



Implementation of Qur'anic Values in the Curriculum Management of Islamic Education

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ABSTRACT

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This study explores the integration of Qur'anic values into curriculum management at Madrasah Aliyah YPI Cikoneng, Bandung Regency, addressing the challenges of balancing modern educational demands with maintaining a Qur'anic identity. The study aims to examine how Qur'anic values are incorporated into curriculum planning, implementation, and evaluation. Using a qualitative descriptive approach, the research involved interviews, observations, and document analysis with key informants, including the principal, Islamic Religious Education (PAI) teachers, and students. The findings reveal that Qur'anic values are embedded in the school's vision and mission, integrated into teaching methods, and evaluated through character assessments. The study highlights the importance of aligning Leadership, teacher competence, and school culture in successfully implementing Qur'anic based education. While the school's approach has been practical, challenges such as limited Qur'anic literacy and infrastructure remain. This research contributes to Islamic education by offering a practical model for integrating Qur'anic values into curriculum management and providing insights for other madrasahs to adopt similar approaches to maintaining spiritual and academic balance.

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INTRODUCTION

This research is important for society as it provides new insights into how Qur'anic values can be integrated into the curriculum management of Islamic education in madrasah (Badrun, 2024; Hendawi et al., 2024). In the context of globalization and modernization, many educational institutions, including madrasahs, face the challenge of maintaining their Qur'anic identity while meeting the demands for efficiency and outcome-oriented performance (Edy et al., 2024). Islamic education not only emphasizes academic competence but also the formation of character based on religious teachings. According to

Hasibuan (2024), the integration of Qur'anic values in curriculum management has become an urgent necessity to ensure that the younger generation remains grounded in moral principles aligned with divine revelation. This study aims to address this challenge by examining how Qur'anic values are applied in the curriculum management of Madrasah Aliyah YPI Cikoneng in Bandung.

The general problem faced by society in relation to Islamic education is how to maintain a balance between the demands of modernization and the preservation of Qur'anic values in the curriculum (Khovi et al., 2024). Many Islamic schools struggle to integrate spiritual and moral aspects into their curricula without sacrificing academic quality. This challenge becomes more complex as there is increasing pressure from society to achieve quick and measurable results in education. According to Wildan (2024), the primary obstacles in implementing a Qur'an-based curriculum in Islamic schools are related to students' limited understanding of Qur'anic content and insufficient facilities to support religious learning. This research aims to address how Qur'anic values can be effectively incorporated into curriculum management in order to overcome these challenges (Moslimany et al., 2024).

In practice, there is a noticeable gap between the ideal goals of Islamic education and the actual curriculum management in many madrasahs. Many madrasahs focus predominantly on academic achievement and neglect the development of character in accordance with Islamic values (Shah et al., 2025). This is evident in the lack of emphasis on integrating Qur'anic values systematically in the learning process. Even though many Islamic schools have Qur'anic-based visions and missions, the implementation of these values is often limited to rituals or supplementary activities such as Qur'an recitation and congregational prayers, without being fully integrated into the curriculum. This research seeks to explore how Madrasah Aliyah YPI Cikoneng addresses this issue by emphasizing the spiritualization of Qur'anic values in all aspects of their curriculum.

Previous research has explored the importance of integrating Qur'anic values into the curriculum of Islamic schools, emphasizing that such integration is essential for the moral development of students (Azimah, 2024; Saefrudin, 2024). However, the implementation of these values in the curriculum management has not been adequately addressed. Studies such as those by Mubarok (2024) and Kurniasih (2025) highlight that the success of Islamic education depends not only on academic outcomes but also on the internalization of Qur'anic values in students' character. Despite these findings, there is still a gap in understanding how Qur'anic values are systematically applied in the

curriculum management process, especially in modern Islamic schools. This research fills this gap by examining the practical integration of these values in Madrasah Aliyah YPI Cikoneng's curriculum management system.

Furthermore, research on Qur'anic-based curriculum management often falls short of providing concrete examples of its application in real-life educational settings. The gap in literature lies in the lack of detailed case studies on how Qur'anic values are integrated across all stages of curriculum management: planning, implementation, and evaluation. This study seeks to contribute to the existing body of knowledge by offering a detailed account of the implementation of Qur'anic values at Madrasah Aliyah YPI Cikoneng, and its impact on students' character development. By analyzing this specific case, the research aims to provide a model for other Islamic educational institutions to follow.

This study represents a significant contribution to the field of Islamic education by providing a practical framework for integrating Qur'anic values into curriculum management (Nurfaisal et al., 2024). It is important to address this gap, as the need for a comprehensive Qur'anic-based curriculum model has become more urgent in today's fast-paced, globalized world. The novelty of this research lies in its focus on the operationalization of Qur'anic values in madrasah curriculum management, offering insights into how Islamic education can evolve while staying true to its core teachings. It is essential to address this issue to ensure that Islamic educational institutions not only produce academically competent students but also individuals who are spiritually grounded and morally upright.

The research problem addresses the question of how Qur'anic values are effectively integrated into curriculum management in Islamic educational institutions, particularly in Madrasah Aliyah YPI Cikoneng. This study argues that the integration of Qur'anic values is not just a pedagogical strategy but a spiritual imperative that shapes students' character and behavior in alignment with divine revelation. By examining the planning, implementation, and evaluation stages of curriculum management, this study seeks to demonstrate how these values are systematically applied and their impact on students' development. The contribution of this research lies in providing a model for other madrasahs to incorporate Qur'anic values into their curriculum management, thus strengthening their role as institutions that produce not only knowledgeable individuals but also morally and spiritually sound citizens in the global era.

RESEARCH METHOD

This study employs a qualitative descriptive approach, which is aimed at providing a detailed and in-depth understanding of how Qur'anic values are implemented in the curriculum management of Islamic education. The reason for selecting a descriptive qualitative approach is that the primary focus of this research is not to quantitatively measure the relationships between variables, but rather to interpret the meaning embedded in the processes and experiences of education practitioners in a real-life context. According to Sugiyono (2022), a descriptive qualitative approach is particularly suitable when the researcher seeks to examine a phenomenon holistically and in depth through direct interaction with field data sources. By utilizing this design, the study seeks to capture the complexity of how Qur'anic values are integrated into the curriculum, providing rich insights into the practices and experiences of the stakeholders involved.

The research was conducted at Madrasah Aliyah YPI Cikoneng, located in Ciparay District, Bandung Regency. This institution was purposively selected due to its strong commitment to integrating Qur'anic values throughout all educational activities. The madrasah's vision, "To develop students who are knowledgeable and possess noble character," clearly reflects its Qur'anic orientation and serves as the philosophical foundation for curriculum development and student character formation. The selection of this site is based on its consistent emphasis on religious programs such as morning tadarus, Dhuha prayer, congregational prayers, and Qur'anic thematic studies, which are used as platforms for student character formation. These activities align with the goals of integrating Qur'anic values and make it a relevant site for studying the implementation of these values in Islamic education.

The study utilized three primary techniques for data collection: interviews, observation, and documentation. First, indepth semi structured interviews were conducted with the principal (or vice principal for curriculum affairs), Islamic Religious Education (PAI) teachers, and students. The interviews with the principal focused on curriculum planning, implementation, and evaluation, specifically how Qur'anic values are embedded in these processes. The PAI teachers were interviewed to explore how they incorporate Qur'anic teachings into their teaching methods and assess students' religious character. Students were also interviewed to gain insights into how they understand and internalize Qur'anic values in their daily lives. Second, participatory observation was conducted during learning activities and religious programs, where the researcher was present to observe the teachers' teaching methods and how students engaged with Qur'anic values in practice. Observations included routine activities such as congregational prayers and tadarus. Third,

documentation was used to corroborate the findings from the interviews and observations, including official school documents such as the vision-mission statements, lesson plans (RPP), and schedules for religious activities.

Data analysis in this study followed the model proposed by Miles & Huberman (2014), which involves three steps: data reduction, data display, and conclusion drawing. The first step, data reduction, involved selecting relevant information from interviews, observations, and documentation that directly related to the implementation of Qur'anic values in the curriculum. This process helped focus the data on the most pertinent aspects of the study. The second step, data display, involved organizing the findings into descriptive narratives, which facilitated the interpretation of relationships among various themes such as curriculum planning, teaching strategies, and student engagement with Qur'anic values. The third step, conclusion drawing, was based on the data display, identifying emerging patterns that illustrated how Qur'anic values were implemented in the curriculum management processes. The final analysis focused on understanding the underlying themes that shaped the integration of Qur'anic values within the school's curriculum.

To ensure the validity of the data, the study employed triangulation, which included both source triangulation and method triangulation. Source triangulation involved cross-checking information from the principal, PAI teachers, and students to ensure the consistency and reliability of the findings. Method triangulation was used by combining multiple data collection techniques interviews, observations, and documentation to validate the findings. Additionally, member checking was applied to enhance the validity of the data. In this process, preliminary findings were shared with the informants to ensure that their perspectives were accurately represented and to prevent any misinterpretation. The researcher also ensured that the interviews and observations were conducted without disrupting the normal teaching and learning processes. Ethical considerations were prioritized by obtaining formal permission from the school and ensuring that all participants understood the study's purpose, with their identities kept confidential.

RESULT AND DISCUSSION

Curriculum Planning

The research findings show that the integration of Qur'anic values in curriculum planning is aligned with the institution's overarching vision, "To develop students who are knowledgeable and possess noble character." The planning process is described as a collaborative effort, involving the principal, vice principal for curriculum affairs, and teachers in annual meetings. This approach mirrors the findings of previous studies, such as those by Azimah

(2024), who emphasized that curriculum planning in Islamic education must reflect a holistic integration of Qur'anic values into every facet of educational activities. The integration process includes aligning subjects with Islamic principles, such as justice and ethics, and using teaching methods that promote both moral development and spiritual growth (Ibrahim et al., 2024). However, the study also highlights a difference from some literature that suggests Qur'anic values in curriculum planning are often implemented in isolated, occasional activities rather than embedded in the foundational curriculum itself (Saefrudin, 2024). This study illustrates a more structured, consistent approach to ensuring that Qur'anic principles permeate all levels of the curriculum.

In comparison with the literature, this study finds that the integration of Qur'anic values is more comprehensive in the curriculum planning at Madrasah Aliyah YPI Cikoneng. The research by Mubarok (2024) suggests that some Islamic educational institutions treat Qur'anic integration as supplementary, rather than a core element of curriculum design. At Madrasah Aliyah YPI Cikoneng, however, Qur'anic values such as honesty, responsibility, and cooperation are consciously woven into the school's vision and mission, influencing both the selection of subject matter and the methods of teaching. Teachers are expected to incorporate these principles into their lesson plans, thus ensuring a seamless integration of spiritual and academic learning. This demonstrates a closer alignment with the findings of Kurniasih (2025), who argued that Islamic educational institutions should prioritize spiritual and moral education alongside academic achievement, fostering a balanced development of students.

Table 1. Integration of Qur'anic Values in Curriculum Planning

Key Area	Integration of Qur'anic Values	Method
Vision and Mission	Integrating values such as honesty, responsibility, and cooperation derived from Qur'anic teachings	Collaborative planning with staff
Subject Matter	Aligning subjects with Islamic principles (e.g., justice, ethics)	Teachers incorporate Qur'anic principles into lesson plans
Teaching Methods	Emphasizing moral development and spiritual growth	Reflective teaching practices

The theoretical implications of this research suggest that curriculum planning in Islamic educational institutions must extend beyond structuring academic content, positioning the integration of Qur'anic values as an essential component of curriculum development. This aligns with Azimah's (2024) argument that effective curriculum management in Islamic education requires a profound connection between religious teachings and educational practices. This study contributes to the existing literature by providing a practical example of

how a Qur'anic-based curriculum can be systematically planned and implemented, emphasizing the need to align educational objectives with spiritual goals. From a practical perspective, the findings underscore the importance of aligning the institution's vision and mission with the curriculum planning process, ensuring that Qur'anic values are central to educational practices (Maulana et al., 2024). The collaborative planning process involving the principal, vice principal, and teachers is key to creating a unified approach to integrating these values. This model offers valuable insights for other institutions aiming to strengthen their commitment to religious education while maintaining academic rigor, as well as emphasizing the need for continuous professional development for teachers to effectively incorporate Qur'anic principles into their teaching methods, as highlighted by Wardhani et al. (2024).

Furthermore, the study highlights that the success of integrating Qur'anic values into the curriculum depends not only on the planning stage but also on effective execution and evaluation. The research shows that teachers at Madrasah Aliyah YPI Cikoneng use reflective teaching practices to foster moral and spiritual growth, supporting Syahrizal's (2024) view that teaching practices must facilitate the internalization of Qur'anic values. This study offers valuable insights into how the curriculum can develop students who are not only academically proficient but also morally and spiritually grounded. In light of the challenges Islamic educational institutions face in maintaining their Qur'anic identity amid modern pressures, the findings emphasize the critical importance of embedding spiritual development into the core structure of curriculum planning and teaching practices.

Curriculum Implementation

The findings of this study indicate that the implementation of Qur'anic values at Madrasah Aliyah YPI Cikoneng extends beyond Islamic Religious Education (PAI) classes and is integrated throughout the entire teaching-learning process. PAI teachers play a strategic role in strengthening students' religious understanding and internalizing Qur'anic values using inspiring instructional methods. This finding aligns with the work of Mubarok (2024), who emphasized that Qur'anic teachings should be a core component of not only religious studies but also every subject area. However, the study also finds a difference from some earlier studies, which suggested that Qur'anic values in many Islamic schools are often confined to specific religious subjects and rituals. In contrast, the integration of these values in Madrasah Aliyah YPI Cikoneng is holistic, touching all aspects of student life and educational practices, a more comprehensive approach than some other institutions that treat these values as supplementary (Saefrudin, 2024).

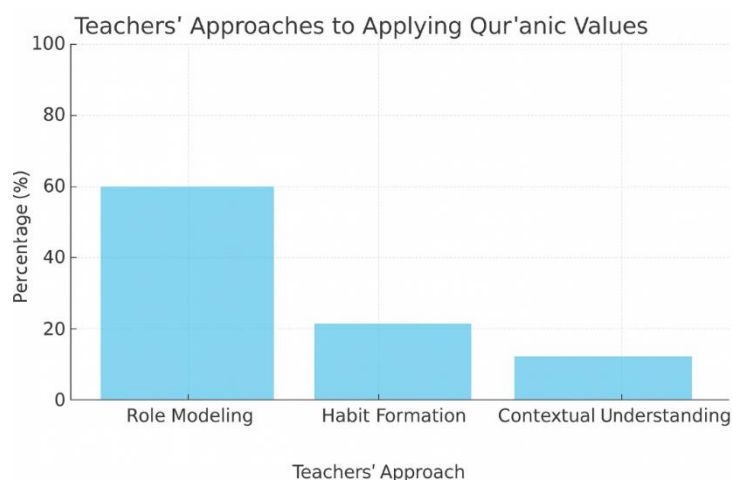


Figure 1. Teachers' Approaches to Applying Qur'anic Values

In comparing this study to the literature, the findings show a significant alignment with previous studies that advocate for the integration of Qur'anic values across all areas of school life. According to Kurniasih (2025), integrating moral and spiritual values into the daily practices of students is crucial for the holistic development of their character. This study confirms that Qur'anic values such as humility, discipline, and empathy are not only taught in theory but are practically applied in daily school activities. For example, daily tadarus (Qur'anic recitation) instills spiritual reflection, humility, and reverence, while Dhuha prayers twice a week emphasize gratitude, discipline, and worship. These activities, aligned with Qur'anic teachings, contribute to the formation of a well-rounded, morally upright student.

Table 2. Implementation of Qur'anic Values in Daily Activities

Activity	Qur'anic Value Focus	Frequency
<i>Tadarus</i>	Spiritual reflection, humility, reverence	Daily
<i>Dhuha</i> Prayer	Gratitude, discipline, worship	Twice per week
Social Service Activities	Charity, empathy, community service	Monthly

The theoretical implications of this study suggest that the evaluation framework in Islamic education should go beyond cognitive and academic assessments to include character-building metrics, aligning with Saefrudin (2024), who emphasized that evaluating character is integral to fostering students who are both knowledgeable and morally upright. This study contributes to the theoretical discourse on curriculum evaluation by providing a practical example of how character traits based on Qur'anic values can be systematically assessed, reinforcing the role of evaluation in shaping well-rounded individuals. From a practical perspective, the findings indicate that character assessment rubrics,

which evaluate traits such as honesty, responsibility, and cooperation through methods like observation, peer feedback, and teacher reflection, can effectively integrate Qur'anic values into curriculum evaluation.

This approach allows other Islamic educational institutions to assess not only academic knowledge but also students' moral and spiritual growth, ensuring the evaluation process aligns with the broader goals of Islamic education. Furthermore, the study highlights the importance of supporting factors such as teacher involvement, school leadership, and institutional culture in successfully implementing Qur'anic values, as noted by Wardhani et al. (2024). The study suggests that for character evaluation to be truly effective, it must be supported by a school environment that consistently nurtures and reinforces Qur'anic values, ensuring that students not only learn about these teachings but also embody them in their behavior and interactions.

Curriculum Evaluation

The study's findings reveal that the evaluation of students' religious character at Madrasah Aliyah YPI Cikoneng is conducted continuously using character assessment rubrics developed by the curriculum team. These rubrics focus on key indicators such as honesty, discipline, responsibility, politeness, and social awareness, which are all rooted in Qur'anic values. This approach aligns with the findings of Kurniasih (2025), who emphasized that the evaluation process in Islamic education should prioritize character development alongside academic achievement. However, the study also identifies a difference from some other institutions where the evaluation of character is often secondary to academic assessment and is not as systematically integrated into the curriculum. The study shows that Madrasah Aliyah YPI Cikoneng's approach is more holistic, where character evaluation is embedded in the everyday activities and instructional practices of the school.

Table 3. Student Character Evaluation Based on Qur'anic Values

Character Trait	Assessment Method	Percentage of Students Rated "Good"
Honesty	Observation and peer feedback	80%
Responsibility	Teacher assessment and reflection	75%
Cooperation	Group projects and participation	85%

When comparing the research findings with existing literature, it is evident that this approach is consistent with the findings of Azimah (2024), who argued that Islamic educational institutions should integrate moral and spiritual assessments into their evaluation processes. According to Azimah, the evaluation of character traits, such as honesty and responsibility, is essential for ensuring that students not only excel academically but also grow spiritually and morally

in line with Qur'anic teachings (Khotimah et al., 2025). This study supports that perspective by showing that the evaluation of students' character at Madrasah Aliyah YPI Cikoneng is not limited to academic performance but includes behavioral traits that reflect Qur'anic values. The findings indicate that such an approach leads to a more balanced and comprehensive assessment of students' development, which differs from institutions that focus predominantly on cognitive achievements.

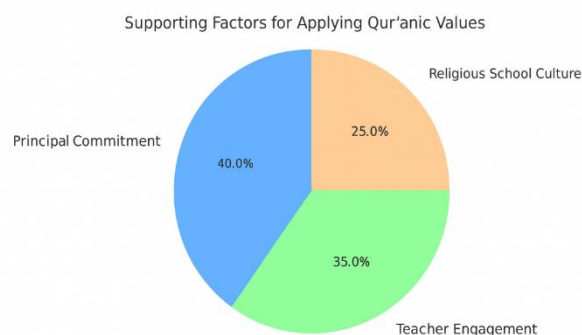


Figure 2. Supporting Factors for Implementing Qur'anic Values in the Curriculum

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supported by a school environment that consistently nurtures and reinforces Qur'anic values, ensuring that students not only learn about these teachings but also embody them in their behavior and interactions.

The findings of this study at Madrasah Aliyah YPI Cikoneng indicate that the integration of Qur'anic values into curriculum management has been effectively implemented across three principal dimensions: curriculum planning, curriculum implementation, and curriculum evaluation. This approach aligns with Hasibuan & Hasibuan (2024), who assert that curriculum management in Islamic education must incorporate moral and spiritual values grounded in Qur'anic principles. In the planning phase, the institution's vision to "develop students who are knowledgeable and possess noble character" serves as the foundation for designing instructional programs. This vision ensures that both academic content and character development are aligned with Qur'anic teachings. The study finds that the integration of Qur'anic values is further reinforced through religious activities like tadarus and Dhuha prayer, which contribute to students' spiritual growth and discipline, as noted by Mubarak (2024).

At the implementation stage, the study reveals that Qur'anic values are applied through role modeling, habituation, and contextual understanding of Qur'anic verses, supporting Kurniasih's (2025) assertion that habituation is an effective method for instilling spiritual values. Most teachers prioritize role modeling, allowing students to learn through observing teachers' conduct in alignment with the Qur'anic principle of *uswah hasanah* (Hassan et al., 2024). Additionally, regular religious routines like tadarus and congregational prayer serve as effective strategies for internalizing these values, corroborating Syahrizal's (2024) findings on the importance of religious practices in character formation. Extracurricular activities, such as Islamic Spirituality (ROHIS) and Qur'anic Recitation Competitions (MTQ), also help deepen students' spiritual and social competencies, further enhancing their understanding and application of Qur'anic values.

In the curriculum evaluation phase, the study shows that Madrasah Aliyah YPI Cikoneng uses a character assessment rubric to evaluate students' spiritual and behavioral dimensions based on Qur'anic values. The assessment focuses on honesty, responsibility, and cooperation, with 80%, 75%, and 85% of students respectively rated as "good" in these areas. This aligns with Adiyono's (2023) perspective that evaluations in Islamic education should go beyond cognitive skills and include moral and spiritual development. The study further supports Kurniasih's (2025) view that evaluation should encompass personal

reflection activities to assess students' character, demonstrating that Madrasah Aliyah YPI Cikoneng employs a holistic evaluation approach that considers both academic and moral growth.

Despite the successful implementation of Qur'anic values, the study identifies challenges, such as students' limited understanding of Qur'anic verses and inadequate learning facilities for religious education. These findings align with Wildan (2024), who highlights human resource limitations and infrastructure as key barriers to Qur'anic curriculum implementation. However, the study emphasizes the strong support from the principal and teachers, which plays a pivotal role in overcoming these challenges. Moving forward, enhancing students' Qur'anic literacy and improving learning facilities are crucial for further strengthening the integration of Qur'anic values within the curriculum, as highlighted by Wardhani et al. (2024). The holistic approach taken by Madrasah Aliyah YPI Cikoneng demonstrates that integrating Qur'anic values into education not only promotes academic success but also contributes to the formation of morally upright and responsible individuals.

CONCLUSION

The key findings of this study emphasize that the implementation of Qur'anic values in the curriculum management of Madrasah Aliyah YPI Cikoneng has been effectively carried out in a systematic, comprehensive, and sustainable manner. The integration of Qur'anic values is evident across the curriculum planning, implementation, and evaluation stages, demonstrating the institution's strong commitment to shaping students who are not only knowledgeable but also morally upright (*akhlākul karīmah*). The Qur'anic values serve as the philosophical foundation for the school's vision, guiding instructional programs and religious activities. The most significant lesson from this research is the importance of embedding Qur'anic values in every stage of curriculum management, ensuring that students receive both academic knowledge and character education rooted in spiritual values. This success is driven by aligned leadership, teacher competence, and a Qur'an-oriented school culture.

The strength of this study lies in its contribution to Islamic education by providing a practical framework for integrating Qur'anic values into curriculum management. It offers valuable insights on how these values can be applied across all stages, ensuring the development of academically competent and ethically grounded students. This research aligns with and expands on existing literature, such as Azimah (2024) and Kurniasih (2025), emphasizing the holistic integration of Qur'anic principles. While the study provides significant insights,

it has limitations, such as being based on a single case study, which may affect the generalizability of the findings. Future research could explore the broader application of Qur'anic values across various madrasahs and examine strategies for improving Qur'anic literacy and infrastructure. Additionally, investigating the impact of technology in Qur'anic education could offer new ways to modernize while maintaining spiritual integrity.

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