

Implementation of Islamic Religious Education Curriculum Based on Integrated Islamic School Quality Standards at SMAIT Nurul Ilmi Tenggara

Meyfa Rizkia Al Aswa

Universitas Kutai Kartanegara (Unikarta)Tenggarong, Kalimantan Timur, Indonesia
Email: riskiameyfa1805@gmail.com

Salsa Nazwa Maharani

Universitas Kutai Kartanegara (Unikarta)Tenggarong, Kalimantan Timur, Indonesia
Email: nazwamaharanisalsa@gmail.com

Muhammad Ilham Ainurrojab

Universitas Kutai Kartanegara (Unikarta)Tenggarong, Kalimantan Timur, Indonesia
Email: ilhamrajab99@gmail.com

Khaerul Azmi

Universitas Kutai Kartanegara (Unikarta)Tenggarong, Kalimantan Timur, Indonesia
Email: azmik6296@gmail.com

Riziq Aulia Rahman

Universitas Kutai Kartanegara (Unikarta)Tenggarong, Kalimantan Timur, Indonesia
Email: riziqrahman5@gmail.com

Maryam

Universitas Kutai Kartanegara (Unikarta)Tenggarong, Kalimantan Timur, Indonesia
Email : maryam@unikarta.ac.id

Qurrotul Aini Mufidah

Universitas Kutai Kartanegara (Unikarta)Tenggarong, Kalimantan Timur, Indonesia
Email : goinzone3@gmail.com

Abstract

The implementation of the Islamic Religious Education (IRE) curriculum based on the Quality Standards of Integrated Islamic Schools (IIS) is a strategic effort to integrate spiritual values with national academic standards. This study aims to analyze the planning, implementation, evaluation, as well as the supporting and inhibiting factors in the implementation of the PAI curriculum at SMAIT Nurul Ilmi Tenggara, this research employed a qualitative method with a descriptive design. Data were collected through observation and in-depth interviews to gain a detailed understanding of the processes of planning, implementation, and evaluation of the curriculum, the results indicate that the curriculum implementation has been carried out systematically through the preparation of learning instruments aligned with the Merdeka Curriculum and integrated with Islamic values. The learning implementation includes intracurricular activities and religious habituation programs such as congregational

prayers and Qur'an recitation. Evaluation is conducted comprehensively, covering cognitive, affective, and psychomotor aspects, with a focus on strengthening students' Islamic character, although there are challenges related to administrative aspects and the diverse backgrounds of students, this implementation has proven to contribute positively to the overall improvement of educational quality in a holistic manner.

Keywords: Qualitative Method, IRE Curriculum, IIS Quality Standards

Abstrak

Implementasi Kurikulum Pendidikan Agama Islam (PAI) berbasis Standar Mutu Sekolah Islam Terpadu (SIT) merupakan langkah strategis untuk mengintegrasikan nilai nilai spritual dengan standar akademik nasional. Penelitian ini bertujuan untuk menganalisis perencanaan, pelaksanaan, evaluasi, serta faktor pendukung dan penghambat implementasi kurikulum PAI di SMAIT Nurul Ilmi Tenggara. Metode penelitian yang digunakan adalah kualitatif dengan rancangan deskriptif. Pengumpulan data dilakukan melalui teknik observasi, wawancara mendalam untuk memahami secara detail proses perencanaan, pelaksanaan, dan evaluasi kurikulum. Hasil penelitian menunjukkan bahwa implementasi kurikulum telah dilaksanakan secara sistematis melalui penyusunan perangkat pembelajaran yang mengacu pada kurikulum merdeka dan diintegrasikan dengan nilai nilai keislaman. Pelaksanaan pembelajaran mencakup kegiatan intrakurikuler dan pembiasaan religius seperti sholat berjamaah serta tadarus Al Qur'an. Evaluasi dilakukan secara komprehensif meliputi aspek kognitif, afektif, dan psikomotorik dengan fokus pada penguatan karakter islami siswa. Meskipun terdapat tantangan dalam aspek administrasi dan keberagaman latar belakang siswa, implementasi ini terbukti memberikan kontribusi positif terhadap peningkatan mutu pendidikan secara holistik.

Kata Kunci : Metode Kualitatif, Kurikulum PAI, Standar Mutu SIT

A. Introduction

Education plays a strategic role in creating human resources who are faithful, knowledgeable, and have noble morals. In the context of national education, the philosophy of Islamic Religious Education (IRE) serves as a foundation for developing students' character and spirituality, as well as a teaching tool . This is related to the goals of national education as stated in the Indonesian education system, which aims to develop students' potential to become better human beings who respect God Almighty and are noble.

In the era of Society 5.0, educational institutions are expected to be able to adapt to technological advances and rapid social change without sacrificing moral and spiritual principles¹. The Integrated Islamic School (SIT) was established as one of the few educational models that successfully integrates the national curriculum with Islamic principles in every aspect of teaching and school life. As part of its implementation, the Integrated Islamic School adheres to the Integrated Islamic School Quality Standards, established by the school administration as a guideline to ensure high-quality, holistic, and sustainable education².

¹ Dika Tripitasari, "Peran Manajemen Pendidikan Islam Dalam Mempersiapkan Generasi Muslim Di Era Society 5.0," *Berkala Ilmiah Pendidikan* 4, no. 3 (2024): 511.

² Zia Achmalia Adela, Ananda Siti Nurpadilah, and Siti Khoerunnisa, "Efektivitas Implementasi Standar Isi Dalam Pembelajaran Pendidikan Agama Islam : Studi Kualitatif Di Madrasah Tsanawiyah" 9, no. 1 (2026): 159.

The Islamic Religious Education (IRE) curriculum, based on the Integrated Islamic School Quality Standards, promotes the integration of knowledge, Islam, and character development (*tarbiyah*). Implementation of this curriculum is not limited to the school system; it also encompasses religious education, Islamic school culture, teacher ethics, and student participation in the educational process³. Thus, the IRE curriculum in Islamic schools has similar characteristics to regular schools.

As a leading Islamic educational institution, SMAIT Nurul Ilmi Tenggara aims to systematically implement the Islamic Religious Education (IRE) curriculum based on the SIT Quality Standards. This implementation encompasses education, intracurricular and extracurricular Islamic activities, and evaluation focused on developing students' spiritual, social, and intellectual skills. However, in practice, curriculum implementation presents various challenges, including those related to teacher effectiveness, student behavior, school administration, and student characteristics.

Islamic Religious Education (*Pendidikan Agama Islam/PAI*) holds a strategic position within Indonesia's national education system, particularly in shaping students' character, morality, and spirituality. Amid the currents of globalization, technological advancement, and the moral challenges faced by adolescents, PAI is required not only to focus on cognitive aspects but also to internalize Islamic values in daily life. Therefore, the implementation of the PAI curriculum must be designed comprehensively, systematically, and sustainably in order to respond to contemporary needs while remaining rooted in the fundamental principles of Islamic teachings. In this context, Integrated Islamic Schools emerge as an alternative educational model that harmoniously integrates Islamic values with the national curriculum.⁴ This integrative approach emphasizes the unity of general knowledge and religious teachings in forming a complete (*kaffah*) Muslim personality. Thus, the quality of curriculum implementation becomes a key factor in the success of integrated Islamic education.

Integrated Islamic Schools (*Sekolah Islam Terpadu/SIT*) have developed rapidly in Indonesia as a response to society's demand for education that is academically excellent while also strong in Islamic character development. The concept of the Integrated Islamic School prioritizes the integration of the national curriculum and Islamic values in all aspects of learning, school culture, and institutional management. The quality standards formulated by the SIT governing body serve as guidelines to ensure that the educational process aligns with the vision of forming morally upright, intelligent, and competitive generations.⁵ In practice, these quality standards encompass curriculum, human resources, leadership, school culture, as well as partnerships with parents and the community. Within this framework, PAI is not merely a separate subject but serves as the spirit that permeates all educational activities. Therefore, examining the implementation of the PAI curriculum based on Integrated Islamic School quality standards becomes essential.

³ Putri Paradiva Arifin, Ramdanil Mubarak, and Muhammad Imam Syafi'i, "Transformasi Budaya Religius: Strategi Implementasi Pendidikan Agama Islam Di Sekolah Menengah Pertama Islam DDI Sangatta Utara," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* (Sekolah Tinggi Agama Islam Banjarmasin, 2024), doi:10.69900/ag.v4i2.209.

⁴ Encep Sehabudin, "Nahdlatul Ulama's Strategies for Countering Radicalism in Indonesia: A Cultural and Religious Educational Approach," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 285.

⁵ Bukhori Sail Attahiry, "The Management Model of Religious Moderation at Istiqlal Mosque, Jakarta: An Analysis Based on Qur'anic Values," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 269.

SMAIT Nurul Ilmi Tenggara, as one of the Integrated Islamic educational institutions in Kutai Kartanegara Regency, is committed to implementing a curriculum aligned with SIT quality standards. The school strives to integrate Islamic values into classroom learning, worship habituation, character strengthening, and the development of students' academic and non-academic potential. The implementation of the PAI curriculum at SMAIT Nurul Ilmi Tenggara focuses not only on achieving basic competencies in accordance with the national curriculum but also on shaping Islamic personality through a holistic approach. This is reflected in various programs such as Qur'anic memorization (tahfiz) development, Islamic mentoring, daily worship habituation, and the integration of Islamic values into general subjects. Consequently, the PAI curriculum at this school forms an integral part of a comprehensive educational system, however, the implementation of a curriculum based on quality standards is not without challenges, both internal and external. These challenges may include the readiness of human resources, teachers' understanding of the concept of curriculum integration, the availability of facilities and infrastructure, and the dynamics of national education policies. In addition, evaluating the effectiveness of curriculum implementation is crucial to ensure alignment between planning and practice in the field. In this regard, an in-depth study is needed to examine the extent to which Integrated Islamic School quality standards are genuinely implemented in PAI learning. Such analysis will provide an overview of the strengths, weaknesses, and opportunities for future curriculum development.

Based on the aforementioned research, this study is important to examine how the Islamic Religious Education curriculum is implemented at SMAIT Nurul Ilmi Tenggara based on the Integrated Islamic School Quality Standards, its strengths and weaknesses, and its implications for student growth. It is hoped that the findings of this study will contribute theoretically to the development of Islamic Religious Education management skills and curriculum, as well as practically to improving the comprehensive implementation of the curriculum in Islamic schools⁶.

B. Literature Review

Curriculum implementation is a crucial aspect of education because it serves as a bridge between curriculum design and learning practices in schools. Previous research has extensively discussed the implementation of Islamic Religious Education (PAI) curricula in various school contexts, with varying focuses. However, these studies still reveal limitations that warrant attention.

Research on the Implementation of the Integrated Islamic School Curriculum in Islamic Religious Education Subjects at SMPIT Al-Uswah Bangil illustrates how the national curriculum and JSIT's unique curriculum are combined in Islamic Religious Education learning to strengthen students' religious character. This study demonstrates the practice of integrating the national curriculum and Islamic values, but its focus is still only at the subject level, without discussing the overall educational management factors⁷.

⁶ Volume No P-issn E-issn et al., "Reslaj : Religion Education Social Laa Roiba Journal Implementasi Kurikulum Merdeka Dalam Meningkatkan Mutu Pendidikan Reslaj : Religion Education Social Laa Roiba Journal" 6, no. 1 (2024): 790–806, doi:10.47476/reslaj.v6i1.2708.

⁷ Saefuddin Famsah et al., "Implementasi Kurikulum Sekolah Islam Terpadu Dalam Mata Pelajaran Pendidikan Agama Islam Di SMPIT Al-Uswah Bangil" 7, no. 1 (2025): 13–21, doi:10.24071/ijiet.v8i1.7296.

In a different thematic context, the Implementation of the Islamic Religious Education Curriculum Concept at Khalifah Islamic Elementary School, Palu, found that integrating Islamic religious values with media and technology can create a more responsive learning environment. However, this study emphasized learning tools and approaches and did not address comprehensive aspects of curriculum planning and school governance⁸.

The article "Implementation of the Islamic Religious Education (PAI) Curriculum" emphasizes that the PAI curriculum implementation process involves planning, implementation, and evaluation and is influenced by teacher competence, principal leadership, and school culture. However, because this research is a literature review, empirical data is still needed to link school managerial practices with concrete implementation outcomes⁹.

On *Implementation Of An Integrated Islamic School Network Curriculum In Strengthening Religious Character* This study discusses the implementation of the curriculum in the Integrated Islamic School network and its impact on the formation of students' religious character. Although relevant to SIT schools, this study focuses more on student character and places less emphasis on the relationship between curriculum planning, school leadership, and evaluation of the education system as a whole¹⁰.

In the article *National Curriculum and Integrated Islamic School Network Curriculum: Integration Practice in Islamic Education* This study demonstrates the practice of integrating the national curriculum and the JSIT curriculum in Islamic Religious Education (PAI) subjects at SMP IT. This study provides an overview of the integration process, but is still limited in its focus on each subject and has not mapped all elements of educational management simultaneously¹¹, furthermore, the Development of Islamic Religious Education Curriculum in Integrated Schools emphasizes curriculum adaptation to changing times and the need to integrate general knowledge with Islamic values. While relevant, this article focuses more on the development stage than on evaluating implementation in daily educational practice¹².

C. Method

This research uses a qualitative approach with a descriptive research design¹³. The purpose of this qualitative research is to understand in detail how the Islamic Religious Education (IRE) curriculum, based on the Integrated Islamic School Quality

⁸ Haryono Idi and Nurdin Nurdin, "Islam Dan Teknologi: Inovasi Pembelajaran PAI Berbasis Digital Menggunakan Tablet Di SD Islam Cahaya Khalifah Palu," *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIIIES) 5.0 4*, no. 1 (2025): 106–11.

⁹ Deden Sholehudin, Ifah Khadijah, and Usep Suherman, "Telah Implementasi Kurikulum Pendidikan Agama Islam Di Madrasah Kajian Literatur Dan Arah Pengembangan Kurikulum," *JIP-Jurnal Ilmiah Ilmu Pendidikan* 9, no. 2 (2026): 1709–20.

¹⁰ Bahktiar Siregar, Abd Mukti, and Siti Halima, "Implementation Of An Integrated Islamic School Network Curriculum In Strengthening Religious Character," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 04 (2023).

¹¹ Wildatun Rizka Khoiriyati and Afrahul Fadhila Daulai, "National Curriculum and Integrated Islamic School Network Curriculum: Integration Practice in Islamic Education," *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 6, no. 1 (2023).

¹² Isop Syafei, *Pengembangan Kurikulum Pendidikan Agama Islam* (Penerbit Widina, 2025).

¹³ Tito Pangesti Adji, "Desain Penelitian Kualitatif," *Metode Penelitian Kualitatif* 27 (2024): A27-dq.

Standards, is implemented. This includes understanding the planning, implementation, evaluation, and factors contributing to the curriculum.

This research was conducted at SMAIT Nurul Ilmi Tenggara. Subjects included the principal, curriculum leader, Islamic Religious Education (IRE) teacher, and students. Informants were collected using a purposive sampling technique based on the observation that they remained silent during curriculum implementation.

The data sources in this study consist of primary and secondary data¹⁴. Primary data was obtained through observation and in-depth interviews. Secondary data came from school documents such as the teaching curriculum (RPP), school work programs, and the Integrated Islamic School Quality Standards document approved by the Integrated Islamic School Network.

Data collection techniques were carried out through observation to assess IRE and the Islamic school curriculum, interviews to analyze information about learning, implementation and evaluation of the curriculum, and documentation to obtain the necessary data¹⁵.

Three steps are involved in data analysis: data reduction, data analysis, and data conclusions¹⁶. Source and technical triangulation were used to ensure data quality by comparing the results of observations, interviews, and documentation.

This qualitative study is expected to provide a clear and in-depth example of the implementation of the Islamic Religious Education (IRE) curriculum based on the Integrated Islamic School Quality Standards at SMAIT Nurul Ilmi Tenggara.

D. Result and Discussion

Based on the results of a study conducted at SMAIT Nurul Ilmi Tenggara, it can be concluded that the implementation of the Islamic Religious Education (IRE) curriculum based on the Integrated Islamic School Quality Standards has been carried out methodically and comprehensively. Curriculum development is carried out through the implementation of lesson plans (RPP), curricula, and religious activity programs in accordance with the standards set by the Islamic school administration. In practice, Islamic Religious Education (IRE) education not only focuses on curriculum development in schools but also incorporates religious studies such as congregational prayer, Quranic recitation, and other religious activities. As facilitators, teachers are always present when explaining Islamic principles to students. This educational process also promotes a balance between cognitive, affective, and psychomotor aspects¹⁷.

Every aspect of education is evaluated, not only students' knowledge but also their behavior and religious beliefs. Attitude assessments are conducted through daily observations, active participation in religious activities, and examination of Islamic character within the school environment¹⁸.

Factors influencing curriculum implementation include the dedication of the principal and teachers, the school's religious practices, and support from other students.

¹⁴ Nashrullah Muh.Khusnul Himam, Saeful Anam, "Teknik Pemilihan Informasi Dalam Penelitian Kualitatif: Strategi Dan Implementasi" 5, no. 2 (2026): 1688–96.

¹⁵ Ria Putranti Arwitaningsih et al., "RUMPUN MATA PELAJARAN PENDIDIKAN ISLAM DI SEKOLAH DASAR Ria Putranti Arwitaningsih , Universitas Islam Negeri Raden Mas Said Surakarta" 10 (2023): 450–68.

¹⁶ Elsa Selvia Febriani et al., "Analisis Data Dalam Penelitian Tindakan Kelas," *Jurnal Kreativitas Mahasiswa* 1, no. 2 (2023): 140–53.

¹⁷ Pratama Ananda and Ayu Nur, "Implementasi Kurikulum Sekolah Dasar Berbasis Islam Terpadu" 3, no. 1 (2023): 22–29.

¹⁸ Ibid.

Furthermore, other factors considered include the length of learning time, differences in student backgrounds, and the need to methodically improve teacher competency. Overall, the implementation of the Islamic Religious Education (PAI) curriculum based on the Integrated Islamic School Quality Standards at SMAIT Nurul Ilmi Tenggara has been successful and has contributed positively to the development of students' Islamic character and the quality of their education.

E. Discussion

This discussion section outlines the research findings in greater depth to understand the meaning and implications of implementing the Islamic Religious Education curriculum based on the Integrated Islamic School Quality Standards at SMAIT Nurul Ilmi Tenggara. The discussion focuses on analyzing the implementation process and its contribution to improving student quality and character development within a progress-oriented Islamic education framework.

Implementation of the Islamic Education Curriculum Based on the Quality Standards of Integrated Islamic Schools (IIS)

Based on observations, the implementation of the Islamic Religious Education (IRE) Curriculum at SMAIT Nurul Ilmi Tenggara has been systematically implemented in accordance with the Integrated Islamic School Quality Standards. Learning materials such as CP, ATP, teaching modules, and assessment instruments have been fully developed and adhere to the Independent Curriculum. Curriculum implementation is essentially the process of implementing a learning plan through continuous planning, implementation, and evaluation stages¹⁹.

In terms of planning, teachers not only develop administrative tools but also integrate Islamic values and character in line with the school's vision. Character education in the Islamic Religious Education (IRE) curriculum is a crucial component in shaping students' personalities. Religious education plays a strategic role in developing religious character through habituation and role modeling within the school environment²⁰.

During the implementation phase, Islamic Religious Education (PAI) learning takes place not only in the classroom but is also integrated into religious activities such as congregational prayer and Quran recitation. This implementation model demonstrates a holistic approach to religious education, where the values taught are reinforced through the school culture²¹. Furthermore, the integration of technology through the use of digital media such as Google Classroom and Canva

¹⁹ Selamat Ariga, "Implementasi Kurikulum Merdeka Pasca Pandemi Covid-19 Implementation of the Independent Curriculum After the Covid-19 Pandemic," *Jurnal Pendidikan, Ilmu Sosial, Dan Pengabdian Kepada Masyarakat* 2, no. 2 (2024): 662–70, doi:<https://doi.org/10.56832/edu.v2i2.225>.

²⁰ Zulvika Amaliyah et al., "Pendidikan Karakter Dalam Perspektif Filsafat Pendidikan Islam," *Jurnal Pendidikan Dan Pengembangan Masyarakat Islam* 2, no. 1 (2026): 1–11, doi:<https://doi.org/10.54065/BaytAl-Hikmah.549>.

²¹ Beni Habibi et al., "Implementasi Kurikulum Jaringan Sekolah Islam Terpadu (JSIT) Dalam Membangun Pendidikan Karakter Di SMPIT," *Journal of Education Research* 5, no. 3 (2024): 6238–46, doi:<https://doi.org/10.37985/jer.v5i4.2016>.

demonstrates adaptation to the digital era. The use of technology in learning can increase effectiveness and student engagement.²²

However, improvements are still needed in the consistency of IT integration at each meeting, as well as in the alignment of learning objectives and assessments. Based on observations, the use of digital media has been implemented, but it has not been fully integrated systematically into every lesson plan. Technology integration is still a supporting activity, not yet a strategic part of Islamic Religious Education (PAI) learning design. The success of curriculum implementation depends heavily on the alignment between planning, implementation, and evaluation of learning. If all three are aligned and consistent, the quality of learning will be more optimal and have a significant impact on student character development.

Learning Evaluation and Character Strengthening

Based on research findings at SMAIT Nurul IImi Tenggara, the evaluation of the Islamic Religious Education (IRE) curriculum based on the Integrated Islamic School Quality Standards was implemented comprehensively and integrated with all educational activities at the school. Evaluation is not merely interpreted as a final assessment activity, but as an ongoing process aimed at monitoring student development as a whole. This is evident in the assessment system, which not only measures academic achievement but also considers student behavior, religious beliefs, and involvement in school religious activities..

In the cognitive aspect, evaluation focuses on students' understanding of the Islamic Religious Education material taught. This assessment serves as an indicator of students' mastery of the concepts presented in the lesson. However, research shows that mastery of the material is not the sole objective. Schools do not view academic grades as the sole measure of success, but rather as part of the overall development process.

Moreover, the affective aspect receives significant attention in the evaluation system. Attitude assessment is conducted through direct observation of students' daily lives in the school environment²³. Teachers observe how students demonstrate religious attitudes, discipline, responsibility, and consistency in carrying out religious obligations. Participation in activities such as congregational prayer and Quran recitation serve as concrete indicators in assessing students' Islamic character development. Through these observations, teachers assess not only momentary behavior but also the sustainability and consistency of students' attitudes over time.

Psychomotor aspects are also an important part of the evaluation, particularly regarding worship practices and student involvement in school-programmed religious activities. Evaluations are conducted by observing students' active involvement in religious activities and their ability to directly practice Islamic teachings²⁴. This shows that the implementation of the Islamic Religious Education

²² Development Researches, "Model Strategi Pembelajaran PAI Era Revolusi Industri 4.0 Dan," *Journal of Instructional and Development Researches* 5, no. 1 (2025): 97–105, doi:<https://doi.org/10.53621/jider.v5i1.491> ABSTRAK.

²³ Aulia Asdiana and Hamdan Husein Batubara, "Analisis Pengembangan Dan Penilaian Sikap Sosial Siswa Madrasah Ibtidaiyah," *Jurnal Basicedu* 6, no. 4 (2022): 6514–23.

²⁴ Dedi Candira et al., "Evaluasi Proses Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Pertama Negeri," *JIP-Jurnal Ilmiah Ilmu Pendidikan* 8, no. 6 (2025): 5725–33.

curriculum is truly directed at forming habits and cultivating Islamic values in school life.

The research results show that the evaluations conducted were not partial, but rather integrated into the religious school culture. A school environment that supports religious activities allows the assessment process to occur naturally through daily interactions. Thus, evaluation is not solely the responsibility of Islamic Religious Education teachers but also part of a development system that involves all school components.

This comprehensive evaluation approach strengthens the implementation of the Islamic Religious Education (IRE) curriculum based on the Integrated Islamic School Quality Standards. Assessment of students' religious behavior and practices demonstrates that the goal of education is not solely focused on knowledge transfer, but also on internalizing values and character development²⁵. Evaluation is a means to ensure that the learning process truly results in changes in attitudes and behavior that are in accordance with Islamic values.

Furthermore, continuous evaluation allows schools to reflect on and improve curriculum implementation. If weaknesses are identified in certain aspects, teachers can provide further guidance. This demonstrates that evaluation serves not only as a measuring tool but also as an instrument for controlling educational quality.

Overall, the research results confirm that the evaluation system at SMAIT Nurul Ilmi Tenggara has optimally supported the goal of implementing the Islamic Religious Education (IRE) curriculum. The evaluation, which encompasses aspects of knowledge, behavior, and religious practice, has significantly contributed to strengthening students' Islamic character. With this assessment model, the PAI curriculum not only shapes students who understand Islamic teachings theoretically but also are able to practice them in their daily lives. This indicates that the implementation of the Integrated Islamic School Quality Standards-based curriculum has been running in accordance with the goal of improving the quality of education holistically.

Supporting Factors and Implementation Challenges

Many internal and external factors influence the implementation of the Islamic Religious Education (PAI) curriculum, based on the Integrated Islamic School Quality Standards at SMAIT Nurul Ilmi Tenggara. These factors can be classified as supporting and inhibiting factors, which gradually reduce the effectiveness of curriculum implementation.

a) Supporting Factors

First, there is a strong commitment from the school administration and foundation to uphold the quality standards set by the Indonesian Integrated Islamic School Network²⁶. The IIS Quality Standards serve as a guide for curriculum development, teaching methods, and student character development.

²⁵ Toiba Tarihoran, "Profesionalisme Guru Pendidikan Agama Islam Dalam Implementasi Kurikulum 2013 Di SMA Swsta Islam Terpadu Darul Hasan Padangsidempuan" (IAIN Padangsidempuan, 2020).

²⁶ Solusi Strategis et al., "Analisis Implementasi Kurikulum : Faktor Tantangan Dan" 2, no. 2 (2024): 112–20.

Second, the professionalism and competence of Islamic Religious Education (IRE) teachers are impressive. Teachers serve not only as instructors but also as mentors, helping students develop their character and spirituality. Training, academic supervision, and teacher deliberation forums are some of the ways to improve the quality of education.²⁷

Third, Islamic schools are systematically built around worship, Quranic recitation, morality, and the integration of Islamic principles into all areas of study. This religious environment supports the holistic implementation of the Islamic Religious Education curriculum.²⁸

Fourth, parental support and school-community collaboration. Intense communication between school and home supports character education at home, creating a seamless connection between formal and informal education.

b) Implementation Challenges

First, implementing the national curriculum requires schools to continuously adapt their teaching methods. Integrating the national curriculum with the IIS curriculum requires careful planning to prevent overlapping material.

Second, the administrative and pedagogical tasks are quite complex, ranging from reviewing course materials to evaluating student personalities. This allows for effective time and environment management.²⁹

Third, there is diversity in academic ability and religious beliefs among students. These differences present a barrier to achieving high levels of mastery, particularly in the areas of Islamic attitudes and jurisprudence.

Fourth, character-based learning evaluation requires the use of observable instruments. Assessment of the affective and spiritual domains is difficult to improve cognitive aspects, thus requiring diligent and consistent teachers³⁰.

Therefore, the implementation of the Islamic Religious Education curriculum based on the Integrated Islamic School Quality Standards at SMAIT Nurul Ilmi Tenggara requires cooperation between the faculty, human resources, school activities, and evaluation in order to achieve the goals of integrative Islamic education as well as possible.

Impact of Curriculum on Student Quality

The implementation of the Islamic Religious Education (IRE) curriculum based on the Integrated Islamic School Quality Standards at SMAIT Nurul Ilmi Tenggara has had a significant impact on improving student quality. Research shows that student quality is understood not only in the context of academic

²⁷ Pupu Fauziah and Hilda Amini, "Determinasi Faktor Pendukung Dan Penghambat Transformasi Digital Di Lembaga Pendidikan" 1, no. 1 (2025): 1–7.

²⁸ Khairuddin Ependi Tambunan et al., "PERKEMBANGAN KURIKULUM DALAM MENINGKATKAN PENDIDIKAN NASIONAL" 9, no. 3 (1947): 939–47, doi:<https://doi.org/10.37817/ikraith-humaniora.v9i3931938>.

²⁹ Chaidirga Mustafa Sebayang and Wiene Surya Putra, "Analisis Faktor Pendukung Dan Penghambat Implementasi Metode Pembelajaran Hybrid Learning Di Institut Syekh Abdul Halim Hasan Binjai Analysis of Supporting and Inhibiting Factors in the Implementation of Hybrid Learning Method at Syekh Abdul Halim Hasan Institute , Binjai" 5, no. 3 (2025): 180–90.

³⁰ Yudo Dwiyo, "Implementasi Program Sekolah Penggerak Dalam Kebijakan Pendidikan Merdeka Belajar Di Sekolah Dasar" 3 (2023): 151–60.

achievement but also in the development of character, religious attitudes, and positive habits internalized in daily life within the school environment.

From an academic perspective, a systematically designed curriculum, using learning tools such as CP, ATP, and teaching modules, helps students understand Islamic Religious Education (IRE) material in a focused and structured manner. Learning integrated with Islamic values enables students to not only absorb the material theoretically but also understand its meaning and relevance to real life. This enhances students' understanding of Islamic teachings and their ability to relate learning concepts to everyday practice, in terms of character, the curriculum's impact is evident in the formation of religious habits through activities such as congregational prayer and Quran recitation. These activities are not merely routine but become part of the school culture, fostering students' discipline, responsibility, and commitment to religious practice. Through continuous practice, Islamic values are not only cognitively understood but also internalized in students' attitudes and behavior.

A comprehensive evaluation system reinforces this positive impact. Assessments encompassing religious knowledge, attitudes, and practices allow for a holistic assessment of student quality. Teachers assess learning outcomes not only through written tests but also through observations of student behavior and participation in religious activities. With this approach, student quality develops holistically, encompassing intellectual, spiritual, and social intelligence, furthermore, a religious school culture and the support of the entire school community are factors that strengthen the impact of curriculum implementation on student quality. A conducive environment allows students to grow in an atmosphere that supports the formation of Islamic character. This demonstrates that the implementation of the Islamic Religious Education curriculum based on the SIT Quality Standards not only improves the quality of learning but also builds students' moral and spiritual foundations in a sustainable manner, overall, the curriculum's impact on student quality at SMAIT Nurul Ilmi Tenggara can be seen in the balance between academic achievement and Islamic character development. The curriculum, integrated with a religious school culture, produces students who are not only intellectually intelligent but also possess religious awareness, discipline, and a sense of responsibility, which are reflected in their daily lives.

Conclusion

Based on the research results, it can be concluded that the implementation of the Islamic Religious Education (PAI) Curriculum based on the Integrated Islamic School Quality Standards (SIT) at SMAIT Nurul Ilmi Tenggara has been carried out systematically and integratedly through the stages of planning, implementation, and evaluation of learning. The curriculum planning is comprehensively compiled through learning tools such as CP, ATP, teaching modules, and assessment instruments that refer to the Independent Curriculum and are integrated with Islamic values and character education. Learning implementation does not only take place in the classroom, but is also reinforced through religious activities such as congregational prayer and Quran recitation, so that Islamic values are internalized in the school culture. Evaluation is carried out comprehensively by assessing cognitive, affective, and psychomotor aspects, including observations of student behavior and religious practices, so that Islamic character formation becomes a central part of the educational process. The implementation of this curriculum is supported by the commitment of school leaders, teacher professionalism, a religious school culture, and parental support, although challenges remain in the integration of learning technology, administrative complexity, and the diversity of student backgrounds. Overall, the implementation of the Islamic Religious Education curriculum based on the SIT Quality Standards at SMAIT Nurul Ilmi Tenggara has been running well and has made a positive contribution to improving the quality of education and strengthening the Islamic character of students holistically.

Bibliography

- Adela, Zia Achmalia, Ananda Siti Nurpadilah, and Siti Khoerunnisa. "Efektivitas Implementasi Standar Isi Dalam Pembelajaran Pendidikan Agama Islam : Studi Kualitatif Di Madrasah Tsanawiyah" 9, no. 1 (2026): 151–61.
- Adji, Tito Pangesti. "Desain Penelitian Kualitatif." *Metode Penelitian Kualitatif* 27 (2024): A27-dq.
- Amaliyah, Zulvika, Ahmad Faid Muzakky, Sintia Fatimah, and Nurul Mubin. "Pendidikan Karakter Dalam Perspektif Filsafat Pendidikan Islam." *Jurnal Pendidikan Dan Pengembangan Masyarakat Islam* 2, no. 1 (2026): 1–11. doi:<https://doi.org/10.54065/BayatAl-Hikmah.549>.
- Ananda, Pratama, and Ayu Nur. "Implementasi Kurikulum Sekolah Dasar Berbasis Islam Terpadu" 3, no. 1 (2023): 22–29.
- Arifin, Putri Paradiva, Ramdanil Mubarok, and Muhammad Imam Syafi'i. "Transformasi Budaya Religius: Strategi Implementasi Pendidikan Agama Islam Di Sekolah Menengah Pertama Islam DDI Sangatta Utara." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam. Sekolah Tinggi Agama Islam Banjarmasin*, 2024. doi:10.69900/ag.v4i2.209.
- Ariga, Selamat. "Implementasi Kurikulum Merdeka Pasca Pandemi Covid-19 Implementation of the Independent Curriculum After the Covid-19 Pandemic." *Jurnal Pendidikan, Ilmu Sosial, Dan Pengabdian Kepada Masyarakat* 2, no. 2 (2024): 662–70. doi:<https://doi.org/10.56832/edu.v2i2.225>.
- Arwitaningsih, Ria Putranti, Universitas Islam, Negeri Raden, Mas Said, Befika Fitriya Dewi, Universitas Islam, Negeri Raden, et al. "RUMPUN MATA PELAJARAN PENDIDIKAN ISLAM DI SEKOLAH DASAR Ria Putranti Arwitaningsih , Universitas Islam Negeri Raden Mas Said Surakarta" 10 (2023): 450–68.
- Asdiana, Aulia, and Hamdan Husein Batubara. "Analisis Pengembangan Dan Penilaian Sikap Sosial Siswa Madrasah Ibtidaiyah." *Jurnal Basicedu* 6, no. 4 (2022): 6514–23.
- Attahiry, Bukhori Sail. "The Management Model of Religious Moderation at Istiqlal Mosque, Jakarta: An Analysis Based on Qur'anic Values." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 261–76.
- Attahiry, Bukhori Sail. "The Management Model of Religious Moderation at Istiqlal Mosque, Jakarta: An Analysis Based on Qur'anic Values." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 261–76.
- Azhari, Muhammad, Mahyuddin Barni, Abdul Basir, and Ali Muammar. "Love and Compassion from the Perspective of the Qur'an and Hadith as Shapers of Effective Pedagogical Relationships in Islamic Education." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (2026): 296–309.
- Candira, Dedi, Revi Adekamisti, Hendra Harmi, Ifnaldi Ifnaldi, and Dina Hajja Ristianti. "Evaluasi Proses Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Pertama Negeri." *JIP-Jurnal Ilmiah Ilmu Pendidikan* 8, no. 6 (2025): 5725–33.
- Dwiyono, Yudo. "Implementasi Program Sekolah Penggerak Dalam Kebijakan Pendidikan Merdeka Belajar Di Sekolah Dasar" 3 (2023): 151–60.
- E-issn, Volume No P-issn, Shinta Ledia, Betty Mauli, and Rosa Bustam. "Reslaj : Religion Education Social Laa Roiba Journal Implementasi Kurikulum Merdeka Dalam Meningkatkan Mutu Pendidikan Reslaj : Religion Education Social Laa Roiba Journal" 6, no. 1 (2024): 790–806. doi:10.47476/reslaj.v6i1.2708.
- Fahriah, Fahriah, Nuril Huda, Dina Hermina, and Hamrani Hamrani. "Quantitative Evaluation Research and Its Implications for the Development of Islamic

- Education.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 98–117.
- Famsah, Saefuddin, Lailil Fatmawati, Achmad Dhohirrobbi, Mochammad Rifky, Nanda Putra, and Universitas Yudharta Pasuruan. “Implementasi Kurikulum Sekolah Islam Terpadu Dalam Mata Pelajaran Pendidikan Agama Islam Di SMPIT Al-Uswah Bangil” 7, no. 1 (2025): 13–21. doi:10.24071/ijiet.v8i1.7296.
- Fariduddin, Ecep Ishak. “Fiqh Education in the Age of Digital Clicks and Social Conflict: Preserving Islam Nusantara Amidst Social Fragmentation.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 1 (2025): 126–43. https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/449.
- Fauziah, Pupu, and Hielda Amini. “Determinasi Faktor Pendukung Dan Penghambat Transformasi Digital Di Lembaga Pendidikan” 1, no. 1 (2025): 1–7.
- Febriani, Elsa Selvia, Dede Arobiah, Apriyani Apriyani, Eris Ramdhani, and Ahlan Syaeful Millah. “Analisis Data Dalam Penelitian Tindakan Kelas.” *Jurnal Kreativitas Mahasiswa* 1, no. 2 (2023): 140–53.
- Habibi, Beni, Universitas Pancasakti Tegal, Langkah Perencanaan, and Kurikulum Terpadu. “Implementasi Kurikulum Jaringan Sekolah Islam Terpadu (JSIT) Dalam Membangun Pendidikan Karakter Di SMPIT.” *Journal of Education Research* 5, no. 3 (2024): 6238–46. doi:<https://doi.org/10.37985/jer.v5i4.2016>.
- Handayani, Fitri. “Rahmatan Lil Alamin-Oriented Development Design of the Pancasila Student Profile Strengthening Project Based on the Three Educational Centers in Building Student Character.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 152–69.
- Hilal, Muhammad. “Debating Prophethood: Ibn Al-Malāḥimi’s Critique to Muslim Philosophers.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 51–72.
- Huda, Miftahul. “Developing Multicultural Values-Based Teaching Materials for Developmental Psychology in Islamic Education at the Islamic University of Depok.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 245–60.
- Idi, Haryono, and Nurdin Nurdin. “Islam Dan Teknologi: Inovasi Pembelajaran PAI Berbasis Digital Menggunakan Tablet Di SD Islam Cahaya Khalifah Palu.” *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIIIES)* 5.0 4, no. 1 (2025): 106–11.
- Khoiriyati, Wildatun Rizka, and Afrahul Fadhila Daulai. “National Curriculum and Integrated Islamic School Network Curriculum: Integration Practice in Islamic Education.” *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 6, no. 1 (2023).
- Latifah, Latifah, and Nuril Huda. “Islamic Educational Values in the Baantaran Jujuran Tradition in Banjar Community Weddings.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (2026): 310–24.
- Latifah, Latifah, Sinta Masitha, Khairunnida Khairunnida, and Hasni Noor. “Analysis of the Development of Qur’an–Hadith Learning in Improving the Quality of Islamic Religious Education in the Modern Era at Madrasah Tsanawiyah.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 118–35.
- Lhegina, Assyifa Qori, Wasith Achadi, and Rosendah Dwi Maulaya. “Internalization of Character Education Values at the Muhammadiyah Boarding School (MBS) Yogyakarta Elementary School in the Perspective of Al-Ghazali’s Educational Thought.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 1–15.

- Muh.Khusnul Himmah, Saeful Anam, Nashrullah. "Teknik Pemilihan Informasi Dalam Penelitian Kualitatif: Strategi Dan Implementasi" 5, no. 2 (2026): 1688–96.
- Mukhlis, Mukhlis, Syaifuddin Sabda, Husnul Yaqin, and Hamdan Hamdan. "Reorientation of Islamic Religious Education in the Global Era in Facing the Challenges of Globalization, Multiculturalism, and Radicalism." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 170–200.
- Nurdi, Hary, Mahyuddin Barni, Abdul Basir, and Ali Muammar. "The Concept of Tawassuṭ and Religious Moderation in the Perspective of the Qur'an and Hadith: Principles of Balance, Justice, and the Rejection of Extremism." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 222–44.
- Researches, Development. "Model Strategi Pembelajaran PAI Era Revolusi Industri 4.0 Dan." *Journal of Instructional and Development Researches* 5, no. 1 (2025): 97–105. doi:<https://doi.org/10.53621/jider.v5i1.491> ABSTRAK.
- Ridwan, Muhammad, Mahyudin Ritonga, and Julhadi Julhadi. "Multicultural Education and the Reinforcement of Character Education: A Critical Review of Concepts, Theories, and Educational Approaches." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (2026): 325–39.
- Rivai, F A, and N Rahmawati. "Workshop, Assistance, and Capacity Building in the Development of Teaching Materials Based on 21st-Century Learning." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025. https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/470.
- Sebayang, Chaidirga Mustafa, and Wiene Surya Putra. "Analisis Faktor Pendukung Dan Penghambat Implementasi Metode Pembelajaran Hybrid Learning Di Institut Syekh Abdul Halim Hasan Binjai Analysis of Supporting and Inhibiting Factors in the Implementation of Hybrid Learning Method at Syekh Abdul Halim Hasan Institute , Binjai" 5, no. 3 (2025): 180–90.
- Sehabudin, Encep. "Nahdlatul Ulama's Strategies for Countering Radicalism in Indonesia: A Cultural and Religious Educational Approach." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 277–95.
- Sehabudin, Encep. "Nahdlatul Ulama's Strategies for Countering Radicalism in Indonesia: A Cultural and Religious Educational Approach." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 277–95.
- Sholehudin, Deden, Ifah Khadijah, and Usep Suherman. "Telah Implementasi Kurikulum Pendidikan Agama Islam Di Madrasah Kajian Literatur Dan Arah Pengembangan Kurikulum." *JIP-Jurnal Ilmiah Ilmu Pendidikan* 9, no. 2 (2026): 1709–20.
- Siregar, Bahktiar, Abd Mukti, and Siti Halima. "Implementation Of An Integrated Islamic School Network Curriculum In Strengthening Religious Character." *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 04 (2023).
- Strategis, Solusi, Di Lingkungan, Pendidikan Guru, Madrasah Ibtidiyah, Universitas Islam, and Negeri Mataram. "Analisis Implementasi Kurikulum : Faktor Tantangan Dan" 2, no. 2 (2024): 112–20.
- Subhan, Nur Ali, Muhammad Nur Rizal, Nur Khamid Al Mi'roj, and Muhammad Rifki. "Student-Centered Learning Approach from Ibn Khaldun's Perspective: A Philosophical Study of the Concept of Learning in Islamic Education." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 136–51.
- Syafei, Isop. *Pengembangan Kurikulum Pendidikan Agama Islam*. Penerbit Widina, 2025.
- Tambunan, Khairuddin Ependi, Elisabeth Tamara, Ratu Hutauruk, Della Br Ginting, Nataline Simanjuntak, Nidia Izmi, and Azizah Batubara. "PERKEMBANGAN KURIKULUM DALAM MENINGKATKAN PENDIDIKAN NASIONAL" 9, no. 3 (1947): 939–47. doi:<https://doi.org/10.37817/ikraith-humaniora.v9i3931938>.

- Tarihoran, Toiba. "Profesionalisme Guru Pendidikan Agama Islam Dalam Implementasi Kurikulum 2013 Di SMA Swsta Islam Terpadu Darul Hasan Padangsidempuan." IAIN Padangsidempuan, 2020.
- Tripitasari, Dika. "Peran Manajemen Pendidikan Islam Dalam Mempersiapkan Generasi Muslim Di Era Society 5.0." *Berkala Ilmiah Pendidikan* 4, no. 3 (2024): 506–18.
- Wahidah, Wahidah, Mahyuddin Barni, Abdul Basir, and Ali Muammar. "The Role of Reason in Structuring Islamic Spirituality as a Framework for the Formation of Faith According to the Qur'an and the Sunnah." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 28–50.
- Zulkifli, Mohammad, and Maimun Maimun. "The Politicization of Pesantren within the Framework of Athiyah Al-Abrasyi's Thought (An Analysis Based on the Book *At-Tarbiyah Al-Islamiyyah Wa Falsafatuha*)." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 73–97.