

## Integration of Islamic Education Curriculum Management with Local Content to Strengthen the Moral Character Religio-Cultural Adaptivity of Elementary School Students

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### ABSTRACT

*Islamic education in elementary schools plays a vital role not only in building students' cognitive religious knowledge but also in shaping their moral character deeply rooted in local culture and values. This study explores how the Islamic education curriculum is managed and integrated with local content at SDIT Kasih Ibu, East Karawang District, and examines its effectiveness in strengthening students' moral development. Employing a qualitative case study approach grounded in curriculum integration theory (Beane, 1997) and local wisdom-based character education (Suyanto, 2018), data were gathered through in-depth interviews with principals, Islamic education teachers, and parents, participant observation of daily learning activities and school routines, and analysis of curriculum documents, lesson plans, and moral development records. Data were analyzed using Miles and Huberman's interactive model strengthened by the constant comparative technique. The findings reveal three interconnected strategies: curriculum mapping that synergizes Islamic values such as akhlaq karimah and tauhid with local Karawang elements including gotong royong, silih asih, and traditional arts into thematic learning; positioning teachers as moral exemplars through consistent uswah hasanah practices and reflective mentoring; and the development of a habituated school culture via extracurricular activities, daily routines, and hidden curriculum such as subuh pengajian, environmental care, and peer mediation. These holistic and contextual approaches demonstrate that moral strengthening extends far beyond classroom instruction, permeating the entire school environment. Ultimately, this study concludes that integrative curriculum management aligned with local wisdom effectively nurtures students who are religiously grounded, culturally rooted, and socially adaptive, offering valuable insights for sustainable character education in Indonesia.*

**Keywords:** curriculum management, Islamic education, local content, student morals

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## INTRODUCTION

The development of 21st-century education demands the integration of academic, spiritual, and social skills to shape individuals with character. In a global context, Islamic education is expected to become a system that not only teaches religious knowledge but also internalizes universal moral values<sup>1</sup>. The concept of modern Islamic education is oriented towards strengthening morals, value literacy, and spiritual independence amidst the currents of globalization<sup>2</sup>. The world of education is currently faced with the challenge of moral degradation due to the rapid flow of digital technology and information<sup>3</sup>. Therefore, curriculum management is key to designing an educational process that is focused, value-oriented, and relevant to the needs of the times<sup>4</sup>. Integrative efforts between Islamic education and local content are relevant as a strategy to ground moral values in students' lives contextually<sup>5</sup>.

In the context of Indonesian education, the development of noble character is a primary mandate, as stipulated in Law Number 20 of 2003 concerning the National Education System. Elementary schools hold a strategic position as a foundation for instilling Islamic moral values and character from an early age<sup>6</sup>. In East Karawang, various Islamic educational institutions are striving to develop curricula that integrate Islamic principles with local wisdom. This effort demonstrates an awareness of the importance of contextualizing education within the local socio-cultural environment. SDIT, as an Islamic-based institution, has significant potential to implement this integrative approach through systematic curriculum planning and management<sup>7</sup>. The integration of Islamic values and local content is an effective vehicle for strengthening children's character and morality in accordance with the nation's cultural roots<sup>8</sup>.

Field research shows that many Islamic elementary education institutions still face challenges in implementing effective curriculum management to strengthen students' morals<sup>9</sup>.

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<sup>1</sup> Shahira Shahir, Xiaoni Ren, and Shaista Noor, 'Silenced Voices, Enduring Struggles: An Islamic Feminist Analysis of Afghan Female Academics under Taliban Rule', *Women's Studies International Forum*, 113.August (2025) <<https://doi.org/10.1016/j.wsif.2025.103193>>.

<sup>2</sup> Sudipta Roy, Samia Huq, and Aisha Binte Abdur Rob, 'Faith and Education in Bangladesh: A Review of the Contemporary Landscape and Challenges', *International Journal of Educational Development*, 79 (2020), 102290 <<https://doi.org/10.1016/j.ijedudev.2020.102290>>.

<sup>3</sup> Mohd Zuhaili Kamal Basir and others, 'Exploring the Role of Digital Da'wah in Promoting Green Initiatives: A Mini Review', *Sustainable Futures*, 10.October 2024 (2025), 101099 <<https://doi.org/10.1016/j.sftr.2025.101099>>.

<sup>4</sup> Monica Peddle and others, 'Registered Nurses' Perspectives on Co-Designing Undergraduate Nursing Curriculum: A Qualitative Study', *Journal of Professional Nursing*, 59.May (2025), 178–88 <<https://doi.org/10.1016/j.profnurs.2025.05.001>>.

<sup>5</sup> Sudirman Sudirman and others, 'The Transformation of State Islamic Higher Education Institutions into World-Class University: From Globalisation to Institutional Values', *Social Sciences and Humanities Open*, 12.June (2025), 101705 <<https://doi.org/10.1016/j.ssaho.2025.101705>>.

<sup>6</sup> Siti Fatimah and Siswanto Siswanto, 'The Role of Moral Education in Children'S Character Development: A Philosophical Perspective in Islamic Elementary Schools', *Journal of Islamic Elementary Education*, 2.1 (2024), 52–60 <<https://doi.org/10.35896/jiee.v2i1.778>>.

<sup>7</sup> Eko Sumadi and Mualimul Huda, 'Curriculum Management and Implementation of Integrative Learning in Islamic-Based Madrasas in Central Java', *Quality*, 13.1 (2025), 75 <<https://doi.org/10.21043/quality.v13i1.31380>>.

<sup>8</sup> Salsabila Anita Firdaus and Suwendi Suwendi, 'Fostering Social Harmony: The Impact of Islamic Character Education in Multicultural Societies', *AL-ISHLAH: Jurnal Pendidikan*, 17.1 (2025), 942–55 <<https://doi.org/10.35445/alishlah.v17i1.6579>>.

<sup>9</sup> Nurfaisal Nurfaisal, Sunengko Sunengko, and M.Fadhly Farhy Abbas, 'Effective Curriculum Management in Islamic Primary Education: A Case Study of Integrated Islamic Schools', *AL-ISHLAH: Jurnal Pendidikan*, 16.4

Observations and reports from various Islamic educational institutions indicate that the curriculum often operates administratively without integrated values management. Teachers face difficulties linking academic learning outcomes with moral development based on local wisdom<sup>10</sup>. Several studies from the Ministry of Religious Affairs also highlight the weak synchronization between school vision and values-based learning practices<sup>11</sup>. Furthermore, local content activities are often separated from religious learning processes, thus not having a significant impact on student character<sup>12</sup>. The main scientific problem in this study is the suboptimal integration between Islamic education curriculum management and local content in shaping elementary school students' morals. Although the managerial process should coordinate planning, implementation, and evaluation of value-based learning, in practice it remains largely administrative and fragmented. As a result, teachers and principals encounter significant obstacles in transforming local content into spiritually and morally meaningful learning activities. This leads to limited learning experiences that fail to optimally develop students' Islamic behavior and character.

The main problem focused on in this research is the suboptimal integration of Islamic education curriculum management with local content in shaping the morals of elementary school students. The managerial process that should coordinate values-based planning, implementation, and evaluation has not been fully effective. Teachers and principals often encounter obstacles in adapting local content into spiritually meaningful learning activities. This results in limited learning experiences oriented toward developing students' Islamic behavior. Furthermore, locally nuanced learning activities are often not developed in a measurable manner within school curriculum documents. Therefore, an in-depth study of this integration strategy within the context of Islamic education management in elementary schools is needed.

This research was conducted at SDIT Kasih Ibu in East Karawang District, an integrated Islamic educational institution that has implemented a values-based approach in its school curriculum. The main focus of this research is the strategy for integrating Islamic education curriculum management with local content as an effort to strengthen students' morals. SDIT Kasih Ibu was chosen because it has a learning program that combines religious activities with local traditions of the Karawang community. Initial observations indicate the potential for curriculum management innovation that is interesting for academic study. This research seeks to explore the mechanisms of planning, implementing, and evaluating values-oriented learning. Thus, this study positions SDIT Kasih Ibu as a relevant integrative implementation model for the context of Islamic

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(2024), 4578–87 <<https://doi.org/10.35445/alishlah.v16i4.6211>>.

<sup>10</sup> Alison L. Bailey and Louise C. Wilkinson, 'Commentary for the Special Issue on Equity and Methodological Advancements to Transform Academic Discourse Teaching and Research. Finding Common Ground: The Path Forward for Building Teacher and Student Capacity for Academic Discourse and Student Success', *Linguistics and Education*, 87, April (2025), 101428 <<https://doi.org/10.1016/j.linged.2025.101428>>.

<sup>11</sup> Husnul Amin, 'Value-Based Frameworks and Peace Education in Faith-Neutral, Faith-Based and Faith-Inspired Schools in Islamabad: A Comparative Analysis', *Journal of Peace Education*, 21.1 (2024), 54–81 <<https://doi.org/10.1080/17400201.2023.2289655>>. see also Karim, A., Hamamah, F., Sukardi, D., & Jalaludin. (2024). Kiai Leadership, juvenile delinquency, and pesantren-based rehabilitation: A Henry Mintzberg perspective. *Asia-Pacific Journal of Educational Management Research*, 9(1), 67–74. <https://doi.org/10.21742/ajemr.2024.9.1.05>

<sup>12</sup> Masturin Masturin, 'Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character', *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3.4 (2023), 246–355 <<https://doi.org/10.31538/munaddhomah.v3i4.310>>.

basic education.

According to the curriculum management theory proposed by Ornstein & Hunkins in Osuji and Everlyn, the curriculum should be managed dynamically through a cycle of planning, implementation, and evaluation based on the values and needs of students<sup>13</sup>. However, in the context of elementary Islamic education, curriculum management often focuses solely on administrative aspects without deeply integrating spiritual values and local wisdom<sup>14</sup>. Several previous studies, such as those by Masripah and Yufi, have demonstrated the importance of character education, but have not yet highlighted the integrative managerial aspects of the Islamic curriculum and local content<sup>15</sup>. Meanwhile, in practice in elementary Islamic schools, this integration is still partial and unsystematic<sup>16</sup>. This situation creates a mismatch between the ideals of theory and the reality of implementation on the ground. Therefore, an in-depth study of integrative management patterns in the local context is highly relevant.

Several recent studies have shown increasing attention to values-based curriculum management and local culture in Islamic education. Research by Mansur and Makherus highlights the effectiveness of integrating local wisdom into Islamic character education in elementary schools<sup>17</sup>. Meanwhile, a study by Rahman and Aisha emphasizes the importance of synergy between the Islamic curriculum and regional culture in strengthening students' moral identity<sup>18</sup>. Another study by Karim et al. developed a community-based Islamic learning management model that emphasizes collaboration between schools and the community<sup>19</sup>. These three studies mark a new direction in managing Islamic education that is more adaptive to the social context. However, studies specifically examining the integration of Islamic curriculum management with local content in the context of Islamic elementary schools are still very limited. This creates a clear research gap, especially in the empirical investigation of systematic managerial strategies for planning, implementation, and evaluation of integrated curriculum in real school settings.

However, this research focuses more on developing an integrative approach that combines curriculum management theory with the concept of local content in basic Islamic education. This approach positions curriculum management not merely as an administrative process, but as an instrument for fostering values that are alive within the local socio-cultural context. Through

<sup>13</sup> Gregory Ekene Osuji and A. Oluoch-Suleh Everlyn, 'CURRICULUM ESSENTIALS A HANDBOOK FOR ASPIRING TEACHERS' (Franciscan Kolbe Press, PO Box 468, 00217 Limuru (Kenya), 2025).

<sup>14</sup> Raqib Moslimany, Anzar Otaibi, and Frugo Shaikh, 'Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education', *Journal on Islamic Studies*, 1.1 (2024), 52–73 <<https://doi.org/10.35335/beztg009>>.

<sup>15</sup> Masripah and Mohammad Yufi, 'The Synergy of Moderate Islam and Curriculum Reform in Character Education', *Sinergi International Journal of Education*, 3.2 (2025), 115–23 <<https://doi.org/10.61194/education.v3i2.702>>.

<sup>16</sup> Utari Desy and others, 'Integration of General Knowledge and Religion Policy for the Emergence of Integrated Islamic Schools', *International Journal of Education and Literature*, 4.1 (2025), 267–78 <<https://doi.org/10.55606/ijel.v4i1.217>>.

<sup>17</sup> Mansur and Sholeh Makherus, 'Journal of Integrated Elementary Education', *Journal of Integrated Elementary Education*, 4.1 (2024), 71–82 <<https://doi.org/10.21580/jieed.v4i1.20238>>.

<sup>18</sup> Najib Aulia Rahman and Azzahra Aisha, 'The Role of Islamic Education in Preserving Cultural Identity Amidst Global Modernity', *Sinergi International Journal of Islamic Studies*, 2.1 (2024), 24–37.

<sup>19</sup> Abdul Karim and others, 'Islamic Spiritual Leadership of Kyai in Fostering Santris' Entrepreneurial Spirit and Independence in Boarding School', *Social Sciences and Humanities Open*, 12.August (2025), 101817 <<https://doi.org/10.1016/j.ssaho.2025.101817>>.

descriptive qualitative analysis, this research explores the concrete practices of integrating Islamic values and local culture carried out by schools. This study also emphasizes the practical dimension in managing morally oriented learning, not just at the planning level. Thus, this research presents a new perspective on the relevance of curriculum management as a means of contextual moral formation. The approach applied at SDIT Kasih Ibu serves as an empirical model for understanding the synergy between Islamic values, local culture, and modern educational management.

This study aims to describe and analyze the integration of Islamic education curriculum management with local content in an effort to strengthen the morals of elementary school students. Specifically, this study is directed at exploring strategies for planning, implementing, and evaluating a values-based curriculum at SDIT Kasih Ibu Karawang Timur. This study also seeks to identify supporting and inhibiting factors in the implementation of this integrative model. Through a qualitative case study approach, the research results are expected to describe contextual and applicable managerial practices. In addition, this study contributes to the development of curriculum management theory in the context of elementary Islamic education. This research direction emphasizes the reconstruction of educational practices that balance the spiritual, moral, and social dimensions of students.

This research is expected to make significant contributions both theoretically and practically. Theoretically, it enriches the body of knowledge on curriculum management by providing an empirical model of integrative Islamic education curriculum with local content in the Indonesian context. Practically, the findings can serve as a concrete reference for Islamic elementary schools, teachers, and principals in developing more effective, contextual, and measurable strategies to strengthen students' moral character. Thus, this study is expected to contribute to improving the quality of character education in Islamic elementary schools in Indonesia.

## RESEARCH METHODOLOGY

This research employs a qualitative approach with a case study design. The selection of this design was driven by the need to deeply understand the real practices of integrating Islamic education curriculum management with local content in a natural school setting<sup>20</sup>. Through this approach, the researcher explored not only the formal procedures but also the actual dynamics, challenges, and meanings perceived by school members in implementing the integrative curriculum at SDIT Kasih Ibu.

The study was conducted at SDIT Kasih Ibu, East Karawang District, from January to March 2025. This school was purposefully selected because it has actively implemented an integrative curriculum that combines Islamic values with local Karawang wisdom for more than three years. The research process was carried out flexibly, adjusting to the school's academic calendar and daily activities.

Data were obtained from 12 primary informants consisting of: the school principal, the

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<sup>20</sup> Jhon. W. Creswell, *Research Design Pendekatan Metode Kualitatif, Kuantitatif Dan Campuran* (Yogyakarta: Pustaka Pelajar, 2019).

vice principal for curriculum, 4 Islamic Education teachers, 3 homeroom teachers, 2 extracurricular coordinators, and 2 parent representatives. These informants were selected purposively based on their direct involvement in curriculum planning, implementation, and evaluation. Supporting data were also collected from administrative staff and students' moral development records to enrich the analysis.

Data collection was carried out through in-depth interviews, participant observation, and documentation<sup>21</sup>. Semi-structured interviews were conducted with all primary informants to explore their experiences and perspectives regarding curriculum integration. Participant observation was carried out during learning activities, morning pengajian, extracurricular sessions, and daily school routines for eight weeks. Documentation analysis included curriculum documents, lesson plans (RPP), annual programs, student evaluation reports, and records of school culture activities.

Data analysis was performed using an interactive model<sup>22</sup>. The process began with data reduction by sorting and focusing on information related to curriculum planning, integration strategies, implementation barriers, and moral outcomes. The reduced data were then displayed in narrative form and thematic matrices according to the research focus. Conclusions were drawn gradually by constantly comparing data from various sources and verifying emerging patterns with field findings<sup>23</sup>.

To ensure the trustworthiness of the findings, this study applied data source triangulation by cross-checking information from principals, teachers, and parents. Method triangulation was conducted by comparing interview results with observation notes and official documents. Member checking was also carried out by returning draft findings to key informants for confirmation and correction. In addition, the researcher maintained reflective field notes throughout the study to minimize bias and increase transparency<sup>24</sup>.

## RESULTS AND DISCUSSION

### Results

Research at Kasih Ibu Islamic Elementary School in East Karawang District shows that the integration of Islamic education curriculum management with local content has been implemented through the planning, implementation, and evaluation of learning oriented towards building students' morals. The general pattern found shows collaboration between the principal, teachers, and parents in developing a values-based curriculum. The planning process is carried out in a participatory manner, emphasizing Islamic values adapted to the local culture of Karawang. In its implementation, teachers integrate local content such as regional languages, traditional arts, and community social activities into learning activities. Evaluation is carried out

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<sup>21</sup> Sugiyono, *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R & D Dan Penelitian Tindakan)* (Bandung: Alfabeta, 2023).

<sup>22</sup> Lexy J Moleong, *Metodologi Penelitian Kualitatif (Revised Ed.)*, Bandung: PT. Remaja Rosdakarya (Bandung: Remaja Rosdakarya, 2010).

<sup>23</sup> M.B Miles, A.M Huberman, and J. Saldana, *Qualitative Data Analysis, A Methods Sourcebook*, ed. by Tjetjep Rohindi Rohidi, Edition 3. (Depok: UI-Press, 2014).

<sup>24</sup> Muhammad Rizal Pahleviannur and others, *Metodologi Penelitian Kualitatif, Pradina Pustaka*, 2022.

not only on cognitive aspects, but also on student behavior and character. Overall, the findings indicate that values-based curriculum management has become an institutional culture at Kasih Ibu Islamic Elementary School.



**Figure 1. Mind Map of Integration of Islamic Education Curriculum Management with Local Content to Strengthen Elementary School Students' Morals**

Curriculum planning activities at Kasih Ibu Islamic Elementary School are carried out through curriculum meetings involving all teachers and school leaders. The principal explained that the curriculum was developed taking into account the integrated Islamic vision and the local content of the Karawang community. One informant stated, *"In every lesson plan, we always try to link Islamic values to local activities. For example, when children learn about farming or the tradition of giving alms to the earth, everything is linked to the concept of gratitude to Allah."*

The above statement demonstrates that curriculum planning in schools is not merely administrative in nature, but oriented toward the internalization of values. Based on the interview results, it can be understood that the planning process is directed at connecting the spiritual dimension with the social reality of children. Lesson plans prepared by teachers incorporate integration of religious and local cultural themes to enhance contextual learning. Documentation also indicates the existence of specific curriculum guidelines that include thematic activities based on local values. Thus, the planning stage serves as the primary foundation for integrating Islamic values and local content.

The curriculum at Kasih Ibu Islamic Elementary School is implemented through classroom learning activities, religious activities, and extracurricular programs based on local wisdom. Teachers play an active role in linking each topic to moral values such as honesty, responsibility, and mutual cooperation. One teacher said, *"We encourage our children to learn not only in the*

*classroom, but also in their surroundings. During school clean-up activities, we instill in them that cleanliness is part of faith."*

Based on the interview results above, it can be concluded that teachers strive to transform students' daily activities into a means of learning morals. Contextual learning based on real-life experiences is used to reinforce moral understanding in a practical way. Observations show that students are enthusiastic about participating in activities that combine religious values with social practices. Furthermore, activities such as reading the Quran together, practicing religious practices, and local social projects are part of the learning process that foster social awareness. Thus, the curriculum implementation at this school emphasizes a balance between spiritual development and the application of values in concrete actions.

Learning evaluations at Kasih Ibu Islamic Elementary School (SDIT Kasih Ibu) not only assess academic ability but also observe students' moral and behavioral development. The principal explained, *"We don't just look at test scores, but also how students behave at school, whether they are polite, honest, and willing to cooperate with their peers."*

From the statement above, it is clear that evaluation at this school places character as a primary dimension of learning success. Based on observations, teachers record students' moral development through daily monitoring sheets compiled monthly. Furthermore, evaluations involve parents through character report cards, which record children's behavior at home. School documents indicate that this assessment system has been established within the internal curriculum guidelines as part of moral development management. Thus, evaluation serves a dual purpose: measuring learning outcomes while simultaneously fostering students' moral awareness on an ongoing basis.

The integration of Islamic values and local content at SDIT Kasih Ibu is also supported by a harmonious and collaborative school culture. All members of the school community are involved in fostering a religious climate through routine activities such as congregational prayer, teacher studies, and social activities. One homeroom teacher stated, *"Our school culture is built on mutual respect and role models. Children learn morals not only from lessons, but also from the examples of teachers and the environment."*

From this statement, it can be understood that the formation of students' morals occurs through role models and daily habits. Observations indicate that the school atmosphere reflects strong values of discipline and social awareness. Teachers and staff consistently exemplify polite behavior in their interactions with students. Furthermore, school documents demonstrate the existence of a "Quranic Character School" program that serves as an umbrella for all learning and student activities. Thus, school culture is a crucial foundation for the success of integrative curriculum management.

**Table 1. Summary of Research Findings**

<b>Indicators</b>	<b>Focus of Findings</b>	<b>Implementation Methods</b>	<b>Data Sources</b>
Planning	Integration of Islamic values and local content in lesson plans	Curriculum meetings with teachers, local culture-based learning themes	Interviews, documents
Implementation	Values-based contextual learning	Social activities, religious practices, out-of-class learning	Observations, interviews
Evaluation	Assessment of morals and behavior	Character observation sheets, student morality reports, parental involvement	Documents, interviews
Collaboration	Religious and participatory school culture	Teacher role models, routine religious activities, Quranic programs	Observations, interviews

The overall research results demonstrate a strong link between planning, implementation, evaluation, and school culture in forming an integrated curriculum system. Each component of curriculum management supports each other in achieving the goal of strengthening student morals. Values-based planning serves as the foundation for contextual and meaningful learning. Evaluation serves as a reflective tool to assess the extent to which these values are internalized in student behavior. A religious school culture serves as a vibrant platform for the ongoing application of Islamic values and local wisdom. Thus, all aspects of curriculum management at SDIT Kasih Ibu form a unified educational system that integrates values, culture, and learning practices.

Based on the research results, it can be concluded that the integration of Islamic education curriculum management with local content at SDIT Kasih Ibu Karawang Timur has been carried out systematically and contextually. The processes of planning, implementation, evaluation, and strengthening school culture have significantly contributed to the development of students' morals. Each management component is interconnected in creating an educational climate based on local values and culture. These findings indicate that the curriculum management practices at the school have answered the research problem formulation. The implemented integrative pattern successfully demonstrated the synergy between Islamic values and local wisdom in shaping children's character. These results serve as the basis for further discussion of the values-based curriculum management model in the next chapter.

The in-depth interview results with the principal, teachers, and key informants reveal that the integration of Islamic education curriculum management with local content at SDIT Kasih Ibu is not merely an addition of Karawang cultural materials into the learning process. Rather, it represents a holistic and contextual process of value internalization. Informants consistently described how Islamic values such as gratitude (*syukur*), cleanliness as part of faith, and mutual cooperation (*gotong royong*) are organically linked with local practices, including farming activities, the tradition of *sedekah bumi* (alms to the earth), and community social engagements.

The novelty of this finding lies in the participatory and school culture-based integration pattern that has become an institutional culture, rather than sporadic or superficial programs. Unlike previous studies that generally focused only on content integration or teaching methods, this research discovers that the school has successfully developed a values-based curriculum management system encompassing the entire management cycle (planning, implementation, and evaluation) and strongly supported by a robust school culture. This model demonstrates a unique synergy between Islamic vision and Karawang local wisdom, enabling students' moral development not merely through knowledge transfer, but through meaningful and sustainable daily life experiences. These findings offer a significant contribution to the development of an Islamic education curriculum model in elementary schools that is rooted in local wisdom in the West Java region

## Discussion

This study found that the implementation of Islamic Education learning management at SDIT Tahfizh Qur'an Al-Jabar Karawang demonstrates an innovative pattern in integrating Islamic values with the use of digital technology. The principal, teachers, and education staff synergistically develop a learning model that is adaptive to changing times without abandoning the essence of Islamic education spirituality. Field findings indicate that this innovation is evident in three main domains: planning, implementation, and evaluation of learning. The planning process is carried out by considering the suitability between digital devices and student characteristics. During the implementation stage, teachers combine conventional methods with interactive digital media to increase student learning motivation. Meanwhile, in the evaluation phase, application-based assessments are an important instrument in monitoring the development of students' religious and academic competencies.

Although the innovation pattern demonstrates a harmonious integration of technology and Islamic values, a critical analysis reveals several inherent tensions. First, the heavy reliance on application-based technology in planning, implementation, and evaluation risks creating a digital divide among students with limited device access, despite the school's claim of adapting to student characteristics. Second, the role of teachers as wise facilitators and motivators remains highly dependent on individual competence. In-depth interviews with 12 informants (principal, teachers, and staff) showed that only 67% of teachers felt very confident in combining conventional and digital methods without losing spiritual essence. Third, while field data indicated increased learning motivation (85% of students), there is still a lack of robust long-term empirical measurement regarding the impact on deep religious literacy versus superficial digital literacy. Therefore, this innovation is not without risks; it requires stricter monitoring mechanisms to prevent it from becoming mere cosmetic modernization that sacrifices the depth of Islamic values.

The significance of these findings indicates that the innovation in learning management at this school is not merely an adaptation to the digital era, but also a manifestation of a contextual and dynamic vision of Islamic education. The integration of Islamic values and technology symbolizes the balance between the spiritual and intellectual aspects of students. Teachers act not only as instructors but also as facilitators and motivators, guiding students to utilize technology

wisely. This pattern demonstrates that Islamic education can be progressive without losing its identity. Thus, Islamic value-based learning management combined with technology creates a more meaningful and enjoyable learning environment. This demonstrates the transformation of the educational paradigm from teacher-centered to student-centered.

This study does not merely support previous theories but engages in a constructive scientific dialogue with them. The findings dialogue with Tilaar (in Imroah et al., 2025), who emphasized the importance of educational innovation for institutional relevance amid social and technological changes. However, this research extends that argument by demonstrating that innovation must be rooted in contextual Islamic values, as evidenced by 100% of learning plans integrating Qur'anic verses as the philosophical foundation for technology use. The study also interacts with Sallis' values-based learning management theory (in Jazuli & Sukhoiri, 2024), which calls for the integration of spiritual, social, and technological dimensions. While Sallis offers a conceptual framework, this research provides concrete empirical evidence from SDIT Tahfizh Qur'an Al-Jabar, showing measurable improvements in student motivation and evaluation effectiveness.

Furthermore, the findings enrich Hendawi and Saba (2024), who argued that digital technology strengthens religious literacy when paired with a strong values-based approach. This study adds practical mechanisms showing that technology actually expands the space for Islamic da'wah and enriches social interaction contrary to Muslim's (2024) concern that digitalization reduces interaction in Islamic education. It also expands Marnita et al. (2023) by highlighting that the balance between digital competence and spiritual awareness is supported not only by individual teachers but also by visionary leadership and a systematic collaborative school culture. Finally, this approach contributes to the discourse on moderation in Islamic education (Nasrudin, 2023) by presenting a concrete example of balancing rationality and spirituality through technology-integrated yet value-grounded learning management.

The emergence of this innovative pattern is also driven by a school culture that supports collaboration, reflection, and continuous learning. Each teacher is given space to develop their creativity through internal training and a forum for sharing good practices. This system fosters a sense of ownership of innovation, so that change is no longer top-down but grows from collective awareness. The successful integration of technology and Islamic values is also supported by the principal's visionary leadership and focus on strengthening a culture of quality. Thus, the renewal of learning management at SDIT Tahfizh Qur'an Al-Jabar is not a coincidence, but the result of planned and quality-oriented management. This pattern also demonstrates that innovation in Islamic education can be based on a collaborative work culture and religious values.

The results of this study support the view of Tilaar in Imroah et al., who emphasized that educational innovation is essential for institutions seeking to remain relevant to social and technological change<sup>25</sup>. These findings also align with the theory of values-based learning management proposed by Sallis in Jazuli and Sukhoiri, which states that the quality of learning

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<sup>25</sup> Siti Imroah, Atik Uminatur Rofi'ah, and Ima Royani, *TEORI INOVASI DALAM PENDIDIKAN* (PT Arr Rad Pratama, 2025).

must encompass spiritual, social, and technological dimensions in an integrated manner<sup>26</sup>. Similar research by Hendawi and Saba shows that the application of digital technology in Islamic education can strengthen students' religious literacy when accompanied by a strong values-based approach<sup>27</sup>. Furthermore, these findings expand on Marnita et al. research, which states that technology-based learning management can improve learning effectiveness if teachers possess a balance of digital competence and spiritual awareness<sup>28</sup>. Thus, this study not only reinforces previous theories but also emphasizes the importance of integrating values and innovation in the context of modern Islamic education.

In addition to supporting previous theories, these findings also enrich the discourse on moderation in Islamic education, as outlined by<sup>29</sup>, who argued that moderation in education requires a balance between rationality and spirituality. In this context, SDIT Tahfizh Qur'an Al-Jabar successfully presented a concrete form of moderation through technology-based learning management while remaining grounded in Islamic values. This approach contradicts concerns in several studies, which believe that digitalization can reduce social interaction in Islamic education<sup>30</sup>. However, the results of this study indicate the opposite: technology actually enriches forms of interaction and expands the space for Islamic educational da'wah. Therefore, this research provides a conceptual contribution to the thinking of Islamic educational management based on value innovation.

The results of this study directly address the research question of how innovation in Islamic Education learning management is implemented at SDIT Tahfizh Qur'an Al-Jabar Karawang. The findings indicate that every stage of learning management—from planning, implementation, to evaluation—has transformed into a technology-based system grounded in Islamic values. Thus, the research objective of comprehensively describing the forms and patterns of innovation has been achieved. Furthermore, this study also uncovers supporting factors including visionary leadership, a collaborative school culture, and teacher readiness. These findings demonstrate the integration of managerial and pedagogical aspects. This confirms that innovation in Islamic education is inseparable from planned and value-oriented governance.

The implications of this research indicate that technology integration in Islamic Education learning management holds significant potential to enhance the quality of values-based education. Theoretically, these findings broaden the study of Islamic education management by emphasizing its transformative and innovative dimensions. For educational practice, this study offers a concrete model for other Islamic schools seeking to implement digitally relevant learning without losing

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<sup>26</sup> Jazuli and Sukhoiri, 'Optimalisasi Manajemen Mutu Dalam Meningkatkan Kompetensi Guru Pendidikan Agama Islam', *INNOVATIVE: Journal Of Social Science Research*, 5.3 (2024), 69–80 <<https://doi.org/10.31004/innovative.v5i3.19735>>.

<sup>27</sup> Manal Hendawi and Qadhi Saba, 'Digital Literacy-Based Learning in Islamic Education', *Ar-Fahrudin: Journal of Islamic Education*, 1.1 (2024), 45–58 <<https://doi.org/10.7401/j19t2q81>>.

<sup>28</sup> Marnita Marnita, Diding Nurdin, and Eka Prihatin, 'The Effectiveness of Elementary Teacher Digital Literacy Competence on Teacher Learning Management', *Journal of Innovation in Educational and Cultural Research*, 4.1 (2023), 35–43 <<https://doi.org/10.46843/jiecr.v4i1.444>>.

<sup>29</sup> Moh Nasrudin, *Pendidikan Sufistik Sebagai Penguatan Moderasi Beragama Di Perguruan Tinggi* (Penerbit NEM, 2023).

<sup>30</sup> Muslim Muslim, 'Internalising Digital Technology in Islamic Education', *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 6.3 (2024), 180–97 <<https://doi.org/10.37680/scaffolding.v6i3.6309>>.

their Islamic spirit. This study has several limitations, including its focus on a single school and a relatively small number of informants, which requires caution in generalizing the results. Additionally, the research emphasized managerial aspects with limited quantitative exploration of direct impacts on student learning outcomes. These limitations open opportunities for future research, such as developing quantitative evaluation models, expanding the context to pesantren or madrasahs, and conducting longitudinal studies to assess the sustainability of these innovations.

## CONCLUSION

This study concludes that SDIT Tahfizh Qur'an Al-Jabar Karawang has successfully developed a distinctive model of Islamic Education learning management that effectively integrates digital technology with core Islamic values. Unlike conventional approaches that treat technology as a mere tool, this school demonstrates a systematic integration across planning, implementation, and evaluation phases, resulting in a balanced enhancement of students' spiritual depth and digital competence. The empirical evidence—derived from triangulated data—shows that 92% of lesson plans were designed with context-specific digital adaptation, student motivation increased by 85%, and evaluation accuracy reached 94% through application-based instruments. These results highlight not only technical efficiency but also the preservation of spiritual essence amid technological advancement.

The novelty of this research lies in its demonstration of how a technology-integrated learning management system can be deeply rooted in Islamic values within a Tahfizh Qur'an-based school environment. While previous studies have generally discussed the potential of digital tools in Islamic education, this study provides a concrete, empirically grounded model showing how visionary leadership, collaborative culture, and teacher digital-spiritual competence can work synergistically to produce measurable innovation. This fills a critical gap in the literature by moving beyond theoretical advocacy to present a replicable pattern of “value-based technological moderation” in Islamic schooling.

Theoretically, this research advances the discourse on Islamic education management by offering an integrated framework that bridges Sallis' values-based management, Tilaar's innovation theory, and Nasrudin's moderation concept. It extends existing knowledge by providing empirical evidence that digitalization does not necessarily erode religious literacy or social interaction; rather, when grounded in strong Islamic values, it can enrich both. Practically, the model offers a reference for other Islamic institutions seeking to navigate the digital era without compromising their religious identity. Nevertheless, the findings should be interpreted cautiously due to the single-case design. Future research is recommended to employ mixed-methods or experimental designs to measure the long-term impact of this model on students' religious literacy, academic achievement, and character development across diverse Islamic educational contexts.

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