



A Managerial Model for Digital Curriculum Design Based on Islamic Values and Local Wisdom

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DOI: <https://doi.org/10.61987/jemr.v5i1.1609>

ABSTRACT

Keywords:

Digital Curriculum,
Islamic Values, Local
Wisdom, Educational
Management

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This study aims to develop an integrated digital curriculum model for Madrasah Ibtidaiyah that harmonizes technological innovation with Islamic values and local wisdom through a participatory management approach. A descriptive qualitative research design was employed, involving in-depth interviews with school leaders, teachers, and community representatives, supported by participatory observation and document analysis. Data were analyzed using the interactive model of Miles and Huberman, encompassing data reduction, data display, and conclusion drawing, with credibility ensured through source and methodological triangulation. The findings reveal five key outcomes: (1) digital learning practices are systematically integrated with Islamic values; (2) local wisdom is sustained through the incorporation of religious and communal traditions into digital learning content; (3) teachers play a strategic mediating role between curriculum policy, digital pedagogy, and students' cultural contexts; (4) community collaboration strengthens the sustainability of value-based digital learning; and (5) participatory management is manifested through the active involvement of all madrasah stakeholders. The study implies that effective digital curriculum design in Islamic primary education requires managerial integration of technology, religious values, local culture, and community participation to ensure adaptive, innovative, and culturally responsive educational practices.

Article History:

Received: October 2025; Revised: November 2025; Accepted: December 2025

Please cite this article in APA style as:

Khovi, N. N., & Rifa'i, M. (2026). A Managerial Model for Digital Curriculum Design Based on Islamic Values and Local Wisdom. *Journal of Educational Management Research*, 5(1), 215-230.

INTRODUCTION

Primary education plays a decisive role in shaping students' moral integrity, religious commitment, and intellectual capacity, particularly within Islamic educational institutions such as Madrasah Ibtidaiyah (Rohman, 2024). In the contemporary digital era, rapid technological advancement has profoundly transformed social interaction, learning behavior, and knowledge production. While digital technology offers vast opportunities to enhance educational access and innovation, it simultaneously raises concerns regarding the erosion of

religious identity and local cultural values, especially among young learners. Empirical evidence shows that excessive exposure to global digital content often weakens students' attachment to religious traditions and community-based values (Mulianti & Sulisworo, 2023). Consequently, education systems are increasingly expected to respond not only by adopting technology, but also by ensuring that digital transformation strengthens ethical, spiritual, and cultural foundations. From this perspective, the integration of Islamic values and local wisdom into digital curriculum design becomes socially significant. A curriculum that balances technological competence with value-based education is essential to prepare students who are digitally literate, morally grounded, and culturally rooted.

Despite the growing urgency of digital transformation, many Islamic primary education institutions face structural and conceptual challenges in adapting their curricula. Digitalization is often perceived merely as the introduction of devices or online platforms, rather than as a comprehensive transformation of curriculum orientation and management (Hidayah et al., 2023). This limited understanding results in fragmented implementation, where technology is adopted without clear alignment with institutional values, religious goals, or cultural contexts. Furthermore, globalization intensifies the dominance of standardized global content that frequently neglects local wisdom and religious identity. As a result, Madrasah Ibtidaiyah are confronted with a dual problem: the pressure to modernize through digitalization and the responsibility to preserve Islamic values and local cultural heritage. Without a coherent managerial framework, digital curriculum initiatives risk becoming unsustainable and disconnected from the educational mission of madrasahs. This condition highlights a fundamental societal problem—how Islamic primary education can remain relevant and competitive in the digital era while safeguarding its distinctive moral and cultural foundations through effective curriculum management.

Field-level phenomena demonstrate significant disparities in the utilization of digital technology across Madrasah Ibtidaiyah. Some institutions have begun integrating digital media into teaching practices, while many others remain reliant on conventional pedagogical approaches due to limited resources, inadequate managerial planning, or resistance to change (Mulianti & Sulisworo, 2023; Hidayah et al., 2023). Observations indicate that even when digital tools are employed, they are rarely contextualized within Islamic values or local cultural narratives. Consequently, learning activities often emphasize technical skills rather than character formation. At the same time, primary-aged students are increasingly immersed in digital environments outside school, accessing globalized content that shapes their attitudes and identities. This gap between

students' digital experiences and value-based education creates a critical disconnect. In several madrasahs, curriculum decisions are made in a top-down manner, with minimal involvement of teachers or community stakeholders. Such conditions illustrate the absence of participatory management in curriculum development and underscore the need for an integrated approach that aligns digital innovation with religious values, local wisdom, and collaborative governance.

Previous studies have extensively discussed the integration of digital technology within Islamic education. Sa'diyah (2024) explored digitalization strategies based on Islamic values in integrated Islamic primary schools, emphasizing instructional design and pedagogical innovation. Similarly, Hidayat (2023) examined the implementation of digital curricula in Islamic Religious Education (PAI), highlighting improvements in learning effectiveness and student engagement. Kurniawati (2022) focused on the role of technology in enhancing digital literacy among madrasah students, emphasizing technological competence as a key educational outcome. While these studies contribute valuable insights into digital transformation in Islamic education, they tend to prioritize technological and pedagogical dimensions. The integration of local wisdom as a core curricular component remains marginal, and managerial aspects of curriculum development are often treated implicitly. As a result, existing research offers limited guidance on how digital curricula can be systematically managed to ensure alignment with Islamic values and cultural contexts at the institutional level.

Other scholars have emphasized the importance of local wisdom in Islamic education. Munif (2023) analyzed curriculum models grounded in local cultural values, demonstrating their effectiveness in strengthening students' social awareness and identity formation. Al Khozaini and Mundiri (2024) further argued that integrating religious values with socio-cultural contexts enhances students' moral development. However, these studies largely adopt conceptual or normative approaches and do not explicitly connect local wisdom with digital curriculum innovation. Moreover, managerial frameworks for implementing value-based digital curricula remain underdeveloped. Jefri et al. (2025) stressed the importance of structured curriculum management for sustainability, yet did not focus specifically on Islamic primary education. Consequently, the literature reveals a fragmented landscape: digitalization, Islamic values, local wisdom, and management are often discussed separately. This fragmentation constitutes a significant research gap, particularly in the context of Madrasah Ibtidaiyah, where comprehensive integration is crucial for sustainable and value-oriented educational transformation.

The novelty of this study lies in its comprehensive integration of four critical dimensions: digital technology, Islamic values, local wisdom, and participatory curriculum management within Madrasah Ibtidaiyah. Unlike previous studies that focus on isolated aspects, this research proposes a managerial model that positions curriculum development as a collaborative and value-driven process. By examining how digital learning is systematically aligned with religious teachings and community traditions, this study advances the state of the art in Islamic education management. The inclusion of participatory management, involving school leaders, teachers, and community figures, represents a distinctive contribution that addresses sustainability and contextual relevance. This approach responds directly to contemporary challenges faced by Islamic primary education in the digital era. The study's emphasis on managerial processes ensures that digital curriculum innovation is not merely technical, but also organizationally embedded and culturally meaningful, making it both theoretically significant and practically applicable.

Based on the identified gaps and contextual challenges, this study addresses the following research problem: how can a digital curriculum based on Islamic values and local wisdom be effectively designed and managed in Madrasah Ibtidaiyah through a participatory approach? The central argument of this study is that successful digital curriculum implementation depends not only on technological readiness, but also on coherent managerial models that integrate religious values, cultural identity, and stakeholder collaboration. By examining the practices of Madrasah Ibtidaiyah Raudlatul Jannah I, this research provides empirical evidence that participatory management enhances curriculum relevance, sustainability, and value internalization. The study contributes theoretically by offering an integrated framework for digital curriculum management in Islamic primary education, and practically by presenting an applicable model that can guide policymakers and practitioners in similar contexts. Ultimately, this research strengthens the discourse on value-based digital transformation in Islamic education.

RESEARCH METHOD

This study adopts a qualitative case study design to gain an in-depth understanding of the processes involved in the design, implementation, and managerial practices of a digital curriculum grounded in Islamic values and local wisdom at the Madrasah Ibtidaiyah level (Abdussamad, 2021). A qualitative approach is considered appropriate because it enables the exploration of meanings, perspectives, and experiences of educational actors within their real-life contexts, rather than relying solely on numerical data. The case study design allows the researcher to comprehensively examine curriculum management

processes, the integration of Islamic values and local wisdom into digital curriculum design, as well as the challenges and strategies encountered by the institution. The descriptive nature of this research emphasizes the presentation of empirical realities as they occur in the field, followed by interpretation of patterns, dynamics, and relationships among emerging phenomena (El Hasbi et al., 2023).

The research was conducted at Madrasah Ibtidaiyah Raudlatul Jannah I, located in Sumberpoh Village, Maron District, Probolinggo Regency. This site was selected because the institution has initiated efforts to integrate digital technology into the learning process while consistently reinforcing religious values and local traditions. Research participants included the madrasah principal as the key curriculum policymaker, teachers as the primary implementers of instruction, community leaders involved in strengthening local values, and several students to capture their learning experiences in digitally supported classrooms. Participants were selected using purposive sampling, targeting individuals who possessed relevant and in-depth information aligned with the focus of the study (Risnita, 2024).

Data were collected through in-depth interviews, participatory observation, and document analysis. Interviews were conducted with the madrasah principal, teachers, community leaders, and student representatives to obtain comprehensive information regarding the design, implementation, and management of the digital curriculum based on Islamic values and local wisdom. Participatory observation involved direct engagement with classroom learning activities, the use of digital media, and teacher–student interactions. Document analysis examined curriculum documents, instructional materials, institutional archives, and records of digitally based learning activities (M. S. Rahayu et al., 2024). Data analysis followed the interactive model of Miles and Huberman, encompassing data condensation and reduction, data display, and conclusion drawing and verification (Harahap, 2020). Data trustworthiness was ensured through triangulation of sources and techniques, prolonged engagement, and member checking.

Table 1. Research Informant Data

No.	Initials	Position/Role	Description of Duties and Involvement in the Study
1	KS	Principal	Serves as the primary policy maker in the design and implementation of a digital curriculum grounded in Islamic values and local wisdom at MI Raudlatul Jannah I.
2	WK	Vice Principal for Curriculum	Responsible for technical planning, scheduling arrangements, and coordination with teachers in the implementation of the digital curriculum.
3	GR-1	Grade IV Teacher	Acts as a learning implementer, involved in developing digital instructional materials and integrating Islamic values into the teaching and learning process.

4	GR-2	Grade V Teacher	Applies digital-based learning strategies while strengthening the internalization of local wisdom in students' learning activities.
5	TM	Community Leader	Provides input on local values relevant to the curriculum and supports collaboration between the madrasah and the surrounding community.

RESULT AND DISCUSSION

Integration of Technology and Islamic Values

The research findings indicate that the integration of technology at MI Raudlatul Jannah I is not perceived merely as the adoption of modern instructional media, but is intentionally directed toward strengthening learning grounded in Islamic values (Upt et al., 2025). In an interview, the school principal (KS) emphasized: "We strive to ensure that digital technology is not only a modern medium, but also a means of instilling Islamic values (Effendy et al., 2023). Students must be able to learn through technology while still understanding aqidah, ibadah, and akhlaq in accordance with Islamic teachings." This statement reflects a strong philosophical foundation that every digital innovation implemented in the madrasah must embody Islamic elements, ensuring that the digital curriculum does not lose its identity as part of faith-based education.

The integration of Islamic values through the digital curriculum is also evident in teachers' classroom practices. A Grade IV teacher (GR-1) stated: "Students are more enthusiastic when learning involves videos or applications, but we always incorporate Qur'anic verses and prayers into the materials so that they remain connected to Islamic values." This practice demonstrates that teachers do not merely use technology to attract students' attention, but strategically employ it as an effective medium for deepening the internalization of religious values. In this sense, digital learning serves a dual function: enhancing students' cognitive skills while simultaneously strengthening the internalization of aqidah, ibadah, and akhlaq (Nugraha et al., 2023).

Based on these findings and interview results, it can be concluded that the integration of technology and Islamic values at MI Raudlatul Jannah I has become a distinctive feature of its digital curriculum design. Technology is positioned not as an end in itself, but as a strategic medium for reinforcing the formation of students' religious character (Ningrum et al., 2023). This approach differentiates digital innovation in the madrasah from mere educational modernization, as it consistently maintains a primary orientation toward spiritual, moral, and social development grounded in Islamic teachings. Consequently, this integration model offers a novel contribution to the development of digital curricula in Madrasah Ibtidaiyah that are both Islamic in character and contextually responsive.

Strengthening Local Wisdom in the Curriculum

MI Raudlatul Jannah I does not rely solely on digitalization as a form of instructional innovation, but also utilizes it as a strategic medium for preserving local culture (Humayra et al., 2025). The vice principal for curriculum (WK) plays a central role in ensuring that local traditions such as tahlilan, selamatan, and gotong royong are incorporated into digital learning materials. In an interview, the vice principal emphasized: “We strive to ensure that students become familiar with local culture not only through direct practice, but also through digital-based learning. For example, we create simple videos about tahlilan and integrate them into Islamic Education materials to make learning more engaging.” This statement illustrates that digitalization in this madrasah is understood as a creative effort to make local wisdom more accessible, meaningful, and memorable for students.

The school principal (KS) strongly supports the integration of local wisdom into the digital curriculum. He stated: “Local culture is an integral part of character education and therefore must be preserved. Digitalization is merely a tool; the essence remains rooted in Islamic values and our own cultural traditions.” This institutional support is subsequently reflected in teachers’ classroom practices. A Grade V teacher (GR-2) provided an example: “When teaching Social Studies on social harmony, we use digital media such as images and videos of gotong royong activities in the village. Students are then asked to create simple presentations to internalize the value of togetherness.” These findings indicate that digitalization does not diminish cultural substance; rather, it serves as a bridge that enables students to understand traditional values in a more contextual and contemporary manner (Polnaya et al., 2023).

In addition, a Grade IV teacher (GR-1) explained that local traditions can be effectively integrated into thematic learning. She noted: “When discussing environmental themes, we relate them to the village clean-up tradition (*bersih desa*), which students transform into digital posters and present in class.” A community leader (TM) further reinforced this perspective by stating: “We are pleased that the madrasah does not neglect traditions such as selamatan and tahlilan. By presenting them in digital materials, students not only learn the practices but also understand their meanings.” This viewpoint reflects a strong collaboration between the madrasah and the community in preserving local culture while adapting it to contemporary educational contexts (Khairunnisa, 2025).

Based on interview and observational data, several concrete activities were identified at MI Raudlatul Jannah I, including the production of instructional videos on tahlilan procedures, digital documentation of students’ gotong royong activities with the community, and the development of simple

digital modules explaining the social significance of selamatan. These initiatives not only enhance students' digital literacy but also strengthen their identity as a young generation rooted in Islamic values and local culture. Accordingly, the findings affirm that strengthening local wisdom through a digital curriculum in this madrasah constitutes an effective strategy for fostering students who are both religious and culturally grounded, distinguishing this approach from digital curriculum practices in other schools that tend to overlook local values (Sharma et al., 2025).

The Role of Teachers in Implementation

The findings regarding teachers' roles in implementation indicate that teachers occupy a central position in the enactment of the digital curriculum at MI Raudlatul Jannah I. Teachers do not merely function as facilitators of digital media use, but also act as agents for instilling Islamic values and as connectors between learning content and local wisdom (Mansouri & Graham, 2025). The digitalization of instructional materials is perceived as an opportunity for teachers to design learning experiences that are both engaging and meaningful. In practice, teachers link academic content with Qur'anic verses, daily prayers, and local traditions, enabling students not only to understand academic concepts but also to internalize the religious and socio-cultural values embedded in their community.

A Grade IV teacher (GR-1) explained: "Students are more enthusiastic when learning through videos or interactive images, but I always add relevant prayers and Qur'anic verses so that they remain connected to Islamic values." Similarly, a Grade V teacher (GR-2) stated: "We often relate Social Studies materials to cultural practices such as gotong royong or selamatan. For example, students create digital presentations about village activities in which they participate." The school principal (KS) strongly supported this role of teachers, noting: "Teachers are the front line. They must be able to combine technology with religious and cultural values so that learning does not lose its essence." These statements reflect a collective awareness within the institution that teachers' roles in implementing the digital curriculum are decisive for the success of students' character formation (Hayes et al., 2025).

The vice principal for curriculum (WK) further emphasized teachers' roles as the bridge between curriculum design and classroom practice. He remarked: "We design the curriculum with local content, but it is the teachers who execute it in the classroom through digital media. Therefore, we consistently encourage teachers to be creative in connecting learning materials with Islamic values and the surrounding culture." A community leader (TM) also expressed appreciation

for teachers' contributions: "I see the teachers in this madrasah as outstanding. They do not only teach technology, but also incorporate village traditions into lessons, so children do not forget their culture." These perspectives indicate that teachers' roles in implementing the digital curriculum are strongly legitimized by both madrasah management and the local community.

Concrete practices carried out by teachers at MI Raudlatul Jannah I include producing instructional videos on daily prayers, utilizing digital applications to support the memorization of short Qur'anic chapters, and designing classroom projects such as digital posters on gotong royong and village cleanliness. Teachers also employ simple digital presentations to explain the social meanings of selamatan and tahlilan (Parrott et al., 2025). These activities increase students' enthusiasm, as they are closely connected to real-life experiences while fostering familiarity with digital media. In conclusion, the findings affirm that teachers play a strategic role in ensuring that the digital curriculum does not merely emphasize technological aspects, but continues to function as a medium for internalizing Islamic values and preserving local wisdom within the madrasah context (Fluerentin, 2024).

Collaboration with the Community

The research findings indicate that MI Raudlatul Jannah I demonstrates a distinctive approach in developing a digital curriculum grounded in Islamic values and local wisdom through sustained collaboration with the community (Armadan et al., 2023). Community leaders are actively involved as strategic partners who provide input on village traditions and cultural practices to ensure they are not diminished when translated into digital formats. This collaborative pattern renders the madrasah curriculum participatory in nature, as it is not designed solely by internal institutional actors but also gains social legitimacy from the surrounding community. Consequently, digital innovation within the madrasah is not perceived as a threat to tradition, but rather as a contemporary means of preserving it (Putri, 2025).

A community leader (TM) emphasized the importance of such involvement, stating: "We are pleased that this madrasah does not neglect traditions such as selamatan, tahlilan, or gotong royong. By presenting them in digital forms, children remain familiar with these traditions through their school learning." The school principal (KS) reinforced this view by asserting: "Our curriculum cannot stand alone; it must incorporate input from the community. Digitalization is merely a tool, while the values and traditions being preserved originate from the community itself." These statements reflect the madrasah's commitment to positioning the community as an integral component of the educational process.

The vice principal for curriculum (WK) further explained that collaboration with the community enriches digital content: “We often invite community leaders to share stories or village traditions, which teachers then transform into digital instructional materials. In this way, students learn technology while simultaneously becoming familiar with their cultural heritage.” A Grade IV teacher (GR-1) added: “Students are assigned to create videos documenting village clean-up activities under the guidance of community members, which they later present in class as part of thematic learning.” Similarly, a Grade V teacher (GR-2) noted: “We involve parents and community leaders when developing digital projects on tahlilan, so students understand both the procedures and their underlying meanings.” These examples illustrate concrete collaboration between teachers and the community in implementing the digital curriculum.

Examples of collaborative activities implemented at MI Raudlatul Jannah I include digital documentation of village selamatan traditions, classroom projects in the form of videos on environmental gotong royong, and learning activities based on local folklore narrated by community leaders and subsequently processed by students into digital media. These initiatives not only foster students’ digital literacy but also strengthen their identity as members of a religious and culturally rooted community (Nurhikmah, 2025). In conclusion, collaboration with the community provides social legitimacy for the digital curriculum, enriches learning content, and ensures that Islamic values and local cultural traditions remain vibrant even when presented through modern digital formats.

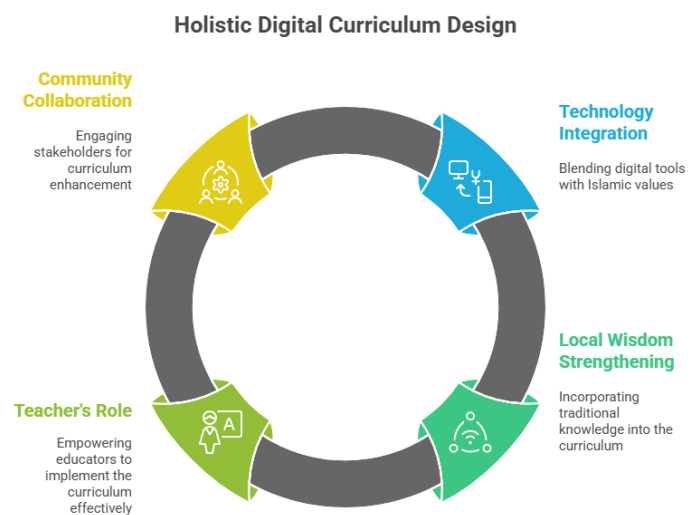


Figure 1.1. Managerial Models And Processes Of Digital Curriculum Design Based On Islamic Values And Local Wisdom

DISCUSSION

The integration of technology and Islamic values emerges as a key finding that reflects the direction of digital curriculum policy at MI Raudlatul Jannah I. The school principal emphasizes that digital technology must be utilized as a medium for instilling *aqidah*, *ibadah*, and Islamic *akhlaq* (R. Rahayu et al., 2024). This perspective is consistent with teachers' interview responses, which indicate that prayers and Qur'anic verses are consistently embedded in digital learning activities. Consequently, the digital curriculum implemented in this madrasah does not become trapped in the euphoria of modernization alone, but instead preserves the spiritual essence of Islamic education. This concept is significant, as it demonstrates that digitalization in Islamic education is not merely a technological adaptation, but a form of socio-spiritual engineering that positions religion as its foundational pillar.

The strengthening of local wisdom through digitalization constitutes a strategic effort to prevent students from becoming detached from their cultural roots (Al Khozaini & Mundiri, 2024). The vice principal for curriculum highlights the importance of incorporating local traditions such as *tahlilan*, *selamatan*, and *gotong royong* into digital learning materials. Concrete examples include the development of simple instructional videos on *tahlilan* procedures and digital projects documenting village clean-up activities. Through these practices, technology does not erode culture, but instead reinforces it in forms that are more relevant to the digital generation. These findings indicate that a digital curriculum can function as a medium for cultural preservation rather than as an instrument of value westernization (Humayra et al., 2025).

Teachers play a decisive role in the successful implementation of the digital curriculum. They act as mediators who bridge curriculum policy, technological demands, and the values that must be internalized by students. Interview findings reveal that although students demonstrate higher enthusiasm when learning through videos or applications, teachers continuously guide them to memorize prayers and understand local traditions. For instance, teachers assign students to create digital posters on the culture of *gotong royong*. Such practices illustrate that teachers function not only as instructors, but also as value curators who ensure that digital learning remains oriented toward the formation of Islamic and social character (Yuspa & Azizah, 2025).

The involvement of community leaders further underscores the participatory nature of the digital curriculum at MI Raudlatul Jannah I. Community representatives express appreciation that the madrasah continues to preserve local traditions even when they are presented in digital formats. This collaboration is evident in students' digital projects that document *selamatan* traditions or include interviews with community members about *gotong royong*.

Both the school principal and the vice principal for curriculum affirm that social legitimacy from the community renders the digital curriculum more contextual and meaningful (Casfian et al., 2024). This finding highlights that education extends beyond knowledge transmission to include the reinforcement of socially recognized collective identity.

Another important finding relates to the participatory managerial model adopted by the madrasah. The principal does not impose policies in a top-down manner, but instead opens spaces for participation involving teachers, the vice principal for curriculum, and the community. The vice principal designs the framework, teachers execute it in practice, and the community provides cultural legitimacy. This collaborative pattern creates a dynamic and needs-based management cycle. From the perspective of Islamic educational management theory, this approach aligns with the principles of shura (consultation) and ukhuwah (brotherhood), whereby educational policies are formulated through collaboration and shared understanding. Accordingly, this model differs from common digitalization practices that tend to be elitist and top-down (Sumual et al., 2024).

Nevertheless, this digital curriculum model is not without challenges. Teachers still need to enhance their technological competencies to develop more varied digital materials. Digital infrastructure also poses limitations, particularly when access to devices is restricted. Additionally, there is a risk that local culture may be reduced to symbolic representation without deep meaning. Despite these challenges, the findings indicate that MI Raudlatul Jannah I has moved beyond the initial stage of technological adaptation by striving to position digitalization as an instrument of value-based educational transformation (Syarifah, 2023). The model's greatest potential lies in its ability to maintain a balance between technological globalization and local-religious identity.

Based on the overall findings, it can be concluded that the digital curriculum model at MI Raudlatul Jannah I represents a synthesis of technology, Islamic values, local wisdom, and participatory management. The integration of technology and Islamic values preserves the spiritual essence of education, the strengthening of local wisdom sustains cultural identity, teachers function as key mediators, the community provides social legitimacy, and participatory management ensures policy sustainability (Hall, 2024). This innovation constitutes a significant contribution, demonstrating that the digitalization of Islamic education does not have to conflict with religious and cultural values, but can instead be harmoniously integrated. Accordingly, this model may serve as a reference for other madrasahs in designing digital curricula that are humanistic, religiously grounded, and contextually responsive.

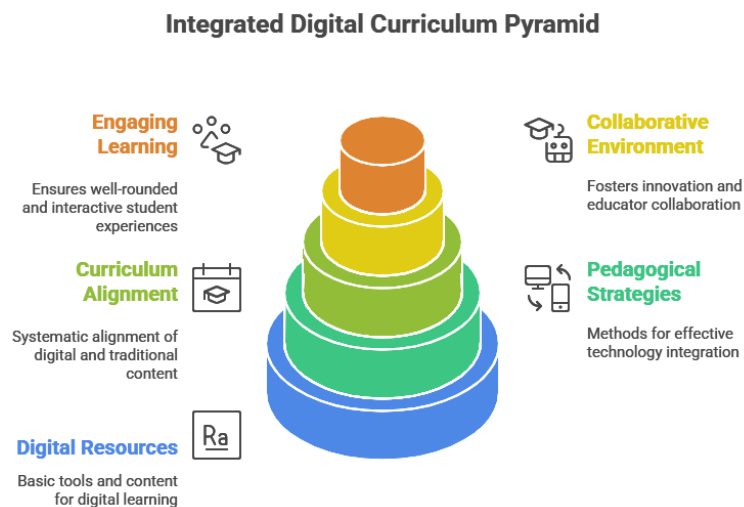


Figure 2.1. Integrated Digital Curriculum Model Pyramid

CONCLUSION

This study reveals that effective digital curriculum development in Madrasah Ibtidaiyah is not merely a process of technological modernization, but a value-driven transformation that integrates digital innovation with Islamic values, local wisdom, and participatory management. The key lesson drawn from this research is that technology functions as a pedagogical tool, while religious values and local culture provide ethical direction and educational purpose. The integration of digital media with Qur'anic teachings, religious practices, and community traditions demonstrates that digitalization can strengthen, rather than erode, students' religious character and socio-cultural identity. Teachers emerge as central agents who mediate between curriculum policy, technological advancement, and students' lived realities, while community participation ensures that curriculum implementation remains contextually relevant and socially legitimate. These findings highlight the importance of holistic and collaborative approaches in sustaining value-based digital transformation in Islamic primary education.

From a scholarly perspective, this study contributes to the field of educational management by offering an integrated model of digital curriculum management that bridges technology, Islamic values, local wisdom, and stakeholder participation. It advances existing literature by addressing the often-separated discussions of digitalization, curriculum management, and value-based education within a single analytical framework. However, this research is limited by its single case study design, which may constrain the generalizability of the findings. Future research is encouraged to employ comparative or multi-site studies, incorporate quantitative or mixed-method approaches, and examine the long-term impact of value-based digital curricula on students' learning outcomes and character development across diverse Islamic educational contexts.

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