

ISLAMIC VALUES-BASED CURRICULUM MANAGEMENT STRATEGY IN IMPROVING STUDENTS' ACADEMIC AND SPIRITUAL QUALITY: A QUALITATIVE CASE STUDY

M Ziad Rifqi^{1*}, Nanang Kosim², Nur Hayati³
¹²³Universitas Islam Zainul Hasan Genggong, Probolinggo;

*Corresponding Author: machiyoshi4@gmail.com
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Abstract:

This study explores the strategy of Islamic-based curriculum management in enhancing the academic and spiritual quality of students at SMP Darut Taqwa Kotaanyar. The integration of Islamic values into the curriculum is a strategic imperative in Islamic education to foster students who are both intellectually capable and spiritually grounded. Using a qualitative approach and case study method, data were gathered through observation, in-depth interviews with the principal, teachers, and students, as well as documentation of curriculum materials and learning activities. the findings reveal that curriculum management is carried out through integrative planning that aligns the National Curriculum (Merdeka Curriculum) with local Islamic content, including the strengthening of faith, worship, ethics, and religious practices. Learning implementation is conducted through active and contextual methods, with teachers serving as spiritual role models. Evaluation is comprehensive, encompassing cognitive and spiritual assessments that measure academic performance, discipline, responsibility, and religious behavior. This strategy has proven effective, as reflected in students' average scores exceeding the minimum competency standard and their increased commitment to religious observance and discipline.

Abstrak:

Studi ini mengeksplorasi strategi manajemen kurikulum berbasis Islam dalam meningkatkan kualitas akademik dan spiritual siswa di SMP Darut Taqwa Kotaanyar. Integrasi nilai-nilai Islam ke dalam kurikulum merupakan suatu keharusan strategis dalam pendidikan Islam untuk membentuk siswa yang tidak hanya cakap secara intelektual tetapi juga memiliki dasar spiritual yang kuat. Menggunakan pendekatan kualitatif dan metode studi kasus, data dikumpulkan melalui observasi, wawancara mendalam dengan kepala sekolah, guru, dan siswa, serta dokumentasi materi kurikulum dan kegiatan pembelajaran. Temuan menunjukkan bahwa manajemen kurikulum dilakukan melalui perencanaan integratif yang menyelaraskan Kurikulum Nasional (Kurikulum Merdeka) dengan konten Islam lokal, termasuk penguatan iman, ibadah, etika, dan praktik keagamaan. Pelaksanaan pembelajaran dilakukan melalui metode aktif dan kontekstual, dengan guru berperan sebagai teladan spiritual. Evaluasi bersifat komprehensif, mencakup penilaian kognitif dan spiritual yang mengukur kinerja akademik, disiplin, tanggung jawab, dan perilaku religius. Strategi ini terbukti efektif, seperti yang tercermin dalam rata-rata nilai siswa yang melebihi standar kompetensi minimum dan meningkatnya komitmen mereka terhadap pelaksanaan ibadah dan disiplin.

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INTRODUCTION

Education is a fundamental process in shaping the character, intellectual abilities, and spirituality of students. In the context of Islamic education, the goal of education is not only limited to achieving cognitive aspects, but also includes fostering morals and spirituality in accordance with Islamic values. Therefore, a managerial approach is needed in curriculum management that is able to integrate Islamic values systematically and sustainably in the entire education process. Curriculum management is a crucial aspect in determining the direction and quality of education in educational units. The curriculum is the heart of the education process that regulates all teaching and learning activities. Education has a very important role. Education is a conscious effort for humans to develop their potential through learning. Schools are public institutions that have the task of providing services to the community, especially services for students who need education. (Islam et al., 2023) A curriculum that is managed effectively and efficiently with strong Islamic values will make a significant contribution to achieving the overall goals of Islamic education, namely producing *insan kamil*, namely humans who excel in knowledge, have noble morals, and are pious to Allah SWT. SMP Darut Taqwa Kotaanyar as an Islamic educational institution places religious education not only as a subject, but also as the main foundation in the entire learning process and character formation of students. Curriculum management is an inseparable part of the curriculum at the education unit level (KTSP) and School-Based Management (MBS). The scope of curriculum management includes planning, organizing, implementing, and evaluating the curriculum. (Sri Ningsih Ratnasari Podomi, 2023) At the education unit level, curriculum activities prioritize the realization and relevance of the national curriculum (competency standards/basic competencies) with the needs of the region and the conditions of the school concerned, so that the curriculum is a curriculum that has integrity with students and with the school environment where the school is located. (Miftah Syahrul Ramadhan & Suklani, 2024) This is reflected in the school's vision that emphasizes the balance between academic achievement and strengthening spirituality. However, the challenges of globalization, digital information flow, and socio-cultural changes require Islamic schools to continue to develop adaptive, contextual curriculum management strategies that remain based on Islamic values.

Religion is useful for supporting self-confidence, improving status, defending against reality, or being a member of a way of life. (Saleh, 2022) the phenomenon that occurs in the field shows that there are quite a few Islamic educational institutions that only emphasize the cognitive aspect without paying attention to the spiritual dimension of students in depth. As a result, students tend to experience a

lack of values, even trapped in formalistic educational practices that do not touch on the essence of Islamic character formation. Based on this phenomenon, an education system that offers emotional and spiritual-based learning is important to be implemented as a balance to intellectual intelligence that is increasingly being encouraged in all educational institutions. In this context, it is important to examine curriculum management strategies that are able to bridge students' academic needs and spiritual development synergistically. This study focuses on the study of Islamic-based curriculum management strategies at SMP Darut Taqwa Kotaanyar in improving the academic and spiritual quality of students. According to the Ministry of National Education, the goals of character education include developing the potential of students to become good-hearted, good-minded, and well-behaved human beings, building Pancasila and religious character, and having responsibilities as the nation's next generation. Other goals include developing the ability of students to become independent, creative, and nationally minded human beings, as well as creating a safe, creative, and nationalistic school learning environment (Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System) The main focus is on how the curriculum is designed, implemented, and evaluated by considering the integration of Islamic values in every subject and school activity, Talking about curriculum policies and management which are the milestones and foundations of education in a country, they must be designed as well as possible.(Hidayah et al., 2022)(Handayani et al., 2022)

RESEARCH METHODS

This study uses a qualitative approach with a case study type.(Awwabiin, 2021) that aims to explore in depth the Islamic-based curriculum management strategy at SMP Darut Taqwa Kotaanyar in improving students' academic and spiritual quality. The research informants included the principal, four core subject teachers (PAI, Bahasa Indonesia, Religion, and Social Studies), and six grade VII–IX students who were selected purposively based on their active involvement in learning and religious activities. The selection of participants took into account the diversity of backgrounds and experiences to obtain a comprehensive picture of the implementation of the curriculum based on Islamic values, It can be said that a case study is an exploration of "a bound system" or "a case/multiple cases" which from time to time through in-depth data collection and involves various sources of "rich" information in a context (Wahyuningsih, 2019).

Data collection techniques included in-depth interviews, participatory observation, and documentation studies. Interviews were conducted to explore the process of curriculum planning, implementation, and evaluation, while observations were used to observe the application of Islamic values in learning activities, worship, and social interactions in the school environment. Documentation studies included analysis of curriculum documents, learning tools, school work programs, and

academic track records and students' religious activities such as dhuha prayer and tadarus Al-Qur'an which were carried out routinely.

Data analysis was carried out using the Miles and Huberman interactive model which included data reduction, data presentation, and drawing and verifying conclusions. Data validity is strengthened through source triangulation (comparison of data from principals, teachers, and students) and method triangulation (combination of interviews, observations, and documentation). This triangulation strategy provides a strong foundation in assessing the effectiveness and sustainability of the implementation of an Islamic-based curriculum, especially in shaping students' religious character through structured and consistent daily programs. This is important to assess the sustainability of religious programs such as congregational prayer and tadarus Al-Qur'an which are carried out routinely every day. The data analysis used by the researcher refers to data collection, data condensation, data visualization and conclusion drawn, Where the data analysis carried out can be done repeatedly until meaning/results are really found that can answer the formulation of the problem in depth. (Tyasmaning, 2023)

RESULTS AND DISCUSSION

Planning the implementation of Islamic based curriculum

The results of the study show that the planning implementation of Islamic-based curriculum management strategies at SMP Darut Taqwa Kotaanyar was carried out through three main stages, namely curriculum planning, implementation, and evaluation, all of which are based on Islamic values.

In the planning stage, SMP Darut Taqwa Kotaanyar adopted an integrative curriculum management model that combines two main educational frameworks: the National Curriculum (Independent Curriculum) and the Islamic-Based Local Curriculum. This planning process is carried out systematically and collaboratively, involving the principal, curriculum development team, and all subject teachers in the annual work meeting at the beginning of the school year.

The Islamic education curriculum must be designed according to the development of students, the level of intellectual maturity, emotional and social talents as well as individual abilities and skills and differences between students. (Hayani et al., 2023) The emphasis of this planning is not only limited to the technical aspects of curriculum administration, but rather prioritizes the instillation of moral and spiritual values that are the identity of Islamic educational institutions, Planning is the most important stage of an activity, especially in facing a changing environment. Before starting an activity, there are things that must be planned first. (Murali et al., 2024) Teaching materials are designed to integrate Islamic content in a structured manner. This includes the development of noble morals, reading and interpretation of verses of the Qur'an that are relevant to the subject matter, and determining a daily religious activity schedule that must be followed by all students. These activities include congregational Dhuha prayer, tadarus (reading and studying the Qur'an) after congregational Dhuha prayer and

before lessons begin.

Figure 1.1
Studying the Qur'an after the Dhuha prayer



Figure 1.2
Deposit of Juz 'Amma and Istighosah



Tabel 1.1 Implementation Of Islamic-Based Curriculum

No	Assessment aspects	Before the implementation of %	After the application of %	Information
1	Students with average score > KKM	58% (41 students)	85% (60 students)	Improvement of academic abilities
2	Be diligent in praying in congregation	45% (32 students)	90% (63 students)	Increasing participation in joint worship
3	Reading the Qur'an daily (after Dhuha prayer)	40% (28 students)	88% (62 students)	Forming daily spiritual habits
4	Discipline and responsibility for learning	52% (36 students)	82% (57 students)	Strengthening academic and religious character
5	Polite and courteous behavior	60% (42 students)	86% (60 students)	Improving morals and manners
6	Memorization deposit of Juz 'Amma	38% (27 students)	80% (56 students)	Discipline in the tahfidz program increases
7	Participation in istighosah activities	35% (25 students)	83% (58 students)	Collective prayer and spiritual awareness increases

No	Assessment aspects	Before the implementation of %	After the application of %	Information
8	Consistency of congregational Dhuha prayer	30% (21 students)	78% (55 students)	Sunnah Worship Habits
9	Dzuhur prayer in congregation at school	50% (35 students)	92% (64 students)	Becoming a student's main routine

The implementation of Islamic-based curriculum at SMP Darut Taqwa Kotaanyar for 70 students showed significant improvements in academic and spiritual aspects. The number of students achieving scores above KKM increased from 41 students (58%) to 60 students (85%). On the spiritual side, participation in religious activities such as congregational prayer, tadarus, dhuha prayer, Juz 'Amma recitation, and istighosah increased sharply, reflecting the formation of a strong religious character.

In addition, the implementation of this curriculum also encourages the professional development of teachers, especially in terms of the ability to integrate Islamic values into the learning process. Teachers not only act as teachers, but also as spiritual role models for students. The implementation of the Islamic-based Independent Curriculum, as an innovation in the world of education that emphasizes student independence and creativity, poses a dilemma for Islamic educational institutions. (Susanna et al., 2023) This improvement can be seen from more contextual learning methods, a more humanistic approach, and the active involvement of teachers in character building activities.

One of the teachers said, "Since the implementation of the Islamic-based curriculum, it has proven effective in forming students who excel academically and have noble morals, as well as encouraging the role of teachers as agents of holistic educational change."

Overall, the data presented in the table shows that the implementation of Islamic-based curriculum management strategies has a comprehensive and significant impact on improving students' academic achievement and spiritual development. This approach has succeeded in fostering a learning environment that supports the development of students' intellectual and spiritual potential in a balanced manner. Therefore, this strategy serves as a relevant and effective model for curriculum development in other Islamic educational institutions. Efforts that have been made to improve the quality of school education in Indonesia include developing and improving the curriculum, evaluation system, educational facilities, teacher quality, and other educational personnel. (Adilah & Suryana, 2021)

This planning process prioritizes the principles of inclusivity and integration, not the separation between general knowledge and religious knowledge, so that it can form an education system that is responsive to the needs of students as a whole, both intellectually and spiritually. In practice, planning also considers the local context and the needs of the surrounding community, including the pesantren culture inherent in the school environment. Therefore, schools also include Islamic material in the form of

extracurricular activities such as lecture training (kultum), memorizing the Qur'an, and practical worship skills as part of the local curriculum planning. This kind of planning makes this strategy not only formal in documents, but truly becomes part of the school's vision and mission.(Lelyana, 2023) Thus, the planning stage becomes the main foundation of the Islamic-based curriculum management strategy which aims to form a profile of students who are not only academically intelligent, but also have strong character and spirituality.

Implementation Strategy Curriculum Of Islamic Based

The implementation phase of the Islamic-based curriculum strategy at SMP Darut Taqwa shows a high commitment to uniting academic goals and students' spiritual development. In its implementation, teachers play a dual role, not only as a deliverer of lesson materials, but also as a role model who instills Islamic values in students' daily lives. The learning process is designed with an integrative thematic approach, where each general lesson, such as mathematics, science, social studies, and language, is linked to Islamic moral values.(Arifudin et al., 2020) For example, in mathematics, teachers insert the value of honesty when discussing the topic of measurement or transactions, emphasizing that accuracy and honesty are part of Islamic teachings. The implementation of students' religious diversity in high school includes systematic efforts in the form of guidance, information, supervision, and control to improve the quality of students, especially in religious aspects, in order to form a positive mental attitude and develop good potential.(Saleh, 2022) This strategy not only improves academic understanding, but also provides a meaningful dimension and blessing in the learning process. In addition to classroom learning, curriculum implementation is also supported by daily activities such as congregational prayer, tadarus, student cultum, and sermon and lecture training. This aims to shape students' character and spiritual competence in a real way.

Teachers' exemplary behavior is a key factor in this stage, because teachers are seen as character builders and role models for students, Strategic management is a process or series of fundamental and comprehensive decision-making activities, accompanied by the determination of how to implement it, which is made by the leadership and implemented by all levels within an organization, to achieve goals.(Raudhatul Jannah et al., 2023) The implementation of this kind of implementation refers to the principles of Islamic education that integrate cognitive, affective, and psychomotor aspects. In addition, this approach is in line with the theory of holistic education which emphasizes the importance of learning that touches all aspects of child development. In other words, the implementation of this strategy not only enriches students' knowledge, but also educates them to become religious, polite, and responsible individuals. The success of this stage is reflected in the increasing discipline, motivation to learn, and positive attitudes of students towards the school environment and society.

Evaluation Islamic based curriculum management

The evaluation stages in the Islamic-based curriculum management strategy at SMP Darut Taqwa are carried out comprehensively and include two main dimensions, namely academic and spiritual dimensions. Academic evaluation follows national

standards through exams, assignments, and formative-summative assessments in accordance with the principles of the Independent Curriculum, Curriculum management is a curriculum management system that is cooperative, comprehensive, systemic and systematic in order to achieve curriculum goals.(Hidayati et al., 2021).

However, this evaluation is complemented by a qualitative spiritual evaluation, such as direct observation of student behavior, participation in religious activities, and character development reports from BK teachers and homeroom teachers. Evaluation and Improvement: This principle urges those responsible for curriculum development to evaluate the curriculum that has been implemented and make necessary modifications, Teacher performance evaluation is a systematic process that is carried out to assess the extent to which teachers have achieved the set goals, the extent to which teachers meet the set competency standards, and how teacher performance can be improved.(Jayadi et al., 2024) This spiritual evaluation is not carried out formally like a written exam, but uses non-test instruments such as character journals, observation sheets, and student worship portfolios. For example, student activity in Dhuha prayer, attendance during tadarus, and the ability to deliver a short sermon (Kultum) are indicators of spiritual success. To conduct an evaluation, it is possible to involve several different parties, such as students, parents, teachers, and other school staff members.(Sabrifha et al., 2023) This evaluation is designed to capture affective and value aspects, which cannot always be measured quantitatively. The basis for this evaluation refers to George Terry's educational management theory which states that evaluation is an integral part of the management cycle, which aims to measure the effectiveness of the program and determine steps for improvement in the future. Supervision of the implementation of program evaluation is not only carried out during program implementation, but also during the preparation of educational program planning.(Sanusi, 2020)

Evaluation in this context is also a form of reflection on the achievement of the overall goals of Islamic education, namely to produce knowledgeable, faithful, and noble human beings. According to S Hamid Hasan, quoted by Rusman, curriculum evaluation and education have inseparable characteristics. These characteristics are the birth of various definitions for the same technical term.(Sukatin et al., 2023) In addition, this spiritual evaluation is used by schools as a basis for providing further guidance for students who experience spiritual decline, with an educational approach, not punishment. Evaluation is carried out continuously and participatively by involving all elements of the school including teachers, homeroom teachers, BK, and the principal. From the results of the evaluation that has been carried out so far, the school noted a significant increase in the religious character of students, Character education in Islam is based on the Qur'an and the sunnah of the Prophet Muhammad SAW, which instills the values of honesty, trustworthiness, responsibility, and awareness of the relationship with Allah SWT.(Sobarudin et al., 2024).

such as increasing obedience to worship, manners, and academic responsibility. This shows that the Islamic-based curriculum management strategy can not only be implemented well, but also has an effective evaluation mechanism to maintain its sustainability and quality. Thus, evaluation becomes a crucial aspect that ensures that the integration of Islamic values in the curriculum truly has a real impact on student

development. The implementation of the curriculum management strategy at SMP Darut Taqwa Kotaanyar has been carried out systematically, participatively, and structured.

The Islamic-based curriculum management strategy at SMP Darut Taqwa Kotaanyar has proven effective in improving the academic and spiritual quality of students. This strategy is a combination of the national academic curriculum with the Islamic character development program developed by the school. Even until now the implementation of this strategy is still very close to the assumptions at the time of its initial emergence, although it has not been applied in the military world. This education also helps the younger generation to develop independence in thinking, behaving, and acting in accordance with Islamic values.(Sobarudin et al., 2024) In terms of academic quality, the integration of Islamic values in learning is able to create a conducive learning climate, full of discipline, and responsibility. Teachers always link the material with Islamic values that build learning awareness. The instillation of values such as sincerity and trustworthiness has an impact on students' learning motivation. The results of observations and documentation of values show that the average student score has increased and most students have achieved the KKM.

According to Abraham Maslow's Humanistic theory, the need for self-actualization and spiritual achievement contributes to the student's learning process. When spiritual values are met, students will be more motivated to learn and excel. The spiritual quality of students is improved through routine activities such as congregational prayers, tahfidz programs, daily sermons, Islamic guidance, and adab and moral training. The teachers reviewed positive changes in student behavior, such as increased social awareness, discipline in worship, and courtesy to teachers and others. The curriculum management strategy is also supported by an exemplary approach (uswah) from teachers and school management that is consistent with Islamic values. One of the important factors in forming the above character is the spirituality factor.

A core element of spirituality is the removal of the ego from center stage within oneself and replacing it with other elements such as compassion, and connectedness to others.(Jaenudin et al., 2024)Through this academic and spiritual integration, students' characters are formed which are balanced between intellectual abilities and noble morals, as the main goal of Islamic education.Historically, the growth and development of Islamic education in Indonesia is closely related to Islamic da'wah activities. Islamic education plays a role as a mediator in socializing Islamic teachings to society at various levels. Through this education, Indonesian society can understand, appreciate, and practice Islamic teachings in accordance with the provisions of the Qur'an and Al-Sunnah.(Listiowaty, 2020)The curriculum management strategy at SMP Darut Taqwa Kotaanyar is an ideal model in creating intelligent, faithful, and noble graduates. One of the main inhibiting factors in the implementation of the Islamic-based curriculum management strategy at SMP Darut Taqwa Kotaanyar is the limited supporting facilities and infrastructure. Although ideally the school has designed an integrative curriculum that combines academic elements and Islamic values, in its implementation the limited facilities and infrastructure are a real obstacle. For example, the tahfidz room used for the Al-Qur'an memorization program is inadequate in terms of capacity and comfort.The quality of education can be determined by the fulfillment of eight National Education

Standards that must be met by schools.(Finawati, 2021)The room is often unable to accommodate all students at one time, so that the implementation of activities must be carried out in turns and is less than optimal. In addition, the availability of learning resources that integrate Islamic values in all subjects is still very limited. Most of the national textbooks used do not explicitly contain Islamic values, so teachers must modify and develop materials independently, which of course requires additional time and skills. This shows the need for the development of local teaching materials based on more systematic Islamic values. In this context, the input-output theory in educational management becomes relevant, where input such as educational facilities and resources greatly determine the quality of output or educational achievements.

A good curriculum requires not only careful planning, but also adequate supporting facilities so that it can be implemented effectively. Therefore, the limitations of learning facilities and resources are not merely technical obstacles, but strategic challenges that must be overcome through long-term policies, including the provision of a special budget for the development of Islamic facilities and infrastructure and the procurement of integrative teaching materials.

Another challenge faced in implementing an integrative value-based curriculum at SMP Darut Taqwa is the consistency of program implementation, especially among new teachers who are not yet accustomed to the Islamic curriculum approach. The success factors of quality management in the field of education include: strong leadership, continuous system improvement, statistical methods (meaning here that every personnel who implements quality management must dare to speak based on data or facts), New teachers, especially those who do not have a pesantren educational background or have not received intensive internal training, Referring to the concept that learning must be adjusted to the abilities and learning speed of students, learning plans and processes should be directed to truly meet students' learning needs.(Wahyudin et al., 2024) often have difficulty in linking lesson material with Islamic values in a natural way. There is a curriculum development team that is an expert in their respective fields, including religious fields, which will be the consideration in determining the agreed local content. The results of the curriculum development team's considerations are submitted to the foundation.

After the foundation approves, the planning is completed administratively in accordance with the curriculum validation instrument.(Arumsari & Hasanah, 2021) This results in inconsistencies between the ideally prepared learning plan and actual implementation in the classroom. In fact, the success of an integrative curriculum is highly dependent on the teacher's ability to internalize and implement Islamic values into the learning process. Lack of experience and lack of special training are the main factors that cause teachers to not be optimal in carrying out their roles as educators and spiritual guides. According to transformational theory in educational management, teachers must be agents of change who not only convey knowledge, but also transform the values and culture of the school to students. In this context, the challenges faced by new teachers show the importance of a strategy for strengthening sustainable professionalism. Efforts that can be made include organizing regular Islamic pedagogy training, mentoring between senior and junior teachers, and spiritual guidance that fosters a philosophical

understanding of the school's Islamic vision. The learning strategies of Islamic boarding schools and schools can provide an overview of joint efforts in combining unique learning methods from both Islamic educational traditions.(Jayadi et al., 2024) Thus, this challenge is not only about the technical ability of teachers in teaching, but is also closely related to the integrity and internalization of Islamic values in educators as the main role models in the school environment.

Another obstacle faced in implementing an Islamic-based curriculum management strategy is that there is still a rejection from a small number of students towards the habit of praying regularly, especially in the early grades or new students who are not yet accustomed to the religious culture applied in schools. The curriculum is a component or tool to achieve educational goals. Therefore, every school always has a curriculum as a reference in implementing learning to achieve educational goals. One of the schools that has a special curriculum for Islamic religious education is used to increase faith and piety.(Muh Idris, 2023)Activities such as congregational dhuha prayers, tadarus, and daily sermons are often considered burdensome for students who are not used to or do not have similar habits in their home environment. This is a challenge for teachers in building discipline and worship habits as part of the school routine.

This resistance certainly cannot be faced with a coercive or punitive approach, but rather requires a creative, communicative, and persuasive habituation strategy. The humanistic approach in Islamic education emphasizes that changes in student behavior must be built through awareness and role models, not coercion. Therefore, teachers need to present a pleasant environment in spiritual activities, such as inserting short motivations before worship, giving moral rewards, or organizing religious activities with a collaborative and interactive feel. This strategy is also strengthened by involving students in active roles, such as becoming an imam, muezzin, or khatib, which fosters a sense of ownership of the culture of worship. In line with this, strengthening school culture is the key to success. A strong school culture is able to encourage the internalization of Islamic values collectively, where students will be encouraged to adapt through social processes. In order to create effectiveness and efficiency in the organization, the management roles above must be carried out in a balanced and integrated manner.(Afdhal et al., 2022).

an effective education management system requires continuous supervision and reinforcement through a system of monitoring, evaluation, and routine reflection. Currently, the government is promoting religious education, or what is often called character education. Basically, character education is a general education pattern that includes religious subjects. The character of education requires appropriate learning methods, such as praise and punishment, habituation, and example.(Dinny R, Umi L, 2024) In this case, the school actively provides guidance to students who experience obstacles in worship, not in the form of sanctions, but rather a spiritual and motivational approach. This effort shows that value-based education management requires patience, consistency, and innovation in order to shape students' characters holistically.

To strengthen the implementation of Islamic-based curriculum management strategies that have been proven effective at SMP Darut Taqwa Kotaanyar, further research is recommended that focuses on the influence of teacher role models on the

formation of religious character and student discipline. This research is simple, easy to implement, and has a real positive impact on strengthening Islamic values in education. In addition, this research also has scientific and professional value because it is theoretically and applicatively relevant in the context of Islamic education management.

CONCLUSION

Based on the research conducted, it can be concluded that the Islamic-based curriculum management strategy at SMP Darut Taqwa Kotaanyar adopts a systemic and integral approach. This strategy integrates the national curriculum with Islamic values harmoniously in every stage of education, including planning, implementation, and evaluation. In the planning stage, schools develop a curriculum by incorporating spiritual and moral values into all subjects and activities. Implementation is carried out through an integrative thematic approach, habituation of worship, and exemplary teacher behavior as a role model. Evaluation does not only focus on cognitive assessment, but also includes affective and psychomotor aspects related to students' attitudes, worship, and morals. The implementation of this strategy has been proven to improve the academic and spiritual quality of students. From an academic perspective, the integration of Islamic values in learning increases students' motivation, discipline, and responsibility. Spiritually, the habituation of worship and strengthening of character produces students who are religious, honest, and have noble morals, in line with the goal of Islamic education to produce an intelligent and faithful generation.

The success of this strategy is supported by internal factors, such as the visionary leadership of the principal, teacher commitment, and religious school culture. External support from parents and the community also contributes to the success of implementation. Although there are obstacles, such as limited facilities and the readiness of new teachers to integrate Islamic values, this can be overcome through coaching, training, and strengthening internal coordination. Thus, the Islamic-based curriculum management strategy at SMP Darut Taqwa Kotaanyar can be used as a model in developing the quality of Islamic education, because it has succeeded in creating synergy between academic achievement and balanced and sustainable spiritual level.

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