

Innovation of Curriculum Management Based on Islamic Values in Increasing the Relevance of Education in Islamic Educational Institutions

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Abstract

Curriculum management is one of the crucial aspects of managing Islamic educational institutions. In the context of modern education, the challenges of globalization, digitalization, and the demand for curriculum relevance to societal needs are increasing. Innovation in curriculum management based on Islamic values serves as a strategic solution to address these challenges. This study aims to explore the concept, implementation, and impact of curriculum management innovation based on Islamic values in enhancing the relevance of education in Islamic educational institutions. The research method employed is library research, analyzing relevant academic sources. The findings indicate that integrating Islamic values, such as tauhid (monotheism), akhlaq (ethics), ukhuwah (brotherhood), and maslahah (public interest), into curriculum management can create a holistic learning system, shape students' character, and ensure educational relevance to contemporary demands and community needs. A curriculum designed based on Islamic values is not only oriented towards academic achievement but also aims to develop individuals with strong spirituality, 21st-century skills, and readiness to contribute to multicultural societies. Thus, curriculum management innovation based on Islamic values becomes a strategic key to making Islamic educational institutions more adaptive, relevant, and maintaining their Islamic identity amidst globalization.

Keywords: *Innovation, Curriculum Management, Islamic Values, Educational Relevance, Islamic Educational Institutions*

Abstrak

Manajemen kurikulum merupakan salah satu aspek krusial dalam pengelolaan lembaga pendidikan Islam. Dalam konteks pendidikan modern, tantangan globalisasi, digitalisasi, serta tuntutan relevansi kurikulum terhadap kebutuhan masyarakat semakin meningkat. Inovasi dalam manajemen kurikulum berbasis nilai-nilai Islam menjadi solusi strategis dalam menjawab tantangan tersebut. Penelitian ini bertujuan mengkaji konsep, implementasi, serta dampak inovasi manajemen kurikulum berbasis nilai-nilai Islam dalam meningkatkan relevansi pendidikan di lembaga pendidikan Islam. Metode yang digunakan adalah kajian literatur (library research) dengan menganalisis sumber-sumber ilmiah yang relevan. Hasil kajian menunjukkan bahwa integrasi nilai-nilai Islam, seperti tauhid, akhlak, ukhuwah, dan maslahah, dalam pengelolaan kurikulum mampu menciptakan sistem pembelajaran yang holistik, membentuk karakter peserta didik, sekaligus menjaga relevansi pendidikan dengan tuntutan zaman dan kebutuhan masyarakat. Kurikulum yang dirancang berbasis nilai-nilai Islam tidak hanya berorientasi

pada pencapaian akademik, tetapi juga bertujuan membentuk insan yang memiliki spiritualitas kuat, keterampilan abad 21, serta kesiapan berkontribusi di tengah masyarakat multikultural. Dengan demikian, inovasi manajemen kurikulum berbasis nilai-nilai Islam menjadi kunci strategis dalam menjadikan lembaga pendidikan Islam lebih adaptif, relevan, dan tetap berkarakter Islami di tengah arus globalisasi.

Kata Kunci: *Inovasi, Manajemen Kurikulum, Nilai-Nilai Islam, Relevansi Pendidikan, Lembaga Pendidikan Islam*

INTRODUCTION

Curriculum management in Islamic educational institutions is a strategic component in ensuring the achievement of comprehensive educational goals.¹ The curriculum is not just an academic document containing a list of subjects and a learning schedule, but is a systematic design that regulates how values, knowledge, skills, and character formation of students are planned, implemented, evaluated, and developed sustainably.² In the context of Islamic education, the curriculum has a dual role, namely integrating general knowledge and Islamic knowledge in a balanced manner, as well as instilling spiritual values in the entire learning process.³

The challenges of globalization, digitalization, and rapid social change demand innovation in curriculum management in Islamic educational institutions.⁴ Islamic education cannot simply maintain old, rigid, and normative patterns but needs to design a curriculum management system that is adaptive, dynamic, and relevant to the development of the times without eliminating the Islamic identity that is the main characteristic of the educational institution.⁵ Innovation in curriculum management based on Islamic values is one strategic solution in responding to these challenges.

The Islamic values embedded in the curriculum include *tauhid* (faith in Allah as the foundation of knowledge), *akhlak* (formation of noble character), *ukhuwah* (strengthening solidarity and togetherness), and *maslahah* (orientation towards the welfare of the people).⁶ The integration of these values makes the curriculum not just an academic instrument, but also an effective means to form a complete human being (*insan*

¹ Nur Faizi, Rahmadin Munauwarah, and Nuril Fathina, "Landasan Filosofis Terhadap Pengembangan Kurikulum Pendidikan Islam," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islam*, 2023, <https://doi.org/10.31102/alulum.10.3.2023.315-329>.

² Azimah Azimah, "Model Manajemen Kurikulum Pendidikan Islam Berbasis Kompetensi Di Lembaga Pendidikan Islam," *Indo-Mathedu Intellectuals Journal*, 2024, <https://doi.org/10.54373/imeij.v5i6.2108>.

³ muslim Mubarak And Muhammad Yusuf, "Manajemen Kurikulum Pendidikan Agama Islam Multikultural Di Sekolah Menengah Atas Islam Terpadu Ar-Rahmah Dalam Menumbuhkan Kesadaran Siswa Terhadap Keberagaman Masyarakat," *Learning Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran*, 2024, <https://doi.org/10.51878/learning.v4i2.2830>.

⁴ Sarnita Sarnita and Eka Titi Andaryani, "Pertimbangan Multikultural Dalam Pengembangan Kurikulum Untuk Menghadapi Keanekaragaman Siswa," *Jurnal Pendidikan Indonesia*, 2023, <https://doi.org/10.59141/japendi.v4i11.2233>.

⁵ Muh. Ibnu Sholeh et al., *Manajemen Kurikulum*, 2024.

⁶ Iqbal Anas and Iswantir Iswantir, "Integrasi Nilai-Nilai Islam Dalam Kurikulum Berbasis STEM Di Sekolah Islam Terpadu," *Tadbiruna*, 2024, <https://doi.org/10.51192/jurnalmanajemenpendidikanislam.v4i1.828>.

kamil) who has complete intellectual, emotional, social and spiritual intelligence.⁷

However, the reality on the ground shows that curriculum management in some Islamic educational institutions still faces a number of fundamental problems. The curriculum is often compiled normatively without considering the relevance to the real needs of society and the development of modern science.⁸ In addition, the orientation of the curriculum tends to focus on achieving cognitive targets alone, while aspects of character formation, strengthening spiritual values, and 21st-century skills have not fully become priorities.⁹

Innovation in curriculum management based on Islamic values requires reformulation starting from planning and implementation to continuous curriculum evaluation. Curriculum planning needs to accommodate global and local (glocal) needs, technological developments, and socio-cultural dynamics, without releasing the basic principles of Islamic teachings.¹⁰ The implementation process also needs to prioritize a contextual approach that actively involves students in understanding and practicing Islamic values in everyday life. Meanwhile, curriculum evaluation must include academic and spiritual aspects in a balanced way so that educational success is measured not only from academic achievement but also from the quality of character and exemplary behavior of students.¹¹

Previous studies have underlined the importance of innovation in curriculum management in Islamic educational institutions. Kusmayadi et al. emphasized an integrated curriculum that connects general science and religion,¹² while Hidayati et al. highlighted the relevance of an adaptive curriculum based on community needs.¹³ Hidayat focused on innovation in specific aspects of the Islamic Religious Education curriculum,¹⁴ while Ismail et al. discussed innovation in Islamic education management in general.¹⁵

⁷ Muhammad Qorib and Mohammad Zaini, *Integrasi Etika Dan Moral Spirit Dan Kedudukannya Dalam Pendidikan Islam, Sustainability (Switzerland)*, vol. 11 (Bildung, 2019).

⁸ Mohammad Ridwan, *Dinamika Pendidikan Islam, HASBUNA : Jurnal Pendidikan Islam*, vol. 3, 2023, <https://doi.org/10.70143/hasbuna.v3i1.207>.

⁹ Dinn Wahyudin et al., "Kajian Akademik Kurikulum Merdeka," *Kemendikbud*, 2024, 1–143.

¹⁰ Ismail Muhdar, Lukman Hakim, and Mohammad Liwa Irubai, "Manajemen Mutu Pendidikan Berbasis Teknologi Informasi Manajemen Mutu Pendidikan Berbasis Teknologi Informasi Dan Komunikasi Pada MTS Negeri 2 Lombok Tengah," *Jurnal Ilmiah Mandala Education*, 2023, <https://doi.org/10.58258/jime.v9i3.5898>.

¹¹ Slamet Slamet, Moh Yusrul Hana, and Suratman Suratman, "Implementasi Kurikulum Pendidikan Agama Islam Berbasis Pendidikan Karakter Di MTS Al Mujahidin," 2023, <https://doi.org/10.58812/spp.v1i03.138>.

¹² Andri Kusmayadi Andri et al., "Design of Islamic Religious Education (PAI) Learning Management in Integrated Islamic Schools," *EduTec Journal of Education and Technology*, 2024, <https://doi.org/10.29062/edu.v7i4.818>.

¹³ Rofi' Hidayati Husna and Ade Cyntia Pritasari, "Pengembangan Perangkat Pembelajaran Model Project Based Learning Untuk Menumbuhkan Kemampuan Berpikir Kritis," 2024, <https://doi.org/10.35905/jmlipare.v3i1.8978>.

¹⁴ Ahmad Hidayat, "Inovasi Kurikulum Dalam Perspektif Komponen-Komponen Kurikulum Pendidikan Agama Islam," *AL-FAHIM: Jurnal Manajemen Pendidikan Islam* 2 (2020): 111–29, <https://doi.org/10.54396/alfahim.v2i1.72>.

¹⁵ Ahmad Ismail et al., "Transformasi Manajemen Pembelajaran Dalam Meningkatkan Mutu Lembaga Pendidikan Dasar Islam," *Al-Idarah Jurnal Kependidikan Islam* 11 (2021): 156–70, <https://doi.org/10.24042/alidarah.v11i2.9692>.

Firdaus et al. emphasized innovation in the learning process in the classroom.¹⁶ Based on these differences, my research aims to analyze the concept, implementation, and impact of innovation in curriculum management based on Islamic values in increasing the relevance of education in Islamic educational institutions. This study is expected to contribute to Islamic education managers in designing curriculum management strategies that are innovative, relevant, and still reflect the noble values of Islamic teachings.

RESEARCH METHOD

This study uses a descriptive qualitative approach with a literature study method (library research) as the main data collection technique. This approach was chosen because the purpose of the study is to explore the concept, implementation, and impact of curriculum management innovation based on Islamic values that have been studied in various scientific sources, both in the form of books, journals, and previous research results. Literature studies allow researchers to explore theoretical concepts while obtaining a comprehensive picture of how curriculum management innovation based on Islamic values has been implemented in various Islamic educational institutions. The data sources used include primary and secondary literature that is relevant to the research theme. Primary literature is in the form of books and articles that directly discuss the concept of curriculum management, educational innovation, and Islamic education based on Islamic values. Meanwhile, secondary literature includes scientific journals, previous research results, and Islamic education policy documents related to curriculum management in Islamic educational institutions.¹⁷

RESULTS AND DISCUSSION

The Reality of Curriculum Management in Islamic Educational Institutions

Islamic educational institutions have a strategic role in forming students who are not only academically superior, but also have a strong Islamic character. Curriculum management in these institutions is often faced with complex challenges, such as dualism of education between religious knowledge and general knowledge, lack of integration of Islamic values in the curriculum, and gaps between the designed curriculum and the real needs of society and the development of science.¹⁸ In addition, there are still many Islamic educational institutions that use a conventional curriculum with a static approach and are less responsive to the challenges of the times.

Some obstacles in managing the curriculum in Islamic educational institutions include (a) curriculum that is still normative and less flexible in facing the changing times. (b) Limited educators who have a deep understanding of the integration of Islamic knowledge and values. (c) Lack of use of technology in the learning system. (d) The

¹⁶ Akbar Al Firdaus et al., "Inovasi Dalam Pendidikan Islam Untuk Meningkatkan Kualitas Pembelajaran," 2025, <https://doi.org/10.61227/arji.v7i1.258>.

¹⁷ Zuchri Abdussamad, "Buku Metode Penelitian Kualitatif," 2022, <https://doi.org/10.31219/osf.io/juwxn>.

¹⁸ Ahmad Sahnan and Tri Wibowo, "Arah Baru Kebijakan Kurikulum Merdeka Belajar Di Sekolah Dasar," *SITTAH: Journal of Primary Education* 4, no. 1 (2023): 29–43, <https://doi.org/10.30762/sittah.v4i1.783>.

imbalance between the theories taught in schools and the reality faced by students in everyday life.¹⁹

The Concept of Islamic Value-Based Curriculum Management Innovation

In the context of Islamic education, the curriculum is not only seen as a formal document that regulates the learning content but also as an ideological tool that reflects the vision of education based on the values of monotheism. Thus, the management of the curriculum in Islamic educational institutions must be inspired by the spirit of integration of Islamic values, which harmonizes modern science and religious teachings derived from the Qur'an and Hadith.²⁰

Curriculum management innovation in Islamic educational institutions focuses on the process of adaptation, development, and improvement of the curriculum by incorporating the principles of Islamic teachings. The results of the study indicate that the Islamic values that are the foundation of curriculum management innovation include: (a) *Tauhid*, as the main spiritual foundation that inspires all curriculum policies and forms the mindset of students that all knowledge comes from Allah SWT, (b) *Ihsan*, encouraging educational institutions to continue to evaluate and renew curriculum management so that it is always relevant to the needs of the times, (c) *Amanah*, ensuring that the curriculum is designed to form a generation that has character, is honest, and is responsible in every aspect of life, (d) Fair, accommodating the diversity of students and providing equal learning opportunities without discrimination, (e) *Rahmatan lil 'Alamin*, making the curriculum a means to instill love for the social, cultural, and universe environments.²¹

This approach is in line with the concept of the Islamic Integrated Curriculum which according to Imam Bahroni emphasizes the importance of integration between general knowledge and religious knowledge, so that students are not only intellectually intelligent, but also have a solid moral and spiritual foundation.²²

Strategy for Implementing Islamic Value-Based Curriculum Innovation

Innovation in curriculum management based on Islamic values also involves various implementation strategies that are tailored to the needs of students and the challenges of contemporary education.²³ There are several strategies that can be carried out in implementing curriculum management innovations based on Islamic values, including:

¹⁹ Bachtiar Adi Saputra, "Pengembangan Kurikulum Pendidikan Islam Berbasis Perkembangan Ilmu Pengetahuan Dan Teknologi," *At-Tajdid Jurnal Ilmu Tarbiyah*, 2021, <https://doi.org/10.52640/tajdid.v10i1.190>.

²⁰ Slamet, Hana, and Suratman, "Implementasi Kurikulum Pendidikan Agama Islam Berbasis Pendidikan Karakter Di MTS Al Mubtahirin."

²¹ Lubna, *Pendidikan Islam (Dinamika Pertumbuhan Dan Perkembangannya Dari Masa Ke Masa)*, 2020.

²² Imam Bahroni, "The Principle of Integrated Islamic Education," *At-Ta'dib* 9, no. 1 (202AD): 1–22, <https://doi.org/10.21111/at-tadib.v9i1.308>.

²³ Laras Safila Anaya, Fakhirah Fakhirah, and Qonita Farhana, "Peranan Manajemen Pendidikan Islam Dalam Era Pendidikan Kontemporer," *Jurnal Pendidikan Indonesia*, 2021, <https://doi.org/10.36418/japendi.v2i8.251>.

First, redesigning the curriculum based on monotheism, namely redesigning the structure and content of the curriculum so that each subject contains a spiritual dimension.²⁴ This does not mean that all lessons are made into religious material, but rather that every science is studied within the framework of monotheism awareness, that the science studied is a sign of the greatness of Allah. With this approach, for example, science learning does not only discuss the laws of nature empirically but also relates it to the greatness of Allah's creation, as emphasized in His word:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

"Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason." (QS. Ali Imran: 190).

Second, the integration of Islamic values in learning methods. In addition to curriculum redesign, the integration of Islamic values is also applied in learning methods. Teachers do not only act as academic teachers but also as role models of noble morals in front of students. Every teaching and learning activity is carried out by instilling good habits, such as starting with prayer, getting used to manners in learning, and linking each material with Islamic wisdom. This kind of learning process does not just transfer knowledge but also instills a strong spiritual character.²⁵

Third, increasing teacher capacity. The effectiveness of Islamic value-based curriculum innovation is also greatly influenced by teacher competence and readiness. Therefore, Islamic educational institutions need to organize training that integrates pedagogical skills, deep understanding of Islam, and adaptation skills to the development of educational technology. By increasing teacher capacity, innovative and Islamic value-based curriculum can be implemented effectively and consistently.²⁶

Fourth, parental and community involvement. On the other hand, curriculum management in Islamic educational institutions also requires active involvement from parents and the community. Collaboration with parents and the community in instilling Islamic values will strengthen the internalization of these values in the lives of students, such as: (a) holding a parenting program based on Islamic values; (b) building partnerships with the community to strengthen the relevance of education to social reality. (c) Implementing a project-based learning system that involves community participation. So education from an Islamic perspective is a collective responsibility, not just the responsibility of the school alone.²⁷ Therefore, curriculum development must open up

²⁴ Satrio Satrio, "Redesain Bahan Ajar Untuk Meningkatkan Keterampilan Berbicara Bahasa Arab Bagi Peserta Didik Madrasah Aliyah Negeri," *Profetika Jurnal Studi Islam*, 2021, <https://doi.org/10.23917/profetika.v22i1.14771>.

²⁵ D W I ARTI, Rumadani Sagala, and Guntur Cahaya Kusuma, "Penguatan Nilai-Nilai Karakter Melalui Pendidikan Agama Islam," *Learning Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran*, 2024, <https://doi.org/10.51878/learning.v4i3.3183>.

²⁶ La Zubair et al., "Strategi Inovatif Dalam Pengembangan Evaluasi Pembelajaran Pendidikan Agama Islam Untuk Meningkatkan Kualitas Pendidikan," *Jurnal Pendidikan Indonesia*, 2024, <https://doi.org/10.59141/japendi.v5i11.5911>.

²⁷ Citra Anisa and Rahmatullah Rahmatullah, "Visi Dan Misi Menurut Fred R. David Perspektif Pendidikan Islam," *Journal EVALUASI* 4, no. 1 (March 7, 2020): 70, <https://doi.org/10.32478/evaluasi.v4i1.356>.

space for participation for families and communities to provide input and support the education process at home and in the social environment.

Challenges and Solutions in Curriculum Management Innovation

However, curriculum management innovation based on Islamic values is not free from various challenges. The results of the study also found several major challenges in developing curriculum management innovation based on Islamic values, including: (a) Limited resources in the form of curriculum development personnel who have integrative insights, as well as the availability of relevant learning resources. (b) Textbooks that integrate general knowledge with an Islamic perspective are still relatively limited.²⁸ As a result, the curriculum enrichment process is often hampered by a lack of comprehensive references. (c) Resistance to change is also a challenge that needs to be overcome, especially for institutions that have so far implemented a conventional curriculum approach that sharply separates general education and religious education.²⁹

To answer these challenges, Islamic educational institutions need to build a culture of sustainable innovation through strengthening human resource capacity, compiling integrative textbooks, and developing learning technology that supports the implementation of an Islamic value-based curriculum. The use of digital learning platforms that present content that is not only informative, but also inspiring from an Islamic perspective, is one of the strategic solutions in bridging the needs of students in today's digital era.³⁰

Implications of Curriculum Innovation on Educational Relevance

The implications of implementing curriculum management innovation based on Islamic values are very significant for the relevance of education in Islamic educational institutions. Through the integration of Islamic values into the design, implementation, and evaluation of the curriculum, education in Islamic educational institutions is not only relevant to the demands of the development of science and technology but also maintains its Islamic identity.³¹ Students are not only formed into intellectually intelligent people, but also have spiritual depth, emotional maturity, and high social concern. This is in line with the concept of education taught by Al-Ghazali, who emphasizes that knowledge must give birth to good deeds, and good deeds are those based on blessed knowledge.³²

Through innovative curriculum management based on Islamic values, Islamic educational institutions not only produce graduates who are academically competitive but

²⁸ Sulwan, "Pengembangan Bahan Ajar Berbasis Multimedia Pada Mata Pelajaran Pendidikan Agama Islam Kelas Viii SMPN 4 Siompu Kabupaten Buton Selatan," *Jurnal Teknologi Pendidikan*, 2023, <https://doi.org/10.37304/jtekipend.v3i2.9903>.

²⁹ Hendrik AE Lao and Yandri YC Hendrik, "Implementasi Kebijakan Kemerdekaan Belajar Dalam Proses Pembelajaran Di Kampus Iakn Kupang-Ntt," *Journal of Educational Dedication* 4, no. 2 (2020): 201–9.

³⁰ Titi Prihatin et al., "Transformasi Pendidik: Meningkatkan Kemampuan Mengajar Melalui Digitalisasi Media," *JMM (Jurnal Masyarakat Mandiri)*, 2023, <https://doi.org/10.31764/jmm.v7i5.17078>.

³¹ Darul Abror, "Strategi Penguatan Institusi Pendidikan Tinggi Agama Islam Indonesia: Telaah Historis Transformasi Fa-Uii Ke Ptain Era Menteri Agama K.H. a. Wahid Hasyim," *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya* 4, no. 1 (2019): 69–84, <https://doi.org/10.25217/jf.v4i1.406>.

³² Ulyan Nasri and Arif Mulyohadi, "Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools," *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam* 14, no. 02 (2023): 216–33, <https://doi.org/10.58223/syaikhuna.v14i02.7029>.

are also able to produce a generation of learners who have character, noble morals, and are ready to become agents of change in society. Thus, the relevance of Islamic education is not only about adapting to the times but also about how Islamic education is able to answer the challenges of the times while still upholding the values of Islamic teachings.

CONCLUSION

Curriculum management innovation based on Islamic values is a strategic step in increasing the relevance of education in Islamic educational institutions. The curriculum is not only a technical tool in organizing learning materials but also acts as an ideological instrument that reflects the values of monotheism, morals, and holistic educational orientation. The integration of Islamic values such as monotheism, trustworthiness, ihsan, justice, and rahmatan lil 'alamin in the planning, implementation, and evaluation of the curriculum is able to create an education system that is not only oriented towards academic achievement but also forms the character of students who are faithful, knowledgeable, and have noble morals. Despite facing challenges such as limited resources and resistance to change, this innovation can be supported by teacher training, the development of integrative textbooks, and the utilization of Islamic educational technology. With a sustainable approach, Islamic educational institutions are expected to become centers of learning that enhance intellectual intelligence, purify hearts, and build the character of superior generations who are ready to face global challenges with a solid spiritual foundation.

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