

Optimizing the Role of Curriculum Management in Integrating Islamic Values in Islamic Educational Institutions

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ABSTRACT

One of the crucial issues in education is the need to integrate character values into the learning process. This requires the optimization of curriculum management as a strategic instrument for shaping a school culture rooted in values. The curriculum functions not merely as a formal administrative document but as a value-based framework that guides the overall direction of education. This study aims to describe the role of curriculum management in integrating character values, particularly within the context of Islamic educational institutions at the elementary level. The method used is a literature review with a qualitative approach. The findings indicate that effective curriculum management facilitates collaboration among teachers, principals, and stakeholders in designing learning strategies that embed values such as responsibility, honesty, discipline, and cooperation. The success of value integration strongly depends on the alignment between curriculum planning, implementation, and evaluation. Furthermore, strengthening school culture through value-driven vision and mission, as well as professional teacher development, serves as a key supporting factor. Therefore, curriculum management plays a central role in ensuring that learning is not only academically oriented but also transformative in shaping students' character.

Keywords: Curriculum Management, Islamic Education, Islamic Values

INTRODUCTION

Education is a fundamental instrument in shaping the civilization of a nation. In this era of globalization, which is highly competitive and full of challenges, the world of education is not only required to produce a generation that is intellectually superior, but also morally and spiritually strong¹. The rapid development of science and technology has had a significant impact on the social, cultural, and ethical behavior of the younger generation. The phenomena of character crisis, value disorientation, and increasing deviant behavior are concrete evidence of the urgency of values-based education. In this context, Islamic education has a major responsibility to provide solutions by instilling strong Islamic values in the minds of students. Islamic-based education must emerge as an agent of civilizational transformation capable of balancing the pace of progress with a strong moral foundation.

Islamic education has objectives that are not merely academic but also oriented toward the formation of the whole human being, known in Islamic terminology as the “*insan kamil*.”². This education emphasizes a balance between cognitive, affective, and psychomotor

¹ Taufikur Rohman, Mukhamad Ilyasin, and Akhmad Muadin, “Kontribusi Islam Terhadap Perkembangan Pendidikan Islam Dalam Era Industri 4.0,” *Journal of Instructional and Development Researches* 4, no. 6 (December 30, 2024): 486–498.

² Nabila Nabila, “Tujuan Pendidikan Islam,” *Jurnal Pendidikan Indonesia* 2, no. 05 (May 25, 2021): 867–875.

aspects integrated within the framework of monotheistic values. In this paradigm, every educational process is directed toward building spiritual awareness, social ethics, and moral responsibility in students³. Therefore, the existence of Islamic values in the education system is not merely a symbolic addition, but rather the core of the vision and mission of education itself. Islamic educational institutions are required to ensure that all aspects of education reflect Islamic teachings in a substantive manner. Failure to understand the essence of Islamic education will result in outcomes that are not in line with the goal of developing perfect human beings.

In the realm of formal education, the curriculum serves as the primary instrument in determining the direction, content, and process of education. It is not merely a collection of administrative documents but a value system that reflects the vision and mission of the educational institution. In Islamic educational institutions, the curriculum should ideally be designed to integrate Islamic values into every subject, teaching method, and evaluation process⁴. However, in practice, many institutions have not yet fully succeeded in effectively managing value-based curricula. The integration of values often only appears in religious studies, while in general studies, Islamic values tend to be neglected. This shows a gap in curriculum management, which should be able to unite all elements of education within the framework of Islamic values.

This condition is exacerbated by a lack of deep understanding among educators regarding strategies for implementing values in interdisciplinary learning. Many teachers consider Islamic values to be the sole responsibility of religious teachers, so general teachers do not feel obliged to integrate them into their teaching. In fact, effective learning must be holistic and touch on all aspects of the students' personalities. Character building does not only take place in Islamic Religious Education classes, but must be the soul of every teaching and learning process. When Islamic values are not well integrated, schools lose a golden opportunity to shape the character of students comprehensively. Therefore, curriculum management has a strategic role in building synergy among teachers and across subjects.

Normatively, Islamic values such as honesty (ʿidq), trustworthiness, responsibility, justice, diligence (ijtihād), and compassion (rahmah) are an integral part of Islamic education^{5,6}. These values have strong theological roots in the Qur'an and Hadith, and form the ethical foundation for shaping the character of students. From a legal perspective, Law No. 20 of 2003 on the National Education System explicitly states that the goal of national education is to shape individuals who are faithful, pious, and of noble character. This indicates that the integration of religious values into the education system is a constitutional mandate. Therefore, Islamic education should not be confined to cognitive aspects alone but must systematically address the affective domain through a values-based curriculum. Within

³ Nur Syahid, "Peran Filsafat Pendidikan Islam Dalam Membangun Paradigma Pendidikan Berbasis Tauhid," *khatulistiwa* 5, no. 2 (August 28, 2024): 39–48.

⁴ Taufiqur Rahman and Siti Masyarafatul Manna Wassalwa, "Implementasi Manajemen Pendidikan Karakter Dalam Pembinaan Akhlak Peserta Didik," *Jurnal Pendidikan Islam Indonesia* 4, no. 1 (October 15, 2019): 1–14.

⁵ Nilna Azizatus Shofiyyah, Tedy Sutandy Komarudin, and Miftahul Ulum, "Integrasi Nilai-Nilai Islami Dalam Praktik Kepemimpinan Pendidikan: Membangun Lingkungan Pembelajaran Yang Berdaya Saing," *El-Idare: Jurnal Manajemen Pendidikan Islam* 9, no. 2 (October 10, 2023): 66–77.

⁶ Aji Luqman Panji et al., "Pendidikan Islam Dengan Penanaman Nilai Budaya Islami," *Jurnal Pendidikan Islam Al-Ilmi* 6, no. 1 (January 3, 2023): 9.

⁷ HImyari Yusuf, "Nilai-Nilai Islam Dalam Falsafah Hidup Masyarakat Lampung," *KALAM* 10, no. 1 (February 23, 2017): 167.

this framework, every education policy maker is obligated to use these values as the foundation for designing curricula and school policies.

The Islamic values mentioned above are not only relevant in a spiritual context but also have broad social implications. For example, the value of amanah can foster a culture of responsibility in society, while the value of justice is a crucial pillar in building social harmony. Therefore, the internalization of Islamic values in education has a long-term impact on the formation of a just and civilized society. These values can also address contemporary challenges such as radicalism, intolerance, and moral degradation. In other words, values-based Islamic education is a preventive and curative solution to various social issues currently faced by this nation. Therefore, strengthening values-based curricula is a priority in character development for the nation's future generations.

Philosophically, an integrative approach to education between science and values is in line with the holistic paradigm in Islam. Islamic epistemology does not recognize a dichotomy between religious knowledge and general knowledge. Knowledge in Islam is a unity that leads to the recognition of God (ma'rifatullah) and universal goodness⁸. Therefore, separating science and values in the curriculum will result in an education system that is spiritually dry and morally empty. In this context, curriculum management plays an important role as a regulator of strategy and direction for educational development that is not only adaptive to the times but also loyal to Islamic values⁹. Tawhid-based education should make the entire learning process a form of worship and a means of drawing closer to the Creator.

Unfortunately, in various Islamic educational institutions, there is still a gap between the ideal curriculum concept and its actual implementation. Curricula are often designed based solely on administrative needs, such as meeting national education standards or accreditation requirements, without considering the integration of values. This results in weak internalization of Islamic values in daily learning processes. Many teachers lack a comprehensive understanding of how to connect Islamic values with general subject matter, and some even view it as the exclusive domain of religion teachers. This phenomenon indicates structural and strategic issues in curriculum management. Therefore, a more holistic and operational curriculum policy reformulation is necessary.

This situation becomes even more complex when educational institutions face pressure from various directions, including the government, society, and the demands of the job market. On the one hand, schools are required to produce graduates who are academically and professionally competent, while on the other hand, they must ensure that Islamic values remain the core of education. This imbalance often creates dilemmas in the development and implementation of the curriculum. Without a strong curriculum management strategy, Islamic values will merely become empty rhetoric in official school documents. Therefore, a contextual and flexible management approach is necessary to ensure that the integration of values proceeds in tandem with the achievement of academic competencies. The success of Islamic education is measured by the harmonization of both.

The problem that arises from this phenomenon is the weakness of curriculum management strategies in comprehensively integrating Islamic values into Islamic educational institutions. Ideally, the curriculum should not only be structured based on

⁸ A. Ilyas Ismail and Prio Hotman, *Filsafat dakwah rekayasa membangun agama dan peradaban Islam* (Jakarta: Kencana Prenada Media Group, 2011).

⁹ Desta Mayang Arum, "Strategi Manajemen Pendidikan Untuk Meningkatkan Kualitas Pendidikan Di Era Digital," *JME Jurnal Management Education* 1, no. 2 (November 29, 2023): 65–74.

academic competency frameworks, but also take into account the value dimension that will shape the character of students. This issue requires an in-depth study of managerial approaches and strategies that can bridge the gap between the idealism of Islamic education and its practical implementation. Therefore, the central question arises: what is an effective curriculum management strategy for integrating Islamic values into Islamic educational institutions? The answer to this question is crucial as a reference for future curriculum development.

Based on this formulation, the main objective of this study is to analyze and formulate curriculum management strategies that can internalize Islamic values into the education system as a whole. The focus of this study is to conceptually examine how the process of planning, implementing, and evaluating the curriculum can be designed to reflect Islamic values in actual practice in educational institutions. This research is expected to contribute academically to the development of a curriculum management model that is not only oriented toward academic achievement but also the formation of Islamic character. Additionally, the results of this study can serve as a reference for education policymakers in establishing more applicable value-based curriculum standards.

The urgency of this study lies in the importance of formulating a curriculum management strategy that is capable of integrating Islamic values in a systematic and structured manner, as a response to the challenges of globalization that tend to erode the spiritual values of students. Islamic educational institutions need to have a curriculum management system that is not only adaptive to the times but also serves as a moral and Islamic identity fortress. Previous studies have discussed the integration of Islamic values in education, such as Agustina's "Shaping Students' Character through Islamic Religious Education"¹⁰, as well as Junus, who explored integrative curriculum design in integrated Islamic schools. However, neither study comprehensively highlighted curriculum management strategies as a system that encompasses the planning, implementation, and evaluation of Islamic values in education. Therefore, this study offers novelty in the form of a more holistic and conceptual strategic framework for curriculum management, with a strong literature base as the foundation for the development of an Islamic value-based curriculum in Islamic educational institutions.

Furthermore, it is important to note that the management approach in Islamic education is not a foreign concept. Management in Islam emphasizes principles such as *syura* (consultation), justice, responsibility, and transparency, all of which are relevant to curriculum management. Therefore, Islamic value-based curriculum management strategies need to be developed in accordance with these principles, so that they not only produce an effective curriculum but also reflect the spirit of Islam in every stage. These principles must be translated into concrete managerial steps, from planning learning programs to evaluating educational quality. In this way, Islamic education will be able to produce a generation that is not only intellectually intelligent but also spiritually and socially superior.

RESEARCH METHOD

This study uses a qualitative approach with a library research method. This approach was chosen because the main objective of the study is to analyze and formulate curriculum

¹⁰ Nelly Agustina et al., "Membentuk Karakter Peserta Didik Melalui Pendidikan Agama Islam: Studi Pada TK Daru Musthafa Al-Jannah," *ITQAN: Jurnal Ilmu-ilmu Kependidikan* 14, no. 2 (December 31, 2023): 147–158.

management strategies that can integrate Islamic values into the Islamic education system through the examination of existing theoretical, normative, and empirical concepts. Library research allows researchers to explore, examine, and synthesize various scientific literature as a conceptual basis for developing an appropriate strategic framework on the topic at hand¹¹.

The data sources in this study are secondary, obtained through a review of various academic literature such as scientific books, reputable national and international journal articles, seminar proceedings, etc. These literature sources were selected based on their relevance to the themes of curriculum management, the integration of Islamic values, and contemporary Islamic educational practices. The researcher also referred to previous research findings related to the topic to enrich the analysis and identify gaps or novelty in this study.

Data collection was conducted through documentation, which involved collecting and reviewing scientific documents that served as references. The data selection process was carried out systematically based on specific topics and subtopics relevant to the focus of the study. The collected data were then analyzed descriptively and analytically, emphasizing the interpretation of concepts, mapping the relationships between ideas, and drawing conceptual conclusions that support the topic raised¹².

Data analysis in this study was conducted in three stages, namely: (1) data reduction, in which the researcher filtered important information from various sources that had been collected; (2) data presentation, which involved compiling the reduced information into a conceptual narrative; and (3) conclusion drawing or verification, which involved developing a theoretical synthesis of curriculum management strategies capable of integrating Islamic values holistically. The validity of the study results was strengthened through source triangulation, which involved comparing information from various literature sources to ensure the accuracy and reliability of the data.

RESULTS AND DISCUSSION

Islamic Values-Based Curriculum Planning

Curriculum management in Islamic educational institutions plays a central role in shaping the direction and quality of learning¹³. The curriculum is not only seen as a set of learning plans, but also as a strategic medium in realizing the vision of a comprehensive Islamic education. In its implementation, many Islamic educational institutions still base their curriculum on national policies such as the 2013 Curriculum and the Merdeka Curriculum, but have not yet fully succeeded in comprehensively integrating Islamic values into all subjects. The integration of Islamic values tends to be limited to Islamic Religious Education (IRE) subjects or religious activities such as Quran recitation and congregational prayer. However, ideal Islamic education requires that all elements of the teaching and learning process from the formulation of institutional vision, the development of lesson plans, to the evaluation of learning be grounded in holistic and contextual Islamic values¹⁴.

¹¹ Dini Vientianty, Fildza Rasiqah, and Nadiyah Mawaddah, "Manajemen Konflik Dalam Organisasi," *Jurnal Bintang Pendidikan Indonesia* 2, no. 3 (June 19, 2024): 264–275.

¹² Ismiyatun Nafi'ah and Noven Suprayogi, "Analisis Manajemen Risiko Pendistribusian Zakat Pada Laznas Daarut Tauhiid Peduli Cabang Malang," *Jurnal Ekonomi Syariah Teori dan Terapan* 6, no. 10 (January 18, 2020): 1995.

¹³ Irwanto Irwanto et al., "Manajemen Lembaga Pendidikan Islam Di Madrasah: Analisis Tentang Model Dan Implementasinya," *Fitrah: Journal of Islamic Education* 4, no. 1 (June 30, 2023): 162–174.

¹⁴ Muna Hajita, "Paradigma Integrasi Agama Dan Sains Dalam Pembelajaran Pendidikan Agama Islam," *Ta'lim : Jurnal Studi Pendidikan Islam* 7, no. 2 (July 6, 2024): 265–289.

In terms of curriculum planning, various literature states that the integration of Islamic values can be done through three main approaches, namely vertical, horizontal, and contextual integration¹⁵¹⁶¹⁷. Vertical integration emphasizes the internalization of values in the structure and vision of the school; horizontal integration emphasizes the dissemination of values in all subjects; and contextual integration emphasizes the cultivation of values in school life. To achieve this, curriculum planning must be carried out collaboratively with the involvement of all parties: teachers, principals, school committees, and local religious leaders. Values such as tauhid, amanah, justice, and ihsan must be articulated in the form of measurable and applicable indicators, learning objectives, and basic competencies. Some leading Islamic schools have begun using “value maps” to ensure that each lesson contains explicit and targeted Islamic values.

Strategies for Implementing Values in Learning

At the implementation stage, the success of value integration is greatly influenced by the readiness of teachers as the main actors in the learning process¹⁸¹⁹²⁰. Teachers are required not only to convey material, but also to be character builders or murabbi²¹. Many teachers still find it difficult to relate general subject content such as science, social studies, and mathematics to Islamic teachings due to a lack of practice and limited concrete examples. Therefore, curriculum management needs to provide regular training, develop integrative modules, and provide practical guidelines for each subject area. For example, in science lessons, natural phenomena can be interpreted as manifestations of Allah's greatness, and in mathematics, students can be taught the values of honesty and accuracy as part of their responsibilities.

Character building should also be a primary focus in addition to cognitive achievement²². Schools that are successful in integrating Islamic values usually adopt active, collaborative, and value-based learning models. Models such as Islamic storytelling, inquiry-based learning based on Islamic ethics, and thematic approaches that instill character are often mentioned in literature as effective ways to build values in students. This is in line with the principles of constructivism, which emphasize the active role of students in constructing

¹⁵ Laras Sinta, Yes Matheos Lasarus Malaikosa, and Djoko Hari Supriyanto, “Implementasi Penguatan Pendidikan Karakter Pada Siswa Kelas Rendah Di Sekolah Dasar,” *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (February 20, 2022): 3193–3202.

¹⁶ Muhammad Ghozil Aulia, Mohamad Agung Rokhimawan, and Jauharotun Nafiisah, “Desain Pengembangan Kurikulum Dan Implementasinya Untuk Program Pendidikan Agama Islam,” *Journal of Education and Teaching (JET)* 3, no. 2 (August 2, 2022): 224–246.

¹⁷ Diinu Tsabitul Azmi, Hilma Zurriyah Rabbaniyah, and Kurniawan Dwi Saputra, “Eksistensi Pondok Pesantren Universitas Islam Indonesia Dalam Penerapan Sistem Pendidikan Multikultural (Studi Kasus),” *At-Thullab : Jurnal Mahasiswa Studi Islam* 5, no. 3 (October 24, 2023): 1346–1354.

¹⁸ Eka Diana and Ainayatul Kholila, “Manajemen Full Day School Dalam Peningkatan Karakter Relegius Peserta Didik,” *Jurnal Educatio FKIP UNMA* 9, no. 2 (June 17, 2023): 891–899.

¹⁹ Danial et al., “From Recitation to Reflection: Integrating Qur’anic Themes into Indonesian Language Learning in Islamic Primary Schools,” *Cendekiawan : Jurnal Pendidikan dan Studi Keislaman* 4, no. 1 (March 31, 2025): 673–684.

²⁰ Subhan Widiensyah et al., “Kesiapan Guru Dalam Menghadapi Tantangan Implementasi Kurikulum Merdeka: (Studi Kasus Di Sekolah Menengah Atas),” *Harmoni Pendidikan : Jurnal Ilmu Pendidikan* 2, no. 1 (December 22, 2024): 344–362.

²¹ Srikanth Yulistira, Maynur Andriya, and Muslim Afandi, “Peran Guru Sebagai Murabbi Dalam Perspektif Islam,” *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 9, no. 1 (March 30, 2025), accessed May 11, 2025, <https://jurnal.uinsu.ac.id/index.php/eduriligia/article/view/22528>.

²² Rosmalina Kemala Tiffany Shahnaz Rusli and Ranti Nazmi, *Pendidikan Karakter Gen-Z : Tips Dan Trik Mendidik Karakter Gen-Z Bagi Pendidik* (PT. Sonpedia Publishing Indonesia, 2024).

meaning through experience and interaction. More than just teachers, educators are expected to serve as role models in every behavior, word, and decision, as emphasized by the concept of *uswatun hasanah* in Islam²³.

In addition to learning methods that instill values, the role of student interaction in group activities also has a significant influence on the internalization of Islamic values. Collaboration-based learning provides students with the opportunity to practice values such as cooperation, empathy, tolerance, and responsibility in a real-world setting. This makes the learning process not only about transferring knowledge but also about shaping manners and character. In heterogeneous groups, students also learn to appreciate differences and avoid selfish attitudes, which is very much in line with Islamic teachings on *ukhuwah* (brotherhood) and *musyawarah* (consultation). Therefore, curriculum management strategies need to design collaborative activities on a regular and structured basis as a means of internalizing social-religious values.

Evaluation of Values and Character

On the other hand, the evaluation process in Islamic educational institutions still focuses heavily on cognitive aspects alone. Character assessment has not been systematically implemented despite its crucial role in the formation of a complete individual. In fact, value evaluation can be conducted using alternative methods such as direct observation, behavior journals, moral portfolios, and self-assessment²⁴. This evaluation system allows for a more comprehensive measurement of student character growth, both in formal learning activities and daily social interactions. Progressive curriculum management needs to design character measurement tools that can be integrated with learning, so that students are not only assessed in terms of knowledge, but also in terms of their behavior.

The Role of School Culture

A strong school culture also plays a significant role in instilling Islamic values in students. As a miniature of society, schools must have a system of values and traditions that support the comprehensive internalization of values^{25,26}. Practices such as congregational prayer, morning remembrance, Friday charity, and the 5S habit (smile, greet, say hello, be polite, be courteous) are concrete manifestations of the values that are brought to life within the school community. All of these activities are not merely rituals, but integral parts of the hidden curriculum that indirectly shape students' personalities²⁷. Therefore, curriculum management must be able to bridge the explicit values in the curriculum document with the implicit values that live in the school culture.

Furthermore, the synergy between formal and informal curricula is an important strategy in strengthening the internalization of Islamic values as a whole. Modern Islamic boarding schools, for example, have long practiced the integration of the national curriculum

²³ Novita Wahyu Hidayati, "Uswatun Hasanah Guru Dalam Membentuk Kepribadian Siswa Di MAN 3 Nganjuk" (IAIN Kediri, 2023).

²⁴ Bagus Mahardika, "Penerapan Metode Penilaian Berbasis Portofolio Dalam Meningkatkan Pembelajaran Bahasa Indonesia," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 4, no. 1 (June 5, 2018): 33.

²⁵ A. Qomarudin and Roihatul Jannah, "Strategi Pengembangan Kurikulum Tingkat Lembaga Pendidikan Berbasis Moderasi Beragama Di Madrasah Ibtidaiyah Al-Asyhar Malang," *journal evaluasi* 9, no. 1 (April 16, 2025): 43–57.

²⁶ dinny Mardiana, "Internalisasi Nilai Etika Lingkungan di Sekolah Dasar" 15 (2017).

²⁷ Aviah Asmaul Husna and Rahman Hamid, "Integrasi Hidden Kurikulum Dalam Nilai Kedisiplinan Santri Di Pondok Pesantren Putri Salafiyah," *Istifkar* 5, no. 1 (March 3, 2025): 64–92.

and the diniyah curriculum as well as character-building programs²⁸. This model shows that good education is education that integrates the academic world with moral guidance. In addition, parental participation in reinforcing value learning at home is a supporting factor that should not be overlooked. Communication between school and home, Islamic parenting programs, and parental involvement in school activities are concrete steps to bridge education at school and in the family environment.

Managerial Challenges and Solutions

In today's era of digital disruption, the challenge of integrating values into the curriculum has become increasingly complex as students become more familiar with global culture, which does not always align with Islamic values. Therefore, curriculum management innovation must not only focus on the content of the curriculum but also on the media and methods of learning²⁹. The use of technology such as Islamic learning applications, value-based educational videos, and gamification of character-building materials provides a solution that keeps learning relevant to the times while maintaining the depth of values. A digitally designed Islamic value-based curriculum is able to meet the needs of Generation Z students, who tend to be visual learners, easily bored, and demand authenticity. This is where curriculum management plays a role in ensuring that digital transformation is not merely technical, but also carries a spiritual mission.

However, the use of technology in a values-based curriculum must remain within an ethical framework and under supervision. Technology used without value control can backfire and cause moral disorientation among students. Therefore, schools need to form a task force or Islamic digital literacy team responsible for filtering and recommending digital content aligned with Islamic values. The integration of values can also be done through the development of internal school applications that include Islamic features such as daily prayers, moral quizzes, and worship reminders. This step is important so that the school's digital ecosystem remains a means of da'wah and moral education, not just a medium for delivering learning content.

In addition, the sustainability of value integration in the curriculum is greatly influenced by the presence of educational leaders who have a strong value orientation. School principals and policy makers must be able to serve as role models in implementing Islamic values in the school environment. They need to develop an academic supervision system that not only measures learning outcomes but also assesses the success of value integration in the learning process. Regular evaluation of the curriculum, including its relevance to the vision of Islamization of education, is a must so that implementation remains adaptive and does not stagnate. Policy support, ongoing training for teachers, and collaboration with Islamic institutions will strengthen the position of curriculum management as an instrument for shaping well-rounded individuals from an Islamic perspective.

Literature also indicates that the social and cultural context of students influences the success of value integration. In pluralistic urban societies, value challenges such as hedonism, individualism, and instant culture often permeate the daily lives of students, influencing their thinking, behavior, and interactions³⁰. As a result, values education cannot be implemented

²⁸ Susilo Surahman, "Kualitas Pendidikan Islam Yang Unggul: (Kontribusi Pendidikan Karakter Sebagai Perekat Utama)," *ALACRITY: Journal of Education* (March 29, 2024): 68–74.

²⁹ Mahlani et al., "Perspektif Pendidikan Islam Tentang Manajemen Perubahan Untuk Pengembangan Lembaga Pendidikan Islam," *Journal of Management Science (JMS)* 3, no. 2 (October 7, 2022): 200–207.

³⁰ Agus Subagyo, *Bela Negara; Peluang Dan Tantangan Di Era Globalisasi* (Graha Ilmu, 2015).

using a uniform normative approach, but must take into account the social, cultural, and psychological backgrounds of students. Therefore, curriculum management must be responsive and adaptive by adopting contextual learning strategies, such as Islamic social projects that foster empathy, value dialogues that build moral awareness, and problem-based learning that trains students to address ethical dilemmas from an Islamic perspective. These strategies not only provide relevant learning but also strengthen students' moral and spiritual resilience in facing the challenges of the times.

Educational leadership is a strategic key to ensuring the consistent and sustainable integration of Islamic values. School principals with a vision of values and transformational leadership will be able to serve as the primary drivers in the implementation of a values-based curriculum³¹. The principal must act as an instructional leader who not only manages the technical aspects of teaching but also provides moral and spiritual guidance to the entire school community. In this context, Islamic values-based leadership training is essential so that educational leaders have the understanding, skills, and exemplary behavior necessary to manage a curriculum based on tauhid³². When school leadership functions optimally, all elements of education will move harmoniously toward the formation of perfect human beings.

In terms of internal policy, clarity and consistency in curriculum documents are fundamental aspects in ensuring that values are integrated systematically. Curriculum documents should not be merely normative but must explicitly include Islamic values in every component, from the school's vision and mission, subject structure, to evaluation indicators. Updates to these documents must be conducted periodically based on the results of field implementation evaluations and aligned with the evolving needs of the times. To support this process, schools need to form a curriculum development team consisting of senior teachers, deputy principals, religious leaders, and Islamic education experts, so that the integration of values is truly based on competence and scholarship. Thus, the curriculum developed will be a living and contextual guide, not just an administrative document.

Educational technology is also one of the breakthroughs that has attracted significant attention in literature to support the strengthening of values-based curricula. In the digital age, the use of technology is an inevitability that cannot be avoided, including in Islamic education. Many Islamic schools have begun to utilize e-learning platforms, Islamic learning applications, animated videos, and educational games to convey values in a more engaging and interactive manner³³. However, curriculum management must ensure that the use of technology does not shift the essence of values, but rather becomes a means to strengthen them. Therefore, the integration of value content with digital media must be carefully designed so that technology is not only a technical tool, but also an instrument of da'wah and character building.

³¹ Sulastris Sulastris and Ismail Ismail, "The Application of Technology-Enhanced Learning in the Development of Islamic Religious Education in Early Childhood," *Absorbent Mind* 5, no. 1 (April 24, 2025): 64–75.

³² Widia Riska Wahyuni and Wiji Hidayati, "Peran Sekolah Dalam Membentuk Keterampilan Wirausaha Berbasis Tauhid Di SD Entrepreneur Muslim Alif-A Piyungan Bantul Yogyakarta," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (November 15, 2017): 359–377.

³³ Nona Kumala Sari, Moh Sain, and Asmariani Asmariani, "Problems of Moodle-Based Learning Management System Development in Improving Lecturers' Professional Competence," *Al-Fikru: Jurnal Ilmiah* 17, no. 1 (June 25, 2023): 25–36.

In theoretical terms, value-based curriculum management aligns with the Islamic educational paradigm that places tawhid as its philosophical foundation. The curriculum is not merely viewed as a tool to achieve academic goals but also as a path toward the formation of a complete human being who is whole in body, intellect, and spirit. The concept of tarbiyah in Islam emphasizes that education is a comprehensive process of self-development, from spiritual awareness to social ethics. Therefore, prophetic values such as shiddiq (honesty), amanah (responsibility), tabligh (conveying the truth), and fathonah (wisdom) must serve as guiding principles for all aspects of curriculum management. In this way, Islamic education will be able to produce a generation that is not only academically proficient but also strong in moral character and leadership.

Awareness of the importance of values as the core of the curriculum must also be instilled from the teacher recruitment process. Islamic schools need to select teachers not only based on academic and pedagogical competence but also on moral integrity and commitment to Islamic values. Teachers who have a mature understanding of values and spirituality will find it easier to carry out their role as educators and moral guides. In addition, regular teacher development programs such as halaqah tarbawiyah, value integration training, and thematic studies can be part of a strategy to strengthen teachers' spiritual capacity. This step will create an educational ecosystem that is not only systematically intelligent but also sincere and full of blessings.

Thus, the integration of Islamic values into the curriculum is not merely an additional supplement, but rather the primary foundation for shaping the direction of authentic Islamic education. This integration process must begin with visionary curriculum planning, be implemented with full commitment, and be thoroughly evaluated to ensure it does not deviate from the essence of Islamic values themselves. Effective curriculum management will ensure that every stage of learning, from objectives, processes, to assessment, always prioritizes the values of monotheism and noble character. If this can be consistently implemented, Islamic education will not only produce graduates who are intellectually competent but also spiritually and socially strong. The educational ideal of forming a complete human being, who is whole in all aspects, is not utopian, but a realistic goal that can be achieved through a meaningful curriculum.

Curriculum management must also consider a community-based curriculum approach in integrating Islamic values. This approach emphasizes the importance of community involvement in designing, implementing, and evaluating learning that is rich in values. Through collaboration with mosques, local da'wah institutions, community leaders, and alumni, schools can create contextual and relevant educational programs aligned with the social realities of students. Programs such as Islamic social service, value campaigns through local media, or community service based on ethics are examples of how value education can extend beyond the classroom. This approach will strengthen the connection between schools and communities and instill Islamic values in the real social sphere.

In addition to the community approach, value-based curriculum management also requires a comprehensive and continuous monitoring and evaluation system. Evaluation should not only focus on learning outcomes but also on the process and impact of value integration on students' character. Islamic educational institutions need to develop evaluation instruments that can measure value indicators such as empathy, responsibility, honesty, and students' reflective abilities in real-life situations. Character reports and value development records should be part of students' portfolios, which are regularly shared with parents. With

this system, value reinforcement becomes an integrated part of the educational cycle and is not merely incidental.

Finally, the success of integrating values into the curriculum is greatly influenced by a supportive school organizational culture. A school culture that values knowledge, respects etiquette, upholds honesty, and strengthens Islamic brotherhood will create a fertile learning environment for the growth of Islamic values. Therefore, curriculum management cannot be separated from the management of a healthy, safe, and spiritual school climate. All members of the school community, from administrators, teachers, educational staff, to students, must be part of a value-oriented ecosystem. With such a comprehensive approach, Islamic educational institutions will be able to serve as beacons of civilization that not only enlighten the mind but also nurture the soul and cultivate moral character.

CONCLUSION

The integration of Islamic values into the curriculum is a crucial foundation in building a comprehensive and adaptive Islamic education system that keeps pace with the times. Curriculum management serves as the primary driver ensuring that Islamic values are not merely slogans but are realized in structured and continuous learning practices. Collaborative planning strategies, value-based learning implementation, and evaluations that encompass character dimensions are essential elements in this process. Engaging teachers as agents of change, strengthening a school culture rooted in values, and leveraging technology in a targeted manner are key to the successful internalization of values. Additionally, support from school leaders and the involvement of parents and the community strengthen the synergy of values-based education. A curriculum designed with a holistic approach and implemented through spiritually-infused management creates space for the emergence of a generation that is intellectually outstanding and of noble character within the framework of Islamic education.

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