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Curriculum Development at the BUNAYYA Al-Qur'an Guidance Institution Based on Islamic Education Management

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Abstract

This study describes the implementation of Islamic Education Management (IEM) in the curriculum development process at the BUNAYYA Qur'an Guidance Centre. The goal is to improve the quality of Qur'anic learning and foster Islamic character in students. The study employs a qualitative descriptive approach with curriculum development at the BUNAYYA Qur'an Guidance Centre as the subject of the research. Data were collected through interviews, observations, and documentation involving the center's management, teachers, and parents. Data analysis was conducted using the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. Data validity was tested through triangulation of sources and methods. The research findings indicate that the BUNAYYA Institute has fully implemented the MPI functions in its curriculum development. During the planning stage, the curriculum was formulated through consultation between management, teachers, and parents to integrate the needs of Qur'anic learning and Islamic values. The organization stage is carried out through a clear division of tasks based on the principles of trust and brotherhood. The implementation of the curriculum emphasizes active learning, recitation, memorization, and internalization of Qur'anic etiquette values. Monitoring is conducted through periodic evaluations of students' reading skills, memorization, and behavior. These findings suggest that applying the principles of consultation, trustworthiness, justice, and kindness in curriculum development can enhance the quality of Qur'anic learning and strengthen the formation of students' Islamic character.

Keywords: Curriculum Development; Islamic Education Management; Al-Qur'an Institute.

A. INTRODUCTION

Islamic educational institutions have shown significant growth, particularly non-formal institutions such as Qur'anic guidance centers (Achlamy, n.d.). These institutions play a vital role in helping the community to understand, read, and apply the values of the Qur'an in their daily lives. However, some institutions still face challenges in terms of systematic and measurable curriculum management. The curriculum often focuses solely on technical skills, such as reading and memorizing the Qur'an. Meanwhile, the development of Islamic character and institutional management has not been optimized (Masnawati & Fitria, 2024; Yusuf et al., 2022). This situation calls for an innovative curriculum development that not only focuses on cognitive outcomes but also on fostering noble character in Muslims.

The BUNAYYA Qur'an Guidance Institute is a non-formal educational institution dedicated to teaching and developing Qur'anic values. BUNAYYA designs its curriculum to integrate Qur'anic literacy with the strengthening of students' moral values and character. This approach aligns with the objectives of Islamic education, which aim to develop well-rounded individuals who balance the potential of the mind, heart, and deeds (Pramono et al., 2025; Qomusuddin et al., 2025). From a curriculum development perspective, integrating cognitive, affective, and psychomotor aspects is key to ensuring the educational process produces learners with academic competence and strong character. This endeavor requires applying the principles of Islamic educational management at every stage of curriculum development, from planning and implementation to evaluation, to ensure educational outcomes are focused and effective (Sa'adi, 2025a).

Curriculum development in Islamic educational institutions, such as BUNAYYA, must address the challenges posed by globalization, sociocultural change, and rapid technological advancement. Therefore, an innovative curriculum grounded in Islamic values is crucial to maintaining the relevance of education while shaping students' characters to prepare them to meet the demands of the modern world. An approach that integrates *tawhid*, *akhlaq*, *ukhuwah*, and *maslahah* can create a holistic learning system focusing on academic, spiritual, and social aspects (Sa'adi, 2025b; Zainuddin et al., 2025). Furthermore, effective Islamic educational management involves planning, organizing, implementing, and supervising based on the principles of consultation, trustworthiness, and justice, making the learning process more purposeful and meaningful (Kadarsih & Us, n.d.; Surahman & Nayla, 2025). These findings align with those of Suhertini et al., who indicate that integrating Qur'anic values into curriculum

management is crucial for preserving the Qur'anic identity of educational institutions amid the demands of modernization, globalization, and the ever-evolving needs of education (Heni Suhertini et al., 2025).

Previous research has widely demonstrated that curriculum development and management of Islamic education play a crucial role in improving the quality of educational institutions. Silaningtyas's research revealed that madrasah curriculum development involves structured stages of planning, implementation, and evaluation, thereby supporting the effectiveness of the learning process (Silaningtyas, 2024). Azimah's research indicates that competency-based Islamic education curriculum management involves analyzing learners' needs, planning, implementing, and evaluating the curriculum integrated with Islamic values (Azimah, 2024). Hayup et al. emphasize that curriculum management is crucial to the delivery of Islamic education because it serves as the primary guideline for implementing learning and internalizing Islamic values (Hayup et al., 2024). Furthermore, Melinda et al.'s research indicates that applying principles of Islamic Educational Management, such as consultation, justice, openness, and stakeholder involvement, contributes to successful curriculum development in Islamic educational institutions (Melinda et al., 2025). These findings suggest that systematically developing curricula grounded in Islamic values can enhance learning quality and strengthen learners' character.

Numerous studies have examined the development of the curriculum and the implementation of Islamic Educational Management in various Islamic educational institutions. However, most of these studies focus on formal education contexts, such as madrasahs, Islamic schools, and pesantren, emphasizing learning or curriculum management. Meanwhile, studies specifically examining the integration of Islamic Educational Management functions, including planning, organizing, implementing, and supervising, within the curriculum development process at non-formal Qur'anic guidance institutions remain relatively limited. However, Qur'anic guidance institutions have distinct characteristics, learner needs, and learning models compared to formal educational institutions. This study addresses this research gap by providing an in-depth analysis of the implementation of Islamic educational management functions in the curriculum development process at the BUNAYYA Qur'anic Guidance Institution. This study aims to contribute to the theoretical development of research on Islamic educational management in non-formal education and serve as a practical reference for Qur'anic guidance institutions to develop effective curricula oriented toward forming Qur'anic character.

Islamic Education Management (IEM) is a vital tool for ensuring effective and values-based curriculum development. By applying management functions such as planning, organizing, implementing, and monitoring, institutions can efficiently manage human resources, time, and learning strategies (Nurhikmah, 2024). In the context of Islamic education, management must be grounded in the values of consultation, trustworthiness, justice, and sincerity (Subkan, 2025). Consequently, the curriculum at BUNAYYA not only aims to develop the ability to read and memorize the Qur'an but also to foster Qur'anic morals and character by applying the principles of Islamic Educational Management.

This has prompted research on the implementation of Islamic educational management in the development of the BUNAYYA Qur'an Guidance Center curriculum. This study aims to describe how the institution designs, implements, and evaluates an Islamic values-based curriculum and how management principles are applied in practice. The findings are expected to contribute to the development of other Qur'an guidance institutions in managing curricula oriented toward forming Islamic character while enriching the literature on Islamic educational management in the non-formal education sector.

This research is important because Qur'anic education institutions play a strategic role in developing the ability to read, understand, and practice the values of the Qur'an among people of all ages. The success of these institutions depends not only on the quality of teaching but also on the development of an effectively designed and managed curriculum. Amidst the demand for improved quality in Islamic education and the public's need for high-quality Qur'anic educational services, there is a need for a curriculum capable of integrating academic, spiritual, and character development. Therefore, studying the implementation of Islamic educational management functions in curriculum development is essential to providing an empirical overview of effective management practices in non-formal Qur'anic educational institutions.

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B. RESEARCH METHODS

This study uses a descriptive qualitative approach to gain an in-depth understanding of how Islamic educational management functions are implemented in curriculum development at the BUNAYYA Qur'an Guidance Center (Miles et al., 2014). This approach was chosen because it is well-suited to the nature of the phenomenon under investigation: the process of curriculum management that aligns with Islamic values and cannot be measured quantitatively. The study was conducted at the BUNAYYA Qur'an Guidance Institute, which provides Qur'anic education to learners of all ages.

The research subjects were selected using purposive sampling; specifically, informants were selected who were directly involved in curriculum development. The informants were Informant N, the head and manager of the BUNAYYA Qur'an Guidance Institute, and Informant F, a female teacher involved in implementing and evaluating the curriculum. Informants were selected based on their knowledge and experience relevant to the research focus. Data were collected using three techniques: (1) in-depth interviews with informants N and F to obtain information about the planning, organization, implementation, and evaluation of the curriculum, (2) observations of learning activities and institutional management, and (3) documentation of curriculum documents, organizational structures, learning programs, and reports on student progress (Aulia et al., 2025a; Sumarsi et al., 2025). (1) in-depth interviews with Informants N and F to obtain information about the planning, organization, implementation, and evaluation of the curriculum, (2) observations of learning activities and institutional management, and (3) documentation of curriculum documents, organizational structures, learning programs, and reports on student progress.

Data analysis was conducted using the Miles and Huberman model, which consists of three stages: data reduction, data presentation, and concluding (Miles et al., 2014). Data reduction entailed selecting and focusing on data relevant to the research focus. The data were then presented in the form of a narrative description to help the researcher understand patterns and relationships between the findings. The final stage involved drawing and verifying conclusions based on the results of interviews, observations, and documentation. Data validity is achieved through the triangulation of

sources and methods by comparing interview, observation, and documentation results to ensure the information obtained is valid and consistent (Lemon & Hayes, n.d.). Throughout the research process, due regard was given to research ethics, the confidentiality of informants was maintained, and data were used solely for academic purposes.

C. RESULT AND DISCUSSION

1. Curriculum Planning

Curriculum planning is the first step in educational management. It serves as a guide for achieving learning objectives and organizing the teaching and learning process in a systematic way (Aulia et al., 2025b). It involves setting objectives, selecting and organizing content, and devising teaching strategies appropriate to learners' needs and contemporary developments (Yuliza, 2022). Additionally, the educational vision of the school or institution must be considered, and collaboration between teachers, school leaders, and other stakeholders is necessary for effective implementation (Aulia et al., 2025b; Wirtati et al., 2025).

Interviews with the institution's leadership revealed that the curriculum is developed through a participatory process involving various stakeholders. According to the head of BUNAYYA, "We develop the curriculum through discussions with the teaching team and take into account feedback from parents to ensure that the program we create truly meets the needs of the students" (Interview with Informant N, 2025). This statement indicates that the curriculum planning process at BUNAYYA applies the principle of consultation, one of the key values in Islamic education management. This consultation resulted in the formulation of the vision, "The realization of Qur'anic individuals oriented toward quality and with a global outlook," as well as the mission to strengthen *tahsin*, *tahfidz*, *khat*, *tilawah*, and the development of innovative learning products. The planning process also considers the needs of learners of all ages, from children to the elderly, ensuring the curriculum is adaptive and responsive.

According to the curriculum data, BUNAYYA establishes measurable learning objectives for each program. These objectives include the ability to read according to *makhraj* rules, memorization according to *tajwid* standards, writing in *khot* script, and fluency in reciting the Qur'an using specific *maqamat* (Bunayya Curriculum, 2025). Formulating these detailed objectives demonstrates that the planning process is a managerial endeavor aligned with the MPI principles of consultation, trustworthiness,

and justice, not merely administrative. Consequently, curriculum planning at BUNAYYA considers the needs of participants, teacher competencies, learning facilities, and Qur'anic quality standards.

Compared to some previous studies, which placed greater emphasis on internal institutional involvement, curriculum planning at BUNAYYA has distinct characteristics. Silaningtyas's (2024) research shows that curriculum planning in madrasahs is carried out by schools and teachers in a structured manner. At BUNAYYA, however, parent involvement is a crucial part of the program development process. This involvement reflects a broader participatory approach, ensuring that the curriculum considers not only academic targets but also the real needs of learners and the expectations of their families. This aspect is one of the strengths of non-formal institutions, which are more flexible than formal educational institutions.

2. Curriculum Organization

Curriculum organization is the systematic compilation and arrangement of learning materials to help students effectively understand subject matter and achieve learning objectives (Anshori et al., 2023). Curriculum organization models may take the form of a subject-based approach, an integrated curriculum, or an activity-based curriculum, which is tailored to the characteristics and needs of learners, as well as the educational context (Hakim et al., 2025).

Curriculum organization involves clearly structuring the institutional framework, which includes a CEO, secretary, treasurer, creative media team, product R&D team, and curriculum R&D team, as outlined in the 2025 curriculum (Interview with Informant N, 2025). This division of tasks is a concrete implementation of the principles of trust and brotherhood within MPI, where each individual is placed according to their competence and role in supporting the institution's objectives.

One female teacher stated, "Every teacher has a clear role within their field. Some focus on *tahsin*, *tahfidz*, and *tilawah* so that the learning process is more focused" (Interview with Informant F, 2025). The results of the interviews indicate that the division of tasks is based on each teacher's competencies, thereby supporting the effective implementation of the curriculum. This finding aligns with research by Hakim et al. (2025), which states that clear curriculum organization facilitates coordination and learning implementation. At BUNAYYA, however, organization extends beyond the

division of academic tasks to integrate the values of trustworthiness and brotherhood into the management of the institution.

In terms of the curriculum, the program is organized by dividing it into several classes and levels: preschool, *Ibtida'*, *Mutawassith*, *Ulya*, and tiered *Tahfidz* classes from Juz 30 to Juz 28–29. Each level has structured material, learning outcomes, and age or prior ability requirements. This demonstrates that the curriculum is organized systematically, enabling teachers and students to learn in a structured manner.

The organization also provides learning materials, including the Yanbu'a textbook (volumes 1–7), 4-in-1 flashcards, modules, and learning report books. Providing these materials is part of resource management, governed by the principle of *itqan* (diligence and precision). This ensures learning proceeds effectively and in accordance with quality standards. Unlike the findings of Hakim et al. (2025), who emphasized curriculum organization in terms of academic structure and the distribution of learning materials, organization at BUNAYYA encompasses not only administrative aspects but also the development of support units, such as the creative media team and the product development research team. This indicates that curriculum development is viewed as a dynamic process requiring continuous innovation. These findings suggest that non-formal Qur'an guidance institutions require a more flexible organizational structure than formal schools.

3. Curriculum Implementation

Curriculum implementation involves applying the curriculum plan to learning activities in schools. It includes planning, delivering, and evaluating learning activities to achieve educational objectives (Pak et al., 2020). However, curriculum implementation faces various challenges, such as teacher readiness to adopt changes, increased workloads, and developing appropriate learning modules (Ndari et al., 2023; Syafi, n.d.). Continuous evaluation and support are essential to ensure smooth implementation and adaptability to educational dynamics and learner needs.

BUNAYYA's curriculum implementation employs an active learning approach, *talaqqi*, drills, and internalization of Qur'anic etiquette. According to curriculum data, each learning session lasts 60 minutes and is delivered in both offline and online formats. These sessions are accompanied by detailed teaching standard operating procedures (SOPs), which cover the introduction, main body, and conclusion (Bunayya Curriculum, 2025). These SOPs serve as operational guidelines to ensure that every

teacher conducts the learning process uniformly, measurably, and in accordance with Islamic values.

The delivery of *tahsin* material follows a volume-based structure that covers the introduction to the Arabic alphabet, the articulation points of letters, the characteristics of letters, *tanwin*, sukun, and basic to advanced *tajwid*. The *tahfidz* program is implemented in stages, beginning with Juz 30 and selected surahs and progressing to Juz 28–29. The *tilawah* program covers mastery of the seven *maqamat* (Bayyati, Hijaz, Nahawand, etc.), while the *khat* program teaches seven types of calligraphy (Naskhi, Thuluth, Kufi, Rika', etc.).

BUNAYYA implements creative and innovative learning strategies, such as using 4-in-1 flashcards, worksheets, icebreakers, explorations, and cultivating good manners. This interactive approach reflects the application of the principle of *Ihsan* within MPI: the continuous improvement of quality. The curriculum also prioritizes good manners, such as reciting prayers. One of the teachers explained in an interview, “Before lessons begin, students are encouraged to recite prayers, review their memorization, and maintain good manners towards the teacher. We do not merely pursue reading targets, but also character development” (Interview with Informant F, 2025). The researchers’ observations showed that learning activities always begin with Qur’anic etiquette practice before moving on to core material. The BUNAYYA curriculum implementation focuses not only on academic achievement (reading, memorization, and writing) but also on developing students’ Qur’anic character.

The findings of this study demonstrate that the BUNAYYA curriculum implementation not only focuses on achieving reading and memorization competencies in the Quran but also emphasizes character development through cultivating good manners. This finding aligns with Yusuf et al.’s (2022) research on the importance of character education in Islamic education curricula. However, BUNAYYA integrates character building directly into every learning session rather than treating it as a separate program. This approach demonstrates that Islamic values are not merely teaching materials but also form a learning culture that is consistently cultivated.

4. Curriculum Monitoring and Evaluation

This is the process of ensuring the effective implementation of the curriculum and achievement of the established educational objectives. Curriculum monitoring involves ongoing assessment of implementation, including systematic evaluation of student learning outcomes and identification of obstacles and areas for improvement (Botezatu, 2025; Marlina & Mardiana, 2023). Curriculum evaluation must also consider aligning content with students' needs, advancements in knowledge, and labor market demands to ensure the curriculum remains relevant and adaptable (Musango, 2023; Qamar & Ikram, 2024).

Monitoring is carried out through a multi-tiered assessment system comprising diagnostic (pre-tests), formative, and summative (post-tests or Tasmi') assessments, as set out in the curriculum document. Monitoring is also carried out in the form of: (1) Evaluation of students' reading and memorization skills at each session, (2) Monitoring of students' conduct and discipline via the report book, (3) Regular mentoring and coaching for teachers, and (4) Monthly meetings to evaluate program outcomes.

The head of the institution stated, "Evaluations are carried out periodically so that each student's progress can be properly monitored. The results of these evaluations also serve as a basis for improving teaching methods and designing future programs" (Interview with Informant N, 2025). This statement indicates that evaluations serve as tools for measuring learning outcomes and as a basis for decision-making in curriculum development. This finding aligns with Marlina and Mardiana's assertion that curriculum monitoring and evaluation ensure the achievement of learning objectives while providing a foundation for continuous program improvement (Marlina & Mardiana, 2023).

Summative assessments, such as reciting memorized verses, taking tests on specific chapters, taking tests on articulating letters, and practicing recitation in specific *maqams*, constitute a form of academic supervision. Conversely, supervision of conduct through prayer, discipline, and daily moral behavior reflects the spiritual dimension that underpins the Qur'anic institution. From a managerial perspective, this evaluation system demonstrates the application of the principles of *adl* (justice) and *itqan* (meticulousness) within the MPI. Evaluation serves as a means of improving learning, strengthening teachers' professionalism, and ensuring the institution's quality control, not merely measuring outcomes.

BUNAYYA's monitoring system demonstrates a relatively comprehensive evaluation approach, covering both academic and character aspects. The research by Marlina and Mardiana (2023) focuses more on evaluating learning outcomes as a basis for improving the curriculum. At BUNAYYA, meanwhile, evaluation is also directed toward monitoring students' development of manners and behavior. These findings suggest that the success of the Qur'anic education curriculum is measured not only by reading and memorization skills but also by changes in students' attitudes and character.

5. Integration of the BUNAYYA Curriculum and MPI Functions

At the BUNAYYA Qur'an Guidance Centre, curriculum integration is closely linked to the functions of Islamic Education Management (MPI), which include planning, organizing, implementing, and supervising. Designed innovatively, the BUNAYYA curriculum is relevant to learners' needs, combining cognitive, affective, and psychomotor aspects, as well as spiritual and social values, in line with Islamic educational principles. The planning function of MPI helps formulate clear learning objectives and devise effective teaching strategies. The organization ensures that human resources and supporting facilities are available and well coordinated (Alexon & Kurniawan, 2022; Bulte, 2019).

In addition to managerial functions, the BUNAYYA curriculum's integration is reflected in the application of Islamic values at every stage of curriculum management. The value of consultation is evident in the process of developing programs with teachers and parents. The value of Amanah is realized through allocating tasks according to each teacher's competencies. The value of *adl* (justice) is evident in the evaluation system applied to all learners based on objective achievements. Meanwhile, the value of *ihsan* is realized through continuous efforts to improve learning quality through innovation in teaching materials, methods, and assessment.

The curriculum uses interactive teaching methods to encourage active student engagement. Supervision monitors and evaluates the learning process and outcomes to ensure continuous improvement (Sharova et al., 2024; Uzhhorod National University et al., 2025). The integration of the BUNAYYA curriculum with the MPI's functions is evident in every learning program implemented, not only in managerial aspects. The *Tahsin* program is designed based on an analysis of learners' needs and includes measurable targets for Qur'anic reading proficiency. The *Tahfidz* program is organized into systematic memorization stages ranging from Juz 30 to 28–29. The *tilawah* and *khot*

programs use a step-by-step learning method tailored to learners' abilities. All of these programs are monitored through regular assessments and progress reports to ensure that each learner receives support tailored to their needs. This demonstrates that the planning, organizing, implementation, and monitoring functions are fully integrated to support achieving Qur'anic educational objectives.

An analysis of the entire BUNAYYA curriculum development process shows that the MPI framework has been fully implemented, as follows: (1) Planning includes consultation, the formulation of a vision and mission, structured objectives, and consideration of learners' needs. (2) Organization includes allocating roles from institutional leadership to teams, establishing clear class levels, and providing comprehensive learning resources. (3) Implementation includes standard operating procedures (SOPs) for teaching, active learning methods, competency targets, and cultivating Qur'anic etiquette. (4) Monitoring includes diagnostic, formative, and summative assessments; teacher monitoring; and monthly evaluations.

Integrating the curriculum and the functions of the MPI significantly improves the quality of the institution. This integration enhances students' ability to read and memorize the Qur'an and shapes a Qur'anic character by cultivating Islamic etiquette and values. From an institutional perspective, implementing the MPI's functions helps create a more structured, accountable, and sustainable management system. Thus, the BUNAYYA curriculum model can serve as an example of best practices for other non-formal Qur'anic guidance institutions. By applying the values of consultation (*musyawarah*), trustworthiness (*amanah*), justice (*adl*), and benevolence (*ihsan*), the BUNAYYA curriculum has proven capable of improving students' *tahsin* and *tahfidz* skills, reinforcing etiquette, and offering a focused, systematic Qur'anic learning experience.

6. Factors Supporting and Hindering the Development of the BUNAYYA Curriculum

The success of the BUNAYYA Qur'an Tutorial Center's curriculum development is supported by a number of internal and external factors. The primary contributing factor is the competence of the teaching staff, who possess the necessary *tahsin*, *tahfidz*, *tilawah*, and *khot* skills for their assigned tasks. Furthermore, a clear organizational structure allows each member of the center to fulfill their roles and responsibilities. The availability of learning materials, such as the Kitab Yanbu'a, 4-in-1 flashcards, learning modules, and student progress report books, supports the effective implementation of the curriculum. These conditions demonstrate that the success of

the curriculum depends not only on good planning, but also on the readiness of human resources and adequate supporting facilities.

Wirtati, Nasution, and Siregar (2025) argue that effective curriculum management requires competent human resources, a clear division of tasks, and adequate learning resources. From an Islamic educational management perspective, these factors reflect the application of the principles of *Amanah* and *Itqan*: placing individuals in roles according to their competencies and carrying out work professionally and to a high standard. Thus, the competent teaching staffs are essential to achieving optimal curriculum outcomes.

In addition to internal factors, parental support and a conducive learning environment are key to the development of the BUNAYYA curriculum. Parents' involvement in providing input during the program planning process demonstrates a collaborative relationship between the institution and families. This support helps the institution understand learners' needs more comprehensively, ensuring that the developed learning programs are relevant. This finding aligns with the perspective of Surahman and Nayla (2025), who argue that the success of curriculum development in Islamic educational institutions hinges on the participation of various stakeholders in decision-making and program evaluation.

However, this study also identified factors that hinder the implementation of the curriculum. One of the most common obstacles is unexpected events that lead to changes in the lesson timetable, meaning program objectives cannot always be achieved as planned. Additionally, learners' diverse characteristics in terms of age, prior knowledge, and attendance levels demand flexible lesson delivery. These conditions present a particular challenge to teachers, who must ensure that curriculum targets are met without neglecting learners' individual needs.

These findings regarding inhibiting factors align with the research of Ndari, Suyatno, Sukirman, and Mahmudah (2023), which explains that adapting to learners' circumstances and the dynamics of the learning process is one of the main challenges in curriculum implementation. Therefore, continuous evaluation and improvement are necessary to ensure the curriculum's relevance and effective implementation. In the context of BUNAYYA, regularly applying monitoring and evaluation functions is a key strategy for overcoming these barriers and ensuring the curriculum development process is adaptive, sustainable, and focused on fostering Qur'anic character in learners.

D. CONCLUSION

Based on the research findings, the BUNAYYA Qur'an Guidance Center implemented the functions of Islamic Educational Management (IEM) in its curriculum development. These functions include planning, organizing, implementation, and supervision. During the planning stage, the curriculum is developed through consultation between the center's management and teachers. This process takes into account learners' needs and measurable learning objectives. During the organization stage, the center clearly allocates tasks and responsibilities according to individual competencies, developing structured learning pathways and supporting materials. The curriculum is implemented through *tahsin*, *tahfidz*, *tilawah*, and *khot* lessons, as well as the cultivation of Qur'anic etiquette. In addition to improving students' ability to read and memorize the Qur'an, the curriculum emphasizes character building by instilling Islamic values in the learning process. The curriculum is monitored and evaluated through diagnostic, formative, and summative assessments; monitoring of students' progress; teacher support; and periodic program evaluations. Research findings indicate that integrating MPI functions into curriculum development creates a structured, focused learning process that aligns with the institution's objectives of shaping students who possess Qur'anic competencies and etiquette.

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