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Development Of Islamic Religious Education Curriculum Design At Miftahul Ulum School, Retok Village, Kubu Raya Regency

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Abstract

Islamic Religious Education (IRE) has a vital role in shaping students' character and morals. Miftahul Ulum School in Retok Village, Kubu Raya Regency, as an Islamic-based institution, faces challenges in developing a curriculum that is both relevant to contemporary needs and rooted in Islamic values. This study aims to develop an innovative and contextual IRE curriculum design through an analysis of existing practices and stakeholder needs. This research uses a qualitative approach with a case study design and a constructivist paradigm. Data were collected through in-depth interviews with teachers, administrators, and parents, classroom observations, and document analysis. Data analysis followed the interactive model of Miles and Huberman, including data collection, reduction, display, and conclusion drawing. Triangulation was applied to ensure data validity. The findings indicate that the current IRE curriculum requires better integration between the national curriculum and pesantren traditions, the application of more interactive and experiential learning methods, and the development of comprehensive evaluation systems. Key gaps were found in the integration of spiritual practices, the use of technology in learning, and the assessment of affective and psychomotor domains. Based on these findings, this study proposes an integrated curriculum model consisting of three main components: integration of national and pesantren-based curricula, active learning methods such as project-based and collaborative learning, and competency-based evaluation covering cognitive, affective, and psychomotor aspects.

INTRODUCTION

Education stands as one of the fundamental pillars in developing high-quality human resources. In Indonesia, education is oriented not only toward cognitive aspects and skills development but also toward instilling moral and religious values (Syarif, Z., 2014). Therefore, religious education plays a pivotal role in shaping students' character to possess noble morals and live their lives in accordance with religious teachings. Islamic Religious Education (IRE) has become a compulsory subject taught in both

public and private schools, aiming to develop individuals who have faith and devotion to Allah SWT (Musya'Adah, U., 2020).

However, the implementation of Islamic Religious Education curriculum in various schools continues to encounter numerous challenges, including insufficient relevance to students' needs, lack of innovative teaching methods, and limited supporting resources (Susilowati, E., 2022). The development of curriculum design has become a strategic step in addressing these issues. An effective curriculum must be capable of adapting to changing times while maintaining fundamental Islamic values (Bahri, S., 2017).

Miftahul Ulum School in Retok Village, Kubu Raya Regency, as an Islamic-based educational institution, similarly faces challenges in developing its IRE curriculum. The implemented curriculum requires adaptation to meet students' needs, technological advancements, and increasingly dynamic contemporary demands (Ansori, M., 2020). Therefore, in-depth research regarding the development of Islamic Religious Education curriculum design at this school is necessary to enhance learning quality and relevance to students' needs (Achmad, Ghufan Hasyim, et al., 2022).

Previous research has examined various aspects of Islamic education curriculum development. Sari and Hermawati (2023) explored curriculum development through social reconstruction approaches, while Umam and Hamami (2023) focused on curriculum evaluation in schools and madrasahs. Kusumawati (2024) investigated the integration of pesantren curriculum within the national curriculum framework in modern Islamic boarding schools. However, these studies primarily addressed curriculum development at the conceptual or policy level, with limited focus on the practical implementation processes and context-specific challenges faced by individual schools. Furthermore, most existing research has examined either formal school settings or traditional pesantren environments separately, without adequately addressing institutions that attempt to integrate both approaches.

This study addresses this research gap by investigating the specific contextual challenges and opportunities for curriculum development at Miftahul Ulum School, an institution that uniquely combines formal educational structures with Islamic boarding school (pesantren) traditions. The research aims to analyze and develop a comprehensive Islamic Religious Education curriculum design that effectively integrates national curriculum standards with pesantren-based Islamic education values, while incorporating innovative teaching methodologies suitable for contemporary students.

By examining the actual implementation processes, stakeholder perspectives, and institutional resources, this study provides empirically-grounded insights into

developing contextually appropriate and pedagogically sound IRE curriculum models. The ultimate goal is to contribute practical knowledge that can enhance the effectiveness of IRE learning and produce graduates who possess not only strong religious understanding but also the ability to apply Islamic values in their daily lives in the modern context (Susilowati, E., 2022).

METHODS

This research employs a qualitative approach with a case study design (Rahardjo, M., 2017). The qualitative method was selected because it enables in-depth exploration of the complex phenomena surrounding curriculum development in a specific educational context, allowing the researchers to understand the meanings, experiences, and perspectives of various stakeholders involved in the IRE curriculum implementation at Miftahul Ulum School.

The research paradigm employed is constructivism, which posits that reality is socially constructed and that understanding emerges through the interaction between researchers and participants (Creswell & Poth, 2018). This paradigm is particularly appropriate for curriculum development research, as curriculum design is fundamentally a social construct that reflects the values, beliefs, and contextual needs of the educational community. Through this lens, the researchers sought to understand how various stakeholders construct meaning around IRE curriculum and how these constructions shape curriculum implementation and development.

Research participants were selected through purposive sampling to ensure information richness and relevance. The study involved 8 IRE teachers (5 with more than 10 years of teaching experience and 3 with 5-10 years experience), 2 school administrators (the principal and academic vice-principal), and 15 parents representing diverse socioeconomic backgrounds. These participants were chosen based on their direct involvement with and knowledge of the IRE curriculum implementation at the school.

Data collection was conducted through multiple methods to ensure triangulation and enhance research validity. First, in-depth semi-structured interviews were conducted with all participants. Each interview lasted 45-90 minutes and covered topics including curriculum goals, content, implementation challenges, teaching methods, assessment practices, and stakeholder expectations. All interviews were audio-recorded with participants' consent and subsequently transcribed verbatim. Second, classroom observations were performed across 24 teaching sessions over a three-month period (September-November 2025), documenting teaching methods, student-teacher interactions, learning materials used, and classroom management

approaches. Field notes were systematically recorded using an observation protocol. Third, comprehensive document analysis was undertaken, examining curriculum documents (syllabus, lesson plans, teaching modules), assessment instruments, student learning portfolios, and school policy documents related to IRE implementation (Fathoni, A., 2006).

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), consisting of four concurrent flows of activity: data collection, data reduction, data display, and conclusion drawing/verification. During data reduction, interview transcripts were coded using both inductive and deductive approaches, identifying themes and patterns related to curriculum design elements, implementation challenges, and stakeholder perspectives. Data display involved organizing the reduced data into matrices, charts, and networks to facilitate pattern recognition and relationship identification. Conclusions were drawn iteratively throughout the research process and were continuously verified through member checking, where preliminary findings were shared with participants for validation, and peer debriefing sessions with experienced educational researchers (Fadillah, A., 2019).

To ensure research trustworthiness, several strategies were implemented. Credibility was established through prolonged engagement at the research site (three months of intensive fieldwork), persistent observation of teaching-learning processes, triangulation of data sources (teachers, administrators, parents) and methods (interviews, observations, documents), and member checking. Transferability was enhanced through thick description of the research context, participants, and findings. Dependability was maintained through an audit trail documenting all research procedures and decisions. Confirmability was achieved by maintaining reflexive journals and ensuring that findings were grounded in data rather than researcher bias.

RESULTS AND DISCUSSION

Results

Current IRE Curriculum Implementation

Classroom observations across 24 teaching sessions documented that instructional practices at Miftahul Ulum School predominantly adhered to the prescribed national curriculum framework without substantial adaptations to incorporate pesantren-based educational traditions. In 18 out of 24 observed sessions (75%), teachers employed conventional lecture methods with limited student interaction, with teacher talk comprising an average of 62% of instructional time while student active learning activities occupied only 28% of class time, and the remaining 10% consisted of

transition periods and administrative tasks. Document analysis of 45 lesson plans from the 2024–2025 academic year further revealed that 80% of learning objectives directly aligned with government-mandated competency standards, with only 22% explicitly incorporating traditional Islamic teaching methods such as halaqah (study circles), sorogan (individual recitation to teacher), or bandongan (collective recitation). One senior teacher (T1, 15 years of experience) acknowledged this institutional tension: "We follow the government curriculum because it provides clear standards and we must ensure our students can pass national assessments. However, we recognize that this approach does not fully capture the deeper Islamic educational traditions we value."

Observational records further documented limited engagement with classical Islamic textual sources. Islamic texts were primarily studied through Indonesian-language translations rather than original Arabic sources, and classical Islamic texts (kitab kuning) were incorporated in only 4 of the 24 observed sessions (17%). These findings reflect a broader pattern in which the school's formal curriculum identity as a pesantren-based institution has not been systematically translated into differentiated instructional practice. Resource inventory confirmed the structural basis of this gap, identifying a total collection of 156 books of which only 28 (18%) were classical Arabic texts. Technology infrastructure similarly constrained pedagogical diversification, with only one computer laboratory housing 25 computers for a total enrollment of 420 students, and only 2 of 8 IRE teachers reporting regular use of digital learning resources in their instruction.

Analysis of 120 student assessment records from the 2024–2025 academic year revealed a pronounced cognitive emphasis across evaluation practices. Multiple-choice and short-answer items comprised 82% of assessment instruments, while essay tasks requiring critical analysis constituted only 18%. The distribution of assessment weight reflected a similar imbalance: cognitive knowledge dominated at 75%, affective development received only 15%, and psychomotor competencies through practical religious performance accounted for 10%. Practical religious programs existed at the school but remained limited in scope and participation levels. Observational records documented three regular programs: daily congregational prayers with an 85% student participation rate, weekly Quran recitation sessions at 65%, and monthly religious discussions at 45%. Parental perspectives gathered through interviews reinforced these observational findings, with 11 of 15 parents expressing dissatisfaction with the predominantly theoretical orientation of the current curriculum and indicating that they had enrolled their children expecting a more holistic integration of religious theory and practice.

Curriculum Integration Challenges

Observational and interview data consistently identified three interconnected challenge areas constraining meaningful integration of national curriculum standards with pesantren-based educational approaches: pedagogical inconsistencies, assessment practice limitations, and resource constraints. Regarding pedagogical practice, time-on-task analysis across observed sessions showed that in 19 of 24 sessions (79%), teachers controlled classroom discourse with minimal student-to-student interaction or independent inquiry. The school schedule allocated only three hours per week for IRE instruction, which seven of eight interviewed teachers deemed insufficient for meaningful integration of experiential learning and traditional Islamic pedagogies. Large class sizes of 35–40 students per session further restricted the implementation of discussion-based and personalized approaches characteristic of the pesantren educational tradition.

Assessment practices constituted a second significant challenge area. Observational records confirmed heavy reliance on written examinations targeting factual knowledge recall, with performance-based assessment of actual religious competencies minimally employed. Only two of eight teachers regularly used authentic assessment approaches such as observing students' prayer performance, evaluating Quran recitation quality, or assessing ethical behavior in daily social interactions. The school's stated vision of developing students with strong Islamic character capable of applying religious teachings in daily life was not reflected in the existing assessment architecture, creating a documented and persistent gap between institutional aspirations and actual evaluation practice.

Resource constraints further compounded these pedagogical and assessment challenges across all dimensions of curriculum implementation. The limited availability of classical Islamic texts, restricted technology infrastructure, absence of a structured professional development program for IRE teachers, and insufficient instructional time collectively limited the school's capacity to implement diversified pedagogical approaches aligned with its pesantren identity. The school principal (A1) candidly acknowledged this institutional difficulty: "Our challenge is balancing accountability to national standards with our commitment to pesantren values. Currently, the former dominates our curriculum implementation." Document analysis additionally confirmed the absence of formal curriculum development mechanisms at the institutional level, with no dedicated curriculum review committee or systematic stakeholder consultation process identified in available institutional documentation, further limiting the school's capacity for adaptive curriculum management.

Developed Integrated Curriculum Model

Based on the comprehensive analysis of current curriculum implementation gaps, stakeholder perspectives, and identified structural challenges, a participatory curriculum development process was conducted through four workshop sessions totaling 16 hours in December 2025, involving IRE teachers, school administrators, and select parent representatives. The collaborative and participatory nature of this development process was deliberate, ensuring that the resulting model reflected the authentic needs, values, and aspirations of the institutional community rather than externally imposed prescriptions. The resulting integrated curriculum model comprises three interconnected components designed to address documented gaps while building upon existing institutional strengths: an integrated curriculum framework, an active learning methodology, and a competency-based evaluation system.

The integrated curriculum framework allocates 60% of instructional time to national curriculum core content, maintaining full alignment with government competency standards to ensure student preparation for standardized assessments, while systematically incorporating 30% for enriched Islamic studies employing pesantren methodologies, and 10% for integrative projects connecting both dimensions. Concrete curriculum modifications introduced through this framework include bi-weekly halaqah sessions in which students engage in small-group discussion of classical Islamic texts with teacher facilitation, a structured program for studying selected hadith chapters using traditional transmission methods, thematic monthly units integrating Quranic principles with contemporary social issues, and a year-long community service learning component requiring students to apply Islamic ethical teachings through supervised service projects. Workshop documentation showed strong teacher endorsement of this framework, with seven of eight participating teachers expressing enthusiasm and describing the model as the institutional balance they had long sought.

The active learning methodology component incorporates five evidence-informed instructional strategies developed to address the pedagogical limitations identified in observational data: collaborative learning through structured peer teaching and group investigation; project-based learning through extended inquiries into Islamic topics with real-world applications; problem-based learning presenting authentic ethical dilemmas requiring application of Islamic principles; experiential learning through supervised religious practice including prayer leadership and Quran recitation performance; and technology-enhanced instruction integrating digital resources to supplement traditional textual study. Post-training evaluation data from the eight

participating teachers showed measurable increases in pedagogical confidence, with mean self-efficacy ratings rising from 2.8 to 4.1 on a five-point scale following professional development workshops, and six teachers developing detailed implementation plans for at least three new instructional strategies.

The competency-based evaluation component restructures assessment weight distribution to align evaluation practice with the school's holistic educational goals: cognitive domain evaluation at 40%, affective domain assessment of Islamic character development and ethical reasoning at 35%, and psychomotor evaluation of practical religious competencies at 25%. Pilot implementation across two classes during January–February 2026 generated preliminary positive indicators, with student engagement measures including on-task behavior, voluntary participation rates, and assignment completion showing meaningful improvement compared to baseline data from the preceding semester. Stakeholder feedback documented broad institutional support for the developed model, with seven of eight teachers, both administrators, and 13 of 15 parent participants formally expressing approval of the integrated approach as a viable and contextually appropriate curriculum direction for the institution.

Discussion

Curriculum Identity Tension in Pesantren Schools

The findings of this study reveal a persistent and structurally embedded tension between the demands of the national curriculum and the pesantren-based educational identity that Miftahul Ulum School formally espouses. The dominance of national curriculum standards — evidenced by 80% alignment in lesson plans, teacher-centered instruction in 75% of observed sessions, and the relegation of traditional pesantren methods to only 22% of instructional design — reflects a pattern that extends well beyond this particular institution. Kusumawati (2024) identified this tension as characteristic of pesantren-based schools across Indonesia that attempt to simultaneously serve two distinct educational logics without a deliberate integration architecture, resulting in what she described as an "administrative coexistence" rather than genuine curricular coherence. The present study both confirms and deepens this observation: at Miftahul Ulum School, this coexistence is not merely administrative — it is experienced by teachers, administrators, and parents alike as an unresolved identity tension that actively constrains the school's capacity to deliver on its institutional mission.

This tension is further compounded by structural policy conditions that have historically produced competing curriculum obligations for Islamic schools in

Indonesia. Efendi and Sholeh (2023) documented that the regulatory frameworks governing schools under the Ministry of Education and those under the Ministry of Religious Affairs have not been sufficiently harmonized to support integrated curriculum implementation, placing pesantren-based schools in an inherently ambiguous regulatory position. Mahrus (2021) similarly argued that curriculum management in Islamic educational institutions is uniquely complex because it must navigate obligations to national quality standards while simultaneously preserving the distinctive educational values that constitute the institution's reason for being. The findings of the present study illustrate precisely this complexity: the school principal's acknowledgment that "the former dominates our curriculum implementation" reflects not individual failure but a systemic condition that curriculum policy reform at the institutional level alone cannot fully resolve.

The predominance of lecture-based instruction observed in this study — with teacher talk occupying 62% of class time and active learning confined to 28% — further reflects the risk-mitigation logic that Sari and Hermawati (2023) identified as characteristic of IRE teachers navigating dual curriculum obligations. Lecture delivery enables curriculum coverage within constrained time allocations while minimizing the pedagogical complexity associated with student-centered methods, making it a rational response to structural pressure even when teachers are aware of its limitations. The three-hours-per-week IRE allocation identified in this study is not merely a logistical constraint; it functions as a structural signal about the relative institutional priority of religious education, and addressing the quality of IRE instruction without addressing this allocation would likely produce only superficial change. Umam and Hamami (2023) reached a comparable conclusion in their evaluation of IRE curricula across school and madrasah settings, finding that insufficient instructional time was among the most consistently identified barriers to substantive curriculum quality — a finding the present study corroborates in a specific rural pesantren-based context.

Assessment Misalignment and Competency Development

The cognitive bias documented in student assessment practices constitutes one of the most analytically significant findings of this study, both for its direct educational implications and for what it reveals about the deeper institutional logic governing curriculum implementation. With 75% of evaluation weight assigned to knowledge-based testing, 15% to affective development, and only 10% to psychomotor competencies, the assessment system at Miftahul Ulum School systematically privileges the dimension of learning most easily measured through standardized instruments while marginalizing the dimensions most central to the institution's

educational mission. This misalignment directly contradicts both the national curriculum framework's explicit mandate for balanced competency development across cognitive, affective, and psychomotor domains, and the pesantren tradition's foundational emphasis on character formation and practical religious mastery as the primary markers of genuine Islamic education.

Fajra et al. (2020) documented that assessment systems in Islamic schools that overweight cognitive outcomes progressively undermine the development of the affective and practical competencies that distinguish graduates of Islamic educational institutions from those of general schools, because evaluation frameworks powerfully shape what teachers teach and what students prioritize. The present study provides concrete evidence of this dynamic: the gap between the school's stated vision of producing graduates with strong Islamic character and an assessment architecture in which 82% of instruments consist of multiple-choice and short-answer items is not incidental — it reflects and reinforces the broader pattern of national curriculum dominance documented throughout this study's findings. Achmad et al. (2022) further found that authentic assessment practices in IRE — encompassing observational rubrics for prayer performance, Quran recitation evaluation, and ethical behavior assessment — were consistently associated with stronger holistic student development outcomes, yet remained among the least implemented assessment approaches across Indonesian Islamic educational institutions due to the additional time, training, and professional judgment they require.

The limitation of authentic assessment use to only two of eight teachers at the research site reflects a professional development gap that curriculum redesign alone cannot address. Susilowati (2022) argued that the implementation of competency-based evaluation in IRE requires not only curricular redesign but sustained teacher capacity-building in assessment literacy, particularly in the development and application of rubrics for evaluating affective and psychomotor religious competencies that resist easy quantification. This insight has direct implications for the integrated curriculum model developed in this study: the competency-based evaluation component, which redistributes assessment weight to cognitive 40%, affective 35%, and psychomotor 25%, will only achieve its intended impact if accompanied by structured and ongoing professional development that equips teachers with both the conceptual frameworks and practical tools to implement holistic assessment consistently. The preliminary pilot data showing improved student engagement following model implementation are encouraging, but the durability of these gains depends significantly on whether assessment reform keeps pace with instructional reform.

Integrated Model as Institutional Innovation

The integrated curriculum model developed through the participatory workshop process in December 2025 represents the most practically significant contribution of this study, both for Miftahul Ulum School specifically and for comparable pesantren-based institutions more broadly. The model's 60-30-10 time allocation framework — distributing instructional time across national core content, pesantren-enriched Islamic studies, and integrative projects — is not merely a technical scheduling solution; it is a principled institutional statement that national curriculum compliance and pesantren educational identity are not competing priorities but complementary dimensions of a coherent educational mission. Ansori (2020) proposed that effective curriculum integration in pesantren-based institutions requires explicit allocation structures that protect space for traditional educational approaches rather than leaving integration to individual teacher discretion, precisely because discretionary integration tends to be systematically crowded out by accountability pressures over time. The present model operationalizes this principle through structural design, providing teachers with a clear institutional framework that legitimizes and supports the incorporation of pesantren methodologies into regular instructional practice.

The active learning methodology component addresses the documented pedagogical limitations through a convergence of contemporary educational research and classical Islamic pedagogical wisdom. Bahri (2017) argued that effective IRE curriculum development must draw simultaneously on modern educational science and the participatory, discussion-based traditions of Islamic scholarship — traditions that find their most developed institutional expression in the halaqah, sorogan, and bandongan methods of the pesantren. The five instructional strategies incorporated in the model — collaborative learning, project-based inquiry, problem-based learning with ethical dilemmas, experiential religious practice, and technology-enhanced instruction — reflect precisely this convergence, grounding innovative pedagogy in educational traditions already familiar to and valued by the institutional community. The improvement in teacher self-efficacy ratings from 2.8 to 4.1 following professional development workshops suggests that this convergent framing is not only theoretically coherent but practically motivating for teachers who may be skeptical of reform agendas that appear to displace rather than honor their professional heritage.

The participatory development process itself constitutes a significant methodological contribution of this study. By engaging teachers, administrators, and parents across four workshop sessions totaling 16 hours, the development process generated a level of stakeholder ownership that top-down curriculum mandates rarely achieve. Achmad et al. (2022) demonstrated that curriculum development processes

actively involving frontline educators produce stronger implementation commitment because teachers experience the resulting framework as an expression of their own professional values rather than an externally imposed requirement — a dynamic that the present study's high approval rates of seven of eight teachers and 13 of 15 parents directly corroborate. Vioreza et al. (2023) further argued that sustainable curriculum reform in Islamic educational institutions depends on the alignment between curriculum model, institutional values, available resources, and stakeholder expectations, and that participatory development is the most reliable mechanism for achieving this alignment. The present study provides empirical grounding for both of these theoretical propositions, demonstrating that a resource-constrained rural Islamic school possesses the institutional capacity to develop a contextually appropriate, educationally coherent, and broadly supported curriculum model through deliberate participatory processes — without dependence on external expert intervention.

CONCLUSION

The development of Islamic Religious Education (IRE) curriculum design at Miftahul Ulum School, Retok Village, Kubu Raya Regency, represents a systematic effort to enhance learning quality in alignment with both student needs and contemporary challenges. This research employed a comprehensive qualitative case study approach, collecting empirical data through interviews with 8 teachers, 2 administrators, and 15 parents, observations of 24 teaching sessions, and analysis of extensive curriculum documentation. The research process encompassed needs analysis, design development, implementation planning, and evaluation framework establishment.

The research findings revealed significant gaps in the current curriculum implementation. Analysis demonstrated that the existing IRE curriculum heavily emphasized national curriculum standards (80% alignment) with minimal integration of pesantren educational traditions, limited use of active learning methodologies (only 28% of instructional time involved student-centered activities), and assessment practices disproportionately focused on cognitive knowledge (75% of evaluation weight) with insufficient attention to character development and practical religious competencies. These gaps created an "identity tension" wherein the school's aspirations for comprehensive Islamic education were constrained by standardized curriculum implementation requirements.

In response to these identified needs, the research developed an integrated three-component curriculum model. The model incorporates: (1) an integrated curriculum framework that systematically combines national curriculum standards with enriched

pesantren-based Islamic studies, allocating 60% of time to core national curriculum content, 30% to traditional Islamic pedagogical approaches, and 10% to integrative projects; (2) an active learning methodology emphasizing collaborative learning, project-based inquiry, experiential religious practice, and technology-enhanced instruction to increase student engagement and deepen understanding; and (3) a competency-based evaluation system that balances cognitive assessment (40%), affective domain evaluation of character and ethical development (35%), and psychomotor assessment of practical religious competencies (25%).

Preliminary implementation data from pilot classes demonstrated the model's potential effectiveness. Teachers reported increased confidence in implementing integrated approaches (self-efficacy ratings improved from 2.8 to 4.1 on a 5-point scale), and student engagement indicators showed meaningful positive changes compared to baseline data. The developed curriculum model received strong support from stakeholders, with 7 out of 8 teachers, both administrators, and 13 out of 15 parents expressing approval of the integrated approach.

The implications of this research emphasize several critical points. First, successful integration of national curriculum standards with Islamic educational traditions requires intentional curriculum design that treats both dimensions as complementary rather than competing priorities. Second, professional development supporting teachers in implementing active, experiential learning methodologies is essential for translating curriculum intentions into classroom practice. Third, balanced assessment systems that evaluate multiple dimensions of student development - cognitive, affective, and psychomotor - are necessary to align evaluation with holistic educational goals. Fourth, sustained collaboration among all stakeholders - teachers, administrators, parents, and policymakers - is crucial for developing and maintaining an adaptive curriculum responsive to evolving educational challenges.

This curriculum development initiative represents an ongoing process rather than a completed product. Continuous evaluation, stakeholder feedback integration, and iterative refinement will be necessary to ensure the curriculum remains effective and relevant. With commitment to these principles and sustained implementation support, Miftahul Ulum School can realize its vision of producing graduates who possess not only strong Islamic religious knowledge but also the character, practical competencies, and ethical framework to navigate contemporary life in accordance with authentic Islamic values and teachings.

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