

Implementation of curriculum development in islamic religious education at al islam mranggen elementary madrasah, Sukoharjo Regency, Central Java

Alfian Eko Rochmawan,^{a,1,*} Nur Hidayah,^{b,2} Latifah Khoirul Hasanah,^{c,3} Ngatmin Abbas,^{d,4} Muh. Hasbi Khilal Zuhri,^{e,5}

^{abcd}The Islamic Institute Mamba'ul 'Ulum Surakarta, Indonesia

^eAl Iman University Hadramaut, Yemen

¹alfianecko@gmail.com, ²nurhidayahsyafii@gmail.com, ³Latifah225@gmail.com, ⁴ngatminabbas@gmail.com,

⁵khilalzuhrimuhammadhasbi@gmail.com

*Correspondent Author

Received: 16 Maret 2024

Revised: 25 April 2024

Accepted: 28 Mei 2024

KEYWORDS

Curriculum Development;
Islamic Religious Education;
Madrasah;
Implementation

ABSTRACT

This study examines the implementation of curriculum development in Islamic religious education at Al Islam Mranggen Elementary Madrasah in Sukoharjo Regency, Central Java. Utilizing a qualitative approach, data collection methods include interviews, observations, and document analysis. The findings reveal that the madrasah adheres to curriculum guidelines from the Ministry of Religious Affairs, integrating Islamic teachings into various subjects. Despite efforts to cultivate a religious atmosphere, challenges such as limited resources and parental involvement hinder effective implementation. In conclusion, the study sheds light on curriculum development in Islamic education, emphasizing the need to align curriculum goals with broader educational objectives.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Curriculum development in the context of Islamic religious education at Al Islam Mranggen Elementary Madrasah in Sukoharjo Regency, Central Java, has become an unavoidable necessity. This is evident from the clear urgency when confronted with the dynamics of societal development, which increasingly demand adaptation to modern needs and the flow of the times.

The need for curriculum development becomes increasingly important as a response to the rapid changes occurring in society. (Soleman, 2020) As an integral part of efforts to provide relevant educational services, the curriculum must be able to adapt to the climate of societal life as consumers and users of educational services. (Sukino, 2017) The subject of Islamic religious education, in this context, plays a crucial role in aligning itself with these dynamics.

In the context of education, the curriculum serves as the primary foundation that determines the direction, content, and process of education. This not only relates to teaching but also encompasses the qualifications of the output produced by an educational institution (Triwiyanto, 2022). Therefore, curriculum development becomes an urgent necessity to

ensure that the elementary madrasah can provide quality education services in line with the demands of the modern era and society (Khoiriyah, Roziqin, & Ulfa, 2020).

In the context of curriculum development in Islamic religious education at Al Islam Mranggen Elementary Madrasah in Sukoharjo Regency, Central Java, various aspects of activities involved in this process are of paramount importance. Asep Subhi, in his study, explains that curriculum development entails a series of activities ranging from curriculum formulation to its implementation in schools, characterized by intensive assessment processes (Subhi, 2016).

Meanwhile, (Baharun & Adhimiy, 2018) highlight the primary function of schools as institutions responsible for education and the development of each individual's potential. Specifically, schools are expected to optimally develop students' physical, intellectual, and moral potential, in line with the primary goals of formal education.

Education, as an institution, encompasses various aspects such as content, materials, teaching methods, and learning evaluation, all integrated into an educational program known as the curriculum (Lazwardi, 2017). Therefore, in fulfilling these functions, curriculum design, development, and implementation are crucial to meet the expectations and functions of education.

The curriculum takes center stage in educational discussions because it plays a central role in determining the direction, content, and learning processes that ultimately impact the types and quality of graduates from an educational institution (Darman, 2021). The concept of curriculum can be understood as a teaching and learning plan that plays a vital role in achieving educational goals optimally. However, the curriculum is also a tool or key that must continuously evolve with the development of knowledge and the times.

Constant changes in knowledge and the dynamics of time require the curriculum to be constantly updated and adjusted. In the context of Islamic religious education at Al Islam Mranggen Elementary Madrasah in Sukoharjo Regency, Central Java, the need for curriculum development becomes increasingly urgent. The curriculum must be able to keep up with the changes and demands of the times so that students can thrive and develop in this millennial era (Nurlaeli, 2020).

The presence of quality and consistent curriculum is the key to ensuring the success of education. A quality curriculum should be able to encompass important aspects such as the development of worldview, attitudes, and life skills that align with Islamic teachings derived from the Qur'an and Sunnah (Hanafi, 2018). Therefore, the development of an adaptive and responsive curriculum to the changing times is a necessity to guarantee the quality of Islamic religious education undertaken by the elementary madrasah.

In addressing the issue of curriculum development in Islamic religious education at Al Islam Mranggen Elementary Madrasah in Sukoharjo Regency, Central Java, there are several relevant theoretical foundations to consider. The suitable theoretical foundation for curriculum development in this context is competency-based curriculum theory (Nasional, 2003). This theory emphasizes the importance of developing a curriculum that focuses on the development of various competencies of students, including knowledge, skills, and attitudes that align with the needs and demands of the times, as well as with Islamic values. With this approach, the curriculum can be designed to encompass relevant learning experiences and produce graduates who are well-equipped to face the challenges of the times (Hutahaean, 2021).

Based on the above description, the researcher formulates the research problem: how can Al Islam Mranggen Elementary Madrasah in Sukoharjo Regency, Central Java, update its curriculum to incorporate the holistic development of students' competencies? The focus is on how the curriculum can integrate Islamic values with contemporary needs, including relevant aspects of knowledge, skills, and attitudes. This problem also explores efforts in curriculum development that support students' readiness to face the challenges of the

millennial era. Thus, the research problem aims to explore ways to create an adaptive, competency-oriented curriculum that aligns with Islamic teachings.

Method

This study adopts a qualitative approach (Anam et al., 2023) using field research methods to delve deeper into the development and implementation of Islamic religious education curriculum at Al Islam Mranggen Elementary Madrasah. The qualitative approach was chosen because it provides an opportunity to understand the context and complexity of curriculum development comprehensively (Riswanto et al., 2023; Sugiyono, 2013). Through interview, observation, and documentation techniques, the researcher will gather data from the head of Al Islam Mranggen Elementary Madrasah and Islamic Religious Education subject teachers, who have relevant experience and knowledge in this regard.

Interviews will enable the researcher to obtain direct perspectives from stakeholders regarding the curriculum development process, while observation will provide a firsthand overview of curriculum implementation in the school environment. Documentation will serve as additional data sources, such as curriculum documents, lesson plans, and teaching materials (Sarosa, 2021).

Furthermore, this study will also utilize theoretical explanations and previous research findings from relevant literature to enrich understanding of the researched issue. By integrating empirical data from the field with relevant theoretical knowledge, this research is expected to provide a comprehensive understanding of the development of Islamic religious education curriculum in the madrasah. Thus, the results of this study are expected to contribute valuable insights into efforts to enhance the quality of Islamic religious education at the level of Al Islam Mranggen Elementary Madrasah (Novriantoni & Dewi, 2024).

Results And Discussion

Brief History of Al Islam Mranggen Elementary Madrasah

The brief history of Al Islam Mranggen Elementary Madrasah (MI) began in 1992 under the management of the Ministry of Religious Affairs (MoRA). Located in Mranggen, Sukoharjo Regency, this madrasah has become one of the primary choices for parents to provide Islamic education to their children (MRANGGEN). With its development, MI Al Islam Mranggen now has 25 classes with approximately 700 students.

The madrasah has built a reputation as an excellent educational institution, especially in developing the image of a high-quality madrasah. This is reflected in the disciplined profile of teachers and the head of the madrasah in carrying out daily tasks, as well as the curriculum program aimed at developing strong Islamic education.

The learning process at Al Islam Mranggen Elementary Madrasah takes place throughout the day, from 07:00 to 13:50 WIB, with a special emphasis on the Tahfidzul Qur'an class program to strengthen the understanding of Islam among students. With its history and achievements, MI Al Islam Mranggen remains one of the primary choices for providing quality Islamic education in its area.

The madrasah has built a reputation as an excellent educational institution, especially in promoting the image of a high-quality madrasah. This is evident from the discipline displayed by both the teachers and the head of the madrasah in managing their daily responsibilities. Their commitment to professionalism reflects a strong dedication to achieving educational goals, ensuring that every task is carried out efficiently. This reputation is further strengthened by the institution's curriculum, which prioritizes the development of strong Islamic education, creating a solid foundation for students' religious understanding.

At Al Islam Mranggen Elementary Madrasah, the learning process runs seamlessly from morning until early afternoon. Classes begin at 07:00 and conclude at 13:50 WIB, providing ample time for students to engage in various subjects. One of the standout features of the curriculum is the Tahfidzul Qur'an program, which holds a central position in the learning agenda. This program aims to deepen students' comprehension of the Qur'an and instill in them a love for Islamic teachings from an early age.

The structured educational approach also promotes a well-rounded learning experience, combining religious and general knowledge to develop students holistically. Teachers are trained not only in academic delivery but also in fostering moral values, encouraging students to grow into responsible individuals. This balanced focus allows the madrasah to nurture future generations who are knowledgeable and practice Islamic principles in their daily lives.

Over the years, the achievements and contributions of MI Al Islam Mranggen have solidified its position as a leading educational institution. Many students from the madrasah have achieved academic and non-academic success, earning the school a reputation for excellence. Parents in the community trust the institution for its consistent performance and its ability to produce graduates with both strong religious knowledge and academic competence.

With its solid history, structured programs, and dedicated faculty, MI Al Islam Mranggen remains a preferred choice for families seeking quality Islamic education. The madrasah continues to evolve, adapting to educational developments while staying rooted in its core mission of nurturing faith and knowledge. Its commitment to excellence ensures that it will maintain its relevance and continue making a meaningful impact on the community it serves.

The vision of MI Al Islam Mranggen, which carries the motto "EXCELLENCE IN ACHIEVEMENT, TOUGH IN COMPETITION, AND POLITE IN CHARACTER," is reflected in its comprehensive institutional mission. *First*, through effective education, MI Al Islam Mranggen is committed to developing the maximum potential of students. This mission also emphasizes the commitment to conducting learning that encourages active thinking, creativity, and problem-solving skills.

Second, MI Al Islam Mranggen emphasizes self-development as an essential aspect of the educational process. By promoting self-development, the madrasah ensures that students can grow according to their interests and talents. Furthermore, through the formation of a religious environment and behavior, MI Al Islam Mranggen seeks to instill genuine religious practices among students.

Third, this mission aims to foster commendable behavior and real practices that will make students exemplary for their peers and the surrounding community. From this vision and mission, it is clear that MI Al Islam Mranggen emphasizes the development of character, achievement, as well as knowledge and technology in line with the developments of the times. This emphasizes the need for an integral and comprehensive curriculum development of Islamic education, followed by continuous improvement and development in line with the rapid pace of time.

Definition of Islamic Religious Education in Elementary Madrasah

Islamic Religious Education is an education that encompasses both physical and spiritual aspects, based on the Islamic religious law. This definition emphasizes the importance of education that involves not only religious aspects but also moral and spiritual aspects in shaping the individual's personality in accordance with Islamic teachings. (H. J. B. P. R. R. Gunawan, 2014) This is in line with the views of Heri Gunawan, who highlights the importance of character formation in accordance with the norms of Islam. (H. Gunawan, 2022)

According to Zakiyah Daradjat, Islamic Religious Education also includes a conscious effort to guide and nurture students to understand Islam comprehensively (kaffah). (Umam, 2020) This indicates that Islamic Religious Education is not limited to theoretical understanding but also emphasizes the practice and implementation of religious teachings in daily life. (Juliansah, 2021) Thus, Islamic Religious Education aims not only to acquire religious knowledge but also to make Islam the primary guide in behavior and interaction with the environment.

Overall, Islamic Religious Education plays a significant role in shaping the personality and morality of individuals in accordance with Islamic teachings. Through a holistic approach, this education focuses not only on academic aspects but also on shaping attitudes, values, and actions that reflect Islamic principles in daily life. (Abbas & Nuriana, 2023)

Curriculum Development of Islamic Religious Education in Elementary Madrasah

Islamic Religious Education (PAI) is an integral part of the educational curriculum, developed from the basic principles of Islam. Islamic Religious Education is not just a subject matter but also an effort to shape the character and morality of students in accordance with Islamic teachings. (Abbas & Khoir, 2023) With a focus on the ethical and moral values inherited from Islam, the main goal of Islamic Religious Education is to develop individuals who are devout and virtuous.

Islamic Religious Education plays a very important role in shaping the personality of students because Islamic teachings are the foundation of their lives. Therefore, Islamic Religious Education not only provides religious knowledge but also teaches how to apply it in daily life. Islamic religious education cannot stand alone; it must go hand in hand with other subjects in the curriculum to achieve common goals in the development of students' morals and personalities. (Saputra et al., 2022)

The alignment between Islamic Religious Education and other subjects in the curriculum is key to ensuring that the desired character formation can be achieved holistically. Thus, Islamic Religious Education is not just an additional subject matter but also a foundation in building students who are virtuous and responsible.

Characteristics of Islamic Religious Education Learning in Elementary Madrasah

The characteristics of Islamic Religious Education learning reflect the desire of Muslims to integrate religious teachings into all aspects of knowledge and skills. The desired method of Islamic education is through the teaching of Islam in all fields of study, ensuring that Islamic values become the foundation of learning. (Marzuki, 2008) To strengthen scientific and thematic approaches, an inquiry-based or research-based learning approach becomes important, allowing learners to explore knowledge independently and relate it to Islamic principles.

Furthermore, to encourage students' ability to produce relevant works within the context, both individually and in groups, a problem-solving-based learning approach is a recommended option. By utilizing project-based learning, students not only learn Islamic religious concepts theoretically but also apply them in real-life situations to solve existing problems. (Suryadi, 2018) Thus, the characteristics of Islamic Religious Education learning reflect efforts to integrate Islamic values into more meaningful and contextual learning for students.

Analysis of the Implementation of Curriculum Development in Islamic Religious Education

The implementation of curriculum development in Islamic Religious Education at Al Islam Mranggen Elementary Madrasah refers to the curriculum preparation guidelines set by the Indonesian Ministry of Religious Affairs. These guidelines serve as a reference for teachers in planning learning activities, both inside and outside the classroom. Inside the

classroom, curriculum development encompasses materials such as the Quran, Hadith, Aqidah, Akhlak, Fiqh, and Islamic Cultural History, as evidenced by the structured Daily Learning Implementation Plan (RPPH). Meanwhile, outside the classroom, efforts in curriculum development are also well executed to create a religious environment, in line with the religious cultural concept advocated by Asmaun Sahlan. (A. Sahlan, 2010)

According to Asmaun Sahlan, one alternative way to support the success of religious education in madrasahs is by fostering a religious culture within the school. This takes the form of developing Islamic Religious Education through various extracurricular and non-academic activities. This implementation reflects Al Islam Mranggen Elementary Madrasah's commitment to integrating Islamic values into all aspects of school life, both inside the classroom and in its surrounding environment. Thus, the curriculum development of Islamic Religious Education in this madrasah is not only focused on academic aspects but also on the formation of strong character and religious culture. (A. J. e.-h. Sahlan, 2012)

In the implementation of teaching, especially in Islamic religious education at Al Islam Mranggen Elementary Madrasah, the 2013 Curriculum is utilized. One crucial step taken is context analysis, aimed at obtaining a clear overview of the school's conditions and situations. At Al Islam Mranggen Elementary Madrasah, context analysis takes the form of self-evaluation of the school conducted collectively by all members of the school under the coordination of the school principal.

Various efforts are required to achieve this ideal condition, one of which is to develop a curriculum capable of providing guidelines and directions that align with the school's specific conditions. For example, in the Fiqh subject, Islamic Sharia provisions regarding purification from minor impurities and worship are linked with cleanliness, while fasting material is associated with health. (Mashadi, 2022) Similarly, in the Quran and Hadith lessons, the material from Surah Al-Ma'un is applied to strengthen social values, such as mutual assistance and affection. (Aziz, 2020)

Meanwhile, in the Aqidah and Akhlak lessons, the material on monotheism is closely related to the formulation of Pancasila, while the introduction of the prophets of Allah and their attributes has strong relevance to character formation. (Solihin, 2021) The same applies to the History of Islamic Culture lessons, where the material on the Prophet's companions (Khulafaur Rasyidin) is linked to learning about leadership and the exemplary qualities of the Prophet, all of which form the basis of students' character education. (Aslan & Suhari, 2018)

Through this teaching model, graduation competency standards are established for each subject, including: the formation of strong faith, the proper implementation of worship, the development of noble character with the example of the Prophet Muhammad, mastery of extensive knowledge, and the formation of disciplined, responsible, and mature character. Therefore, teachers as the main pillars in the implementation of educational activities are expected to have special abilities and expertise in the teaching field, so they can develop each subject matter well to achieve the desired educational goals.

Teachers, in carrying out their professional duties, are faced with four main competencies: pedagogical, personality, professional, and social. As outlined by Kunandar in (Nasir & Rijal, 2020), a teacher must have professional competencies covering several important aspects, including: First, mastery of the subject matter being taught, as well as a deep understanding of the structure, concepts, and scientific reasoning underlying it. Second, mastery of core competencies and subject competency standards or development areas being taught. Third, the ability to develop teaching materials or teaching materials with creativity. Fourth, involvement in the development of professionalism through a reflective attitude. Fifth, the improvement of knowledge and skills through the use of information and communication technology.

However, in the field, many teachers still do not meet these competency standards. To overcome this, teachers must actively engage in self-development through learning and

training, because essentially, every teacher can become an effective educator. At Al Islam Mranggen Elementary Madrasah, some teachers still use conventional teaching methods, such as lectures, although they try to provide variety by using question and answer approaches, quizzes, and so on. This is done to prevent the learning process from being monotonous and to maintain student interest.

In addition, there are several challenges in the teaching process, such as students needing special assistance, students unwilling to participate in classroom learning, and students having difficulty grasping subject matter. All of these have the potential to affect students' learning abilities, so they need to be addressed seriously to improve the effectiveness of teaching.

The implementation of the Islamic Religious Education curriculum at Al Islam Mranggen Elementary Madrasah is influenced by various factors. Supporting factors include the responsiveness of students and support through religious activities at school. However, there are also inhibiting factors, such as limited facilities and infrastructure, as well as limited educational funds and minimal parental support for school programs. In this context, curriculum implementation is not only limited to the written curriculum but also related to the hidden curriculum, which involves the process of instilling values and characteristics in students through behavior in learning.

Evaluation of the development of the Islamic Religious Education curriculum is carried out by the head of the madrasah through observation of the implementation of Islamic Religious Education teaching. The results of this evaluation are then discussed in meetings to identify constraints, shortcomings, and necessary improvement steps. Additionally, there is also academic evaluation through various forms of assessment such as daily quizzes, assignments, mid-term assessments, and end-of-term assessments, as well as practical exams. All of these aim to assess students' abilities from various aspects, including cognitive, affective, and psychomotor skills.

Conclusion

The implementation of the Islamic Religious Education curriculum at Al Islam Mranggen Elementary Madrasah is influenced by both supporting and inhibiting factors. Supporting factors include the responsiveness of students and support through religious activities, while inhibiting factors include limited facilities, infrastructure, financial support, and parental involvement. The curriculum extends beyond the written one and involves the hidden curriculum, such as the process of instilling values through behavior in learning.

The role of teachers is crucial in instilling religious values and discipline in students. Evaluation is a key element in assessing the success of curriculum implementation. The head of the madrasah evaluates the implementation of Islamic Religious Education teaching and holds meetings to identify constraints and necessary improvements. Academic evaluation is also conducted through various forms of assessment to assess students' abilities from different aspects.

Collaboration among all stakeholders is the key to the success of curriculum implementation. Integrating the written and hidden curriculum and addressing existing obstacles through continuous evaluation are crucial steps. It is hoped that through collective efforts, the implementation of the Islamic Religious Education curriculum at Al Islam Mranggen Elementary Madrasah can be more effective and achieve the desired educational goals.

References

- Abbas, N., & Khoir, M. A. J. A. T. J. P. I. (2023). Implementasi metode keteladanan guru dalam pembelajaran pendidikan agama islam di SMP Negeri 2 Gemolong. *5*(3 Juni), 208-219.
- Abbas, N., & Nuriana, M. A. J. L. J. S. I. d. S. (2023). METODE KETELADANAN GURU TERHADAP KECERDASAN MURID. *4*(1), 26-38.
- Anam, S., Nashihin, H., Taufik, A., Sitompul, H. S., Manik, Y. M., Arsid, I., . . . Luturmas, Y. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)*: Global Eksekutif Teknologi.
- Aslan, A., & Suhari, S. J. R. P., Pontianak. (2018). Pembelajaran Sejarah Kebudayaan Islam.
- Aziz, A. J. J. M. F. J. P. d. S. I. (2020). Kesalehan Sosial dalam Bermasyarakat Islam Modern. *11*(1), 54-70.
- Baharun, H., & Adhimiy, S. J. C. J. K. D. K. (2018). Curriculum development through creative lesson plan. *16*(1), 41-62.
- Darman, R. A. (2021). *Telaah Kurikulum*: Guepedia.
- Fitrianto, I., Hamid, R., & Mulalic, A. (2023). The effectiveness of the learning strategy" think, talk, write" and snowball for improving learning achievement in lessons insya'at Islamic Boarding School Arisalah. *International Journal of Post Axial: Futuristic Teaching and Learning*, 13-22.
- Fitrianto, I., & Aimmah, S. (2023). Tathwir al-Wasail al-Ta'limiyah fi Ta'lim al-Qashr Muassasan'ala Barnamaj Sketchware. *Prosiding Pertemuan Ilmiah Internasional Bahasa Arab*, *14*(1), 732-740.
- Gunawan, H. (2022). *Pendidikan karakter: Konsep dan implementasi* (Vol. 1): Cv. Alfabeta.
- Gunawan, H. J. B. P. R. R. (2014). Pendidikan Islam kajian teoritis dan pemikiran tokoh. *16*, 36.
- Hanafi, H. (2018). *Ilmu Pendidikan Islam*: Deepublish.
- Hutahaean, B. (2021). *Pengembangan Model Evaluasi Kurikulum Multidimensi untuk Kurikulum Berbasis Kompetensi*: Penerbit NEM.
- Juliansah, J. (2021). *PEMIKIRAN ZAKIAH DARADJAT TENTANG METODE PENDIDIKAN ISLAM*. UIN RADEN INTAN LAMPUNG,
- Khoiriyah, I. K., Roziqin, M. M., & Ulfa, W. K. J. Q. (2020). Pengembangan Kurikulum Pesantren dan Madrasah; Komponen, Aspek dan Pendekatan. *3*(1), 25-46.
- Lazwardi, D. J. A.-I. J. K. I. (2017). Manajemen kurikulum sebagai pengembangan tujuan pendidikan. *7*(1), 119-125.
- Marzuki, B. J. H. J. S. I. (2008). Falsafah Kurikulum Dalam Pendidikan Islam. *5*(1), 23-36.
- Mashadi, I. J. J. I. P. d. K. (2022). Pendidikan dan pengetahuan hidup bersih dan sehat dalam perspektif islam. *2*(1), 11-21.
- MRANGGEN, I. PROGRAM PASCA SARJANA INSTITUT AGAMA ISLAM NEGERI SURAKARTA.
- Nasional, D. P. J. D., Jakarta. (2003). Kurikulum berbasis kompetensi.
- Nasir, M., & Rijal, M. K. (2020). Manajemen Kurikulum Pendidikan Islam. In: CV. Bo'Kampong Publishing (BKP) Loa Janan Ilir Samarinda.
- Novriantoni, F., & Dewi, D. E. C. J. I. J. O. S. S. R. (2024). Desain Pengembangan Kurikulum PAI Pada MI dalam Menghadapi Era Milenial. *4*(1), 8415-8428.
- Nurlaeli, A. J. W. K. I. P. (2020). Inovasi pengembangan kurikulum pendidikan agama Islam pada madrasah dalam menghadapi era milenial. *4*(01).

- Riswanto, A., Joko, J., Boari, Y., Taufik, M. Z., Irianto, I., Farid, A., . . . Karuru, P. (2023). *METODOLOGI PENELITIAN ILMIAH: Panduan Praktis Untuk Penelitian Berkualitas*: PT. Sonpedia Publishing Indonesia.
- Sahlan, A. (2010). *Mewujudkan budaya religius di sekolah: upaya mengembangkan PAI dari teori ke aksi*: UIN-Maliki Press.
- Sahlan, A. J. e.-h. (2012). Pendidikan karakter dalam perspektif Islam (kajian penerapan pendidikan karakter di lembaga pendidikan Islam). (2).
- Saputra, M., Na'im, Z., Nugroho, P., Maula, I., Budianingsih, Y., Hadiningrum, L. P., & Ahyar, D. B. (2022). *Pengembangan Kurikulum Pendidikan Agama Islam*: Yayasan Penerbit Muhammad Zaini.
- Sarosa, S. (2021). *Analisis data penelitian kualitatif*: Pt Kanisius.
- Soleman, N. J. F. J. K. P. d. K. (2020). Dinamika perkembangan kurikulum di Indonesia. 12(1), 1-14.
- Solihin, R. (2021). *Akidah Akhlak Dalam Perspektif Pembelajaran Di Madrasah Ibtidaiyah*: Penerbit Adab.
- Subhi, T. A. J. Q. (2016). Konsep Dasar, Komponen dan Filosofi Kurikulum PAI. 3(01), 117-134.
- Sugiyono, D. (2013). Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D.
- Sukino, S. J. T. J. K. M. P. (2017). Pengembangan Kurikulum Madrasah di Daerah Transisi. 3(01), 24-42.
- Suryadi, R. A. (2018). *Ilmu Pendidikan Islam*: Deepublish.
- Triwiyanto, T. (2022). *Manajemen kurikulum dan pembelajaran*: Bumi Aksara.
- Umam, C. (2020). *Inovasi Pendidikan Islam: Strategi dan Metode Pembelajaran PAI di Sekolah Umum*: CV. Dotplus Publisher.