

A CURRICULUM DRIVEN FRAMEWORK FOR ENHANCING THE QUALITY OF ISLAMIC HIGHER EDUCATION : A THEORETICAL SYNTHESIS

Adi Permadi^{1*}, Muhammad Aufakumara Sucipto², Djamaluddin
Perawironegoro³

¹Department of Master of Islamic Religious Education, Faculty of Islamic Religion, Universitas
Ahmad Dahlan, Indonesia

²Department of Master of Islamic Religious Education, Faculty of Islamic Religion, Universitas
Ahmad Dahlan, Indonesia

³Department of Master of Islamic Religious Education, Faculty of Islamic Religion, Universitas
Ahmad Dahlan, Indonesia

e-mail: adi.permadi@che.uad.ac.id^{1*}, aufakumara.sucipta@pai.uad.ac.id²
djamaluddin@mpai.uad.ac.id³

E-Issn: 3063-8313

Received: Maret 2026

Accepted: Maret 2026

Published: Maret 2026

Abstract :

Improving the quality of Islamic education in higher education institutions is a strategic necessity to produce graduates who excel in knowledge, character, and morals. However, research indicates that quality remains relatively low due to curricula that are unresponsive to modern developments, lecturer-centered teaching methods, and limited learning facilities. This study aims to analyze the relationship between the Islamic education curriculum and quality improvement strategies through a qualitative library research approach, analyzing scientific journals, academic books, and educational regulations. The results show that strengthening educational quality can only be achieved if the curriculum serves as an integrative axis coordinating teaching quality and facility provision. The resulting integration model consists of three pillars: competency-based curriculum revision, enhanced lecturer competence through interactive pedagogical innovation, and investment in technology-based learning facilities. These pillars form a holistic learning ecosystem to produce graduates who are scientifically competitive, technologically adaptive, and spiritually grounded. These findings confirm that curriculum reform must be accompanied by a transformation of pedagogy and infrastructure to meet contemporary needs without losing Islamic values.

Keywords : curriculum, education quality, teaching, learning facilities, higher education

Abstrak :

Peningkatan mutu pendidikan Islam di perguruan tinggi merupakan sebuah kebutuhan strategis untuk menghasilkan lulusan yang unggul dalam penguasaan ilmu pengetahuan, karakter, dan akhlak. Namun, berbagai penelitian menunjukkan bahwa mutu pendidikan Islam masih relatif rendah akibat kurikulum yang kurang responsif terhadap perkembangan zaman, metode pembelajaran yang masih berpusat pada dosen, serta keterbatasan sarana dan prasarana belajar. Penelitian ini bertujuan untuk menganalisis hubungan antara kurikulum pendidikan Islam dan strategi peningkatan mutu pendidikan di perguruan tinggi melalui pendekatan kualitatif berbasis studi pustaka. Analisis dilakukan terhadap jurnal ilmiah, buku akademik, serta regulasi pendidikan yang berkaitan dengan kurikulum, pedagogi, serta sarana dan prasarana pembelajaran. Hasil penelitian menunjukkan bahwa penguatan mutu pendidikan Islam hanya dapat dicapai apabila kurikulum diposisikan sebagai poros integratif yang mengoordinasikan kualitas pengajaran serta penyediaan fasilitas belajar. Model integrasi yang dihasilkan terdiri atas tiga pilar: revisi kurikulum berbasis kompetensi, peningkatan kompetensi dosen melalui inovasi pedagogi interaktif, dan investasi pada



As-Sulthan Journal Of Education (ASJE)

<https://ojssulthan.com/asje>

Vol. 03 No. 02 (2026) : 81-92



fasilitas pembelajaran berbasis teknologi. Ketiga pilar ini membentuk ekosistem pembelajaran yang holistik untuk menghasilkan lulusan pendidikan Islam yang unggul secara ilmiah, adaptif terhadap teknologi, dan kuat secara spiritual. Temuan penelitian ini menegaskan bahwa reformasi kurikulum harus disertai transformasi pedagogi dan infrastruktur pendidikan agar mampu menjawab kebutuhan zaman tanpa kehilangan identitas nilai-nilai Islam.

Kata Kunci: Fasilitas pembelajaran, kurikulum pendidikan islam, mutu pendidikan, pendidikan tinggi, pengajaran

INTRODUCTION

Islamic education at the university level plays a strategic role in producing human resources who are not only proficient in modern science, but also have good character, integrity, and noble morals (Rodin et al., 2025). Higher education institutions have a dual mandate: to produce academically competitive graduates while ensuring the internalization of Islamic values in the character building of students (Jakandar et al., 2025). Therefore, Islamic higher education not only has the task of preparing students to enter the workforce, but also shaping their personalities to become complete individuals who are able to balance intellectual, emotional, social, and spiritual intelligence in their professional and social lives (Adriansyah et al., 2025). It is at this point that the curriculum becomes a fundamental element because it determines the direction, content, structure, and learning strategies in the process of shaping students' competencies and character (Firdaos et al., 2024).

However, various research reports indicate that the quality of Islamic education in higher education institutions still faces dynamics and challenges that have not been optimally resolved (Fakhruddin, 2021). These challenges are not only related to the low level of preparedness of graduates in facing the demands of the world of work and developments in modern industry, but also stem from structural weaknesses in the education system (Maysitoh et al., 2018; Rusnawati, 2022). A curriculum that is not responsive to developments in science and technology, teaching methods that are still teacher-centered, and limited learning facilities that do not support research- and technology-based learning are the dominant factors hindering quality improvement (Hamdan, 2020; Khofifah et al., 2024; Rahmat & Khoiriyah, 2023). This condition shows that the problem of Islamic education quality cannot be viewed individually per component, but is a systemic symptom that stems from the lack of synergy between the elements of learning (Suryana, 2020).

From an educational policy perspective, the curriculum is positioned as *al-manhaj*, a comprehensive guide that not only regulates the transfer of knowledge but also shapes the identity, Islamic worldview, personality, and moral orientation of students (Al-Faid & Lismawati, 2024). A curriculum that focuses too much on cognitive aspects without integrating affective and psychomotor dimensions will produce graduates who are intellectually intelligent but unable to respond to moral dilemmas and ethical challenges in their professional and social lives (Sari, 2025). Therefore, the development of an ideal Islamic education curriculum should be based on the principle of

integrating knowledge and Islamic values, so that learning is not only informative but also transformative encouraging students to become positive contributors to global society without losing sight of Islamic spiritual and ethical principles (Nurdiyanto et al., 2024).

The need for curriculum integration and strengthening the quality of Islamic education is becoming increasingly urgent in line with the rapid development of digital technology, globalization of education, the transformation of industry 4.0 and 5.0, and competition between higher education institutions. Islamic universities that do not innovate their curricula and learning methods risk falling behind in regional and international academic competition (Ahmad Manshur & Isroani, 2023; Rahmanda Kashfahri et al., 2025). In this context, synergy between curriculum quality, lecturer pedagogical competence, and adequate learning facilities is no longer merely an option, but a key prerequisite for achieving sustainable educational quality (Anwar et al., 2025; Firdaus & Fuad, 2025; Fuadi, 2025). High professional demands and community needs have encouraged Islamic universities to develop adaptive, research-based learning systems that are relevant to current developments, without compromising Islamic values (Idariyanty et al., 2025; Rodliyah et al., 2024).

Based on this urgency, a conceptual study of the relationship between the curriculum and strategies for improving the quality of Islamic education is very important to explore further (Arbi, 2018) (Dwi & Arifin, 2025; Wahyu et al., 2025). A comprehensive theoretical analysis is needed to formulate a system-based strategic approach that can be applied by universities to improve the quality of learning (Makki et al., 2023). Therefore, this study aims to analyze the relationship between Islamic education curriculum and strategies for improving the quality of education in higher education through a literature review. This study presents a theoretical synthesis oriented towards the development of a quality, adaptive, futuristic Islamic education model that remains based on moral values as the core of Islamic education.

RESEARCH METHOD

This study uses a qualitative approach based on library research. The selection of this method is in line with the objectives of the study, namely to conduct a conceptual and evaluative analysis of curriculum integration and quality improvement in Islamic education in higher education. Unlike field research that collects data through observation or interviews, this study focuses on searching, reviewing, and synthesizing information from various relevant scientific works.

The literature sources used include national and international journals, academic books on Islamic education curriculum and management, as well as government regulatory documents related to the implementation of higher education. The selection of literature was carried out using purposive sampling, namely selecting documents that are directly related to the topics of curriculum, education quality, learning models, and education facility management. The analysis process was carried out through four systematic stages:

1. Identification and categorization of sources, namely classifying literature based on broad themes such as curriculum, pedagogy, education quality, and educational facilities.
2. Extraction of main ideas, namely identifying key concepts, empirical findings, theories, or frameworks relevant to the study objectives.
3. Comparative analysis, which involves comparing findings across studies to identify similarities, differences, and gaps in educational concepts or practices that still need improvement.
4. Synthesis and model formulation, which involves developing a new, integrative understanding of the relationship between curriculum and strategies for improving the quality of Islamic education.

With this approach, the study is able to provide a comprehensive picture of the conceptual structure and causal relationships between factors that influence the quality of Islamic education in higher education. The literature review method allows researchers to formulate recommendations based on theory and empirical findings without having to conduct field research, thus remaining relevant to the development of science and educational policy innovation.

FINDINGS AND DISCUSSION

The findings of the literature study confirm that the integration of the curriculum and strategies for improving the quality of Islamic education in higher education can only be comprehensively understood if the curriculum is treated as the foundation of a learning system that influences all elements of education, from planning and implementation to evaluation. As stated in the introduction, the quality of Islamic education graduates is not only determined by academic ability, but also by character building and good morals (Luthfiatul Udhma & Sri Minarti, 2025).

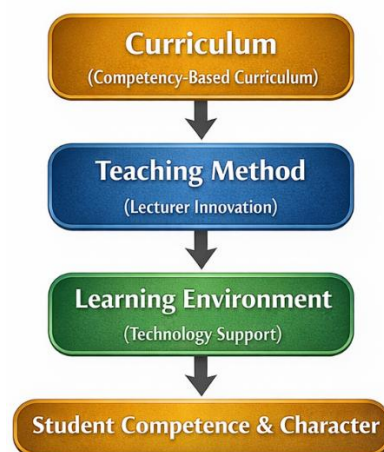


Figure 1. Relationship Between Curriculum, Teaching and Learning Facilities
Thus, the discussion of the quality of Islamic education cannot be separated from the effectiveness of the curriculum, learning methodology, and available facilities. The emphasis on the tripartite relationship between the teaching

curriculum and facilities is the main focus of this theoretical study.

Curriculum as the Foundation for Competencyx and Character Building (Expanded and Revised Version)

Literature analysis shows that the Islamic education curriculum has a strategic function in shaping students' academic competence and personality. The curriculum not only serves as a tool for transmitting textual knowledge, but also as an instrument that integrates intellectual, spiritual, and ethical values into all learning activities (Prasetyo & Hamami, 2020a). From an Islamic epistemological perspective, the curriculum is positioned as a mechanism that integrates cognitive ('ilm), affective (adab), and practical ('amal) dimensions, so that the goal of education is not merely to produce graduates with intellectual intelligence, but to shape individuals with character who are oriented towards public welfare (Husamah et al., 2025). Islamic education curriculum can see in figure 2.

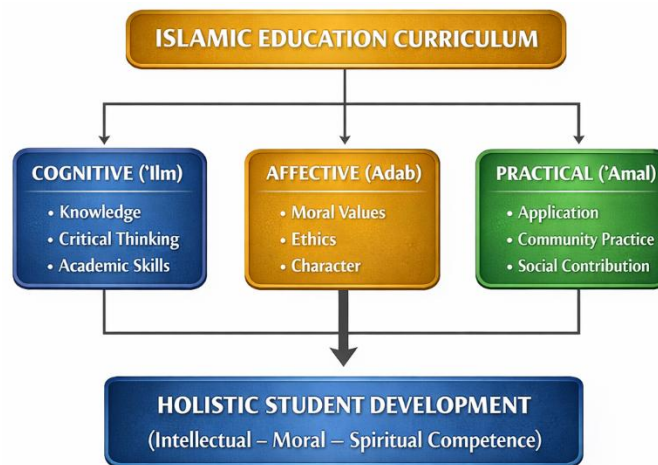


Figure 2. Conceptual Structure of the Islamic Education Curriculum

A curriculum that integrates science-based learning and moral education aims to form holistic individuals who balance rationality, spirituality, and social ethics, thereby fostering students' moral awareness, social responsibility, and spiritual development (Sarwoedi et al., 2025). Literature reviews indicate that an ideal Islamic education curriculum should be adaptive to scientific developments, technological change, societal needs, and global workforce demands (Prasetyo & Hamami, 2020b). A theory-oriented curriculum is insufficient to meet 21st-century competencies such as critical thinking, collaboration, digital literacy, and problem-solving (Zafirah et al., 2024). Curriculum renewal involves transforming learning to simultaneously develop academic, professional, and spiritual competencies (Gao, 2025).

Curriculum and educational quality are causally related in the context of Islamic higher education. The curriculum's value is not optimally applied in classroom practice when it is revised without corresponding changes to teaching methods (Puspitasari, 2025). Without curriculum reform, improvements in teaching methods and educational facilities cannot significantly enhance education quality, as the curriculum determines the orientation, direction, and culture of learning toward a modern and adaptive ecosystem grounded in

Islamic values (Fitroh et al., 2024; Suwandari et al., 2025).

Thus, the curriculum serves as a foundation that coordinates Islamic educational objectives, learning strategies, and character development of students (Zahra, 2019). Without curriculum reform supported by teaching innovation and adequate infrastructure, learning remains rooted in outdated paradigms, whereas the curriculum is essential for producing knowledgeable graduates with strong moral and spiritual identities.

Challenges in the Quality of Islamic Education in Higher Education (Expanded and Revised Version)

Improving the quality of Islamic higher education faces interconnected challenges in curriculum relevance, pedagogical approaches, and learning facilities, which together form a causal chain influencing overall learning quality and educational outcomes. A major challenge lies in curriculum relevance, as its misalignment with scientific progress, labor market needs, and digital transformation limits the development of students' analytical, creative, communication, collaboration, and problem-solving skills (Alenezi, 2023; McCarthy et al., 2023). curriculum that treats students merely as knowledge recipients fails to develop research skills, technological competence, and real-world problem-solving abilities needed for modern academic and professional competition (Agus Pahrudin et al., 2025; Na'im et al., 2022; Nasbi, 2017a) . A stagnant Islamic education curriculum risks losing social relevance and reducing graduates' contributions to community development, as illustrated in Table 1.

Table 1. Key Challenges in Improving the Quality of Islamic Higher Education

Aspect	Problem	Impact
Curriculum	Not adaptive to technology	Low graduate competitiveness
Pedagogy	Lecturer-centered learning	Low student engagement
Facilities	Limited digital infrastructure	Learning innovation constrained

This situation also has implications for the lack of 21st-century competencies such as critical thinking, digital literacy, the ability to solve complex problems, and the ability to collaborate in a multicultural context (Nasbi, 2017b; Yuhasnil, 2020). The lack of adaptive pedagogical approaches results in learning that is only oriented towards achieving material goals, rather than strengthening students' intellectual and personal capacities. Thus, teaching methods become one of the significant factors that determine the extent to which the curriculum can be implemented effectively (du Plooy et al., 2024).

Structural challenges also arise from limited learning facilities such as inadequate digital libraries, interactive classrooms, laboratories, and internet access which hinder research and technology based learning and widen the gap with modern educational demands. (Irmawati et al., 2025; Zakiyah & Arif, 2025).

Unconducive physical and digital learning environments reduce the effectiveness of curriculum implementation and pedagogical innovation, while the three challenges curriculum, pedagogy, and facilities are interdependent, requiring balanced development to produce competent graduates (Eldina Sarah Nababan, 2024). Therefore, improving the quality of Islamic education requires simultaneous, structural, and collaborative reforms rather than isolated improvements in curriculum or facilities.

Curriculum Based Quality Enhancement Integrative Strategy (Expanded & Revised Version)

Literature synthesis shows that improving the quality of Islamic higher education requires an integrative model with the curriculum as the central axis coordinating teaching quality and educational facilities, forming a unified learning ecosystem, as outlined in Table 2.

Table 2. Strategic Framework for Improving Islamic Education Quality

Component	Strategy	Expected Outcome
Curriculum	Competency-based curriculum revision	Adaptive and relevant learning
Pedagogy	Interactive teaching methods	Active student learning
Facilities	Technology-based infrastructure	Innovative learning environment

First, competency-based curriculum revision is a fundamental step in responding to the learning needs of the 21st century. The curriculum should not only emphasize theoretical knowledge, but also develop academic, professional, and spiritual skills through practice-based learning, research, collaborative projects, and problem solving (Maghfiroh et al., 2022). A curriculum based solely on content and memorization is no longer adequate to meet the demands of a global environment that prioritizes flexibility, creativity, and adaptability. The implementation of a competency-based curriculum also ensures that Islamic values are not only taught declaratively, but internalized through reflective, applicable, and contextual learning experiences (Rismana & Hernawati, 2025).

Improving lecturers' pedagogical competence is crucial for effective curriculum implementation, as innovative approaches such as project based, blended, case-based, and research-based learning enhance student engagement and independence (Sofiatu Sobriyah, 2024; Sudirman, 2019). Transforming lecturers from knowledge transmitters to academic facilitators represents a paradigm shift that positions students as active learners and promotes participatory, collaborative, and future-oriented learning.

Investment in educational facilities is essential for quality improvement, as infrastructure such as digital libraries, reliable internet, laboratories, online learning platforms, and interactive classrooms supports innovative curricula and pedagogy (Ahmad Riyadi et al., 2025; Khan et al., 2022). In the context of higher education globalization, learning facilities are not only technical support, but an integral part of the quality ecosystem that influences academic achievement,

learning motivation, and student readiness to face developments in science and technology.

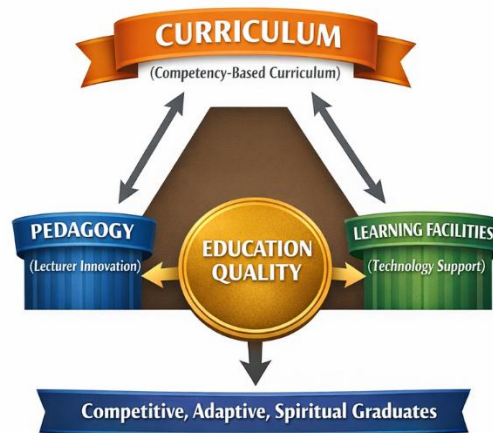


Figure 3. Integrative Model for Enhancing Islamic Higher Education Quality

The integration of the three pillars curriculum, pedagogy, and educational facilities shows that strengthening the quality of Islamic education does not only depend on the quality of curriculum design, but also on capacity building for educators and support for learning facilities and infrastructure (Zainuddin et al., 2025). The curriculum determines the direction of learning, pedagogy ensures effective learning strategies at the implementation level, and educational facilities provide an environment and technology that support modern learning. If one of these three components does not function optimally, the synergistic effect will not be achieved, and the quality of Islamic education has the potential to stagnate (Al-Razi et al., 2024). Improving the quality of Islamic higher education requires a comprehensive systemic transformation involving policymakers, lecturers, faculties, and institutions to produce scientifically competitive, digitally adaptive, and spiritually strong graduates

CONCLUSION

This study concludes that improving the quality of Islamic education in higher education can only be achieved through an integrative approach that places the curriculum at the center of the learning system. The Islamic education curriculum must be designed adaptively so that it can shape students' scientific, professional, and moral competencies, while also being responsive to developments in science and technology. Literature findings show that challenges to education quality, such as irrelevant curricula, conventional teaching methods, and limited facilities, will reinforce each other negatively if not addressed in an integrated manner. Therefore, quality improvement strategies must combine competency-based curriculum revision, enhancement of lecturers' pedagogical capacity through interactive learning innovations, and investment in technology-based learning facilities to create a sustainable Islamic education ecosystem capable of producing graduates who are academically competitive, digitally adaptive, and spiritually strong.

REFERENCES

- Adriansyah, M. A., Handoyo, S., Margono, H., Tondang, E., & Julian, A. (2025). Strategies for Enhancing Graduate Employability in Islamic and State Universities: A Comparative Study in Indonesia. *Madania: Jurnal Kajian Keislaman*, 29(1), 21. <https://doi.org/10.29300/madania.v29i1.7818>
- Agus Pahrudin, Robial Robial, & Sri Rahmi. (2025). Orientasi Kurikulum Pendidikan Islam. *Jurnal Sosial Humaniora Dan Pendidikan*, 4(2), 74-78. <https://doi.org/10.55606/inovasi.v4i2.3970>
- Ahmad Manshur, & Isroani, F. (2023). Tantangan Kurikulum Pendidikan Agama Islam Di Era Digital. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(04). <https://doi.org/10.30868/ei.v12i04.8114>
- Ahmad Riyadi, Isnaini Khoirotnun Ni'mah, & Bambang Suryaningrat. (2025). Pendampingan Program Pendidikan Profesi Guru (Ppg): Pilar Utama Menuju Pendidikan Bermutu Di Masa Kini. *Development: Journal of Community Engagement*, 4(1), 189-205. <https://doi.org/10.46773/djce.v4i1.1980>
- Alenezi, M. (2023). Digital Learning and Digital Institution in Higher Education. *Education Sciences*, 13(1), 88. <https://doi.org/10.3390/educsci13010088>
- Al-Faid, M., & Lismawati, L. (2024). Peran Teknologi Informasi Dalam Meningkatkan Efektivitas Pembelajaran Agama Islam. *Edusaintek: Jurnal Pendidikan, Sains Dan Teknologi*, 11(3). <https://doi.org/10.47668/edusaintek.v11i3.1215>
- Al-Razi, M. F., Madjid, Abd., & Khalil, A. H. M. I. (2024). Reconstructing the Islamic Education Paradigm in Indonesia. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(2), 294-310. <https://doi.org/10.32729/edukasi.v22i2.1918>
- Arbi, A. (2018). Improving Quality of Islamic Education Through Community Based Education: Principal Engagement. *Jurnal Pendidikan Islam*, 4(1), 39-50. <https://doi.org/10.15575/jpi.v4i1.2095>
- du Plooy, E., Casteleijn, D., & Franzsen, D. (2024). Personalized adaptive learning in higher education: A scoping review of key characteristics and impact on academic performance and engagement. *Heliyon*, 10(21), e39630. <https://doi.org/10.1016/j.heliyon.2024.e39630>
- Eldina Sarah Nababan. (2024). Peran Kurikulum Berbasis Kompetensi untuk Meningkatkan Mutu Pendidikan di Lembaga Pendidikan Menengah. *Jurnal Ilmu Pendidikan Dan Sosial*, 3(1), 55-61. <https://doi.org/10.58540/jipsi.v3i1.536>
- Fakhrudin, A. (2021). Telaah Karakteristik Kebijakan Pai Di Perguruan Tinggi: Perspektif Pendidikan Umum. *TARBAWY: Indonesian Journal of Islamic Education*, 8(1), 1-11. <https://doi.org/10.17509/t.v8i1.33997>
- Firdaos, R., Wahyudin, W., Mulyosaputro, P., Gunawan, W., Vitisia, V., Sultan, U., & Hasanuddin Banten, M. (2024). Peran Pendidikan Tinggi Islam Dalam Membangun Karakter Dan Integritas Mahasiswa Muslim. *Irfani: Jurnal Pendidikan Islam*, 20(1), 1-19.

- <http://journal.iaingorontalo.ac.id/index.php/ir>
- Fitroh, M., Handrianto, B., & Andriana, N. (2024). Implementasi Manajemen Strategi Dalam Pengembangan Kurikulum Pendidikan Islam. *Jurnal Kajian Islam Modern*, 11(2), 77–85. <https://doi.org/10.56406/jkim.v11i2.562>
- Gao, Y. (2025). Deep learning-based strategies for evaluating and enhancing university teaching quality. *Computers and Education: Artificial Intelligence*, 8, 100362. <https://doi.org/10.1016/j.caeai.2025.100362>
- Hamdan, A. (2020). Recent Trends In Curriculum And Teaching Methods In Science Education. *Gamtamokslinis Ugdymas / Natural Science Education*, 17(1), 24–43. <https://doi.org/10.48127/gu-nse/20.17.24>
- Husamah, H., Rahardjanto, A., & Ekowati, D. (2025). *Filosofi Pendidikan dan Pendidikan Nilai*.
- Idariyanty, Edi Kusnadi, & Trio Dika Kurniawan. (2025). Change Management in Improving the Pedagogic Competence of Lecturers in Higher Education. *Journal of Educational Management Research*, 4(1), 101–112. <https://doi.org/10.61987/jemr.v4i1.789>
- Irmawati, I., Halik, A., Rusliana, R., & Syamsuriani, S. (2025). Mutu Layanan (Service Quality) pada Satuan Pendidikan. *Sulawesi Tenggara Educational Journal*, 5(1), 400–407. <https://doi.org/10.54297/seduj.v5i1.1126>
- Jakandar, L. I. E., Pantiwati, Y., Sunaryo, H., & Fikriah, A. (2025). Integration of Religious Values in Character Education. *Al-Hayat: Journal of Islamic Education*, 9(1), 124–141. <https://doi.org/10.35723/ajie.v9i1.107>
- Khan, P. A., Johl, S. K., Akhtar, S., Asif, M., Salameh, A. A., & Kanesan, T. (2022). Open Innovation of Institutional Investors and Higher Education System in Creating Open Approach for SDG-4 Quality Education: A Conceptual Review. *Journal of Open Innovation: Technology, Market, and Complexity*, 8(1), 49. <https://doi.org/10.3390/joitmc8010049>
- Khofifah, K., Nur Rahma Putri, Fitotul Jannah, & Nita Yuli Astuti. (2024). Peran Teknologi Dalam Meningkatkan Efektivitas Pembelajaran Pendidikan Islam. *Jurnal Pendidikan Islam Al-Affan*, 4(2), 218–223. <https://doi.org/10.69775/jpia.v4i2.215>
- Luthfiatul Udhma, & Sri Minarti. (2025). Integrating Total Quality Management with Islamic Values in Modern Islamic Education. *Managere: Indonesian Journal of Educational Management*, 7(1), 102–114. <https://doi.org/10.52627/managere.v7i1.784>
- Maghfiroh, A., Munawir, A., Tinggi Agama Islam Darussalam Ogan Komering Ilir, S., & Selatan, S. (2022). Hubungan Kompetensi Pedagogik Guru PAI Terhadap Kualitas Proses Pembelajaran di SMA Islam Darussalam Tugumulyo Ogan Komring Ilir. *Al-Haytham: Jurnal Pendidikan Islam*, 1, 1–12. <https://journal.staida-sumsel.ac.id/index.php/alhaytham>
- Makki, A. A., Alqahtani, A. Y., Abdulaal, R. M. S., & Madbouly, A. I. (2023). A Novel Strategic Approach to Evaluating Higher Education Quality Standards in University Colleges Using Multi-Criteria Decision-Making. *Education Sciences*, 13(6), 577. <https://doi.org/10.3390/educsci13060577>
- Maysitoh, M., Agung, D. F., & Afdal, A. (2018). Pendidikan Kejuruan di Era

- Industri 4.0: Tantangan dan Peluang Karier. *SCHOULID: Indonesian Journal of School Counseling*, 3(3), 89. <https://doi.org/10.23916/08432011>
- McCarthy, A. M., Maor, D., McConney, A., & Cavanaugh, C. (2023). Digital transformation in education: Critical components for leaders of system change. *Social Sciences & Humanities Open*, 8(1), 100479. <https://doi.org/10.1016/j.ssaho.2023.100479>
- Na'im, Z., Taufiqurrahman, M., Nurmalina, N., Kholik, A., Fradito, A., Astuti, M., Romli, N., Sonia, N., Kusuma, Y., & Alfianto, A. (2022). *Tantangan Dan Peluang Pengelolaan Lembaga Pendidikan di Era Industri 4.0*.
- Nasbi, I. (2017a). Manajemen Kurikulum: Sebuah Kajian Teoritis. *Idaarah: Jurnal Manajemen Pendidikan*, 1(2). <https://doi.org/10.24252/idaarah.v1i2.4274>
- Nasbi, I. (2017b). Manajemen Kurikulum: Sebuah Kajian Teoritis. *Idaarah: Jurnal Manajemen Pendidikan*, 1(2). <https://doi.org/10.24252/idaarah.v1i2.4274>
- Nurdiyanto, N., Musyfiq, A., Karman, K., & Nursobah, A. (2024). Independent Curriculum Development Strategy in Islamic Religious Education: Conceptual Studies of Building Character and Nationality. *Tarbiyah : Jurnal Ilmiah Kependidikan*, 13(1), 65-80. <https://doi.org/10.18592/tarbiyah.v13i1.12072>
- Prasetyo, A. R., & Hamami, T. (2020a). Prinsip-prinsip dalam Pengembangan Kurikulum. *PALAPA*, 8(1), 42-55. <https://doi.org/10.36088/palapa.v8i1.692>
- Prasetyo, A. R., & Hamami, T. (2020b). Prinsip-prinsip dalam Pengembangan Kurikulum. *PALAPA*, 8(1), 42-55. <https://doi.org/10.36088/palapa.v8i1.692>
- Puspitasari, M. (2025). Navigating classroom challenges and curriculum changes: A qualitative study of an English Teacher's journey in the Indonesian education system. *Power and Education*, 17(3), 364-379. <https://doi.org/10.1177/17577438241275799>
- Rahmanda Kashfahri, Putri Jelita, & Elvina Putri. (2025). Pendidikan Islam di Era Revolusi 4.0 dan Society 5.0. *Jurnal Pendidikan Islam Al-Affan*, 5(2), 59-72. <https://doi.org/10.69775/jpia.v5i2.293>
- Rahmat, R., & Khoiriyah, M. (2023). Moderasi dalam Pembelajaran Agama Islam di Madrasah dan Perguruan Tinggi. *Al-Liqo: Jurnal Pendidikan Islam*, 8(1), 121-148. <https://doi.org/10.46963/alliqo.v8i1.835>
- Rismana, N., & Hernawati, D. S. (2025). Pengembangan Kurikulum di Indonesia Dalam Menghadapi Tuntutan Abad Ke-21. *Jurnal Pendidikan Islam*, 12(1), 2025.
- Rodin, R., Hidayah, J., Harmi, H., & Fakhruddin, S. (2025). Manajemen Sistem Pendidikan Perguruan Tinggi Islam di Indonesia: Sistematis Review. *DIRASAH*, 8(1). <https://ejournal.iaifa.ac.id/index.php/dirasah>
- Rodliyah, St., Khusnuridlo, Moh., Fauzi, I., & Baharun, H. (2024). Optimizing the quality of Islamic Senior High School graduates through curriculum management of vocational programs based on pesantrens in East Java, Indonesia. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2423437>

- Rusnawati, M. (2022). Dasar dan Prinsip Pengembangan Kurikulum Pendidikan Agama Islam. *Jurnal Azkia: Jurnal Aktualisasi Pendidikan Islam*, 16(1). <https://doi.org/10.58645/jurnalazkia.v16i1.34>
- Sari, W. D. (2025). Transforming the Islamic Education Curriculum for the Society 5.0 Era: Integrating Technology, Ethics, and Pedagogy. *AL-ISHLAH: Jurnal Pendidikan*, 17(3). <https://doi.org/10.35445/alishlah.v17i3.7186>
- Sarwoedi, Syamsir, Fakhruddin, Lukman Asha, & Jumira Warlizasusi. (2025). Weaving A New Paradigm: Transforming Islamic Education Under The Aegis Of The Independent Curriculum. *Jurnal Manajemen Pendidikan Islam Darussalam*, 7(2), 261–274. <https://doi.org/10.30739/jmpid.v7i2.3861>
- Sofiatu Sobriyah. (2024). Konsep Fundamental Manajemen Kurikulum dalam Meningkatkan Kualitas Program Pendidikan. *Harmoni Pendidikan: Jurnal Ilmu Pendidikan*, 2(1), 114–132. <https://doi.org/10.62383/hardik.v2i1.1016>
- Sudirman, S. (2019). Kompetensi Pedagogik Dosen Terhadap Pengembangan Pembelajaran. *PEDAGOGIKA*, 9(2), 179–188. <https://doi.org/10.37411/pedagogika.v9i2.67>
- Suryana, S. (2020). Permasalahan Mutu Pendidikan Dalam Perspektif Pembangunan Pendidikan. *Edukasi*, 14(1). <https://doi.org/10.15294/edukasi.v14i1.971>
- Suwandari, L., Kuswanda, W., Riyanti, R., Rosmaya, N., & Munandar, E. A. (2025). The Impact of Education Curriculum Changes on Improving the Quality of Learning at SMAN 1 Sukadana, Ciamis Regency. *Jurnal Dimensi Pendidikan Dan Pembelajaran*, 13(SI1), 85–94. <https://doi.org/10.24269/dpp.v13iSI1.11390>
- Yuhansil, Y. (2020). Manajemen Kurikulum dalam Upaya Peningkatan Mutu Pendidikan. *Journal Of Administration and Educational Management (ALIGNMENT)*, 3(2), 214–221. <https://doi.org/10.31539/alignment.v3i2.1580>
- Zafirah, A., Gistituati, N., Bentri, A., Fauzan, A., & Yerizon, Y. (2024). Studi Perbandingan Implementasi Kurikulum Merdeka dan Kurikulum 2013 Pada Mata Pelajaran Matematika: Literature Review. *Jurnal Cendekia: Jurnal Pendidikan Matematika*, 8(1), 276–304. <https://doi.org/10.31004/cendekia.v8i1.2210>
- Zahra, D. N. (2019). Development of Islamic Education Curriculum Model Curriculum 2013 (K13). *AL-HAYAT: Journal of Islamic Education*, 3(1), 38. <https://doi.org/10.35723/ajie.v3i1.50>
- Zainuddin, Amrullah, A. M. K., & Zuhriyah, I. A. (2025). The Challenges of Developing Islamic Education Curriculum and Strategies for Its Development in Facing Future Competency Demands. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 111–126. <https://doi.org/10.31538/tijie.v6i1.1316>
- Zakiah, M., & Arif, M. (2025). Revitalization of Islamic Religious Education Through Teacher Professionalism in the Digital Age. *Fitrah: Jurnal Studi Pendidikan*, 16(2), 206–229. <https://doi.org/10.47625/fitrah.v16i2.1118>