

COMPETENCY-BASED CURRICULUM MANAGEMENT IN ISLAMIC EDUCATION

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ABSTRACT

Curriculum management is one of the important aspects in the implementation of Islamic education because it relates to the process of planning, implementation, organizing, supervision, and evaluation of all learning activities. The development of science, technology, and the demands of community life require Islamic education to develop a curriculum that is not only oriented toward mastery of religious material, but also toward the comprehensive formation of students' competencies. This article aims to analyze the concept and implementation of competency-based Islamic education curriculum management and to identify various challenges faced in its application. This research uses a qualitative approach with a library research method. Data were obtained from books, scientific journal articles, education policy documents, and various relevant academic sources. The analysis was conducted descriptively-analytically through the stages of collecting, classifying, interpreting, and synthesizing information. The results of the study show that competency-based Islamic education curriculum management needs to be implemented systematically through curriculum planning oriented toward competency achievement, organizing of learning programs, implementation of active and contextual learning, and evaluation that measures knowledge, skills, and attitudes. The competency-based approach also provides room for the integration of Islamic values with academic, social, personal, and technological competencies. The success of its implementation is greatly influenced by the competence of educators, the leadership of educational institutions, the availability of facilities and infrastructure, the evaluation system, and the institution's ability to carry out sustainable curriculum development.

Keywords: *Curriculum Management, Islamic Education, Competency-Based Curriculum, Student Competence, Islamic Learning.*

INTRODUCTION

Education is one of the strategic instruments in shaping the quality of human resources and determining the direction of the development of a society. Through education, individuals not only acquire knowledge, but also develop the skills, attitudes, values, and character needed in personal and social life. In the context of Islamic education, the purpose of education has a broader scope because the educational process is not solely directed at achieving intellectual ability, but also at forming human beings who possess faith, piety, noble character, skills, independence, and social responsibility. Islamic education essentially seeks to develop the whole of human potential in a balanced manner so that students are able to carry out their roles as individuals, members of society, and servants of Allah. Therefore, the provision of Islamic education requires a curriculum capable of translating these goals into a learning process that is systematic, relevant, and oriented toward student development (Kiptiyah et al., 2021).

Curriculum holds a very important position in the education system because it serves as a guide in determining the direction, objectives, content, strategies, and evaluation of learning. A curriculum is basically not merely a collection of subjects or material that teachers must deliver to students, but a system consisting of various interrelated components. Educational objectives, learning content, methods, learning resources, learning activities, and the evaluation system are inseparable parts of the curriculum. The interrelation among these components determines the extent to which the educational

process can achieve its established goals. In Islamic education, the curriculum must also be able to integrate knowledge with Islamic values so that learning does not produce students who merely master academic aspects, but who also have moral and spiritual awareness in using their knowledge (Azmi et al., 2025).

The rapid development of society has had a major influence on the orientation of education. Social change, the development of science and technology, globalization, digital transformation, and changes in the needs of the world of work require educational institutions to adjust their curricula. Students today are faced with a complex and dynamic environment, so mastery of factual knowledge alone is no longer sufficient. They need the ability to think critically, solve problems, communicate, collaborate, create, use technology responsibly, and make appropriate decisions. In addition, the development of information technology presents both opportunities and challenges for Islamic education. Students can obtain a very wide range of knowledge sources, but at the same time they also face various pieces of information that may not have educational value or align with Islamic principles. This condition requires Islamic educational institutions to develop a curriculum that can equip students with academic competence as well as the ability to filter and use information wisely (Kurniawan et al., 2024).

One approach relevant to these needs is the competency-based curriculum. The competency-based curriculum places the abilities that students must possess as an important orientation in the educational process. Competence is understood not merely as the mastery of a certain body of knowledge, but encompasses the integration of knowledge, skills, attitudes, values, and the ability to apply what has been learned in various situations. With this approach, the success of learning is seen not only from how much material students are able to remember, but also from their ability to understand, apply, analyze, create, communicate, collaborate, and demonstrate behavior in accordance with the values learned. In Islamic education, the competency-based approach has broad room for development because it can connect academic competence with the formation of Islamic character and morals.

The integration between competence and Islamic values is an important aspect in the development of Islamic education curricula. Students' competence should ideally not stop at the ability to perform an activity, but should also be directed so that the activity is grounded in moral and spiritual values. For example, critical thinking skills need to be accompanied by an objective and responsible attitude; communication skills need to be built on the principles of honesty and courtesy; collaboration skills need to be accompanied by mutual respect and helpfulness; while the ability to use technology needs to be accompanied by awareness of ethics and responsibility. Thus, the competency-based Islamic education curriculum can serve as a means to develop students who have a balance between intellectual intelligence, practical skills, social maturity, and moral quality (Hakim, 2025).

However, the success of a competency-based curriculum is not determined solely by the quality of the curriculum document. Management factors play a very decisive role in translating the curriculum into educational practice. Curriculum management encompasses a series of processes that include the planning, organizing, implementation, supervision, evaluation, and development of the curriculum. Good planning is needed to determine the competencies to be achieved, relevant material, learning strategies, learning resources, and

the evaluation system. Organizing is needed so that every element of education has clear duties and responsibilities. Implementation is the stage of translating the curriculum into students' learning experiences, while evaluation is used to determine the extent to which objectives have been achieved and to identify aspects that need improvement.

In the context of Islamic educational institutions, curriculum management also requires leadership capable of coordinating various educational elements. The school principal or institutional leader plays a role in determining policy, providing support, developing an academic culture, and encouraging teachers to innovate in learning. Teachers, as implementers of the curriculum, are responsible for developing learning that suits students' needs and is oriented toward competency achievement. Meanwhile, educational staff, parents, the community, and other stakeholders can provide support for curriculum development so that it is more relevant to environmental needs (Zainuri, 2024).

In reality, the implementation of competency-based Islamic education curriculum management still faces various problems. Teacher readiness and competence are one important factor because a change in curriculum orientation requires the ability to design learning, use varied methods, utilize technology, and apply a more comprehensive assessment system. In addition, limited facilities and infrastructure can be an obstacle in creating learning experiences that meet competency demands. The evaluation system also still faces challenges when it places too much emphasis on measuring cognitive aspects and provides insufficient room for assessing skills and attitudes. Besides that, the involvement of parents and the community in curriculum development has not always run optimally. Differences in students' characteristics also demand flexibility in curriculum implementation so that the learning process can accommodate diverse needs and potentials.

These issues show that the development of a competency-based Islamic education curriculum cannot be carried out partially. Systematic, participatory, adaptive, and sustainable management is required. Evaluation of curriculum implementation must be carried out periodically so that educational institutions can identify the strengths, weaknesses, opportunities, and various problems that arise during implementation. The results of the evaluation can then be used as a basis for improving planning, learning implementation, teacher competency development, the provision of learning facilities, and the assessment system. In this way, the curriculum is not positioned as a static document, but as an educational system that continues to develop in accordance with students' needs and environmental change (Hatim, 2018).

Based on the description above, a study on competency-based Islamic education curriculum management is important to conduct. This study is directed at understanding how the concepts and principles of competency-based curriculum management can be applied in Islamic education, how the stages of planning, organizing, implementation, and evaluation take place, and the various challenges faced by educational institutions in implementing them. In addition, the discussion is also directed at identifying strategies that can be undertaken to improve the effectiveness of curriculum management. Thus, this article is expected to make a conceptual contribution to the development of Islamic education curriculum management capable of integrating the mastery of knowledge and skills with the formation of character based on Islamic values (HS et al., 2024).

RESEARCH METHOD

This research uses a qualitative approach with a library research method aimed at gaining an in-depth understanding of the concept and practice of competency-based Islamic education curriculum management. The qualitative approach was chosen because the research is not oriented toward the quantitative measurement of variables, but toward the process of understanding, interpreting, and synthesizing various ideas and findings related to the object of study. Library research was used because the research data were obtained through the examination of various written sources relevant to the themes of curriculum management, Islamic education, competency-based curriculum, learning, and educational evaluation. The data sources used include academic books, scientific journal articles, education policy documents, previous research findings, and various other scientific literature relevant to the focus of the research (Soendari, 2012).

Data collection was carried out through several stages, namely identification, selection, classification, and examination of relevant literature. The literature collected was first identified based on its suitability to the research focus, then selected to ensure that the sources used were related to the discussion of competency-based Islamic education curriculum management. Furthermore, these sources were grouped based on themes, such as the concept of curriculum management, the characteristics of competency-based curricula, curriculum planning, organizing, learning implementation, curriculum evaluation, the integration of Islamic values, and challenges and strategies for curriculum development. This process was carried out to obtain structured conceptual data that could be used as a basis for constructing the research's argumentation and discussion (Rachman, 2018).

Data analysis was carried out descriptively-analytically through the stages of data reduction, information grouping, interpretation, and synthesis of the various sources obtained. In the reduction stage, information not directly related to the research focus was set aside, while relevant information was retained and grouped according to the study's themes. The interpretation stage was carried out by understanding the relationships among the various concepts and views found in the literature, which were then compared to gain a more comprehensive understanding. Subsequently, the results of the study were synthesized to formulate a picture of the principles, stages, implementation, challenges, and strategies of competency-based Islamic education curriculum management. Through this analytical process, the research is expected to produce a systematic conceptual study that contributes to the development of Islamic education curriculum management oriented toward strengthening students' competence while also forming character and Islamic values.

RESULTS AND ANALYSIS

Concept of Islamic Education Curriculum Management

Curriculum management is an integral part of educational management that has a strategic function in directing the entire learning process so that educational goals can be achieved effectively and efficiently. In general, curriculum management can be understood as a series of processes of planning, organizing, implementation, supervision, and evaluation of all curriculum components. This process relates not only to the preparation of curriculum documents, but also encompasses how the curriculum is translated into learning

activities, how educational resources are utilized, and how the results of curriculum implementation are evaluated to determine follow-up actions. Thus, curriculum management is a dynamic and continuous process in accordance with the developing needs of students, educational institutions, and society (HS et al., 2024).

In the context of Islamic education, curriculum management has more complex characteristics because it is not only oriented toward achieving general educational goals, but must also be grounded in Islamic values. Islamic education has a mission to develop the whole of human potential, whether in the intellectual, spiritual, emotional, social, or skill aspects. Therefore, curriculum management must be able to create a balance between the mastery of knowledge and the formation of students' personalities. A curriculum is not sufficient if it only produces students with academic ability; it must also be able to form individuals who have faith, piety, noble character, responsibility, independence, and concern for the social environment. This orientation makes Islamic values the foundation in determining the objectives, content, learning process, and evaluation of education (Mawardi, 2016).

Islamic education curriculum management can be understood as the process of managing all curriculum components directed toward realizing educational goals based on Islamic principles and values. This management encompasses the planning of learning objectives, the selection and organization of material, the determination of learning strategies, the provision of learning resources, the implementation of learning activities, and the evaluation of students' competency achievement. Each component must have a clear relationship so that the educational process runs systematically. For example, a learning objective that emphasizes character formation needs to be supported by relevant material, learning methods that provide real experience, teacher role-modeling, an Islamic school culture, and an evaluation system capable of observing the development of students' attitudes and behavior (Maftuhah & Paciran, 2024).

Islamic education curriculum management also requires the involvement of various parties. The school principal or institutional leader is responsible for setting policy, coordinating curriculum implementation, providing resource support, and supervising the achievement of educational goals. The vice principal for curriculum plays a role in coordinating the planning and implementation of curriculum programs. Teachers hold an important position as direct implementers of the curriculum through learning activities. Meanwhile, educational staff provide administrative and technical support for the delivery of education. Students are the main subjects who undergo the learning process, while parents and the community can contribute through support, supervision, and involvement in the development of educational programs.

The involvement of these various elements shows that curriculum management cannot be regarded as the individual responsibility of teachers or merely the task of the curriculum division. Curriculum management is a collective responsibility of the entire educational institution. Good collaboration will create alignment among curriculum planning, implementation, and evaluation. Thus, Islamic education curriculum management needs to be carried out participatorily, systematically, flexibly, and sustainably so that it is able to respond to the changing times without losing its Islamic identity and values. Through effective management, the curriculum can become a strategic instrument in shaping students who are not only academically excellent and skillfully competent, but who also

possess personality, character, and social responsibility in accordance with Islamic values (Utomo & Ifadah, 2020).

Competency-Based Islamic Education Curriculum

The competency-based curriculum is an approach to curriculum development that places students' abilities as one of the main orientations in the educational process. This approach does not only emphasize how much material teachers can deliver or students can master, but places greater emphasis on students' ability to understand, master, apply, and develop the knowledge acquired in various life situations. Thus, the learning process is directed so that students possess real abilities that can be used to address both academic problems and social life. This orientation makes the educational process more student-centered because the success of learning is measured based on the development of competencies possessed after undergoing the learning process (Mukarram & Rahman, 2025).

The concept of competence basically encompasses the integration of knowledge, skills, and attitudes. Knowledge is the basis for students to understand the various concepts, facts, principles, and theories related to the field being studied. However, mastery of knowledge alone is not sufficient if it is not accompanied by the ability to apply it. Therefore, skill competence is needed so that students are able to use knowledge to carry out an activity, solve problems, produce work, or make decisions. At the same time, attitude is an important element that determines how knowledge and skills are used responsibly. These three aspects need to be developed in an integrated manner so that education is able to produce students who have complete ability (Hidayati, 2016).

In the context of Islamic education, students' competence can be developed through several main aspects. First, knowledge competence, namely students' ability to understand concepts, facts, principles, and theories related to both science and Islamic teachings. This competence includes understanding of the Qur'an, hadith, creed (aqidah), jurisprudence (fiqh), morals (akhlak), the history of Islamic civilization, and various other fields of knowledge relevant to students' needs. Second, skill competence, namely students' ability to apply the knowledge acquired through practical activities, problem-solving, projects, communication, and other productive activities. Third, attitude competence, namely the ability to demonstrate behavior that reflects good values, character, ethics, and norms in daily life. In Islamic education, the attitude aspect holds an important position because it is closely related to the formation of morals (Nisa, 2018).

Fourth, social competence relates to students' ability to communicate, interact, collaborate, respect differences, and contribute to community life. Islamic education essentially forms not only the relationship between humans and Allah, but also teaches human responsibility toward others. Therefore, the ability to work together, respect others, maintain brotherhood, and help others is an important part of the competence that needs to be developed. Fifth, personal competence relates to students' ability to develop responsibility, independence, discipline, self-confidence, self-control, and the ability to reflect on the process and outcomes of learning. Personal competence is needed so that students become individuals who are aware of their potential, weaknesses, and responsibilities.

The development of these various competencies needs to be grounded in Islamic values. This means that the competency-based curriculum in Islamic education is not

merely directed at producing individuals capable of doing something, but individuals who understand the moral and spiritual reasons behind the actions taken. Knowledge and skills must be used based on the principles of honesty, justice, responsibility, trustworthiness (amanah), and benefit (maslahah). Thus, competence in Islamic education has a broader dimension because it connects academic and practical abilities with the formation of a personality grounded in Islamic teachings (Sugiana, 2019).

The competency-based Islamic education curriculum is ultimately directed toward creating a balance among intellectual intelligence, skills, social maturity, and character formation. Students are expected not only to understand learning material, but also to be able to apply it in real life and demonstrate behavior in accordance with Islamic values. Therefore, the development of a competency-based curriculum requires clear learning planning, active and contextual learning methods, and an evaluation system capable of measuring the development of knowledge, skills, and attitudes in an integrated manner. This approach makes the Islamic education curriculum more responsive to the times while still maintaining its orientation toward forming human beings who are faithful, knowledgeable, of good character, and possess competencies relevant to the needs of life (Hamami, 2020).

Implementation of Competency-Based Islamic Education Curriculum Management

The implementation of competency-based Islamic education curriculum management is the process of applying various curriculum plans and policies into educational activities oriented toward the comprehensive development of students' abilities. This implementation does not only focus on the delivery of learning material, but encompasses how educational institutions manage objectives, material, learning strategies, learning resources, educators, student activities, and the evaluation system so that all curriculum components can run in an integrated manner. In the context of Islamic education, the implementation of a competency-based curriculum must also ensure that the development of knowledge and skills proceeds hand in hand with the formation of students' faith, piety, morals, and character (Alvizar, 2023).

The initial stage of implementation is carried out through curriculum planning oriented toward the needs and characteristics of students. Educational institutions need to identify students' potential, interests, abilities, backgrounds, and needs as the basis for determining learning programs. In addition, planning also needs to take into account the development of science and technology, community needs, the social environment, and the characteristics of the Islamic educational institution. Based on this analysis, the institution establishes objectives and competency achievements that cover the aspects of knowledge, skills, attitudes, social, and personal domains. These objectives are then translated by teachers into more operational learning plans so that the learning process has a clear and measurable direction (Addahil, 2019).

Implementation also requires effective curriculum organizing. Organizing is carried out by arranging the division of teaching duties, the subject structure, the learning schedule, co-curricular and extracurricular activities, the use of facilities and infrastructure, and learning resources. The school principal or institutional leader plays an important role in coordinating these various elements so that curriculum implementation runs in accordance with the established objectives. Teachers need to be given room to participate in curriculum

development because teachers are the party that directly understands students' conditions. Cooperation among leaders, teachers, educational staff, parents, and the community is also needed so that curriculum implementation can proceed participatorily and sustainably. At the learning implementation stage, the competency-based approach demands a shift in orientation from teacher-centered learning toward learning that gives students greater opportunities to be active. Teachers function not only as deliverers of material, but also as facilitators, mentors, motivators, and evaluators. Students are directed to develop critical thinking skills, problem-solving, communication, collaboration, creativity, and the application of knowledge in real life. Learning methods can be developed through problem-based learning, project-based learning, discussion, case studies, practice, simulation, and collaborative learning. This approach enables students to gain more meaningful learning experiences while developing their competencies more comprehensively (Taufik, 2019).

In Islamic education, the implementation of competency-based learning needs to integrate Islamic values throughout the entire learning process. This integration does not always have to be done by adding religious material to every subject, but can be carried out through the way material is presented, the choice of learning activities, the building of interaction, and the formation of a learning culture that reflects Islamic values. For example, economics learning can be linked to the principles of justice, honesty, trustworthiness, the prohibition of usury (*riba*), and social concern. Science learning can be directed to build awareness of the order of Allah's creation and human responsibility in maintaining the environment. Thus, the academic competence developed by students has a moral and spiritual foundation (Audi et al., 2024).

Teachers are an important factor in the success of implementing competency-based curriculum management. Teachers are required to have the ability to design learning, choose appropriate methods, utilize technology and learning resources, develop competency-oriented activities, and conduct proper assessments. In addition to pedagogical and professional competence, Islamic education teachers also bear the responsibility of being role models. Values such as honesty, discipline, responsibility, courtesy, and care need to be embodied in teachers' behavior because the process of character education does not take place only through learning material, but also through everyday interaction and role-modeling (Zazkia & Hamami, 2021).

Evaluation is an important stage in curriculum implementation because it is used to determine the extent to which planned competencies have been achieved. Evaluation measures not only students' ability to remember and understand material, but also their ability to apply, analyze, create, communicate, collaborate, and demonstrate attitudes. Therefore, the use of various forms of assessment such as written tests, oral tests, practical tests, projects, portfolios, observation, self-assessment, and peer assessment can provide a more comprehensive picture of students' development. In Islamic education, evaluation of morals and attitudes also needs attention because the purpose of education is not only to produce academically high-achieving students, but also students whose behavior is in accordance with Islamic values (Zaqiah, 2022).

The implementation of competency-based curriculum management ultimately requires a continuous monitoring and evaluation process. The results of evaluation are used not only to determine students' success, but also as material for reflection for teachers and institutions in improving the learning process. If a gap is found between the planned

competencies and the results achieved, the institution can make improvements to the learning strategy, material, methods, facilities, or the assessment system. Thus, curriculum implementation becomes a cycle that includes planning, organizing, implementation, evaluation, reflection, and development (Ramadhan et al., 2021).

Based on the description above, the implementation of competency-based Islamic education curriculum management requires the integration of institutional policy, teacher competence, learning activities, student involvement, support from the educational environment, and a comprehensive evaluation system. It is not enough for a curriculum to be well designed; it must also be capable of being translated into real and relevant learning experiences. Through implementation that is systematic, flexible, participatory, and sustainable, Islamic education can develop students who possess not only mastery of knowledge and skills, but also social ability, independence, responsibility, and character and morals grounded in Islamic values (Umam & Hamami, 2023).

CONCLUSION

Competency-based Islamic education curriculum management is a systematic process that encompasses the planning, organizing, implementation, evaluation, and development of the curriculum, making the achievement of students' competence one of the main orientations of education. The competencies developed encompass not only knowledge and skills, but also attitudes, social ability, independence, and personal character grounded in Islamic values. Thus, the competency-based Islamic education curriculum is directed toward producing students who have a balance among intellectual ability, practical skills, and moral and spiritual quality.

The effectiveness of curriculum management requires careful planning, systematic organizing, active and contextual learning implementation, and evaluation capable of comprehensively measuring students' development. Teachers hold a central role as implementers of the curriculum through learning planning, method selection, the use of learning resources, the conduct of assessment, and the provision of role-modeling. Meanwhile, the school principal or institutional leader is responsible for providing leadership, coordination, facilities, and support for curriculum development. The integration of Islamic values throughout these stages is an important characteristic so that competency development is oriented not only toward academic ability, but also toward forming students' morals, responsibility, honesty, discipline, and social concern.

The success of implementing competency-based Islamic education curriculum management is influenced by various factors, including teacher competence and professionalism, institutional leadership, the availability of facilities and infrastructure, the quality of the evaluation system, the educational culture, and the involvement of parents and the community. Therefore, curriculum development needs to be carried out continuously through the processes of monitoring, evaluation, reflection, and innovation so that it can adapt to the development of science, technology, and community needs. At the same time, this development process must continue to uphold Islamic values as its main foundation so that education is able to produce students who are competent, adaptive, of good character, and responsible toward themselves, society, and the environment.

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