

An Analysis Of The Constraints In The Implementation Of The Islamic Religious Education Curriculum In Public Schools With An Islamic Character: A Case Study At Ar-Rahman Senior High School, Medan

Al Arief Ul Haq, Abdi Syahril Harahap, Bahtiar Siregar

Abstract

This study aims to analyze the constraints in the implementation of the Islamic Religious Education Curriculum in public schools with an Islamic character, focusing on SMA Ar-Rahman Medan. This research employed a qualitative field study method. The research data sources consisted of the principal, Islamic Religious Education teachers, the vice principal for curriculum affairs, students, as well as curriculum documents and instructional materials. Data validity was examined through source triangulation, technique triangulation, and member checking with the informants. The findings indicate that the implementation of the Islamic Religious Education Curriculum at SMA Ar-Rahman Medan has been carried out through classroom learning activities, habituation of worship practices, strengthening of Islamic school culture, and religious activities that support the character formation of students. However, its implementation has not been fully optimal, as several constraints remain, including limited instructional time allocation, differences in students' religious competencies, uneven integration of Islamic values into general subjects, and learning evaluation that remains predominantly focused on cognitive aspects. Islamic Religious Education teachers have made efforts to connect instructional materials with students' daily lives; however, they still require support through more varied learning strategies and assessment instruments that address attitudes and religious practices. This study emphasizes the importance of strengthening collaboration among teachers, the principal, students, and the school culture in optimizing the implementation of the Islamic Religious Education Curriculum.

Keywords: *Islamic Religious Education Curriculum; Implementation; Constraints; Islamic School; Religious Education.*

Al Arief Ul Haq¹

¹Islamic education, Universitas Pembangunan Panca Budi, Indonesia

e-mail: ariefulhaq4@gmail.com¹

Abdi Syahril Harahap², Bahtiar Siregar³

^{2,3}Islamic education, Universitas Pembangunan Panca Budi, Indonesia

e-mail: abdisyahril@dosen.pancabudi.ac.id², bahtiarsiregar@dosen.pancabudi.ac.id³

3rd International Conference Epicentrum of Economic Global Framework (ICEEGLOF)

Theme: Cross-Sector and Cross-Disciplinary Strategies for Achieving the SDGS

<https://proceeding.pancabudi.ac.id/index.php/ICEEGLOF>

Introduction

Islamic Religious Education holds an important position within the national education system, as it serves to shape students who are faithful, pious, morally upright, and capable of practicing Islamic teachings in their daily lives. In public schools with an Islamic character, Islamic Religious Education is not merely presented as a formal subject but also serves as a foundational value that shapes the school culture, learning processes, character development, and students' social interactions. Therefore, the implementation of the Islamic Religious Education curriculum needs to be carried out in a directed, systematic, and consistent manner so that the objectives of Islamic education can be achieved comprehensively (Supriadi, 2022).

SMA Ar-Rahman Medan, as a public school with an Islamic character, bears a dual responsibility. The school is required to meet the demands of the national curriculum while simultaneously strengthening its Islamic identity through intracurricular, co-curricular, and extracurricular activities. This condition requires well-structured curriculum planning, adequate teacher competence, strong school management support, and a conducive learning environment. However, in practice, the implementation of the Islamic Religious Education curriculum often encounters various constraints, such as limited instructional time, differences in students' abilities, the suboptimal integration of Islamic values into general learning, and gaps between curriculum documents and classroom practices (Ayuhana, 2015).

The Islamic Religious Education curriculum should ideally not only emphasize the mastery of religious knowledge but also foster students' spiritual attitudes, moral awareness, and religious behavior. However, there remains a gap between the ideal concept of Islamic education and the reality of its implementation in schools. The curriculum is often understood merely as an administrative instrument for learning rather than as a value system that must be actualized throughout the entire educational process. Consequently, Islamic Religious Education learning risks becoming normative, textual, and insufficiently connected to students' real-life experiences (Dayusman, 2023).

Studies on the implementation of the Islamic Religious Education curriculum have been widely conducted; however, most of them still focus separately on public schools, madrasahs, or Islamic boarding schools. Studies that specifically examine public schools with an Islamic character still need to be strengthened, particularly in the context of schools that combine a national academic orientation with the cultivation of Islamic values. Empirically, schools such as SMA Ar-Rahman Medan possess distinctive characteristics, as they operate at the intersection of national curriculum standards, the institution's Islamic vision, students' needs, and the expectations of parents and the wider community.

Several relevant studies indicate that the successful implementation of the Islamic Religious Education curriculum is influenced by teacher readiness, principal support, the availability of facilities, school culture, and parental involvement. Other studies also emphasize that Islamic Religious Education learning becomes more meaningful when teachers are able to relate instructional materials to students' lived experiences. However, these studies have not fully explained the forms of constraints that emerge in public schools with an Islamic character, particularly in the context of curriculum implementation at the senior high school level (Aminah & Sya'bani, 2023).

Based on the foregoing discussion, this study aims to analyze the constraints in the implementation of the Islamic Religious Education Curriculum at SMA Ar-Rahman Medan. This research is important because it provides an in-depth understanding of the factors that hinder curriculum implementation while also offering a basis for improvement in strengthening Islamic Religious Education learning. The findings of this study are expected to contribute to curriculum development, the enhancement of teacher competence, the strengthening of Islamic school culture, and the improvement of the quality of religious education in public schools with an Islamic character.

Literature Review

The curriculum in Islamic education cannot be understood merely as a list of subjects or an administrative document. Rather, the curriculum constitutes a set of educational plans, objectives, content, strategies, and evaluations directed toward shaping individuals who are faithful, knowledgeable, morally upright, and responsible. From the perspective of Islamic education, the curriculum encompasses spiritual, intellectual, moral, and social dimensions. Education is not only directed toward cognitive intelligence but also toward the formation of an Islamic personality, as reflected in students' attitudes, behavior, and sense of responsibility (Harahap et al., 2025).

2.1. Islamic Religious Education Curriculum

Islamic Religious Education is a conscious and planned effort to guide students to recognize, understand, internalize, and practice Islamic teachings. Islamic Religious Education encompasses the aspects of creed, worship, morality, the Qur'an, hadith, Islamic cultural history, and Islamic jurisprudence. These aspects do not stand independently; rather, they are interrelated in shaping students' religious awareness. Therefore, the success of Islamic Religious Education cannot be measured solely by students' ability to answer test questions, but also by changes in their attitudes and behavior in daily life (Siregar et al., 2023).

In the concept of Islamic education, the primary objective of education is to shape human beings who recognize their Lord, fulfill their trust as servants of Allah, and assume their role as khalifah on earth. This is in line with the word of Allah in Qur'an Surah Az-Zariyat, verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

Meaning: "And I did not create the jinn and humankind except that they should worship Me." (Agama, 2019)."

This verse indicates that Islamic education must direct students toward an awareness of worship in a broad sense, namely all activities carried out with the right intention and in accordance with Islamic values. Islamic education also emphasizes the importance of knowledge. Allah says in Qur'an Surah Al-Mujadilah, verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Meaning: O you who believe, when you are told, "Make room in gatherings," then make room, and Allah will make room for you. And when you are told, "Rise," then rise. Allah will raise those who believe among you and those who have been granted knowledge by several degrees. And Allah is All-Aware of what you do (Agama, 2019).

This verse affirms that faith and knowledge are two essential elements in Islamic education. Public schools with an Islamic character need to develop a curriculum that does not separate religious knowledge from general knowledge. Both must be integrated so that students possess intellectual intelligence as well as spiritual maturity (Sundari et al., 2023).

Curriculum implementation is the process of translating curriculum plans into actual learning activities. Implementation includes lesson planning, the delivery of instruction, the use of methods, the utilization of media, classroom management, the evaluation of learning outcomes, and follow-up learning activities. In Islamic Religious Education, curriculum implementation also includes the habituation of Islamic values within the school environment. Therefore, Islamic Religious Education teachers do not merely serve as transmitters of subject matter, but also as role models, moral guides, and drivers of the school's religious culture (Khoiriah et al., 2023).

2.2. Public Schools with an Islamic Character

Public schools with an Islamic character possess distinctive characteristics. These schools follow the general education system but maintain an Islamic identity reflected in their vision, mission, school culture, habituation of worship practices, rules and regulations, religious activities, and the strengthening of moral character. In this context, Islamic Religious Education cannot operate in isolation. Islamic values need to be integrated into the entire life of the school. If such integration does not take place, Islamic Religious Education becomes merely a formal subject separated from everyday educational practices (Tumiran et al., 2024).

2.3. Constraints in the Implementation of the Islamic Education Curriculum

Constraints in the implementation of the Islamic Religious Education curriculum may arise from several aspects (Danny Abrianto, Tumiran, 2024):

- a. First, the teacher aspect. Teachers who do not fully understand the curriculum will experience difficulties in designing learning that aligns with the objectives of Islamic education.
- b. Second, the student aspect. Differences in family background, Qur'an reading ability, learning motivation, and social environment may influence the success of learning.
- c. Third, the aspect of facilities and time. Islamic Religious Education learning often requires practice, habituation, and guidance, while classroom time allocation is limited.
- d. Fourth, the institutional aspect. Schools need to have policies that consistently support the implementation of Islamic Religious Education. If the school culture does not support Islamic values, the curriculum will be difficult to implement optimally.
- e. Fifth, the evaluation aspect. Evaluation in Islamic Religious Education often places greater emphasis on cognitive aspects, whereas attitudes and religious practices are also important. Evaluation that is overly oriented toward numerical scores may reduce the meaning of religious education as a process of moral formation.

In Islamic education, teachers hold a strategic position. Teachers are not only responsible for teaching but also for educating, guiding, directing, and providing exemplary conduct. Teacher exemplarity is an important component in the implementation of the Islamic Religious Education curriculum because students more easily understand religious values through concrete examples (Rahman et al., 2025). If teachers deliver moral instruction but fail to demonstrate corresponding behavior, the learning message becomes weakened. Therefore, teachers' pedagogical, professional, social, and personal competencies are key factors in the successful implementation of the curriculum (Amaliyah & Rahmat, 2021).

Islamic school culture is also an important component in curriculum implementation. School culture may take the form of habituating congregational prayer, reciting the Qur'an, practicing proper communication etiquette, discipline, social concern, and respect for teachers (Muhammad et al., 2018). This culture serves to strengthen classroom learning. Students do not merely receive religious theory but also experience Islamic values in school life. Thus, the implementation of the Islamic Religious Education curriculum in public schools with an Islamic character must be understood as a process involving teachers, students, the principal, the curriculum, the environment, and the institutional culture (Siregar et al., 2023).

Based on this review, research on the constraints in the implementation of the Islamic Religious Education Curriculum is important in order to examine the extent to which the concept of Islamic education can be applied within the context of public schools with an Islamic character. This study does not only examine technical obstacles in learning but also explores the relationship among curriculum, Islamic values, school culture, and everyday educational practices.

Research Methodology

This study employed a qualitative method with a case study design. The qualitative method was selected because this research aimed to gain an in-depth understanding of the constraints in the implementation of the Islamic Religious Education Curriculum in public schools with an Islamic character (Kadir, 2003). A case study design was used because the research focused on one specific location, namely SMA Ar-Rahman Medan, thereby enabling the researcher to obtain detailed, contextual, and in-depth data. The research site was SMA Ar-Rahman Medan. The location was selected purposively because the school has the characteristics of a public school with an Islamic character. These characteristics are reflected in the implementation of general education combined with the strengthening of Islamic values in learning activities and school culture (Kartono, 1996).

The research data sources consisted of primary and secondary data sources. Primary data were obtained from the principal, the vice principal for curriculum affairs, Islamic Religious Education teachers, students, and other relevant parties. Secondary data were obtained from curriculum documents, teaching materials, learning modules, schedules of religious activities, school regulations, school profiles, and learning evaluation documents.

Data collection techniques included observation, in-depth interviews, and document study. Observation was used to examine the implementation of Islamic Religious Education learning and the school's religious culture. Interviews were used to explore the experiences, perspectives, and constraints encountered by the informants. Document study was used to analyze the alignment between curriculum documents and implementation practices in the field (Satori, 2009).

Data analysis was conducted through three stages: data reduction, data display, and conclusion drawing. Data reduction was carried out by selecting data relevant to the research focus. Data display was presented in the form of a systematic narrative description. Conclusion drawing was conducted by interpreting the patterns, relationships, and meanings found in the data. Data validity was examined through source triangulation, technique triangulation, and member checking (Matthew B. Miles, A. Michael Huberman, 2014).

Results

4.1. Implementation of the Islamic Religious Education Curriculum at SMA Ar-Rahman

The findings indicate that SMA Ar-Rahman Medan has made efforts to establish a school environment with a distinctive Islamic character. This is reflected in the habituation of greeting others with salam, Qur'an recitation activities, the implementation of congregational prayer, and the cultivation of students' etiquette in interacting with teachers and peers. In learning activities, Islamic Religious Education teachers seek to deliver the subject matter by relating it to students' daily lives, such as the importance of honesty, responsibility, discipline, politeness, and concern for others.

The school demonstrates that the implementation of the Islamic Religious Education Curriculum is not merely understood as the responsibility of Islamic Religious Education teachers, but also as part of the school's vision to shape Islamic character. The principal and the vice principal for curriculum affairs support religious activities through the development of school programs, the arrangement of activity schedules, and the habituation of Islamic values within the school environment. However, this support still needs to be strengthened through more systematic coordination among Islamic Religious Education teachers, homeroom teachers, general subject teachers, and school management.

Instructional documents for Islamic Religious Education are already available, such as teaching modules, lesson plans, curriculum documents, religious activity schedules, and evaluation instruments. However, these documents remain stronger in the aspect of formal instructional planning. Assessment of religious attitudes, worship practices, and moral habituation has not yet been fully documented in a detailed and continuous manner. The

research findings based on observation, interviews, and document study can be formulated as follows.

1. Islamic Religious Education learning has been implemented in accordance with the curriculum, but it still requires strengthening through a contextual approach so that students not only understand the material but are also able to apply it in daily life.
2. An Islamic school culture has been established through religious habituation, such as greeting with salam, reciting the Qur'an, performing congregational prayer, and participating in Islamic activities. However, this culture still requires reinforcement so that it does not merely become a routine but develops into students' internal awareness.
3. Islamic Religious Education teachers play a central role as educators and role models, particularly in shaping students' religious attitudes. Teacher exemplarity is an important factor because students more easily understand religious values through concrete examples.
4. Differences in students' abilities constitute a major challenge, particularly in terms of Qur'an reading ability, basic religious understanding, and motivation to participate in Islamic Religious Education learning.
5. The integration of Islamic values into general subjects has not been implemented evenly, so religious education still tends to be centered on Islamic Religious Education teachers and certain religious activities.
6. Learning evaluation still needs to be developed, particularly in the aspects of attitudes, worship practices, discipline, responsibility, and students' moral character.
7. Support from the principal and institutional policies is already present, but it needs to be strengthened through programs that are more planned, measurable, and involve all elements of the school.

Based on these findings, the implementation of the Islamic Religious Education Curriculum at SMA Ar-Rahman Medan can be considered fairly well implemented, although it has not yet fully reached the ideal level. The school already has a foundation of Islamic culture that supports Islamic Religious Education learning. However, the successful implementation of the curriculum still requires strengthening in the aspects of learning methods, the integration of Islamic values, character evaluation, and collaboration among educators.

4.2. Main Constraints in the Implementation of the Islamic Religious Education Curriculum at SMA Ar-Rahman Medan

The implementation of the Islamic Religious Education Curriculum at SMA Ar-Rahman Medan has essentially been carried out through the processes of planning, implementing, and evaluating learning. Islamic Religious Education teachers have prepared instructional documents, conducted teaching and learning activities, and guided students in religious activities at school. However, the implementation of the curriculum has not yet been fully optimal because several constraints continue to affect the achievement of learning objectives.

The constraints identified are not only related to technical aspects of learning but also involve students, teachers, facilities, time, school culture, and evaluation. This indicates that the implementation of the Islamic Religious Education Curriculum in public schools with an Islamic character cannot be understood merely as the delivery of a subject in the classroom, but rather as a process of value education involving all components of the school. The following are the research findings concerning the constraints in the implementation of the Islamic Religious Education Curriculum.

No.	Constraint Aspect	Form of Research Findings	Impact on the Implementation of the Islamic Religious Education Curriculum
1	Time allocation	The instructional time for Islamic Religious Education is limited	Teachers experience difficulties in developing learning that is in-depth and applicable.

No.	Constraint Aspect	Form of Research Findings	Impact on the Implementation of the Islamic Religious Education Curriculum
		compared to the breadth of the material and the need for religious practice.	
2	Students	Students' Qur'an reading ability, religious understanding, and learning motivation vary.	Learning requires more diverse approaches.
3	Teachers	Teachers understand Islamic Religious Education materials, but they still need strengthening in contextual learning methods and attitude assessment.	Learning tends to be content-centered and has not yet fully become experience-based.
4	Learning facilities	Learning media and supporting facilities for religious practice have not been utilized optimally.	The learning process is less varied and not yet fully engaging for students.
5	Integration of Islamic values	Islamic values have not been consistently integrated into all general subjects.	Islamic education still appears to be more strongly centered on the Islamic Religious Education subject alone.
6	Evaluation	Assessment remains predominantly focused on the knowledge aspect.	Religious attitudes, moral character, and worship practices have not yet been measured comprehensively.

Based on the table, the most prominent constraints lie in limited instructional time, differences in students' abilities, and learning evaluation. Islamic Religious Education teachers face challenges in balancing the delivery of subject matter, the cultivation of attitudes, and religious practice. On the one hand, the curriculum requires students to understand the concepts of Islamic teachings theoretically. On the other hand, religious education must also produce behavioral changes reflected in worship practices, moral conduct, discipline, and social concern.

Limited time causes learning to be frequently focused on completing the required material. As a result, reflection activities, worship practice, moral case discussions, and value habituation cannot be implemented optimally. In addition, differences in students' backgrounds also constitute a distinct challenge. Students with a strong religious foundation are more likely to follow the learning process with ease, whereas students who are still weak in Qur'an reading or in understanding the basic teachings of Islam require more intensive guidance.

The constraints in the implementation of the Islamic Religious Education Curriculum at SMA Ar-Rahman Medan are multidimensional. These constraints do not stand independently but are interrelated with teacher readiness, student characteristics, school policies, the availability of facilities, and the religious culture established within the school environment.

4.3. The Pattern of Relationship Between the Constraints in the Implementation of the Islamic Religious Education Curriculum and Improvement Efforts

The constraints in the implementation of the Islamic Religious Education Curriculum are mutually influential. Limited instructional time, for example, affects the suboptimal implementation of worship practices and value internalization. Differences in students' abilities require teachers to employ more varied approaches. Meanwhile, evaluation that remains predominantly focused on cognitive aspects causes the formation of attitudes and moral character to be not yet systematically measured.

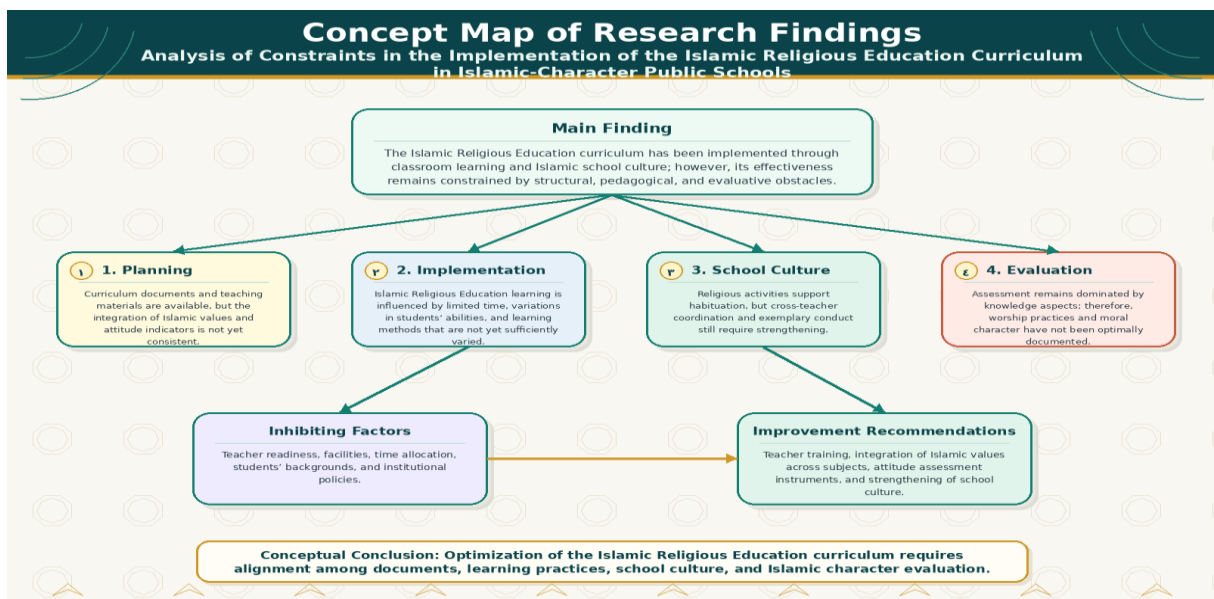
This pattern of relationship indicates that improving curriculum implementation cannot be achieved merely by adding more learning material. Improvement needs to be directed toward

strengthening the Islamic education system within the school. Teachers need to be given space to develop active, reflective, and contextual learning methods. Students need to receive guidance according to their religious abilities. The school needs to strengthen its Islamic culture through meaningful activities rather than mere formalities.

Evaluation also needs to be developed so that it can assess knowledge, attitudes, and religious practices in a balanced manner. Thus, the findings of this study affirm that the implementation of the Islamic Religious Education Curriculum in public schools with an Islamic character requires the cooperation of all school components. Islamic Religious Education teachers serve as drivers of religious learning, the principal serves as a policy director, general subject teachers play a role in integrating Islamic values, and students become the main subjects in the character formation process.

The implementation of the Islamic Religious Education Curriculum is influenced by three main constraints, namely constraints in planning, implementation, and evaluation. These three aspects are related to the support of Islamic school culture and the direction of improvement through teacher strengthening, the integration of Islamic values, and more holistic evaluation. This affirms that the success of the Islamic Religious Education Curriculum is not only determined by classroom learning but also by a religious school environment, institutional policies, and the habituation of students' moral character.

Figure 1: Concept Map of the Research Findings



The concept map of the research findings illustrates the relationship among the main research findings, planning constraints, implementation constraints, school culture, evaluation, inhibiting factors, and improvement recommendations. This concept map positions the implementation of the Islamic Religious Education Curriculum as the central focus of the study. From this central point, it can be seen that curriculum success is strongly influenced by the alignment among curriculum documents, learning practices, Islamic culture, and the evaluation system.

Conceptually, the research findings indicate that the Islamic Religious Education Curriculum cannot be implemented optimally if it is understood merely as a subject. The Islamic Religious Education Curriculum needs to be understood as a system of value development that is integrated into all school activities. Therefore, this concept map emphasizes that improving curriculum implementation must be carried out through teacher training, the strengthening of Islamic school culture, the integration of Islamic values across subjects, and

the development of evaluation systems that assess students' knowledge, attitudes, and religious practices.

Conclusion

Based on the research findings, it can be concluded that the implementation of the Islamic Religious Education Curriculum at SMA Ar-Rahman Medan has been carried out through classroom learning, the habituation of worship practices, and the strengthening of Islamic school culture. However, its implementation still faces several constraints that need to be addressed systematically.

1. First, the main constraints lie in limited instructional time, differences in students' abilities, and the suboptimal use of contextual learning methods.
2. Second, the results of observation, interviews, and document study indicate that an Islamic school culture has been established; however, the integration of Islamic values into all subjects and the assessment of attitudes still need to be strengthened.
3. Third, improvement efforts need to be directed toward enhancing teacher competence, developing holistic evaluation instruments, and strengthening collaboration among the principal, Islamic Religious Education teachers, general subject teachers, and students.

References

- [1] Agama, K. (2019). *Al-Qur'an Dan Terjemahnya*. Departemen Agama Ri.
- [2] Amaliyah, A., & Rahmat, A. (2021). Pengembangan Potensi Diri Peserta Didik Melalui Proses Pendidikan. *Attadib: Journal Of Elementary Education*, 5(1), 28. <https://doi.org/10.32507/Attadib.V5i1.926>
- [3] Aminah, I. A. N., & Sya'bani, M. A. Y. (2023). Implementasi Kurikulum Merdeka Dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Pendidikan Islam Al-Ilmi*, 6(2), 293. <https://doi.org/10.32529/Al-Ilmi.V6i2.2804>
- [4] Ayuhana, M. M. (2015). Perkembangan Kurikulum Pendidikan Agama Islam Sekolah Dasar Di Indonesia. *Jurnal Tarbawi*, 12(2), 171.
- [5] Danny Abrianto, Tumiran, C. R. (2024). Teachers' Pedagogical Competence In The Learning Process Of Islamic Religious Education At Muhammadiyah 02 Private Senior High School Medan. *Edukasi Islami: Jurnal Pendidikan Islam*, November, 889–908. <https://doi.org/10.30868/Ei.V13i04.8503>
- [6] Dayusman, E. A. (2023). Pola Modern Organisasi Kurikulum Pendidikan Agama Islam. *Idarah Tarbawiyah: Journal Of Management In Islamic Education*, 4(2), 115–130. <https://doi.org/10.32832/Idarah.V4i2.14793>
- [7] Harahap, M. Y., Lubis, S., & Harahap, A. S. (2025). Implementation Of Love Based Curriculum In Character Development Of Students In Modern Islamic Boarding Schools. *Al-Fikru: Jurnal Ilmiah*, 19(1), 217–227. <https://jurnal.staiserdanglubukpakam.ac.id/index.php/Alfikru%0ap-Issn>
- [8] Kadir, A. A. (2003). *Dasar-Dasar Metodologi Penelitian Kualitatif*. Indobis Media Centre.
- [9] Kartono, K. (1996). *Pengantar Metodologi Riset Sosial*. Mandar Maju.
- [10] Khoiriah, K., Ismail, M., Kurniawansyah, E., & Zubair, M. (2023). Implementasi Pendidikan Karakter Religius Dan Toleransi Melalui Budaya Sekolah Di Smp Negeri 22 Mataram. 8, 1448–1455. <https://doi.org/10.29303/Jipp.V8i3.1490>
- [11] Matthew B. Miles, A. Michael Huberman, And J. S. (2014). *Qualitative Data Analysis, A Methods Sourcebook And The Coding Manual For Qualitative Researchers*, Terj. Tjetjep Rohindi Rohidi. Ui Press.
- [12] Muhammad, Y., Harahap, M., & Pd, I. (2018). Esensi Kurikulum Dalam Perspektif Filsafat Pendidikan Islam. *Jurnal Ilmiah Al-Hadi*, 4(2), 975–985. <https://doi.org/10.54248/Alhadi.V4i2.748>
- [13] Rahman, M. H., Siregar, B., & Putra, A. (2025). Islamic Education In The Family As

- The Basis Of Civil Society: A Philosophical And Empirical Study In Asahan Regency. *2nd International Conference On Islamic Community Studies (Icics)*, 1960–1965.
- [14] Satori, D. (2009). *Metodologi Penelitian Kualitatif*. Alfabeta.
- [15] Siregar, B., Putri, V., Nurrayza, N., & Putri, V. (2023). Potret Guru Pendidikan Agama Islam Implementasi Kurikulum Merdeka Belajar Di Sma Ar-Rahman Medan Helvetia. *Innovative: Journal Of Social Science Research*, 3(2), 1266–1277. <https://J-Innovative.Org/Index.Php/Innovative/Article/View/424>
- [16] Sundari, L., Islam, P. A., Tarbiyah, F., Djamil, U. I. N. S. M., Bukittinggi, D., & Barat, S. (2023). Implementasi Sikap Spiritual Dalam Pembelajaran Pendidikan Agama Islam Bagi Siswa Sman 1 Tanjung Mutiara. *Jurnal Inspirasi Pendidikan (Alfihris)*, 1(2), 120–130.
- [17] Supriadi. (2022). Pengorganisasian Kurikulum Pendidikan Agama Islam Dan Budi Pekerti Sma Negeri 8 Bermuatan Keilmuan Integrasi Interkoneksi Integration Science. *Book Chapter Of Proceedings Journey-Liaison Academia And Society*, 1(1), 326–342. <https://J-Las.Lemkomindo.Org/Index.Php/Bcopj-Las>
- [18] Tumiran, T., Siregar, B., Agustia, N. R., & Azhari, F. (2024). Implementasi Manajemen Pendidikan Berbasis Digitalisasi (Studi Kasus Di Mas Tarbiyah Islamiyah Kec. Hamparan Perak Kabupaten Deli Serdang). *Jim: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah*, 9(4), 542–551. <https://doi.org/10.24815/jimps.V9i4.32899>