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IMPLEMENTATION OF ISLAMIC EDUCATION CURRICULUM DEVELOPMENT IN INTEGRATED ISLAMIC SCHOOLS IN SOUTHEAST SULAWESI

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ABSTRACTS

This study aims to determine the planning, implementation, and evaluation of implementing Islamic education curriculum development at integrated Islamic schools in Southeast Sulawesi. The method used in this study is qualitative research with a phenomenological approach. Data collection techniques include observation, interviews, and documentation; data is processed using data reduction, display, and verification. Data checking techniques use triangulation techniques, discussions with colleagues, and extending time in the field. The results show that the planning of the Islamic education program at integrated Islamic schools in Southeast Sulawesi is prepared at the beginning of each academic year and has been well implemented as an annual, semester, weekly, daily, enrichment, and remedial program. The curriculum implementation is carried out variably between the 2013 and independent learning curricula. Implementing the Islamic education curriculum in the classroom involves elements of educators, students, learning resources, and other supporting facilities and infrastructure. All subjects and all school activities are inseparable from the framework of Islamic teaching values. The excellence in implementing the Islamic education curriculum lies in additional activities such as Muhayyan, programmed sunnah fasting, memorization of six chosen surahs, and blessed Friday movements. The implementation of the Islamic Education curriculum can be evaluated by looking at four aspects: objectives, strategies, lesson content, and evaluation activities. Learning evaluation as a curriculum is implemented through formative, summative, and summative, with assessment targets covering cognitive, attitudinal, and skill domains.

A. INTRODUCTION

As the country with the largest Muslim population in the world, Indonesia has the opportunity to become a global example in the context of implementing Islamic teachings in Indonesia. The main focus is collaboration between various parties to achieve mutual understanding and awareness of the importance of uniting Islam, thus creating a civilization of *Rahmatan Lil Alamin* (Abdullah, 2017; Amin *et al.*, 2021).

A new phenomenon in educational institutions, especially post-reformation, is schools adopting the label 'Integrated Islamic School.' These schools support parents in instilling moral values and good habits in children and provide challenging social skills education for society. Therefore, education in integrated Islamic schools continues education at home. Over time, formal educational institutions in Indonesia, such as Integrated Islamic Schools, have become a new model for educational institutions (Khaidir & Suud, 2020). Integrated Islamic Schools are educational institutions applying Islamic concepts based on the Quran, As-Sunnah, and the National Education System Law. The operation of integrated Islamic schools includes the accumulation of culturalization, inheritance, and development of Islamic religious teachings, culture, and civilization from one generation to the next. The word 'integrated' in Integrated Islamic Schools is interpreted as a strengthening of Islamic teachings themselves, with the goal that Islam taught is whole, comprehensive, integral, not partial, and comprehensive, not fragmented or segmented. The leading spirit of education in integrated Islamic schools is a 'resistance' against secular understanding, dichotomy, and partial approaches (Syafaruddin *et al.*, 2021).

The Integrated Islamic School Network of Indonesia was established on July 30, 2003, as a social organization focused on education. The Integrated Islamic School Network is non-partisan, non-profit, and open to cooperation with various parties as long as it is beneficial and aligned with its vision and mission. The central vision of the Integrated Islamic School Network is to become a driving force and empower Integrated Islamic Schools in Indonesia to achieve high educational effectiveness and quality. The mission of the Integrated Islamic School Network involves several aspects, including: 1) Building an Effective Network: The Integrated Islamic School Network is committed to building an effective network among integrated Islamic schools throughout Indonesia. 2) Increasing Management Effectiveness: The Integrated Islamic School Network strives to improve the management effectiveness of integrated Islamic schools in Indonesia to operate better; 3) Empowering Teachers and Educational Personnel: The Integrated Islamic School Network focuses on empowering teachers and educational staff to support their potential development; 4) Developing Curriculum: The Integrated Islamic School Network is active in the curriculum development of integrated Islamic schools in Indonesia, with the goal of improving educational quality; 5) Education Action and Advocacy: The Integrated

Islamic School Network is involved in action and advocacy in education to fight for the interests of integrated Islamic schools; 6) Establishing Strategic Partnerships: The Integrated Islamic School Network seeks and establishes strategic partnerships with national and international institutions to support its vision and mission; 7) Increasing Educational Funding Sources: The Integrated Islamic School Network strives to increase sources of educational funding with the aim of providing adequate financial support for the development of integrated Islamic schools (Subakir, 2020). Committing to these values, the Integrated Islamic School Network aims to be an agent of change in improving the quality of integrated Islamic education in Indonesia.

Integrated Islamic Schools are characterized by their unique learning approach, which uses a management strategy that combines general and religious lessons into one curriculum. Islamic principles and messages become an integral part of every lesson and activity in the classroom. In this case, Islam is not taught separately, but its values are integrated with general subjects such as mathematics, natural and social sciences, languages, health, and skills (Hastasari *et al.*, 2022).

The curriculum of Integrated Islamic Schools is essentially a modification of the Ministry of Education and Culture's curriculum, with a few minor changes. All subjects from the national curriculum are adjusted according to the National Education Standards Agency to be taught in integrated Islamic Schools (Sahin, 2018). The Integrated Islamic School curriculum aims to shape individuals with piety towards God Almighty, noble character, health, independence, and creativity, and become democratic and responsible citizens. On the other hand, the approach of general educational institutions tends to only produce individuals skilled in science and technology without regard for the principle of monotheism. Meanwhile, graduates from religious boarding schools tend to focus on mastering religious sciences, which may be inadequate for life in modern society (Halomoan *et al.*, 2023).

Islamic education now has a place in the national education subsystem, thanks to Law Number 20 of 2003. Every level of education, from elementary to university, both public and private, now requires its students to take Islamic education courses. Thus, to fully implement the Islamic education curriculum, it must be applied as much as possible to maximize the achievement of Islamic education's objectives and learning outcomes (Suyadi *et al.*, 2022).

The first step in creating a curriculum is curriculum planning, which involves decision-making and action-taking to produce a plan that teachers and students will use. The objective of curriculum implementation, or operationalization, is to translate curriculum preparation into operational action. The final stage of curriculum development is curriculum evaluation, which assesses the scope of learning outcomes, the success rate of the program, and the results of the curriculum's implementation. According to Habiburrahim *et al.* (2022), the application of the curriculum refers to the scientific method, where learning activities consist of observing, questioning, experimenting, reasoning, and communicating.

Therefore, students must actively participate in observing, experimenting, reasoning, questioning, and communicating activities during the learning process. In contrast, in the independent learning curriculum, students' attitudes are shaped to become Pancasila learners through self-potential, self-empowerment, self-improvement, self-understanding, and social roles (Misnatun & Ummah, 2023).

Based on the background above, this research focuses on the exploration of Islamic education curriculum development models within the Integrated Islamic School environment to identify Islamic education curriculum development models to produce individuals who are pious towards God Almighty, healthy, independent, noble, creative, and capable of becoming responsible and democratic citizens.

B. METHOD

This research uses qualitative research that explains the actual state of the topic, namely the implementation of the Islamic education curriculum in integrated Islamic schools. This object was chosen because it combines general and religious education into one curriculum. This research was conducted in Kendari City, Kolaka Regency, Bau-Bau City, and Konawe Regency from April to November 2023. Data collection techniques in this study include observation, interviews, and documentation. Data processing techniques include data collection, reduction, condensation, and conclusion drawing. Data validity testing is done through triangulation of sources, triangulation of techniques, triangulation of time, discussion with peers, and extension of time in the field.

C. RESULT AND DISCUSSION

This research on the implementation of curriculum development involves seven integrated Islamic schools located in boarding schools from regencies and cities throughout Southeast Sulawesi, namely SDIT Al-Farabi Pomalaa, MI Darul Istiqhamah Kolaka, SMPIT Al-Qalam Kendari, SDIT Al-Wahdah Islamiyah Kendari, SDIT Wahdah Islamiyah Konawe, SMPS Qur'an Al-Wahdah Bau-Bau, and SMAS Al-Amanah Bau-Bau. The characteristic of the curriculum applied in the Integrated Islamic Schools is the result of an adjustment from the national education curriculum with modifications to the Islamic education curriculum developed by the Ministry of Religious Affairs through formal schools. Besides, an integrated Islamic curriculum, namely the Integrated Islamic School Network curriculum, is used as a reference in compiling the curriculum, integrating general subjects with Islamic values in every subject.

The determination of curriculum allocation in Integrated Islamic Schools is adjusted based on the policy adopted by the school. The implementation of the curriculum is also reflected in the scheduling of school hours, where students participate in academic learning according to the applied curriculum. Meanwhile, the remaining time is filled with intensive lesson hours from morning to evening to

deepen Islamic religious knowledge, reflecting the distinctive characteristics of Islamic boarding schools that cannot be accommodated through formal lesson hours at each level of education provision.

The results of the research show that, regarding the function of curriculum management, the implementation model is carried out in three stages of activity: planning, implementation, and evaluation. This also forms the problem statement to be answered using the data obtained through this research, which is sequentially presented as follows:

Planning of Islamic Education Curriculum Development Implementation at Integrated Islamic Schools in Southeast Sulawesi.

Implementing the curriculum in the Indonesian education system has undergone significant changes, especially at the educational unit level. Since entering the third millennium, various curricula have been implemented, including competency-based curriculum, school-based curriculum (KTSP 2006), curriculum 2013, and currently, the Merdeka Belajar (Freedom to Learn) curriculum is being adapted. The application of the curriculum in educational units aims to serve as a guide for implementing the learning process to achieve the set learning objectives. However, not all curriculum implementations go without obstacles, as there is still a significant variation in efforts to achieve equitable learning outcomes for all students (Shu & Gu, 2023).

The curriculum to be implemented must be able to respond to learners' needs, meet society's demands in the present and future, and remain relevant to the advancements in science and technology. Therefore, continuous curriculum development efforts are needed. The application of curriculum development in Islamic educational institutions is expected to enable Islamic schools to become premier, encompassing various aspects, including the quality of faith, knowledge, noble character, and proficient skills (Moti & Mekonnen, 2023).

Educational institutions involve goal achievement, material and content of learning, teaching strategies, and the evaluation of success (Bellas et al., 2023). The curriculum becomes a critical element that distinguishes one school from another. In the context of the Arabic language, the curriculum is called "Manhaj," which refers to a clear path humans pass through in their lives. In the educational context, the curriculum is a straightforward journey by educators and learners to develop knowledge, skills, attitudes, and values (Syafaruddin *et al.*, 2021). For this reason, the implementation of curriculum development needs to be planned by considering the principles and basis of development relevant to the needs and advancements in science and technology.

The planning refers to the arrangement of steps necessary to achieve the set goals. The planning process can be organized based on the needs within a specific period according to the planner's desires. However, the most important is that the planning can be carried out efficiently and achieve the specified targets.

Planning in this research refers to formulating steps to implement the Islamic Education curriculum as a follow-up from the curriculum development process enforced in integrated Islamic schools, including those based in Islamic boarding schools. The planning in question is the process of organizing learning activities that will be carried out to achieve the objectives set by the educational institution, thus needing to be arranged based on needs over a specific period according to the targets and characteristics of the educational provider. Teachers, as part of the educational planning subjects, are expected to make learning plans that involve organizing various teaching programs aligned with the school's vision and mission, available resources, graduation standards, enforced curriculum, government regulations, strategies, approaches, and methods to be used, as well as the learning media to be developed.

The research results indicate that in its implementation in integrated Islamic schools, the learning plan is carried out periodically at the beginning of the education process, both by the school and the Islamic Education teachers. All the Islamic Education teachers interviewed acknowledged that their schools hold annual meetings, usually conducted at the beginning of each academic year, where they present annual, semester, weekly/daily plans, enrichment, and remedial programs, all compiled in the syllabus for each subject. Some even mentioned that if there are changes in education regulations leading to policy changes at the school, they immediately adjust the plans according to the prevailing requirements.

The learning planning applicable in integrated Islamic schools is still variable, not fully adhering to the current Merdeka curriculum. However, implementing learning in integrated Islamic schools begins with a planning phase aimed at creating an optimal, conducive, and targeted learning environment to achieve the desired learning objectives. In this context, teachers are responsible for arranging development programs, syllabuses, assessment systems, and learning tools before starting the learning process.

Planning the learning process, including the preparation of syllabuses and lesson plans and the design of learning strategies, teaching materials, and learning activities, is a crucial initial step in curriculum implementation. This becomes crucial for educators, as all these elements form the foundation of the execution that will be carried out (Taufik & Istikomah, 2022). An excellent standard lesson plan, Permendikbud Number 22 of 2016 (Ministry of Education and Culture, 2016), is a critical reference. However, many teachers still lack adequate skills for preparing quality lesson plans. Generally, when preparing lesson plans, teachers only provide an overview of the learning material without providing sufficiently detailed details to guide learning. Learning planning as an implementation of the integrated Islamic school curriculum has been carried out based on the headmaster's directives so that each teacher makes planning based on provisions with the development of strategies, approaches, methods, and selection of appropriate media that can be well received

by students, preparing learning resources, making evaluation planning, and preparing learning tools as a reference in learning activities.

The field study results in integrated Islamic schools in Southeast Sulawesi indicate that the first step in learning preparation is program development, which includes annual and semester programs with details involving weekly planning and allocation of adequate time like other formal schools, plus additional learning hours determined by the boarding school specifically for religious knowledge and insight. Teachers in integrated Islamic schools compile learning tools to support the implementation of learning activities as part of teaching preparation. The compilation of these tools is based on the core competencies that students must master, adapted to the needs and conditions of the school environment but still following the regulations of Permendiknas and Permenag. The learning tools compiled involve preparing syllabuses and lesson plans, with revisions of syllabuses and lesson plans in Integrated Islamic Schools occurring at the beginning of each semester. Planning constraints in integrated Islamic schools generally include limited learning media, so Islamic Education teachers must adjust by substituting the needed media with those that the school or homemade media can provide that the Islamic Education teachers themselves can provide.

As a specific aspect of Integrated Islamic Schools, aside from planning formal Islamic religious education activities in class, teachers, or ustads and ustazahs, also develop more extensive Islamic religious education materials through boarding activities using the "yellow books," which refer to traditional works containing Islamic religious lessons (Diraasah Al-Islamiyah) typically taught in Islamic boarding schools. These lessons involve various topics such as fiqh, aqidah, akhlaq, tasawuf, Arabic grammar (Nahwu and Sharaf), hadith, tafsir, history, and various other Islamic religious sciences. Like the Quran, these are also known as "bald books" because they lack diacritical marks (fathah, kasrah, dhammah, and sukun). Nonetheless, the concepts, objectives, and measurement of student competencies have begun to be measured and systematized.

For schools that have implemented the freedom-to-learn curriculum, achieving learning with a new, differentiated paradigm focused on students requires the involvement of schools and teachers in designing learning at the educational unit. Schools follow stages of learning planning and extracurricular assessment outlined in the guidelines for implementing the freedom-to-learn curriculum. These stages of learning planning and extracurricular assessment involve (1) analysis of learning achievement to formulate learning objectives and the flow of objectives; (2) planning and implementation of diagnostic assessments; (3) development of teaching modules; (4) adjustment of learning to the achievement stages and characteristics of students; (5) implementation and processing of formative and summative assessments; (6) reporting of learning progress; and (7) evaluation of learning and assessment.

In addition to formal and classical activity planning, there is also planning arranged for non-formal activities in the form of a hidden curriculum based on concepts and content that are not always laid out in a structured syllabus like pure formal education, especially learning planning that is guided by the yellow book and murajaah of Qur'anic memorization.

Based on the results of observations and interviews, it can be concluded that the learning plan has been successfully implemented. Every teaching and learning activity requires learning planning as an essential element. The learning planning influences the effectiveness and efficiency of the learning implementation. Learning planning not only focuses on the syllabus but also encompasses what happens during the learning activities inside and outside the classroom.

Implementation of Islamic Education Curriculum Development at Integrated Islamic Schools in Southeast Sulawesi.

Curriculum development is a dynamic process that can respond to changes in government structure, advancements in science and technology, and globalization (Hamalik, 2007). In curriculum development efforts, managerial expertise is required, which includes the ability to plan, organize, manage, and control the curriculum. The first two abilities are called "curriculum planning," while the other two are called "curriculum implementation." All these abilities are interpreted as management capabilities in curriculum development (Hamalik, 2007; Burhan *et al.*, 2023). This indicates how important an understanding of management and knowledge of the curriculum is in formulating, managing, and developing the curriculum in an institution.

The development of the Islamic education curriculum has specific characteristics. According to Halomoan *et al.* (2023), these characteristics include a) an emphasis on religious and moral objectives in various aspects such as content objectives, methods, tools, and techniques; b) creating a balance between curriculum content in terms of science and art, skills, experience, and various teaching activities; c) providing broad attention and comprehensive content, especially in focusing on the personal aspects of students such as physical, intellectual, and spiritual; d) accommodating fine arts, physical education activities, military training, technical knowledge, vocational training, and foreign languages for individuals or those who have the willingness, talent, and desire; e) The relevance of the curriculum to the readiness, interests, abilities, needs, and individual differences among them.

Integrated Islamic Schools in Southeast Sulawesi navigate the development of Islamic Education curriculum in its implementation at the school by focusing on four core components: objective components, content/material, strategy, and evaluation, referring to the Minister of Religious Affairs Decision Number 2 of 2008 about the Content Standards and Competency Standards of Islamic Education for each subject of Islamic Education, which are then institutionally adapted with the goals of the

Integrated Islamic School to avoid distortion between the ministry's mission and the institution's mission. The development of content or material for subjects is done by enriching the material sourced from textbooks used by the foundation as a characteristic or uniqueness of the school or madrasah managed by the foundation. The development of learning strategies as curriculum implementation is formally conducted through active, innovative, creative, effective, and enjoyable learning. At the same time, non-formal aspects are used, such as organ, Bandung, assignment/recitation, and drill strategies. In contrast, the development of the evaluation system is carried out with continuous, integrated, and comprehensive assessment.

The effort to develop the curriculum from the aspect of content/material in schools formally is an exploration of curriculum materials by integrating the curriculum compiled by the Ministry of National Education (Kemendiknas) as the content/material of the national curriculum with the Islamic education curriculum compiled by the Ministry of Religious Affairs of Indonesia (Kemenag), then supplemented with the curriculum resulting from studies of the Integrated Islamic School Network, such as the Arabic Language, and supporting knowledge sourced from several reference books for strengthening and enriching Islamic Education learning, found in some reference books including; Kitab Al-Ajrumiyah as an introductory book studying Nahwu science, Kitab Aqidatul Awam for strengthening the subject of aqidah, Kitab At-Taqrib for enriching Fiqh material after various combinations in ushul fiqh, and Kitab Ta'limul Muta'alim. Meanwhile, educational institutions under the auspices of Al-Wahdah al-Islamiyah add several other basic books, such as Kitab Al-Akhlak Baniin wal Banaat, Kitab Arbain An Nawawiyah, Kitabul Jaami', Kitab At-Tibyan fi adabi hamalatil qur'an, Fiqih Muyassar, and Minhajul Muslim. However, the implementation depends on the readiness of its educational resources, both related to the educators and the readiness of the books.

In implementing the Islamic education curriculum in several integrated Islamic schools in Southeast Sulawesi, researchers found similarities in formal and non-formal learning. The goal is to ensure that students can understand Islamic values in every lesson given, not only theoretically but also in their application in daily life, as this is a distinctive feature of integrated Islamic schools compared to other schools. This condition is in line with the study by Hamalik (2007), which states, "One of the attractions of schools implementing integrated Islamic education is the presence of a different curriculum from the general school curriculum, due to the integration between the educational mission and institutional mission, both of which need to be responded to through their educational curriculum."

The curriculum implementation aims to execute the blueprint prepared in the planning phase, utilizing various techniques and resources determined in the previous planning stage. The type of activities can vary according to the existing conditions. Techniques used, aids employed, duration of activity completion, parties

involved, and budget formulated at the planning stage are reinterpreted in practice. The implementation is carried out by the school team in an integrated manner, using the list of subjects taught by each teacher council or a combination of subjects with more than one teacher. The result of curriculum implementation is the achievement of the set activity objectives. Generally, the outcome will enhance the utilization and application of the curriculum.

Learning as the curriculum implementation encompasses the entire process of learning, forming competencies, and students' character as planned. To achieve these objectives, schools establish core competencies, essential competencies, standard material, learning outcome indicators, and the required time according to the guidelines of the applicable national curriculum issued by the Ministry of Education and Culture, Ministry of Religious Affairs, or the Integrated Islamic School Network. Teachers have the flexibility to study, analyze, and develop material at the operational level to enhance the quality of learning. This is expected to provide students with optimal learning opportunities and experiences, and this stipulation applies to all subjects, including Islamic religious education.

One of the attractions of integrated Islamic schools in implementing the Islamic Education curriculum is the integration between the formal education curriculum and the curriculum designed by the boarding school/school, as a characteristic or uniqueness that distinguishes it from the general school curriculum due to the dynamic application of integration (Syafaruddin *et al.*, 2021). During morning to afternoon hours, formal education is conducted as in typical schools, and the evening to night hours are utilized to implement the boarding school curriculum with a focus on Islamic Education material, memorization, mukhayam, language skills, and life skills. The formal learning materials, especially for Islamic Education subjects, include aqidah, morals, Islamic history, fiqh, tafsir, hadith, and contemporary Islamic studies, all encompassed in the Islamic Education lessons. All are undertaken to respond to the demands of student needs, institutional standards, government regulations, and the advancement of science and technology, as well as globalization. It is also found that at Integrated Islamic Schools in Southeast Sulawesi, Islamic Education is actualized through activities like Dhuhr and Asr congregational prayers at school, Dhuha prayer, Islamic studies, Islamic holidays commemorations, reading the Qur'an before lessons begin, collective prayers before studying, boarding school activities and Ramadhan programs, extracurricular Qur'an reading, and the obligation to wear hijab both at school and home. These activities are mandatory for students, supervised by teachers, and evaluated by the respective school principals. This demonstrates the school's consistency in actualizing the planned integrated Islamic education learning, formulated through annual, semester, and weekly program planning, into the learning interaction process between educators, students, and the educational environment, both formally in the classroom and during

boarding school hours, carried out with complete trust, hoping for a change in knowledge, behavior, and religious skills comprehensively towards betterment.

The curriculum in integrated Islamic schools is responsive, innovative, and creative, especially in creating learning. In this context, Islamic Education teachers are free to develop a curriculum related to materials, strategies, and media chosen and used, so we teachers are not just users but creators of learning. Therefore, teachers are required to have the ability to explore various learning resources to be used as learning media for students. Consequently, Islamic Education teachers are required to be active in planning enjoyable learning (Baharun *et al.*, 2021; Bakar *et al.*, 2023)

Mpuangnan and Ntombela (2023) assert that the implications of curriculum integration demand the development of diverse, rich, and flexible learning process approaches using various media and learning resources. Learning methods should focus on using approaches that stimulate and spur the optimal empowerment of the left and right brain. Ideally, learning in integrated Islamic schools should be implemented with approaches based on (a) problem-solving that trains students to think critically, systematically, logically, and solution-oriented; (b) creativity-based that encourages students to think initially, flexibly, fluently, and imaginatively. Skills in conducting various beneficial activities and providing benefits for oneself and the environment should be the focus of learning (Afif *et al.*, 2023). Observations have found that the implementation of Islamic education learning in integrated Islamic schools in Southeast Sulawesi generally extends the learning hours through a full-day school program to enrich the material using available facilities and infrastructure, varied methods with memorization, habituation, exemplification, emotional, and functional approaches according to the characteristics of the learning material.

In the curriculum of integrated Islamic schools, the learning process for each theme at all levels still applies a scientific approach based on research, namely the standard process of learning consisting of observing, questioning, processing, presenting, concluding, and creating, including Islamic education. Nevertheless, some have already begun implementing the freedom curriculum, hoping to serve as a model for other integrated Islamic schools if the implementation is successful (Puspita *et al.*, 2020; Syafaruddin *et al.*, 2021)

The findings in this study align with previous research results. Sumarsih *et al.* (2022) state that "pioneer schools" can serve as a model, training center, and source of inspiration for other educators and principals. "Pioneer Schools" demonstrate the presence of teachers who understand the uniqueness of each student, implement teaching methods that match the developmental level of each, and produce a student profile characterized by noble morals, independence, critical thinking abilities, creativity, collaboration, and a sense of diversity within the nation and globally. A significant finding from "Pioneer Schools" is the support provided by the surrounding

community, from parents and community leaders to local governments, all contributing to the success of the educational process in the classroom.

Several advantages and challenges can be identified based on interview results regarding teachers' views on implementing the Merdeka Curriculum in integrated Islamic schools in Southeast Sulawesi. The advantages include: 1) Teachers have more room for creativity and development; 2) Learning becomes more enjoyable and meaningful; 3) Learning is more focused on the needs of students; 4) The Merdeka Curriculum encourages student-centered learning. Meanwhile, some of the challenges faced by teachers involve aspects of accessibility and adaptation to technology, especially in the implementation of the Merdeka Curriculum, which requires internet use. These challenges include 1) difficulty in accessing the internet and weak signals, especially for teachers living in hard-to-reach geographic areas; 2) challenges for older teachers above 50 years in keeping up with information technology developments (Jawa Pos, 2022); 3) challenges in the readiness of school resources to understand and use technology; 4) views that the Merdeka Curriculum program is sometimes considered imposed; 5) Not all teachers respond well to the socialization of the Merdeka Curriculum; 6) Lack of human resource competence in schools is reflected in the minimal follow-up after the training. As an improvement effort, solutions are needed to overcome accessibility and training obstacles so teachers can implement the Merdeka Curriculum more optimally.

The learning activities of Islamic Education as curriculum implementation in integrated Islamic schools in Southeast Sulawesi, based on interviews and observations, show that they still retain a learning system with a scientific approach. This is evident from the learning activities conducted by Islamic Education teachers, which include: a) At the start of each learning session, Islamic Education teachers communicate the learning objectives to students, related to the theme being taught to build an understanding of the Islamic concepts studied and the application of its values in daily life; b) Learning materials in classical classes use standards set by the government through the decision of the Minister of Religion, while outside formal learning hours, the yellow book determined by the boarding school is used; c) A combination of teaching methods and approaches, including lectures, group discussions, case studies, and simulations, are used to provide variety in the learning process; d) The use of interactive software and online learning resources is found in Islamic Education at SMAS Al-Amanah Bau-Bau and increases student engagement with available facilities as an effort to facilitate access to information; e) The implementation of formative assessment in Islamic Education is conducted periodically to monitor student progress. Feedback is given during learning to help students improve their understanding.

The teaching and learning process that occurs in integrated Islamic schools is a continuation of the planned Islamic education learning program that has been established and serves as the initial step of the teaching and learning process. Based

on interviews supported by observations, the implementation of Islamic education in integrated Islamic schools follows the following stages:

a) Fostering familiarity through apperception

Familiarity-building and pre-tests are conducted during the learning process to create a harmonious atmosphere between educators and students. This also helps students recall and understand the material taught previously and what will be learned. Ustadz Mahardi regularly performs a question-and-answer method by asking questions about the material to be delivered or that has already been taught to the students before starting the lesson. However, its implementation is still not optimal. This practice aligns with the view of Dubey et al. (2023) that closeness between students and educators helps increase student participation in learning activities. Pre-tests also help students to focus more on the learning process.

b) Competency Formation

Competency formation in the classroom during Islamic education learning at Integrated Islamic Schools is a core activity. Teachers have various ways to develop students' competencies, including spiritual competencies. Some activities conducted in the classroom include collective prayers, reciting the Qur'an for 15 minutes at the beginning of each morning's learning, and imparting advice through wise words. Similarly, for other competencies, Islamic Education teachers always encourage their students to foster unity, compete healthily, and carefully utilize school facilities, such as using various media provided by the school. Intellectual competency formation is applied according to the essential competencies determined for the day's learning, continuing from the previous subject, so that learning is continuous and readily accepted by students. Therefore, based on the above findings, it can be concluded that competency formation is applied in integrated Islamic schools through lecture methods, media, and discussions with a scientific approach.

c) Literacy Development

According to an interview with the principal of SDIT Al-Farabi, Ustadzah Rahmayani, there are five literacies developed in integrated Islamic schools: reading literacy, language literacy, data literacy, power literacy, and digital literacy. To enhance reading quality, educators and students are motivated to make maximum use of the library, accompanied by extracurricular activities such as reading interest contests, in addition to the habit of reading the Quran and predetermined classic books. In language literacy, two foreign languages are cultivated as daily communication languages: Arabic and English. In data literacy, students are accustomed to conducting book reviews, competing in religious and scientific writing contests, exploring readings as valuable points for life guidance, etc. Power literacy is more about developing life skills, creativity, and crafts according to interests guided directly by educators. In contrast, digital literacy is directed towards using technology wisely to support the acceleration and ease of accessing information and materials needed in learning.

d) Post-test

Islamic Education teachers implement the post-test as the final step in the learning process to evaluate the mastery of the material presented. The purpose of this post-test is to ensure that students have received and understood the material well. Teachers conduct the post-test through question-and-answer sessions and summarize the material discussed to assess students' understanding of the subjects taught.

Interviews with Islamic Education teachers also revealed that besides classroom learning activities, there are activities conducted in the form of acceleration or enrichment, which include Muhayyan or overnight stays with religious program activities pre-planned by the school, programmed sunnah fasting such as fasting on Mondays and Thursdays scheduled rotationally among classes, memorization of 6 selected Surahs starting from Surat al-Kahfi, Surat Yaasiin, Surat as-Sajadah, Surat Ar-Rahman, Surat Al-Waqiah, and Surat Tabarraq, as well as the Friday blessings movement through charity activities, environmental cleaning, and Friday prayer duties. These activities impact the religious knowledge and skills of the students in integrated Islamic schools and serve as an attraction for the community to consider integrated Islamic schools as an educational choice for their children.

Several statements indicate that in the learning process as an implementation of the curriculum in integrated Islamic schools, some distinctive characteristics are found compared to the curriculum in other schools, namely: a) The standard process is not only focused on exploration, elaboration, and confirmation but also combined with the learning concept mandated by the 2013 curriculum, namely observing, questioning, experimenting, processing, reasoning, presenting, and concluding, as well as the Islamic nuance of the boarding school curriculum; b) Learning does not only occur in the classroom, but also in the boarding and community environment; c) Teachers are positioned as hidden curriculum although not the sole source of learning; d) Islamic teachings are not only taught through Islamic religious subjects but also integrated into all subject materials and even all school activities; e) Attitudes in accordance with Islamic teachings are not learned verbally, but through habituation and exemplification in daily life.

Evaluation of Islamic Education Curriculum Development Implementation at Integrated Islamic Schools in Southeast Sulawesi

Evaluation is a systematic assessment of the benefits of an object. In the evaluation process, activities are conducted to assess the value of a program. The object of evaluation involves programs with outcomes that have dimensions such as ability, creativity, attitudes, interests, and skills. Evaluation is a process that involves depicting, acquiring, and presenting various helpful information to make decisions, and this means that evaluation is often interpreted as a professional judgment or process where one can make decisions about something expected, either with

quantitative or qualitative approaches (Mohamed et al., 2023). The Minister of Education Law No. 19 of 2007 regarding the assessment of student outcomes states that the progress achieved by students is monitored, systematically documented, and used as feedback to students periodically.

The implementation of the Islamic education curriculum can be evaluated through four main aspects: objectives, strategies, content of the subject matter, and evaluation activities (Burhan *et al.*, 2023). Observations related to classroom learning activities reveal several aspects: a) Objective Aspect: Learning objectives need to be operationally formulated, measurable, and observable to provide clear direction in the teaching and learning process. Currently, learning objectives tend to be underemphasized and need more orientation towards developing students' potential; b) Content Aspect: Teaching material needs further development, not just relying on books owned by students. Material development can be done by involving various dimensions and referring to literature in the library; c) Strategy Aspect: The use of active strategies in learning can motivate students. Although active strategies have been implemented, they must be noted to minimize their disadvantages. Using strategies that inspire students and can meet the needs of individuals or groups is a must. d) Evaluation Aspect: The evaluation aspect must be taken more seriously, not limited to written and oral exams. Holistic evaluation, including non-test aspects, needs to be applied. Evaluation plays a vital role in assessing the success of the learning process, ensuring the quality of education, and assessing the appropriateness of objectives, materials, and strategies used.

In implementing the Islamic Education curriculum in integrated Islamic schools in Southeast Sulawesi, which is rich in Islamic character and religious competence, it is essential to include holistic, continuous, and sustainable assessments. This aims to depict various aspects necessary in making decisions related to the learning process.

Authentic assessment is often a joint assessment used in integrated Islamic schools (Syafaruddin *et al.*, 2021). This comprehensive assessment model covers the input, process, and output of learning. In the context of integrated Islamic schools, authentic assessment is focused on assessing the readiness of students as well as the process and results of learning as a whole. Using diverse and appropriate measurement tools according to knowledge, attitudes, and skills is a primary characteristic of authentic assessment in these schools. The integration of assessment of the three components (input, process, and output) provides a comprehensive overview of students' capacity, style, and learning outcomes, making them capable of producing instructional impact and accompanying effects from the learning process.

Authentic assessment can be defined as an assessment method that involves assigning tasks to students and reflecting on the priorities and challenges faced in learning activities (Afif *et al.*, 2023). Examples include researching, writing, revising, discussing articles, providing oral analysis of events, and collaborating with peers

through debate. This approach has strong relevance to the scientific learning method, as it can reflect improvements in student learning outcomes through observation, questioning, reasoning, experimenting, and networking. Authentic assessment tends to focus on complex or contextual tasks, allowing students to demonstrate competencies in attitudes, knowledge, and skills, making it highly suitable for the scientific approach.

The evaluation applied in Islamic education, as directed by the 2013 curriculum, utilizes various types of assessment according to the domain being assessed, so it is not solely reliant on paper and pen or in the form of tests alone. At certain times, we assess with attitudinal evaluations, the practice of religious application, written works, portfolios, and the like.

The learning activity includes interaction between the learning process focused on objectives and ending with evaluation. Evaluation in the context of Islamic education is an action teachers take to measure students' abilities in the classroom. This approach aligns with Mpuangnan and Ntombela's (2023) opinion, stating that evaluation aims to ensure the process and performance achievements are within the plans and objectives set. In this context, the implementation of assessment needs to compare students' actual performance with the predetermined standards.

Broadly, the implementation of learning evaluation refers to Minister of Education No. 66 of 2013, which emphasizes three domains of competency assessment: attitude competency assessment, knowledge competency assessment, and skills competency assessment. The implementation of these three domains of assessment also has similarities with integrated Islamic schools in Southeast Sulawesi, as evidenced by observations, and can be described as follows by the author:

1. Attitude Competency Assessment

The learning process in the classroom and beyond involves evaluating their activeness in asking questions, active participation in discussions, attitudes towards teachers, and more. Thus, it can be concluded that Islamic education and character-building teachers use attitude assessments to monitor student behavior. Several methods can be used to obtain attitude assessment results, including observation, self-assessment, and peer assessment.

2. Knowledge Competency Assessment

Knowledge competency assessment in integrated Islamic schools has been maximally implemented. Islamic education teachers use various methods, including written tests, oral tests, and student assignments. This knowledge competency assessment process ensures that teachers can measure student knowledge well. The results of this knowledge assessment are obtained through written tests, oral tests, and assignments given to students.

3. Skills Competency Assessment

Skills competency assessment in integrated Islamic schools in Southeast Sulawesi is conducted through practical tests, projects, and portfolios. Based on

research findings, it can be concluded that Islamic Education teachers at the school carry out skills competency assessments using various methods, ensuring that student skills remain measurable by teachers. The results of the skills competency assessment are obtained through practical tests, projects, and portfolios given to students.

The research findings through interviews, observations, and documentation show that implementing the Islamic education curriculum in integrated schools has been carried out well and variedly. Based on field findings, several evaluation steps conducted in integrated Islamic schools in Southeast Sulawesi involve: 1) Setting learning process evaluation objectives: Generally, the objectives of the learning process evaluation include vital questions, such as a) Whether the learning strategies selected and used by the teacher are effective; b) Whether the learning media used by the teacher are effective; c) Whether the teacher's teaching method is engaging and relevant to the subject matter discussed, easy to follow, and impacts student understanding; d) How students perceive the material discussed and the essential competencies to be achieved; e) Whether students are enthusiastic about learning the material discussed; f) How students respond to the learning conducted by the teacher; g) How students follow the learning conducted by the teacher. 2) Establishing Evaluation Design: The design of the learning process evaluation includes an evaluation process plan and evaluation implementation. The evaluation process plan is structured in a matrix, including serial numbers, required information, indicators, methods (techniques and instruments), respondents, and time. The respective subject lecturer carries out the evaluation process. The learning process evaluation plan is a matrix with columns containing serial numbers, required information, indicators, methods, techniques and instruments, respondents, and time. Next, the evaluation process in integrated Islamic schools in Southeast Sulawesi includes the following steps: 3) Developing Evaluation Instruments: The evaluation instruments for the learning process include two main types: Observation sheets are used to collect information about student learning activities during the lesson. Lecturers or students can use it to observe each other. Students fill out questionnaires that contain questions about learning strategies, methods, and media used by the lecturer, student interest, and perceptions of learning for a particular subject matter that has been delivered. 4) Data or Information Collection: Data or information collection is conducted objectively and openly. This aims to obtain reliable and helpful information for improving the quality of learning. Data collection is conducted at the end of each learning session for specific material related to an essential competency. This is intended so lecturers and students obtain a comprehensive overview of the learning implementation to achieve mastery of a basic competency; 5) Analysis and Interpretation: Analysis and interpretation are conducted as soon as the data or information is collected. The results of the analysis are descriptions of the evaluation results related to the learning process that has been

carried out. Interpretation is conducted as an interpretation of the analysis results, aiming that lecturers and students can immediately know and understand the evaluation results. The analysis and interpretation process can be conducted jointly by lecturers and students to improve subsequent learning.

Follow-up is a series of steps taken after analyzing and interpreting results. In evaluating the learning process, follow-up essentially relates to planning subsequent learning activities and assessing the learning that has been conducted. Decisions to continue learning involve designing improvement steps to enhance the quality of learning. Meanwhile, follow-up on learning evaluation involves implementing and reassessing the instruments used, including assessing the achievement of objectives, processes, and evaluation instruments in learning.

D. CONCLUSION

Based on the results and discussion, curriculum implementation planning consists of several predetermined learning steps with accurate calculations and considerations to be implemented to achieve specific objectives. The stages of developing the planning of Islamic education programs at integrated schools in Southeast Sulawesi are well executed, as evidenced by the enrichment and remedial programs, daily and weekly programs, and semester and annual programs. Learning planning includes preparing lesson plans and sourcing learning materials, media, strategies, and assessment tools. The implementation of the Islamic education curriculum in integrated schools in Southeast Sulawesi is carried out variably; some have already implemented the freedom-to-learn curriculum, and others still use K.13. The implementation of the Islamic Education curriculum in the classroom involves several elements, including school principals, teachers, students, learning resources, as well as other supporting facilities and infrastructure. Success in learning is an indicator of successful implementation. Integrated Islamic schools emphasize integration in teaching methods to optimize cognitive, affective, and psychomotor domains. Observations reveal that the implementation of Islamic education learning in integrated Islamic schools in Southeast Sulawesi generally extends learning hours through a full-day school program to enrich material using available facilities and infrastructure, with varied methods including memorization, habituation, exemplification, emotional, and functional approaches according to the characteristics of the learning material. The implementation of the Islamic education curriculum can be assessed through four aspects: objectives, strategies, content of the subject matter, and evaluation activities. This evaluation aims to ensure that the process and performance achieved meet the planned objectives. Assessment implementation must compare performance with the predetermined standard to achieve this goal. Evaluation plays a crucial role in identifying various problems in schools, including the extent of understanding and mastery of the curriculum by practitioners in the field, the effectiveness of implementation in schools, and the

effectiveness of using supporting means such as books, teaching materials, facilities, and costs in supporting curriculum implementation. Additionally, evaluation aims to assess the extent to which students have achieved the formulated objectives and the extent to which they have mastered the expected knowledge, skills, and attitudes.

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