Islamic Values-Based Curriculum Management in the Perspective of Islamic Educational Philosophy

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ABSTRACT

Modern education faces the pressures of globalization, which have triggered a crisis of spiritual values and character disorientation in students. However, studies on curriculum management that integrate Islamic educational philosophy as a conceptual solution are still very limited. This study aims to analyze how curriculum management based on Islamic educational philosophy can be implemented as an integrative educational model. The study uses a qualitative, descriptive-analytical approach through a case study at SMP Ma'arif NU 2 Purwokerto. The results show that the curriculum combines the principles of monotheism, the balance of reason and revelation, and the concept of insan kamil in its management. Its application is evident in the integration of cognitive, spiritual, and social aspects through the habituation of worship, the formation of morals, and the strengthening of knowledge. This study contributes to the curriculum management model that integrates spirituality, rationality, and morality to address the challenges of global education.

Keywords: Curriculum Management, Character Education, Critical Analysis, Islamic Educational Philosophy, Integrative Curriculum.

ABSTRAK

Pendidikan modern menghadapi tekanan globalisasi yang memicu krisis nilai spiritual dan disorientasi karakter pada peserta didik. Namun, kajian tentang manajemen kurikulum yang mengintegrasikan filsafat pendidikan Islam sebagai solusi konseptual masih sangat terbatas. Penelitian ini bertujuan menganalisis bagaimana manajemen kurikulum berbasis filsafat pendidikan Islam dapat diterapkan sebagai model pendidikan yang integratif. Penelitian menggunakan pendekatan kualitatif deskriptif-analitis melalui studi kasus di SMP Ma'arif NU 2 Purwokerto. Hasil penelitian menunjukkan bahwa kurikulum menggabungkan prinsip tauhid, keseimbangan akal dan wahyu, dan konsep insan kamil dalam pengelolaannya. Penerapannya tampak pada integrasi aspek kognitif, spiritual, dan sosial melalui pembiasaan ibadah, pembentukan akhlak, serta penguatan ilmu pengetahuan. Penelitian ini memberikan kontribusi berupa model manajemen kurikulum yang menyatukan spiritualitas, rasionalitas, dan moralitas untuk menjawab tantangan pendidikan global.

Kata Kunci: Manajemen Kurikulum, Pendidikan Karakter, Analisis Kritis, Filsafat Pendidikan Islam, Kurikulum Integratif.

INTRODUCTION

Islamic education in Indonesia currently faces a dilemma between the demands of globalization and the crisis of spiritual values among students. Many schools still emphasize cognitive aspects and technical competencies, while moral strengthening, moral habits, and spiritual deepening receive less attention. This situation represents a quite concerning situation. Character education in Indonesia is becoming increasingly alarming, given the

rampant moral degradation among various groups, especially among adolescents[1]. Zein stated that, according to the Quran, Surah Al-Mujjadi, the goal of Islamic education is to transform humans into obedient servants of Allah by carrying out His commands and avoiding all His prohibitions[2].

The excessive emphasis on academic orientation has caused education to lose its primary function of character formation, which is the core of Islamic education. This situation is increasingly pressing amidst the rapid development of technology, the global flow of information, and social changes that are triggering shifts in values among the younger generation. Therefore, a curriculum grounded in Islamic educational philosophy is needed as a foundation of values and direction for development, to create a holistic, integrative, and character-based educational model capable of responding to the moral and spiritual challenges of the modern era.

Several studies have examined various aspects of the integration of Islamic values in curriculum management within educational institutions. Suhertini et al. (2025) explored the implementation of Qur'anic values in the management of Islamic education curricula, highlighting how these values are incorporated into the planning, implementation, and evaluation stages in madrasahs, as well as the challenges faced in maintaining Qur'anic identity amid the demands of modern education.[3] Furthermore, Sa'adi (2025) demonstrated that innovations in curriculum management based on Islamic values such as *tawhid* and *akhlaq* can enhance the relevance of education in contemporary Islamic institutions.[4] Rifqi et al. (2025) examined curriculum management strategies that support students' academic and spiritual quality through the integration of Islamic values in secondary school curricula[5] Research by Qonita et al. (2025) also provides insights into strategies for integrating Islamic values into modern curricula, including character building and technological adaptation in response to contemporary challenges.[6] In addition, Susiyati et al. (2024) investigated the management of Islamic Religious Education curricula based on the principles of *Ulumul Qur'an* across all stages of curriculum management, revealing both supporting and inhibiting factors in its implementation.[7]

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[1] Ammar Saifullah et al., *Metode Pembiasaan Dan Keteladanan Untuk Mendidik Karakter Siswa Di SMP IT Mutiara Ilmu Sokaraja*, 7 (2024): 8361–71.

[2] Muh. Hanif, "Philosophical Review Of Avicenna ' S Islamic Education," *Asian Journal of Engineering, Social and Health* 2, no. 6 (2023): 424–39.

[3] Heni Suhertini et al., "Implementation of Qur'anic Values in the Curriculum Management of Islamic Education," *Journal of Educational Management Research* 4, no. 6 (2025): 2992–3006, https://doi.org/10.61987/jemr.v4i6.1476.

[4] Ahmad Sa'adi, "Innovation of Curriculum Management Based on Islamic Values in Increasing the Relevance of Education in Islamic Educational Institutions," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 2, no. 2 (2025): 186–96, https://doi.org/10.38073/aijis.v2i2.2478.

[5] M. Ziad Rifqi et al., "Islamic Values-Based Curriculum Management Strategy In Improving Students' Academic And Spiritual Quality: A Qualitative Case Study," *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2025): 281–96, https://doi.org/10.18860/rosikhun.v4i2.33026.

[6] Fifa Chorina Azka Qonita et al., "How Does Islamic Education Integrate Islamic Values into The Modern Curriculum?," *Prosiding Seminar Nasional Dan Call for Paper Pengembangan Dakwah, Pondok Al Islam Dan Kemuhammadiyahan*, July 15, 2025, 46–47.

[7] Susiyati et al., "Manajemen Kurikulum Pendidikan Agama Islam Berbasis Ulumul Qur'an," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 5, no. 3 (2024): 970–81, https://doi.org/10.58401/takwiluna.v5i3.1885.

Despite the significant contributions of these studies to the understanding of Islamic value integration and the practical dimensions of curriculum management, comprehensive research that positions the principle of monotheism (*tawhid*) as the primary philosophical foundation across all stages of curriculum management-planning, implementation, and evaluation-and examines its impact on students' character formation and spiritual development remains very limited. This condition reveals an important research gap, namely the lack of in-depth studies that systematically integrate Islamic educational philosophy as the main framework for curriculum management in Islamic educational institutions.

This study aims to comprehensively explain the principles of curriculum management based on Islamic educational philosophy, which emphasizes the value of monotheism, the balance between reason and revelation, and the orientation toward the formation of a perfect human being as the ultimate goal of education. In addition to outlining these principles, this study also analyzes how these philosophical concepts are applied in curriculum development at SMP Ma'arif NU 2 Purwokerto, both during the planning, implementation, and evaluation stages of learning at the school. This analysis aims to provide a concrete picture of the integration of academic, spiritual, and moral dimensions in curriculum practice. Furthermore, this study identifies various challenges and opportunities for implementing a curriculum approach based on Islamic educational philosophy in the modern era marked by globalization and technological development. Thus, this research is expected to demonstrate the relevance, effectiveness, and potential of this curriculum model in strengthening students' character and spirituality.

Islamic educational philosophy, based on the principle of monotheism, affirms the essential unity between God, humanity, and nature, so that the entire educational process should not separate worldly aspects from hereafter values. This principle of monotheism underpins the belief that all knowledge, both scientific and religious, originates from the same source of truth. Therefore, an ideal curriculum should be designed to integrate the two. By using monotheism as a foundation, curriculum management can be directed toward harmoniously integrating scientific knowledge with the development of faith, morals, and character. An integrated curriculum like this allows students to develop not only intellectually but also spiritually, emotionally, and morally. This holistic approach is believed to produce graduates with personal integrity and strong values, thus approaching the concept of insan kamil, the perfect human being, which is the primary goal of Islamic education.

METHOD

This research employed a qualitative design with a case study approach to gain an in-depth understanding of the implementation of tauhid-based curriculum management at SMP Ma'arif NU 2 Purwokerto. This approach is appropriate for exploring the curriculum planning, implementation, and evaluation processes within the school's natural context and is relevant for illustrating the integration of tauhid principles into curriculum management.[8]

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[8] Prof. Dr. Isop Syafei, M.Ag, *Metodologi Penelitian Pendidikan*, 1st ed., ed. Neneng Sri Wahyuni (Widiana Media Utama, 2025).

The data sources in this study consist of primary and secondary data. Data were obtained through various collection methods, such as questionnaires, experiments, observations, interviews, experiments, or documentation.[9] Primary data is data obtained directly from sources or respondents.[10] Primary data was obtained through in-depth interviews with the principal, teachers, and the team directly involved in the curriculum planning, implementation, and evaluation process at SMP Ma'arif NU 2 Purwokerto. Secondary data was obtained indirectly through an intermediary.[11] Secondary data was obtained from curriculum documents, the institution's vision and mission, teaching guidelines, and school administrative archives. This secondary data serves as a complement, resulting in a comprehensive understanding of the implementation of an Islamic values-based curriculum.

According to Sugiyono in Iis Maesaro[12] data collection techniques are the most strategic step in research because the main objective of the research is to obtain valid and reliable data. Datas collection techniques in this study include in-depth interviews, observation, and document analysis. In-depth interviews were conducted with the madrasah principal, teachers, and the curriculum development team to gather information regarding the planning, implementation, and evaluation processes of the Islamic values-based curriculum. Observations were conducted on curriculum meetings, learning processes, and moral and spiritual development activities to obtain empirical data regarding curriculum management practices in the field. In addition, document analysis was conducted on curriculum documents, teaching guidelines, the institution's vision and mission, and administrative archives to complement and validate the findings from the interviews and observations. The combination of these three techniques provides rich, in-depth, and comprehensive data. Meanwhile, data analysis according to Patton in Sofwatillah,[13] is the process of arranging data sequences, organizing them into patterns, categories, and basic descriptive units. The data analysis technique in this study was carried out through three main stages: data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION
Curriculum Definition

Etymologically, the word "curriculum" comes from the Latin word "curriculum," meaning a circus race or a running course[14]. Initially, the curriculum was a plan containing a series of subjects to be used and taught by teachers to students[15]. Several experts define the

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[9] Nurul Melani Haifa et al., *Identifikasi Variabel Penelitian , Jenis Sumber Data Dalam Penelitian Pendidikan Pendidikan Bahasa Arab / Universitas Islam Negeri Imam Bonjol Padang Berubah Tergantung Situasi Tertentu . (Arib , M . F ., Dkk , 2024)*, 2025.

[10] Radiko Arvyanda et al., *Analisis Pengaruh Perbedaan Bahasa Dalam Komunikasi Antarmahasiswa*, 1 (2023).

[11] Arvyanda et al., *Analisis Pengaruh Perbedaan Bahasa Dalam Komunikasi Antarmahasiswa.*

[12] Iis Maesaroh, Ully Arta Miladia, Millah Fithriyani, Lukman Nulhakim, "Teknik Pengumpulan Data Dalam Penelitian," *Pendas : Jurnal Ilmiah Pendidikan Dasar,* 10 (2025): 315–25.

[13] Sofwatillah, Risnita, M. Syahran Jailani, Deassy Arestya Saksitha, "Tehnik Analisis Data Kuantitatif Dan Kualitatif Dalam Penelitian Ilmiah," *Journal Genta Mulis* 15, no. 2 (2024): 79–91.

[14] Syarif Hidayatullah Idris et al., "Kurikulum Merdeka Perspektif Pemikiran Pendidikan Ki Hajar Dewantara," *Jurnal Literasiologi* 9, no. 2 (2023): 88–98, https://doi.org/10.47783/literasiologi.v9i2.472.

[15] Mariatul Hikmah, "Makna Kurikulum Dalam Perspektif Pendidikan," *Jurnal Pendidikan Dan Pemikiran* 15, no.

curriculum as follows: (1) 1. Harold B. Alberty views the curriculum as a series of activities provided to students under the responsibility of the school (all of the activities provided for the students by the school).[16] (2) Saylor, Alexander, and Lewis, who believe that curriculum is a way or effort by schools to encourage students to learn, both inside and outside of school.[17] (3) Peter F. Oliva: "...*the curriculum itself is a construct or concept, a verbalization of an extremely complex idea or set of ideas.*"[18]

Curriculum management is the process of planning, developing, implementing, and evaluating the curriculum.[19] According to Joko Arifin & Muh. Hanif, in a learning community program, good management includes preparation, organization, implementation, and supervision.[20] The curriculum plays a crucial role in both the short and long term for developing the quality of human resources.[21] A curriculum managed with an innovative approach enables schools to design more contextual learning, emphasize competencies, and respond to social and economic changes.[22] The elements or components of a curriculum generally include objectives, content, data delivery processes, media, and evaluation.[23] From the explanations above, it can be concluded that a curriculum is a tool or guide containing a series of activities for use in learning.

For effective learning, curriculum implementation requires sound management to ensure its effective and optimal implementation. Curriculum management is the process of planning, developing, implementing, and evaluating the curriculum[24] According to Joko Arifin & Muh. Hanif in the learning community program, good management includes preparation, organization, implementation, and management supervision. The curriculum itself certainly has the goal of adapting the curriculum to educational standards, improving the quality of education, utilizing resources, monitoring and evaluation, and developing the quality of educators.[25]

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1 (2020).

[16] Usdarisman; Hendrayadi; Devi Syukri; Abdul basit, "Pengertian Dan Konsep Dasar Kurikulum Dalam Berbagai Perspektif," *Jurnal Review Pendidikan Dan Pengajaran* 7 (2024): 7578–86.

[17] Mardhiyah Taufik and Endis Firdaus, *Saylor , Alexander and Lewis ' s Curriculum Development Model for Islamic Education in Schools*, 4, no. 2 (2021): 91–98.

[18] Endry Boeriswati, *Urgensi Pengembangan Kurikulum Stik Untuk Menghasilkan Sdm Polri Yang Unggul Dan Berkualitas*, 17, no. April (2023): 74–87.

[19] Sarwani Abdan, *Evaluasi Kurikulum (Pengertian, Tujuan, Prinsip, Dan Problematikanya)*, 5, no. 3 (2025): 743–52.

[20] Joko Arifin & Muh. Hanif, *Manajemen Program Komunitas Belajar Sekolah Untuk Peningkatan Kompetensi Pedagogik Guru*, 9, no. 3 (2024): 1421–32.

[21] Nailis Syafi and Muhammad Hanif, *Implementasi Kurikulum Merdeka Pada Pembelajaran Pendidikan Agama Islam : Studi Kasus Di SMK Pesantren Al-Kautsar Purwokerto*, 1, no. 1 (2024): 32–42.

[22] Ari Eka Setyaningrum and Muh Hanif, *The Management of Curriculum Innovation to Improve Student Learning Outcomes at the Zam-Zam Muhammadiyah Senior High Boarding School*, 4, no. 2 (2025): 291–310.

[23] Farida Turohmah & Muhammad Hanif, "Transformasi Pembelajaran: Mewujudkan Kurikulum Merdeka Melalui Penerapan Model Project-Based Learning," *Al Fitrah. Journal of Early Childhood Islamic Education* 7 (2024); Lutfi Rachman, "Model Pembelajaran Religious Culture Sebagai Basis Pengembangan Kurikulum Pendidikan Islam," *Nidhomiyyah: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (2022): 106–15, https://doi.org/10.38073/nidhomiyyah.v3i2.508.

[24] Darni; Rika Ariyani, "Manajemen Kurikulum Dalam Meningkatkan Mutu Pendidikan Di Madrasah Aliyah Negeri (Man) 1 Merangin," *Jurnal Mikraf: Jurnal Pendidikan Vol.* 4, no. 2 (2023): 24–30.

[25] Joko Arifin & Muh. Hanif, *Manajemen Program Komunitas Belajar Sekolah Untuk Peningkatan Kompetensi Pedagogik Guru*.

Curriculum Planning

The curriculum planning at this school is carried out through a systematic and directed process based on the values of monotheism as the primary foundation of education. The school formulated a vision of "creating students who are cultured, grounded in faith, piety, and possess noble morals," which is then elaborated in operational indicators, such as establishing a religious school climate and cultivating noble morals by emulating the morals of the Prophet Muhammad. This vision is implemented through the development of a curriculum that includes a dedicated time allocated for religious practices, such as congregational Duha prayer every morning, and strengthening religious competencies through specialized subjects such as BTA-PPI, local content courses on NU (Nahdlatul Ulama), fiqh (Islamic jurisprudence), and memorization of the Qur'an (Qur'an memorization). Furthermore, teachers participate in workshops, MGMP (subject teacher deliberation), UKG (Competency Testing), and other training to align learning materials with Islamic values. All of these processes demonstrate that the instilling of spiritual values has been an integral part of curriculum planning from the outset. The activity categories in this planning evidence cover three main sections: curriculum development, teacher development, and alignment of the school's vision and mission. At the curriculum development stage, schools establish a learning structure that integrates Islamic values into daily, weekly and annual programs, such as the Duha prayer schedule, BTA-PPI, and local religious content.

> "*Integration can be incorporated into Islamic Religious Education (PAI) subjects and into institutional extracurricular activities, such as NU and BTA. Habitual activities can include prayer and reciting the Asmaul Husana. Co-curricular activities can include congregational Dhuha and Dhuhur prayers, and commemorating major holidays.*"

In the teacher development category, schools participate in various competency-building activities, such as MGMP (Subject teacher deliberation), UKG (Competency testing), and workshops that help teachers understand how to implement religious values in learning. Meanwhile, vision-mission alignment is a crucial category to ensure that all learning elements move in the direction of strengthening religious character and noble morals. This category emphasizes that the planning process is not merely administrative, but also involves consistency in the values that guide education.

The context of this planning evidence demonstrates that the integration of Islamic values is fundamentally implemented from the curriculum design stage. This means that religious values are not merely additional but serve as the foundation that guides all educational activities. By formulating a vision that emphasizes faith, piety, and noble morals, schools ensure that religious culture is part of the institutional identity. The development of religious daily schedules and activities emphasizes that spirituality is presented in real practice, not just in documents. Furthermore, teacher involvement in workshops and MGMPs indicates that human resource readiness is also considered to ensure the consistent implementation of Islamic values. This context demonstrates that curriculum success is not measured solely by academic aspects, but by how education can shape religious character holistically. Thus, the integration of Islamic values is reflected in comprehensive, sustainable planning, and is directed at establishing an Islamic school culture.

Curriculum Implementation

The implementation of an Islamic values-based curriculum at Ma'arif NU 2 Junior High School in Purwokerto is evident through various daily activities designed to balance academic development and spiritual development[26], character education has a broader meaning than moral education because it focuses not only on right and wrong but also cultivates good behavior in everyday life. Through this habit, children are expected to develop the knowledge, understanding, concern, and responsibility to apply virtue in their lives.

> *"This is implemented through the habit of praying before and after lessons, reciting the Asmaul Husana (the Name of Allah), the first hour of every class, being on class duty, greeting and shaking hands with teachers when passing, imposing sanctions by memorizing Surahs (Quran), wearing modest clothing, and wearing a hijab."*

Every morning, students participate in congregational Duha prayer and recite the Asmaul Husana (the Name of Allah) with the entire school community to cultivate the habit of dhikr (remembrance of Allah) and foster a religious atmosphere. In addition, the school cultivates savings to foster discipline, responsibility, and frugal behavior. In the learning process, teachers employ a holistic approach by connecting subject matter with moral values and Islamic teachings, so students understand the relevance of knowledge to their spiritual lives.

> *"Yes, I integrate Islamic values. I believe that all material in social studies can be linked to Islamic values, as Islam itself teaches many subjects related to social life. For example, social interactions with society, economic activities, markets, and the arrival of Islam in Indonesia."*

At Dzuhur time, all students perform Dzuhur prayer in congregation, which is an important part of developing consistent spiritual character. Through this series of activities, the curriculum reflects the integration of the values of monotheism in students' daily lives, both in worship activities and in the classroom learning process.

The implementation of the Islamic values-based curriculum at SMP Ma'arif NU 2 Purwokerto can be grouped into several main, interrelated aspects. First, there is the holistic learning practice category, which encompasses learning activities that emphasize not only academic achievement but also integrate moral, spiritual, and social values. In this category, teachers use an integrative approach by linking subject matter to Islamic teachings and noble morals. Second, there is the moral habituation category, which encompasses routine activities such as a culture of saving, the habit of greeting and smiling, maintaining classroom order, and building polite relationships between students and teachers. Third, there is the daily spiritual activity category, such as congregational Duha prayer, reciting the Asmaul Husana (Asmaul Husana) together with the entire school community, and congregational Dzuhur prayer. These three categories collectively demonstrate a pattern of character development grounded in the values of monotheism, discipline, and responsibility.

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[26] Eni Kusrini and Muhammad Hanif, *Menguatkan Pendidikan Karakter Dengan Melibatkan Kegiatan Pembiasaan Dalam Program Paket C (Ketaraan SMA) Di Lembaga PKBM Marsudi Karya Beji Kecamatan Kedungbanteng*, 1, no. 1 (2024): 11–19.

The context of curriculum implementation at SMP Ma'arif NU 2 Purwokerto demonstrates how the integration of Islamic values is effectively implemented in school life. Daily worship practices such as congregational Duha and Dzuhur prayers are not merely routine, but are positioned as a means of developing students' spiritual awareness. The morning recitation of the Asmaul Husana (The Beautiful Names of Allah) creates a religious atmosphere that unites the entire school community in a single, divine awareness. The practice of saving, maintaining cleanliness, and behaving politely are part of efforts to foster practical morals in daily life. Within the context of classroom learning, teachers incorporate the values of faith and morality into each topic so that students understand that knowledge is inseparable from Islamic teachings. Thus, this implementation context demonstrates the comprehensive application of the principle of monotheism, where spiritual, moral, and academic aspects are integrated in an integrated and sustainable educational process.

The philosophy of Islamic education tells us that true education is not only about producing workers, but also about forming human beings who can utilize themselves fully, forming perfect human beings who are able to carry out their role as a blessing for all[27]. According to Rachmawati & Astuti, Contemporary Islamic educational philosophy views education as the formation of student character based on Islamic values, with the integration of religious values in the curriculum to support holistic development including physical, intellectual, social, behavioral, linguistic, and religious aspects[28] In the Conceptualization of Islamic educational philosophy, it shows that education is understood as a process of human formation as a whole.

This is expected to foster students' cognitive and moral intelligence. Character education is education that shapes a person's personality through good morals, the results of which are visible in a person's actual actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on[29] Character education is essential for students so they can approach the perfect human being or insan kamil. According to Ibn 'Arabi, Insan Kamil is defined as a perfect human being both in terms of form and competence[30]

Curriculum Evaluation

The evaluation of the Islamic values-based curriculum at SMP Ma'arif NU 2 Purwokerto is carried out through various mechanisms that assess not only academic abilities but also students' affective and spiritual development. At the end of each lesson, teachers conduct an affective-spiritual assessment, which covers attitudes, manners, religious discipline, and positive behavioral habits at school. In addition to daily assessments, the school also holds regular evaluation meetings, where teachers, homeroom teachers, and the

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[27] Andri Alipia et al., *Filsafat Pendidikan Islam Dan Relevansinya Terhadap Pendidikan Islam Kontemporer*, 03, no. 04 (2025): 724–31.

[28] Nurul Ida Rachmawati and Nita Yuli Astuti, *Implikasi Pemikiran Filsafat Pendidikan Islam Kontemporer Dalam Pengembangan Metodologi Pembelajaran*, 12, no. 1 (2025): 30–32, https://doi.org/10.32923/tarbawy.v12i1.5092.

[29] Silva Ardiyanti and Dina Khairiah, "Hakikat Pendidikan Karakter Dalam Meningkatkan Kualitas Diri Pada Anak Usia Dini," *BUHUTS AL-ATHFAL: Jurnal Pendidikan Dan Anak Usia Dini* 1, no. 2 (2021): 167–80, https://doi.org/10.24952/alathfal.v1i2.3024.

[30] Umi Munawaroh and Miftahul Ula, "Konsep Insan Kamil (Studi Komparatif Pemikiran Abdul Karim Al-Jilli Dan Muhammad Iqbal)," *Jousip: Journal of Sufism and Psychotherapy* 3, no. 1 (2023): 97–114.

curriculum team discuss student progress, implementation challenges, and learning improvement strategies. This process is reinforced by regular monitoring by the school to ensure that the integration of Islamic values is truly reflected in learning practices. Monitoring includes observing religious activities, moral habits, and the classroom atmosphere. Through this series of evaluation activities, the school is able to determine the overall effectiveness of the curriculum and determine appropriate improvement strategies to enhance the quality of student development.

> "*Evaluation can take various forms, such as written, oral, or practical tests. It can be carried out through formative and summative assessments. Furthermore, for habituation and co-curricular activities, observation techniques can be used, such as whether students actively participate in congregational prayer, or observing the journal.*"

The evaluation categories implemented at SMP Ma'arif NU 2 Purwokerto encompass three main, complementary aspects. First, cognitive evaluation, which assesses academic learning outcomes through exams, assignments, and classroom activities that measure students' understanding of the subject matter. Second, affective evaluation, which assesses attitudes, behavior, discipline, courtesy, responsibility, and positive habits demonstrated by students in daily activities. Third, spiritual evaluation, a hallmark of Islamic schools, encompasses consistency in worship such as Duha prayer and Dzuhur prayer in congregation, recitation of the Asmaul Husana adherence to Islamic law, and religious attitudes evident in daily life. These three categories are used in a balanced manner to reflect the overall development of students. With comprehensive measurement, schools can ensure that the goal of Islamic education, namely the formation of knowledgeable, faithful, and noble individuals, is truly achieved.

Curriculum evaluation is a systematic and ongoing process for collecting data and information objectively[31]. The evaluation context at SMP Ma'arif NU 2 Purwokerto demonstrates that curriculum success is measured not only by academic achievement but also by the extent to which students develop morally and spiritually. The evaluation is conducted within the framework that a monotheism-based curriculum must produce students with a balance between knowledge and depth of faith. Therefore, observations of daily worship, student interactions with teachers and peers, and positive habits are integral parts of the assessment. Regular evaluation and monitoring meetings are held to ensure that each component of the curriculum is aligned with the goals and needs of students. In this context, evaluation is considered an ongoing process that provides a complete picture of student development. This approach demonstrates that the school measures curriculum success comprehensively, encompassing cognitive, affective, and spiritual aspects simultaneously, in accordance with the principles of integrative Islamic education.

Critical Analysis

Critical analysis in education, as explained by Habermas (1984) and Horkheimer (2002), emphasizes the liberation of humans from domination, injustice, and hidden ideologies that guide educational practices. Within this framework, education is not simply

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[31] Abdan, *Evaluasi Kurikulum (Pengertian, Tujuan, Prinsip, Dan Problematikanya)*.

an activity of transferring knowledge, but a space for developing students' awareness, independence, and reflective abilities regarding social reality[32]. When this concept is applied to the Islamic context, critical analysis becomes more comprehensive because it is based not only on critical rationality but also on ethical and theological values. Islamic education views humans as monotheistic beings with physical, intellectual, and spiritual dimensions. Knowledge is not understood as neutral but is bound by divine values and functions to guide humans towards self-perfection (insan kamil). Thus, the conceptualization of critical analysis in Islamic education integrates the rational, spiritual, and moral dimensions as a whole that guides the direction of learning.

Critical analysis in Islamic education can be categorized into three main dimensions: ontological, epistemological, and axiological. Ontologically, it examines the nature of reality, which in Islam is understood as God's creation. Humans as caliphs have a central position, and Islamic education aims to actualize the potential of nature, not just to transmit knowledge[33]. On the epistemological side, epistemology discusses the origin, validity, and ways of acquiring knowledge. In Islam, the sources include revelation (*naqli*) as the main source, reason (*'aql*) to understand and analyze, empirical experience (*hissi*), and spiritual intuition (*dzauqi*) This categorization shows that Islamic education has a holistic thinking structure and is in line with the goal of human transformation in a critical perspective[34]. While on the axiological side, Axiology discusses values, including ethics and aesthetics, and determines the values taught, goals, and criteria for educational success. In Islam, the highest value is obedience to Allah, so that Islamic education aims to form humans who are faithful, knowledgeable, so good deeds, and have noble character.

CONCLUSION

Based on the results of the study and discussion, it can be concluded that curriculum management based on Islamic values is a strategic process oriented not only toward achieving academic goals but also toward the holistic development of students' personalities. From the perspective of Islamic educational philosophy, the curriculum is understood as a means of internalizing the values of monotheism, morality, and etiquette, integrated into the planning, implementation, and evaluation of learning. Therefore, curriculum management based on Islamic values requires harmony between educational objectives, curriculum content, learning methods, and the role of educators as moral and spiritual role models.

Furthermore, the implementation of curriculum management based on Islamic values has important implications for the development of a sustainable Islamic education system that is relevant to the challenges of the times. The integration of Islamic values into every stage of curriculum management enables a balance between mastery of knowledge, skill development, and the formation of Islamic character. Therefore, curriculum

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[32] Robertha Astri Karunia Dewi Rizkwanti and Andrean Caspari, "Pendekatan Studi Kritis Dan Relevansinya Terhadap Kebijakan Publik," *Jejaring Administrasi Publik* 16, no. 1 (2024): 44–60, https://doi.org/10.20473/jap.v16i1.53728.

[33] Achmad Zidan Zulfa, Nano Romansyah, Triyana Wulandari, "Refleksi Konsep Pendidikan Islam Dalam Filsafat Pendidikan : Sebuah," *Pandai: Jurnal Pendidikan* 01, no. 01 (2025): 1–9.

[34] Achmad Zidan Zulfa, Nano Romansyah, Triyana Wulandari, "Refleksi Konsep Pendidikan Islam Dalam Filsafat Pendidikan : Sebuah."

management based on Islamic values, from the perspective of Islamic educational philosophy, not only contributes to improving the quality of education but also strengthens the mission of Islamic education as a process of developing whole human beings (insan kāmil) who are faithful, knowledgeable, and possess noble character.

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