


Revolutionizing Islamic Education through Curriculum Innovation: Insights from Izzuddin Integrated School, Indonesia

Lies Nur Intan^{a, 1,*}; Muhammad Sirozi^{b, 2}; Karoma^{c, 3}

^{abc}Universitas Islam Negeri (UIN) Raden Fatah Palembang, Indonesia

¹ nafikmuthohirin@umm.ac.id; ² fahrudin@umm.ac.id; ³ sutrisno@uin-yogya.ac.id

*Corresponding Author

Article Info	Abstract
<p>Article History</p> <p>Received: 16 January 2025</p> <p>Revised: 5 March 2025</p> <p>Accepted: 16 June 2025</p> <p>Published: 25 June 2025</p> <p>Keyword: Curriculum, Innovation, Primary Education</p> <p>Copyright (c) 2025 Lies Nur Intan, Muhammad Sirozi, Karoma</p> 	<p>Basic Education Curriculum Innovation: A Case Study of the Curriculum of Islamic Religious Education Subjects at Izzuddin Integrated Islamic Elementary School Palembang. The Islamic Religious Education Curriculum at Izzuddin Integrated Islamic Elementary School Palembang has undergone innovations to improve the quality of religious learning. This innovation includes aspects of curriculum structure, materials, and learning methods, with the aim of strengthening students' religious competence in accordance with the times. This study uses a qualitative approach with a case study method. Data was collected through in-depth interviews, observations, and analysis of documents, involving internal and external stakeholders, such as principals, teachers, and parents of students. The results of the study show that the innovation of the Islamic Religious Education curriculum at Izzuddin Integrated Islamic Elementary School includes the separation of Qur'an-based classes and regular classes, as well as the addition of special subjects such as <i>Tabsin</i>, <i>Tahfiz</i>, Fashohah, and <i>Muraja'ah</i>. The learning process is supported by a project-based interactive method that adjusts lesson hours and creates a conducive learning environment. Stakeholders responded positively to this innovation, appreciating its impact on improving students' academic skills and spiritual character. Overall, this curriculum innovation makes an extraordinary contribution to the learning of Islamic Religious Education by integrating the <i>Tahfiz</i> Qur'an program structurally and based on strong Islamic values.</p>
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Introduction

Education is one of the fundamental aspects in the development of a nation. In its development, innovation in the world of education has become inevitable, especially in terms of curriculum innovation. Curriculum innovation is an effort to adapt the learning system to the needs of students and the demands of the times (Haryati et al., 2022). Historically, the curriculum was understood as a collection of

subjects taught by educators to students (Sitika et al., 2023). However, the modern perspective views the curriculum as a broader and more complex system, including learning strategies, evaluation methods, and character development of students in accordance with national education goals (Santika et al., 2022). Therefore, the curriculum is the heart of education that must be understood and developed continuously in order to meet the needs of the times and form a quality generation.

The education policy implemented by the government also affects the learning system and pattern in schools. The learning pattern used by educators has a strategic role in transforming knowledge to students. According to Moris (2018), there are four main learning patterns that can be used in the education system, namely (a) a teaching aid-based pattern that is adjusted to material competencies, (b) a tool-based pattern that optimizes learning media, (c) a pattern based on digital media and alternative learning resources, and (d) a distance learning pattern that places educators as facilitators. With the rapid development of technology and social dynamics, curriculum innovation is a must to ensure that education can run effectively and relevantly. In the context of Islamic Religious Education (PAI), curriculum innovation not only aims to increase students' understanding of religious teachings, but also to form character and morality in accordance with Islamic values (Ahsanulhaq, 2019).

Integrated Islamic Schools (SIT) are a form of educational institution that combines the concept of general education and education based on Islamic values. This educational model has developed rapidly in Indonesia since 1995 and continues to improve in terms of quality and quantity of schools that apply it (Lubis, 2019). One of the institutions that implements this education model is the Izzuddin Palembang Integrated Islamic Elementary School, which uses a combination of the curriculum of the Ministry of Religion (Kemenag), the Ministry of Education and Culture (Diknas), and the Integrated Islamic School Network (JSIT) curriculum. Based on an interview conducted with the manager of SD IT Izzuddin on May 3, 2024, this school not only adopts the national curriculum but also innovates by including *Tahfīz*-based subjects, such as *Tahsin*, *Fashohah*, *Murāja'ah*, as well as reducing several other PAI family subjects. This shows that there is an innovative approach in curriculum management to achieve the goal of education based on Islamic values.

Basic education curriculum innovation is an effort to reform the world of education that aims to improve the quality of learning and adapt it to the demands of the times. According to Abu and Imron (2018), curriculum innovation not only includes the introduction of new materials, but also changes in more interactive learning methods, so that students can be more active and understand concepts better. Some of the main characteristics of basic education curriculum innovation include a problem-based approach (Rasyid, 2020), the integration of technology in learning (Ishaq, 2021), flexibility in adapting the curriculum to the needs of the community (Salim, 2019), and the involvement of all parties in the learning process (Sukiman, 2020).

The importance of innovation in the basic education curriculum is related to various factors that demand change, such as the relevance of education to the needs of the community, improvement of quality, efficiency, effectiveness, and teacher education structure. One of the innovations in the curriculum structure is to ensure vertical and horizontal relationships between materials, so that each material taught

has continuity with the previous material and other subjects (Suhardi, 2018). In addition, innovations are also carried out in teaching and learning approaches, such as active learning experience methods, active student learning methods (CBSA), and process-based learning to improve student understanding (Ishaq, 2021).

In terms of classroom management, innovation is also applied through self-study methods, question-asking discussions, and simulations and role-playing, which allows students to be more active in learning. For example, question-asking discussions provide an opportunity for students to explore the material more deeply, while the role-playing method allows them to understand concepts in a more contextual way (Setiawan & Mushlihati, 2022). In addition, inclusive education systems and integrated schools are part of educational innovations that provide opportunities for all students, including those with special needs, to get a decent education (Millah & Aryanto, 2023).

The learning evaluation system has also undergone innovation, where the assessment is not only based on paper and pencil tests, but also through observations, projects, and tests under reasonable conditions. Assessment of student learning outcomes is used not only to determine their achievements, but also to evaluate the effectiveness of teachers' teaching methods (Hasan, 2016). In addition, innovations in the assessment system also include open book tests and take-out tests, which emphasize more on students' understanding of the material rather than just memorization (Dani, 2021).

In order for innovation in the curriculum to be well received, factors that affect it need to be considered, such as the relationship between educational institutions and the community, the readiness of educators, and the involvement of parents in supporting change (Fauziyah et al., 2022). In this case, Islamic religious education at the elementary level has also undergone innovations, both in the curriculum prepared by the Ministry of Education and Culture and the Ministry of Religion. The Islamic Religious Education (PAI) curriculum in the Ministry of Education and Culture's version emphasizes the integration of religious values in the cognitive, affective, and psychomotor aspects of students (Yusri, 2019), while the Ministry of Religion's version focuses more on strengthening *aqidah*, *fiqh*, *Al-Qur'an* hadith, Islamic history, and Arabic (Mulyadi, 2020). Thus, innovations in the basic education curriculum, especially in religious education, not only increase students' understanding of religious values, but also shape their character to be better prepared to face the challenges of the times.

Research Method

This study uses the Mixed Methods Research approach which combines quantitative and qualitative methods to obtain a more comprehensive understanding (Cresswell, 2015; Sugiyono, 2008). With this approach, the research examines the innovation of Islamic Religious Education (PAI) policies at the Izzuddin Palembang Foundation, especially in the implementation of the curriculum implemented at the Izzuddin Integrated Islamic Elementary School. The case study research design was used to understand the phenomena related to the PAI policy as a general education and character, including the implementation of the curriculum and the challenges faced by Islamic universities in adopting the policy (Khumaini et al., 2022). Data was collected through in-depth interviews, observations, and documentation involving various stakeholders, such as the

Director of Human Resources, Director of Education Quality, teachers, and parents of students (Mujiyanto et al., 2024). The data sources consist of primary data, obtained through direct interviews with related parties, as well as secondary data, which includes policy documents, curriculum, and various relevant academic references.

Result and Discussion

Islamic Religious Education (PAI) Curriculum Innovation at SD IT Izzuddin Palembang

Islamic Religious Education or PAI in Indonesia has historically been crucial in cultivating the moral and spiritual foundation of youth (Taisir et al., 2024). In the context of swift modernization and globalization, the pertinence and efficacy of conventional PAI models are increasingly being scrutinized (Sadri et al., 2024). Numerous educational institutions face challenges in cultivating graduates who possess both academic proficiency and a solid foundation in Islamic principles and practices (Pramodana et al., 2024). The increasing apprehension regarding the moral and spiritual deterioration among pupils has compelled Islamic institutions to reassess and enhance their methodologies in religious instruction (Rafliyanto & Mukhlis, 2023a).

In response to this difficulty, SD IT Izzuddin Palembang has arisen as a pioneering institution implementing a curriculum innovation focused on *Tahfīz Al-Qur'an* (Fahrudin & Marjuki, 2025). This invention is not simply an ancillary program, but a fundamental element that influences the overall educational process. The school has an integrated curriculum plan that seamlessly combines national academic standards with a significant focus on Qur'anic memorization and the internalization of Islamic values. This curriculum aims to cultivate students who excel in general topics such as mathematics, physics, and language, while also exhibiting exceptional adab (Islamic manners), discipline, and spiritual maturity.

SD IT Izzuddin's *Tahfīz*-based curriculum prioritizes systematic and incremental memorizing objectives along with students' developmental phases (I & Alnizar, 2023). Daily routines commence with Qur'an recitation, and *Tahfīz* sessions are integrated into the study calendar as a fundamental element, rather than an extracurricular activity. Educators, functioning as both subject instructors and exemplars of Islamic behavior, receive training in pedagogy as well as Qur'anic studies (Triwardhani et al., 2020). This dual competence guarantees the seamless and meaningful integration of Islamic content across all areas.

Furthermore, the educational setting of the school is structured to facilitate this innovation (Aulia et al., 2024). Classrooms and school activities incorporate Islamic culture, featuring regular dhuha prayers, congregational worship, Islamic storytelling, and character development initiatives (Nur Alimin & Roihana, 2024). Evaluations of pupils' development encompass not only cognitive competence but also dimensions like as moral character, consistency in worship, and progress in Qur'anic studies. This holistic approach guarantees that Islamic education transcends isolated religious topics, becoming an integral and dynamic component of students' daily lives (Mochamad Nurholiq et al., 2024; Muchasan, 2018).

From the standpoint of curriculum design, SD IT Izzuddin signifies a transition from conventional material dissemination to a more integrative and transformational educational paradigm (Rahmat, 2018; Syafi'i & Yusuf, 2021). By emphasizing the absorption of Qur'anic values in conjunction with academic success, the school establishes a balanced educational framework that fulfills the aspirations of Muslim parents seeking both intellectual and spiritual greatness for their offspring. Moreover, this strategy confers a competitive edge to the school, setting it apart in a progressively saturated educational market.

In short, the PAI curriculum innovation at SD IT Izzuddin Palembang exemplifies a pertinent and efficacious paradigm for other Islamic educational institutions in Indonesia and worldwide. It illustrates that curricular transformation, rooted in robust Islamic principles and bolstered by strategic planning and professional development, can address the challenges of contemporary education while fostering a Qur'anic generation equipped for future complications.

Aspects of Curriculum Innovation

Islamic education in Indonesia has historically prioritized ritualistic information transfer, predominantly emphasizing rote memorization and teacher-centered instruction, with minimal contextual relevance to students' lived experiences (Mansyur, 2022). This strategy has maintained religious knowledge through generations, although it significantly limits the comprehensive growth of learners in confronting contemporary difficulties. Curriculum frameworks at numerous Islamic schools are disjointed, with religious and general topics regarded as isolated entities, so failing to foster a cohesive Islamic worldview or *ru'yah Islamiyah lil-Wujud* that reconciles the sacred with the secular (Hassan, 2011; Mahmudin et al., 2021).

SD IT Izzuddin Palembang signifies a deliberate departure from traditional paradigms by providing innovative approaches in curriculum design, resources, and execution (Salim et al., 2023). This innovation is based on both practical enhancement and a reconfiguration of the epistemology of the transmission of Islamic knowledge in the contemporary world (Za, 2013). A comprehensive analysis of the structure, content, and processes of curriculum reform at this institution reveals its revolutionary potential for Islamic education throughout Indonesia.

a. Curricular Innovation: Transitioning from Dualism to Integration

Curriculum dualism has been a persistent issue in numerous Islamic schools (Dewi et al., 2020). Students participate in religious classes distinct from normal education subjects, frequently leading to disjointed learning experiences. Religious topics are regarded as sacred yet inconsequential to everyday problem-solving, whereas secular issues are viewed as contemporary but devoid of spiritual significance (Rafliyanto & Mukhlis, 2023b). This division fails to cultivate pupils capable of embodying Islamic ethics in all aspects of life.

SD IT Izzuddin alters this pattern by intentionally reorganizing its curriculum. It categorizes students into Kelas Qur'an and Kelas Umum, although

instead of segregating the two, it interlaces them through thematic and structural integration (Sablić et al., 2025; Subkan, 2025). Qur'an classes are enhanced by *Tahsin* or correction of recitation, *Tahfīz* or memorization, and *Murāja'ah* or repetition, ensuring that students' spiritual literacy progresses concurrently with their academic development (Abdullah, 2017).

The study of these Qur'anic subjects is sequential and progressive, commencing with fundamental *tajwīd* principles or rules of Qur'anic recitation, and advancing to sophisticated *tartīl* recitation (Sakinah, 2022). This development exemplifies a constructivist method, wherein students incrementally develop their knowledge and skills through significant engagement with the material (Salamun et al., 2021). In contrast to the passive memorizing prevalent in conventional educational institutions, SD IT Izzuddin promotes active engagement with the Qur'an as a means of comprehension, contemplation, and assimilation.

This structural innovation signifies a profound critique of the standard curriculum's imbalance (Rafliyanto & Mukhlis, 2023a). SD IT Izzuddin incorporates Qur'anic education into its core curriculum, thereby maintaining Islamic ideals while conforming to 21st-century educational paradigms that prioritize lifelong learning, interdisciplinary knowledge, and student-centered teaching methodologies (Aulakh et al., 2025). It contests the presumption that religious education should be distinct from intellectual achievement.

b. Advancements in Curriculum Resources: Transitioning from Fixed Content to Competency-Oriented Qur'anic Education

A notable transformation at SD IT Izzuddin pertains to the creation of curricular materials. Traditionally, religious education resources in Indonesia prioritize doctrinal understanding rather than skill acquisition (Bruckmayr, 2020). Students frequently commit to memory lists of rulings, surahs, and hadiths without comprehending the practical ramifications or linguistic nuances. The emphasis is on what to memorize instead of how to learn or the significance of learning.

SD IT Izzuddin enhances this methodology by synchronizing its curriculum materials with explicit instructional objectives that foster not only rote memorization but also skill development and comprehension. In *Tahsin*, *tajwīd* is not imparted as a mere collection of principles, but rather as a pragmatic instrument for facilitating precise and aesthetically pleasing Qur'anic recitation. Students are instructed to continuously employ *tajwīd*, facilitating the development of reading fluency and confidence (Ahmad Khattak, 2024).

The *Tahfīz* curriculum has explicit and quantifiable objectives, students are required to memorize at least 2 juz during their study duration. This memory is scaffolded: pupils start with brief surahs that are simple to internalize and gradually graduate to longer, more intricate ones. This technique adheres to the ideas of the zone of proximal development in educational psychology, instructing students slightly beyond their existing capabilities to optimize growth (Cordova & Lepper, 1996; Mutholingah & Qomarudin, 2022).

Moreover, the content is augmented with *tafsir* and thematic analyses that connect the memorized poems to current issues in students' lives (Husein et al., 2022). For example, while memorizing passages on honesty, educators facilitate

talks regarding the application of these virtues in academic settings and familial obligations (Khalid, 2018). This technique adeptly connects literary education with moral development.

This material innovation challenges the traditional perspective that regards Qur'anic memorization as an isolated objective, lacking moral, social, or cognitive significance. At SD IT Izzuddin, the memorization of the Qur'an catalyzes character development or *tazkiyah* and intellectual engagement or *tafaqquh*, converting passive learning into an active and significant educational experience (I & Alnizar, 2023; Rohman & Rosadi, 2022).

c. Innovation in Curriculum Implementation: Switching from Ritualistic Instruction to Transformative Pedagogy

The most significant transformation in SD IT Izzuddin's curriculum innovation is found in its implementation approach. In traditional methods, Islamic Religious Education or PAI is frequently delivered didactically, featuring limited student engagement and a focus on standardized assessments. This perpetuates a superficial comprehension and fails to promote profound spiritual or intellectual growth (Muhriningsih et al., 2024).

Conversely, SD IT Izzuddin employs a contextual and student-centered teaching that integrates religious education with the life realities of students. The school deliberately increases teaching time for *Tahfīz* and *Tahsin* while maintaining academic topics (Sakinah, 2022). This equitable distribution of time reflects a reassessment of priorities, religious development is essential and integral, rather than ancillary, to comprehensive education.

Instruction is intended to transcend mere memorization. Students participate in weekly memory sessions, during which their recitation is evaluated based on fluency, *tajwīd*, comprehension, and application. Educators employ reflective inquiry to assist pupils in correlating passages with their daily behaviors. A verse about kindness may be associated with pupils' treatment of their peers or their responses to conflict (Ahmad Khattak, 2024).

The *Murāja'ah* program guarantees the long-term retention of memorization. In contrast to traditional educational institutions, where students frequently forget material post-examinations, this system enhances long-term retention (Raihani, 2011). *Murāja'ah* transcends a mere review approach; it evolves into a daily lifestyle of involvement with the Qur'an. This educational approach attacks the "short-termism" of conventional Islamic teaching and advocates for a paradigm of learning that is both sustainable and transformative (Rahayu et al., 2022).

Furthermore, evaluation is comprehensive. Evaluation at SD IT Izzuddin encompasses not just cognitive assessments but also emotive and behavioral elements. Educators assess students' moral conduct, engagement in prayer, and social interactions as measures of academic achievement. This corresponds with Islamic educational philosophy, which emphasizes the development of *insān kāmil*—the full human being—rather than solely academic achievement.

A Constructive Curriculum Innovation Process

The curriculum innovation at SD IT Izzuddin Palembang represents a strategic and essential answer to the requirements of modern Islamic education in Indonesia (Duwila & Habib, 2021). This innovation seeks to amalgamate Islamic ethical principles with contemporary academic distinction via structural, pedagogical, and institutional innovations. The following subtopics are extracted from your original content, each augmented and elaborated with analytical depth.

Philosophical and Pedagogical Foundations of Innovation: Harmonizing Intellectual and Ethical Development

The philosophical basis for the curriculum innovation at SD IT Izzuddin is anchored in a transformative vision of Islamic education. Amidst the rising secularism and moral relativism in public education, the school aims to resist these trends by cultivating a generation that is both intellectually proficient and firmly grounded in Islamic ethics. This dual emphasis aligns with the notion of *insan kamil* in Islamic educational philosophy, which underscores the amalgamation of rational, spiritual, and emotional intelligences (Mones et al., 2023).

To realize this objective, SD IT Izzuddin implements a dual-teacher system, with one educator responsible for broad academic topics and the other focusing on religious studies (Marshall, 2017). This structural design rectifies a primary deficiency in numerous Islamic schools, where religious education is sometimes sidelined or superficially incorporated. This strategy ensures that each domain is given focused attention while maintaining the overall integrity of the educational process. This approach also inhibits the dichotomization of *'ilm al-dunya* and *'ilm al-din*, fostering a unified worldview rooted in *tauhid*.

By using this strategy, the school guarantees content proficiency in both educational streams while exemplifying interdisciplinary respect and cohesion, essential for fostering integrated learners. The school serves as a venue where contemporary knowledge and Islamic beliefs are not contrasted but integrated.

Innovation Strategy: Pertinence, Excellence, Efficiency, and Efficacy

A crucial element of SD IT Izzuddin's curriculum innovation is its planning phase, grounded in four characteristics of educational quality: relevance, quality, efficiency, and effectiveness. Relevance refers to the congruence of the curriculum with the aspirations of the Muslim community, particularly parents desiring an Islamic-based education that addresses contemporary concerns (Firmansyah et al., 2023). The school responds to this societal demand by augmenting Qur'anic memorization through expanded *Tahfīz* hours and incorporating Islamic ideals throughout all curricula (Fahrudin & Marjuki, 2025).

The *Tahfīz* program aims to achieve quality through the development of character development outcomes (Rachman et al., 2022). The consistent memorization of the Qur'an is regarded not merely as a religious practice but also as an educational method that improves memory, discipline, attention span, and emotional fortitude (Febriani & Kamaluddin, 2022). These attributes are essential for cultivating future leaders with robust spiritual and cognitive resilience.

Efficiency in curriculum delivery is achieved by reallocating time without compromising academic subjects. The program is structured to integrate Qur'anic studies with general courses rather than supplanting them. The invention illustrates that educational resources, especially time and teaching staff, can be utilized efficiently via deliberate design and cooperative planning. The efficacy of teaching tools such as *halaqah* or study circles and *murāja'ah* or revision procedures is apparent (Yani et al., 2023). These strategies are demonstrated to improve Qur'anic retention while fostering collaborative learning, accountability, and peer mentorship among students (Armayanto & Suntoro, 2023). These strategies transform memorization into a collaborative and significant pursuit rather than a solitary activity.

Engagement of Stakeholders: Establishing Cooperative Governance for Innovation

Successful curriculum reform necessitates deliberate engagement of stakeholders. At SD IT Izzuddin, the innovation process is not just an internal policy change but a collaborative governance framework engaging several stakeholders at both institutional and regulatory tiers (Cahyati et al., 2024). The Integrated Islamic School Network (JSIT) is essential for guaranteeing that the school's religious curriculum is pedagogically robust, consistently organized, and aligned with comprehensive Islamic educational frameworks (Bantilan et al., 2023). JSIT fosters innovation through curricular recommendations, the organization of capacity-building workshops, and the execution of frequent monitoring and assessments (Purnawanto, 2022). This control ensures credibility, consistency, and quality assurance in the provision of religious education.

The Palembang City Education Office serves as a regulatory partner, issuing operational permits, overseeing compliance, and ensuring curriculum revisions adhere to national education standards (Karooso et al., 2024). The participation of this governmental institution indicates the school's dedication to harmonizing innovation with state policies, circumventing legal disputes, and acquiring greater credibility. The collaboration among various stakeholders exemplifies a governance approach that is simultaneously top-down and bottom-up, wherein innovation is not mandated, but co-developed (Cahyati et al., 2024; Raihani, 2011). This participative approach exemplifies a paradigm for other Islamic institutions seeking to alter their curricula while maneuvering through bureaucratic frameworks.

Implementation Strategy: Organizing Time and Pursuing Excellence

The systematic implementation of instructional time is a prominent and tangible manifestation of curricular innovation at SD IT Izzuddin. The distribution of time demonstrates the school's emphasis on religious and moral development while maintaining academic rigor (Rafliyanto & Mukhlis, 2023a). The *Tahsin* subject, dedicated to enhancing Qur'anic pronunciation, is assigned 10 hours weekly, providing sufficient opportunity for personalized correction and proficiency. *Tahfīz*, the core of the curriculum, is allocated 11 hours weekly, underpinned by systematic objectives and strategies customized to individuals' memorizing abilities. *Murāja'ah*, the recitation and revision of memorized verses, is incorporated into the *Tahfīz* sessions, enhancing retention and reinforcement.

Moreover, *Fashohah* or fluency and eloquence in Qur'anic recital is particularly emphasized. This topic guarantees that students not only memorize but also recite with elegance and accuracy, revering the Qur'an not only as text, but as heavenly discourse or *kalamullah*. Teachers receive a formal teaching decree (SK) that delineates explicit memorizing objectives and instructional instructions to facilitate implementation (Eraswati et al., 2022). This formalization establishes accountability and consistency, guaranteeing that all educators adhere to a common vision and objective. This methodical methodology converts a typically unstructured *Tahfiz* program into a systematic and quantifiable educational framework, grounded in professional ethics, instructional design, and spiritual dedication.

Assessment Methods: Ongoing Evaluation and Responsive Feedback

The assessment system at SD IT Izzuddin functions not alone as a measurement instrument, but as a dynamic feedback mechanism that facilitates continuous improvement. Assessment occurs each semester, focusing on three fundamental elements: memorizing proficiency, *tajwid* precision, and students' engagement in religious activities (Suhara et al., 2024). These evaluations fulfill two purposes: assessing student learning outcomes and evaluating instructor performance. Educators are urged to evaluate their techniques, modify their approaches, and participate in ongoing professional advancement (Cahyati et al., 2024). These adaptive assessment methods represent a shift from static, summative evaluations that frequently characterize conventional religious education.

Furthermore, the institution employs a longitudinal evaluation framework, monitoring student advancement over academic years to guarantee retention, stability, and cumulative growth. This paradigm corresponds with Islamic traditions of *tilawah* and *hifz*, which prioritize repetition, correction, and mastery over time instead of a singular performance. This evaluative method is especially pertinent in a time when educational achievement is increasingly assessed using immediate academic metrics. By emphasizing long-term mastering and ethical internalization, SD IT Izzuddin reinterprets the criteria for educational achievement in Islamic education.

Comprehensive Stakeholder Endorsement for Curriculum Reform

The efficacy of the curriculum innovation is corroborated by the favorable feedback from both internal and external stakeholders (Pramodana et al., 2024). School leaders and management demonstrate robust support, perceiving the program as a strategic investment in character development and institutional reputation (Kulsum & Muhid, 2022; Nabila et al., 2023). Educators gain from more defined pedagogical frameworks, enabling them to concentrate on substantive teaching rather than procedural limitations.

Homeroom educators note enhanced student discipline, concentration, and intrinsic motivation. These observations are essential, as they illustrate that the program functions not merely in theory but produces measurable behavioral modifications. This behavioral change is undoubtedly one of the most crucial measures of curricular efficacy in Islamic education. Parents express considerable satisfaction with the program, perceiving it as a valuable enhancement to their children's religious and academic identities (Rohmah, 2014; Sartika et al., 2022). The

comprehensive outcomes, academic achievement coupled with robust Islamic character, correspond with parental aspirations in a Muslim-majority society such as Indonesia.

Feedback from alumni enhances the program's credibility. Alumni indicate enduring advantages of early Qur'an memorization, such as enhanced self-discipline, spiritual assurance, and a fortified Islamic identity in academic and social spheres (Durachman et al., 2021). The intergenerational effect indicates that curriculum innovation at SD IT Izzuddin is not ephemeral, but rather potentially revolutionary.

Methodological and Structural Innovations: Curriculum Design Based on Specialization

A notable characteristic of the innovation process at SD IT Izzuddin is its curriculum model centered on specialization. The curriculum is divided into specific sub-disciplines: *Tahsin*, *Fashohah*, *Tahfiz*, and *Murāja'ah*, rather than treating all religious education as a singular subject. Each field possesses distinct objectives, instructional methodologies, and evaluative standards, yet operates in harmony (Sakinah, 2022). This specialized approach facilitates focused skill enhancement, more defined teacher training guidelines, and improved curriculum alignment. It signifies a wider transition to competency-based education, wherein each domain is evaluated based on its specific standards and learning outcomes.

Interdisciplinary integration represents another innovation. Despite being categorized into distinct disciplines, these subjects are conceptually and practically interconnected, forming a network of learning experiences that facilitate comprehensive memory and understanding of the Qur'an (Khasanah, 2022). The incorporation of continuous assessment techniques, particularly in *Murāja'ah*, exemplifies methodological innovation. In this context, repetition is regarded not as superfluous but as a valid educational technique grounded in classical Islamic teaching methods. This ensures long-term retention and guards against the superficiality that often plagues modern education.

Conclusion

The curriculum innovation process at SD IT Izzuddin Palembang signifies a revolutionary reaction to the increasing need for Islamic education that is both spiritually grounded and intellectually sound. Unlike traditional models that typically separate religious and secular education, SD IT Izzuddin presents a cohesive framework that unifies Qur'anic instruction with academic achievement. The school exemplifies the potential to cultivate *insan kamil*, students who are erudite, disciplined, ethically sound, and spiritually conscious, through advancements in curriculum organization, content, execution, and assessment.

The use of the two-teacher model and the structured time allocation for Qur'anic courses demonstrate a deliberate framework that emphasizes the equilibrium between *'ilm* (knowledge) and *adab* (moral conduct). This educational method contests the conventional distinction between religious and secular knowledge by creating interdependence and coherence between them. It also corresponds with the overarching goals of Islamic education, which stress the assimilation of divine guidance into daily existence.

Furthermore, the backing of stakeholders—from the JSIT network to the Palembang Education Office—illustrates that innovation in Islamic schools may be successfully institutionalized via collaborative governance. Educators, learners, school administrators, guardians, and graduates all affirm the beneficial influence of the *Tahfiz*-based curriculum on character formation, motivation, and enduring educational results. Their voices affirm the model's contextual relevance and pedagogical efficacy.

Importantly, this research also highlights methodological novelties, particularly in the use of a specialization-based curriculum and continuous formative assessment. These innovations enhance instructional efficacy and guarantee that the memorization of the Qur'an evolves into a sustained, significant, and spiritually changing experience for pupils. The comprehensive methodology concerning disciplines like *Tahsin*, *Fashahah*, *Tahfiz*, and *Murāja'ah* establishes SD IT Izzuddin as a paradigm for the reformation of Islamic education, harmonizing tradition with modernity.

The instance of SD IT Izzuddin provides valuable insights for Islamic schools throughout Indonesia and the Muslim world that are striving to modernize while maintaining religious integrity. It asserts that Islamic education may be reformed without compromising its spiritual core, but rather by rethinking its delivery, methodology, and epistemology in accordance with modern circumstances. This curriculum innovation approach not only facilitates institutional progress but also significantly enriches the dialogue regarding the future of Islamic education.

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