasanah), limited integrative scientific insight, and poor skills in utilizing information and communication technology (ICT) in learning. As a result, Islamic Religious Education teachers are less able to develop innovative, contextual, and meaningful learning for students. **Fifth** the infrastructural dimension also contributes to the failure of Islamic Religious Education (PAI), namely the lack of supporting learning infrastructure, the limited learning environment conducive to the development of Islamic values, and the limited time allocated for PAI learning. These conditions cause PAI learning to tend towards a verbalistic, less experiential, and incapable of developing a comprehensive understanding of Islam.

Sixth the Islamic Religious Education (PAI) learning evaluation system is still dominated by cognitive-theoretical assessments and inadequately measures affective and psychomotor

aspects, weak authentic assessment, and an inability to comprehensively measure various dimensions of students' religious beliefs. As a result, PAI evaluations are unable to provide a complete picture of students' religious competency achievements. **Seventh** the policy dimension and institutional support also hamper the effectiveness of Islamic Religious Education (PAI), as reflected in educational policies that tend to prioritize cognitive aspects, minimal institutional support for Islamic Religious Education (PAI) development, and policies that maintain a scientific dichotomy. This condition results in the marginalization of PAI in curriculum structures and learning practices.

Eighth external challenges in the form of globalization and socio-cultural transformation are also significant factors influencing the effectiveness of Islamic Religious Education (PAI). These include the penetration of global culture imbued with materialism and hedonism, the transformation of information technology and the digitalization of life, changes in social interaction patterns, and pop culture dominated by secular values. These conditions create cultural dissonance that makes it difficult for students to internalize Islamic values. **Ninth** the lack of synergy between the three educational centers (school, family, and community) in developing Islamic values is also a determining factor, reflected in the weak role of the family in religious education, changes in family structure and function, the degradation of the role of socio-religious institutions, and minimal communication and coordination between educational institutions, families, and the community. This condition leads to inconsistencies in the process of internalizing values in students.

Tenth fragmented and superficial Islamic Religious Education learning approaches also contribute significantly to the failure of Islamic Religious Education, namely the fragmentation of Islamic Religious Education materials without any systematic effort to integrate them, the tendency of learning to emphasize the ritual-formal aspect more than the substantive-ethical dimension, the minimal development of critical thinking and problem-solving skills, and learning that tends to be doctrinal oriented and less experiential oriented. As a result, there is a gap between religious knowledge and the implementation of Islamic values in everyday life.

Based on these conclusions, it can be recommended that the Islamic Religious Education (PAI) system be reformulated and revitalized comprehensively, involving all stakeholders, taking into account philosophical, sociological, psychological, and technical-pedagogical aspects. This reformulation includes reconstructing a more integrative and contextual PAI paradigm, developing a more relevant and meaningful curriculum, implementing a transformative and experiential learning approach, holistically improving educator competency, optimizing supporting infrastructure, developing an authentic and comprehensive evaluation system, strengthening policies and institutional support, strengthening digital and cultural literacy for students, optimizing collaboration between three educational centers, and implementing an integrative and substantive learning approach. Through this reformulation and revitalization, it is hoped that PAI can achieve its ultimate goal of forming perfect human beings who reflect Islamic values in all dimensions of life.

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