I S T I W A ' INTERDISCIPLINARY JOURNAL OF ISLAMIC STUDIES
Vol. 1, No. 2, Juli 2026
Print ISSN : 0854-4239 || Online ISSN : 3123-8289

Innovative Curriculum Development in Islamic Religious Education Through the Integration of Religious Theory and Practice: A Case Study at Fathul Huda Sidorejo Junior High School

Edi Susanto [a,1,*]; Inas Umniyyah [b,2], Fathurrahman, [c,3], Isnaini Amirotun Hanifah [d4]
[*a] STAI Brebes, Indonesia; [bc] STAI Walisembilan Semarang, Indonesia; [d]; [e] Monash University Australia.
[1] edisusanto@stai.brebes.ac.id; [2] inasumniyyah@setiaws.ac.id. [3] fathurrahman@setiaws.ac.id. .
[4] Isnainihanifah02@gmail.com
*Correspondent Author

ARTICLE INFO

Article history
Received:
20-06-2026
Revised:
21-06-2026
Accepted:
31-07-2026

Keywords
Curriculum Innovation
Islamic Religious Education (PAI)
Learning Integration
Religious Practice

ABSTRACT

This study aims to analyze curriculum development innovation in Islamic Religious Education through the integration of religious theory and practice at SMP Fathul Huda Sidorejo. This research employed a qualitative approach using a case study design. Data were collected through observation, interviews, and documentation, then analyzed using an interactive model involving data reduction, data display, and conclusion drawing. The results indicate that curriculum innovation was implemented through curriculum enrichment, increased instructional time, and the development of religious subjects into more specific areas of study. The integration of theory and religious practice was carried out through classroom learning combined with religious habituation, Qur'anic memorization, worship practices, sermon training, and other religious activities. The evaluation system was conducted comprehensively through cognitive, affective, and psychomotor assessments. The successful implementation was supported by school leadership commitment, teacher competence, religious school culture, and adequate facilities. This study concludes that curriculum development innovation in Islamic Religious Education through the integration of theory and religious practice creates a more contextual, applicable, and effective learning process in developing students' religious character.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis inovasi pengembangan kurikulum Pendidikan Agama Islam melalui integrasi teori dan praktik keagamaan di SMP Fathul Huda Sidorejo. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model interaktif melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa inovasi pengembangan kurikulum dilakukan melalui pengayaan struktur kurikulum, penambahan alokasi waktu pembelajaran, serta pengembangan materi keagamaan ke dalam beberapa bidang kajian yang lebih spesifik. Implementasi integrasi teori dan praktik keagamaan diwujudkan melalui pembelajaran teoritis yang dipadukan dengan pembiasaan religius, hafalan Al-Qur'an, praktik ibadah, latihan khutbah, dan kegiatan keagamaan lainnya. Sistem evaluasi dilakukan secara komprehensif melalui penilaian aspek kognitif, afektif, dan psikomotorik. Keberhasilan implementasi didukung oleh komitmen pimpinan sekolah, kompetensi guru, budaya religius, dan sarana yang memadai.Penelitian ini menyimpulkan bahwa inovasi pengembangan kurikulum Pendidikan Agama Islam melalui integrasi teori dan praktik keagamaan mampu menciptakan pembelajaran yang lebih kontekstual, aplikatif, dan efektif dalam membentuk karakter religius peserta didik.

Kata kunci: inovasi kurikulum, Pendidikan Agama Islam, integrasi pembelajaran, praktik keagamaan.

This is an open-access article under the CC–BY-SA license

Vol. 1, No. 2, Juli 2026
Print ISSN : 0854-4239 || Online ISSN : 3123-8289

Introduction

Education is a strategic instrument for developing high-quality human resources who are not only intellectually competent but also possess strong moral, ethical, and spiritual character (Hamalik, 2013). Within the national education system, the curriculum serves as a fundamental component that determines the direction, objectives, content, and learning processes implemented in educational institutions (Tyler, 1949). Beyond functioning as a guideline for instructional activities, the curriculum also acts as a medium for transforming values, knowledge, skills, and learners' character. Therefore, curriculum development must be dynamic, adaptive, and innovative to respond effectively to the continuously evolving demands of society and educational development (Sukmadinata, 2012).

The Islamic Religious Education (IRE) curriculum occupies a particularly strategic position because it is intended not only to develop students' cognitive understanding of Islamic teachings but also to cultivate their spiritual attitudes, moral values, and religious behavior. Essentially, Islamic Religious Education represents a process of internalizing Islamic values encompassing aqidah (faith), ibadah (worship), akhlaq (morality), and muamalah (social interaction). Consequently, IRE instruction should extend beyond theoretical understanding and be manifested through practical application in daily life (Muhaimin, 2012). Nevertheless, the reality in many educational institutions indicates that Islamic Religious Education remains predominantly oriented toward knowledge transmission, content memorization, and academic achievement, while the integration of religious practice and the habituation of Islamic values has not yet been optimally implemented.

This condition necessitates innovation in the development of the Islamic Religious Education curriculum, particularly through an integrative approach that connects theoretical understanding of Islamic teachings with their practical implementation. Curriculum innovation should not be limited to changes in curriculum structure but should also encompass the renewal of instructional strategies, the organization of meaningful learning experiences, the strengthening of a religious school culture, and the development of assessment systems capable of evaluating students' cognitive, affective, and psychomotor competencies in a balanced manner (Fauzi, 2022). Through such an approach, students are expected not only to understand Islamic concepts theoretically but also to apply them effectively in their personal and social lives.

The integration of religious theory and practice has emerged as a relevant approach to the development of the Islamic Religious Education curriculum (Nata, 2016). This integrative approach is considered capable of creating more contextual and applicable learning experiences for students (Hidayat & Nurhayati, 2021). Its implementation involves connecting classroom instruction with various religious activities, including Qur'anic recitation, congregational prayer, worship practice, short religious sermons (*kultum*), daily supplications, religious social activities, and the cultivation of an akhlaq al-karimah culture within the school environment. Such an approach is consistent with the objectives of Islamic education, which emphasize a balanced development of knowing, feeling, and doing.

Fathul Huda Sidorejo Junior High School represents one educational institution that demonstrates distinctive characteristics in developing its Islamic Religious Education curriculum. Based on preliminary observations, the school not only delivers Islamic Religious Education as a formal subject but also integrates various religious programs into its academic activities, including Qur'anic learning before regular classes, worship practices, *tahlil* recitation, sermon training, daily religious habituation, and the development of more specialized Islamic subjects. These practices indicate a curriculum innovation that systematically integrates theoretical learning with religious practice.

Previous studies have examined various aspects of Islamic Religious Education curriculum development, character-based curriculum implementation, and innovations in Islamic Religious Education learning. However, studies specifically investigating curriculum development innovation through the integration of religious theory and practice at the junior secondary school level remain relatively limited. Therefore, this study seeks to address this research gap while contributing to the development of a more contextual, applicable, and

relevant model of Islamic Religious Education curriculum that meets the needs of contemporary learners.

Based on these considerations, this study aims to analyze curriculum development innovation in Islamic Religious Education through the integration of religious theory and practice at Fathul Huda Sidorejo Junior High School. Specifically, the study examines the processes of curriculum planning, implementation, and evaluation, as well as the supporting and inhibiting factors influencing its implementation.

Theoretical Review

1. The Concept of Curriculum and Curriculum Development

The curriculum is one of the primary components of the educational system, playing a strategic role in determining the direction, objectives, content, and learning processes implemented within educational institutions. A curriculum is not merely understood as a collection of subjects that students are required to study; rather, it encompasses the entirety of learning experiences systematically designed to assist learners in achieving predetermined educational objectives. Ralph Tyler defined the curriculum as all learning experiences planned and directed by educational institutions to accomplish specific educational goals (Tyler, 1949). This definition illustrates that the curriculum has a broad scope, encompassing not only instructional content but also teaching strategies, learning experiences, and the evaluation of learning outcomes.

A curriculum should be dynamic and capable of adapting to social change, advances in science and technology, and the evolving needs of learners. Consequently, curriculum development requires a continuous and systematic process to ensure its relevance in addressing contemporary educational challenges. Hilda Taba argued that curriculum development is a systematic process beginning with the identification of learners' and society's needs, followed by the formulation of educational objectives, the selection of learning content, the organization of learning experiences, and the evaluation of learning outcomes (Taba, 1962). This perspective emphasizes that curriculum development should be grounded in the actual needs of learners and their social environment.

Within the Indonesian educational context, the curriculum is designed to develop learners who are not only academically competent but also possess strong character, practical skills, and moral values. Oemar Hamalik stated that the curriculum constitutes an educational program that is systematically planned and organized to achieve educational objectives effectively and efficiently (Hamalik, 2013). Accordingly, curriculum development extends beyond the preparation of instructional materials to include the comprehensive planning of educational objectives, implementation strategies, and learning evaluation.

Furthermore, Nana Syaodih Sukmadinata explained that curriculum development is a continuous process involving the planning, implementation, evaluation, and refinement of all curriculum components to ensure their alignment with scientific advancement and societal needs (Sukmadinata, 2012). Consequently, every educational institution has the opportunity to develop its curriculum in accordance with its distinctive characteristics, institutional vision, and educational needs.

2. Islamic Religious Education Curriculum Development

Islamic Religious Education (IRE) is an educational process aimed at developing learners who possess a sound understanding of Islamic teachings, strong spiritual values, and the ability to practice Islamic principles in their daily lives. Accordingly, Islamic Religious Education extends beyond the acquisition of theoretical knowledge and emphasizes the cultivation of moral character, ethical behavior, and social responsibility.

Muhaimin explains that Islamic Religious Education is a deliberate and systematic effort to prepare learners to understand, internalize, and practice Islamic teachings, enabling them to become faithful, pious, and morally upright Muslims (Muhaimin, 2012). This perspective indicates that the objectives of Islamic Religious Education extend beyond the cognitive

dimension (knowing) to encompass the affective (feeling) and behavioral (doing) dimensions of learning.

The development of the Islamic Religious Education curriculum differs from that of general subjects because it integrates academic, spiritual, moral, and social dimensions within a unified educational framework. According to Muhaimin (2012), curriculum development in Islamic Religious Education includes the formulation of educational objectives, the organization of Islamic subject matter, the selection of appropriate instructional methods, and the design of assessment systems capable of evaluating learners' cognitive, affective, and psychomotor development comprehensively.

Similarly, Ramayulis (2012) argues that the primary objective of Islamic Religious Education is to develop individuals who not only understand Islamic teachings comprehensively but are also able to implement them in both their personal and social lives. Therefore, the Islamic Religious Education curriculum should be designed in an integrative, contextual, and application-oriented manner to foster a strong religious culture within educational institutions.

Furthermore, Abuddin Nata (2016) emphasizes that the development of the Islamic Religious Education curriculum must respond to contemporary societal changes while preserving the fundamental values of Islam. In other words, the curriculum should be continuously innovated to remain relevant to the evolving needs of learners in the modern era. In line with this perspective, Basyiroh et al. (2026) argue that the contemporary development of the Islamic Religious Education curriculum should integrate curriculum transformation, the promotion of religious moderation, and technology-enhanced instructional innovation to create learning processes that are contextual, adaptive, and responsive to the challenges of the digital age.

3. The Concept of Innovation in Education

Innovation is a fundamental element in educational development aimed at improving the quality of learning and enhancing the effectiveness of educational outcomes. Educational innovation may take the form of new ideas, methods, instructional strategies, learning media, or educational systems that are considered more relevant to learners' needs and societal development.

Everett Rogers defines innovation as an idea, practice, or object that is perceived as new by an individual or another unit of adoption (Rogers, 2003). This definition suggests that innovation does not necessarily involve creating something entirely new; rather, it may consist of developing, modifying, or adapting existing systems to improve their effectiveness and responsiveness to changing educational needs.

According to Rogers (2003), the innovation process consists of five sequential stages: knowledge, persuasion, decision, implementation, and confirmation. Within the educational context, these stages indicate that the successful adoption of innovation requires a carefully planned process of adaptation to ensure its acceptance and effective implementation within educational institutions.

Similarly, E. Mulyasa (2019) argues that educational innovation refers to deliberate and systematic improvements designed to enhance the quality of teaching and learning processes as well as educational outcomes. Such innovation may be realized through curriculum development, the application of active learning strategies, the integration of educational technology, and the strengthening of learning culture within schools.

Therefore, innovation in the development of the Islamic Religious Education curriculum has become an essential necessity to ensure that religious education extends beyond the mere transmission of knowledge and provides students with learning experiences that are contextual, practical, meaningful, and relevant to contemporary educational challenges.

4. Integration of Religious Theory and Practice

The integration of religious theory and practice is an instructional approach that connects conceptual understanding of religious teachings with their practical application in

everyday life. This approach aims to ensure that students not only comprehend Islamic values theoretically but also internalize and practice them as an integral part of their daily behavior.

From a pedagogical perspective, the integration of theory and practice is closely aligned with Benjamin Bloom's taxonomy of educational objectives. Bloom (1956) explains that effective learning should foster the development of three principal domains: the cognitive, affective, and psychomotor domains. The cognitive domain concerns the acquisition and understanding of knowledge, the affective domain relates to attitudes and values, while the psychomotor domain emphasizes practical skills and observable actions.

Within the context of Islamic Religious Education, these three domains should be developed in a balanced manner to ensure that religious instruction extends beyond the transmission of knowledge and contributes to the formation of students' character and religious habits. Muhaimin (2012) emphasizes that Islamic Religious Education should integrate the dimensions of knowing, doing, and being, enabling Islamic values to become not merely conceptual knowledge but an integral part of students' personalities and daily conduct.

The integration of religious theory and practice within the school environment can be implemented through various activities, including Qur'anic learning, practical training in wudu (ablution) and shalat (prayer), daily supplications, short religious sermons (*kultum*), religious social service activities, tadarus (collective Qur'anic recitation), and the cultivation of a religious school culture. Abuddin Nata (2016) argues that the consistent habituation of religious practices significantly strengthens the internalization of Islamic values among students.

Accordingly, the integration of religious theory and practice represents a key strategy in the innovation of the Islamic Religious Education curriculum, as it provides learners with more meaningful, contextual, and application-oriented learning experiences while fostering the development of strong religious character.

Research Method

This study employed a qualitative approach using a case study design. A qualitative approach was selected because the study sought to obtain an in-depth understanding of the phenomenon of curriculum development innovation in Islamic Religious Education through the integration of religious theory and practice within its natural school setting. This approach enabled the researcher to explore comprehensively the processes of curriculum planning, implementation, and evaluation, as well as the dynamics involved in curriculum development. According to Creswell (2014), qualitative research is an approach used to explore and understand the meanings individuals or groups ascribe to social or human problems through the collection of rich data in natural settings.

The study adopted a case study design because it focused on an in-depth investigation of a particular educational phenomenon, program, and practice within a specific institution. Yin (2018) explains that a case study is an empirical research strategy used to investigate a contemporary phenomenon within its real-life context, particularly when the boundaries between the phenomenon and its context are not clearly evident. In this study, the case study design was employed to examine the innovation of the Islamic Religious Education curriculum implemented at Fathul Huda Sidorejo Junior High School.

The research was conducted at Fathul Huda Sidorejo Junior High School. The site was purposively selected because it demonstrates distinctive characteristics in developing the Islamic Religious Education curriculum through the systematic integration of theoretical instruction and religious practice within both academic activities and religious habituation programs.

The data consisted of primary and secondary sources. Primary data were obtained directly from key informants involved in curriculum implementation, including the school principal, the vice principal for curriculum affairs, Islamic Religious Education teachers, teachers responsible for religious activities, and students. Secondary data were collected from supporting documents, including the curriculum structure, instructional modules, lesson plans, schedules of religious activities, evaluation documents, and other relevant school

records. According to Moleong (2018), qualitative research data may be derived from words, actions, documents, and other written sources relevant to the research focus.

Data were collected through observation, interviews, and documentation. Direct observations were conducted to examine the implementation of Islamic Religious Education instruction, religious practices, and the religious culture fostered within the school environment. In-depth interviews were carried out with the principal informants to obtain comprehensive information regarding curriculum planning, implementation, evaluation, and the supporting and inhibiting factors influencing curriculum innovation. Documentation techniques involved collecting curriculum documents, instructional materials, learning resources, schedules of religious activities, photographs, and evaluation reports. Sugiyono (2022) argues that triangulating observations, interviews, and documentation enhances the depth, credibility, and validity of qualitative research findings.

The collected data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña (2014), which consists of three interconnected stages: data reduction, data display, and conclusion drawing and verification. Data reduction involved selecting, organizing, and simplifying information relevant to the research objectives. Data display was conducted through narrative descriptions, matrices, and thematic categorization to facilitate interpretation. Finally, conclusions were drawn and continuously verified throughout the analytical process to ensure the credibility and trustworthiness of the findings.

To ensure the trustworthiness of the data, this study employed source triangulation, methodological triangulation, and time triangulation. Source triangulation was conducted by comparing information obtained from different informants; methodological triangulation involved comparing findings generated through observations, interviews, and documentation, while time triangulation was carried out by collecting data at different periods to ensure consistency. According to Denzin, triangulation is a fundamental strategy in qualitative research for enhancing the credibility, validity, and trustworthiness of research findings.

Results and Discussion

1. Innovation in Planning the Development of the Islamic Religious Education Curriculum

Based on observations, in-depth interviews, and document analysis, the findings indicate that curriculum development innovation in Islamic Religious Education at Fathul Huda Sidorejo Junior High School begins with a participatory and collaborative curriculum planning process. The planning involves the school principal, the vice principal for curriculum affairs, Islamic Religious Education teachers, and several educators with expertise in Islamic studies. The involvement of these stakeholders demonstrates that curriculum development is not conducted individually but through institutional deliberation that considers students' needs, the school's vision, and the expectations of the surrounding community.

The interview findings further reveal that the development of the Islamic Religious Education curriculum is intended to produce graduates who possess not only academic competence but also strong religious character, akhlaq al-karimah (noble character), and the ability to practice Islamic teachings in their daily lives. This objective is consistent with the school's vision of nurturing a generation of Muslims who are faithful, pious, morally upright, academically accomplished, and linguistically competent.

One of the most significant innovations identified during the planning stage is the expansion of instructional time allocated to Islamic Religious Education. School curriculum documents indicate that the instructional hours, which generally range from two to three class periods per week in many schools, have been increased to approximately ten to twelve class periods per week. This additional instructional time provides greater opportunities for the school to develop learning activities that emphasize not only the delivery of theoretical knowledge but also the reinforcement of religious practices and the cultivation of students' religious culture.

In addition to increasing instructional time, another innovation identified is the division of Islamic Religious Education into several specialized disciplines, including Fiqh, Aqidah and

Tawhid, Akhlaq, Islamic Cultural History, Qur'an and Hadith, Arabic, and other complementary Islamic subjects. This curriculum organization enables students to acquire a more comprehensive and systematic understanding of each branch of Islamic knowledge.

These findings indicate that the school does not merely adopt the national curriculum in its original form but enriches and modifies it according to its institutional context and educational objectives. This finding is consistent with Hilda Taba's perspective that curriculum development should begin with the identification of learners' needs and societal demands to ensure contextual relevance (Taba, 1962). In the present study, the community's expectation for graduates who possess both academic competence and strong religious capabilities constitutes the primary rationale for curriculum innovation within the school.

From the perspective of educational innovation, the school's policy of enriching the curriculum structure reflects a process of adapting and improving the existing educational system. This finding is consistent with Everett Rogers' innovation theory, which defines innovation as an idea or practice perceived as new and adopted to improve the effectiveness of an existing system (Rogers, 2003). Therefore, curriculum innovation at the school extends beyond simply adding new subjects; it represents a systematic strategy to enhance the overall quality of Islamic Religious Education.

The findings of this study are further supported by Mustafidin et al. (2025), who argue that integrative curriculum innovation in Islamic educational institutions serves as a strategic response to globalization by promoting adaptive curriculum development, strengthening Islamic values, and integrating academic competencies with character formation. Their findings reinforce the results of the present study, demonstrating that curriculum enrichment, the expansion of instructional time, and the development of specialized Islamic subjects represent innovative strategies designed to improve the quality of Islamic Religious Education while addressing students' educational needs and the demands of contemporary society (Mustafidin et al., 2025).

2. Implementation of the Integration of Religious Theory and Practice in Learning

The findings reveal that the implementation of the Islamic Religious Education (IRE) curriculum at Fathul Huda Sidorejo Junior High School extends beyond classroom-based theoretical instruction and is systematically integrated with various religious practices that are routinely, structurally, and consistently embedded in the daily life of the school.

Field observations indicate that every learning session begins with the recitation of the Basmalah, collective prayers, and Qur'anic recitation (tadarus). These activities are conducted before the commencement of academic lessons as part of the school's effort to cultivate students' spiritual habits. In addition, the school implements a Qur'an memorization (tahfiz) program, which forms an integral component of the learning process and serves as one of the graduation requirements at specific educational levels.

These habituation programs demonstrate that Islamic Religious Education is not treated merely as an independent academic subject but is integrated into the school's culture, thereby contributing significantly to the development of students' religious character (Rahman, 2023). Consequently, students do not simply acquire religious knowledge in the classroom but also internalize Islamic values through continuous and consistent religious practices.

Beyond daily religious habituation, the school has developed practical religious subjects that include wudu (ablution), congregational prayer, Islamic funeral rites, tahlil recitation, mawlid celebrations, sermon (khutbah) training, and various forms of religious outreach (*da'wah*). These programs are designed to equip students with practical religious competencies that can be directly applied within their communities, reflecting the implementation of a practice-oriented Islamic Religious Education curriculum (Sulaiman, 2021).

Interviews with Islamic Religious Education teachers further reveal that classroom instruction is not limited to traditional lectures but incorporates demonstrations, simulations, hands-on practice, group discussions, and experiential learning. Such instructional strategies

actively engage students in the learning process, enabling them to develop a deeper understanding of Islamic teachings that extends beyond conceptual knowledge.

These findings are consistent with Bloom's Taxonomy, which emphasizes that effective learning should foster the development of the cognitive, affective, and psychomotor domains (Bloom, 1956). Within the context of this study, the cognitive domain is reflected in students' mastery of Islamic knowledge, the affective domain in the cultivation of religious attitudes and values, and the psychomotor domain in the acquisition of practical worship skills. The findings also support Muhaimin's (2012) argument that Islamic Religious Education should integrate the dimensions of knowing, doing, and being, ensuring that Islamic values become an integral part of students' personalities rather than remaining merely theoretical concepts.

Furthermore, the findings are consistent with Choirudin et al. (2025), who argue that moral education from Imam Al-Ghazali's perspective emphasizes not only the acquisition of knowledge but also the habituation of righteous deeds, moral purification, and character formation as essential responses to contemporary moral challenges in the era of globalization. Consequently, integrating religious theory and practice within the Islamic Religious Education curriculum represents an effective strategy for developing students who demonstrate a balanced integration of knowledge, attitudes, and religious behavior.

Overall, the integration of religious theory and practice demonstrates that curriculum innovation extends beyond curriculum structure to encompass meaningful learning experiences that facilitate the internalization of Islamic values. These findings are further supported by Al Awwaby et al. (2025), who conclude that the successful development of the Islamic education curriculum requires the integration of theoretical and practical dimensions through systematic curriculum planning, contextual instructional strategies, and the reinforcement of Islamic values across both academic and extracurricular activities. This consistency suggests that innovation in the Islamic Religious Education curriculum becomes more effective when it focuses not only on knowledge transmission but also on meaningful learning experiences that enable students to practice Islamic values in their everyday lives.

3. Innovation in the Evaluation System of Islamic Religious Education Learning

The findings indicate that the evaluation system for Islamic Religious Education at Fathul Huda Sidorejo Junior High School has been designed comprehensively to assess students' knowledge, attitudes, and practical skills. According to the school's evaluation documents, assessment methods include written examinations, individual assignments, group projects, behavioral observations, practical worship assessments, portfolios, mid-semester examinations, and final semester examinations.

The cognitive domain is evaluated through written examinations and academic assignments intended to measure students' mastery of Islamic knowledge. The affective domain is assessed through observations of students' daily behavior, discipline, responsibility, courtesy, and participation in religious activities. Meanwhile, the psychomotor domain is evaluated based on students' abilities to perform acts of worship, recite the Qur'an, deliver short religious sermons (*kultum*), and demonstrate other practical religious competencies.

This evaluation model demonstrates that the school has adopted a more authentic and holistic assessment system. Students are evaluated not only on their ability to answer examination questions but also on their behavioral development and their capacity to implement Islamic values in everyday life.

These findings are consistent with Tyler's (1949) view that evaluation constitutes an integral component of curriculum development, serving to determine the extent to which educational objectives have been achieved. Accordingly, the evaluation system implemented by the school represents an innovative assessment approach that emphasizes not only academic achievement but also the development of students' religious character.

4. Supporting Factors and Challenges in Curriculum Innovation Implementation

The findings further indicate that the successful implementation of curriculum innovation in Islamic Religious Education at Fathul Huda Sidorejo Junior High School is influenced by a combination of internal and external factors.

Internal supporting factors include strong leadership commitment, competent teachers, a well-established religious organizational culture, and the availability of adequate educational facilities, such as prayer rooms, Islamic learning laboratories, libraries, instructional media, and technology-enhanced learning resources. In addition, several teachers possess strong educational backgrounds in Islamic studies, which significantly supports the effective implementation of religious programs. External supporting factors include the commitment of the school's foundation, active parental involvement, and a community environment characterized by a strong religious culture.

Despite these strengths, the study also identified several challenges. These include the need to improve teachers' competencies in utilizing educational technology, the necessity of adapting instructional strategies to accommodate students' diverse characteristics, and the importance of strengthening collaboration between schools and families to maintain students' religious habits beyond the school environment.

From the perspective of educational innovation, these challenges represent a natural component of the innovation diffusion process. Rogers (2003) argues that the successful adoption of innovation depends on the readiness of human resources, organizational support, and the capacity of institutions to adapt to change.

Therefore, the success of curriculum development innovation depends not only on the quality of curriculum design but also on the readiness of all members of the school community to implement continuous improvement while strengthening a sustainable religious school culture (Wahyuni, 2024).

Conclusion

This study concludes that the innovation of the Islamic Religious Education (IRE) curriculum through the integration of religious theory and practice at Fathul Huda Sidorejo Junior High School has been systematically implemented through curriculum planning, implementation, evaluation, and the strengthening of the school's religious culture.

1. During the planning stage, curriculum innovation was realized through the development of a curriculum structure aligned with the institution's vision, students' needs, and societal expectations. This innovation was reflected in the increased allocation of instructional time for Islamic Religious Education, the enrichment of Islamic learning materials, and the division of Islamic Religious Education into several specialized subject areas. These initiatives provided students with broader opportunities to develop a more comprehensive and in-depth understanding of Islamic knowledge.
2. In the Implementation stage, the integration of religious theory and practice was achieved through learning activities that extended beyond classroom-based theoretical instruction to include structured and continuous religious practices, such as Qur'anic recitation (tadarus), Qur'an memorization (tahfiz), worship practices, congregational prayer, sermon (khutbah) training, tahlil recitation, and daily supplications. These practices demonstrate that Islamic Religious Education has successfully integrated the dimensions of knowledge, internalization, and practical application of Islamic values in a balanced manner.
3. Regarding curriculum evaluation, the school has implemented a comprehensive assessment system that measures students' cognitive, affective, and psychomotor development through written examinations, behavioral observations, practical performance assessments, and portfolio evaluation. This assessment model reflects an innovative evaluation system that emphasizes not only academic achievement but also the development of students' religious character.
4. Finally, the successful implementation of curriculum innovation is supported by strong leadership commitment, competent teaching staff, adequate educational facilities,

institutional support from the school foundation, and a religious school environment. Nevertheless, several challenges remain, including the need to enhance teachers' competencies in technology-based instruction, adapt teaching strategies to accommodate diverse student characteristics, and strengthen collaboration between schools and families to ensure the continuity of students' religious habituation beyond the school environment.

Overall, the innovation of the Islamic Religious Education curriculum through the integration of religious theory and practice at Fathul Huda Sidorejo Junior High School has proven effective in creating a learning process that is more contextual, practice-oriented, and meaningful. Furthermore, it has made a significant contribution to fostering students' religious character by integrating cognitive understanding, spiritual development, and the practical application of Islamic values within everyday educational experiences.

Bibliography

Basyiroh, S., Gunarsih, A., Jannah, I., Wardhana, M. G. K., Rizkiyan, M. F., Yusqiantara, A., Gunagraha, S., Hanifa, A. S., Handayani, S., & Zaki, F. (2026). *Pendidikan Agama Islam Kontemporer: Transformasi Kurikulum, Moderasi Beragama, dan Inovasi Pembelajaran di Era Digital*. PT Penerbit Qriset Indonesia

Bloom, B. S. (1956). *Taxonomy Of Educational Objectives: The Classification Of Educational Goals*.

Choirudin, M., Putri, A. I., Hermawati, T., & Sama Alee, A. (2025). *Moral Education From Imam Al-Ghazali's Perspective In Responding To Moral Challenges In The Era Of Globalization*. *ISTIWA': Interdisciplinary Journal Of Islamic Studies, 1*(1), 14–23. Https://Doi.Org/10.66116/Fgb06t34

Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, And Mixed Methods Approaches* (4th Ed.). Sage Publications.

Denzin, N. K. (1978). *The Research Act: A Theoretical Introduction To Sociological Methods*. Mcgraw-Hill.

Fauzi, A. (2022). Inovasi Pengembangan Kurikulum Pendidikan Agama Islam Di Era Digital. *Jurnal Pendidikan Islam*, *8*(2), 115–128.

Hamalik, O. (2013). *Kurikulum Dan Pembelajaran*. Bumi Aksara.

Hidayat, T., & Nurhayati, E. (2021). Integrasi Teori Dan Praktik Dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Tarbawi*, *17*(1), 45–57.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd Ed.). Sage Publications.

Moleong, L. J. (2018). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.

Muhaimin. (2012). *Pengembangan Kurikulum Pendidikan Agama Islam*. Rajawali Pers.

Muhammad Shalahuddin Al Awwaby, Yusuf Ardhianto, Mohamad Agung Rokhimawan, Zulkifli Hayad, & Aliwan. (2025). *Implementation Of Islamic Education Curriculum Development At Stitma Madani Yogyakarta: A Practical And Theoretical Review* . Amorti: Jurnal Studi Islam Interdisipliner, 4(2), 74–83. Https://Doi.Org/10.59944/Amorti.V4i2.439.

Mulyasa, E. (2019). *Pengembangan Dan Implementasi Kurikulum*. Remaja Rosdakarya.

Mustafidin, Ahmad., Aliwan, Moh Fahsin, Abdul Hakim, & M. Arief Hidayatullah. (2025). *Integrative Curriculum Innovation In Responding To Globalization: A Case Study Of Darul Amanah Islamic Boarding School*. At Turots: Jurnal Pendidikan Islam, 6(1), 473–483. Https://Doi.Org/10.51468/Jpi.V7i1.887.

Nata, A. (2016). Ilmu Pendidikan Islam. *Kencana*.

Rahman, M. (2023). Penguatan Karakter Religius Melalui Pembiasaan Keagamaan Di Sekolah Menengah. *Jurnal Pendidikan Karakter*, *13*(2), 201–214.

Ramayulis. (2012). *Ilmu Pendidikan Islam*. Kalam Mulia.

Rogers, E. M. (2003). *Diffusion Of Innovations* (5th Ed.). Free Press.

Sugiyono. (2022). Metode Penelitian Kualitatif. *Alfabeta*.

Sukmadinata, N. S. (2012). *Pengembangan Kurikulum: Teori Dan Praktik*. Remaja Rosdakarya.

Sulaiman, I. (2021). Implementasi Kurikulum Pendidikan Agama Islam Berbasis Praktik Keagamaan. *Jurnal Edukasi Islam*, *10*(1), 88–102.

Taba, H. (1962). *Curriculum Development: Theory And Practice*. Harcourt, Brace & World.

Tyler, R. W. (1949). *Basic Principles Of Curriculum And Instruction*. University Of Chicago Press.

Wahyuni, S. (2024). Pengembangan Kurikulum PAI Berbasis Integrasi Nilai Dan Budaya Religius Sekolah. *Jurnal Pendidikan Nusantara*, *5*(3), 150–166.

Yin, R. K. (2018). *Case Study Research And Applications: Design And Methods* (6th Ed.). Sage Publications.